

PRESENT TRUTH

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

VOL. 22.

LONDON, THURSDAY, SEPTEMBER 6, 1906.

NO. 36.



The Waiting-Time.

THE King and the kingdom are coming.
Though long has the waiting-time seemed;
And oft to the eye of the watcher,
A light in the distance has gleamed,
But only to go out in darkness,
And leave the heart sad as before,
Be patient a little while longer;
The waiting-time soon will be o'er.

The crown is a thing of the future,
The glory will yet be revealed;
The royal gift has not gone by thee,
Nor Jesus His promise repealed.
Be faithful a little while longer;
The night must give place to the day;
The King and the kingdom are coming,
And for their arrival we pray.

Our prayer is the prayer of the ages,
Which Jesus Himself taught to men;
And thus He is pledged to performance,
Without telling all about when.
So, praying, and hoping, and working,
In faith to each other we cry:
"The King and the kingdom are coming!
Keep heart; for the Lord draweth nigh."
—Charles H. Gabriel.

"Then Look Up,"

THE Saviour has spoken a word of special instruction to those who should live in the days when signs in heaven above and on the earth beneath proclaim the nearness of His advent. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke xxi. 28.

This passage shows what is God's design in sending the great signs that have lately been disturbing the world. It is that men may "look up." Their minds have been fastened on earthly things and God has been forgotten. In a little while the kingdoms of this world are to pass away, with all earthly vanities. Those who possess nothing but earthly treasure will then be left poor indeed. It is high time that men began to think of the kingdom of heaven and to sever the ties that bind them to earth. So God is shaking the earth in order that men's hold upon it may be loosened, and that they may be led to take hold of a kingdom that cannot be shaken.

But no one can learn the lesson unless he looks up in the hour of trial. The effect of God's judgments upon some will be to drive them to despair, "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke xxi. 26. Everyone will be full of fear unless he can look up to God and recognise the purpose of love in it all.

It is comparatively easy for us, when a disaster is reported from the other side of the world, to accept it as a sign and to lift up our head with the thought that our redemption draws nigh. Before long, however, we ourselves shall be in the midst of some calamity, and may find ourselves suddenly

stripped of earthly possessions. Then will be the time to "look up," but then will be the time when we shall be strongly tempted not to look up, but to fret and mourn over the loss of home and property, and to be filled with anxiety about the future. It will make all the difference to us then whether we look up or look down, whether we hold fast our confidence or make shipwreck of faith.

We shall never be able to look up, if our hearts are looking down; and if our hearts are on the earth, our attention will be directed there also. "For where your treasure is, there will your heart be also." Luke xii. 34.

To everyone who is looking for the Saviour's second coming, He gives clear instruction as to how to transfer the interest from earth to heaven. "Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." Luke xii. 33, 34.

Lot's wife perished in the destruction of Sodom because her heart was in the doomed city, and her heart was in Sodom because her treasure was there. This made it impossible for her to obey the instruction: "Look not behind thee." She could not look before her when her treasure was behind.

Jesus says to those who will live in the days when He comes again, "Remember Lot's wife." When her salvation depended on her looking away from Sodom, she was lost because her heart was in Sodom. So when men's hearts are failing them for fear as they look at the things of earth, and salvation depends upon looking up, it will be only those whose hearts have followed their treasure to heaven that will be able to look steadfastly up and to see, not the present loss, but the fast approaching redemption.

The Last Days.

"In the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of Godliness, but denying the power thereof." 2 Tim. iii. 1-5.

These are God given signs of the times—indications of the last days. Whether they fit these times or not, the devout, thoughtful reader must decide for himself. But certainly some of the signs here indicated are very obvious present facts. Self-love, greed, boastfulness, haughtiness, lawlessness in the family and in the State, ingratitude and ungodliness, even the decay of natural affection, resentment, defamation, cruelty, the love of pleasure, and the external form of godliness with-

out its power—who can deny the presence of these evils in modern society, and even in Christian lands? These are ever before us, and our study should be both to recognise, and as far as may be, arm ourselves against such dire and threatening evils.—*Missionary Review of the World.*

Christ's Representatives.

CHRISTIANITY is on trial in the world, and Christ has only human beings to represent Him. Upon the lives of those who bear His name depends the world's opinion of Christ and of His religion. If those who assume the name "Christian" are not more lovable and admirable and joyous and serviceable in this world than are others why should any one follow Christ? For Christ offers to accomplish all this in the lives of His followers; and His followers show whether His claims are false or true. This is a staggering responsibility for Christians to face: it would be a hopeless and an overwhelming responsibility if there were not a personal, present Saviour in the world to assume the whole burden. The fight is His, not ours; yet battles that He is fighting for us may be lost if we so choose, and for every such defeat His influence on others, through us, has suffered. Our highest privilege is our gravest danger. May God help us not to bear His name in vain to-day.—*Selected.*

Rebellion.

FOR some years previous to 1798 much agitation prevailed in Ireland which resulted in an uprising known as the "Rebellion of '98." Many patriots, both Protestant and Roman Catholic, lost their lives in the vain attempt to gain what they believed would be freedom; while many, under the same laws and conditions, lived happily, in peace and prosperity and in loyal submission to the laws of the government. There were grievances no doubt, but the principal cause of the rebellion was the agitated state of the public mind. Men had brooded upon and discussed the hardships of their condition until they became determined to throw off what was to them a galling yoke.

There is, however, a far greater rebellion in progress now—an almost universal one. It is not against an unjust government, but against a most beneficent King. Nor is it merely flesh and blood that is engaged in the insurrection; unseen powers are behind the combatants. Ever since father Adam rebelled in the beginning, rebellion has been the rule, and the cry of self-willed sinners has been: "We will not have this Man to reign over us."

Satan, who first rebelled in heaven, instilled into

the minds of our first parents the thought that God was not as good as He would have them believe, that there was greater knowledge and a higher life than He had bestowed. They believed Satan's falsehoods and fell. Since that time the natural mind has ever been, and is to-day, "enmity against God." We are told that the Colossians were enemies in their minds "by wicked works" (chap. i. 21), and as men "did not like to retain God in their knowledge, God gave them over to a reprobate mind." Men were "haters of God" (Rom. i. 28, 30), in spite of all the blessings bestowed upon them by their benign Benefactor. The Lord through His servant Isaiah cries, "I have nourished and brought up children, and they have rebelled against Me." "I have spread out My hands all the day unto a rebellious people which walketh in a way that is not good, after their own thoughts." Isa. i. 2; lxxv. 2.

God had spoken to men and had made "His eternal power and Godhead" manifest in them. Rom. i. 19, 20. He had spoken in love and mercy "in that He did good and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." Acts xiv. 27. Yet these messages too often fell on deaf ears and hard hearts.

"God is love." This message must reach the heart of rebellious man. Hence Paul writes: "God who at sundry times and divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us in [R.V.] His Son." Heb. i. 1, 2. The gift of His Son was but the expression of the great love that actuated the heart of our heavenly Father; therefore the Son is called His Word. "The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." John i. 14.

Not merely in the gift of the Son to become a Man amongst men was that love expressed, but every moment of Jesus' life God was speaking in His Son. "God commendeth His love toward us in that while we were yet sinners Christ died for us." Rom. v. 8.

Reader, have you been touched by that love? Have you laid down the arms of rebellion and warfare? Have you surrendered, and with a broken and contrite heart cast yourself at the Saviour's feet? If not, think of the humility of His life, His weariness, hunger, thirst, pain, tears. Remember His bloody sweat in Gethsemane, and listen to that cry: "If it be possible, let this cup pass from Me." Whose cup?—The cup of bitterness that your sins had filled. Listen to the upbraidings and mockings in the judgment hall. See His lacerated flesh. Look at Calvary, that scene which no tongue can describe. Study it all. "God was in Christ, reconciling the world unto

Himself." 2 Cor. v. 19. "Having made peace through the blood of His cross, by Him to reconcile all things unto Himself, . . . and you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh." Col. i. 20-22.

