

The PRESENT TRUTH

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

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THURSDAY, MAY 4, 1911.

ONE PENNY.



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

ISA. XL. II.

SUFFER LITTLE CHILDREN TO COME UNTO ME.

The Blessed Life.

O BLESSED life! the heart at rest
When all without tumultuous seems,
That trusts a higher will, and deems
That higher will, not mine, the best.

O blessed life! the mind that sees
Whatever change the years may bring,
A mercy still in everything,
And shining through all mysteries.

O blessed life! the soul that soars,
When sense of mortal sight is dim,
Beyond the sense—beyond to Him
Whose love unlocks the heavenly doors.

O blessed life! heart, mind, and soul
From self-born alms and wishes free,
In all—at one with Deity,
And loyal to the Lord's control.

O life! how blessed, how divine!
High life, the earnest of a higher!
Saviour, fulfil my deep desire,
And let this blessed life be mine.

—W. Tidd Matson.

Isaiah's Vision and Call to Service.*

Isaiah vi.

THE once brilliant and talented Uzziah had gone down to a leper's grave. His pride and arrogance had received a severe and sudden check by the hand of God. In order that his soul might be saved for the everlasting kingdom of God, he had to leave the splendour and comfort of the royal court to spend the last few years of his life in the wretched isolation of a leper's hut. Thus it is that, in His infinite mercy, the God of heaven sometimes humbles men in this life, that He may be able to save them from their sinful selves.

That such a long and glorious reign as was Uzziah's should have had such a miserable and pathetic end, must have made a profound impression on the prophet Isaiah. It would doubtless cause him to dwell on the perversity of human nature, and the "goodness and severity" of God in His efforts to save fallen man. While in this frame of mind the prophet is granted a vision of the "high and holy One, Who inhabiteth eternity." As he contemplated the infinite greatness and majesty of the God of Israel, he was filled with awe and reverence. So great was the glory of heaven's King, that the angels veiled their faces before Him, and cried: "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory." Verse 3. With his eyes still fixed on Him Who "is of purer eyes than to behold evil," the prophet is overwhelmed with a sense of his own unworthiness, and he breaks out into that lamentable wail: "Woe is me! for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Verse 5.

It may be that the awful fate meted out to Uzziah had somewhat depressed the prophet, and perhaps he had murmured at what he thought the

unnecessary severity of Jehovah in dealing with the king. But as he looked in vision upon the perfect God in Whom is "no unrighteousness," Isaiah yearned for a more intimate knowledge of Him Whom to know is life eternal. In his heart was created a desire for a deeper consecration to his God, and he felt an increased burden for his people, that they too might reach a higher standard of righteousness.

It will be noticed that in his lamentation Isaiah put first things first. He bewailed his own lack of spiritual power, before that of his people. He seemed to feel his personal responsibility in bringing about a reformation in Israel. It avails little to mourn over the low spiritual condition of others before we recognize the same lack in ourselves. No one can lead out in a spiritual revival unless he is in advance of those whom he is seeking to raise to a higher level of godliness.

I well remember visiting an old friend whom I had known in his younger days, and who had since married and settled in a home of his own. His father, whom I also knew very well, was a godly Christian man who never failed to conduct family worship morning and evening in the old home. My friend, in the course of conversation, remarked that the church to which he belonged sadly needed a revival. When the time came to retire to rest, I naturally expected him to do as his father had done before him, unite with his wife and family in supplication and thanksgiving to God before retiring for the night; but I learned to my surprise and disappointment, that he had not followed his father's good example in this respect. Here was an instance of a man who, with all apparent sincerity, longed for a revival in his church, when one was sadly needed in his own home. Individuals often overlook the fact that they themselves are partly responsible for the lack of spiritual life of their own churches. All genuine revivals must begin at home.

When Isaiah's sense of sinfulness weighed heavily upon him, the Lord, as He always does in such cases, wrought to relieve the prophet of his burden. Under the symbol of the live coal applied to the lips, the prophet was cleansed from his defilement. "And he [the angel] laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Verse 7.

If God blesses us it is that we may bless others. If He has forgiven all our iniquities, our sense of gratitude may be largely determined by the degree of our willingness to work for others, so that they too may experience a like blessing. So genuine was Isaiah's burden for his own salvation and that of his people, that as soon as the call to service came, he responded instantly: "Here am I, send me."

*International Sunday-School Lesson for May 14, 1911.

He was not content to sit at ease in Zion, while his people were falling a prey to the world, the flesh, and the devil. A holy zeal inspired him to work for their salvation.

The people, however, were steeped in wickedness, and the prophet's message was received with indifference. His heart ached as he saw them spurn the offer of a full and free pardon for sin, and ignore the call to repentance. In his agony of soul, he wondered how long men would continue to refuse the offers of divine mercy. "Then said I, Lord, how long? And He answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." Verse 11.

The experience of Isaiah has been the experience of all ages. God's messages are received with indifference by the large majority. Noah's message of warning was preached for one hundred and

twenty years, and the antediluvians never realized their danger until it was too late—"until the flood came, and took them all away." In spite of the awful fact, however, that "wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat," the Lord has purposed that the faithful few shall enter in at the strait gate, and pass along the narrow way "which leadeth unto life." "Evil men and seducers shall wax worse and worse" until they are cut off from the land of the living. But, "In that day, saith the Lord, I will assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever." Micah iv. 6-7.

H. F. D.



THE MASTER'S COMING

THE GATEWAY TO IMMORTALITY.



THROUGH God's revelation the gateway to the eternal world has always been known as the second coming of the Lord Jesus. Not one single Bible character ever expressed any other thought. Righteous men had no thought of entering upon their reward at death; but instead, their faith grasped the promise of a coming Lifegiver, Who should break the power of death, and bring them forth from the tomb.

This was the faith of Abraham. Of him it is written: "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, . . . accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Heb. xi. 17-19.

This was also the faith of Moses. Said Jesus: "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob." Luke xx. 37. Moses understood the great plan of the resurrection; and seeing the day when all God's children should rise from their beds of dust, he saw them living unto God, and thus spoke of them.

And what a remarkably clear testimony was borne to King David by the wise woman of Tekoa. "We must needs die," she said, "and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth He devise means, that His banished be not expelled from Him." 2 Sam. xiv. 14. The "means" which God had devised was the resurrection of Jesus Christ, which opened the tomb for all who would believe.

The Resurrection Hope.

The resurrection at the second advent was the blessed hope of the Psalmist. Ps. xvii. 15. Isaiah, "the Gospel prophet," believed likewise. His clear, ringing message is worthy our careful study. "Thy dead men shall live," he declared, "together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Is. xxvi. 19. "He will swallow up death in victory; . . . and it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Is. xxv. 8, 9. Yes, death should be swallowed up, and the dead made to live in that glorious day of His coming, the day for which the church had waited.

