

The PRESENT TRUTH

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

VOL. 23.

LONDON, THURSDAY, FEBRUARY 7, 1907.

NO. 6.



To Know Thee.

TEACH Thou me, Lord, then shall I know
More of Thy wondrous life below!
I'd learn each lesson pure and sweet,
Like Mary, sitting at Thy feet.

Oh, I would know that perfect love
That brought Thee from thy home above,
That led Thee where the lowly dwelt,
And all their sufferings keenly felt.

I'd know the secret of the power
That kept Thee in that dreadful hour
When Satan all his arts arrayed
To thwart the plan so deeply laid—

The plan to set poor sinners free,
That opened mercy's door for me;
But praise Thy name! his effort failed,
Thy love for lost mankind prevailed.

Teach me how I that love may show
Toward Thy dear children here below;
For every act to them will be
The same as though 'twere done to Thee.

Give me the gold tried in the fire,
And raiment white, the saint's attire;
Anoint mine eyes, that I may see
And know all that Thou art to me.

For only as I know and prove
The height and depth of Jesus' love,
And daily, hourly make it mine,
Will Thy pure image in me shine.

But when Thy likeness Thou canst trace
In me, by Thy transforming grace,
Then will Thy spirit seal me Thine,
A monument of power divine.

MRS. M. M. STOWELL.

The End in "This Generation."

VERILY I say unto you, "This generation shall not pass till all these things be fulfilled." Matt. xxiv. 34. These are the words of Christ, addressed to His disciples in the discourse which He gave in answer to their question, "What shall be the sign of Thy coming, and of the end of the world?" Can we know to what generation the Lord referred in this statement?—Evidently we can, for to hold otherwise would be to reflect upon the wisdom of Christ in uttering it. The statement would have no force if the generation of which it speaks could not be located.

After speaking of the period of "great tribulation," which was to be shortened "for the elect's sake," Jesus said:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory." Verses 29, 30.

The sun was darkened May 19, 1780, and the moon at the same time. November 13, 1833, is memorable as the date of the great "star shower," the like of which has never been known before or since. "Distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing

them for fear" (Luke xxi. 25, 26), are seen upon the earth to-day; the sign of the Son of man in heaven, and the coming of Christ upon the cloud are yet in the future; but they are not signs of the end, since they do not occur until the end is reached.

"When ye shall see all these things," said Jesus, "know that it [or He, margin] is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." The generation here referred to is evidently the generation which was to see these things. And the generation which saw these things, and saw in them evidence that the return of Christ was at hand, is the generation which has been giving the message of Christ's coming to the world. It was these signs of the end, in connection with other fulfillments of prophecy, that moved this generation to do this work.

For over half a century the message of Christ's coming has been proclaimed. Those who began this work are now old. The marks of age are upon them, and in the natural course of events they would soon pass to the grave. As we look upon these white-haired pioneers so marked by time, very forcibly are we reminded of these words of the Saviour, "This generation shall not pass till all these things be fulfilled."

We must not judge the future of this work by the past. No mathematical calculation can be made as to the length of time in which this work will be completed. It is God's work, not man's; and the agencies and means which He may employ as this message reaches its culmination, are hidden from our view. God will work in His own way, and it may be contrary to all human calculations. We can judge nothing from appearances. We must get no dates fixed in our minds for the end to come, nor mark out any programme of coming events; for, "in such an hour as ye think not, the Son of man cometh." Matt. xxiv. 44. He is to "cut short" His work "in righteousness." This only we may know, and are to know, that He is now "near, even at the doors." L. A. SMITH.

Lot's Choice.*

Gen. xlii. 1-13.

THE necessity that Abram should leave his kindred and his father's house, in order that he might become the father of a great nation, the founder of a new order of things, is made plain in this lesson. Although Lot had been so long with Abram, he had not come out, in heart, from the old conditions in Ur of the Chaldees, and when the test came the old attractions revealed their power.

Abram and Lot had become wealthy. Their

*International Sunday-School Lesson for Feb. 17, 1907.

flocks and herds were great, and their servants were numerous. Strife arose between the herdsmen, and Abram could not endure that the inhabitants of the land should witness contention among those who worshipped the true God. He was willing to make any sacrifice in order to preserve peace and, although the land in which they dwelt had been promised to him and to his seed for a possession, he offered to Lot the first choice of pasture, and was willing himself to take what was left.

It was a test for Lot. If he had imbibed the spirit of Abram, he would not now have looked first to his own interests, but he cast his eyes over the fertile fields of Sodom and elected to occupy all the plain of Jordan. It was a selfish choice, and he must often have regretted it in later years. Abram contentedly went his way, "and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom."

How was it that Abram could hold earthly advantages so lightly, and forego so generously his natural rights? It was because his mind was becoming more and more set on the city whose Builder and Maker was God. He looked at Sodom, but by faith he turned his eyes also upon the New Jerusalem. He saw there wealth and splendour far exceeding all that made Sodom desirable. Lot saw only the earthly prospect, and forgot the better country for which Abram had taught him to look.

"For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city." Heb. xi. 14-16.

In this experience is revealed the secret of overcoming the world. That victory is won by faith. 1 John v. 4. If our hearts are overcharged with the cares of this life, and our minds are continually set upon earthly things, we shall fall easy victims to the temptations that beset us. But if we steadfastly cherish the blessed hope that is set before us, and shape our lives toward that end, it will become more and more easy for us to exercise

"A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt;

"That bears unmoved the world's dread frown,
Nor heeds its scornful smile;
That sin's wild ocean cannot drown,
Nor its soft arts beguile."

The temptation that came to Lot is being presented to thousands to-day. The wealth of the cities allures them, and although sin abounds in such places, tents are still being pitched toward Sodom. The fate that befell Lot is an example of what results from placing worldly interests before spiritual, and the warning of his experience is

especially solemn in these last days, when the cities of earth are soon to perish like Sodom and Gomorrah. Not only did Lot lose the riches for which he had laboured; he lost wife and children also; and although the Scriptures speak of him as a righteous man, whose soul was daily vexed with surrounding iniquity, the contrast between his dishonourable end and that of Abram shows how much better it is to walk where God leads, than to seek the shortest road to earthly prosperity.

The Outpouring of the Spirit.

"YE shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the earth." "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

Just before He left them, Christ gave His disciples the promise of the Holy Spirit, and while the words were upon His lips, He ascended. A cloud of angels received Him, and escorted Him to the city of God. The disciples returned to Jerusalem, knowing now that Jesus was indeed the Son of God. Their faith was unclouded, and they waited for the fulfilment of the promise, preparing themselves by prayer for the baptism of the Holy Spirit.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." In the listening assembly there were mockers, who did not recognise the voice of the Holy Spirit, and they said, "These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words; for these are not drunken as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

After the crucifixion of Christ, the disciples were a helpless, discouraged company—as sheep without a shepherd. Their Master had been rejected, con-

demned, and nailed to the ignominious cross. Scornfully the Jewish priests and rulers had declared, "He saved others: Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him."

But the cross, that instrument of shame and torture, brought hope and salvation to the world. The disciples rallied; their hopelessness and helplessness left them. They were transformed in character, and united in bonds of Christian love. They were but humble men, without wealth, and with no weapon but the word and Spirit of God, counted by the Jews as mere fishermen. Yet in Christ's strength they went forth to witness for the truth, and to triumph over all opposition; clothed with the divine panoply, they went forth to tell the wonderful story of the manger and the cross. Without earthly honour or recognition, they were heroes of faith. From their lips came words of divine eloquence that shook the world.

