

The PRESENT TRUTH

"Sanctify them through Thy truth: Thy Word is truth."

VOL. 26. NO. 5.

THURSDAY, FEBRUARY 3, 1910.

ONE PENNY.



NATURE'S CHILDREN.

The Time Is Short.

I SOMETIMES feel the thread of life is slender,
And soon with me the labour will be wrought;
Then grows my heart to other hearts more tender:
The time, the time is short.

A shepherd's tent of reeds and flowers decaying,
That night winds soon will crumble into naught,
So seems my life, for some rude blasts delaying:
The time, the time is short.

Up, up, my soul, the long-spent time redeeming;
Sow thou the seeds of better deed and thought;
Light other lamps while yet thy light is beaming:
The time, the time is short.

Think of the good thou mightst have done when brightly
The suns to thee life's choicest seasons brought,
Hours lost to God in pleasures passing lightly:
The time, the time is short.

Think of the drooping eyes that might have lifted
To see the good that Heaven to thee hath taught;
The unhelpt wrecks that past life's barque have drifted:
The time, the time is short.

The time is short. Then be thy heart a brother's
To every heart that needs thy help in aught;
Soon thou mayest need the sympathy of others:
The time, the time is short.

If thou hast friends, give them thy best endeavour,
Thy warmest impulse, and thy purest thought,
Keeping in mind, in word and action ever,
The time, the time is short.

Each thought resentful from thy mind be driven,
And cherish love by sweet forgiveness bought;
Thou soon wilt need the pitying love of Heaven:
The time, the time is short.

Where summer winds, aroma-laden, hover,
Companions rest, their work for ever wrought;
Soon other graves the moss and fern will cover:
The time, the time is short.

Up, up, my soul, the shade will soon be falling;
Some good return in later seasons wrought;
Forget thyself at duty's angel's calling:
The time, the time is short.

By all the lapses thou hast been forgiven,
By all the lessons prayer to thee hath taught,
To others teach the sympathies of Heaven:
The time, the time is short.

To others teach the overcoming power
That thee at last to God's sweet peace hath brought;
Glad memories make to bless life's final hour:
The time, the time is short.

From what thou art each day, whate'er thy station,
Are new creations good or evil wrought;
Seek thou thy joy in others' elevation:
The time, the time is short.

—Hezekiah Butterworth.

Treasure in Heaven.*

Matt. vi. 19-34.

TREASURE laid up on earth will not endure; thieves break through and steal; moth and rust corrupt; fire and storm sweep away your possessions. And "where your treasure is, there will your heart be also." Treasure laid up on the earth will engross the mind, to the exclusion of heavenly things.

The love of money was the ruling passion in the Jewish age. Worldliness usurped the place of

God and religion in the soul. So it is now. Avaricious greed for wealth exerts such a fascinating, bewitching influence over the life that it results in perverting the nobility and corrupting the humanity of men, until they are drowned in perdition. The service of Satan is full of care, perplexity, and wearing labour, and the treasure men toil to accumulate on earth is only for a season.

Jesus said: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

The instruction is to "lay up for yourselves treasures in heaven." It is for your own interest to secure heavenly riches. These alone, of all that you possess, are really yours. The treasure laid up in heaven is imperishable. No fire or flood can destroy it, no thief despoil it, no moth or rust corrupt it; for it is in the keeping of God.

This treasure, which Christ esteems as precious above all estimate, is "the riches of the glory of His inheritance in the saints." Eph. i. 18. The disciples of Christ are called His jewels, His precious and peculiar treasure. He says: "They shall be as the stones of a crown." Zech. ix. 16. "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Is. xiii. 12. Christ looks upon His people in their purity and perfection as the reward of all His sufferings, His humiliation, and His love, and the supplement of His glory—Christ the great Centre, from Whom radiates all glory.

And we are permitted to unite with Him in the great work of redemption, and to be sharers with Him in the riches which His death and suffering have won. The Apostle Paul wrote to the Thessalonian Christians: "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? for ye are our glory and joy." 1 Thess. ii. 19, 20. This is the treasure for which Christ bids us labour. Character is the great harvest of life. And every word or deed that through the grace of Christ shall kindle in one soul an impulse that reaches heavenward, every effort that tends to the formation of a Christlike character, is laying up treasure in heaven.

Where the treasure is, there the heart will be. In every effort to benefit others, we benefit ourselves. He who gives money or time for spreading the Gospel enlists his own interest and prayers for the work, and for the souls to be reached through it; his affections go out to others, and he is stimulated to greater devotion to God, that he may be enabled to do them the greatest good.

And at the final day, when the wealth of earth

*International Sunday-School Lesson for Feb. 13, 1910.

shall perish, he who has laid up treasure in heaven will behold that which his life has gained. If we have given heed to the words of Christ, then, as we gather around the great white throne, we shall see souls who have been saved through our agency, and shall know that one has saved others, and these still others—a large company brought into the haven of rest as the result of our labours, there to lay their crowns at Jesus' feet, and praise Him through the ceaseless ages of eternity. With what joy will the worker for Christ behold these redeemed ones, who share the glory of the Redeemer! How precious will heaven be to those who have been faithful in the work of saving souls!

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Col. iii. 1.

MRS. E. G. WHITE.

The Divinity of Christ.

The Witness of the Scriptures.

THE sole purpose of the Bible is to reveal the divine plan of redemption, which "from all ages hath been hid in God, Who created all things." That Jesus is the eternal Son of God, co-equal with the Father, the Creator and Sustainer of all things, at whose word worlds sprang into being out of nothing, and Who supports them by His power, is the unanimous testimony of Scripture.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through Him; and without Him was not anything made that hath been made." "Who is the image of the invisible God, the first-born of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist." John i. 1-3; Col. i. 15-17, R.V.

To the reverent student of the sacred Word these two scriptures afford ample proof of the pre-existent glory of the world's Redeemer, but not only do John and Paul affirm this indispensable doctrine, other writers of the Scriptures, with harmonious voice, unite in its support. All maintain it to be the ground-work of the atonement, and all concur in teaching the atoning work of Jesus to be the foundation of all blessing and the only way of pardon and reconciliation with the great God, "Who inhabiteth eternity."

As the little strand of red runs through all the ropes which belong to the British Navy, so the red cord of God's deliverance from sin through Jesus Christ runs through the Bible, uniting all in the same grand purpose of making known to sinners eternal salvation through the merits of the Incarnate God, whose blood was spilled on Calvary's cross to open "in the house of David a fountain for sin and uncleanness." Jesus is the one great,

outstanding Personality of Scripture. His presence fills the palace of truth (Ps. xlviii. 12-14) with glory. He is without a peer in any age, and "to Him give all the prophets witness."

Isaiah, about 600 years before His birth, spoke concerning Jesus Christ on this wise:—

"For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." Is. ix. 6, R.V.

John the Baptist, of whom Jesus said there was none born of woman greater than he, at the beginning of Christ's ministry, said of Him: "Behold the Lamb of God, which taketh away the sin of the world!" John i. 29. And Peter, Christ's friend, companion, and apostle, when the profound words of Paul—

"And without controversy great is the mystery of godliness: God was manifest in flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. iii. 16)—

had been fulfilled, and Bethlehem and Calvary had become eternal fixtures in the Christian faith, spoke of Christ's death under the figure of a lamb sacrificed for the pardon of sins and the procuring of salvation for a guilty race:—

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God." 1 Pet. i. 18-21.