Ezekiel looked to the resurrection (Ezek. xxxvii. 12-14), Daniel prophesied regarding it (Dan. xii. 1, 2), Hosea foresaw it (Hos. xiii. 14), and Jeremiah, through prophetic message, ministered comfort to the daughters of Israel (Jer. xxxi. 15-17).

A Great Future Event.

That the children of God had an intelligent faith, that they understood the time of the resurrection to be identical with that of the Messiah's coming, is beautifully delineated in the words of Martha to Jesus. When the Saviour said, "Thy brother shall rise again," Martha replied, saying: "I know that he shall rise again in the resurrection at the last day." John xi. 28, 24. And Martha was only one of that people who for ages had cherished the same hope.

The great truths of the resurrection and the second advent were most fully brought home to the hearts of men in apostolic days. It was the very crux of the teaching and preaching of God's chosen servants. See Acts ii. 24, 33; iii. 15; iv. 2, 10; x. 40, etc. It was the personal hope of the apostle to the Gentiles (Acts xxiv. 15); and when he would appeal to the king in behalf of his faith and hope, the uppermost thought of his anxious heart was: "Why should it be thought a thing incredible with you, that God should raise the dead?" Acts xxvi. 6-8.

How Did It Originate?

Dear reader, ask your own heart these questions: Whence came this belief to men? How did it originate? And why so long perpetuated? Only one answer to the questions can be found, namely, that God Himself, at the very first, planted it in man's heart, and by divine revelation has repeatedly brought it home to his soul to comfort and to encourage him, and to cause him to hope, to trust, to endure to the end. It is a path of life as old as the world, and one that God's peculiar people will travel until time is finished. Moreover, it is a blessed hope, that will know no disappointment either in life or in death.

It was no new truth, no new promise, that Jesus gave to His disciples when He was about to leave them. John xiv. 1-3. Glorious and full and clear though it was, yet, after all, it was only an iteration of summed-up Scripture promises, and to the sorrowing believers should have been quickly comprehended and received. But certainly Jesus gave them to understand that His coming again was to them of the supremest importance. To be with Him, to enjoy the inestimable privilege of life in His unending kingdom, depended altogether upon His personal return to earth. "I will come again," He said, "that where I am, there ye may be also."

CHARLES L. TAYLOR.

The Way of the Great Life.

IN so far as you yourself are better than others—better in blood, in brain, in ability—just so far are you under the heavier obligation to do for others. It is love, and not "enlightened self-interest," that is the motive of life. Usefulness is the only right to possession, service the only bread of life.
—J. A. Macdonald.

NO other fame can be compared with that of Jesus. He has a place in the human heart, that no one who ever lived has in any measure rivalled. No name is pronounced with a tone of such love and veneration. All other laurels wither before His. His are ever kept fresh with tears of gratitude.—W. E. Channing.

The Priest King.

THE work of Christ as man's intercessor is presented in that beautiful prophecy of Zechariah concerning Him "whose name is The Branch." Says the prophet: "He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His [the Father's] throne; and He shall be a priest upon His throne; and the counsel of peace shall be between Them both." Zech. vi. 13.

"He shall build the temple of the Lord." By His sacrifice and mediation, Christ is both the foundation and the builder of the church of God. The Apostle Paul points to Him as "the chief corner-stone; in Whom all the building fitly framed together groweth unto a holy temple in the Lord; in Whom ye also," he says, "are builded together for a habitation of God through the Spirit." Eph. ii. 20-22.

"And He shall bear the glory." To Christ belongs the glory of redemption for the fallen race. Through the eternal ages, the song of the ransomed ones will be, "Unto Him that loved us, and washed us from our sins in His own blood, . . . to Him be glory and dominion for ever and ever." Rev. i. 5, 6.

He "shall sit and rule upon His throne; and He shall be a priest upon His throne." Not now "upon the throne of His glory;" the kingdom of glory has not yet been ushered in. Not until His work as a mediator shall be ended will God "give unto Him the throne of His father David," a kingdom of which "there shall be no end." Luke i. 32, 33. As a priest, Christ is now set down with the Father in His throne. Rev. iii. 21. Upon the throne with the eternal, self-existent One, is He Who "hath borne our griefs, and carried our sorrows," Who "was in all points tempted like as we are, yet without sin," that He might be "able to succour them that are tempted." "If any man sin, we have an advocate with the Father." Is. liii. 4; Heb. iv. 15; ii. 18; 1 John ii. 1. His intercession is that of a pierced and broken body, of a spotless life. The wounded hands, the pierced side, the marred feet, plead for fallen man, whose redemption was purchased at such infinite cost.

"And the counsel of peace shall be between Them both." The love of the Father, no less than of the Son, is the fountain of salvation for the lost race. Said Jesus to His disciples, before He went away: "I say not unto you, that I will pray the Father for you; for the Father Himself loveth you." John xvi. 26, 27. God was "in Christ, reconciling the world unto Himself." 2 Cor. v. 19. And in the ministration in the sanctuary above, "the counsel of peace shall be between Them both." "God so loved the world, that He gave His only begotten Son, that whosoever believeth

in Him should not perish, but have everlasting life." John iii. 16.

MRS. E. G. WHITE.

The Widow of Nain and Her Son.

WAKE not, O mother, sounds of lamentation !
Weep not, O widow, weep not hopelessly !
Strong is His arm, the Bringer of salvation,
Strong is the Word of God to succour thee.

Bear forth the cold corpse, slowly, slowly bear him,
Hide his pale features with the sable pall :
Chide not the sad one wildly weeping near him :
Widow'd and childless, she has lost her all !

Why pause the mourners ? Who forbids our weeping ?
Who the dark pomp of sorrow has delay'd ?
"Set down the bier—he is not dead but sleeping.
Young man, arise :"—He spake and was obeyed !

Change then, O sad one ! grief to exultation ;
Worship and fall before Messiah's knee ;
Strong was His arm, the Bringer of salvation ;
Strong was the Word of God to succour thee !
—Heber.



Absent from the Body, Present with the Lord.

"Can you tell me what Paul means in 2 Cor. v. 6 : 'Whilst we are at home in the body, we are absent from the Lord' ?"

THE apostle's meaning will appear more clearly if we read the context carefully. There is a connected line of thought running through the fourth and fifth chapters, and we cannot isolate a single verse in the passage, read it without reference, and expect to gain a clear and correct understanding of its meaning. If our readers will set the scripture before them, they will be able to follow better the answer that is given.

In the fourth chapter, Paul dwells on the thought that the glorious Gospel of Christ has been committed to human beings. In order that the glory may be given to God, to Whom it belongs, and not be misappropriated by the human agent, the treasure is contained in earthen vessels. Verse 7. In other words, the servant of God has to do his work in affliction, and persecution, and distress, in order that through these very conditions the life-giving power of his message may be made more apparent : "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." Verse 10. Yet notwithstanding the many difficulties, within and without, that beset the Christian, he does not faint, for even though the outward man perish, the inward man is renewed day by day. Verse 16.