Those who had rejected and crucified the Saviour expected to find the disciples discouraged and crestfallen, ready to disown their Lord. They heard with amazement the clear, bold testimony of the apostles, given under the power of the Holy Spirit. The disciples worked and spoke as their Master had worked and spoken, and all who heard them said, They have been with Jesus, and learned of Him.

As the apostles went forth, preaching Jesus everywhere, they did many things that the Jewish rulers did not approve. The people brought their sick, and those vexed with unclean spirits, into the streets; crowds collected round them, and those who had been healed shouted the praises of God, and glorified the name of Him whom the Jews had condemned, crowned with thorns, and caused to be scourged and crucified. Jesus was now extolled above priest or ruler, and there was danger that the doctrines of the rabbis would be brought into disrepute, for the apostles were even declaring that Christ had risen from the dead.

The Jewish leaders thought themselves competent to decide what the apostles should do and teach, and they determined that their work must and should be stopped, for it was proving them, the rulers, guilty of the death of Jesus. They saw too that converts to the faith were multiplying. Then the high priest rose up, and all they that were with him, the sect of the Sadducees, who hold that there will be no resurrection of the dead. The assertion made by the apostles that they had seen Jesus after His resurrection, and that He had ascended to heaven, overthrew the fundamental principles of the Sadducean doctrine. This was not to be allowed. Filled with indignation, the priests laid violent hands upon the apostles, and put them in the common prison.

The disciples were not intimidated or cast down by this treatment. The words of Christ in His last lesson to them were brought to their minds by the Holy Spirit: "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me, and ye also shall bear witness, because ye have been with Me from the beginning." "They shall put you out of the synagogue; yea, the time cometh, that whosoever killeth you will think that he doeth God service." "These things have I told you that when the time shall come, ye may remember that I told you of them."

In the Jewish nation those whom the Lord had made depositaries of truth had proved unfaithful to their trust, and the Lord chose others to do His work. In their blindness these leaders gave full sway to what they called righteous indignation against the ones who were setting aside cherished fables. They would not admit that there was a possibility that they themselves did not rightly understand the word, or that they had misinterpreted or misapplied the Scriptures. They acted like men who had lost their reason. What right have these men, they reasoned, some of them mere fishermen, to present ideas contrary to the doctrines which we teach the people?

The God of heaven sometimes commissions men to preach that which is contrary to established doctrines. Men in authority are not always to be obeyed, even though they may profess to be teachers of Bible truth. By night the angel of the Lord opened the prison doors, and said to the disciples, "Go, stand and speak in the temple to the people all the words of this life." This command was obeyed by the apostles: "they entered into the temple early in the morning, and taught."

In the meantime, "the high priest came, and they that were with him, and called the council together and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came and found them not in the prison, they returned, and told, saying, The prison truly found we shut with all safety, and the keepers standing without before the doors; but when we had opened, we found no man within. Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence; for they feared the people, lest they should have been stoned."

"And when they had brought them, . . . the high priest asked them, Did we not straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this Man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men."

The Spirit of the Lord moved upon Gamaliel, a Pharisee and doctor of the law, whose advice was, "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. And to him they agreed."

Yet the attributes of Satan so controlled the priests and rulers that, notwithstanding the wonderful miracles wrought by the apostles, they were filled with prejudice and hatred to such an extent that they could hardly be restrained. "When they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." "And the Lord added to the church daily such as should be saved."

MRS. E. G. WHITE.



The Thief and the Saviour.

"Will you please explain what Christ meant in Luke xxiii. 43: 'And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with Me in paradise'?"

WE have answered this question before, but deal with it again for the sake of those to whom the answer may be new.

If the reader will omit all the punctuation from the sentence quoted, and reverse the order of the words "shalt thou," he will have a clear idea of how the original reads. The comma, it should be remembered, came into use many years after the invention of printing. The sentence runs like this: "Verily I say unto thee to-day thou shalt be with Me in paradise." It will make a great deal of difference to the meaning of this sentence how we punctuate it. If we place a comma after "thee," we make Christ promise the thief that they two shall meet in paradise before the sun sets. If we put the comma after "to-day," we have a promise

that the thief's prayer shall be answered, and that he shall be with Christ in paradise.

The question to be decided is, Which of these two statements would be true? If both are equally true, the position of the comma is a matter of no importance.

But we soon discover that to place the comma after "thee," where the translators of the Bible put it, is to make Christ contradict His own teachings and His own definite statement bearing on this very point.

Jesus had comforted His disciples, in their grief at His departure, with the promise: "I will come again and receive you unto Myself; that where I am there ye may be also." John xiv. 3. He never once told them that death would usher them into His presence. So to represent Him as giving this assurance to the thief, is to make Him contradict His own teachings.

Again, on the day of His resurrection, Jesus said to Mary Magdalene: "Touch Me not: for I am not yet ascended to My Father." John xx. 17. Now paradise is heaven (2 Cor. xii. 2-4), where the tree of life is (Rev. ii. 7), and the tree of life is on either side of the river that flows from the throne of God. So if Christ had not been to His Father, He certainly had not been to paradise on the day of His resurrection. It is manifestly impossible, then, that He could have met the converted thief in paradise on the day of His crucifixion.

For these plain and undeniable reasons, we cannot leave the comma where the translators put it, but place it after the word "to-day"; which gives us: "Verily I say unto thee to-day, thou shalt be with Me in paradise." The words "thou shalt be" are one word in the original, so that we are justified in placing "shalt" either before or after "thou," to suit the rhythm.

It may be asked, Why, then, does Christ use the word "to-day." Look at the conditions under which the words were spoken, and you will see a perfect fitness in the addition of this word "to-day" to the promise of the Saviour. He was on the cross, rejected and despised. Yet, in the depth of His humiliation, His victory is foreshadowed. The poor thief beside Him is converted, and from taunting turns to humble confession and a plea for mercy. To him the dying Saviour replies, "To-day, even though I hang here like a malefactor, you have trusted in Me, and you shall be with Me when I reign in glory."

The promise to the thief will be fulfilled when the grave is opened at the resurrection, and the angels gather the redeemed from every quarter of the earth. Then the thief, whose dying gaze was turned toward the form of the crucified Saviour, will open his eyes and look upon the face of his Lord, brighter than the sun. Joy unutterable will

fill His soul that his fellow-Sufferer on Calvary has remembered him when He comes in His kingdom, and that he is to be with Him for ever in paradise.

The True Jew.

"FOR he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." Rom. ii. 28, 29. Only in the light of this and similar texts can the prophecies relating to Israel be understood. To attempt to make these prophecies fit the literal descendants of Abraham leads to strange and very erroneous doctrines. It is prophesied, for example, that "all Israel shall be saved." Rom. xi. 26. Does this mean that all the Jews are going to be saved, regardless of character or belief in Christ? Such a conclusion would make the whole Bible a lie. Only the righteous will be saved, and the righteous are those who believe on Jesus Christ for justification. The true children of Abraham are "they which are of faith." Gal. iii. 7. Jacob's name was changed to Israel after his night of wrestling with the angel, because, said the angel, as a prince thou hast power with God and with man, and hast prevailed." The word Israel signifies Prince of God. Jacob prevailed by faith, and by that alone. The true Israel are those who prevail with God by faith. The true Israel will be gathered from all lands, and all the true Israel will be saved. The disobedient and wicked, those without faith in Christ, whether they be Jews or Gentiles, will be lost. To suppose otherwise would be to suppose that God will, for the sake of a certain class of wicked persons, change the principles of His government, which in their very nature are perfect and unchangeable. God's Word is spiritual, and spiritual truths must be spiritually discerned. This, and the necessity of faith to the fulfilment of God's promises, must always be kept in mind.—*Southern Watchman*.