Such profound statements as these are made of the death of no other person whatsoever, and are diametrically opposed to the false, flattering, insinuating principles of New Theology, which teaches that "the only sense in which Jesus died for sinners was that in which every saint of God, or martyr for truth and righteousness, died for the sake of his own mission, for the sake of mankind!"

The above expressions of Scripture concerning the death of Jesus mean something more than martyrdom. Christ's death was to bring man back to perfect sympathy with his Father and God, and none but a God could redeem and reconcile the carnal heart (Rom. viii. 7) to God, to do His will in loving obedience. Sin—the parent of all the evils which afflict the human heart, in all its hideous deformity, in its violation of the just and holy law of God, its blatant effrontery to the majesty of universal government, its cruel, relentless, and bitter persecution of the Lawgiver—could only be atoned for and finally eradicated from the universe of God by the sacrifice which Jesus made when He bore our sins in His own body on the tree, when He was made to be sin, that we might be made the righteousness of God in Him. There is a great need in our own hearts which corres-

sponds with what we read in the Scriptures. The whole of human experience proves the divinity of our blessed Master. None but Jehovah-Jesus could have filled the aching void made by sin in the hearts of suffering humanity. Man can never know God's love nor ever keep God's commandments without having Jesus as an abiding Saviour in his soul. In the Christ of Nazareth, the Man of sorrows, Who suffered, bled, and died, rise all the streams of blessing that flow out of the past, and from Him have emanated all the uplifting influences for the amelioration of mankind since His day.

The predictions as to the time of Messiah's appearance, the family whence He should spring, the place of His birth, His character, and the treatment He should receive, are all fulfilled in Jesus. Dan. ix. 24, 25 marks the very time of Messiah's death, which coincides exactly with the death of Jesus. The Messiah's character and the principal facts in His life are brought to view in the Psalms, Isaiah, and Zechariah, and as these are compared with the records of His life and death, as given by the evangelists, their accomplishment will prove His divine mission, and point Him out as the Anointed of God. All the attributes of Deity which the Old Testament scriptures affirm of the Messiah were demonstrated in the life of Jesus on earth. Jesus united mysteriously in His person the two distinct natures. He was "God manifest in the flesh," and without admitting the Deity of Christ it is impossible to harmonize and make consistent many passages of the New Testament, e.g., Heb. i. 8, 9; John x. 30; John xvii. 5, 24.

Paul, the great apostle of Christianity to the Gentiles, from the first regarded Jesus as the pre-existent Son of God. His sublime argument for the resurrection of the dead, in 1 Cor. xv., was given to attest the divine dignity of Jesus as the incarnate Son of God, and the words of 1 Tim. iii. 16 prove that Paul believed and taught that in Christ we have a revelation of the inmost nature of God, and that in Jesus we are "face to face with God Himself within the limits of our humanity," thus bringing within the reach of fallen man His own love, to reveal which He was prepared, "in the fullness of time," to make the uttermost sacrifice.

As a huge ship, with chart lost and compass disabled, would be at the mercy of the violent winds and raging storm, and would eventually be driven on the rocks to be destroyed, with the loss of all on board, unless they should be rescued by the lifeboat, so Jesus beheld the condition of this world, and voluntarily gave Himself to rescue its inhabitants from eternal destruction. None but He can save the souls of men from hopeless ship-

wreck. None but He can bring peace to the storm-tossed soul. None but He was able to purchase our passport from this doomed world, and obtain for us a portion with the saints in glory. In Him God has chosen us "before the foundation of the world," and "made us sit . . . in heavenly places, to the intent that now unto principalities and powers in the heavenly places, might be made known through the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." Thus, upon the divinity of the world's Almighty Redeemer the plan of salvation is dependent. If Christ be only finite, there is no salvation, and the foundation of all Christian hope is but shifting sand. John viii. 23, 24.

But with the Apostle Peter we do believe that Jesus is the Christ, the eternal Son of God, and we also pray that this same faith may be the precious possession of every reader. Thus, when this glorious truth shall render the mystery of our redemption the wonder and delight of eternity, they shall be there to share the joys of the "Lamb slain from the foundation of the world."

JOHN TAYLOR.

Questions & Bible Answers

Joshua and the Sun.

"How do you explain Joshua x. 12-14? Are we to understand that the sun actually stood still?"

THE record of this miracle has been doubted on two grounds. First, it seems incredible to some that an event of so stupendous a character could actually have taken place, and the record of it is explained away as highly figurative. Second, the account of the miracle is rejected as being out of harmony with the teaching of modern astronomy, according to which it is the earth, and not the sun, which moves.

But the narrator seems to appreciate fully the tremendous character of the fact he relates. He evidently does not speak in figures, but in the language of sober truth, for he goes on to make the comment: "There was no day like that before it or after it." Besides, this is not the only miracle of the kind recorded in the Scriptures; the book of Isaiah contains an account of a similar wonder. In the days of Hezekiah the shadow on the sundial was caused by God to retrace its path ten degrees (Is. xxxviii. 8), and this, though a lesser marvel, was just as much a miracle as the prolongation of the day in Joshua's time.

There were doubtless good reasons why the

Lord worked such a sign to aid Joshua in his war with the Amorites. It was a time when He was showing His power in a special way in behalf of His people in order to establish them in the land of Canaan. The people of that land were worshippers of the sun and moon, and had doubtless called upon these to aid them in the combat with Israel. As it was made manifest that even the sun and moon were but the creatures and servants of Jehovah, this sign would constitute a special appeal to the idolators of Canaan to abandon their heathenism and submit themselves to the God of Israel, the Creator of all.

The fact that the language of the record is out of harmony with modern teaching is no reason for rejecting the account as uninspired. In the terms used by him Joshua was in harmony, not merely with the Bible language that describes the phenomena of the heavens, but also with the language that prevails to this present time whenever the sun and moon are spoken of. We describe the sun to-day as rising and setting in the same manner that Joshua did, and if the wonderful experience of that day were to be repeated in our own time, we may be certain that the firmest believer in a stationary sun and revolving earth would, standing in Joshua's place, make use of the same language that he employed. It has been the universal custom of the human race, and doubtless always will be, to speak of the sun as coming up in the morning and going down in the evening. The fact of the miracle is not affected by the form of its description. It would be just as great a marvel for the earth to be arrested in its career as it would be, in other circumstances, for the sun to stand still.

The record of the miracle is full of interest and instruction, since it furnishes striking evidence that there is no conceivable obstacle which can stand as a barrier to true faith. God is a God of order, but even the regular and established order of the universe is secondary with Him to the work He is doing in man's behalf on this earth of ours.

It would seem from one prophecy which describes the glory of Christ's second coming, that those who see that sight will witness a repetition of the miracle associated with the name of Joshua, the causing of the sun and moon to stand still. In that sense also "the Lord shall rise up as in Mount Perazim," when He does His work, "His strange work," of vengeance upon the ungodly. Is. xxviii. 21. "The mountains saw Thee and they trembled; the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation." Hab. iii. 10, 11.

Well will it be in that great day for those who have learned the lesson of faith, and whose trust

in God is unmoved though the earth and the heavens shake, for then will be fulfilled the words spoken by John in the Revelation:—

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. vi. 14-16.

Inspiration and Inclination.

In answer to the recital by the minister of each of the first nine commandments, the worshippers assembled in many of our churches respond, "Lord have mercy upon us, and incline our hearts to keep this law"; then, after the tenth commandment is repeated by the officiating clergyman, the congregation vocally unite in the prayer, "Write all these Thy laws in our hearts, we beseech Thee."