We read on in the fifth chapter, and we find the same line of thought further developed. The apostle

declares that even though the time should come when the bodily tabernacle will be entirely dissolved, there will be another tabernacle prepared for us which we shall inhabit eternally, "a building of God, a house not made with hands." The Christian need not fear, then, even to sacrifice his life in the service of the Gospel ; in so doing he will lose his earthly tabernacle, but he will gain an heavenly and eternal one.

There are many disadvantages connected with this earthly tabernacle. "In this we groan, earnestly desiring to be clothed upon with our house which is from heaven." "For we that are in this tabernacle do groan, being burdened." Verses 2-4.

But the longing of the burdened soul is not for death ; it is for that which will follow when death is swallowed up in victory : "not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." The fifteenth chapter of the first epistle, addressed to the same church to which Paul is now writing, tells plainly when mortality will be swallowed up of life. 1 Cor. xv. 51-54. We see therefrom that the house not made with hands becomes our dwelling at the resurrection, not at the moment of death. It is when the Christian awakes from his sleep at the voice of the Archangel, that he enters into the enjoyment of that for which he now groans, the swallowing up of mortality with all its attendant frailty in the blessed fullness of everlasting life.

But, says the apostle, not only do we look forward to a happy future when the days of our mortality shall lie in the past, and our more or less complete subjection to the power of death shall terminate ; in the gift of His Spirit of life, God has given to us even now, in these mortal bodies, a foretaste of eternal life : "He that hath wrought us for the selfsame thing is God, Who also hath given unto us the earnest of the Spirit." Verse 6.

Because of this gift of the Holy Spirit, it becomes possible for us even now to anticipate the blessed time when we shall inhabit the building prepared for us by God. Through the experience which the Spirit brings, we may to some extent live the heavenly life even while in the earthly body, but this can only be the case while we walk after the Spirit and not after the flesh, while we walk by faith and not by sight. Verse 7. And such a walk, says the apostle, is possible for us. Therefore, in spite of the afflictions we suffer, which would seem to make the present life unendurable, we can maintain a confident rejoicing, and are willing to be not at home and at ease in the body, but rather to be in close and intimate fellowship with the Lord in His sufferings. Verses 6-8.

So, says Paul, under all conditions, whether

things are smooth or rough, whether circumstances are congenial to the body so that it feels at home, or whether they are adverse so that there is no peace or rest for the body, we make it our steady aim to continue in the Spirit and be acceptable to the Lord. The Revised Version renders his words thus: "Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto Him."

A careful consideration of these words will show beyond question that when Paul speaks about being at home or not at home in the body, he is not contrasting life and death, for he tells us that it is his ambition under both conditions to be well-pleasing unto Christ. Whether at home or absent he feels he is making a record that must come before the judgment-seat of Christ for investigation. Verse 10. The two expressions "at home" and "absent," both refer to conditions in this present life.

The apostle puts the same thought into another form in verse 16. There he writes: "Wherefore henceforth know we no man after the flesh." Paul does not wish to be at home in the flesh and to live according to it; he is willing that his outer man shall die daily if only the inward man be renewed.

We do not find, then, in these words of Paul, what they are commonly thought to contain, namely, the idea that death of the body involves an immediate entrance into the presence of Christ. Paul did not desire to be "unclothed," that is to die; his anxiety was for the full experience of eternal life. Of this he had a foretaste through the indwelling of the Spirit, and the full fruition would come when death should be entirely swallowed up of life, when the redeemed should be "clothed upon" with the garment of immortality.

Jewish Idea of Hades.

AT the time of the first advent of Christ the children of Israel, as a nation, had fallen into an error which is very prevalent among Christians of to-day. This error was that of placing the authority of tradition on a level with that of the Scriptures, and, indeed, there was no hesitation, when the two did not harmonize, in putting aside the Word of God and allowing the traditions of the rabbinical fathers the precedence.

Thus we find that, notwithstanding the plain teaching which God had given them through His servants concerning the state of the dead (Ps. vi. 5; cxv. 17; Eccles. ix. 5, 6, 10; Ezek. xviii. 4, 18, 20), the Jews at this period believed that the souls of men after death existed in a condition of increased activity in a place called in Hebrew, *Sheol*, and in Greek, *Hades*.

Josephus, that "learned and authentic Jewish historian," in his "Discourse to the Greeks concerning Hades," gives us an account of what was believed to take place in this underworld.

Hades, we are told, is a subterranean region of perpetual darkness. In this place the souls of men are kept in custody under the guardianship of angels. Somewhere in this region is situated a lake of unquenchable fire, into which, it is supposed, no one has yet been cast, but it is prepared for a day determined by God, when the wicked shall be adjudged to everlasting punishment. The righteous are in Hades, but not in the same place as the wicked.

Into this region there is but one descent, at whose gate stands an archangel with an host. Souls, on passing through this gate, do not all go the same way. The righteous are led, with the singing of hymns, to the right hand, to a region of light. In this place the just have dwelt from the beginning of the world, enjoying the things they see, and rejoicing in the expectation of new enjoyments, and the rest and eternal new life of heaven. This place is called the bosom of Abraham.

The wicked on passing through the gate are dragged by force to the left hand by the angels allotted for punishment, who reproach them and threaten them with their terrible looks. These souls of the wicked are dragged into the very neighbourhood of hell itself, and this spectacle, with the expectation of judgment, strikes terror into them, and they are, in effect, punished thereby. Their punishment is intensified when they look across the abyss which separates them from the region of light, and see the righteous in the bosom of Abraham.

According to this belief, it would not seem necessary to have a judgment, which Josephus proceeds to describe, for is not the case of each person decided immediately after "death"? Humanity is, therefore, separated already into those two great divisions—the just and the unjust, the sheep and the goats. But no; the Bible tells us that the dead are now sleeping peacefully in their graves (Ps. cxlvi. 4; John xi. 11-14), waiting for the resurrection, at which all shall receive a just reward. Luke xiv. 14; Rev. xxii. 12.

ARTHUR BOARDMAN.

THE true problem of living is to pass unhurt in our real character through the greatest trials, and to have our life softened, enriched, and refined by every trouble we endure. Therefore, we have not met grief aright if we come out of it with a loss of joyousness. Our songs should be sweeter and our laughter should be gladder, if less hilarious, for a baptism of pain.—Rev. J. R. Miller, D.D.

Studies in the Book of Daniel.—Chap. X.

The Kings of Persia.

