

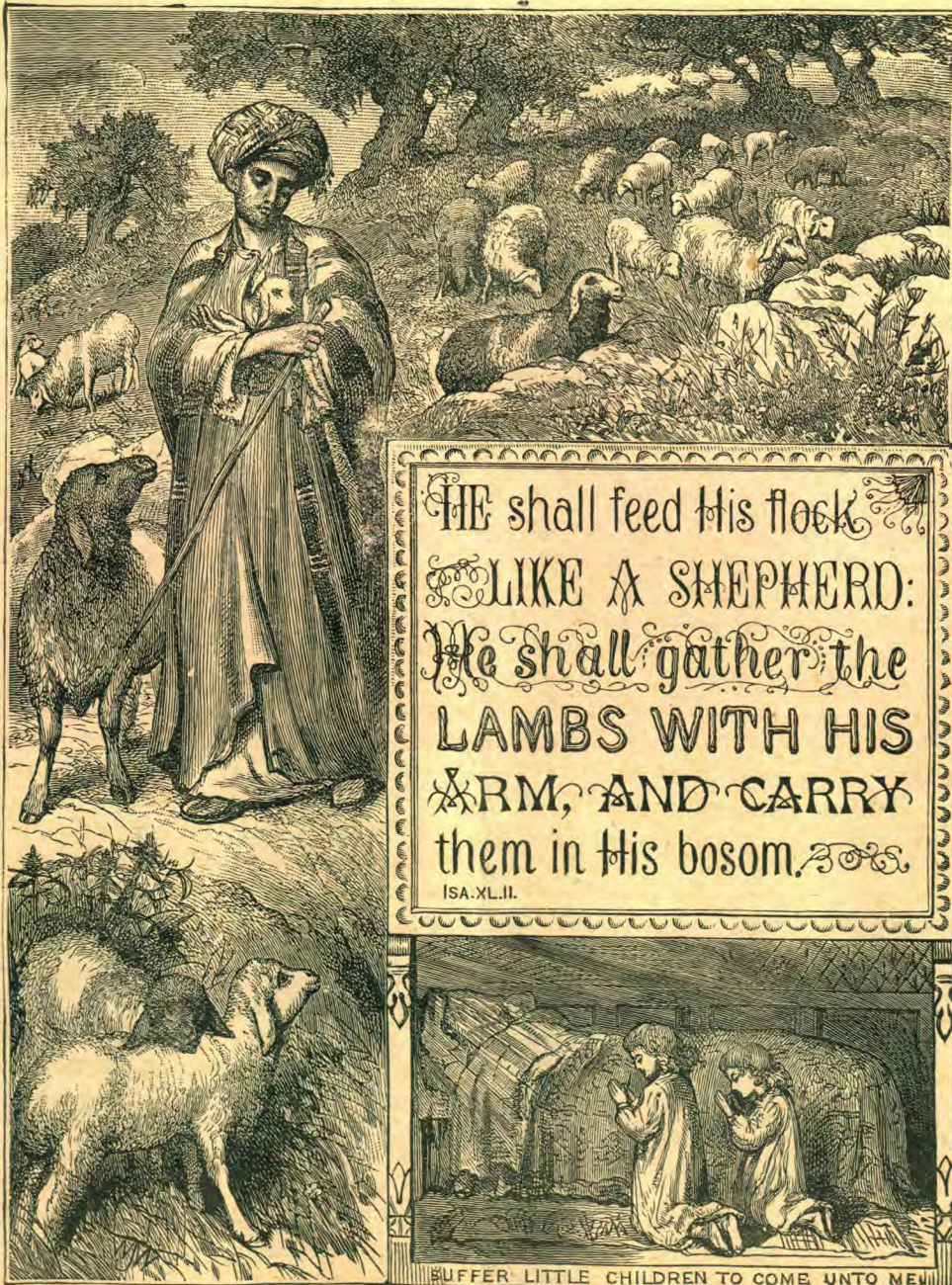
PRESENT TRUTH

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

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NO. 37.



HE shall feed His flock
LIKE A SHEPHERD:
He shall gather the
LAMBS WITH HIS
ARM, AND CARRY
them in His bosom.

ISA. XL. II.

SUFFER LITTLE CHILDREN TO COME UNTO ME

The Joy of Harvest.

(Isaiah ix, 3.)

THE joy of harvest is a seemly thing !
The husbandman hath toiled and waited long,
'Mid storm and sun and shower to rise and sing
His triumph-song !

The joy of harvest is a little thing
Compared with that sweet joy God's children know,
Who o'er a promise tried and proven sing—
Made long ago.

The heart grows sick and faint with hope deferred,
Then cometh the desire ; and to God's own
The dearest joy is that He kept His word
Upon His throne.

Let patience have her perfect work in all,
In lower things or higher, small or vast ;
For while God's rainbow gleams there must betall
Sure joy at last.

—Winifred A. Iverson.

Words to Parents.

PARENTS whose hearts are filled with true and sanctified love for their children will follow the way marked out by God for the education and discipline of their children. But the sin of parental neglect is almost universal. Blind affection for those who are connected with us by the ties of nature too often exists. This affection is carried to great lengths ; it is not balanced by the wisdom or the fear of God. Blind parental affection is the greatest obstacle in the way of proper training of children. It prevents the discipline and training which are required by the Lord. At times, because of this affection, parents seem to be bereft of their reason. It is like the tender mercies of the wicked, cruelty disguised in the garb of so-called love. It is the dangerous under-current which carries children to ruin.

Oh, how quickly through mismanagement in the home falsehood becomes habit. In the Word of God parents have been given line upon line, and precept upon precept. But many parents who profess religion fail to practise the Christian virtues. They allow their children to grow up pursuing their own course and disregarding the lessons which God has given for them and the rules of conduct He designs that all shall follow. Such parents discard the principles and injunctions of the Lord as did Eli.

The history of Eli's family is given as a warning to parents. His sons did wickedly, and he restrained them not. He was too indulgent to train his children aright. His blind affection led him to connive at sin by hiding the defects of his children. By thus pampering sin, he gave his children lessons in the art of deceiving. Though he was judge in Israel, he did not repress evil in his sons during their childhood and youth, but allowed it to grow by repetition. And when these sons were placed in holy office, their sins, so mildly dealt with by their father, became a terrible power

for evil. In the very service of God they practised iniquity.

God sent a message to Eli by His prophet, declaring to him the sinful course of his sons. "There came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt, in Pharaoh's house? . . . Wherefore kick ye at My sacrifice and at Mine offering, which I have commanded in My habitation ; and honourest thy sons above Me, to make yourselves fat with the chiefest of all the offerings of Israel My people. Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house."

We read that Eli remonstrated with his sons. But he did not go far enough. He remonstrated with them, but he did not take decided measures to punish them. He did not deal with them as a faithful judge should have done. He did not set things in order. He spoke to them regarding their sins, and appealed to them to cease their wicked practices, but he did not restrain them. He permitted them to occupy positions of sacred trust, though they were corrupting their own ways, and causing Israel to sin by their precept and example. Without effectual restraint their evil grew apace. Sons of Belial, they communicated their iniquitous practices to others. Eli forsook the way of the Lord by permitting his sons to dishonour God, and the woe of God was upon him.

Fathers and mothers, hear the words which came to Eli from the high and holy One that inhabiteth eternity : "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house : when I begin I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth : because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquities of Eli's house shall not be purged with sacrifice nor offering for ever." Their sins were allowed to increase in magnitude until the limit of the Lord's forbearance was reached, and then He said, "I will make an end. I will carry this matter to its final result. The wages of sin is death." Parents and children were both to suffer. Neither sacrifice nor offering was to be found for their transgression.