That the precepts of the law are of divine origin no one for a moment questions, who believes the Bible to contain the revealed will and character of God. Indeed, but for the principles they reveal we should be without a basis of comparison to serve as the detector of wrong and the certificate of right. Each item in that peerless code stands complete as the expression both of solicitation and warning by a gracious Creator, making known to His creatures the essentials of true happiness.

Divided into two sections, the first four commandments reveal our duty to God, and the remaining six our duty to each other. Briefly summarized, they teach that God alone is the Deity; that idolatry must be renounced, and worship paid to Him only; that His name is sacred; that the seventh day of the week is His holy Sabbath, and must be so revered. Describing the nature of human relations, they enforce the duty of children to parents; the sanctity of human life; the safeguarding of chastity; the principle of honesty; the evil of false witness; and the necessity for the proper regulation of human desires.

Notwithstanding the familiarity by the many with this inspired law, we are led to ask if there has been a careful consideration of the nature of the several requirements it places before us. To anyone thus investigating, it must appear that in one of these, at least, there is a variance between the instruction it supplies and the custom which is now followed in our midst. The fourth commandment enjoins that we "remember the Sabbath day to keep it holy;" and we are not left in doubt as to which day this is, for the divine voice itself, in further explanation, declares: "The seventh day is the Sabbath of the Lord thy God." This the Scriptures teach extends from the setting

of the sun on the sixth day till the time when it should again sink in the western sky. Lev. xxiii. 32; Mark i. 32. But can this in any way be harmonized with the observance of the first day of the week, now so generally recognized?

When the minister in the exercise of his sacred office repeats the Sabbath commandment at the Sunday service, and the people responsively join together in the prayer that mercy may be extended to them for past transgressions, and that their hearts may be inclined to venerate the seventh day of the week, which is the day before Sunday; does not this introduce at least an element of embarrassment into the proceedings, not to say more?

The forms of prayer provided in the liturgy may be very Scriptural in their arrangement, but unless the lip utterance is supported by consistency of conduct, and we actually do what in words we say, what value attaches to such service? Nay, more, let us ask how He regards it, to Whom it is professedly offered.

The attempt to substitute the "first" day of the week for the "seventh," and to attach thereto the sacredness divinely connected with the latter, should be very transparent to those who are sincerely in earnest to faithfully follow the teaching of Jesus Christ. "If ye love Me," said He, "keep My commandments." The words spoken through Isaiah, the apostle-prophet, "He will magnify the law, and make it honourable" (Is xlii. 21), were abundantly confirmed in Christ, Who declared: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfil" (fully to teach or explain). Matt. v. 17. In addition to the divine breathing which makes God's Word a word of power, there is much need now for the same inspiration to quicken into newness of life human minds and feelings. When inclination responds to inspiration, the result will be seen in a life ordered after the divine will. To the precepts which are given as the expression of that will, the glad testimony will be borne: "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey-comb. Moreover by them is Thy servant warned: and in keeping of them there is great reward." Ps. xix. 10, 11.

WM. KNIGHT.

THOU that in life's crowded city art arrived, thou know'st not how,
By what path, or on what errand—list, and learn thy errand now!
From the palace to the city on the business of thy King
Thou wert sent at early morning to return at evening.
Dreamer, waken!—loiterer, hasten!—what thy task is, understand!
Thou art here to purchase substance, and the price is in thy hand.
Has the tumult of the market all thy sense and reason drowned?
Do its glistening wares attract thee? or its shouts and cries confound?
Oh! beware lest thy Lord's business be neglected while thy gaze
Is on every show and pageant which the giddy square displays!

—Ruckert.

Studies in the Book of Daniel.

Chap. II.

An Answered Prayer.

DANIEL and his three Hebrew associates, Hananiah, Mishael, and Azariah, were numbered among the wise men of Babylon, and accordingly were included in the sentence of death which Nebuchadnezzar in his rage had passed upon the whole body. All their boasted wisdom would not have availed to save the wise men from extinction, but when Arioch, the captain of the king's guard, comes to the residence of Daniel to take him away to the place of execution, a genuine wise man is encountered. Daniel is not perturbed and confused by the danger which suddenly confronts him, but speaks words of calm wisdom to Arioch. That warrior is doubtless excited by the unwonted commission he has received, and is in no state of mind to brook any opposition. Daniel, however, proceeds by gentle questioning to suggest that the order Arioch has received, for a command of such extraordinary character, has been given rather precipitately, and without due consideration on the part of its author. So the captain, recalled to a quieter mind, pauses to explain the situation to Daniel, and to tell him what has so mightily stirred the wrath of Nebuchadnezzar against the wise men of his kingdom.

It is to be noticed that Daniel's wisdom is of a kind that does not desert him in emergencies, but makes itself manifest in every step he takes, in small matters as well as great. He has been under God's training, and not only is his mind more powerful for the discipline, but his character has become deeper and stronger. He stands unmoved in this panic. While others have for a time lost their self-control, Daniel still enjoys full command of all his faculties. He is not only intellectually but morally great, and the weaker natures by which he is surrounded recognize in him a man to be heeded and trusted.

Daniel goes in before the king, and informs him that he has learned of the circumstances which gave rise to his order that the wise men be put to death. He does not ask that the order be withdrawn, but simply desires that it be suspended for a brief period, promising that he will bring to the king the interpretation of his dream. Nebuchadnezzar had accused his wise men of seeking to gain time by their tactics, but Daniel's straightforward manner convinces the king that his request for time is not inspired by any desire to deceive. The spurious wisdom of Babylon is marked by concealment and cunning: Daniel's is distinguished by transparent simplicity. The king begins to entertain the hope that his dream is to be recalled and explained after all, and consents that Daniel shall have the time he desires for this purpose.

Daniel goes at once to his house, makes the circumstances known to his three Hebrew friends, and invites them to join with him in earnest prayer to the God of heaven that He will unfold this secret, and thus deliver His children from the peril that overhangs them.

Daniel has evidently learned the power of united prayer. He has undertaken by himself that Nebuchadnezzar shall hear the interpretation of his dream, but there is no selfish desire in his heart to win the high distinction for himself. His interests are one with the welfare of his people. He seeks not merely his own personal deliverance from danger, but the safety of all his brethren.

What put into Daniel's mind the daring idea that God would use him, or one of his companions, to reveal to Nebuchadnezzar the dream that had baffled the skill of all the wise men of Babylon?

He knew well that God did nothing without a purpose, that there was a supreme will ruling the universe, and that the God of heaven was One Who took thought for the weakest of His subjects. He recognized a divine providence in the course of events that had gradually brought him and his companions to the front in Babylon, and he was desirous of being used by God as a messenger through whom the divine will might be proclaimed to the heathen about him. Surely here was a wonderful opportunity for God to reveal Himself in Babylon, and cause Nebuchadnezzar to understand that there was wisdom to be learned from Heaven such as all his wise men had never taught him.

So Daniel and his fellows prayed in strong faith, and besought the Lord that He would now cause Nebuchadnezzar and all the people of Babylon to know that there was a true God in heaven to Whom they all owed respect and worship. Their own lives were at stake, but the burden of their prayer, as we see from the response of Daniel when the answer came, was that the name of God might be magnified.