The Bible from God.

THE Bible is the writing of the living God. Each word in it dropped from the everlasting lips; each sentence was dictated by the Holy Spirit. Albeit that Moses was employed to write the histories with his fiery pen, God guided the pen. It may be that David touched his harp and let sweet psalms of melody drop from his fingers, but God moved his hands over the living strings of His golden harp. Solomon sang canticles of love and gave forth words of consummate wisdom, but God directed his lips and made the preacher eloquent.

This is God's Bible; and when I see it, I seem to hear a voice springing up from it, saying, "I am the Book of God; man, read me, I am God's writing; study my pages, for I was opened by God; love me, for He is my Author, and you will see Him visible and manifest everywhere."—*Charles Spurgeon*.

The Value of Quiet Thought.

IT is good for a man to have holy and quiet thoughts, and at moments to see into the very deepest meaning of God's Word and God's earth, and to have, as it were, heaven opened before his eyes; and it is good for a man sometimes actually to feel his heart overpowered with the glorious majesty of God, and to feel it gushing out with love to his blessed Saviour. But it is not good for him to stop there, any more than it was for the apostles; they had to leave the glorious vision and do Christ's work; and so have we. For believe me, one word of warning spoken to keep a little child out of sin; one crust of bread given to a beggar man because he is your brother for whom Christ died; one angry word checked when it is on your lips, for the sake of Him who was meek and lowly of heart—in short, any, the smallest, endeavour of this kind to lessen the quantity of evil which is in yourselves and in those around you is worth all the speculations, and raptures, and visions, and frames, and feelings in the world. For those are the good fruits of faith, whereby alone the tree shall be known whether it be good or evil.—*Charles Kingsley*.

The Source of Christ's Wisdom.

WHEN Christ was on the earth, men marvelled at His wisdom and His mighty acts, and asked whence He derived these. The Saviour Himself answers the question.

"I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto Me, so I speak." John xii. 49, 50.

How did Christ get this commandment, which directed His every thought and act? Had He access to a secret treasure of instruction which is sealed to us? No. His wisdom was found in the very law which is spoken to us. This He tells us in the same passage from which we have already quoted.

"He that rejecteth Me, and receiveth not My words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." John xii. 48.

That which is to judge men in the last day is the law of God. "Fear God, and keep His commandments: for this is the whole duty of man."

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccles. xii. 13, 14. And the Apostle James writes: "So speak ye, and so do, as they that shall be judged by the law of liberty." James. ii. 12. Therefore, when Christ tells us that the word which He has spoken will judge men in the last day, we know that the law of God and the words of Christ are one and the same thing.

One may say, But surely there is much loftier teaching in the New Testament than in the Ten Commandments. It may seem so, but in the New Testament we simply find what Jesus saw in His Father's law. He magnified the law and made it honourable. Isa. xlii. 21. The Spirit of Christ, which inspired the Psalms, said of the law of God: "I have seen an end of all perfection: but Thy commandment is exceeding broad." Ps. cxix. 96.

The law of God was designed to be to all what it was to Jesus, a light. "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Prov. vi. 23.

Jesus knew the way of life, and was a perfect expression of it, because the law of God was in His heart. He could say: "I am the Way, the Truth, and the Life." Jesus lived righteousness, thinking the right thought, speaking the right word at the right time, and doing the right thing in the right way, because the way of life was in Him. That way of life may be in us if we allow Jesus to work obedience in us and cast out transgression. "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Ps. cxxxix. 23, 24.

If Israel had obeyed the law of God, they too would have known how to speak and act in perfect wisdom, they would have known the way of life. "Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." Deut. iv. 6.

Wherein would the wisdom and understanding of God's people have consisted? Not in their own good judgment, but in the infinite wisdom of the law that directed them. The wise men of the world are wrestling with its many problems, but whosoever obeys the law of God solves those problems. He will reach the end of which philosophers dream. Why? Not because he is wiser than they in himself, but because he has followed the counsel of the infinite wisdom that framed the commandments of God.

The life of Jesus Christ shows what manner of fruit is borne by the man in whose heart the law is written. And to all who accept Jesus as a Saviour from all sin, the promise of the New Covenant is that God will write His law in the heart. Heb. viii. 10.

As Thy Day.

AS THIS my day! O promise blest!
Sweet words of comfort, words of rest!
No more with boding fear I wait
To read to-morrow's hidden fate.
Whate'er its toils, whate'er its tears,
Whate'er its perils, pains, and fears,
While sun and stars and worlds endure,
The old, sweet promise standeth sure.

The Hand that holds the world upbears
My weary heart with all its cares.
The Eye that slumbers not hath seen
My graveyard mounds with grasses green.
My Father's pitying love has read
The pain behind the tears I shed.
How comforting His words to me,
"Child, as thy day, thy strength shall be."

As this my day! my little day!
My broken, troubled, thwarted day;
The day whose roseate morning bloom
Was quenched and darkened into gloom!
The morn of gifts! the noon of loss!
The lengthening shadow of the cross!
Once more, my Father, say to me,
"Child, as thy day, thy strength shall be."

—Mrs. Mary H. Finn.

The power of the law of God to convict of sin is illustrated in the following extract from the *Bible in the World*.

"How did you come to know the Gospel?" said Colporteur Caufriez to a good woman near Mons. "We bought a Bible—I don't remember how. The reading of the Bible at once made us drop reading anything else. I still attended Mass, but I read nothing except the Bible. When I reached Exodus xx. I was so astonished that I called my husband, and showed him the commandment where God forbids idol-worship. We had been selling carved images, small and large-sized saints and amulets. Now God showed us that we were doing wrong. We must sweep our shop clean of all this. At once we ceased selling such things."

When an honest soul, reading the Bible in this spirit, comes to the fourth commandment, only one conviction can be received, and that is, that the seventh day is the holy day of rest. In numerous cases the reading of the Bible alone, without a single suggestion from any human being, has led people to become observers of the seventh-day Sabbath. What a pity that ministers of the Gospel should feel it their duty to destroy this simple trust by explaining away the clear statements of the commandment uttered by God Himself!

Miser—Miserable.

It is a remarkable fact that men should have agreed to apply the word "miser," or miserable, to the men eminently addicted to the vice of covetousness, to him who loves his money with his whole heart and soul. Here, too, the moral instinct lying deep in all hearts has borne testimony to the tormenting nature of this vice, and the man who enslaves himself to his money is proclaimed, in our very language, to be a "miser;" that is, a "miserable man."—Trench.



IF! IF!

If every boy and every girl,
Arising with the sun,
Should plan this day to do alone
The good deeds to be done—

Should scatter smiles and kindly words,
Strong, helpful hands attend,
And to each other's wants and cries
Attentive ears should lend.