GABRIEL introduces his extract from the "scripture of truth" with the words: "Now will I shew thee the truth." From this point down to the fourth verse of the twelfth chapter we have a summary in the words of Gabriel of what is contained in the heavenly volume, "the scripture of truth."

"Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and when he is waxed strong through his riches, he shall stir up all against the realm of Greece." Verse 2, R.V.

At the time these words were spoken by Gabriel, Cyrus was on the throne; it was the third year of his world-wide reign, about 538 B.C. Four years later, in 529 B.C., he received a fatal wound in a battle with the Scythians, and was succeeded by his son, Cambyses.

Cambyses had a younger brother, Smerdis, and to this younger son Cyrus had bequeathed the government of several large provinces. A spirit of jealousy, however, grew up in the heart of Cambyses toward his brother Smerdis, and not long after the death of Cyrus, Smerdis was secretly put to death. So quietly was this wicked deed accomplished that few knew of it, and the general impression was that Smerdis still lived.

Cambyses, now sole ruler, determined to carry out a plan which his father had formed for the conquest of Egypt. He accordingly picked a quarrel with Amasis, king of Egypt, and after elaborate preparations succeeded in invading Egypt and defeating its forces in battle. Once firmly established in Egypt, Cambyses dreamed of still further conquests. There was Carthage, a wealthy Phœnician colony, rising into power in the west, and there was the ancient kingdom of Ethiopia to the south. If he could subdue these, Cambyses would be as supreme in Africa as he already was in Asia. But ambition over-leaped itself. An army of fifty thousand, sent out on one expedition, perished to a man in the desert of Libya, and another powerful force, under Cambyses himself, designed for the subjugation of Ethiopia, barely escaped a similar fate. It became apparent that Cambyses, while inheriting his father's ambitions, had not his father's military genius. His name was discredited, and Egypt rose in rebellion against him. Cambyses, however, proved himself able to deal with the Egyptians, and the rebellion was put down with energy and thoroughness. The priests of Egypt had stirred up the nation, and Cambyses accordingly set himself to humiliate the priests. He stabbed the sacred calf, which they

worshipped as an incarnation of their god Apis, caused the priests to be publicly scourged, rifled the venerated tombs, violated the temples, and burned the sacred images. The gods of Egypt were seen to be no gods; they could not defend themselves, much less their worshippers; and Egypt lay prostrate under the iron heel of a relentless tyrant. Then was fulfilled the word spoken through Isaiah two centuries before: "The Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts." Is. xix. 4.

Cambyses now made up his mind to return home. On the road, however, he received alarming tidings, to the effect that Smerdis, his brother, had been accepted as king, and all parts of the empire were giving in their allegiance to him.

Now Cambyses knew that Smerdis was dead, killed secretly by his own orders. But to declare this fact would be to proclaim himself a murderer, unfit to sit on the throne of Cyrus, and in the present situation of affairs would weaken rather than strengthen his position. Cambyses was caught in the meshes of his own evil deeds, his guilty conscience made a coward of him, and he committed suicide. The fate of Cambyses seems to reveal the working of an inexorable justice. Men may see in it a sort of poetic revenge, a Nemesis that dogs the steps of the guilty, but the student of the book of Daniel can see in the circumstances the hand of the angel that fought with the kings of Persia. Gabriel, who stood to strengthen and confirm Darius the Mede, allowed Cambyses to become the victim of a lying conspiracy because of the wicked deed he had done in putting his younger brother to death.

The man who had personated the dead Smerdis was a Magian, who bore a close physical resemblance to Smerdis. His imposture was assisted by the Magi, the priestly order of a new religion which was becoming popular among the Persians. With the accession of the false Smerdis to the throne, there was a constant effort to exalt the Magian religion. During this time the complaints that were continually coming to the court of Persia from the Samaritan enemies of the builders of the temple at Jerusalem, achieved their object. Cyrus had never withdrawn his favour from the Jews, notwithstanding the efforts of the hired counsellors, and during the long absence of Cambyses, the policy of Cyrus had been pursued. Now, however, with the change in the government, there was a change in the attitude taken toward the Jews. The counsellors of the false Smerdis granted the

petition of the Samaritans, and commanded the Jews to discontinue their building operations. The story is told in the fourth chapter of Ezra. There Cambyzes is called Ahasuerus (verse 6), and the false Smerdis is called Artaxerxes (verse 7). His decree is found in verses 17-22.

These changes in Persian policy, however, and the favour shown to the Magian religion, together with several extraordinary precautions taken by the false Smerdis to avoid contact with those who had known the true Smerdis, awakened the suspicions of the Persian nobles. A number of them became satisfied that the reigning king was a Magian impostor, and forcing their way into the royal apartments, they slew the false Smerdis. At the same time a general massacre was made among the whole body of the Magian priests.

Darius Hystaspes was the leader in this successful uprising and, being of the blood royal, he was exalted to the vacant throne. Six other nobles of high rank who had been joined with him were formed into an inner circle of counsellors, who enjoyed special privileges and wielded great authority. These are the seven counsellors referred to in Ezra vii. 14.

Darius Hystaspes spent the first part of his reign in putting down numerous insurrections, but he finally turned his attention to the administration of his vast possessions. Darius Hystaspes ranks with Cyrus the great as one of the worthiest of the kings of Persia. He showed himself amenable to the influence of the angelic ambassador attached to his court. In the second year of his reign, learning from his governors in Syria that the Jews had resumed the rebuilding of the temple, he investigated the history of the matter and found that Cyrus had given them permission to build. This permission he himself revived and strengthened, with the result that in the sixth year of his reign the house was finished and dedicated. Ezra vi. 15.

Darius Hystaspes made important conquests in India, and then his ambitions turned toward Greece. He was already master of Asia Minor and he desired to become the lord of the lands that lay beyond the Hellespont and the Bosphorus. In an expedition Thrace and Macedon were compelled to acknowledge Darius as their king, but soon after this triumph a revolt took place in Asia Minor against the authority of Darius, and it was aided by ships from Athens. Although the revolt was soon stamped out, the pride of Darius was wounded by the thought that Athens had presumed to encourage rebellion among his subjects, and he determined on a dire revenge. A vast army was raised and sent against Athens, but it was signally defeated at the famous battle of Marathon, where 20,000 Athenians met and worsted a force ten times their own in number.

This repulse did not quench the ardour of Darius. He made great preparations for invading Athens with an overwhelming force, but just at the time Darius was ready to set out, there was a revolt in Egypt, and before this could be put down, the king died, in the thirty-sixth year of his reign.

The one who succeeded Darius was his son Xerxes and he it is of whom Gabriel speaks as the fourth, the false Smerdis not being reckoned a king, who should be richer than all his predecessors and should stir up all against the realm of Grecia.

Ignoring Our Record.