"Then was the secret revealed to Daniel in a night vision." How prompt was God to answer the prayers of His children! How more than glad to give the revelation desired! It may have seemed to Daniel and his companions on the earth that they were asking a great thing of Heaven, and perhaps, at moments, they trembled at their seeming presumption in asking that God would do through them such a wonderful thing; but Heaven was more eager even than they, longing for agencies through whom to do just such a work: "The eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose hearts are perfect toward Him." God's loving heart was yearning over His people in captivity, and over the nations wandering in the

shadow of death. He was anxious to reveal Himself to those whose lives were made bitter by the bondage of sin. With what interest and affection must He have regarded the four Hebrew youths as they knelt down to pray that God would be pleased to grant afresh through them the revelation which had been given for a moment to Nebuchadnezzar. How natural and certain was the gracious answer to such a prayer! How joyfully would God take possession of the instruments that placed themselves in His hands to be used according to His will!

With the answer to the united prayer there was given to Daniel a wonderful view of the greatness and majesty of the God upon Whom he had called. He saw the course of earthly empire as outlined in Nebuchadnezzar's forgotten dream, but above and beyond all the changes of time he saw the glorious figure of the eternal God. The passing pomp of earthly splendour only set in stronger contrast the enduring majesty of the Most High. The flickering gleams of human wisdom shone but dimly in the steady light of truth that God would ever impart to guide the humble. And Daniel, rejoicing in the divine favour which had made him a channel of light to Nebuchadnezzar, rejoiced the more in contemplation of the goodness and power of the God Whom he served. His heart was filled with worship, and he burst into words of adoration:

"Blessed be the name of God for ever and ever: for wisdom and might are His: and He changeth the times and the seasons: He removeth kings, and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him. I thank Thee, and praise Thee, O Thou God of my fathers, Who hast given me wisdom and might, and hast made known unto me now what we desired of Thee: for Thou hast now made known unto us the king's matter."

From the august presence of God, the Possessor of all might, the Fountain of all wisdom, the Ruler of the universe, Who had so signally favoured him in granting his petition, Daniel went into the presence of the earthly king as a messenger bearing eternal truth. But although all the glitter of the court of Babylon must now appear but a vain show in his eyes, Daniel still comports himself humbly and respectfully. He goes in unto Arioch, the officer whom the king has appointed to superintend the destruction of the wise men, and asks to be taken before the king, that he may show Nebuchadnezzar the meaning of his dream.

Arioch is greatly excited at the unexpected news. At once he sees in this circumstance a chance to say a good word for himself. This is a characteristic of all who serve in the kingdom of Babylon. While they may seem very zealous in the service of their master, they never forget to keep an eye upon their own interests. So Arioch, introducing Daniel to Nebuchadnezzar, says: "*I have found a*

man of the captives of Judah, that will make known unto the king the interpretation."

Arioch, however, gains little by his astuteness. Nebuchadnezzar undoubtedly remembers his interview with Daniel the day before, and the hope that then sprang up in his breast that the lost dream might after all be recovered and understood. He turns with eagerness to Daniel, and asks if he is indeed able to make known the dream and the interpretation.

Then Daniel answers that the secret the king has sought to know is indeed beyond the power of man to reveal, but that there is a God in heaven whose pleasure it is to reveal secrets, and He has graciously made known to Nebuchadnezzar things that are to take place in the future.

What an answer to a mind tormented with eager desire for knowledge!—A God in heaven that revealeth secrets! This God is not among the deities of Babylon, for none of them could help Nebuchadnezzar in his need. What a God to know! Surely the very God for a king to worship! Indeed, who among men would not honour the God "that revealeth secrets"? Will not the natural impulse of every human heart be to draw near to such a God as this, and inquire of Him daily until all mysteries have been made plain and the heart is satisfied with understanding?

How true was Daniel's description! What is there that God has not revealed to man? The beginning of things; the creation of the world and of the human family; the government of God; the demands of righteousness; the provision made for the sinful; the life and work of the Saviour; His priestly ministry on man's behalf in the heavenly sanctuary; the chief events and course of earthly history; the end of sin; the everlasting inheritance of the redeemed—what is there that our God has not revealed? Will Nebuchadnezzar be content with but one revelation? Or will he say, Now let the God that revealeth secrets go on and tell me all that I can know: let Him tell me the whole truth about Himself? What an opening for Daniel, the servant of God, as he seeks to impart to Nebuchadnezzar the knowledge that God had given to Israel! Nebuchadnezzar's appetite for truth had been awakened in a marvellous manner, and in Daniel he had one at his side who had learned to draw wisdom from the Fount of truth. The royal pupil was about to take his first lesson, and it rested with himself whether this should be but the beginning of a course of study that should fit him for a throne in an everlasting kingdom.

Thus the plan of education which God designed for His people, but which Babylon had sought to obliterate, had by Daniel's faithfulness been vindicated in the heart of the great empire, and the king of Babylon himself was glad to learn of one who had been taught in that school.

NOTES & COMMENTS

A NAVY Bill has been introduced into the Canadian House of Commons which provides for the creation of a fleet of eleven vessels, five cruisers and six destroyers, at a cost of £2,338,000, which will be increased by twenty-two per cent if the ships are built in Canada. There is also to be a regular naval service, with reserves and a volunteer force. In case of need, the Bill provides that the Governor in Council may place the entire force at the disposal of the King.

GENERAL BOOTH, in a recent address at the Congress Hall, Clapton, made a statement which has been reported in sensational fashion, but which is abundantly warranted by the second epistle of Peter. Preaching on the text, "My Spirit shall not always strive with man," the General said: "To-day all the nations of the earth—not only one nation, but all the nations—seem to be banded together as one great people of rebellion, transgression, and wickedness until some think—I believe with a considerable degree of probability—that we may be approaching rapidly the end of all things, with similar results, but far surpassing in magnitude anything that has gone before; that all things may be wound up, but that instead of there being a deluge of water sweeping the world and its inhabitants, there will be destruction by fire."

DR. J. WILBUR CHAPMAN, the celebrated preacher, is not surprised that so many ministers fail to build up their churches and get tired of the ministry. He attributes the cause to the fact that with many preaching is a profession and not a passion. Of some, Dr. Chapman declares that they fail "because they have departed from the Bible as authority. They forget that Jesus and His Gospel are the only hope of a sinful world. I met on this tour all sorts and conditions of preachers. Some were intellectual giants; some transgressed the training of the schools. Some were splendidly cultured; some had been denied the privilege of culture. But wherever I went, I found those who were preaching a divine Christ from an inspired Bible were prosperous; and those who were preaching anything else were preaching to dwindling congregations. The world is sick of sin and hungry for the Word! The average business man does not care to come to church to have his faith unsettled."

"BLIND-ALLEY occupations" is the name given to those forms of employment which absorb so many boys on leaving school, but which lead nowhere. Prof. Michael Sadler writes thus of these occupations: "Promising boys leave school at the legal age, and forthwith get employment which brings in a few welcome shillings a week to the home. They earn money at once, but at the expense of their whole future. The occupation only requires a little intelligence, and is easily mastered; the real price is paid later on."

"After a few years, when the lads are becoming young men and beginning to think of men's wages, so far from getting them they are in a great many cases discharged to make way for other lads, of whom a ceaseless supply is forthcoming. Meantime they have not only acquired no skill which can command a good wage in the labour market, but they have forgotten what they learned at school, except the ability to read the 'football results' or 'latest cricket' in the evening paper, and to reckon their transactions with the bookmaker. There is nothing for them but to seek the work of a labourer, porter, docker, or some other unskilled occupation, in which employment is irregular and the pay small, by reason of the large number of applicants in the same position."