What might have been averted had Eli followed the counsel of God. What iniquity, which the Lord declared was not to be forgiven for ever, might have been saved. Shall not our hearts as well as our ears tingle as we read the denunciation of God against the godless sons of Eli? Parents, take this lesson home, and in the place of educating

your children in the path of self-indulgence, self-gratification and disobedience, learn of Abraham. Abraham commanded his household and his children after him to keep the way of the Lord. The Searcher of hearts said of him, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Oh, for wise and judicious commanders, who will walk in the way of the Lord as did Abraham, to deal justly and love mercy, who will despise every phase of falsehood and deception. Abraham walked in the counsel of God. He did not rule by oppression, neither was he controlled by blind passion. He made straight paths for his feet, lest the lame should be turned out of the way; and God blessed him, and made him a blessing.

MRS. E. G. WHITE.

Sanctification.

SANCTIFICATION is a progressive work, commenced in our hearts by the Holy Spirit when we accept of Jesus Christ as our own personal Saviour. To sanctify is to make holy, and "without holiness no man shall see the Lord." Heb. xii. 14.

The Word of God is the means used by Him for our sanctification. Jesus prayed, "Sanctify them through Thy truth, Thy word is truth." John xvii. 17. It is only as we "walk in the light," 1 John i. 7) i.e., obey the truths of God's Word as He reveals them to us, that our sanctification proceeds.

As soon as God, by His Spirit, reveals to us a divine truth, and we, for any reason whatsoever, decide not to obey, our sanctification ceases. Read again 1 John i. 7: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

Abraham's obedience was proof that he possessed that faith which was counted to him for righteousness, and was the outward sign of the sanctifying work going on within.

The Apostle James says: "But wilt thou know, O vain man, that faith without works is dead." James ii. 20. When the life of Christ is not manifested in our daily walk we give evidence that no saving faith in Christ exists in our hearts.

A. W. S. CUNNINGHAM.

A Root of Evil.

"I KNEW a widow of limited means who was remarkable for her liberality to benevolent objects. But a sad change came to her in an unexpected legacy which made her wealthy, and then her contributions began to fall below the amount of her straitened finances. Once she volunteered;

now she gives only when importuned, and then in as meagre a manner as if the fountains of gratitude had dried up.

"Once when asked by her pastor to help a cause dear to her heart in her comparative poverty, and to which she then gave a guinea, now she proffered a shilling. Her pastor called her attention to the surprising and ominous change. 'Ah!' she said, 'when day by day I looked to God for my bread, I had enough and to spare; now I have to look to my ample income, and I am all the time haunted with the fear of losing it and coming to want. I had the guinea heart when I had the shilling means: now I have the guinea means and the shilling heart.'

"It is a fearful risk to heart and soul to become suddenly rich. This is one of the reasons why God lets many of His best children acquire wealth so slowly, so that it may not be a snare to them, may not chill their benevolence; that, when wealth comes, the fever of ambitious grasping may be cooled, and that benevolence may overtake avarice."

Now, the only way to avoid this peril is to cultivate two habits, and let them grow side by side—the habit of economy and the habit of charity. If one's economy grows steadily and alone, it will tend to dry up his charity; if one's charity grows steadily it will dry up his means, unless balanced by the other virtue of economy. Therefore let both grow together; then our giving will increase just in proportion to our getting.—A. J. Gordon, D.D.

Hints on Bible Study.

1. *Study Prayerfully.* Always remember that apart from the Holy Spirit you can make no real headway in your studies, therefore open your Bible with prayer. "Open Thou mine eyes, that I may behold wondrous things out of Thy law." Ps. cxix. 18. I have read of a lady who heard of a certain book being a very helpful one; she procured a copy, but could see nothing in it. Afterwards she married the author, and as he read the book with her it was flooded with light, and she thought it the best book on the market. The Holy Spirit is the Author of the Scriptures (1 Peter i. 21); He is also the Interpreter (John xiv. 26; xv. 26; xvi. 15). His office is to bring to our remembrance truths that have been revealed to us, and to reveal truths that have hitherto been hidden from us. Ask His help and guidance.

2. *Study Believingly.* We often hear the words, "Seeing is believing," but in the Bible, Believing is seeing. "Said not I unto thee, that if thou wouldest believe thou shouldst see the glory of God." 1 John xi. 40. "Through faith we understand that the worlds were framed by the word of

God." Heb. xi. 8. As we come to any promise, the Lord carries there, saying, "Believe ye that I am able to do this?" "According to your faith be it unto you."

Someone may say, "I can't believe; what then?" For a little lesson in faith turn to Luke xxiv. 18-32. As the two disciples journeyed to Emmaus, they were sad at heart, and "their eyes were holden," but at the end of the journey "their eyes were opened" and their hearts burned within them. What made them sad? Unbelief! He who they trusted should redeem Israel had been crucified and slain; three days had passed, and to them nothing had happened. But something had: the Resurrection had taken place, and they had heard of it and been astonished, but they did not believe it. What made them glad? Jesus drew near and opened unto them the Scriptures, and in them all, taught them the things concerning Himself. Their hearts glowed, then burned, and the scales of unbelief fell from their eyes, and they saw that Christ must first suffer before He could enter into His glory.

You must give your faith something to feed upon. "Faith cometh by hearing, and hearing by the Word of God. Rom. x. 17.

3. *Study Obediently.* Obedience gladdens the heart of God (Ex. xix. 5), and brings joy and happiness into our own lives. "If ye know these things, happy are ye if ye do them." John xiii. 17. I know no man so miserable as the man who is not living up to his highest knowledge. Rom. xiv. 22. Revelation demands obedience, and obedience brings fresh revelation. In the life of Abraham we find, every time he obeyed or made a sacrifice, the words, "The Lord appeared unto Abram," "The Lord said unto Abram," etc. We read of no altar or revelation while he was in Egypt, we find he had only trouble there. Fresh revelation and blessing come when he gets back to Bethel "unto the place of the altar which he had made there at the first." Obedience brings—special manifestations (John xiv. 21), conscious abiding in Christ's love (John xv. 10), communion and cleansing (1 John i. 7), and power in prayer (1 John iii. 22).—*J. P. Hill.*

"It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God."

"BECAUSE they cannot please everybody some confine their efforts to pleasing themselves."

The Law in Christ.

NOT only was the law of God in the heart of Christ, but the life and character of Christ is in the law. The very traits of character that the Bible gives to Jesus the Son of God are the same as the attributes given to the law:—

The Law of God.

1. Love, Ps. cxix. 97.
2. Truth, Ps. cxix. 142.
3. Delight, Rom. vii. 22.
4. Perfect, Ps. xix. 7.
5. Sure, Ps. xix. 7.
6. Righteous, Ps. xix. 9.
7. Eternal, Ps. cxix. 89.
8. Spiritual, Rom. vii. 14.
9. Peace, Ps. cxix. 165.
10. Holy, Rom. vii. 12.
11. Unchangeable, Ps. lxxxix. 34.
12. Liberty, James ii. 10-12.
13. Good, Rom. vii. 12.
14. Just, Rom. vii. 12.

The Character of Christ.

- Rom. viii. 35, 39.
John xiv. 6.
Isa. xlii. 1.
Heb. ii. 10.
Heb. vii. 22.
1 John ii. 1.
1 John i. 1-5.
1 Cor. xv. 45, 46.
Eph. ii. 14.
Acts iv. 27.
Heb. xiii. 8.
2 Cor. iii. 17.
John x. 11, 14.
Acts iii. 14.

Then to love Christ is to love the law; to do the precepts contained in the law is to have that new heart which loves Jesus. "If ye love Me, keep My commandments." John xiv. 15.

F. C. GILBERT.

Plowing Around a Rock.

"I HAD plowed around a rock in one of my fields for five years," said a farmer to a writer in *The Advance*, "and I had broken a mowing-machine knife against it, besides losing the use of the ground in which it lay, because I supposed it was such a large rock that it would take too much time and labour to remove it. But to-day, when I began to plow for corn, I thought that by-and-by I might break my cultivator against that rock; so I took a crowbar, intending to poke around it, and find out its size once for all. And it was one of the surprises of my life to find that it was little more than two feet long. It was standing on its edge, and was so light that I could lift it into the wagon without help."

