

PRESENT TRUTH

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

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ONE PENNY.



True Rest.

THE heart can never rest, O Lord,
Until it rest in Thee;
And they are slaves who do not bow
To Thy divine decree.

Submission to Thy holy will
Is freedom at its best;
And unremitting toil for Thee
Is unremitting rest.

Who know not Thee, know naught of love,
The soul's most sacred love;
And they are rich who, being poor,
Possess Thee evermore.

Then, that we may by warmer love,
For past neglect atone,
Oh, take our restless, troubled hearts,
And make them all Thine own.

FRANCESCA.

Love and Law.

THE love of God is infinitely superior to human love. Unlike the love of man, which is more or less selfish, God's love is pure and unselfish. So immeasurably above anything that exists among men is the love of God, that the Apostle John exhorts us to take special notice "what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John iii. 1. So infinitely deep and broad was the divine love for fallen man that even while we were yet sinners Christ died for us, the Just for the unjust; while we were rebelling against His holy law He loved us with an almighty love. Rom. v. 6-8.

At best men are but unprofitable servants, but as soon as they accept God's offers of mercy and cry with the publican, "God be merciful to me, a sinner," He not only freely forgives them, but gives them a place in the heavenly family and calls them His sons.

Directly a soul is connected with the family of God he becomes inspired with a new hope (1 John iii. 2, 8)—a hope that extends beyond this brief mortal span and sees by faith the final and complete restoration of all that was lost through transgression; and that final and complete restoration centres in the return of Him Who calls the sinner out of nature's darkness into the marvellous light of His truth. The more a soul cherishes this "blessed hope" the greater he feels his responsibility in getting rid of sin and forsaking unrighteousness; for without holiness no man shall see God.

Purification of heart and life is especially emphasized by the Word of God in view of the re-appearing of the Saviour in glory. The Spirit of God through the apostle to the Gentiles calls for complete reformation, mental, physical, and spiritual, in view of that great event: "The very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved

blameless unto the coming of our Lord Jesus Christ." 1 Thess. v. 23.

Now that which defiles the natural man is sin; and it is a significant fact that when speaking of the coming of the Lord and the necessity of putting away iniquity the apostle is very careful to define what sin is. The Spirit of God seems to urge upon men through His servant John the necessity of having a well-defined understanding of sin: "And every man that hath this hope in Him purifieth himself, even as He is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John iii. 3, 4. It follows therefore that he who is really and truly looking for the return of his Lord will see to it that wilful transgression of God's law will have no part in his life. Indeed, the true child of God will not allow sin to get dominion over him, since the very mission of the Saviour Whom he represents was "to take away our sins" and to save us from transgressing His holy law.

Nor is the Word of God silent concerning what particular code of precepts is meant by the law, from the transgression of which Christ came to save us. The Apostle James clearly defines the law that points out the transgressions of the sinner:—

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Jas. ii. 10.

Clearly, then, it is the law of ten commandments that is the standard of righteousness and that points out sin to the sinner. Hence, as the sinner repents towards God and exercises faith towards our Lord Jesus Christ, he will leave behind transgression of the law; he will become more and more alienated from sin and more closely connected with Him "Who knew no sin." There will be no question in the mind of such an one as to how much of the world he may enjoy without severing his connection with God's family. His whole nature will be changed; old desires will have passed away and all things will have become new. "For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith." With such an one it will not be a question how much he may continue in transgression and at the same time escape the wrath of God! Neither will the truly converted man keep the commandments of God from a mere sense of duty; but he will be so filled with the love of God that he will hate all other gods but the true one; he will no longer regard idols with veneration, or take the name of the Lord in vain; his love for the Sabbath of the Lord will be such that to desecrate it would give him pain; in fact all the restrictions and prohibitions of God's law will not be irksome, but so helpful and sustaining

that the true child of God will find himself echoing the words of the Psalmist: "O how love I Thy law, . . . yea, thy law is within my heart."

H. F. D.

An Age of Unrest.