"The process of moral deterioration which has set in with the growing years after school, continues and becomes more or less complete. Then the victim comes into the hands of a distress committee as one of the unemployed. That is the middle stage of his career, which ends with the workhouse, the night shelter, or some other refuge for the destitute."

A PROPOSAL has been made by the United States Government to the various Powers concerned that the railways in Manchuria, those at present in existence and others that may be constructed in the future, should be neutralized. "The idea is to buy up the existing railways, which are at present largely owned by the Japanese and Russian Governments, at a cost of from thirty to forty millions, to

be supplied by capitalists, and vest the ownership of them in China and the administration in an International Board of Control." The Japanese, however, do not wish to have the railways thus withdrawn from their influence, present and future. Their newspapers condemn the scheme as a design to rob them once more of the legitimate rewards of their hard-earned success.



Were There No Babies.

LIFE'S song, indeed, would lose its charm,
Were there no babies to begin it;
A doleful place this world would be,
Were there no little people in it.

Where would the mothers do for work,
Were there no pants or jackets tearing.
No tiny dresses to embroider,
No cradle for their watchful caring.

No rosy boys, at wintry morn,
With satchels to the schoolhouse hasting,
No merry shouts as home they rush,
No precious morsel for their tasting?

Tall, grave, grown people at the door,
Tall, grave, grown people at the table;
The men on business all intent,
The dames lugubrious as they're able—

The sterner souls would get more stern,
Unfeeling natures more inhuman,
And man to stoic coldness turn,
And woman would be less than woman.

—Anonymous.

The Great War.

AT the end of the long valley leading from Jerusalem to the broad, green plains which sloped down to the Jordan river, lay the strong city of Jericho, its tall walls crowned with frowning battlements, on which sentries in stout armour paced to and fro. On the plain between the city and the river was an orderly encampment: the people of Israel had been there for many days now, and the men in the city were anxiously watching to see what was going to be done.

One day a warrior walked alone and unnoticed toward the city. He was not armed for battle, nor did he go mounted on a charger in a herald's rich robes; he was just dressed in an ordinary long cloak. It was Joshua, and he had come away from the busy camp to think and to ask counsel of God about the capture of Jericho. Suddenly he noticed an armed man of noble bearing standing not far away, sword in hand. Joshua had not seen his approach, and could not tell whether this was

a friend or foe. If he should prove to be an enemy, whatever would an old man, unarmed, do? But no thought of danger seemed to trouble the old warrior; and going toward the stranger he asked: "Art thou for us, or for our adversaries?"

"Nay," came the reply in a rich voice, "but as Prince of the Lord's host am I now come."

The Prince of the Lord's host! Michael! God's own Son! Could it be that such an One had come to visit a rough old soldier? Joshua fell at the feet of the heavenly Prince, and humbly asked: "What saith my Lord unto His servant?"

"Loose thy shoes from off thy feet; for the place whereon thou standest is holy." Joshua tremblingly obeyed, and then listened with bowed head as the voice continued: "See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour." Then Joshua was told how it was all to be done without any fighting on the part of Israel. The royal captain of the armies of heaven would overthrow the city before them.

The taking of Jericho was a small matter for the heavenly Leader, for He had fought far greater foes than the mightiest warriors of Canaan. It was He Who led God's glorious angel army when the great rebellion took place in heaven, and Satan, at the head of his spirit hosts, tried to storm the very throne of God. What that battle was like, when angels fought with angels in a desperate struggle for victory and for life, we do not know; but when the rebels, even though hopelessly beaten by the skill and power of the Prince of the Lord's host, refused to give up their way and allow Him to rule them once more in justice and love, they were driven from the bright courts of heaven, never to return. But the war did not end with that battle. Many a time did the heavenly Captain fight for and with His people when they were brought face to face with enemies who were controlled by Satan; and He always won.

The Apostle John was shown a vision of one more great battle. He saw the Captain of the Lord's host, clothed in a blood stained robe, and riding on a white horse, followed by his white-robed angel troops, all mounted on white horses, go forth from heaven to destroy all the people living at the time of His coming who have chosen the wicked prince of the rebels as their leader.

Just one more great battle after that, and the war will be finished. A thousand years later God raises up from the desolate earth all the wicked people who have ever lived. The world is filled with the countless throng; and not only all the evil men, but also all the angels who were driven out of heaven many ages before, gather together in one vast army. Never before has Satan had such a chance. Every one of God's enemies that ever lived is here, and the cunning deceiver knows how to make the most of their hatred and strength.

The shining city of God has come down from heaven, and within its beautiful walls there is another great company of angels and men. But these are the loyal subjects of the Son of God, Who is sitting on the throne with His Father, as He did ages ago before Satan fought and lost his first battle.

The prince of evil goes through all his vast army urging them to the fight. Moved by his eloquent words, they all unite in one great, well-ordered attack on the city of God. But this time they are not met by an army; the white-robed crowds in the city are not arranged in battle array. Instead, the Prince of the hosts of heaven is seen seated on a great white throne, and before Him are opened the wonderful books in which are written the records of their wicked lives. Now they see how by choosing evil they have shut themselves off from God and from the happy future of those who have taken the Son of God as their Leader. Then the just sentence is pronounced by the Judge, and Satan with all his followers, men and angels, and every trace of evil, are burned up by the fire which comes down at God's command.

We are all joining now one or the other of those

armies. If we take the noble Captain of the Lord's host as our Leader, He will fight for us even now as He fought for Joshua, and as long as we obey Him He will make us conquerors over Satan and sin. But if we allow the prince of evil to be our leader, we shall lose—lose everything worth having here, and at last lose heaven itself. E. B.

The Joke Plant.

"WHO watered Grandma's plants?" asked Marcia, coming around the house to where the other children were playing with picture-puzzles.

"I did. Why?" asked Thomas, fitting an arm to his man's body without looking up.

"You broke her fern all down," said Marcia.

"I didn't!" cried Thomas. "I was just as careful as could be."

"But I saw it," said Marcia. "It was all withered and drooping."

"Why, Marcia Pack-er!" said Julia, I saw that fern a few minutes ago, and it was all right."

"And I saw it," put in Joseph, "and it was all broken, just as Marcia says."

The children's voices grew louder and louder, until Grandma came out to see what was going on. She listened to their story, and then said: "Suppose we go and see the plant. Maybe that will tell."

Julia and Thomas looked very triumphant when the little plant was all right and not drooping at all. Marcia could scarcely believe her eyes, and Joseph looked very shame-faced; but just as Julia and

Thomas were saying, "What did we tell you?" Grandma reached over and touched the delicate fern-like leaves. All at once they drooped and fell, and the plant looked very forlorn standing there all broken and wilted.

One by one the little frond-like leaves began to rise, and in a few minutes were as fine-looking as anyone could wish. Grandma explained that it was called Sensitive Plant, and the children tried over and over to see the leaves fall and revive, but they never called it Sensitive Plant.

"That isn't a very good name," said Joseph. "I'm going to call it the Joke Plant, because it played such a trick on us." And to this very day the children look for joke plants whenever they go to visit their grandmother on the farm, and tell how they once were foolish enough to quarrel about them.—Hilda Richmond.



JOSHUA AND THE CAPTAIN OF THE LORD'S HOSTS.

ABOUT MISSIONS.

The Message in Russia.

Conferences at Zarazin, Noworossisk, Odessa.