If every man, and woman, too,
Should join these workers small—
Oh, what a flood of happiness
Upon our earth would fall!

How many homes would sunny be,
Which now are filled with care!
And joyous, smiling faces, too,
Would greet us everywhere.

I do believe the very sun
Would shine more clear and bright,
And every little twinkling star
Would shed a softer light,

But we, instead, just watch to see
If other folks are true,
And thus neglect so much that God
Intends for us to do.

—Sarah E. Eastman.

Try Kindness.

MARGARET has two kittens—a big, black one with yellow eyes, named Blackie, and a pretty little grey one with blue eyes, named Kitty Grey.

Margaret tries to teach her kittens to be polite, and when she opens the door for them to leave the room, she wants them to mew a "thank you." Blackie will always do so, but Kitty Grey is so young that she has not yet learned how; so one day Margaret trod on her tail to make her say it. Of course Kitty Grey mewed then, very loudly and angrily; but the mew did not mean "thank you." It said very plainly, "Stop that! You hurt me. I don't love you now."

"Oh, Margaret!" exclaimed mother, "that is not the way to teach Kitty Grey to say 'thank you.' It only makes her angry. See how she is lashing her tail about."

"Well, mother, I have to make her be polite."

"Yes, but if you love her, she will do it a great deal better, I think. Try patting and stroking her."

So Margaret stooped over kitty, and talked gently

to her, patting her head all the while. Soon she stopped switching her tail and began to purr very loudly, putting up her back and rubbing against Margaret as she did so.

"There," said her mother, "don't you hear her saying 'thank you'? I think that is a much prettier sound than the angry mew she gave when you trod on her tail."

"So do I," said Margaret; and she opened the door and Kitty Grey went out.—*The Sunbeam.*

"Two ears and only one mouth have you;
The reason, I think is clear;
It teaches, my child, that it will not do
To talk about all you hear."

A Frog to the Rescue.

ONE day a couple of my friends were sitting on the river bank, when they heard the cry of a frog in distress. Following the direction from which the sound came, they discovered a snake in the act of swallowing a frog. Just then another frog, evidently attracted by the distressing cries of its mate in jeopardy, hopped up to the scene of action. For a moment it sat blinking at the enemy; then it leaped forward, seized the snake by the neck and tugged it into the river. The water quickly poured between the snake's distended jaws, and it was, of course, compelled to release its victim in order to escape drowning. This it promptly did, and the liberated frog swam away with its plucky mate, while the baffled snake wriggled, as best it could, to the shore.—*Woman's Home Companion.*

Robin Redbreast.

LET us read this week about our little friend Robin Redbreast—Robinet, or Ruddock, as he is also called.

We all know him and his bright, cheerful song. We get well acquainted with him in the winter especially, as then most of the birds have gone to warmer lands, leaving Robin almost alone to receive our attentions.

Not all the robins, however, are fond enough of their English homes to remain here during the cold

winter months. Great numbers fly to the south lands as soon as summer is over, to return the next spring. But the sad part of the story is that many do not get back, being caught in the traps which are set for them along the way, in France, and Spain, and other countries.

We do not need to describe Robinet, nor his song. We have all seen him and heard his music. How many of our boys and girls have noticed, however, that his song changes with the seasons? One lover of birds speaks of "the mellow liquid notes

When this is observed, it is an unerring promise of fine days. Sometimes, though the atmosphere is dry and warm, he may be seen melancholy, chirping, and brooding in a bush, or low in a hedge: this promises the reverse of his merry lay and exalted station."

Our picture also shows a robin's nest. This is made of leaves, twigs, and other materials, and is lined with wool or hair. It is always on the ground, in a retired spot where its owner's enemies cannot easily find it. "The eggs are yellowish grey, mottled with chestnut colour, and rarely exceed seven in number."

We cannot tell you much about the robin in a single article, but you can learn a great deal for yourselves if you will take the trouble to observe the bird itself. T. C. O.



MR. AND MRS. REDBREAST AT HOME.

of spring and summer, the sweet, melancholy pipings of autumn, and the jerking chirps of winter. In spring, when about to change his winter song, he warbles for a short time in a strain so unusual as at first to startle and puzzle even those ears most experienced in the notes of birds." As we take our walks in the country or in the city parks, why not observe the robin's notes from day to day, and try to detect this change for ourselves?

The same writer says that we may even tell what kind of weather we shall have if we listen carefully. "On a summer evening, though the weather may be in an unsettled and rainy state, he sometimes takes his stand on the topmost twig, or on the house-top, singing cheerfully and sweetly.

The Widow's Mites.

WHEN the splendid Jewish temple
Stood erect in days of old,
Gleaming with its walls of marble,
Starry gems and glittering gold,
Spicy woods and fragrant incense
Wafted perfume everywhere,
While in every court, the people
Thronged for sacrifice and prayer.

Rich and noble, grand and lordly,
Offered tithes of all their store,
While the hem of priestly garments
Swept the tessellated floor:
Stately Pharisees trod proudly,
And their costly gifts displayed,
Cast their gold into the treasury
Where the offerings were made.

Overlooking all, was sitting
One of gentle, lowly mien;
Pharisee and priest ignored Him,
He was but "the Nazarene!"
Who could think that humble Stranger
Searched and tried the hearts of men,
Saw what prompted every offering,
With His wondrous, God-like ken?

When a shy and shrinking woman
In her garb of widowhood,
One who knew both want and sorrow—
Want, perchance, of daily food—
Brought her poor but grateful offering,
Grieving that it was so small,
Jesus said to those about Him,
"She hath given more than all."

Ah! He knew of want and hunger,
Grief and care, and sorrow too;
And the widow's paltry farthing
Cost a sacrifice He knew.
So all fruits of self-denial
Are the gifts He loves the best:
Not the richest or most costly
Are the offerings most blest!

—Mrs. S. N. Walsh.

"WOULD you like to be a judge?" said a gentleman one day to a little boy. The child, after thinking a minute, replied, "I think I should like better still to teach children about Jesus' dying to save them. That would make them love and obey Him; and, if they loved and obeyed Him they would not need a judge."—Selected.

NOTES & COMMENTS

IN a recent speech Mr. Wyndham touched on the suggestive fact that as we become more inventive and more scientific, we become individually more and more helpless, dwarfs on the back of a giant civilisation. How many of us, he asked, could make any of the things we use. A civilisation which reduces men to the place of small parts in a machine has its disadvantages as well as its advantages.

THE first year's working of the Alien Act shows that the need for it was by no means an urgent one. Only 489 aliens have been kept out of the country, but to accomplish this has cost some £24,000, an average expenditure of nearly £50 for every rejected alien. This is not all. One result of the Act was to turn passenger traffic aside from English ports, a direct line of steamers being now run from the Baltic to America.

ONE daily paper, commenting on the Fund which has been opened to relieve the distress caused in China by famine remarks: "Those who give money for the relief of distress in England can to some extent at least secure that it goes to those who really need it, whereas it is perfectly certain that ninepence out of every shilling subscribed for the Chinese famine will go not to the starving people, but into the pockets of corrupt and grasping officials."

THE strife in France between the Government and the Roman Catholic Church has been somewhat lessened by the withdrawal of the requirement that public meetings for worship must be notified to the authorities. The notice is now to be optional. Where notice is given, however, the priests will have a legal tenure in the place of worship.