IT is not a man's long record in rightdoing, nor any firmly established habit, nor his finely tempered, well-disciplined will, that keeps him from going down before the onslaughts of temptation. There is power and helpfulness in all these things; but there is a greater power in sin. Many a man of good record, good habit, and strong will, has collapsed in moral failure in spite of the costly accumulation of character assets that he had been laying up. Above and beyond these frail and uncertain resources is the only sure resource, Jesus Christ. For Christ is the only unfailing life-power in the world. And when sin, which is a death-power, attacks us, we are doomed unless we lay hold in confessed helplessness upon the only life-power, Christ, which is sufficient to resist.

There is warning here for those who find themselves relying in some confidence upon the fine record of victory which Christ has already given them. Even though the record be from Him, it is not in the record that any strength lies, but only in Him. And there is comfort here for those who have no such record, or whose record, hitherto good, has suddenly been blackened and broken in failure. Our record is not our hope; only Christ is our hope. His omnipotence is equally at hand for the man of no record, the man of broken record, or the man of good record; and without conscious and confessed dependence upon Christ for each new minute of life each of these men is doomed. Christ would have us forget both the successes and the failures of yesterday, and live to-day only and wholly in Him.—*Sunday-School Times.*

Ready, Aye, Ready!

READY, aye, ready, at duty's call
To stand for the truth, for the truth to fall;
Ready, aye, ready to live or die
In the great, grand cause of equity!
"Ready" must be our watchword true,
Whatever the work we have to do;
Whatever the cross we are given to bear;
Whatever the foe we are called to dare;
Ready to meet our risen Lord
When He comes to us with our life's reward;
Ready, aye, longing, at set of sun,
To receive His smile and His own "Well done!"

FRANCESCA.



When Kenneth Walked the Rail.

"REMEMBER to be a good boy in school to-day, Kenneth," said his mother, as she buttoned his little blue coat up to his chin, and kissed him good-bye; "and don't walk on the rail."

Kenneth acted sulky as he trudged off down the street. "It's no fun 'less I walk on the rail," he grumbled. "I can hear the car all right when it comes."

He kicked up the dust spitefully with the toes of his shoes, and mumbled to himself. It was always such sport to balance on the shining rail and see how far and how fast he could go without slipping off. Mother was mean to say he couldn't.

Kenneth edged up next to the car-track, and walked along close to it for a few steps.

"I sh'd think I might," he muttered.

"No-o-o-o! No-o-o-o! No o-o oo!" hummed the wind down the telephone poles.

"I shan't mind you—old telephone poles," cried Kenneth.

"Oh-oo-oo! Oh-oo-oo!" moaned the wind in the wires.

But Kenneth would not listen. He put one naughty foot upon the rail, and then the other.

Clip clap! clip-clap! How he slid along on the narrow rail! He hadn't slipped yet. Hi, there! Almost tumbled off that time. Clip clap! clip-clap! faster and faster. He was running now, with his eyes fixed on the rail just ahead.

He did not see the car rounding the curve, nor hear the harsh jangle of the warning gong.

"Hey, boy! get off the track!" shouted an angry voice.

Startled, Kenneth looked up. His feet slipped, and down he went with a jar, scraping his ankles on the hard edge of the rail. Before he could move, a huge grinding shadow bore down on him. He shut his eyes and shuddered. But his eyes stayed shut hardly a second. Then he opened them again, and there was the car halted not two feet away, and the motorman fiercely pounding his gong and still shouting at him.

Kenneth scrambled out of the way as fast as possible, and the car passed on, but he had been

thoroughly frightened; and, besides, he could not help limping, his ankles pained him so.

"S'pose they hadn't seen me!" he whispered to himself, tremblingly. "Oh, s'pose they hadn't!"

And that night after he had told his mother all about it, he said earnestly; "I won't ever walk on the rail again, mother, not ever again till you say I may."—*Emily Rose Burt, in Sunday-School Times.*

A Soft Answer.

MARY and Ella were cousins about the same age, and lived not very far from each other in a little country town. They were great friends, and spent much of their time together. Sometimes, however, difficulties would arise between them, and sharp, cutting words would be sure to follow. Their schoolmates had noticed this, and wondered how cousins, and friends, could talk so to each other.

One winter the Holy Spirit touched the heart of Ella, and she gave her heart to God. All her schoolmates were surprised, and no doubt wondered how this wild, quick-tempered girl could ever come to be a humble Christian.

They watched her closely, and it was not long before the test came. It was at noon, when the scholars were all engaged in some lively game or social chat around the stove. Ella had unconsciously offended Mary in some way, and, in loud, angry tones, so that all the school could hear, she said to Ella: "You are a pretty Christian!" and sneered about her religion.

Every eye was turned to Ella. They knew that she had always been ready to "give as good as was sent;" and now they were interested to see what grace had done for this sensitive girl. For an instant her eye flashed and her lip quivered, but before she could speak she heard a still voice whisper: "A soft answer turneth away wrath." A mild look came into her eye, and in a trembling voice she said: "If I am not a good Christian, I want to be."

There was silence for a moment, but Mary was too proud to let the school think Ella had conquered, and for several minutes she continued to

ridicule her in a sarcastic manner, but only received in return meek and quiet answers, and tender glances.

The school-bell rang, and the trouble ended; the scholars had learned something of the power of meekness under trial; but Mary was far from being contented with herself. She spent an

days are ended; and many of the pupils in that school have since proved the power of grace divine. Ella still lives to rejoice in Him Who has done so much for her, but Mary's course is run. She sleeps in Jesus, and her last words to her cousin were: "I'll meet you in the kingdom."—*Selected.*



uneasy and unhappy afternoon, and at close of school kindly took Ella by the arm, and walked home with her, seeming to desire by unwonted kindness to atone for the injury her unruly tongue had wrought.

They parted kindly at the gate, Mary showing by her acts, if not by her words, that she regretted what had happened, and that she too wished she were a Christian.

Many years have passed since then; the school

"GENTLE Jesus, meek and mild,
Look upon a little child;
Pity my simplicity;
Suffer me to come to Thee.

"Fain I would to Thee be brought,
Gracious Lord, forbid it not;
In the kingdom of Thy grace
Give a little child a place."

PRAYER is not the overcoming of God's reluctance, it is the taking hold of God's willingness.



The Conversion of Ko Thah Byu.

KO THAH BYU was born about the year 1778, in the little village of Ootwan, four days' journey north of Bassein. For a full half century he spent his life in the service of the devil. As he himself says, he was a wicked, ungovernable boy, with a diabolical temper that proved a curse to him throughout his life. Even after his conversion he had to spend long hours in prayer for strength to overcome it.

At the age of fifteen he left home, and soon became a murderer and robber. "How many of his fellow-men he had murdered, either as principal or accessory," says one of the missionaries, "he did not exactly know himself; more than thirty, without doubt, according to his own confession."