OUR conference at Zarazin was held Oct. 14th-17th. The first service was disturbed and interrupted by the police. We have always spoken through an interpreter, and while Pastor L. R. Conradi was conducting a Bible study, interpreted by Mr. Gobel, a policeman who was present went at once to the telephone, and informed the chief of police that German was being spoken. The answer came back immediately that only services in the Russian languages would be permitted. One can imagine how we felt. We informed the congregation that we must go to the police-station, and that no further meeting could be held until we returned.

When we arrived there, we had to wait some time before we obtained an audience, and then our efforts were in vain. The chief of police insisted that only Russian should be spoken, although we informed him that most of the people who come to hear us were German. At last we asked him to at least allow us to proceed with only our own members present. To this he consented. So we returned, and found all the people still there. A brother from Africa, Kotz by name, had been entertaining them with music. Much to our regret, we were obliged to send all those away who were not members of our church. We gave our members tickets of admission. Among those turned away was a Russian priest. In the afternoon he returned. I went to him, and told him that he could not remain. However, he had been to the police and obtained permission to attend, in case we were willing, and we gladly let him stay. It was quite interesting to see the policeman with the sword, sitting in one corner of the sofa, and the Russian priest with the cross in the other, keeping watch over us. The priest, however, became very much interested, and missed only one meeting during the entire conference, and before the close bought two of our large books. When I gave a temperance lecture, using charts to illustrate, he was so pleased that he came forward to shake hands with me and thank me.

Our next meetings were at Noworossisk, Oct. 21st-24th. The governor had given us permission to hold this conference, but at the last moment decided that he must ask the governor general in Tiflis, and consequently, when we arrived, our brethren were without that permission. We went to the governor and explained the situation to him, whereupon he at once telegraphed to the governor general. In the middle of the night we were

aroused by the police, who informed us that the permission had come, and we could go ahead.

But here also we were not to be spared difficulties. Everything went off well until we began to talk concerning our finances. Then the chief of police jumped up, and went to the telephone to ask the governor if we were allowed to take up collections. During his absence from the hall we worked as fast as we could, taking pledges and cash. When he returned, he stepped to the front and forbade our taking up any collections or reading any resolutions concerning finances, threatening to close the meeting if we did so.

During the service on Sabbath, a Jewish brother was relating his experience. He told how, although he was a Jew, he wanted truth, and had gone in search of it—first to the Lutheran church. Not finding it there, he had gone to the Greek Catholics. Here, too, he had found error. At this point the policeman jumped up again and came to my side. I was leading the meeting. Knowing what he intended to do, I quietly had the people sing a Psalm, had a brother offer prayer, and then told them that, as they had been together a long time, it would be well to take a recess. This was all done before the police found a chance to close the meeting.

Three brethren from Mount Ararat were with us here. They came hundreds of miles to attend, and their eyes fairly shone with joy as they listened to the preaching of the Message.

The evening after the Sabbath we ordained our brother E. Gnedin to the work of the ministry. As he is a Russian, we could not ordain him in our public hall with the policeman present, but did so privately. He has been in the truth twelve years. We now have two ordained Russian ministers in our union.

Our third conference was held in the city of Odessa, Oct. 28th-31st. As we did not receive permission from the governor to hold our conference at this place, we were obliged to use our own hall, which seats only about two hundred people. However, since the recent experiences we were glad for a rest from the police, and concluded that the Lord knew best in not giving us the much-desired permission. We had room enough. And, best of all, we had full liberty, and could take up collections, and hold our meetings unmolested. There was an excellent spirit, and one thousand rubles were given for the school.

Before our session the priests wrote long articles against us. But as they told in these where our services were held, they only did free advertising for us.

The missionaries of the Greek Church held a conference in Odessa at the same time as ours, and had we had a public hall, would have made us much trouble. The evening after the Sabbath they sent

a messenger with a letter, asking us to hold a debate with them upon the immortality of the soul. We took the letter, and wrote upon the back of it "Neh. vi. 3" as answer, and returned it to them. They had also written a tract upon Col. ii. 16, against us, and this they distributed at the door at the close of our service that evening. Our people took as many of them as they could get. On Sunday evening we took Col. ii. 16 for our text, and the Lord gave us a grand victory.

We have now rented a large hall in this city, and three workers will follow up the interest which has been awakened.

J. T. BOETTCHER.



Appetite: Its Use and Abuse.

THE ordinary meal taken by those who pay no attention to the wholesomeness of food begins with some tasty, highly-seasoned soup, and ends with a sweet in the form of a pudding or some kind of pastry. The meal begins and ends with a pleasurable sensation, which stimulates the appetite and causes a copious flow of digestive juices.

While it is unwise to use harmful and highly-seasoned foods, we must recognize the need of providing foods that please the eye and the palate. A spoonful or two of tasty soup, a little fruit, or something else that is relished, will often create an appetite which will lead to the enjoyment of the entire meal. There is no harm in taking a little innocent relish to improve the appetite. The danger is in making the exception the rule. Soups were at first employed chiefly as a relish, only two or three spoonfuls being taken at the beginning of the meal; later their use became more common, the meal being composed largely of liquids. This has proved an injury.

Every one has likes and dislikes that must be respected; but gradually the appetite may be educated to relish only the simplest and most wholesome foods. One who has the same relish for wholesome foods that the epicure has for unwholesome foods, is on the highway to real and lasting health.

For those who are ill, it is especially important not to make eating too mechanical. Foods that are unrelished should not be forced upon them. It is more important for them to eat foods which are relished than to eat foods, even more wholesome, which are unrelished. When the mind rebels against food, the stomach rebels against it as well. It would seem, in some instances, that

owing to the diseased condition of the stomach, the juices are very largely formed by the stimulation of the appetite, therefore nutritious, wholesome foods should be attractively and tastily prepared, so as to tempt the appetite and lead to real enjoyment.

Mechanical eating causes dyspepsia, even if the foods are wholesome and the greatest precaution is taken in their combination. The only successful way of bringing about reforms is by a transformation of the mind. It is possible to acquire a relish for foods once disliked. To this end, knowledge must precede reform. To recognize in food the good it contains will enable a person to appreciate it above inferior goods, and also to enjoy, relish, and digest what otherwise would be unenjoyable and indigestible.

It is impossible for one who worries, or becomes impatient or angry, to have good digestion, even if the foods are good. By this class, apparent benefit from the use of drugs, patent medicines, and narcotic poisons, as alcohol, tea and coffee, tobacco, etc., is sometimes obtained. These stupefy or partially paralyze the mind, making it less sensitive, so that business cares, anxieties, home sorrows, and other influences which tend to cause mental depression, are for the time forgotten. Consequently, while under their influence, digestion may be improved. The difficulty is that from any such artificial exhilaration there later follows a still greater state of depression, which in turn calls for another and often increased dose of the same narcotic. To remain free from worry and other depressing influences by the use of narcotics, it becomes necessary to continue in a state of mild intoxication. This is the condition of many who seem to be in the pink of health, and who claim to be able to eat anything.

While these narcotic poisons seem to perform marvels, they prove to be poor substitutes for the real remedy—an actual and permanent change of mind, leading to a cheerful reformation of all wrong habits of life. There must be peace and contentment in order that the digestive organs may do their best work, for the quality of the impulses sent forth from the mind determines the quality of the work done by the digestive organs.

D. H. KRESS, M.D.

Caring for Baby's Eyes.