IN a recent address, Jacob Gould Schurman, president of the Cornell University, reviews "the serious economic and political problems which confront the people of the United States." His analysis of the situation is worthy of serious consideration. He declares:—

We are living in an age of unrest and discontent. Never before has there been anything like it in this country. In the past there have often been specific grounds of complaint and dissatisfaction; but with their removal, the American spirit has regained its buoyancy and optimism. We are to-day like men moving about under a pall which stretches to the horizon and cannot be broken through. Yet I venture to assert that the oldest man in this audience can recall nothing like it in his experience. The spirit of discontent is far more widely diffused than ever before, and the causes are at once more fundamental and more permanent.

This spirit of restless discontent is not confined to the United States. We find it in foreign countries and in all continents. It is especially active in England, France, and Germany. It has been a controlling influence in Australia. It animates the Nationalist party in Egypt. And in China it has burst forth with a colossal energy which menaces the dynasty of the Manchus, and is certain to revolutionize the immemorial institutions of that venerable empire.

In its most general form, this revolution is one of man the worker, against the governments, organizations, or powerful individuals who have exploited him. And in countries whose governments are already democratic, it takes the form of a contest between workers and owners, or in more abstract language, between labour and capital.

The working men of the world are becoming possessed with the conviction that they do not get a fair share of the wealth of which they are the principal creators. And with ever-increasing emphasis they are calling on the State to correct this injustice and redress their wrongs.

To one who is familiar with the prophecies relating to this time, this description of present-day conditions reads as if it might have been written to furnish proof of the fulfilment of the predictions made long ago. This widespread unrest and this attempt to make conditions better by reaching after political power are only preliminary to a time of violence and lawlessness which will as surely come as effect follows cause.

In one of His talks with the Pharisees our Saviour compared the day when the Son of man is revealed with the days of Noah; and one of the prominent characteristics of the days just before the flood is that "the earth was filled with violence." The climax came when men utterly refused to listen to the counsel of God, and as a consequence the earth was overwhelmed by the flood. We are gradually approaching a similar state of things when, according to the Scriptures, "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

The present confusion in the political world, and the efforts being made to find a suitable leader for the so called "progressives," who are seeking to bring about reforms by political action, are significant intimations of the political chaos which threatens the United States, while at the same time they indicate the anxiety felt by many thoughtful men as to the probable outcome of the mighty struggle now in progress "between the few who have and the many who want."

In this time when the very foundations of civil society seem trembling, and the outlook seems absolutely forbidding when the situation is viewed from a merely human standpoint, it is most important that we should heed these words of exhortation:—

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" 2 Peter iii. 11.

Neither a nation nor a people, as a body, will be delivered in the day of the dissolution of all things. The only basis of confidence is that holiness of life which is the fruit of a personal faith in the great Deliverer. Happy are they now, and happy will they be in the day of earth's overthrow, whose righteousness is of the Lord.

W. W. PRESCOTT.

The Use of the Sabbath.*

Mark II. 23 to III. 6.

THE Sabbath was not for Israel merely, but for the world. It had been made known to man in Eden, and, like the other precepts of the decalogue, it is of imperishable obligation. Of that law of which the fourth commandment forms a part, Christ declares: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." So long as the heavens and the earth endure the Sabbath will continue as a sign of the Creator's power. And when Eden shall bloom on earth again, God's holy rest-day will be honoured by all beneath the sun. "From one Sabbath to another" the inhabitants of the glorified new earth shall go up "to worship before Me, saith the Lord." Matt. v. 18; Is. lxvi. 23.

No other institution which was committed to the Jews tended so fully to distinguish them from surrounding nations as did the Sabbath. God designed that its observance should designate them as His worshippers. It was to be a token of their separation from idolatry and their connection with the true God. But in order to keep the Sabbath holy men must themselves be holy. Through faith they must become partakers of the righteousness of Christ. When the command was given to Israel, "Remember the Sabbath day, to

*International Sunday-School Lesson for April 14, 1912.

keep it holy," the Lord said also to them: "Ye shall be holy men unto Me." Exod. xx. 8; xxii. 31. Only thus could the Sabbath distinguish Israel as the worshippers of God.