The message is going forth to those who have not accepted the reconciliation: "As though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God." 2 Cor. v. 20. The Lord desires that men should become His loyal subjects, for "the friendship of the world is enmity with God." James iv. 4. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind." Rom. xii. 12. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put My laws into their mind, and write them in their hearts." Heb. viii. 10.

Now is the time when that writing of the law in the heart must take place. Soon God's truce will be ended; the hours are numbered. Soon the message will go forth: "Those mine enemies, which would not that I should reign over them, bring hither, and slay them before Me." Luke xix. 27. Satan, the god of this world, the great agitator, is still actively engaged in his seductive work, and "if our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds [thoughts, R.V.] of them which believe not." 2 Cor. iv. 3, 4. "Therefore choose ye this day whom ye will serve." Josh. xxiv. 15.

R. WHITESIDE.

Our Dependency on Christ.

It may be said that man can perform good actions of several kinds without Christ, as the heathen did by nature the things contained in the law; but all the good thoughts and feelings and actions of those who know not Christ are nevertheless, in reality, inspired by Him; they are the dawn or the twilight rays of the true Light that lighteth every man that cometh into the world. We can do absolutely nothing that is good without Christ. And everything that separates us from Him reduces us to the weakness and impotency of self. In the natural world it is a well-known fact that every dark day every cloud that intercepts the sunshine prevents the bringing forth and ripening of the fruit on the tree: and it is equally true that every hour of unbelief, every shadow and cloud of faithlessness that comes between Christ and the believer, hinders the development of his fruitfulness. Every time

that the soul is forgetful of Christ's presence, alienated from His love, turning to the world, the process of its ripening is retarded. But on the other hand, when the soul is living in the sunshine of His favour, which is life, then it is stimulated to bring forth much fruit. Without the consciousness of Christ's presence and love it can do nothing; with this consciousness it can do all things. Without Christ the believer's soul becomes like a besieged city cut off from its supplies, and must surrender to its enemies; with Christ there is no imaginable blessedness that is not within its reach.—*Hugh Macmillan.*

Safety.

Be not afraid,
All will be well,
Those whom God keeps
In safety dwell.
Fear no to-morrow;
Time ends all sorrow,
Do well thy part,
Lift up thy heart.

Take the next step,
Light is the way,
Moonlit at night,
Sunlit by day.
Forward be pressing,
God give thee blessing,
Where He shall lead
Fear not to tread.
Jesus is near,
Be of good cheer.

—*Marianne Farningham.*

A Worn-out Earth.

IN reading the history of Judah and Israel we sometimes feel that had it been we who received the warnings which God sent to His people through His prophets, we would have hearkened to His voice and turned with our whole heart from Baal to follow the true God. Israel deafened herself to the warnings sent her, and was lost; and whether we would have been wiser may be determined by the heed which we give to God's call to-day.

For God's warnings are even less mistakable to the world now than they were of old. Then God warned His people of ruin that would result from a certain course, and visited His wrath summarily upon their disobedience; to-day signs are given us which announce the speedy fulfilment of the warnings given by the Old and New Testament prophets, and by the Saviour Himself. The warning is of the destruction of the earth and the wicked that are upon it, and the sign thereof is that "time of trouble such as never was since there was a nation." Dan. xii. 1. This time of restlessness points to trouble both in the social and in the natural world.

It is of the troubles in the natural world that we wish especially to speak here. Said Isaiah of the earth in the last day, "The earth shall wax old like a garment" (Chap. li. 6); decrepitude and

decay shall be manifest on every side. And we see this fulfilled to-day. The remarkable activity of volcanoes, illustrated by Mount Pélée and Vesuvius, and the violent quakings of the earth, as illustrated by the San Francisco and the Chilian earthquakes, show us that the earth is literally growing old, and that its destruction is not far distant.

Ruskin wrote a most interesting passage on the present condition of the earth's crust, in his "Modern Painters." He refers to the theory current among a certain school of geologists that the wearing out processes of mountains, such as the formation and crumbling of crevices by frost action, and the grinding of rock surfaces by running water, are compensated for by a regenerative work by which nature is slowly but constantly rearing new mountains and hills, and creating new scenes of pleasure and delight. But, says Ruskin, after having spent the better part of ten years in Switzerland and Italy, studying the Alps and the Apennines, "the circumstances of the existing dispensation, whatever may be the date of its endurance, seem to me to point not less clearly to an end than to an origin; . . . to a close, when it must either be renovated or destroyed." Part v., ch. xii., par. 4. "The experience we possess of volcanic agency is not yet large enough to enable us to set limits to its force; and as we see the rarity of subterranean action generally proportioned to its violence, there may be appointed, in the natural order of things, convulsions to take place after certain epochs, on a scale which the human race has not yet lived long enough to witness. The soft silver cloud which writhes innocently on the crest of Vesuvius, rests there without intermission; but the fury which lays cities in sepulchres of lava bursts forth only after intervals of centuries; and the still fiercer indignation of the greater volcanoes, which makes half the globe vibrate with earthquake, and shrivels up whole kingdoms with flame, is recorded only in dim distances of history; so that it is not irrational to admit that there may yet be powers dormant, not destroyed, beneath the apparently calm surface of the earth, whose date of rest is the endurance of the human race, and whose date of action must be that of its doom."—Par. 5.

This "date of action" is nearer than Ruskin thought, but perhaps not nearer than he would have believed had he lived to see Pélée and Vesuvius in eruption, and San Francisco, Valparaíso and Santiago in ruins; and these events, awful as they are, serve as precursors of the day when the heavens shall depart as a scroll, and every mountain and every island shall be moved out of its place; when men, trembling before the glory of the coming Saviour, shall say to the falling rocks and mountains, "Fall on us, and hide us from the face of Him that sitteth on the throne,

and from the wrath of the Lamb." Rev. vi. 14-16. The earth has waxed old and weary, and as his extreme age assures us that a friend cannot hope to live much longer, so the trembling and tottering frame of this world of ours is to us a sign that dissolution must be close at hand. It is an awful day that is before us. The old earth will not yield up its life without that terrible death struggle which in its violence and might is to remove vast mountains and islands from their places. Let us, then, accept the signs given, and prepare to meet our God.

T. C. O.

Jesus Answers Pharisees and Sadducees.

Mark xii. 13-21.



BOTH priests and rulers had listened in silence to Christ's pointed rebukes. They could not refute His charges. But they were only the more determined to entrap Him, and with this object they sent to Him spies, "which should feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor." They did not send the old Pharisees whom Jesus had often met, but young men, who were ardent and zealous, and whom, they thought, Christ did not know. These were accompanied by certain of the Herodians, who were to hear Christ's words, that they might testify against Him at His trial. The Pharisees and Herodians had been bitter enemies, but they were now one in enmity to Christ.

The Pharisees had ever chafed under the exaction of tribute by the Romans. The payment of tribute they held to be contrary to the law of God. Now they saw opportunity to lay a snare for Jesus. The spies came to Him, and with apparent sincerity, as though desiring to know their duty, said, "Master, we know that Thou sayest and teachest rightly, neither acceptest Thou the person of any, but teachest the way of God truly; is it lawful for us to give tribute unto Cæsar, or no?"

Those who put the question to Jesus thought that they had sufficiently disguised their purpose; but Jesus read their hearts as an open book, and sounded their hypocrisy. "Why tempt ye Me?" He said; thus giving them a sign they had not asked, by showing that He read their hidden purpose. They were still more confused when He added, "Show Me a penny." They brought it, and He asked them, "Whose image and superscription hath it? They answered and said, Cæsar's." Pointing to the inscription on the coin, Jesus said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

The spies had expected Jesus to answer their question directly, in one way or the other. If He should say, It is unlawful to give tribute to Cæsar, He would be reported to the Roman authorities and arrested for inciting rebellion. But in case He should pronounce it lawful to pay the tribute, they designed to accuse Him to the people as opposing the law of God. Now they felt themselves baffled and defeated. Their plans were disarranged. The summary manner in which their question had been settled left them nothing further to say.