"The first time you really faced your trouble you conquered it," I replied aloud, but continued to enlarge upon the subject all to myself, for I do believe that before we pray, or better, *while* we pray, we should look our troubles square in the face.

"We shiver and shake and shrink, and sometimes do not dare to pray about a trouble because it makes it seem so real, not even knowing what we wish the Lord to do about it, when if we would face the trouble and call it by its name, one-half of its terror would be gone.

"The trouble that lies down with us at night, and confronts us on first waking in the morning, is not the trouble we have faced, but the trouble whose proportions we do not know.

Many a Christian has been plowing around a

duty, a cross, a bad habit for more than five years, afraid to touch or examine it, and it stands in the way to-day as it did at the first. Yet it may be an easy job when you once take hold of it.—*Selected.*

Questions & Bible Answers

Did Christ Approve the Sword?

"I cannot harmonise Luke xxii. 36 with the rest of the Scriptures that are used against war and the practice of bearing arms. Why should Christ tell His disciples to provide themselves with weapons of war, when He forbade His followers to use them? Verse 49."

LET us read the passage.

"And He said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing.

"Then said He unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in Me, and He was reckoned among the transgressors: for the things concerning Me have an end.

"And they said, Lord, behold, here are two swords.

"And He said unto them, It is enough."

The words of Jesus seem strange, but a little consideration of the circumstances under which they were spoken may help to unveil their meaning.

The Saviour was approaching the end of His earthly life. He was about to fall into the hands of the powers of darkness, to suffer every torture that Satanic malice could suggest. The salvation of the human family depended upon His enduring the ordeal; and the burden of the sins of the world was resting heavily upon Him. He knew the weakness of His disciples. He loved them but He knew how feeble they would prove in the presence of temptation. Peter, the most ardent and self-confident of them all, would deny his Master thrice before the night was past. Jesus sought to arouse in His disciples some sense of their own weakness, some prayer to God that they might be kept in the hour of temptation. But they seemed unable to doubt their own fidelity. They were prepared to distrust all but themselves.

Even when Jesus told Peter, in answer to his protestation of readiness to accompany his Master to prison and to death, that he was on the brink of a shameful betrayal, Peter refused to believe that Christ was right. He knew himself too well, he thought, to fear that he could be guilty of such baseness. He regretted that Christ did him so little justice, and reiterated his unalterable loyalty. "Though I should die with Thee, yet will I not deny Thee. Likewise also said all the disciples." Matt. xxvi. 35.

How could Christ bring home to these poor, self-satisfied boasters a sense of their true weakness, and their deep need of divine help? He reminds them of the days when they went forth at His command to teach and heal, making no preparation to supply their own wants. They recall the fear with which they ventured forth, the goodness which watched over their steps, and the power of the Name in which they went, and they confess that in those days they lacked nothing.

Then the Saviour tells them that they are now to lose Him. He is about to be ranked with criminals, to be put to death with malefactors. For the past three years He has cared for them: now they must care for themselves in a hostile world. They must provide their own maintenance, their own defence. The Saviour seems to dismiss His disciples.

But even this word of dismissal does not penetrate their self-sufficiency. Once in a humbler mood, at the thought of being separated from Jesus, Peter had cried out: "Lord, to whom shall we go? Thou hast the words of eternal life." Without doubt, Jesus longed to hear some such words as these again, some confession of helplessness without Him. But the disciples do not seem dismayed at the thought of being left to their own devices. Their minds are easily turned away from Christ to themselves, and, instead of crying out that carnal weapons can never avail them if Christ is taken from them, they begin at His word to think of swords. Perhaps finding some in the room where they had supped, they say, "Lord, behold, here are two swords."

It is evidently a hopeless task to arouse the disciples to their own weakness, and the Saviour does not attempt it further. He says, "It is enough," and they go out from the chamber, He to suffer and die for men, they to forsake and deny their Lord.

Peter was not lacking in physical courage. He girds on one of the swords, in case of need, and when the multitude arrests Jesus, he strikes out and wounds the servant of the chief priest. But Jesus cannot countenance such work. He heals the wound and bids His disciple put up the sword, unless he wishes to perish by it. Peter must learn to wield a more potent weapon than the sword before he can meet such foes as are now hastening to his downfall.

The words of Jesus to His disciples were plainly not intended to sanction the use of carnal weapons, but to put before their minds a strong contrast between what Christ had been to them, and what they could be to themselves, that they might realise their insufficiency and cry to their Strength for help in the crisis that lay before them.

A Hymn of Praise.

I THANK Thee, O Most High,
For that most wondrous, grand, and glad existence,
That home beyond the sky,
'Tis shrouded by the veil of cloud and distance,
But oh, 'tis drawing nigh;
And waiting hearts repeat the thrilling story,
That Jesus, in the sky,
Will come to give His children life and glory.

I thank Thee, gracious Lord,
For all the promises Thy love has given,
For Thy unfailling Word,
Which tells us that our feet shall rest in heaven;
And while time's surges roll,
And wrathful winds lift high the heaving billow,
Sweet peace pervades the soul,
E'en though the head may press affliction's pillow.

We have not long to wait,
Not long to bear life's burdens and its crosses,
For soon the "pearly gate"
Will recompense us for the toils and losses,
And starry crowns shall glow,
And hands redeemed shall clasp in joyous meeting;
And friends of long ago,
Shall then embrace in glad, ecstastic greeting.

L. D. SANTEE.

Some Protestant Admissions.

ALTHOUGH Protestants, with but few exceptions, keep Sunday, they are compelled to make the following admissions:—

Presbyterian Church: "The Christian Sabbath [Sunday] is not in the Scriptures, and was not by the primitive church called the Sabbath."—*Dwight's Theology, Vol. iv., p. 401.*

"There is no command recorded, and probably none was given."—*Dr. Talmage, in the Christian Herald, June 17, 1896.*

"No precept for it is found in the New Testament."—*Dr. Albert Barnes.*

"The dropping of the seventh-day Sabbath, and the substitution of the Lord's day, was an innovation accomplished by the church, with sufficient reason, but without any Scripture command."—*The Belfast Witness (Presbyterian).*

Methodist Church: "It is true that there is no positive command for infant baptism; . . . nor is there any for keeping holy the first day of the week."—*Binney's Theological Compend, p. 180.*

"These arguments, however, are not satisfactory to some; and it must be confessed that there is no law in the New Testament concerning the first day."—*Buck's Theological Dictionary, p. 403.*

"Now there is not on record any divine command to the apostles to change the Sabbath from the day on which it was held by the Jews to the first day of the week."—*Watson's Theological Dictionary, Art Sabbath.*

Protestant Episcopal Church: "Is there any command in the New Testament to change the day of weekly rest from Saturday to Sunday?—None."—*Manual of Christian Doctrine, p. 127.*

Congregational Church: "I ask, Is there no duty binding on us except those enjoined by express de-

mand? Then why do we observe the first day of the week as the Christian Sabbath? There is no command in the Bible requiring us to observe the first day of the week as the Christian Sabbath. . . . There is no command recorded in the Bible enjoining the change."—*Rev. Orin Fowler, A.M., in "Mode and Subjects of Baptism."*

Baptist Church: "There was and is a commandment, to 'keep holy the Sabbath day,' but that Sabbath day was not Sunday. It will, however, be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, Where can the record of such a transaction be found? Not in the New Testament—absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week."—*Rev. Edward T. Hiscox, D.D. (author of the Baptist Manual), in an address before a Baptist meeting in New York City, reported in the Examiner, Nov. 16, 1898.*

Church of England: "And where are we told in the Scriptures that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day. . . . We keep the first day of the week instead of the seventh for the same reason that we observe many other things, not because the Bible, but the church, has enjoined it."—*Rev. Isaac Williams, B.D., "Plain Sermons on the Catechism," Vol. i., p. 334.*

The above admissions of Protestants saying that "we are nowhere commanded to keep the first day" of the week as the Sabbath or Lord's Day, are in perfect harmony with the admission of the Catholic Church that she changed the day. Then is it not a fact, as a Catholic writer says, that "the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the Catholic Church?"