"Now for the baby's sore eyes," says "American Motherhood." "Boil some old linen handkerchiefs, cut them into small pieces an inch and a half square, dissolve a teaspoonful of boracic acid in a pint of water, and put this solution into a bottle and cork it up. Every morning strain some of this water into a teacup, then with one piece of the

soft linen wash one eye, throw the linen away, and take a new piece of linen for the other eye: never use the same piece for both eyes, but immediately burn the piece used. Use tepid water, and do not rub the eyes.

"If you are obliged to use hard water for baby's baths, soften it with a pinch of borax, or, if there is a breaking out on any part of his body, add boiled starch to his bath, or put two tablespoonfuls of oatmeal in a piece of cheese-cloth, and squeeze that in the bath water until it looks milky. This is one of the best things for eruption or chafing."

The baby's bath towels should be soft and absorptive, and the little body should be patted dry rather than rubbed. Only the purest soap should be used, if any, in the bath. No scented soap should be tolerated. If the baby is kept clean, with close attention to its clothing, it has an aroma of its own that is more agreeable than any perfumery; but if you must use an odour, the scent of lavender is at once refreshing and clean-smelling, and it may be obtained by packing dried lavender blossoms among the baby's linen.—*Selected.*



Two Protestants of Hungary.

IN Waldensian times many Protestants found refuge in Hungary. In the days of Luther whole villages in this land accepted the Reformation. Some went farther than Luther himself: for one of the Reformer's letters (written about 1530) is to his Hungarian friend, Antonius Transylvanus, asking him "to use his influence with a preacher in Hermannstadt who had joined the Sabbatarians, and to try to bring him back."

In those times one Matthew Devay was a close friend of Luther. Later he accepted Zwingli's views of the Lord's Supper, and also wrote a book entitled "The Sleep of the Saints." Many villages about the region of Caspar Dragfj accepted the faith through his preaching. The history says:—

Devay was accused before King John of being the cause of this commotion, and was thrown into prison in Ofen. It happened that in the same prison was a blacksmith, who, in the shoeing, had lamed the king's favourite horse, and the passionate John had sworn that he should die for it. The blacksmith heard Devay converse as never man spoke; the words were to him as the words of Paul to the jailer at Philippi, and the consequence was that when the blacksmith was shortly after to be set free, he declared he would share Devay's fate as a martyr, for he also partook of the same faith. The king, moved by this declaration, pardoned both, and set them free.—*History of the Protestant Church in Hungary, by J. Craig.*

Two hundred years later, in 1746, Romanists were still persecuting Protestants in Hungary. Matthew Bohil, a pastor, was in his home at Esperjes, when officers came in to arrest him.

Moved by sudden impulse, he stepped into another room, and secreted on his person a short clothes-line. He was accused, not of heresy, but of treason, in order to secure the death sentence. He was entirely innocent, but his accusers made all manner of false charges, and his fate was sealed.

Two guards were placed over him, to watch day and night. He committed himself to God in prayer, and determined to attempt escape, whereupon a deep peace and joy filled his heart, as if in approving answer to his decision. Friends called that night, bringing an unusual supply of provisions, which he felt was in further confirmation of his purpose. The record says:—

In the presence of his guard he revealed to these friends in Latin his whole plan of escape. They took leave in tears, and Bohil laid himself quietly down to sleep. Two guards stood by him in the same room, and it was their duty to relieve each other alternately; but this night they seemed both inclined to sleep. Bohil prayed that their sleep might be as that of Saul and Abner when David passed unobserved through their camp. It was midnight. Both guards were quite overcome with sleep. Bohil took his clothes and the line which he had brought with him from home, and, on reaching the door, he found the key still there. With little trouble he passed to the yard. The dogs, which were usually so fierce, were still to-night. Passing the monastery of the Minorites, he turned to the city wall. Making the cord fast, he pressed through a small aperture in the wall, and let himself down with so little caution that the flesh was torn from his hands by the small rope. The cord was too short, and being obliged to drop a considerable depth without its help, he received some wounds on the head. But he might now consider himself free. He praised God in the words of the one hundred and twenty-fourth Psalm:—

"Even as a bird
Out of the fowler's snare
Escapes away,
So is our soul set free:
Broke are their nets,
And thus escaped we,
Therefore our help
Is in the Lord's great name.
Who heaven and earth
By His great power did frame."

The second wall was easily passed. He wandered in the neighbourhood for some days undiscovered. Though it was winter, he slept in the woods; often must he wade through the melted snow; yet at last he got safely away and reached Holland.—*Id.*

Later, his brave wife, though watched and threatened by the Jesuits, successfully made her way across the frontier with the children, and joined the husband. W. A. SPICER.

Rejoice!

YE souls to whom this world is but a vale of tears,
And life a series long of sorrow-laden years,
Erelong the blessed time will come
When Christ your Lord will lead you home.

Here in the vale the mists shut heaven from our sight,
The fogs of sin enshroud what else were clear and bright;
Erelong the mists will roll away,
And all shall see the perfect day.

The Lord our God has said that all who serve Him here
In faith, shall share His joy in knowledge full and clear;
His Word is truth—He cannot lie;
Rejoice! redemption draweth nigh!

FRANCESCA.

Alexander's Last Will and Testament.

"There is no one in this world who has ever escaped sorrow."

ALEXANDER THE GREAT, feeling his end approaching, and fearful lest his mother should grieve too much after his death, composed a letter, which he gave out to be his last will and testament, and ordered to be sent to her as soon as he had breathed his last:—

"Consider, dear mother," wrote he, "that all things are fleeting, and that man is destined to die. Nothing survives, and nothing escapes decay. Hence, your son, great though he be, must perish too! But, dear mother, remember that he was not like unto ordinary mortals. He was a mighty and valiant king, and do not spend thy days in lamentation. I herewith ordain that a large palace be built, large enough to hold great multitudes. On a certain day, to be set apart by thee, let all the princes of the kingdom be assembled—the dukes and dignitaries, and all conditions of people, shall come to celebrate the event. And instead of mourning and lamentation there shall be feasting and rejoicing within those gates. But I stipulate that no one shall be permitted to partake of those festivities who has suffered pain or sorrow or bereavement."

After Alexander had died, and his mother had

learned his wishes with regard to the celebration of the event, she caused a great banquet to be prepared according to the directions of her departed son. The day was set, and everything was in waiting. She expected a large number of guests to participate in the festival, but lo! she waited and waited at the stated hour, and no one appeared. In great astonishment she turned to her people who were in attendance, and asked: "What is the meaning of all this? where are all the people whom I had invited to the feast?" "Know, O queen," said one of her servants, "thou didst issue a decree to the effect that all who have had sorrow, or have had experienced pain, are to be debarred from this banquet. There is no one among thy people who can say that he has never grieved, or that death has not visited his house; hence no one attends. Each broods over his sorrow, each nurses his pain. *Man was made to mourn.*"

Upon hearing this the queen cried out: "O Alexander, my son, my son, thou wert indeed wise to have thought of this means of solacing me! Thou didst desire to prove to me that sorrow is universal, and that if we inquired into the lives of others, we should find that, great or small, rich or poor, none are exempt from trial and suffering. I am consoled, my son, my son!"—*Jewish Folk-Lore Stories, by George Alexander Kohut.*

WHAT are all histories but God manifesting Himself that He hath shaken down and trampled under foot whatsoever He hath not planted?—*Oliver Cromwell.*

Character Building.

"By trifles in our common ways
Our characters are slowly piled;
We lose not all our yesterdays;
The man hath something of the child;
Part of the past to all the present cleaves,
As the rose-odours linger in the faded leaves.