Christ's reply was no evasion, but a candid answer to the question. Holding in His hand the Roman coin, upon which were stamped the name and image of Cæsar, He declared that since they were living under the protection of the Roman power, they should render to that power the support it claimed, so long as this did not conflict with a higher duty. But while peaceably subject to the laws of the land, they should at all times give their first allegiance to God.

The Saviour's words, "Render . . . unto God the things that are God's," were a severe rebuke to the intriguing Jews. Had they faithfully fulfilled their obligations to God, they would not have become a broken nation, subject to a foreign power. No Roman ensign would have waved over Jerusalem, no Roman sentinel would have stood at her gates, no Roman governor would have ruled within her walls. The Jewish nation was then paying the penalty of its apostasy from God.

When the Pharisees heard Christ's answer, "they marvelled, and left Him, and went their way." He had rebuked their hypocrisy and presumption, and in doing this He had stated a great principle, a principle that clearly defines the limits of man's duty to the civil government and his duty to God.

No sooner were the Pharisees silenced, than the Sadducees came forward with their artful questions. The two parties stood in bitter opposition to each other. The Pharisees were rigid adherents to tradition. They were exact in outward ceremonies, diligent in washings, fastings, and long prayers, and ostentatious in almsgiving. But Christ declared that they made void the law of God by teaching for doctrines the commandments of men. As a class they were bigoted and hypocritical; yet among them were persons of genuine piety, who accepted Christ's teachings and became His disciples. The Sadducees rejected the traditions of the Pharisees. They professed to believe the greater portion of the Scriptures, and to regard them as the rule of action; but practically they were sceptics and materialists.

The Sadducees denied the existence of angels, the resurrection of the dead, and the doctrine of a

future life, with its rewards and punishments. On all these points they differed with the Pharisees. Between the two parties the resurrection was especially a subject of controversy. The Pharisees had been firm believers in the resurrection, but in these discussions their views in regard to the future state became confused. Death became to them an inexplicable mystery. Their inability to meet the arguments of the Sadducees gave rise to continual irritation. The discussions between the two parties usually resulted in angry disputes, leaving them farther apart than before.

The Sadducees reasoned that if the body is to be composed of the same particles of matter in its immortal as in its mortal state, then when raised from the dead it must have flesh and blood, and must resume in the eternal world the life interrupted on earth. In that case they concluded that earthly relationships would be resumed, husband and wife would be reunited, marriages consummated, and all things go on the same as before death, the frailties and passions of this life being perpetuated in the life beyond.

In answer to their questions, Jesus lifted the veil from the future life. "In the resurrection," He said, "they neither marry nor are given in marriage, but are as the angels in heaven." He showed that the Sadducees were wrong in their belief. Their premises were false. "Ye do err," He added, "not knowing the Scriptures nor the power of God." He did not charge them, as He had charged the Pharisees, with hypocrisy, but with error of belief.

The Sadducees had flattered themselves that they of all men adhered most strictly to the Scriptures. But Jesus showed that they had not known their true meaning. That knowledge must be brought home to the heart by the enlightenment of the Holy Spirit. Their ignorance of the Scriptures and the power of God He declared to be the cause of their confusion of faith and darkness of mind. They were seeking to bring the mysteries of God within the compass of their finite reasoning. Christ called upon them to open their minds to those sacred truths that would broaden and strengthen the understanding. Thousands become infidels because their finite minds cannot comprehend the mysteries of God. They cannot explain the wonderful exhibition of divine power in His providences, therefore they reject the evidences of such power, attributing them to natural agencies which they can comprehend still less. The only key to the mysteries that surround us is to acknowledge in them all the presence and power of God. Men need to recognise God as the Creator of the universe, as One who commands and executes all things. They need a broader view of His character, and of the mystery of His agencies.

Christ declared to His hearers that if there were no resurrection of the dead, the Scriptures which they professed to believe would be of no avail. He said, "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." God counts the things that are not, as though they were. He sees the end from the beginning, and beholds the result of His work as though it were now accomplished. The precious dead, from Adam down to the last saint who dies, will hear the voice of the Son of God, and will come forth from the grave to immortal life. God will be their God, and they shall be His people. There will be a close and tender relationship between God and His risen saints. This condition, which is anticipated in His purpose, He beholds as if it were already existing. The dead live unto Him.

By the words of Christ the Sadducees were put to silence. They could not answer Him. Not a word had been spoken of which the least advantage could be taken for His condemnation. His adversaries had gained nothing but the contempt of the people.

MRS E. G. WHITE.

Questions & Bible Answers

God's Rest.

"WOULD you kindly reply to this letter through your columns: 'The Sabbath would be admitted by every instructed servant as obtaining till the Son of God was finally rejected and put to death on the cross, showing the answer of Jew and Gentile to God's love. It nowhere reads that God loves the world since. His mercy and long-suffering continues till the day appointed, but how can any servant, having the mind of the Father, expect God to rest on such a scene as this, a world which rejects His Son and is in rebellion against Him? and how can anyone called by His grace sit down and rest in such a scene? We confess we are in a wilderness, and have no abiding-place, where the Son is not.'"

We have seen a great many arguments against the keeping of the Sabbath by Christians, and they are all alike in dishonouring God. The Scripture is plainly opposed to the position taken above. It tell us that God "so loved the world that He gave His only begotten Son." God knew how men would treat His gift, yet He gave because He loved. We know therefore that God's love could not change after He gave. It was man's need, not his deserving, that appealed to His heart, and since Calvary showed the depths of sin, it revealed the great need of the sinner and called the more upon God for help. He loves the world as much as He ever did.

We do not read that "God was love," but that "God is love," and "herein is love, not that we loved God, but that He loved us." 1 John iv. 8, 10. God does not change and His love does not change. He loves us because He is love, not because we love Him. In 1 Cor. 13 we read of true love that it "endureth all things."

Then with regard to God's resting, why cannot God rest as well on this side of the fall as on the other side? If there is any change in this respect, it could only be that God rested before the fall in ignorance of what was coming. But we cannot believe that God was blind to the future. We must believe that a Divine Being would lay the foundations of His work so deep that no disaster could overthrow them. Only in such a case could God rest. He *did* rest before the fall, because His work was perfectly done, and on the same grounds His rest continues since the fall. Every needed provision was made from the very beginning. We read that Christ was the Lamb slain from the foundation of the world. In other words, when you trace back the creation of this world to its very beginning, you find that beginning to be Jesus Christ. "For in Him were all things created." Col. i. 16, margin. God's grace was given us in Christ Jesus before the world began. 2 Tim. i. 9.

Was not the creation laid upon a good foundation then? Is it any wonder that God was well satisfied with His work and could find rest in contemplating it? Even when man fell and Satan seemed to triumph, God could go on resting, for although a part of the creation was injured, the Foundation remained untouched. And when Jesus came to the earth in man's place, and died in man's stead, at every stage God recognised the stability of everything that was founded upon Jesus Christ, and expressed His satisfaction: "This is My beloved Son, in whom I am well pleased." So the rest of God was never broken. It always remained, and man, by faith in Christ, could share God's rest, just as he was called to share it on the first Sabbath day. "For we which have believed do enter into rest . . . although the works were finished from the foundation of the world. For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works. . . . There remaineth therefore a rest to the people of God." Heb. iv. 2-11.