Where do you stand? Let us pay our homage to God, who says, "The seventh day is the Sabbath of the Lord thy God." W. M. ADAMS.

The Service of Wrath.

WE are made "more than conquerors" through Him who loves us (Rom. viii. 37); so that He Himself must be more than a Conqueror. He can do more with His enemies than merely defeat them. He can utilise them. Their most desperate efforts to overthrow His plans only further them. Their labour to blacken His name only makes His praise more abundant. "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain." Ps. lxxvi. 10.

This fact should always be borne in mind by God's servants. We are tempted to contrast the greatness of God's work with our own feebleness and give place to despair. The enemies of the truth are so numerous and so strong. But it is a mistake to count them on the other side. True, they do not mean to help the work of God; they are full of wrath against Him and His people: yet, they must always be reckoned among the resources of God's cause. Their very wrath means its earlier and more glorious success.

This truth has been illustrated in the history of the work of God many times. Pharaoh's wrath, which aimed to oppress the children of Israel, only worked out the most glorious manifestation of God's power to deliver His people that this world has ever yet seen. Nebuchadnezzar's zeal for his golden image, and his fury against the faithful worshippers of the true God, opened the way for a signal triumph over idolatry, and sent the magnificent assembly of princes and rulers which the king had gathered from all parts of his empire to witness his own exaltation, back to their homes to testify everywhere of the marvellous power of the God of heaven. The more the wrath of man was inflamed against God, the more unmistakable was His triumph.

The crowning demonstration of this truth was seen in the wrath of man against the Lord Jesus Christ. The cross of Calvary was the expression of man's hate; but it has become the symbol of triumphant grace. "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ . . . for to do whatsoever Thy hand and Thy counsel determined before to be done." Acts iv. 26-28.

There is one scene yet before the church which is to illustrate to the full how the wrath of man promotes the praise of God. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii. 17. These words paint a black future for the church, but the eye of faith reads in them the bright promise of triumph. The wrath of the dragon shall praise the Lord. But for that, God's servants might remain hidden in obscurity, and their message to the world remain unheeded; but as the wrath of Pharaoh fixed the attention of all the earth upon God's dealings with His people, and as the wrath of Nebuchadnezzar gave to God's three witnesses the eyes and the ears of an empire, so the wrath of the dragon will lift into prominence the remnant of the church and make it possible for them to speak to every nation and kindred.

There can be no discouragement for God's servants. They can reckon on their side, not only

the labours of the loyal hearted, but also the angry efforts of the opposition. God will use the weakest of His children, but their weakness does not limit Him, for, as He made Haman the minister of his own defeat, He can turn the malice of His enemies against themselves and make it accomplish His divine purpose.

NOTES & COMMENTS

A LONG DISTANCE phonograph has now been devised that can be heard at a distance of a mile or more. It is done by causing the sound vibrations to pass through a gas flame.

PROTESTANT circles in Berlin are becoming alarmed over the growth of Catholicism in that city. "In 1817, 95 per cent. of the population were Protestants, and only 3½ per cent. Catholics. The proportion of Catholics has been gradually rising until at the present time Protestants number only 81 per cent. of the population, and Catholics 12½ per cent. Since 1817, the Protestant population has increased eightfold, the Catholic population thirty-one fold."

SOME time ago a Y.M.C.A. in Pittsburg refused to receive into membership an actor, and this course provoked much discussion. One public man offered to donate a thousand dollars to any charitable institution if it could be proved that in the prisons of the United States there were more actors than preachers. A journalist in Cleveland read the offer and thought to earn the money. He polled the prisons and discovered that at the time of his investigation there were seventeen actors and forty-nine preachers in gaol.

FOR some time past it has been suggested that the power plants, existing and contemplated, at the Niagara Falls would ultimately leave the precipice bare of its cataract. That state of things is now close at hand. The engineers are now planning not only to utilise the total volume of the present falls, but also to build a dam on the Canadian channel to maintain a sufficient head of water for the operation of the nearest plants. The *Electrical Review* thinks that this will become necessary within the next ten years.

THE divinity students of Germany are learning something else beside divinity in their college training. According to one writer, quoted in the *Literary Digest*, they learn to state the articles of their belief with a mental reservation which practically denies the doctrine expressed. He declares that while in the Lutheran churches, the language of the early Reformation is still used, "theologians and unbelieving preachers conceal under the traditional language of the Reformation their defection from the fundamental principles of Christianity." "Gradually the young pastors issuing from the university find themselves placed in an impossible position. They have to carry a double conscience, a double Christianity. On the one hand they are attracted by a Christianity without dogma, a Christianity aristocratic, professorial, intelligible only to the intellectual *élite*. Lower down than this they find imposed upon them another Christianity, which is scoffed at in the university, at which in their heart they themselves scoff, while all the time they celebrate its rites before the people, so long at least as they can quiet the qualms of conscience that beset them." A number of preachers have been prosecuted in Germany for teaching heresy, but people are beginning to realise that the heresy must be traced back to the colleges. "Many are asking why should unbelieving pastors be prosecuted for heresy while a primrose path is spread before the professors who have robbed them of their faith?"

A CORRESPONDENT writing to a weekly paper expresses the wish that some other names could be invented for the internal organs we possess, when these organs are taken from other creatures and set upon our tables. Better to face the unpleasant facts and leave such organs alone. The kidneys and liver are liable to many diseases, especially when animals are fed for slaughter, and are very unsuitable for human food.

THE rapid increase in lunacy comes periodically before the public notice. At a meeting of the Lancashire Asylums Board, one member moved that an inquiry should be at once instituted into the best means for preventing the propagation of the mentally afflicted with a view to securing legislation. He said that "the more people were cured in asylums the more widespread was mental affliction. Figures dealing with the last four years showed a nearly four-fold increase in lunacy. According to the census of 1901

there were 60,000 idiots in the United Kingdom at that time. Of these nearly 19,000 were married or widowed. [On the same date there were 117,000 lunatics, of whom over 47,000 were married, making a total of married or widowed lunatics and idiots of over 65,000, most of whom were helping to increase the tainted portion of the population.

Although the whole of the offspring of discharged lunatics did not come to the asylums, many undoubtedly did. Most of them went to swell the criminal, vagrant, and inebriate classes, and were responsible to a large extent for the public expenditure on poor law, police, prisons, inebriates' homes, and reformatories.

We were discharging at present from asylums 14,000 patients annually, with liberty to marry and intermarry. With the knowledge we had that their offspring was more numerous than that of healthy people, there was little wonder that insanity was on the increase.



The Learned Shepherd.

YOUNG Jack was good as any boy
Beneath the bright sun's glow,
But while his brain was very quick,
His feet were very slow.
And so it was not strange when he
Was asked to fetch the sheep,
Wool-gathering went his wits instead—
His feet took ne'er a leap.

That he might help his mother dear
(He always wished to mind her)
He said, "I'll take my camera,
Because it has a finder.
A shooting star would help me, too,
If this small camera won't.
Because a shooting star, I think,
Would know just how to hunt.

"I ought to dig some angleworms
Before it gets too late,
For sheep do love to bait on grass,
And they'd like other bait.
And if I had a horn to blow,
Those sheep I soon could warn
For instance, think how fast they'd come
If I could blow Cape Horn!"