As the Jews departed from God and failed to make the righteousness of Christ their own by faith, the Sabbath lost its significance to them. Satan was seeking to exalt himself and to draw men away from Christ, and he worked to pervert the Sabbath, because it is the sign of the power of Christ. The Jewish leaders accomplished the will of Satan by surrounding God's rest-day with burdensome requirements. In the days of Christ the Sabbath had become so perverted that its

had continued His work to a late hour, and while passing through the fields, the disciples began to gather the heads of grain, and to eat the kernels after rubbing them in their hands. On any other day this act would have excited no comment, for one passing through a field of grain, an orchard, or a vineyard, was at liberty to gather what he desired to eat. See Deut. xxiii. 24, 25. But to do this on the Sabbath was held to be an act of desecration. Not only was the gathering of the grain a kind of reaping, but the rubbing of it in the hands was a kind of threshing. Thus, in the opinion of the rabbis, there was a double offence.

The spies at once complained to Jesus, saying:



CHRIST AND HIS DISCIPLES IN THE CORNFIELDS.

observance reflected the character of selfish and arbitrary men, rather than the character of the loving heavenly Father. The rabbis virtually represented God as giving laws which it was impossible for men to obey. They led the people to look upon God as a tyrant, and to think that the observance of the Sabbath, as He required it, made men hard-hearted and cruel. It was the work of Christ to clear away these misconceptions. Although the rabbis followed Him with merciless hostility, He did not even appear to conform to their requirements, but went straight forward, keeping the Sabbath according to the law of God.

Upon one Sabbath day, as the Saviour and His disciples returned from the place of worship, they passed through a field of ripening grain. Jesus

"Behold, Thy disciples do that which is not lawful to do upon the Sabbath day."

When accused of Sabbath-breaking at Bethesda, Jesus defended Himself by affirming His sonship to God, and declaring that He worked in harmony with the Father. Now that the disciples are attacked, He cites His accusers to examples from the Old Testament, acts performed on the Sabbath by those who were in the service of God.

The Jewish teachers prided themselves on their knowledge of the Scriptures, and in the Saviour's answer there was an implied rebuke for their ignorance of the sacred writings. "Have you not read so much as this," He said, "what David did, when himself was an hungred, and they which were with him; how he went into the house of God,

and did take and eat the shewbread, . . . which is not lawful to eat but for the priests alone?" "And He said unto them, the Sabbath was made for man, and not man for the Sabbath." "Have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? But I say unto you, That in this place is One greater than the temple." "The Son of man is Lord also of the Sabbath." Luke vi. 3, 4; Mark ii. 27, 28; Matt. xii. 5, 6.

If it was right for David to satisfy his hunger by eating of the bread that had been set apart to a holy use, then it was right for the disciples to supply their need by plucking the grain upon the sacred hours of the Sabbath. Again, the priests in the temple performed greater labour on the Sabbath than upon other days. The same labour in secular business would be sinful; but the work of the priests was in the service of God. They were performing those rites that pointed to the redeeming power of Christ, and their labour was in harmony with the object of the Sabbath. But now Christ Himself had come. The disciples, in doing the work of Christ, were engaged in God's service,

and that which was necessary for the accomplishment of His work it was right to do on the Sabbath day.

Christ would teach His disciples and His enemies that the service of God is first of all. The object of God's work in this world is the redemption of man; therefore that which is necessary to be done on the Sabbath in the accomplishment of this work is in accord with the Sabbath law. Jesus then crowned His argument by declaring Himself the "Lord of the Sabbath"—One above all question and above all law. This infinite Judge acquits the disciples of blame, appealing to the very statutes they are accused of violating.