This passage tells us plainly that the rest of the Christian believer is identical with the Sabbath rest of God. It follows clearly that Sabbath-keeping is Christian resting, and that the Sabbath remains. The very word used by the writer of the epistle makes this plain. The word "rest" in verse 9 means, "Keeping of a Sabbath," and is so translated in the margin and in the Revised Version.

Is it not plain then that the "instructed servant" can still rest in God's perfect work, and that he is uninstructed who thinks that because

of the fall, God's brief rest was broken up? That in which He rested, Jesus Christ the Foundation, abides and in Him we find rest also. Matt. xi. 28.



The Rain.

THANK God for the blessed rain!
It comes in such gracious wise,
That the grateful spires of drooping grass
Look upward with dewy eyes.

The buzz of the bees is hushed,
The locust no more complains;
The lilies together lean their heads,
And murmur, "It rains, it rains."

Each daisy that stars the grass
Has plished its silver cup;
The birds that chirped in the hawthorn hedge
Are hushing their singing up.

As fragrant as new-mown hay
Comes wafted the meadow's scent;
And the pasturing cattle snuff the air,
And bellow their mild content.

The cool of the freshening shower
Is wrapping the hills and plains:
The swoon in which Nature breathless lay
Is over: It rains—it rains!

—Margaret J. Preston.

Little "But Then"

HAVE you ever read the story of little "But then"? Her real name was Annie, but they called her little "But then," and I will tell you why. Her face was like a sunbeam, and she was always looking for every bit of good she could find in everybody and everything. When Freddie came home and told in a ridiculous way the story of the new boy's first day at school, and how odd he looked in his brother's outgrown coat and trousers, little Annie began with her most earnest air, "Yes, but then I didn't hear him say one naughty word all day, and he helped poor little Kelly out of the mud when he fell down."

"That's just the way with you, little 'But then,'" laughed Freddie. But he always loved Annie more than ever after such a speech as that; he couldn't help it.

When the day for the picnic which Annie and Fred had planned, dawned gray and cold, Freddie puckered his mouth ready to complain, but Annie

soon snatched away all the frowns. "I know it's going to rain, Freddie, but then you know we can cut those paper chains and hang them all over the attic, and eat our picnic dinner up there. And it'll be nearly as nice as in the woods" (with an extra emphasis on the "nearly").

"All right, little 'But then,'" said Freddie, cheering up. A play with little "But then," in the attic was almost as good as a picnic any day.

When she fell and broke her arm and had to have it bandaged for many days, she said over and over to her friends as they sympathised with her, "Yes, it hurts, but then it could be worse, you know."

All the other children made fun of poor old Mosey Crosby, but not so little "But then." "Of course I know he's queer," she said, "but then he has no one to love or care for him, and it makes him cross to have the boys tease him. I took him some flowers, and I wish you could have seen him smile and thank me over and over for them."

And so it was by always trying to see the good and cheerful side of life that Annie came to be called little "But then." Would it not be worth while owning such a name if it stood for a sunny disposition like hers that always smiled at discouragements and tried to find the good and lovely in everybody?—*Our Boys and Girls.*

A Skilful Borer.

THE woodpecker is a most industrious bird. He seems never to rest. From early morning until evening he is either hopping up and down tree trunks or hammering holes into them. If the tree is somewhat decayed the woodpecker's hopping is often rewarded by fat worms and insects on and near the surface of the bark, and thus he does not have to drill holes into the wood. But usually he must do a certain amount of hard hammering and boring before he finds the juicy tit-bits that he carries to the baby woodpeckers in the home nest.

One kind, more industrious even than the others, fills up each hole which he bores with an acorn, the pointed side of the acorn projecting outside the hole, and looking from the ground like a large, round-headed brass nail driven into the tree side. It is thought by some that the acorn used for this purpose contains a small worm, upon which the bird feeds when he returns from the warm climates the next spring.

The strong blows of the woodpecker's bill by which the boring is done, are very rapid, and may be heard from a long distance. Especially is this

Let us hope, however, that the little fellows endure all this without grumbling or complaining of their hard lot.

T. C. O.

Praying and Giving.

WE are in no mood to *pray* as we ought until we have fulfilled the conditions. A little while ago there was a "carnival" where I live for the benefit of a local hospital. One morning was given up to the children, and my own were much interested. When we arose that day my little five-year-old boy began to count his money that he was going to spend at the fair. I said: "Do you not think you had better put some of that in your missionary bank?"

"Oh, no," he said, "I need it all."

"But would you not have a happier day if you shared it with the other children?"

"No, I don't think so."

"Well, let us say our prayers."

He confined his prayers that morning to our immediate family circle—father, mother, sisters, and the little children he played with.

I said: "You are not going to leave out the little children on the other side of the world?"

He replied: "Now, father, I am saying this prayer."

"But don't you think you ought to remember them?"

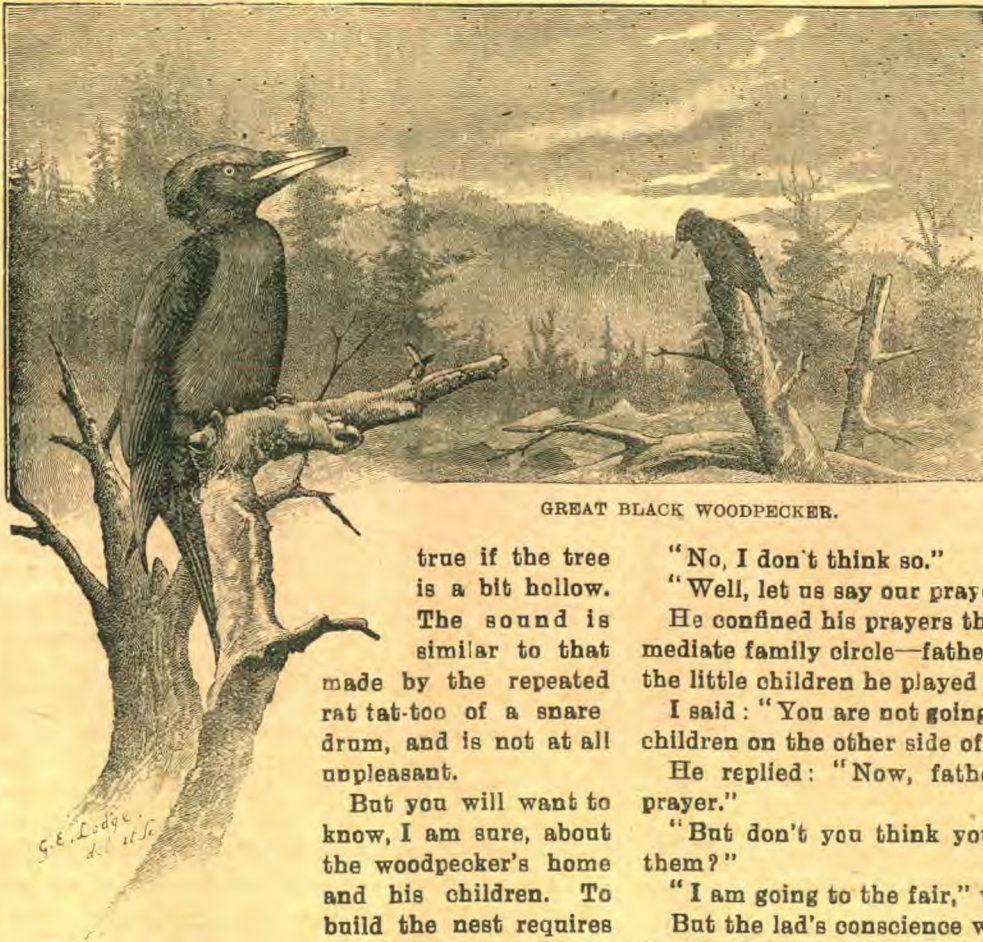
"I am going to the fair," was the reply.