But while young Jack had stopped to think,
The sheep came one by one;
His mother fetched them home herself,
And he had brought in—none!
More sheepish far than they, poor Jack,
His curly head hung low.
His brain had been right quick, but yet,
His feet had been too slow!

—Blanche Elizabeth Wade.

Willie's Faith.

WILLIE was the only son of his parents. When very young, his mother began to teach him about God and heaven, and his mind seemed to drink in all the sweet things she told him, just as the

flowers receive into their bosoms the drops of dew that give them strength and beauty. Before he was three years old, he would often sit gazing into the sky, and would say:—

"Willie's watching for the holy angels, and waiting to hear them sing."

The lesson that his mother endeavoured to impress most deeply upon his young heart was that of faith in God; faith in Him for all things, and that for Jesus' sake He would bestow upon him all necessary good.

When he was four years old, a terrible shadow settled down upon him, and by the time Willie was seven, their home and everything was taken from them, and they were thrown upon the charity of friends. Soon Willie's clothes and boots began to wear out, but his mother was too poor to purchase new ones. On one occasion he came to her, saying:—

"Mother, can't I have some new boots? My toes are all out of these. The snow gets in, and I am so cold."

A tear filled his mother's eye when she answered, "Soon, Willie, I hope to give them to you."

He waited patiently several days, until one morning, as he stood at the window watching the boys trundling their hoops, he sobbed:—

"Oh, mother, it is too hard! Can't I get some boots anywhere?"

"Yes, Willie, you can."

"I can?" he eagerly exclaimed. "Where? Tell me quick!"

"Do you not know, my son?" replied his mother. "Think now."

Willie stood for a moment, as if in deep thought; then with a smile, looked up to his mother's face, and said:—

"Oh, I know! God will give them to me, of course. Why didn't I think of that before? I'll go now and ask Him." He walked out of the parlour into his mother's room. She quietly followed him, and, standing concealed from view, saw him kneel down, and, covering his face with his hands, he prayed:—

"O God! father drinks; mother has no money; my feet get cold and wet. I want some boots. Please send me a pair, for Jesus' sake. Amen."

This was all. He often repeated his pitiful little petition, and the best of all was, he *expected* an answer to his prayer.

"They'll come, mother!" he would often say, encouragingly; "they'll come when God gets ready."

Within a week, a lady who dearly loved the child came to take him out walking. He hesitated for a few moments; but soon determined to go, and they started off. At length the lady noticed his stockings peeping out at the toes of his boots, when she exclaimed:—

"Why, Willie, look at your feet! They will freeze. Why didn't you put on a better pair of boots?"

"These are all I have, ma'am."

"All you have! But why don't you have a new pair?"

"I will, just as soon as God sends them," he confidently replied.

Tears filled the lady's eyes, and, with a quivering lip, she led him into a shoe store near by, saying: "There, child, select any pair you please." The boots were soon selected, and a more happy, thankful boy never lived.

On his return, he walked into the centre of the room where his mother was sitting, and said:—

"Look, mother! God has sent my boots. Mrs. Gray's money bought them, but God heard me ask for them, and I suppose He told her to buy them for me."

There he stood, with an earnest, solemn light in his eyes, as though he were receiving a new baptism of faith from Heaven: then quietly added:—

"We must always remember how near God is to

us," and kneeling at his mother's feet, he said: "Jesus, I thank you very much for my new boots. Please make me a good boy, and take care of mother. Amen."

Willie is now fourteen years of age, and is a consistent member of the church of Christ. In all things he trusts his Saviour; every desire of his heart he carries directly to God, and patiently waits the answer, and it always comes.

"Ask, and it shall be given you." Matt. vii. 7.
—*Children's Friend.*

The Stormy Petrel.

—IN the fourteenth chapter of Matthew we read about the Apostle Peter stepping out of the boat



STORMY PETRELS.

and walking on the sea to meet his Saviour. This beautiful incident has given its name to the family of birds called "petrel." Petrel means a "little Peter," and the bird is given this name because of its appearance of walking on the sea.

The petrel family is a large one, there being more than 100 different kinds. Like the swifts we read about the other day, the petrels are great travellers. They are found by sailors upon seas in all parts of the world.

One species of petrel is called the "stormy petrel," nick-named by sailors "Mother Carey's Chickens." These, when they appear, are believed by sailors and fishermen to be signs of storm.

The stormy petrel looks somewhat like a swift, but, of course, being a water bird, cannot fly so rapidly as a swift. He has one advantage over a swift, however—he is a fine swimmer, while the swift cannot swim at all.

Our picture this week is of some stormy petrels skimming along the tops of the waves on a stormy sea.

T. C. O.

Our Mission Fields.

Mission Notes.

IT has been but a few weeks since we reported the departure of Brother Peter Nyambo, the son of an African chief, for Mombasa, whither he went to assist in opening up pioneer work in our new British East Africa mission. It was by interrogating a mission teacher who was obliged to acknowledge to the intelligent young natives that Saturday, the seventh day of the week, was the Sabbath of the Bible, and by subsequent study at one of our mission stations some two hundred miles distant, that Peter was first led to observe the seventh-day Sabbath. After receiving two years' training in our London training college he left recently, as we have said, for British East Africa.

And now we have another missionary departure to report, that of Mr. A. A. Carscallen, who also goes to British East Africa. Mr. Carscallen, likewise, has studied at our training college in London. He has had considerable experience in teaching the Gospel, besides having a practical knowledge of different lines of manual labour. So we feel that Mr. Carscallen goes well fitted to open up work in an entirely new field such as we have in British East Africa.

Starting from Mombasa, Mr. Carscallen and Peter will first visit our several mission stations in German East Africa for the purpose of acquainting themselves with the methods of work that have proved successful there. Thence they will make their way back into British territory to the Uganda Railway. This will carry them up into the highlands, arrived at which they will strike off to the northward into lands hitherto untrudged by white missionaries. As to a definite location we can say nothing at present, but from time to time will inform our readers as to the whereabouts and success of these dear workers for Jesus.

A LETTER received from Pastor J. N. Anderson, Canton, China, reports the baptism of five young men at that place during the month of June.

THE following is selected from a letter from A. W. George, M.D., who is doing medical missionary work in Turkey:—

"In company with my wife and our native worker, Sister Asnive Inedjian, I recently enjoyed a visit to Brusa. This is the largest city in Asia Minor, except Smyrna, and is famous in history as the capital of the Turkish empire for one hundred and fifty years, also for its many mosques and tombs of the sultans. . . . In Brusa we have a company of about fifteen Sabbath-keepers. We found it a pleasure to study with these earnest brethren and sisters

the special truths for this time. Especially on Sabbath and Sunday the blessing of the Lord was with us. Five were baptized, and the ordinances were celebrated. To avoid being molested by the people, the baptism was performed at night. About midnight, under cover of the darkness, we scrambled down the deep gulch to the small stream that flows through the city. Although hidden from the gaze of the world, we believe that the angels were present to record our efforts to follow the command of the Lord. . . . From Brusa we went a day's journey by carriage to Seuleus, an Armenian village not far from the ancient city of Nicæa. It appears to be but a small village, yet there are crowded into it almost five thousand persons. Here we found a company of twelve or more of our people. I had not met this company before, and they were all very glad to see us and lay aside their work and listen to what we had to give them. Here also five were baptized. . . . At Ismid Brother Kapriel Perinian, elder of the church in Bardezag, boarded our train, and we were glad to learn from him of the good work that is going on in his church. The Spirit of God is working for both old and young, and a number who were backslidden have taken hold anew. The children and youth have united to seek the Lord and study the Word. Pastor Conradi was at this place some weeks ago. He baptized one brother and eleven young persons. God's blessing has followed his visit. We have decided to start, as soon as possible, a school for training workers at this place."