The Karens were at that time a rude, untaught people scattered widely through the jungles of Burma and adjacent parts of Siam, yet entirely distinct from the Burmans, who despised and misused them. To escape from oppression, they planted their little villages in the most remote and inaccessible places, and rarely came among the Burmans unless compelled to do so. After Judson's arrival in Rangoon, he occasionally noticed parties of these strange, wild-looking men, with scant clothing, filthy bodies, and long, matted hair, straggling past his house. On inquiry he was told that they were Karens, and were as untamable as the wild cows of the mountains.

Though very degraded, the Karens were not idolaters, their only form of worship consisting of the propitiation of the "nats," or evil spirits. They had a vague knowledge of God, but believed that on account of sin He had withdrawn Himself from them. Yet they cherished a hope that this would not always be so. Transmitted from age to age, through unwritten, poetic legends, were strange prophecies of white strangers who would come across the sea, bringing to them the "words of God," and restoring them to His favour—prophecies that were almost literally fulfilled by the coming of the missionaries, and led the people to welcome the message they brought. Such were Ko Thah Byu's people, to whom, like John the Baptist of old, he became the forerunner of Christ in the wilderness.

The first seeds of Gospel truth seem to have been sown in the heart of Ko Thah Byu by the Rev. George H. Hough, with whom, in some way, he

came in contact in Rangoon, and for whom he ever cherished the deepest affection.

The next step in Ko Thah Byu's redemption was his purchase, during the first Burman war, by Ko Shway Bay, a Burman convert who had become interested in the Karens through Judson. Finding the poor man in bondage to a Burman master on account of a small debt of ten or twelve rupees, Ko Shway Bay paid the amount and, according to Burman law, became his owner.

Some time later he came to live with the missionaries in the mission compound, but here, as elsewhere, his violent temper caused no little trouble. But the missionaries were very patient, and ere long were rewarded by the increased interest he took in spiritual things. But his progress was very slow, for his mind was very dark, and again and again violent outbreaks of temper cast him down and discouraged him from praying.

Early in 1828 he showed such signs of saving faith in Christ that the missionaries were disposed to grant his request when he asked for baptism. But on the date set for his baptism, March 30, 1828, Ko Thah Byu was far away. The day before, he had sailed for Tavoy with the Rev. George Dana Boardman, who had been sent there to open up a new station. One of Mr. Boardman's first acts, however, after reaching Tavoy, was the long-deferred baptism of his first Karen convert.

During the previous year, a Karen family with three orphan relatives, a young woman and her two little brothers, had made their appearance in Maulmein. So poverty-stricken were they that the missionaries found them a place to stay, and took the three orphans into their schools. The young woman was very ignorant and very degraded, but she made such rapid progress and showed such a teachable spirit, that Ko Thah Byu made her his wife. She was baptized in less than a year after he was (March 20, 1829), and became a most earnest Christian.

The change in Ko Thah Byu was very great. He who had once ruthlessly destroyed life now went forth to give life and teach men how to live. Though a dull and ignorant man, fifty years of age, he made remarkable progress in Christian knowledge and faith, and through the power of the Spirit was able to accomplish a very great work. It is estimated that he won more than a thousand Karens to Christ.—*Belle M. Brain, in Missionary Review.*

—♦—♦—♦—

If we do not understand our fellow-creatures, we shall never love them. And it is equally true that if we do not love them, we shall never understand them. Want of love, want of sympathy, want of good feeling and fellow-feeling—what does it and what can it breed but endless mistakes and ignorance, both of man's character and man's circumstances?—*Charles Kingsley.*



Flesh-Eating Unnecessary.

"THAT it is easily possible to sustain life on the products of the vegetable kingdom needs no demonstration for physiologists, even if a majority of the human race were not constantly engaged in demonstrating it, and my researches show that it is not only possible, but that it is infinitely preferable in every way, and produces superior powers of both mind and body."—*Dr. Alex. Haig, M.D., F.R.C.P.*

"As a medical man, I desire to add my testimony both from the results of personal experience, and from observation throughout many years of hospital and private practice. I maintain that flesh-eating is unnecessary, unnatural and unwholesome.

"That it is not necessary for the highest development of mind and body is proved by the phenomenal success achieved by vegetarian athletes, and by the numerous instances of celebrated philosophers, writers, and scholars, both ancient and modern, known vegetarians: to say nothing of the remarkable intellectual superiority of many Oriental races whose religion requires them to abstain from eating flesh.

"The habit is unnatural, for it is a violation of the law of our being. Man is created a frugivorous or fruit-eating creature. This scientific fact is evident from a comparison with the carnivorous animals, from whom he differs completely in respect of his internal organs, teeth, and external appearances, whereas, anatomically, he is most intimately allied to the anthropoid apes, whose diet consists of fruits, cereals, and nuts.

"That the eating of the dead bodies of slaughtered animals is unwholesome is abundantly evident from the widespread disease which results."—*Dr. John Wood, M.D.*

"I have not the slightest hesitation in saying that men may and do live in health and vigour on a carefully selected dietary from which flesh food is excluded, and also that I should advocate the greater use of ripe fruits and fresh vegetables, and the lesser use of flesh food generally by the majority of people."—*Prof. G. Sims Woodhead, M.D., F.R.C.P., F.R.S.*

A FEW more smiles of silent sympathy, a few more tender words, a little more restraint in temper, may make all the difference between happiness and half-happiness to those I live with.—*Stopford Brooke.*

Chaff or Wheat.

IN these times when the tendencies of education are so strong toward mythology and "light literature," it is well to give heed to the admonitions of the Lord in reference to the proper food for the spiritual needs of the child. Even periodicals that pose as Christian are often found advising the reading of fiction by the young.

The Lord's instruction to parents is this: "But teach them [that is, teach God's law and the story of His dealings with His people] thy sons, and thy sons' sons." Deut. iv. 9, 10. "And ye shall teach them [that is, God's words] your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." Deut. xi. 19.

Is this narrowness? If so, it is the narrowness of infinite wisdom. There are some things that are better narrow than broad; as, for instance, a leak in a dyke, a break in a dam, or the spaces between the bars of a tiger's cage. It is the very essence of wisdom to be narrow toward evil; it is the sum of foolishness to be narrow toward God. But he who fills his mind with the folly of this or ancient times is broadening toward the evil, and narrowing toward the good. God makes no provision, He sets apart for us no time, for the study of the foolish and frivolous things of the age in which we live.

One prominent religious journal recommends for the children a list of books of fiction which it plainly states is composed of books whose contents would be a senseless jumble to the adult mind; but whatever they appear to the healthy adult mind, that is what they are; and the one who places before his child a senseless jumble, instead of that which the Lord has directed, is guilty before God. He is not only starving the intellect of the child, but he is turning the intellect of that child away from the love of God and the love of the truth to the love of the unreal, the unsatisfying, the foolish.