But the lad's conscience was tender, and by and by he prayed for the other little children—"O God, bless these other children as much as you have blessed me?"

When he got up from his knees, he said: "Father, I think I will put some of that money in the missionary bank."

His little conscience was still sufficiently unpolluted to realize that he was in a condition to pray for heathen children only when at least he shared with them the little he had. He could not pray where he would not give.—*Selected.*

"SUFFER the little children to come unto Me, and forbid them not: for of such is the kingdom of God."



GREAT BLACK WOODPECKER.

true if the tree is a bit hollow. The sound is similar to that made by the repeated rat tat-too of a snare drum, and is not at all unpleasant.

But you will want to know, I am sure, about the woodpecker's home and his children. To build the nest requires much hard labour.

First a hole large enough for the bird to crawl through is drilled from the outside to the centre, or heart of a tree. The passage thus made turns downward and continues for about a foot, when a good-sized room is bored out.

Here the woodpecker family live, safe from larger enemies and the storms. There is nothing extraordinary about the little woodpeckers, except that they have to sleep in rather a hard bed, as the home is not lined with soft materials, as are the nests of some birds. They must notice this all the more as during the first days of their life they have no trace either of feathers or of the soft down that covers other birds when they are first hatched.

NOTES & COMMENTS

SENSATION has been caused in France by a statement in the *Temps* that the Pope's recent Encyclical on the French Separation Law contained a deliberate falsehood. The Papal Encyclical reads: "It appeared good to us to take the counsel of the assembled episcopate, and to prescribe for our general assembly the points which ought to be the principal objects of your deliberations. And now, knowing your views as well as those of several Cardinals, and after having maturely reflected and implored by the most fervent prayers of the Father of Light, we see that we ought to confirm fully, by our apostolic authority, the almost unanimous decision of your assembly."

The *Temps* declares, however, that the position which the Encyclical takes up on the "associations" defined by the Separation Law, and which the Pope represents as "the almost unanimous decision" of the French bishops, was in reality voted down in the episcopal assembly by a majority of twenty-two votes, forty-eight being in favour of the "associations" and twenty-six against. The Pope regarded the acceptance of the propositions of the French Government as disloyalty to himself and deliberately mis-stated the conclusions of the bishops in his Encyclical.

Such methods are not likely to improve the position of the Papacy in Europe. Not, at least, when they become public.

A PLEA has been advanced for the establishment of an "Old Men's Christian Association," for the benefit of elderly men of scanty means who have no regular home. The existing "Homes" for old men, it is said, are not congenial places. "So far as comfort, rational freedom, and agreeable surroundings are concerned, one might almost as well be in an almshouse or a prison."

"Surely an aged man needs and is just as much entitled to the privilege of a comfortable resort amid pleasant, wholesome surroundings as a young man. In some respects the elderly man is in even greater danger from evil influences than the young man. He feels that he is not wanted in the company of young or middle-aged men, and hence is virtually driven to seek a refuge in the saloon or some other questionable place, where there is no discrimination on account of age."

"Speaking of the cool feeling toward old by young men, I have myself been treated in anything but a cordial, Christian spirit, on more than one occasion, when I have ventured to enter Young Men's Christian Association rooms. Yet I consider myself a man of average intelligence and refinement, I am strictly temperate, and I have never known, and do not expect to ever know, what it is to be beholden to anybody for favours, pecuniary or other. My great crime appears to be that I am an 'old chap,' as an elderly man is usually characterised nowadays by more or less reverent youngsters."

It would probably be much harder to arouse enthusiasm over a project for providing an institution for old men than for young men, yet the position of an old man without a real home is a pitiable one. A friendless old man may have himself to thank for his isolation, but that does not help matters. At the least he should receive kindness and sympathy from Christian young men.

FOUR Samaritans are now visiting England, representatives of a reduced community in the Holy Land of two hundred, to appeal to the charitable for pecuniary assistance. Among other things, they desire to put their school on a more efficient footing. A writer in the *Daily News* gives some interesting particulars of these people. They claim that Shechem and not Jerusalem was selected by God as the place for the Sanctuary. This is based on the last of the Ten Commandments; according to their version, in which the ten, as known to us, are but nine, their tenth commandment reads: "And it shall come to pass, when the Lord thy God brings thee into the land of the Canaanite, whither thou goest to possess it, that thou shalt set thee up great stones, and plaister them with plaister. And

it shall be, when ye pass over the Jordan, that ye shall set up these stones, which I command thee, in Mount Gerizim. And thou shalt build there an altar to the Lord thy God, an altar of stones. Thou shalt not lift up upon them iron. With perfect stones shalt thou build the altar of the Lord thy God. And thou shalt sacrifice peace offerings, and thou shalt eat there, and thou shalt rejoice before the Lord thy God. This mountain is beyond Jordan, behind the way of the going down of the sun, in the land of the Canaanites, which dwell in the Arabah over against Gilgal, beside the oaks of Moreh, beside Shechem." This whole passage is composed, with slight alterations, of the verses in Deut. xi. 29; xxvii 4-7; and xi. 30.

For proof of their claim, the Samaritans point to the old scrolls of the Bible in their possession. In the third century of the Christian era, the Rabbinical authorities declared the Samaritans not to be Jews, and for more than a thousand years they were lost to the outer world. But since their re-discovery the greatest interest has been taken in them by scholars. The Rev. Dr. Gaster, Chief Rabbi of the Spanish and Portuguese congregation here says: "There is not the slightest doubt that they are Jews, although they differ from us greatly in belief and practices, and regard us as schismatics. For instance, they regard the five books of Moses alone as constituting the Bible. But they keep the Jewish festivals. They also sacrifice the paschal lamb on the Festival of the Passover, which other Jews do not do."

They have brought with them a scroll of their Scriptures, which is of the utmost interest. They have also brought other manuscripts and books of great value—prayer books, hymns, and a very ancient copy of the chronology of their High Priests. Their scrolls are among the oldest of all manuscripts, and their greatest treasure is a scroll which they believe to have been written by Abishua, the son of Phineas, the son of Eleazar, the high priest, thirteen years after the entry of the children of Israel into Canaan.

TEMPERANCE AND HEALTH

Tea Drunkenness and the Tea Complexion.

DR W. SCOTT TEBB, after a careful analysis of tea, in his report to the Southwark Borough Council, says, "English people drink their tea too strong and too often," and he quotes many authorities to show how excess is followed by dyspepsia, heart ailments, and nervous disorders, reaching even to insanity and suicidal tendencies.

"Tea," he reports, "contains from three to four per cent. of an alkaloid known as theine, which is supposed to be identical with caffeine in coffee and theobromine in cocoa. This drug stimulates the brain and removes languor and fatigue. This accounts for its free use by a people who are lacking in energy. Those who are in a normal state are never fatigued, and therefore never feel the need of a stimulant. Those who are troubled with fatigue or lack of energy, and feel the need of something to whip them up, above all people should avoid such stimulants, since they impart no energy or strength to the fatigued."

Of tannin, which is present in quantities from ten to twenty per cent., Dr. Tebb says:

"In excess tannin tends to depress the action of the digestive fluids and ferments. It interferes with the normal activity of secretion by constricting the blood vessels and diminishing the circulation; and, lastly, it tends to combine with the nitrogenous principles of the food, rendering them insoluble and incapable of digestion. The tendency, therefore, of this substance is greatly to impair digestion, and it gives rise to palpitation of the heart, headache, flatulence, loss of appetite, constipation, and other symptoms so well known at the out patient department of our general hospitals. On inquiry it is often found that the patient is accustomed to drink large quantities of tea, which has stood for long periods and consequently extracted excessive amounts of tannin.

"On an average, each person in the United Kingdom is day by day consuming half as much alkaloid and nearly as much tannin as would be permissible to take *occasionally* as a drug."