Jesus did not let the matter pass with administering a rebuke to His enemies. He declared that in their blindness they had mistaken the object of the Sabbath. He said: "If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless." Matt. xii. 7. Their many heartless rites could not supply the lack of that truthful integrity and tender love which will ever characterize the true worshipper of God. MRS. E. G. WHITE.

God's Searchlight on World Problems.

Social Evils and Remedies False and True.

No careful observer of public affairs can fail to be profoundly impressed with the radical and significant change in the character and course of the legislation undertaken by this and the other nations of Christendom within the last few years. The legislative bodies of the various nations are busying themselves increasingly with the social problem. Commissions and conferences are from time to time appointed and held to study various aspects of the problem, and social experiments are copied as rapidly as scientific inventions. The popular churches, and the public at large, are devoting their attention and energies more and more to the work of social reform.

Just as the constant call of people for a physician and the abundance of patent medicines are proof of the prevalence of disease and the need of a remedy, so the increasing agitation and the numerous projects and experiments for social reform are an indication of the grave disorders and the deep-seated evils that are menacing society.

A Divine Forecast.

Turning to the pages of holy Scripture we find there a divine forecast of the conditions that characterize the world to-day. The Apostle Paul foretold that in "the last days" such conditions would develop as would make the times "perilous." He then proceeds to point out the evil causes

that would bring about these perilous times, and shows that they lie in the human heart itself.

"For men shall be lovers of their own-selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. iii. 2-5.

Our Saviour declared that "as the days of Noe were, so shall also the coming of the Son of man be." Matt. xxiv. 37. What were the sins that brought the flood on the world in the days of Noah? The next verse informs us that "in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be."

Now, eating and drinking, and marrying, are not sinful in themselves. On the other hand, they are the means ordained of God for the continued existence of the race. But the antediluvians turned that which is good in itself into a sinful use. They ate and drank for drunkenness, and married for selfish indulgence. Forgetting that "life is more than meat," and that man was created for fellowship with God, they made the pleasing of self the chief end of their existence.

The history of Noah's generation, as given in Genesis, shows the outcome of such human selfishness. "The earth also was corrupt before God, and the earth was filled with violence." Gen. vi. 11. The times were made perilous back there just as Paul declares the "last days" will be because men are "lovers of their own selves." "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. vi. 5.

The last verse quoted traces the evils of Noah's day back to their beginning—man's sinful heart. It was not bondage to "unfavourable surroundings" that produced the social conditions described in the sixth chapter of Genesis. And God did not send Noah to preach the doctrine of social evolution to that generation, but He sent him as a "preacher of righteousness" (2 Pet. ii. 6), to warn sinners of impending destruction unless they should forsake their sins and turn to God. No equalization of wealth or property could stem the tide of evil, no readjustment of social conditions could touch the root of the trouble. The violence that filled the earth, the abounding corruption and oppression, the drunkenness, immorality, and vice—all were the outgrowth of the sinful heart of man. "So shall it be also in the days of the coming of the Son of man."

Is it not even so?

This fundamental fact is almost entirely ignored by the apostles of social reform at the present time. Is it not a curious fact that the vast majority of schemes put forward for social betterment are founded on the theory that "a man's life consisteth in the number of things that he possesseth"? In other words, more to eat and to drink, more leisure, a more equal distribution of wealth which means more facilities for a larger number of people to please and indulge self. We are not arguing against all classes possessing ample supplies of temporal necessities, on the other hand, we deplore the fact that so many thousands of our fellow-creatures have not a sufficiency of those things. What we wish to emphasize is that man's possession of an abundance of these things with his heart unchanged would not in itself result in the cure of existing social disorders. It would only provide him with a greater variety of means with which to gratify the evil propensities of his selfish heart. That this conclusion is correct is proved by the fact that in all ages amongst the very class of people who possessed most of this world's goods, the most blighting social vices have flourished.

The only power that can regenerate society is that which can cleanse and change the sinful nature of men's hearts, viz., the power of the Gospel. Men may apply a palliative, but they cannot cure.