Upon every parent rests a weighty responsibility in this matter; it is not the responsibility of seeing that these channels of folly are led into the home to flood the soul, and drown its longings for God and the good—it is the responsibility of seeing to it that there is a strong barrier set up against any such invasion. The wise parent will give to his child that which is "meat in due season;" for "what is the chaff to the wheat? saith the Lord."

C. M. SNOW.

A MAN'S health is as divine a gift as his faith. It is a sacred trust which it is sinful to abuse or neglect.—*R. N. Young.*



God's Spring Poem.

THE poet in his study speaks of nature's wondrous ways,
And frames with toilsome patience laboured verses in her
praise;

His dusty books around him, and without, the city noise,
He writes of nature's beauties, and of all the springtide
joys.

While far away, in still green nooks,
Where sighing winds and plash of brooks
Join with the birds that sing,
The violet unvels her eyes
And lifts her heart to April skies,
God's poem of the spring.

—Estelle M. Hurl.

Following Father.

"OH, how muddy your hands are, papa!" "Yes, sonnie, I have been working at my plough, but I expect it is time to go to dinner now. Wait a moment—I will wash my hands here at the creek."

They were crossing over a little bridge and the stream flowing below had swollen with recent rains to a raging, tearing torrent, almost overflowing the banks and covering the bridge.

Mr. Mack stopped, and dipping up the water in his hands, washed them, and rising he started to the house, saying: "Now, boys, let us go to the house."

Bertie followed at his father's heels, chattering as he trotted along, neither noticing that George was not with them. The two little boys were never apart long at a time, and Bertie soon noticed the absence of his little brother. He turned in time to see the little boy stooping, as his father had, to wash his hands at the side of the bridge. He wavered a moment, and then tottered over, head first, into the bubbling waters below.

"O papa! Come quick! George has fallen into the creek!" cried Bertie, so frightened his voice scarcely reached his father.

Turning, he said kindly: "What is it, Bertie?"

"Hurry, hurry! George fell off the bridge!"

Mr. Mack hastened to the spot, and saw nothing of his little son in the stream in either direction.

Stooping down he saw the flutter of the child's little dress under the bridge and leaped in.

George's little dress had caught on a nail under the bridge, and he hung face downward in the water.

His father soon had him in the house and wrapped in warm blankets, while the anxious mother worked with all her skill to restore him.

His little lids fluttered open and he gasped for breath. His first words were, "Nearly drowned me."

"Lie still, and do not talk now, my boy," said his anxious father.

Later in the evening George seemed to be fully recovered from his accidental cold bath. His father took him in his arms and said tenderly: "What made my son fall into the water?"

"I went to wash my han's like 'ou, fadder."

"Oh," said father, his eyes moistening as he met the loving glance of his wife, "just like father! I am pleased to have you follow in your father's footsteps, but you must remember that father is older and larger than you, George, and can do some things which you cannot do yet. I will be more careful in the future so that my sons can always with safety follow me.

"But remember, my boys, that we have a heavenly Father, Whom it is *always* safe to follow. He has said: 'If ye love Me, keep My commandments.' We do love Him, and mother and father and their two little boys are striving to keep His commandments and follow in His footsteps here below.

"How precious, too, is the thought that He always sees us, and is not like your father, who went toward the house and did not know his son was in need of help. Jesus is our ever-present help."

MAY L. CARR.

A Sound Bank Closed Up.

A SAVINGS-BANK in Maine was closed the other day on the order of the State bank examiner. The institution was entirely sound. There was no lack of confidence in its officers. The bank had

been paying dividends regularly. Why, then, was it closed?

Because it had not been growing. It had merely been standing still. Indeed, relatively to the banks around it, this bank had been retrograding. It had lost in deposits, when the amount was not stationary. Its dividend was one-half per cent less than that of other banks. On the whole, it was felt that this bank, under the conditions of strong competition that obtained, was not strong enough to do business safely; and therefore it was closed.

I thought, when I read of the procedure; "Lucky for some men I know that there are no character examiners, armed with similar power to close up a life!" For many a life, while staunchly honest, while commanding people's confidence, and, in a mild way, their liking, is standing still while the world of lives whirls by it. Such a life is not laying in new stores of information or giving out increasing dividends of helpfulness. It drones along, takes up work at nine, closes at six, and sends a daily report to the clearing-house; but the clearing-house balance is always against it.

On second thought, I suppose there is just such an Examiner of Lives. And His decisions are always just.—*Caleb Cobweb.*

My Garden Must Be Beautiful.

My garden must be beautiful;
For when the shadows play
In length'ning shapes along the wall,
And comes the cool of day,
Perchance my Lord might come to see
The place where roses bloom for me.

And if He asked to come within,
This house of mine to rest,
How fair and sweet the rooms should be
For such a wondrous Guest!
'Twere better far to keep them so,
Lest He might come before I know.

And if He stayed for friendly speech
As fell the light of day,
How should I know to talk with Him,
Or holy things to say,
Unless my soul acquainted be
With some of heaven's mystery?

—*Anna Temple.*

Tuning a Bell.

"WHAT a beautiful tone that bell has!" is often heard. There are few, however, who know how a bell receives its joyful or solemn tones. All bells, after they are cast and finished, must go through a process of tuning, the same as any other musical instrument, before they respond with a clear, true tone. Every bell sounds five notes, which must blend together in order to produce perfect harmony. The tuning of a bell is done by means of shaving thin bits from various parts of the metal. It is as easy for an expert

bell-tuner to put a bell in tune as it is for a piano-tuner to adjust his instrument to perfect chords. At first thought it would seem that a bell would be ruined should the tuner shave off too much at the last tuning, of the fifth sound; but such is not the case. He would, however, be obliged to begin over, again starting with the first tone, and shaving the bell till it gave forth its harmonious sound at the fifth tone.—*Scientific American.*

Reliability.

RELIABILITY is a possibility in every life. The man who is not talented can be dependable just the same. The girl who is neither beautiful nor charming nor accomplished can still be reliable. Perhaps, in the queer tangle of some human thinking, that is why young people have an occasional perverse turn against dependability. It seems dull to them, humdrum, meant only for those who are not brilliant or unusual. They would rather be "smart" or "individual" than just plain reliable. The result is that they learn too late how foolish they are—and by that time the reliable people are ahead of them, especially the clever ones. Able reliability never fails to forge ahead, no matter through what difficulties, for the world never has enough of it to fill the important places.—*Selected.*

The Gain of Choosing.

"WERE you a good boy?" asked a mother of the small son, who had been taken by a relative for a day's outing. "I don't know," was the sober answer. "I was going to be, but Aunt Mary just watched me all the time, and said don't do things 'fore I had a chance not to do 'em. She didn't let me be any kind of a boy all my own self."