The injury sustained by people of civilised lands in using this poisonous herb is not appreciated. Tea exhilarates the same as alcohol and other poisons. All such exhilaration is merely a mild form of intoxication or *drunkenness*. This cannot be kept up for any length of time by anyone without inflicting serious injury on the brain and nervous system. The tannin in the tea has more to do in bringing about that muddy complexion and wrinkled skin found among women, than any other *one* thing. The rosy cheeks of girlhood usually disappear about the age of twenty. If young women desire to keep a good, clear, transparent complexion, and not develop a skin that has the appearance of tanned leather, they must give up the use of tannin, the substance which is used for tanning purposes in tanneries, and which is so liberally found in all teas. It is a fact that the dingy, muddy complexion is found chiefly in tea drunkards.

D. H. KRESS, M.D.

Effects of Tobacco on the Eyes.

THE eye is one of the most delicate organs of the human body, and, because of its delicacy, it is seriously impaired by the use of tobacco, too often, alas! to the extent of blindness. Medical opinion is practically unanimous on this question. "The smoking of cigarettes or of cigars may, equally with the pipe, lead to amblyopia (blindness) of a varying degree, given a suitable subject. Any condition which lowers the general health may be a predisposing cause, but some who are apparently in the best of health are susceptible. Alcoholic indulgence is in many cases a contributing factor, but it is by no means essential. It is nicotine which, getting into the blood, selects certain nerve fibres (particularly the pupillo-muscular fibres in

the optic nerves) for its injurious action; and the stronger the tobacco—that is, the higher the percentage of nicotine—the greater will be the amblyopic effect in the susceptible person. Cases have been recorded in which quite small quantities of tobacco, even so little as a half ounce per week, have been sufficient to cause decided amblyopia."

—*British Medical Journal*.

Dr. Gibbons says: "Amaurosis is a disease of the eye, or of the nerve of vision. It is a serious disorder, difficult of cure, and often ending in permanent blindness. Of late the attention of medical observers has been directed to it as a common effect of tobacco." W. Dickinson, M.D., writes: "My observation of eye diseases, extending through a period of more than twenty-five years, has convinced me that, besides the pernicious effects of tobacco in other respects (which we shall not now enumerate), greatly impaired vision, not unfrequently blindness, has been occasioned by the use of this agent, denominated in the books a NARCOTIC POISON. My experience in this regard is corroborated by that of those who have enjoyed the largest opportunities for investigating this subject." Dr. Jolly, an eminent physiologist of Berlin, says: "The use of tobacco is a common cause of weak sight," and Dr. F. Morgan, optician, is of opinion "that defective eyesight is due to excessive use of tobacco." Dr. Reik says: "The excessive use of tobacco affects the eyes very seriously, and for some people tobacco is a POISON and produces a lesion in the nerve of the eye, leading to blindness."

Dr. Drysdale, Senior Physician to the Metropolitan Free Hospital, London, says: "The influence of tobacco on the eyesight is now well known. One of the symptoms produced in acute poisoning by tobacco is blindness, and chronic poisoning gives rise to similar symptoms." On the same subject Dr. Drysdale remarks: "Mackenzie, of Glasgow, first noticed that male patients affected with one species of amaurosis (paralysis of the optic nerve) were mostly great lovers of tobacco. Hutchinson narrated, before the Royal Medical and Chirurgical Society of London, thirty-seven cases of a species of amaurosis, where twenty-three of the patients were great smokers; and Woodworth has confirmed these views of Mackenzie and Hutchinson." Dr. Griscombe says: "The opinion has long been entertained, that tobacco has been a frequent cause of loss of sight. The diseased condition of the eyes produced by it is a species of amaurosis, commencing with symptoms of functional brain disease, and alterations of the supply of blood to the optic nerve and retina. These affections occur in large excess in adult males, being very infrequent in women, and a large portion of those who suffer from it have been smokers."

Mr. Couper, of the Royal London Ophthalmic Hospital, says: "That patients with tobacco amaurosis describe themselves as always living in a dim light, even at noon-day." Sir B. W. Richardson, M.D., says: "Tobacco using causes extreme dilatation of the pupils of the eye, confusion of vision, bright lines, luminous or cobweb specks, and long retention of images on the retina." Dr. Thomas Laycock, speaking of the evil effects of tobacco on the eye, says: "The irritation will also pass to the conjunctiva, and the results experienced are heat, slight redness, lachrymation (running of tears), and a peculiar spasmodic action of the orbicularis muscle of the eye, together with an intolerance of light on awakening in the morning." Dr. Kell-gg says: "The numerous observations on the subject leave no room to doubt that the use of tobacco is a potent cause of disease of the eye. In fact, instances of nearly every functional disease of the eye have been traced to the use of this powerful poison. A form of progressive paralysis of the optic nerve, causing tobacco amaurosis, or blindness, is well recognised by oculists. These cases generally recover when tobacco is discontinued, and will not get well so long as it is used." Prof. George E. de Schweinitz, speaking of the effect of tobacco on the eyes, says: "Hyperæsthesia of the retina is one of the early symptoms of tobacco poisoning, which is soon followed by the appearance of a smokiness in the centre of the field, which is greatly increased on exposure to bright illumination. After a while small type becomes indistinguishable and a veil like substance appears near the centre of the field, obscuring a portion of long words, and making it impossible to read with satisfaction. In a short time reading is impossible even with the aid of glasses. A map of the field of vision taken at this stage shows irregular acotamata, while the blind spot of Mariotte is greatly enlarged and of irregular outline. The colour sense is so reduced that neither red nor green is discernible."

Colour blindness is rapidly increasing, and is largely attributable, we are told, to the use of tobacco, a fact which was first found out by an eminent Belgian physician who, at the request of the Belgian Government, has made extensive investigations on the subject. He says: "Colour blindness, an ocular affection, is occasioning increasing anxiety, not merely in his own country, but especially in Germany, from its influence upon railway and other accidents and also, to some extent, upon military inefficiency." For various reasons, and more especially because of the serious danger to life and property from the colour blindness of officials, particularly signalmen, the directors of several of the leading railways in America now refuse to employ those who smoke. Tobacco smoking is extensively practised in Germany, and the bad eyesight of the Germans, especially of German soldiers, is well known. Speaking of the German army the *Humanitarian*, of April, 1896, said: "Nearly all suffer from disease of the eyes. A regiment with spectacles would be an absurd sight in England, yet is by no means uncommon in Germany."—James Pyper, M.A.



In the Wilds.

WHERE the poplar bells are ringing,
And the forest birds are singing,
And the little rill meanders on its way;
Where we hear the leaves agoing,
Where the summer days are flowing
Ere the autumn vales are glowing
In their mantles rich, and soft, and bright and gay
There, oh, there, we fain would ramble
'Mongst the tangled woods and bramble;—
In the wilds we love to spend a happy day.

Through the boughs of oak entwining
Do you see the sun declining;
As from mountain height we watch the dying day?
We can hear the gladness ringing,
We can hear all nature singing;
Rocks and pines their joy are bringing
To the eventide in glorious display;
As in tales of glory olden,
Dies the day in sunset golden,
In the west behind the mountains, far away.

And we tent among the willows—
Not, perhaps, on downy pillows,
But our rest is pure, refreshing like a child's;
Past the smoke that hovers over
Fairest fields of corn and clover,
Each a free, a happy rover
By the mountain crags and gorges, dream beguiled;
'Mongst the bloom of God's wild roses
How the weary mind reposes!
Oh, for one glad day to ramble in the wilds!

—B. F. M. Sours.

The Sons of Judah.

THE young minister, making his first calls in his new parish, found himself one lovely May afternoon upon a corner of the Baker's tiny front piazza with old "Uncle Jimmy." He hardly knew how he came there. Of course he had not expected to find Dan Baker at home in the afternoon, but he had counted upon a call on his wife; and instead, here he was upon a corner of the piazza with Mrs. Baker's father in law, old, crippled Uncle Jimmy. Uncle Jimmy's shrewd, friendly blue eyes studied the young man's face.