FROM our Mission Station in Cholo, British Central Africa:—

"I think our crops this year are the very best we ever had. The yield of corn was good, also of the beans, peanuts, and sweet potatoes. There is plenty to feed our schoolboys, and we have quite a little for the market. We have a boarding school for the boys. While it takes a little more of some things, such as beans, salt, and other things for relish, I find it much cheaper, and a great deal more satisfactory. Everything is moving on well. Of course now and then a boy goes away. But we have some excellent boys, who have been with us several years. They are advancing slowly, step by step. These people do not learn fast; but, considering that they are just beginning to see the light of day, and of better things, we think their progress remarkable. Many of the boys are now paying tithes; and they respond well to the offerings which we take once a month in the Sabbath-school.

MR. H. A. OWEN writes from Honduras, Central America:—

"The Lord has dealt with us tenderly. I am finding people all the time who listen intently while I tell them of the old paths, and urge them to study the Bible, which here and there, I find hidden away from the priests. I have visited every town of any size in Eastern and Central Honduras, and am now working south, expecting to go into San Salvador. I do no open preaching or teaching as such, but each day I ask God to reveal Jesus to the people who come to my studio [Mr. Owen is an artist] and help me to speak the truth in an acceptable way. I know that men and women are receiving the seeds of truth in their hearts all over this little country, though none have come out and taken their stand for God's truth."

WE will close our notes with an item which we are sure will please all our readers. Mr. C. E. Rentfro, who not many months since went to Portugal to open up work in that field, now writes from Lisbon:—

"We have a new Sabbath-keeper, the firstfruits of God's truth in Portugal. She is English, and is married to a Portuguese gentleman. For some time we have supplied her with copies of PRESENT TRUTH and other papers. Last week, while on a tour of calls in Lisbon, I was im-

pressed to stop for a visit to this lady. She received me pleasantly, and I soon saw that she had been reading the papers and studying her Bible. In reply to my question as to what subject she was most interested in, she said, 'The Sabbath.' She being a member of the Church of England, I called her attention to the article on the ten commandments; and as every Sunday the law of God is recited by the clergyman, she saw very plainly what is required of the Christian. After a short Bible study, we had prayer, and I went away, after beseeching her by the help of God to walk in the light.

"Two days later, I wrote to her, asking if we could spend part of God's Sabbath with her. Receiving a reply in the affirmative, we went up to Lisbon in the evening, where we found her ready for a Bible study. The subject she desired to finish was the change of the Sabbath. When we finished this, she said, 'I shall try to keep the Sabbath,' and added, 'I do so because the Bible says so.'"

T. C. O.



The Tobacco Habit.

A BUSINESS man's sensible discussion of the tobacco habit puts the truth in this frank way:—

"When it comes, it comes to stay. Men rarely ever abandon it after the twenty-first year. Therefore take it for life, or quit it short. If you begin it, count that your final decision. . . . Anyhow, let us not drop into it by accident, or because some other fellow invites it, and then admit, as many a friend of mine has done, that we are caught in a trap of unbreakable habit.

"If reason and will and manhood are going to have anything to do with deciding the matter, there are some things that must be thought of. They are the disadvantages. All admit that the habit, once formed, is a master. What kind of master is it?

'It is an unclean master. A clean mouth, sweet breath, untainted clothes, apartments free from stale odour, are hard things for a habitual smoker to manage. This point needs no elaboration. But if a proof is wanted, I only ask a glance at the floor of the smoker's side of a ferry or the smoking car of a train, and a sniff at the atmosphere after a few minutes of the crowd's unrestrained enjoyment of the weed, and—what is quite as significant—a note of the contrast in appearance between the men who crowd these places and those who seek cleaner floors and purer air.

"It is an unhealthy master. It corrupts the sense of taste, injures the stomach, deadens the sensibilities, causes cancers and heart troubles. I can count half a dozen personal friends at this moment who know, on physicians' authority, that further continuance of smoking means shortened

days, perhaps sudden death. Only one or two, however, have been strong enough to give it up.

"It is an almost immoral master. Not in itself a necessary evil, it nevertheless promotes certain associations and leads in certain directions on to other habits which are unhealthy to the moral nature. Do you know a liquor soaker who is not fond of tobacco? Did you ever see a bar-room or prize-fighting or gambling crowd or rough gang of any kind that was not smoking and chewing? To paraphrase a famous remark by Horace Greeley: 'All tobacco-users are not horse-thieves, but all horse-thieves are tobacco-users.' A lad who has learned to handle a cigar with grace has made a first-class start on a road that has more than one bad stopping place. If you think that is not so, let me ask you whether, if you were an employer, and wanted a young man for a position of trust and growth, you would select the one with a cigar in his mouth, or the one who had decided not to use it.

"It is a hard master. It is more powerful than your judgment and will combined. The old fable, 'I can stop any time I want to,' is disproved by the earnest attempts of many a strong man you and I know."

A prominent young Philadelphia physician who is striking vigorous blows for purity in American manhood writes: "Even though I myself was reared in a cloud of tobacco-smoke, I must say with all candour that the clergyman and the physician appear to me to have less right than any other human being to injure and depress the powers loaned to them by the Almighty by the use of stimulants and narcotics in even the smallest quantities. If these drugs cause harm to others, and if influence is an indispensable feature of our daily lives, as we know it to be, then you and I can not explain away our responsibility if we openly or secretly submit ourselves to these allies of immorality. I speak strictly as a physician, not as an enthusiast in the crusade against tobacco and alcohol as such."—*Sunday-School Times*.

Sleep.

ALL our senses do not slumber simultaneously, but they fall into a happy state of insensibility one after another. The eyelids take the lead and obscure sight; the sense of taste is next to lose its susceptibility; then follow smelling, hearing, and touch, the last-named being the lightest sleeper and the most easily aroused. It is curious that, although the sense of smell is one of the first to slumber, it is the last to awake. Hearing, after touch, soonest regains consciousness. Certain muscles and parts of the body begin to sleep before others. Commencing with the feet, the slumberous influence works its way gradually upward to the centre of nervous action.—*Selected*.



A Narrow Place.

O SOUL that's filled with discontent,
Shouldst thou lament
Because thy life in narrow bounds is pent?
The land was small where Jesus dwelt,
Yet He ne'er felt
That God with Him had thus unwisely dealt.
But rather, in His narrow place,
He set His face
To do God's will—and there redeemed the race!
So, soul, learn this: thou hast a part
Just where thou art,
Which, if thou'lt do, will surely bless some heart.
And not so much where thou dost dwell
As whether well
Thy work thou dost, at last thy fate will tell.

—William P. Finney.

A Faith That Helped Others.

"I WAS tired and discouraged, and ran away for a little vacation," said a gentleman, not long since. "I was feeling ill and blue, and some recent disappointments had disturbed my trust in God.

"I went to a health resort, which I reached on Saturday night. The next morning I attended church. There I met a schoolmate of many years before, and called on her the next day. She had married since I knew her, and had had a happy home, but she is a widow now. Her children died, and her husband suffered a distressing accident, which later unsettled his mind. She took him to an asylum, and already a widow in effect, she faced the world alone. She found means of earning a meagre livelihood in the fashionable summer resort, and there she has lived and struggled on with her burden.

"For a long time it seemed more than she could bear. Her heart was hot and bitter. The humiliation of her present life in its pathetic contrast with her past and with her hopes for the future seemed to make trust in God impossible.

"But after a long time there came to her some suggestion of a deeper meaning in her misfortunes. Her life, narrowed and humbled as it was, was not without its possibilities for usefulness. When at last the death of her husband brought her face to

face with the inevitable, she conquered her doubts and rebellious impulses, and there ensued a tranquillity of spirit which has ever since blessed her own life and the lives of others.

"When I heard her story, and saw what her faith had done for her, I thought again of my own disappointments. They seemed smaller. I remembered my home, my wife and my children; and my blessings seemed large, and when I called to mind that my faith had come near to falling under the pressure of my almost trivial losses, I reproached myself and looked up to God anew, and faced the future again.