The Decline of the Home.

Fundamental to the well being of any State is the pure and virtuous home-life of its people. Where family ties are disregarded and dishonoured, the results are always fatal. "Where there is no sacredness around the home, population dwindles; family virtues disappear; the children are corrupt from their very birth; the seeds of sure decay are already planted." The appalling extent to which the sanctity of the home is being violated in these modern times is partially indicated by the increase of

The Divorce Evil

in this and all so-called civilized countries. Some persons have been inclined to comfort themselves with the thought that in our country, owing to our stringent divorce laws, this evil is not so widespread as, for example, in France and Germany. It is pointed out that the divorces in England appear as 2.5 per thousand marriages, whereas those of France are 28.9, and those of Germany are 80. But it cannot in truth be argued that these figures prove a higher standard of morality in this country than in the other countries referred to. The figures do not include separations, which may be regarded as divorces without the possibility of re-marriage, the only kind of divorce within the reach of the poorer classes of this country. There are on an average 7,000 separations granted every year in the police courts of England and Wales, and if these are added to the divorces the average for this country rises to 27.9, which is above that of France. During the last fifteen years, according to government statistics, over 200,000 persons in England and Wales have been separated by legal process, and about 50,000 persons have separated by private agreement. There can be no doubt that this state of things is an important contributing factor to the "burden of illegitimacy" which is giving rise to ever-increasing anxiety in the minds of social workers.

But these facts, appalling as they are, only faintly represent the grave moral evils that are eating away the vitals of modern society. To form an adequate idea of existing conditions one must measure the many influences that are leading the rising generation to regard home and family and morality in a light altogether different from that in which our fathers regarded them. The modern system of so-called "higher education" is instilling new and dangerous ideas on these matters into the minds of tens of thousands of young men and women. Such doctrines as that, "there are no absolute evils," that "immorality is simply an act in contravention of society's accepted standards," that "there can be and are holier alliances without the marriage bond than within it," are being taught in the classrooms of some univer-

sities of the present day. These doctrines seem to coincide with the accepted principles of modern democracy. One of the youngest republics (Portugal) has passed a law enabling married couples to secure a divorce on the ground of "mutual consent." The "Daily News" commenting on it says, "The law in its main outlines is based on the French divorce law, *except in the admission of mutual consent as justification for divorce.* This is a most remarkable step, which the French government has always hesitated to take. It means that any married couple, though neither of them has committed any fault against the law or one another, but simply if they are tired of the marriage bond, will on applying jointly for divorce have it conceded to them."

Are not these facts a grave warning to the present generation? Such were the sins that have swept nation after nation out of existence in the past. Such were the sins that carried Rome into ruin, that brought down fire and brimstone upon Sodom and Gemorrah. "Even thus shall it be in the day when the Son of man is revealed." Luke xvii. 28-30; 2 Pet. 6-8.

Insanity and Suicide.

Nothing is more certain than the Nemesis of evil. Sin carries its own scourge, and many a lash it gives to its slaves. The final punishment to be visited upon wrong-doers in the future is certain, but no less certain is the punishment that sin inflicts upon its votaries in this present life. Men cannot with impunity transgress the commandments of God. "Whatsoever a man soweth, that shall he also reap." Gal. vi. 7.

Man's career of transgression has led the race to the place where the elements of decay are threatening its existence. This is indicated, for example, in the alarming rapidity with which insanity is increasing. On Jan. 1st, 1911 (according to government statistics), the number of certified insane persons under care in England and Wales was 133,157, a number exceeding that recorded on Jan. 1st, 1910, by 2,694. The average annual increase for the ten years ending Dec. 31st, 1910, was 2,521. On Jan. 1st, 1859, there were under care 86,762 persons certified as insane, and this compared with

the figures for Jan. 1st, 1911 (133,157), reveal an apparent increase of insanity since 1859 of 262.2 per cent. During the same period the population of England and Wales has increased by only 85.3 per cent.