"Don't be put out," he said, cheerfully. "Dan and Fanny will be all right, come Sunday. But there's a heap of things doing on a farm in May, and they haven't got time to talk religion week-days. You might take it out on me, if you don't mind. I've got all the time there is—sometimes, I most think, too much of it, and I'd take it real kind of ye."

It was irresistible, even had the minister wanted to resist. He led the old man on to talk of his early life, and the years before the rheumatism conquered him. Uncle Jimmy told of it all freely,

his long years of toil, and then the defeated hopes and plans. There was no word of complaint; indeed, his tone was almost impersonal, but at the end of the story he looked up.

"I'd like to have you read to me before you go," he said. "There's a Bible on the table in the fore room."

The minister went into the "fore room" and returned with the big family Bible

"Have you any particular passage in mind?" he asked.

"Yes," Uncle Jimmy answered, "I have. For years I've had a longing for some minister to read one of those long chapters in Chronicles, say about the sons of Judah and the sons of Levi, and all the rest of them. I wrestled with 'em myself a lot, but some of the names is certainly a mouthful. I've always wanted to hear somebody read 'em off sliick."

"Certainly I will read them," the minister answered, surprised, "but isn't there some other passage that you would like besides—something closer to human life?"

The old man turned his wrinkled face to the young one.

"Well," he said, "I suppose it does sound queer, but there ain't anybody can tell what will help somebody else most. Now when I get down-hearted, I read over the 'Sons of Judah' lists. I say to myself, 'Now here are all these people nobody knows anything about. They lived their lives and passed away. Mebbe some of them were prosperous—I suppose they were; but mebbe some were failures, like me. But God remembers them all—every man of them. Folks forgot them thousands of years ago, but He didn't forget. He knew every one of them by name.'

"I tell you there are times when there's comfort in those lists. God ain't the changing kind—He says so. So I know that somewhere in His lists old Jimmy Baker's name is put away, safe and sure."

The young minister's firm hand closed over an old, twisted one.

"Thank you, my friend," he said.—*Youth's Companion*.

Novel-Killed.

SOME years ago a young lady began to visit her pastor's study as a religious inquirer. Prayer was offered for her, and the plainest instructions given, but she remained unmoved, excepting to regret that she could not become a Christian. At last, after three months of labour and anxiety, her pastor said:—

"I can do nothing with Sophia L.; she is perfectly unmanageable. I doubt if she will ever yield to the claims of the Gospel."

"What is the trouble? Can you not discover the obstacle in her way?" was asked.

"I find that she is an inveterate novel reader, and I have come to the conclusion that this will keep her out of the kingdom."

"Can she not be persuaded to give up her novels?"

"That is not the point entirely. She has wasted her sensibilities over unreal subjects so long—so continually reversed right and wrong, looking at vice in the garb of virtue, and at virtue in that of unworthiness and injustice—that she has destroyed her moral sense. She assents to truth, but seems to have no power to grasp it; she knows what is right, but has no energy of will to do it. Her mind is enervated, and I fear hopelessly so."

When we look at the young people daily flocking to the public libraries for the latest novels, or see them lounging away their best hours over the story papers and the magazines; when we hear of this one or that one who "does nothing but read novels the whole day through," we think of Sophia L., who is "perfectly unmanageable" to the points of truth and duty, and wonder if they, too, must be given over to mental and moral disease and death.—*Selected*.

Guard the Children.

GOD has created no one too young to be good. Do not imagine that while your child is getting the upper hand of you, that you will later be able to turn him about and make him properly respectful. His habits of mind, as well as of body, will become fixed.

Train your child to religion. The command of God is in accord with nature: "These words which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children."

The commands of the Bible to religious training are emphatic and plain: "Train up a child in the way." Bring up your children in the nurture and admonition of the Lord. Tell them that God commands, "Remember now thy Creator in the days of thy youth." God says, "They that seek Me early shall find Me."

Let your child start for the kingdom on high, even before he knows the way. Let your hand lead him. Let the language he hears be the language of Canaan. Let the sights he sees be those of the church. Teach him to pray before he learns to swear. Teach him the doctrines of the Gospel before he learns the duplicity of mankind.

But still we know that our children may die while young. They should have learned to serve God while young; that they may be familiar with

the principles of heaven before they go there. Youth is the time to serve the Lord. Youth is the morning, the springtime, the planting time of life; the worst part of life to throw away, and the most valuable part to improve; the time to choose good or evil, life or death.

Lead your child to God while he is young. He belongs to God. Man is the child of God by right. Death entered the world because of the enemy, sin. That is an intruder. God breathed into man's nostrils the breath of life, and man became a living soul. He belongs to God. You should make your boy understand this. Do not be afraid to talk of the law of God, when "thou liest down, and when thou risest up: when thou walkest by the way, and when thou sittest in thy house." When thy boy is away from thy presence sinners will talk to him, with little hesitation, unless they know that he is fixed in the right. But if thy influence has been strong and good; thou hast made thy boy's character so clean that when he may approach a group of sinners telling each other their vulgar stories, they will hush their vile talk, just as in the presence of an honoured woman or a pure girl.

Parents, take care of your boys.—*Herald of Gospel Liberty.*

A Chinaman on China of To-day.

SAID Kang Yu Wau recently, the president of the Chinese Reform Association: "China is no longer in the dark ages. She has already reached the point where Japan was only twenty years ago, after years and years of endeavour. This is not because the Japanese were slow in learning, but rather because they were but pioneers. They cooked, we ate. We have now, for example, more than 20,000 Chinese students pursuing advanced modern courses of study. As to common schools, some 5,000 have been started in the one province of Canton. There are now 4,000,000 Chinese who can speak English. Our courts are being remodelled after the English system. The number of books we have translated into Chinese—text books, technical works, and treatises mostly—indicates how extensively the progressive movement is spreading. We have thus appropriated to our use over 10,000 American, English, and European works. The Boxer troubles are over for ever."—*Missionary Review of the World.*

To be bright and cheerful often requires an effort. There is a certain art in keeping ourselves happy. In this respect, as in others, we require to watch over and manage ourselves almost as if we were somebody else.—*Sir John Lubbock.*

Miscellaneous.

A Sabbath Meeting with Chinese Women.

To conduct a service for Chinese women is much more difficult than one who has never been in China would think. In the first place, a Chinese woman is not supposed to leave her home. Year in and year out, she remains at home, for someone must look after the servants and the home. As she can neither read nor write, her time is spent in gossiping with the other women of the home, or of the compound, over the latest news the servants bring in from the street, or rehearsing a family quarrel which may or may not have resulted in a tragedy.

In a Chinese home husbands and wives are not expected to love each other, and having never seen each other before marriage, it is but to be expected that in many cases true love cannot be found. As the mother always takes the son's part, there is much contention and strife between her and her daughter-in-law.

While it is customary for a woman to remain at home, her tiny feet will not permit her to walk either long or short distances, because of the pain which these crippled members constantly give their owner; so a Chinese woman in going anywhere must be carried in a chair, wheelbarrow, or cart.

With all these disadvantages, it is not to be wondered at that the Chinese women are rather timid in leaving their homes to attend church, and as our "worship halls," as they are called in Chinese, are not yet completed, when they come and find men assembled in the hall, they will not come in, or if they do, they stay only a few minutes, so the only way to hold services with them is to do it after the meeting for the men is over, and they have left the yard. When the repairs are finished, we shall have separate halls for the men and women to meet in, thus doing away with this difficulty.

Out of Curiosity.

Many times the women come, not to hear about Jesus, but to get a look at that curious-looking foreigner, who has large feet just like the men, and to see how she talks and does; frequently they will climb on the benches in the rear of the hall, just for one glance.