"Yes, the two weeks' rest did me good, and so I doubt not did the waters, and all that, but when I came back and took up my work again, I did it with a courage that was not wholly due to the change and the recreation. I had found my faith again, and it had a firmer footing than ever before. The story of my friend had proved a blessing not to herself only, but also to me."

The woman, struggling on under her own burden and keeping a brave heart, never knew how her faith was helping to uphold the faith of others. There is always this double reason for fidelity: its own sake and the sake of the good which it brings to others.—*Youth's Companion*.

Re-Naming a Whole Nation.

THE famous Sioux Indian, Dr. Charles Eastman, is carrying out an important work for his brothers of the Sioux nation. I have heard him describe, in his quaint way, the many perplexities that arise from the long individual names of the Indians, that do not at all indicate family relationship, and are almost impossible for one to remember. In proportion as the Indians become civilised, and own and sell property, transferring titles, this defect in their system or no-system of nomenclature becomes a serious matter. Therefore an important step in the civilisation of the Indian is his adoption of the civilised name.

Dr. Eastman has been commissioned by the government to rename all the Sioux Indians—a tremendous and a delicate task that no one else could accomplish half so well. Dr. Eastman is no iconoclast. He has a love for the beautiful Indian names, and retains them so far as he can. But what is one to do with an Indian who is called *Tatcyohnakewastewin*, which signifies *She-Who-Has a-Beautiful-House*? Dr. Eastman renamed her *Goodhouse*. No particularly beautiful sentiment attaches to *Bob-tailed Coyote*, and everyone is willing to have it changed to *Mr. Robert T. Wolf*. But such a name as *Matoska* (*White Bear*) is retained, as it is pleasing and manageable.

In this way, with sympathy, poetic insight, and ready wit, Dr. Eastman has persuaded fifteen thousand Sioux to adopt improved names; and he still has six reservations to visit.—*Selected.*

The Hands He Used.

My hands were filled with many things,
Which I did precious hold
As any treasure of a king,
Silver, or gems, or gold.
The Master came, and touched my hands,
The scars were in His own;
And at His feet my treasures sweet
Fell shattered one by one;
"I must have empty hands," said He,
"Wherewith to work My works through thee."
My hands were stained with marks of toil,
Defiled with dust of earth,
And I my work did ofttimes soil,
And render little worth.
The Master came, and touched my hands,
And crimson were His own;
And when, amazed, on mine I gazed,
Lo, every stain was gone!
"I must have cleansed hands," said He,
"Wherewith to work My works through thee."
My hands were growing feverish,
And cumbered with much care;
Trembling with haste and eagerness,
Nor folded oft in prayer.
The Master came and touched my hands,
With healing in His own;
And calm and still to do His will,
They grew, the fever gone.
"I must have quiet hands," said He,
"Wherewith to work My works through thee."
My hands were strong in fancied strength,
But not in power divine,
And bold to take up tasks at length,
That were not His, but mine.
The Master came, and touched my hands,
And mighty were His own;
But mine, since then, have powerless been,
Save His were laid thereon.
"And it is only thus," said He,
"That I can work My works through thee."
—*Edith G. Cherry.*

Mrs. Chisholm's Way.

"ELSIE," said Laura Canfield, as the girls waited on the threshold of the Chisholm home, "if you'd told me we were going to see a blind person I should have begged off. Blindness breaks my heart. That's one reason I've run away for this visit to you."

"You mean on account of your Aunt Mercie?"
"Yes. It's terrible, Elsie. We can't express pleasure in a thing we see without the unhappy feeling that she can't see it, too. We're getting so that when there's a beautiful sunset or a fine illustration, or anything pretty, we just point at it silently, so she won't know the difference."

"Is she going to live with you after this, Laura?"

"Oh, yes! She's father's only sister, you know, and she hasn't another soul belonging to her except an adopted daughter, who doesn't know any more than to send her a water-colour landscape for a Christmas present. Think of that—to a blind woman! Wasn't it heartless—or at least thoughtless?"

"Y-yes. It wouldn't be if you sent it to Mr. Chisholm, though. But then, Mrs. Chisholm has a way—"

The door opened and Mrs. Chisholm greeted them brightly. "Just see, Morton!" she cried, as she led the way into the sitting-room. "It's Elsie Brooke and her friend, Miss Canfield, and they've brought us this great bunch of red partridge-berries, all nestled in among glossy dark-green leaves. Aren't they lovely?"

Laura thought she had never seen a smile so beautiful as the one on the face of the courtly man who rose to meet them.

"It's a real taste of the woods, isn't it?" he said, as his fingers caressed the leaves and berries. "Where shall we put them, Mary?" and he seemed to look at his wife through the dark glasses that shaded his eyes.

"Right here in the window, where we had the yellow blossoms yesterday."

"Oh, yes! With the green of the elm tree outside for a background."

"And the sunlight filtering through in patches," she prompted.

"To be sure! Mrs. Chisholm never leaves out the sunlight," he added, turning that beautiful smile to the girls again; and Laura found herself doubting that this could be the Mr. Chisholm who had been blind for twenty years.

A minute later he handed her the photograph of his one grandchild.

"Isn't that a fine boy for six months?" he asked, proudly. "See the shape of that head, and those little chubby arms—pretty, aren't they? The picture came this morning, and we were as excited as two children. We could hardly wait to get it open."

Laura almost gasped. He was totally blind; Elsie had said so. And yet, listen! He was talking about the squirrels in his yard now.

"They're as tame as kittens," he declared. "You ought to have seen them this morning! They'd let Mrs. Chisholm and me get close to them,

and then they'd run a little way ahead and look back at us as saucy as you please. They flirted with us."

"Well," put in Elsie Brooke, gaily, "I can't blame them a bit, if Mrs. Chisholm had on the pretty blue gown she's wearing now. She looks so lovely I can't help speaking of it."

Mr. Chisholm reached for the hand of the little woman at his side. "She *always* looks beautiful to me," he said tenderly. "And—what is more, my dears—the whole world looks beautiful to me, and has for twenty years, through her eyes!"—*Selected.*

Miscellaneous.

Rome Takes Its Place as the Fourth Kingdom.

THE treaty of peace at the close of the Second Punic War gave Rome entire control of the Western Mediterranean; the next step was to make itself master of the East. Philip V. was one of the ablest monarchs of Macedon. He had given aid to Hannibal while in Italy, and by the year 200 B.C. had gained considerable power in Greece, even at the expense of cities and peoples who were the allies of Rome. Although many of the Romans now longed for rest, war was declared. At first little progress was made; but in the year 197, Philip suffered a great defeat, and was compelled to withdraw from Greece. This ended the war.

At the Grecian games the following summer, the Romans caused a crier to proclaim entire freedom to all the cities and people of Greece, not even requiring them to help bear the expense of the war. So astonished were the people at the good news, that they could hardly believe it, and asked that the proclamation might be repeated. This the crier did, and a shout arose from the people that was heard for miles. The games had no more charms for them that day. Praise and admiration was upon every lip for a people who, at their own expense and the hazard of their lives, engaged in a war for the liberty of other nations; even crossing seas and sailing to distant climes "to destroy and extirpate unjust power from the earth, and to establish universal law, equity, and justice." This ended in something more real than praise for the Romans; for it had a wonderful effect in inducing all nations to confide in them, and to rely on the faith of their engagements. In a short time many kingdoms willingly came under their protection and power.

At this time Antiochus the Great of Syria, who held all Western Asia, was preparing for the con-

quest of Greece, and had already passed over into Europe. The Romans declared war, drove the Syrians in haste across the Hellespont, and in the battle of Magnesia overthrew Antiochus. Thus a large part of Asia Minor fell into the hands of the Romans. This was in 190 B.C. Antiochus was required to meet the entire expense of the war. To do this he was driven to plunder the treasures of many cities. On one of these expeditions he was murdered by the angry people, and his son took the throne.