"In ceaseless toil, from year to year,
Working with loath or willing hands,
Stone upon stone we shape and rear,
Till the completed fabric stands;
And, when the last hush hath all labour stilled,
The searching fire will try what we have striven to build."

Deferred Repentance.

IN the "Catholic Times" of Jan. 21st appears a translation of a Belgian statement concerning the last days of Leopold II, which reads as follows:—

Much has been said recently regarding the Christian death of Leopold II. Many ask, in view of the life he spent, whether the repentance was serious, but the king's end was truly Christian and even very edifying. Undoubtedly he had the faith; in spite of his deplorable customs he meditated for a long time back on death. Four or five months ago, when taken ill for the first time, he thought of putting his affairs in order; but he got well, and nothing more was said then of the change. In the month of December he felt ill and called in the Curé of Laecken, to

whom he made his confession, and at whose hands he received holy communion. Baroness Vaughan went at midday to the parish church, where she also confessed and communicated. The Curé afterwards went to the king's bedside and blessed the marriage. This took place eleven days prior to death, from which time the king manifested admirable sentiments of faith and resignation.

We do not print this to cast any reflections on the genuineness of Leopold's repentance; God is his Judge. But there is a widespread feeling, among not only Catholics, that if a man can only "make his peace with God" on his death-bed, that is all the concern he need bestow upon the matter of religion. There are multitudes like the late king: they are terrified at the apparent approach of death; they begin to seek for pardon; then the sickness passes away and, like Leopold, they dismiss the thought of God from their minds: "he got well, and nothing more was said then of the change."

Can God be mocked in this way? Does He accept those who despise His grace for many years and then, when sin no longer holds out any promise to them, turn to Him? Will He give them a place in His kingdom of holiness? If they believe God is so infinitely merciful as to receive them with open arms at the last, how much blacker their life-long ingratitude appears! Does He not, being so gracious and magnanimous, deserve the homage and service of all their lives?

The salvation of the dying thief in the hour of death is the argument by which many allow themselves to defer their repentance to their last moments. But with the crucified thief, repentance was not a delayed device for escaping the consequences of his sins; it was an honest acknowledgment of Christ, then first made known to him. Had the thief received the revelation earlier, he would have earlier thrown himself upon the Saviour's mercy. Jesus saw in him a genuine trophy of divine grace and, as such, welcomed him. But with like ease Christ reads the secret purpose of all who come to Him in their last hour. If He sees in the heart only the fear of death and of the consequences of wrong-doing, and if He knows that a return to health would bring a relapse into worldliness, that if they got well nothing more would be said of the change, then Christ understands the value of the forced repentance and deals with it accordingly.

When God's Spirit convicts us of sin, then is the time to repent and reform. "Behold, now is the accepted time; behold, now is the day of salvation." If we put the salvation off until our time comes to die, we give the clearest possible evidence that we do not really want it.

"CROOKED lives come from taking curves around duties."

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DR. ALEX. ROBERTSON, of Venice, writes in "The Christian" of a priest, Don Rodrigo Levoni, who has left the Church of Rome, giving the following reason for his course in a letter to a friend:—

For a time I had faith in a renewal, in a reform of the church, in her return to that which is the essence of the Gospel. But observing, meditating, and studying to the utmost of my poor strength, I became convinced that it is not the slightest question of renovation or of reform; that the defect is properly exactly at the root; that the church, that clericalism, that Catholicism, that Papal theology, are absolutely the negation of Christ, of truth, of progress; that they are no more able in any degree to accept Christ, progress, without ceasing to exist, than was the old Jewish synagogue. I know well that other priests, notwithstanding that their ideas are opposed to the church, remain in it, and submit to it. But the way of acting is to me illogical, and to be despised. I intend now to be born into a new life. I shall work outside the church for a better church. I am sick of the idle life of a priest, of rosaries, of novenas, of benedictions, of exorcisms, of candles, of sorceries, of superstitions—which are all repugnant to my conscience, and to which my office of a priest constrained me.

I renounce the comfort and ease that my ecclesiastical superiors have offered me. I shall gain my daily bread by labour. And the dignity of the workman who labours and produces something, is infinitely superior to him who lives upon souls in purgatory, who trades with the aspersorium on the ignorance of the vulgar. Neither the calumnies nor the affections (not to be forgotten) of my old colleagues move me. Priestcraft is their trade. It is enough for me to have the secure approval of the good, of a sincere and open mind, and the comfort of knowing that I have acted according to the dictates of my conscience.

DR. A. T. PIERSON, after a review of the marvellous developments in mission fields during the past five years, which have far more than fulfilled the sanguine predictions made concerning them, concludes thus:—

There is a fullness of time as truly as there was in the days of Christ. God is evidently preparing the world for a forward movement of the Church and at the same time is preparing the church for advance. Those who fail to join in the onward march will be left outside at the bridal supper of the King.

EACH of the early years of the twentieth century, as it opens, suggests to the student of missions the remarkable progress witnessed in this respect by the last hundred years. The "Missionary Review" thus sets forth the striking contrast in its January number:—

1810.

Nearly every country in Asia and Africa was closed to the Gospel.

The Church did not believe in foreign missions. There were practically no Protestant Christians in heathen lands. Only one hundred foreign missionaries had been sent out.

The Bible was translated into only sixty-five languages. Only a few thousands of dollars were given yearly for foreign missions.

There were no medical missionaries.

There were no mission hospitals or orphanages.

There was no native Christian ministry.

Missionary work was not recognized in American and British colleges.

There were no unmarried women missionaries, and no organized work for women.

There were no mission presses or agencies for preparing and distributing Christian literature in non-Christian lands.

1910.

Practically every nation in the world is open to missionaries.

All evangelical churches are interested in missions. To speak against missions is counted a disgrace and a sign of ignorance.

More than two million Protestant Christians have been gathered in heathen lands—besides all who have died in the faith.

There are nearly twenty-two thousand foreign missionaries in the world.

The Bible has been translated into about five hundred languages and dialects.

Total foreign missionary contributions amount to nearly \$5,000,000 annually.

Thousands of medical missionaries in the heathen lands treat three million patients a year.

There are 400 mission hospitals and over 500 orphanages and asylums in foreign lands, operated by missionaries.

There are over six thousand unmarried women missionaries to heathen women and children.

There are about ninety-three thousand native pastors, evangelists, etc., working among their own people.

There are nearly 30,000 schools and colleges conducted by Protestant missionaries in foreign lands.

There are over 160 publishing houses and mission presses, and 400 Christian periodicals are published on the mission fields.

Thousands of college students are on the mission field, and thousands are preparing to go.

To know the truth, and then refuse to obey it; to hear the message, assent to its accuracy, bow in the presence of its great demand intellectually, and yet not answer its claim—that is the sin which hardens a man. When a man so disobeys, he becomes hardened by the very truth that might have softened him; enslaved and debased by the very message that ought to have made him free indeed. In that sense the Gospel is a savour of life unto life, or of death unto death.—*Campbell Morgan.*

It is marvellous what a man of comparatively little ability can do if all his powers are inspired by love of God and man, and consecrated to a given purpose. Dissipation of one's powers is destructive of one's possibilities. An invincible determination becomes irresistible action. When a man's heart is wholly set on God's service, neither man nor devil can thwart his purpose or resist his energy.—*Rev. Robert MacArthur.*

"It isn't what you tear down but what you build up that counts."