The Protestants who occupy places of worship in France have in every instance given the notice, and have formed associations for public worship. Thus they retain their church property and are free to continue their work.

WHAT is regarded as a striking proof of the good understanding between the Kaiser and the pope is reported from Rome, where the birthday of the Kaiser was celebrated in the German Catholic Church by the order of the pope. The correspondent of *The Daily News* says: "It is the first time within anyone's memory that a Te Deum has been sung for a Protestant. This shows how strong Vatican feeling must be to take such a step."

The ceremony was made impressive by the presence of cardinals, high ecclesiastics, and the diplomatic body accredited to the Vatican. The large contingent of the German colony was very much flattered by such benevolence on the part of the pope.

The Emperor William has sent a telegram to the Pontiff assuring him of his friendship, and thanking him for the Te Deum which his Holiness ordered in his honour."

WALES is perturbed over the probable postponement of its dearest wish, Welsh Disestablishment. Mr. Lloyd-George has given notice that the attack on the House of Lords must be delivered before the proposals for Disestablishment can be submitted with any hope that they will pass the Upper Chamber. The Welsh people are not, however, willing to see the Disestablishment question relegated to a back seat. One of them writes in the *Christian World*: "No one, however optimistic, can expect to see the great constitutional quarrel with the House of Lords settled within a Parliamentary generation. If Wales is not to have Disestablishment until, in Mr. Lloyd-George's picturesque language, 'the citadel of the House of Lords has been stormed,' then Wales must be content to be without Disestablishment for another quarter of a century."

THE school authorities at Northfield have been considering whether they could not do something to impress upon the children under their care the importance of keeping their teeth clean. Mr. Cadbury, learning of this, offered to supply to all the children over seven years of age, at two schools in the district, tooth brushes and tooth powder for a period of three years, on condition that the teachers supervised the distribution of the articles, and that special lessons were given in relation to the care of the teeth. This is a practical way of calling attention to a very important department of health culture. It is probably safe to say that very few of the children who are for three years accustomed to keep their teeth clean, will be willing to let them become dirty afterwards.

THE long-agitated question of a Roman Catholic university for Ireland is approaching settlement. Mr. Bryce lately outlined the proposals of the Government, which are to found a new College in Dublin where science and languages will be taught, and where the Roman Catholics can provide at their own expense such theological instruction as they desire to have imparted.

"The new college would be entirely free from any kind of theological tests with regard to its governing body, teachers, students, or persons holding positions of employment. Its governors would be appointed in the first instance, by the Crown, and thereafter partly by the Crown and partly by the teaching staff and the graduates who belonged to or were attached to it. Among other duties the governors would control the revenues of the college, attend to its discipline, and make arrangements for religious instruction and public worship, for which purposes no public money would be devoted."

"The Royal University of Dublin would be dissolved, and the University of Dublin would be turned into a national university for Ireland, which would include Trinity College, Dublin, and New College in Dublin, and the colleges in Belfast and Cork."



A Cold Bed.

IT is not conducive to good health to sleep cold. If the sheets are chilly, and it is difficult to warm up, one should go through some exercise, such as vigorously contracting all the muscles simultaneously (tensing), or rubbing the hands briskly together between the knees. Either of these exercises will usually in a short time cause the skin to glow with an increased supply of blood. If, after exercise, the bed still feels chilly, it will be better to sleep between blankets or in slumber slippers. A delicate person should not attempt to sleep between sheets, in a cotton or linen nightshirt, when the room is cold.

If there is insufficient bed-clothing for proper protection, a layer of newspapers under the mattress, and another under the spread, will do much to limit the loss of heat.

It is well to remember that cold articles gather dampness, if there is any dampness to gather, and a cold bed is very likely a damp bed.

When there is very little sunny weather, it will add much to the sleeper's comfort to spread the

bedding before the fire during the forenoon, and make the bed up while the bedding is still warm.

The attempt to harden feeble folk by means of uncomfortable beds in cold rooms is not consistent with modern ideas of hygiene, any more than is the overheated, stuffy bed-room.

G. H. HEALD, M.D.

Value of Deep Breathing.

NO WOMAN can have bright eyes, a beautiful skin, or an elastic step if she does not supply her lungs with oxygen. She can do this by deep breathing. The indolent woman regains her lost energy when she learns how to breathe correctly. The sallow girl, with the dark circles under her eyes, discovers that with correct breathing the congested veins will yield to the stimulated circulation, the dark rings disappear, and the lustre reappear in the eyes. Deep breathing will help to make curves where there are angles, and it is a potent factor in the cure of emaciation, because it supplies oxygen to the wasted tissues and sets the vital organs going.

To increase the breathing capacity is to awaken newness of life. If one realised the immense benefits to be gained from proper breathing, he would breathe properly all the time. The most effective remedy for the "blues" is deep breathing, accompanied by optimistic suggestion. Deficient breathing is a proficient breeder of nervousness, fretfulness, and fear. The habit of right breathing fills the whole being with sunshine.—*Selected.*

Abnormal Biceps.

MR. EUSTACE MILES utters a strong protest against the abnormal development of the arms, in a recent *Westminster Gazette*. The greatest fault of the training that produces enormous biceps, Mr. Miles believes, is that it is one-sided, building up one set of muscles to the entire neglect of other parts of the body.

"The man with the slow and fibrous biceps," the writer states, "is not often an intelligent man, nor a self-controlled man, nor a really healthy man, nor a well-developed man, nor an all-round athlete. Many well-known professional strong men have been stupid and bestial; many have died of consumption; many have had puny legs; many have been unable to play even a decent game at cricket, football, golf, or fives! There are certain exceptions. But, as a general rule, the exhibitor of the stiff-sausage type of arm has shown one, and only one, success—strength in lifting weights. He has made more than one mistake. He has sacrificed to this narrow form of strength quickness and promptitude and versatility, and perhaps endurance also; whereas the right order is: First, rapidity and alertness and skill; then, reasonable strength."

The strenuous exertion which our modern games call for is indirectly responsible for this, Mr. Miles believes:

"The great games of England have left out in the cold, uncared for, the boy with a poor physique and a poor 'eye.' If he has not excelled in brain-work, then he has probably been given the impression that he is a worthless person. He has had no adequate excuse for self-respect. Then comes the biceps-monger, who says to him: Do my heavy exercises (with dumb-bell, spring-grip, or 'developer'); grind away for a week; measure your biceps before and after; then tell me whether you have not something to be proud of. After the week, at length the boy finds a part of him in which he excels someone else. He feels that he possesses a body worth caring for. He gives up many bad habits for the sake of the biceps."

Exercise up to this stage is not to be deprecated, but the trouble is that it usually stops there, leaving the rest of the body as weak and undeveloped as before:

"The pity of it is that he stops here. Instead of developing the rest of himself, including his legs and his breathing and his intelligence, in a sensible way, he devotes himself to his biceps. By taking thought, he adds inches to it. He adds scarcely anything to his general health. What is needed for this sort of boy is education as to what constitutes fitness, and how he can improve himself all round."

T. C. O.

Meat Poisoning.

MEAT poisoning is more common than is generally supposed. Fever with vomiting, diarrhoea, headache, great weakness lasting two or three days, attacks resembling cholera, cramps in the legs, or symptoms resembling typhoid fever, are frequently due to meat poisoning. In some cases heart failure, apoplexy, and sudden death are due to the same unsuspected cause.