Sometimes people ask why God, since He has the power, did not bar all evil out of this world. Enforced goodness can never be of a very thorough or valuable sort. The convicts in prison are model observers of law—they are obliged to be—but they are not our best citizens. The Father would have not weaklings guarded from all temptation, but sons and daughters free to choose the right, and strong to do it.—*Forward.*

No Sand in Sandpaper.

"THERE is no sand in sandpaper," said the manufacturer. "It is a powdered glass that does the business. That's where the broken bottles go to."

He nodded toward a pile of broken bottles in the yard. "We powder the glass into half a dozen different grades," he said. "We coat our paper with an even layer of hot glue. Then without loss of time, we spread over the glass powder. Finally we run a wooden roller lightly over the sheets to give them a good surface. When, in the past, sandpaper was made of sand, it wouldn't do a quarter of the work that glass paper does."—*The News.*

NOTES & COMMENTS

ACCORDING to the official Catholic Directory there are in the United States about fifteen million Catholics. The increase during the last year was 271 734, and in the same period 257 new churches were erected.

SUCCESSFUL experiments have been made with the Ralophone, an adaptation of wireless telegraphy by means of which messages may be sent to and from any train moving at any speed. This renders possible the correction of an error in signalling, and allows of the signal-box keeping in constant touch with any train in its wireless radius.

SEVERAL months ago a large newspaper building in Los Angeles was blown up with dynamite and twenty-one persons were killed. The newspaper had made itself obnoxious to trade unions and suspicion pointed in that direction, but the leading trade union officials vigorously repudiated the suggestion that they were responsible for the outrage. Now, however, word comes that prominent trade union leaders have been arrested in the States and have been charged with the crime. Dynamite was found in considerable quantities at the offices occupied by the accused. It is reported that they, and other officials, will be charged with complicity in about eighty dynamiting conspiracies in various parts of the country.

THE remodelling of society is not sufficient to remove social troubles. A writer in "The Times," commenting on the disturbances in the champagne districts of France, says: "Outbreaks of this kind have often been explained as the explosion of long pent up indignation at the oppression of privileged classes. Sometimes the nobles have been held responsible. When their power has been broken, as in France, the capitalists have been charged with making life intolerable. Neither explanation will fit the present case. Here we have the democracy in revolt against the democracy. It is the population of one department pitted against the population of another." Just as long as human beings exist there will be strife and confusion, until the principles of the kingdom of God take the place of selfishness and violence.

SOME of the Protestant churches have been denouncing the *Ne Temere* decree of the papacy regarding mixed marriages, as though unmindful of the fact that they themselves oppose the law of the land when they feel that their religion demands such a course. Says a writer in "The Scotsman": "It is a grim irony to find churches which are upholders of spiritual independence condemning the Church of Rome for her exercise of spiritual independence. The solemn resolutions of Presbyteries in Scotland condemning the exercise of its spiritual independence on the part of the Church of Rome provide an instructive spectacle. The spirit of ecclesiastics is the same in all the generations. Each sect has claimed freedom for itself—and denied it to others. In no country have the claims to spiritual independence been pitched higher than by churches in Scotland; in no country have greater sacrifices been made for its realization. But the old spirit which claimed freedom for itself and denied it to others is not yet dead. It survives in the action of those who stir up excitement regarding a church laying down the marriage laws for its own members. Every church has the right to formulate the terms on which admission is given to its membership." And it might be added that the old bigotry survives still in the bosoms of those who call for Sunday laws, to regulate the doings of others in accordance with their own views of what is right and proper.

"PRAYER without the thing prayed for is ordinarily far better than the thing prayed for without prayer."

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THE following suggestive item appeared lately in the reports of the disturbances in the vineyards of France:—

The cinematograph is playing an important rôle as detective in the search for the ringleaders of the rioting in the champagne country. A series of moving picture films of the disturbances were yesterday shown before the authorities at Rheims, and a number of vine-growers now in prison were immediately recognized on the screen. At the conclusion of the exhibition warrants were issued for the arrest of several of those whom the cinematograph had caught in the act of using violence against troops.

If such irresistible evidence can be produced in human courts of justice, what will the books of heaven reveal when they are opened in the judgment! Sinners little dream of the faithful record of their daily lives that they will meet before that tribunal. Whatever has been done in the darkness will then stand out clear and distinct in the searching light of the great white throne.

Suppose one of the rioters incriminated by the cinematograph had been offered the privilege of having his part in the disturbance washed out of the picture; how he would grasp at the offer! Sinners who have good cause to desire that their deeds may never come to light, are given the choice whether their sins shall be blotted out. How foolish to neglect so generous an offer!

"Is our Christianity worth propagating?" was the subject considered by George Sherwood, a missionary to India, before the great body of Student Volunteers at their last international convention. That is a question which every one of God's messengers should ponder. Touching his own experience, Mr. Sherwood said: "I remember fifteen years ago, before going out to India, sitting down one night with my roommate, who is now in China, and saying to him: 'What are we going to tell them in the field? What message have we for men? Are we merely going to tell them about Christ? If so, it would be cheaper to send out Bibles and tracts. Can we tell them that we know that Jesus Christ saves and satisfies, that He keeps us more than conquerors day by day?' I continued: 'I am not satisfied; I do not feel that I have a message such as I need for men out there, nor the experience, nor the power. If we have not, is not that the one great thing we need before leaving this country—to know Him?' From that

day to the end of our student days we rose every morning at five o'clock. From five to six we had an unhurried hour for the Word of God, and from six to seven an unhurried hour for prayer. These two hours changed our lives, and we were unspeakably blessed."—*Selected.*

Right Always Wins.

RIGHT is the force that is meant to rule the world. Wrong things stand out, boldly, perhaps, at times, seeming to overshadow the right things. The right, however, is working along quietly, but surely, all the time. Many men live honest, useful, upright lives for the one who goes far astray. Crime makes a big noise; but the right, no matter how quietly it is done, makes the biggest and most lasting impression. Right wins in the long run. One wants to keep that fact in plain sight every day of life. Better yet, one wants to step into its ranks; to march side by side with its forces; to bear a glorious part in its battles and its victories, and to help in every way possible this rule of right.

Beauty of achievement, whether in overcoming a hasty temper, a habit of exaggeration, in exploring a continent with Stanley, or guiding well the ship of state with Gladstone, is always fascinating, and, whether known in a circle as large as the equator or only in the family circle at home, those who are in this fashion beautiful are never desolate.

Great occasions do not make heroes or cowards; they simply unveil them. Silently and imperceptibly we grow and wax strong; we grow and wax weak; and at last some crisis shows what we have become.—*Canon Westcott.*

"If I share another's burdens,
I forget about my own;
And in speaking words of comfort,
Oft I find my troubles flown.
I can double all the blessings
That God sends me every day,
If I share them with the comrades
That I meet along the way."

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