Before the death of Antiochus his daughter was united in marriage to Ptolemy, king of Egypt; and from that time it appears to have been the secret purpose of Syria to possess Egypt. Finally, in 168 B.C., the king of Syria set out openly with a strong army to make a full conquest of the entire kingdom. In the meantime a message was sent by Ptolemy to the Roman Senate, imploring the Romans to protect his country; and as Rome did not wish to see the crowns of Syria and Egypt united, she sent three messengers at once. They reached Egypt just as the king of Syria was about to besiege Alexandria. As they came near to the Syrian king, he recognised one of them as an old friend, and opened his arms to embrace him. But the messenger desired first to know whether he spoke to a friend or an enemy of Rome, and handed him the decree of the Senate. The king said he would consult with his friends, and give an answer in a short time. At this the Roman drew a circle around the king, and said: "Answer the Senate before you stir out of that circle." This haughty order surprised the king; but after a moment he replied that he would do as the Senate desired. Thus Egypt was saved from Syrian subjugation, but really became a Roman province.

Daniel in vision had seen these events as they were to take place. Syria—"the king of the north"—had come "and cast up a mount," and had taken "the most fenced cities;" and when the "arms of the south" (Egypt) could not withstand, then "he" (Rome) that came against the king of the north did "do according to his own will." Dan. xi. 15, 16.

Why did this Roman ambassador dare to speak in such bold terms to the king of Syria?—Because of the news that had just arrived of the victory of the Romans, on June 22, 168 B.C., at Pydna. Here Perseus of Macedonia was utterly defeated, and the empire of Alexander the Great became a Roman province. From this battle, historians date the *complete establishment of the universal empire of Rome*, since after that no civilised power confronted her on an equal footing.

Rome at first treated all who appealed to her for help with much fairness. But little by little she drew her net about them; and ere they were

aware, the Roman Senate was a court which "judged all nations and kings, and from which there was no appeal." Of the kingdom that was to succeed Grecia, Daniel wrote, "A king of fierce countenance, and understanding dark sentences shall stand up;" "and through his policy also he shall cause craft to prosper in his hand." He "shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." Dan. viii. 23, 25 : vii. 23. In perfect accord with these words of the prophet, Rome took her place as the fourth of the world's universal kingdoms.

ROY F. COTTRELL.

Out in the Fields.

THE little cares that fretted me,
I lost them yesterday
Among the fields above the sea,
Among the winds that play,
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.
The foolish fear of what might pass—
I cast them all away
Among the clover-scented grass,
Among the new-mown hay,
Among the hushing of the corn,
Where drowsy poppies nod,
Where ill thoughts die, and good are born—
Out in the fields with God!

—Selected.

LOSING one's position or work is not always the most serious thing that can happen, though when first facing the problem of such loss one may so regard it. Some years ago the young son of a saloon-keeper attended a Sunday-school. Because of its teaching, he began to feel that it was not right for him to tend the bar. He spoke to the minister about the matter, asking what he had better do.

"Decide for yourself," was the clergyman's reply.

"If I refuse to tend the bar, father says he will turn me out."

"But what do you think you deserve if you do attend the bar?" he was asked.

"I think that I deserve to be turned out." Here the matter rested for a while.

Later the boy, by his refusal, lost his place, and was forced "to look out for himself." The minister helped him to secure a position. He worked himself up until he is to-day the greatest living authority upon a certain line. He is assistant in one of the largest libraries in the country, and is acquainted with ten or twelve languages.

Many have to decide between losing a position and obeying conscience. Loyalty to the right never fails of a reward. It often brings greater earthly good, and will always result in eternal gain.—Selected.

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.

The Judgment. 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.

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IT is a very common thing for people to excuse themselves from keeping the Sabbath of the commandment by saying that any one day in seven will do, but the Rev. J. Hunt Cooke, writing in the *Baptist Times*, is willing to apply this argument to Sunday also. He asks,

"Is it essential that we should all keep the same day, that which we call the first day of the week? It may be remarked that this is really the only tradition by which we are bound in matters of religion. It does not admit of any appeal to Scripture. If it could be proved that it would be right for a labouring man to keep holy the seventh day counting from his last sabbath, which would meet the letter of the fourth commandment, it would meet some very great difficulties which we find to-day in universal Sabbath keeping. In modern times there is a development of machinery which requires constant watching, there are the requirements of our police system, of our vast railway organisation, and other important matters, which need increasing relays of workers. There is an almost insuperable difficulty in the complications of modern life, in giving menservants and maidservants rest on the seventh day, if all are to take it together. Were half a dozen parties of working people organised to go round the world, one once, a second twice, a third three times, and so on, and all kept their own reckonings, then we should have some persons keeping the day of rest on each day of the seven. And it might be said that some of these would be breaking the command if they observed Sunday as a holy day. No doubt it would be best for all to keep the same day, as hitherto. But we are moving into a greatly changed condition of society."

What a pity that Baptists should allow themselves to be bound by just one tradition, after getting rid of others; especially when there is a Sabbath which does abundantly admit of an appeal to Scripture.

Mr. Cooke is mistaken, however, in saying that any seventh day would meet the letter of the fourth commandment. The seventh-day Sabbath is the day on which the Creator rested, and that is a definite, specified day of the week.

Sending people round the world in order to give them a change of Sabbath is not likely to prove satisfactory. A good many people have circumnavigated the earth, but they are still observing the same day that they used to keep.

Nor need the difficulties in the way of a universal Sabbath hinder us from being obedient. The more nearly the Sabbath became universal the less difficulty there would be.

His Presence.

THE Master walked with me.
I knew His presence, though I could not see
His face, as when He walked in Galilee.
The inner eye beheld Him; and the sight
Filled all the earth and sky and mind with light.

There is no path so drear,
In trackless sea, or desert, far or near,
But soul with soul of Him we hold so dear
May have companionship, and inly feel
The grasp of hand unseen, the pledge of weal.

The Master spake to me.
I knew His voice. No personality
Of human friend, by word or act, could be
More surely known, as to the mind He gave
Assurance of His love and power to save.

"Yet not for self alone,"
He gently whispered, "are these mercies shown;
But for the desolate who have not known
The love I bear them, and who would not see
Or know me near, were I not seen in thee."

That He may live in me,
Henceforth, His life of blessed ministry
Is all my prayer for self; then men may see
The Christ of God once more in haunts of pain,
And know that God is love, and trust again.

—Rev. B. F. Kidder, Ph. D.

A Lord in the Family.

A POMPOUS, silly school-boy was one day boasting how many rich and noble relations he had; and, having exhausted his topics, he turned with an important air, and asked one of his school-fellows:

"Are there any 'lords' in your family?"

"Yes," said the little fellow; "there is one, at least; for I have often heard my mother say that the Lord Jesus Christ is our Elder Brother."

The boy was right; and, as he grew up, it was his privilege to know more of this Elder Brother, and to tell the perishing multitudes the tidings of His grace.

Blessed are they who have one Lord in the family, and who know Him as their Elder Brother and their everlasting Friend.—*Selected.*

CHRIST has identified Himself with our necessities, and is able to supply every peculiar need of our weakness. During His life on this earth, He took the attitude of a suppliant, an earnest petitioner, seeking at the hand of the Father a fresh supply of strength, that He might be invigorated and refreshed, and come forth with words of encouragement and lessons of consolation to impart to human beings. His words are to brace every soul for duty, and strengthen every soul for trial. As Christ, in His humanity, sought strength from His Father, that He might be enabled to endure trial and temptation, so are we to do. We are to follow the example of the sinless Son of God. Daily we need help and grace and power from the Source of all power. We are to cast our helpless souls upon the One who is ready to help us in every time of need.

E. G. W.