As they have never attended a meeting, they feel free to talk whenever they please. Perhaps while we are singing a newcomer arrives. They all greet her, and she says out loud to some friend, "Why, when did you come? How long have you been

here?" The friend replies in the same loud tone, unless stopped by the Bible woman, who must constantly tell them not to talk but to listen. During prayer they usually remain quiet except for a mumble from one or two, and then, as we try to tell them of a loving Saviour who died to save them, and the hope of everlasting life to those who believe and obey Him, they listen attentively for a time, but soon are more interested in my Chinese skirt, and ask, "How much did you pay for this cloth? How much did it cost to have this skirt made? Where did you have it made?" etc. But a reminder that this is a meeting brings us back to the subject again. Not being able to read or write, they are slow to understand, and when the meaning dawns on one, she must tell it to the rest so that they will understand. They all want to talk at once, so it is some time again before the speaker has the floor.

In this way much time is consumed, and little advancement made, and as the women are so restless, one-half hour is as long a meeting as can be held at one time. One day, when holding the meeting a little longer than usual, the entire audience except two women left, thinking they had stayed long enough, and were presuming upon my time. One who remained, having attended some meetings previously, said, "They have no manners, and do not know how to act at church." After attending a few meetings they learn how to conduct themselves, and are then as orderly as it is possible for Chinese to be.

Probably not more than one woman in a thousand can read in China; however, this varies in different parts of the country. If a young lady is fortunate enough to have a kind father or brothers, and a desire to read, she may learn to read quite well, but these cases are very rare.

In this way, day after day, the seeds of truth must be sown in their hearts, which we trust will bear fruit for eternal life. A nation weighed down in heathen darkness for centuries cannot be turned into a devout Christian people in a day nor an hour. We must be satisfied to do our part, and let God do the rest; it is only God who can change the heart.

MAUDE THOMPSON MILLER, M.D.

Shang tsai Hsien, Honan, China.

"THERE is a way that seemeth right unto a man, but the end thereof are the ways of death." Ignorance is no excuse for error or sin, when there is every opportunity to know the will of God. A man is travelling, and comes to a place where there are several roads, and a guide-board indicating where each one leads. If he disregards the guide-board, and takes whichever road seems to him to be right, he may be ever so sincere, but will in all probability find himself on the wrong road."

The Publishers' Column.

From Books and Tracts to Pamphlets.

WE have described to our readers a number of our bound books, and called their attention to our tract lists; but we have never, we think, given more than a passing notice to our pamphlets. So this week we shall devote our column to our pamphlet price list, recommending heartily each one mentioned:—

ON THE COMING OF CHRIST.

His Glorious Appearing. An exposition of Matt. xxiv. 114 pages, 9d.

Great Nations of To-Day. By A. T. Jones. Clearly foretells the destiny of the now existing nations. 1/-

Inheritance of the Saints, or the Home of the Saved in the Earth Renewed. By J. N. Loughborough. 82 pp., 5d.

Judgment, The. Its events and their order. 133 pages, 7½d.

Last Day Tokens. The extent and the signs of the second advent. 130 pages, 1/-

ON THE SABBATH.

History of the Sabbath. By J. N. Andrews. Every passage of Scripture bearing on the Sabbath is examined. 2/-

Truth Found. By J. H. Waggoner. The Nature and Obligation of the Sabbath of the Fourth Commandment. 108 pages, 6d.

Sunday. The Origin of Its Observance in the Christian Church. Only Protestant writers and historians are quoted. 96 pages, 6d.

Law and the Gospel. A treatise on the relation existing between the two dispensations. 3d.

Lord's Day the Test of the Ages, The. This pamphlet is a brief yet comprehensive treatise on the Sabbath question. Illustrated by diagrams. 128 pages, 7½d.

Change of the Sabbath. By G. I. Butler. This pamphlet tells fully how the change from the seventh to the first day of the week was brought about, and on what authority it rests. 218 pages, paper, 1/-

ON THE NATURE OF MAN AND SPIRITUALISM.

Modern Spiritualism. By Uriah Smith. In this work Spiritualism is treated from the standpoint of the Scriptures, which have pointed out its character, and warned us against its presence and teachings.

Christ Our Righteousness. By E. J. Waggoner. Holding up Christ as the only source of righteousness, and showing why it is to be found alone in Him. 122 pages, 6d.

ON PROPHECY.

Seven Seals, or Seven Churches. A study of the second and third chapters of Revelation. Price, 5d.

Sure Word of Prophecy. A concise study of the Book of Daniel. Fully illustrated. 96 pages, 5d.

Prophetic Gift in the Gospel Church. A study of the manifestations of the Spirit of prophecy in ancient and apostolic times; and a consideration of the promises of the same manifestation in the church in the last days. 7½d.

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"ALICE M." sends from Crewe one shilling as a thank offering to the Lord for His great goodness during the past three weeks.

It is hard to say which sight presents the more dreadful spectacle, the desolation wrought by earthquake and fire in Chili or the bloodshed and pillage going on in Russia. In all these scenes we witness the destructive power of sin. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate." Isa. xxiv. 5, 6.

To a large extent men have ceased to believe the book of Genesis. They reject its account of the fall and of the curse that followed disobedience. But they cannot ignore the facts. The curse is in the world, doing its deadly work. As iniquity abounds, the curse becomes more and more active. We see a smiling plain changed suddenly into a wilderness, a prosperous city turned into a heap of ruins. What does it mean? It is the curse devouring the earth. In Russia the same thing is being seen, and there are many indications that the curse is about to spring into dire activity in other lands. It is time for God's servants to throw every energy into the work of carrying His blessing to those whom the curse is destroying. When the glad tidings of the kingdom shall be preached in all the world for a witness, then shall the end come.

HARDLY a week goes by that we do not receive some new publication attacking our message, especially that portion of it which relates to the Sabbath of the Lord. If we are to judge by the recent increase in these attacks, the message is doing its work in the land. We have no time or space to notice such publications. We leave to God the defence of His truth, knowing that man "can do nothing against the truth, but for the truth." Again and again we have seen the efforts of opposers to destroy the Sabbath reform create an interest in those who had never heard the question raised before, with the result that many have in consequence become obedient to the command-

ment of God. So we are not disturbed because opponents increase in numbers. It is well that the world should hear all that is worthy to be said on either side. The truth will always bear away the victory with those who love the truth. Some who write against us seem to delight in misrepresentation and abuse. They are entirely welcome to whatever they can gain by such methods.

THE sinner who is trying to make himself better finds no rest in the attempt. The experience of Luther is the common one. He laboured in every way to get rid of his sin, but no self-denial or discipline brought him relief from the burden. At last the glad tidings reached his heart that "the just shall live by faith." He saw that Jesus Christ had been given to man, that His righteousness was a free gift to whosoever would receive it, and accepting Christ as his righteousness, Luther found peace. "Being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. v. 1.

There is a deep, untroubled, everlasting peace between God and His Son. The counsel of peace is between them both. Through Jesus Christ we can enter into that peace. We cease to struggle for our own way, our own righteousness, our own glory, and delight in God's way and His righteousness. We are ambitious for His glory only. Being justified by faith means not only the remission of the old sins, but the acceptance of the life of Christ by faith. That life covers our past, and it gives infinite promise of the future. The loftiest schemes of human ambition fall far below the things which God prepares for those that love Him. We are lifted above the strivings of the people into the very peace of God, that passeth all understanding.

There is no peace for the man who seeks to be justified by his own goodness. He is out of harmony with God and the laws of the kingdom of God, but when he accepts the Divine way of righteousness, he will have peace with God.

"THE most illiterate Christian that obeys knows more about God than the man that has learned everything except obedience."

"IT takes far less insight to discover defects than it does to discern noble and lovely qualities."

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