Thorough cooking of meat destroys the germs, but often the poisonous germ products which cannot be destroyed by cooking exist in the flesh to such an extent that they cause serious results. The flesh of cows is sometimes infected from puerperal fever. The flesh of such animals is poisonous immediately after the animal is killed, and the danger from the use of such meat is not prevented by thorough cooking. Such meat not only does not become less dangerous by heating, but its virulence seems to increase, so that when a portion of diseased meat is mixed with healthy meat the infection extends to the whole.

The symptoms of sausage poisoning begin to develop in twelve to thirty hours after the sausage is eaten. There is at first vomiting and diarrhoea, then paralysis of the muscles of the eyeballs and of the muscles of the throat. Death results in fifteen to forty-five per cent. of cases from disturbance of the heart and lungs.

It seems indeed singular that flesh meats should still be regarded as the chief source of strength and energy by a large proportion of the public. It seems certain from the facts now generally known that more disease may be traced to the use of meat in its various forms than to any other article of food.

D. H. KRESS, M.D.

Miscellaneous.

The Infallible Church.

IN a recent sermon at Liverpool, Father Day, the well-known Jesuit, preached in defence of the Roman Catholic Church against the charge of binding the reasoning faculties of her adherents, maintaining, on the contrary, that as she "*could not teach error, she had ever led in the triumphant progress of intellectual freedom.*"

Rather strange, in the face of such an assertion, are the provisions of an encyclical issued not long since by Pope Pius, and summed up as follows by the Rev. Alex. Robertson, of Venice, Italy:—

"(1) It is forbidden to all students and priests to *attend any classes in the public universities of Italy.*

"(2) It is forbidden to all students and priests to *read any non-clerical newspapers, periodicals, or reviews.*

"(3) *All preaching is forbidden, except under special restrictions. No one may preach unless he has express authority from the bishop to do so, and the substance and even language of his discourse must be submitted to the bishop and meet his approval.*

"(4) No priest or student must *publish anything, except under the same conditions as hold as to his preaching.*

"(5) It is absolutely forbidden to all students to *inscribe their names in any society or association whatsoever that does not depend entirely on the authority of the bishop.*

"(6) Various other prohibitions are issued, such as that no student or priest must *hold any conference of any kind without the permission of the bishop, and all aspirations after church reform are forbidden.*"

In other words, the encyclical rules that every source of learning, and every channel of intellectual activity not prescribed by the church, must be closed to her priests. This is nothing more nor less than binding the intellect, which Father Day says the church has never been guilty of. It is not enough to say that no restriction of the mind results from (1) and (2) because the church possesses educational facilities equal in efficiency to those controlled by the state.

Turning to these facilities, we find there the church exercising the closest supervision, determining with minuteness what must and what must not be taught. Catholic theology is a matter of the growth of centuries, contributed to by saints and fathers from the first century to modern times. It is unique in this regard, that the stamp of infallibility has been placed upon it by an infallible church. Hence, the interpretation of a passage of Scripture cannot be altered, because the Church, infallible, has pronounced upon it, and she could not err. In the case of dogmatics, her infallibility and her right to prescribe what must be accepted as truth are set forth as follows in

"Catholic Belief," an exposition of church doctrine written by the Very Rev. J. F. di Bruno, D.D.:—

"The Holy Scriptures do in themselves admit of conflicting interpretations on a great number of questions. There are many subjects on which texts may be produced with a meaning apparently opposed to other texts. . . . If there is an authority to declare the right sense of these passages, then all is simple enough, but without such an authority, it cannot be denied that in the case supposed Holy Scripture admits of contradictory interpretations, and consequently on such questions would cease to be a revelation. There must, therefore, be some living authority on earth commissioned by God to *decide the meaning of the revelation which God has given us.*"

This authority, of course, is the Catholic Church, whose declarations on exegesis mark the circle within which all divinity students must confine themselves. Independent thought is impossible. Every point must be measured and tested by what the Church has said: if found to be contrary to accepted doctrine, the scholar must relinquish the untruth; if he persists in his error he is pronounced a heretic and excommunicated.

It is a noteworthy fact, in this connection, that during the Middle Ages, Rome was in frequent conflict with the great universities where free inquiry held sway and learning was most untrammelled by church authority. Too frequently the church found it impossible to reconcile her practices and doctrines with the Scriptures, and so she forbade the circulation and study of the Bible. It was not always easy to keep the minds of scholars and students of the universities fully occupied with dialectics and Greek philosophy, however, and occasionally men of independent mind arose and protested against established methods. Invariably Rome attempted to silence them, and nearly always succeeded. Thus it was at the universities, but the common people had no access to the Bible whatever, their entire stock of religious information consisting of what little they could imbibe from the ignorant priests set over them.

This was the condition of Europe when the great Reformation began. But no reformation, the leaders of that great movement saw, was possible without freedom of thought and inquiry:—

"To lead mankind to that ripe age which Christ has purchased for them, and to free them from that tutelage in which Rome had held them so long, the Reformation had to develop the whole man; and while regenerating his heart and his will by the Word of God, to enlighten his understanding by the study of profane and sacred learning.

"Luther saw this; he felt that to strengthen the Reformation it was requisite to work on the young, to improve the schools, and to propagate throughout Christendom the knowledge necessary for a profound study of the Holy Scriptures. This, accordingly, was one of the objects of his life. . . .

"Luther did not concern himself about the education of the clergy only; it was his desire that knowledge should not be confined to the church; he proposed extending it to the laity, who hitherto had been deprived of it. He called for the establishment of libraries, which should comprise not only editions and commentaries of the schoolmen and of the fathers of the Church, but also the works of authors

and poets, even were they heathen, as well as writings devoted to the fine arts, law, medicine, and history."—*D'Aubigne*.

This freedom proved the undermining of Rome's dominancy over the intellect of man; and we are forced to accept the encyclical mentioned above as proof of the papacy's frequent boast that the Church has never changed, since it is so in keeping with her attitude toward education in the Middle Ages. Any attempt, like Father Day's, to free her from the charge of enslaving the human mind is contradicted, therefore, both by the facts of history, and by the express declaration to the contrary from the Vatican.

T. C. O.

The Blessed Hope.

(Continued.)

"WE are not left to conjecture," continued Mr. Summers, "as to how Paul got his information about the resurrection. He writes: 'this we say unto you by the word of the Lord.' And what is it that the word of the Lord teaches? 'That we which are alive and remain shall not prevent them which are asleep.' You know, of course, what the word 'prevent' means in this passage?"

"Yes," said Mr. Barker, "it meant 'go before' when the Bible was translated. It is found also in the Prayer-book with the same meaning."

"Then," went on Mr. Summers, "the statement is that those who do not fall asleep, but live until Christ comes, will not go to Christ in advance of those who have died."

"No one ever thought they would," put in Mr. Rogers. "Surely it is those who die in the Lord who go to Him first?"

"See what the apostle says," replied Mr. Summers. "It does not seem to occur to him that Christians will ever entertain the idea that the dead go first. The only mistake which he regards as possible is the error of thinking that the living will go first to be with Christ. The believers in Thessalonica were troubled about their dead, and Paul is writing to comfort them, that they may not sorrow without hope. Those who have fallen asleep will not be behind those who live until the coming of the Lord. Why?—'For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.' Now, Mr. Rogers, do those who die in the Lord go first to Him?"

"Not according to these verses," was the answer.

"Notice how plain the statements are," said

Mr. Summers. "First the Lord descends with a shout, and the trump which awakens the dead in Christ; they rise up from the grave and stand on the earth with those who have not died; then both classes, living and raised, are caught up together in the clouds, where they meet the Lord; and so, in this manner, are they ever with Him. Not at death, then, but at the resurrection the believer meets his Lord, and so is he ushered into the bliss of being ever with the Saviour. What use does Paul say we are to make of this teaching, Mr. Barker?"

"Wherefore comfort one another with these words," read Mr. Barker.

"Now, suppose," said Mr. Summers, addressing himself to Mr. Rogers, "that you were calling on Mrs. Williams, whose husband is to be buried to-morrow, and were trying to give her some comfort in her sad bereavement. What would you say to her?"

"I did call there yesterday," answered Mr. Rogers, "and I told her what I thought was true, that her husband was now in glory, and that it was wrong to wish him back again; that soon she would go to join him there."

"And were you acting on the instruction of Paul, when you comforted her with those words?" asked Mr. Summers further.

"Well, it seems I wasn't," confessed Mr. Rogers. "But I have always been led to believe that a Christian went to be with the Lord at death. I suppose, after what we have been reading here, if we want to give Bible comfort to the mourners, we ought to tell them about the coming of the Lord to raise the dead."

"That is true," replied Mr. Summers. "You can both see now why it is that people have had their minds turned away from the coming of the Lord and the resurrection. They have been taught that death does for them what only the resurrection can do, and if at death they go to be for ever with the Lord, why should they look forward to the resurrection? Every time we comfort others, we ought to point them to the blessed hope, and so keep that fresh in all minds. But, as the result of leaving it out of our reckoning, we have come to ignore it, and to think of the world going on and on indefinitely, while the good enter heaven individually at their death."

"Is there any light on the question in Paul's chapter on the resurrection?" asked Mr. Barker.

"Yes," was the reply: "let us turn to 1 Cor. xv. and read, beginning with the fifty-first verse:

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

"The fifty-fourth verse tells us," went on Mr. Barker, "when we get the victory over death. It is not at the moment of dying, but when we rise from the grave, glorified, to meet the Lord. 'So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.'"

(To be continued.)



The Man at the Oars.

THE rower shows a will:
The drifter, in his aimless craft, but shows
How indecision mars what might have been.
The rower will fulfil
A splendid promise into which he rows,
And every stroke announces he will win.

The rower holds his boat
Submissive to his will, and cuts the wave
Where'er his purpose laid the crystal path.
The drifter is afloat,
And with no certain landing but the grave,
He drifts into some nameless aftermath.

The rower wins a place,
And makes the world his debtor while he lives:
And flags drop half-mast when he lies in death.
The drifter turns his face
To starless night, no farewell blessing gives,
And yields to bleak oblivion his breath.

No son of man can drift
Into the stormless city of our King,
Or reach the haven on the other side.
By Faith's strong arms we lift
Each flashing oar, and, stroke on stroke, we bring
Our homeward boat across the crystal tide.
—United Presbyterian.

Screw Up the Bulb!

It doesn't take long to accustom oneself to a convenience, and it seems as if I had used incandescent electric lights all my life. But I haven't; indeed, I have been using them only a few years. And I well remember my first lesson in regard to an important point in the use of them.

I went to turn on my light one day, as it was growing dark. I turned the button, but no light flashed from the bulb; it was as dark as before. "Ah," I said to myself, "it's burned out;" and I went to the caretaker for a new bulb.

The first thing he did, on arriving in my room, was to feel the bulb.

"Huh!" he grunted, and gave it a little twist. Instantly the room was flooded with light.

"Got loose," he muttered laconically, and went

about his business. In cleaning the lamp the bulb had become unscrewed a trifle, the point of electrical contact was withdrawn, and a gap was made over which the illuminating wave could not pass into the bulb. That was all.

And that is all that happens in your life and mine, my brother, when we have those dark spells. We are out of contact with the Source of light. We have got withdrawn, in some way, from touch with the only Joy and Peace and Power in the universe. And, having no light in ourselves, of course we are gloomy, and the world seems a dismal place.

It is very easy, in this jostling life of ours, to jar loose that point of contact with the Unseen Force. However it came about, the result is always the same.

The remedy is always the same; screw up the bulb! Put yourselves in contact once more with the Source of energy and cheer. Pause in your rush, get out of the turmoil, withdraw to some quiet place, or make a quiet spot in your heart if you can. Get in touch once more with God, and all life will be light again.—Caleb Cobweb, in *Christian Endeavour World*.

Locusts on the March.

WHILE sojourning in Syria I was told that the whole country round Mount Lebanon was dismayed one year by the news that a vast army of marching locusts was coming from the eastern desert. The governor of the district ordered out a regiment of soldiers to aid the people to construct a great rampart of bushes to be set on fire as the locusts came up to it, hoping thus to save the gardens of Beirut.

These locusts always hopped straight ahead, and on coming to a house went up its stone walls, over it, and down it as if it were a level place, and in such inconceivable numbers that an American resident described the noise of the great host passing over the roof as like that of a tremendous hail-storm.

When they reached the prepared heaps of brush and these were set on fire, the locusts marched on without pausing, until in a brief time they put the fires completely out.

As the sea was not far off, everybody hoped that they would take to surf-bathing. And so they did. When the vanguard reached the waves, like all good, true locusts, in they hopped, till the billows seemed to roll only grasshoppers; nor did the scene end until the last of the rear guard, faithful to the great law of his being, had skipped over the heaps of his dead comrades to make his last jump into the blue waters of the Mediterranean.—Dr. W. H. Thomson.

Life in Singapore.

AS ONE travels about in this part of the world, it is difficult to describe the methods of living, as all nations have different ways.

Night seems to be the busiest time in the Chinese part of the town. The streets are thronged with men, women, and children; men with their chopsticks eating rice and curry, or walking home with their catty or half-catty of pork tied with a piece of native grass and having no protection from the germs which abound; women with naked or half-naked children who seem to thrive in the dirt; and other children sitting round the table ready for makan (food). Occasionally one sees a man with a dead rat, which he is taking home to make for himself a delicate meal.

Men may also be seen selling fruit, which is cut into pieces by hands which are by no means clean. Coverings to protect the fruit from the rising dust are out of the question. Other men have portable cook shops, and are ready to serve you with a dish of mystery at a moment's notice, while others have coffee pots with fire beneath. Men are selling drinks which are all the colours of the rainbow, green, yellow, etc. Travelling barbers are ready to put down their chairs and cut your hair and shave you anywhere you like. All is activity, all seems confusion.

The lower classes of Chinese eat anywhere and everywhere, as it suits their taste. Even among the higher class of Chinese you will see the children playing with their toys, and the nurse will come out with a plate of rice, also some fish and pickles. Mixing the contents with her hands, she will blow upon it and follow the children round, giving each one his mouthful in turn, till all have had sufficient.

The Chinese are the mainstay of the town, being very enterprising. Most of the road work is done by coolies from India, while the rickshaws are drawn by the Chinese. The gardening and carriage driving is done by the Javanese and Malays.

The coolies' wages run from sevenpence to one and sevenpence half-penny a day. The rickshaw men average about tenpence a day.

The coolies are Tamils from India. They worship idols, the cow being very sacred to them, but you will see them put these animals in a cart, work them, and give them a whipping. They will give all they have for their religion, spending a great deal on the temple.—*F. J. Parke.*

RELIGION is no haggard or stern monitress waving you from enjoyment; she is a strong angel leading you to nobility. The Bible is not a book of repressions and prohibitions; it is a book of kindling inspiration.—*Farrar.*

The Publishers' Column.

Less than a Month.

LESS than a month remains until the great Sunday Campaign is opened throughout Great Britain. These few weeks should be made the most of—that is to say, we should be very diligent in endeavouring to inform ourselves with reference to the various questions at issue: the scriptural claims of Sunday, its place in history, its legal position, the justness of laws enforcing a rest-day, etc. To answer these and similar questions we have just issued the sixth number of the "Our Day" series, entitled "Sunday: Notes on the National Campaign."

"Sunday" is well illustrated, and is written in a clear and forcible style. It is our purpose to place 1,000,000 copies in the hands of the people during the month of February, and while the campaign is on. Send for a copy, and after reading it recommend it to your friends and others who may be interested in the subject. The price is 1d. per copy, post paid.

It may be well to remind our readers that the papers of the "Our Day" Series are the same size as PRESENT TRUTH, contain 16 pages each, are well illustrated, and sell for 1d. each. Former numbers are, No. 1, "Our Day"; No. 2, "The Coming King"; No. 3, "The Outcome"; No. 4, "Rest"; and No. 5, "Spiritualism."

The Tracts Were Appreciated.

JUDGING from the number of orders which we have received, our recent offers of tract discounts were much appreciated, and in order that our readers may have the opportunity of procuring other of our good tracts, we give as follows two more lists. We hope these will also be popular. In ordering, state what the number of the list is that you desire.

Offer No. 10.

Regular Price
per Copy.

"An Astronomer's View of Our Father's House,"	1d.	} 3d.
"A Sign for Ever,"	1d.	
"Bible Election,"	1d.	
"Bible Questions and Answers Concerning Man,"	1d.	
"Back to the Old Paths,"	1d.	
"Christ or Peter?"	1d.	

Our special offer for the set, 2d., post free.

Offer No. 11.

Regular Price
per Copy.

"Consecration,"	1d.	} 4d.
"Elihu on the Sabbath,"	1d.	
"Elect of God,"	1d.	
"Full Assurance of Faith,"	1d.	
"Fundamental Principles of Seventh-Day Adventists,"	1d.	
"Five Great Kingdoms,"	1d.	
"Hypnotism,"	1d.	

Our special offer for the set, 3d., post free.

Inquire of your PRESENT TRUTH agent or write to us direct. INTERNATIONAL TRACT SOCIETY, LTD., 451 Holloway Road, London, N.

The Present Truth,

PUBLISHED WEEKLY FOR

THE SEVENTH-DAY ADVENTISTS,

BY

THE INTERNATIONAL TRACT SOCIETY, LIMITED,

451 Holloway Road, London, N.

Annual Subscription by post, 6s. 6d. Make all orders and cheques payable to The International Tract Society, Ltd., 451 Holloway Road, N.

WE have received an anonymous note inclosing £25, the Lord's tithe, which will be used in Gospel work.

DURING the past year seventy-six workers have been sent out by our Foreign Mission Board into the field—five to China, six to Japan and Korea, eighteen to India, four to Egypt and twelve to other parts of Africa, two to Spain, one to Turkey, one to Peru, eight to Central America and Mexico, eight to Java, Sumatra, and Singapore, and the others to scattered mission stations. The Foreign Mission Secretary writes: "It is remarkable how our borders are enlarging, and how the gifts for missions keep flowing in to meet the added responsibilities. It is manifestly the Lord's hand, set for the hastening forward of the Advent Message.

THE tremendous importance of the question now being debated in the Christian world is pointed out by Dr. Forsyth, in the *British Congregationalist*. He writes:

"The present conflict in the church is more critical for Christianity than any that has arisen since the second century. The issue in the Reformation was small beside this. . . .

"The reproduction to-day of the second century Gnosticism is extremely close, and often startling. There are the same vague speculations, often able, but often also of a pseudo-philosophic and dilettantist kind, welcome to connoisseurs of religion and amateurs of thought rather than to men of faith and due knowledge. There is the same etherealised conception of matter, the same amalgam of physics and dreams, the same animus against historic Christianity.

"There is not one of the positions or negations, which are ignorantly described as the new theology, which did not, in some form or another, burn in the Gnostic age, and was discussed by the first minds of the time, and dismissed. It was then that the church had the first and greatest fight for its life. If Gnosis had prevailed, the church and the Gospel would have gone under. . . .

"The whole of the Christian Gospel is involved, the whole future of religion, indeed. Let there be no mistake. This is no case of selecting certain views from among many which may be held without affecting the prospects of the human soul. It is a case of choosing life or death. I do not say for the choosing individual, but for the church, for its Gospel, and for society."

The Bible in the Reformation.

IN mediæval Europe, says one of our most learned Church historians, "Scripture was commonly treated as an almost uncanny book of pious riddles. The learned might get great store of edify-

ing allegory from it; but the vulgar were sure to wrest it to their own destruction, so that in the later Middle Ages they were prudently forbidden to read so dangerous a book. It only made them heretics." The Reformation went hand in hand with a liberation of the Bible. Before Luther's version, no fewer than eighteen different editions had appeared of the German Bible—all of them cumbrous and costly folios. When Luther published his New Testament at a florin and a half, he appealed—as Lord Acton has pointed out—to the hearts and consciences of common people, who bought eighty-five editions of the book within the next eleven years.—*The Bible in the World*.

A LOVABLE old man, a skilled mechanic in his time, but broken in health on account of early excesses, though now a converted man and a consistent member of the Salvation Army, recently gave a sketch of his Christian experience, something as follows: "It seems so sad to me when I point out to young men the danger of the course they are taking, how I am reaping the reward of my early folly, only to have them laugh at me. The terrible appetite for liquor was acquired through a physician's prescription. When I found Christ at the penitent form of the Army, this appetite was taken away never to return, but for years I wrestled with the appetite for tobacco. If I stopped its use, I suffered terribly from heartburn. I went to a prominent physician and asked his charge for giving me relief. I paid one-half the amount asked, but at the end of six months was no better. I was still a slave. He was powerless to help me.

"After belonging to the Salvation Army for several years as a recruit, the captain desired that I should become a soldier. The question of tobacco came up, and the captain said that inasmuch as I used it as a medicine, I would not be required to answer that question in the 'Articles of War.' When the time came to be sworn in, the hall was crowded, and as the brigadier came down the line of candidates to me with the list of questions, my heart failed me when he asked the question among the others, 'Will you abstain from the use of tobacco?' I saw in an instant that the brigadier had not been posted regarding my case, and there was no chance for an explanation. But as I did not wish to back down before the crowded house, I sent a swift prayer to the throne of grace for help; my faith took hold on God, and I answered, 'I will, God being my helper.' From that time to this I have never had the least desire for tobacco, neither have I suffered from my old malady." Surely the Saviour is abundantly able to help those who put their trust in Him.—*Ira B. Reed*.