Alongside of the increase of insanity we must place the steady growth of suicide. In one year (1905) there were 8,515 cases of suicide in England and Wales. The average for the five years 1901-5 was 8,333 for each year. In America and other countries the increase in suicides is even more pronounced. The editorial of a daily paper, commenting on the increase of this crime, attributes it to the "strenuous existence imposed upon us by modern civilization" and to "indulgence." After remarking that "even to live with an independent

income is more of a strain to-day than to struggle for a living was a century ago," the writer of the article goes on to state that "the day may come, at this rate, when the problems of over-population and unemployment which vex our statesmen will solve themselves in the simplest and most horrible of ways."

When Life is Cheap.

We read that before the flood "violence filled the earth." And thus will it also be in the days of the coming of the Son of man. Eighteen thousand deaths by violence in

one year (1910) in England and Wales are a striking commentary on this text.

These fearful evils are the fruit of sin. All the suffering, oppression, and misery in the world are the outgrowth of Satan's sinful principles of government. Satan has succeeded in leading man to embark on a career of disobedience to God, and under his influence a mighty world system of so-called civilization has been built up—a system which though, "composed apparently of human beings and existing presumably for human beings, nevertheless devours men, women, and children." And the higher the stage of civilization, the greater the sacrifice of human life to this prodigious system.

Nor are we justified in expecting that these conditions will improve before the end. The same inspired apostle who testified that "in the last days perilous times shall come," has also told us

Trusting.

I CANNOT always see the way that leads to heights above;
I sometimes quite forget He leads me on with hand of love.
But yet I know the path must lead me to Immanuel's land,
And when I reach life's summit I shall know,
And understand.

I cannot always trace the onward course my ship must take;
But, looking backwards I behold afar its shining wake,
Illumined with God's light of love, and so I onward go
In perfect trust that He Who holds the helm
The course must know.

I cannot always see the plan on which He builds my life,
For oft the sound of hammers, blow on blow,
The noise of strife,
Confuse me till I quite forget He knows and oversees,
And that in all details with His good plan
My life agrees.

I cannot always know and understand the Master's rule;
I cannot always do the tasks He gives in life's hard school;
But I am learning with His help to solve them one by one,
And, when I cannot understand, to say, "Thy will be done."
—Gertrude Benedict Curtis.

that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. iii. 1, 18.

The only hope for this world is in the promise of Christ's second coming to destroy sin and abolish sinful conditions, and to establish His everlasting kingdom of righteousness. This hope cherished in the believer's heart banishes discouragement in the midst of the most forbidding circumstances, and makes despair impossible. The painful conditions which we have faintly described in this article constitute in themselves a forceful sign that we are in the "last days," that the night of sin "is far spent" and the "day is at hand." Our Saviour tells us what to do when we see "all these things begin to come to pass; then look up, and lift up your heads, for your redemption draweth nigh." Luke xxi. 28. W. A. SHAFER.



The Slaughter of the Canaanites.

"Will you be so kind as to explain the incident of Joshua commanding the sun and moon to stand still? One person in conversation with me said it was a wicked thing thus to prolong the day while people went to slay humanity, after God had spoken the command, 'Thou shalt not kill.'"

MANY people have felt the difficulty you mention when they read the book of Joshua. It seems to them that the people of Israel in those days must have been a barbarous and blood-thirsty race, and that the God Whom they served must have been a very different being from the loving Father Whom Christ revealed.

We must acknowledge, however, that the God of Genesis and Exodus and Deuteronomy bears no resemblance whatever to the blood-thirsty gods of the heathen. He comes before us in the earliest portions of the Bible as full of compassion, long-suffering, and abundant in goodness. The God of Abraham, Isaac, and Jacob is unmistakably the God of the New Testament. It is not true, then, that the deity of the earlier portions of the Bible is one Whom our enlightened minds may no longer honour.

In the days of Joshua, when Israel was commanded to "slay utterly," we see the same God still requiring uprightness and mercy in His people, sparing Rahab because of her faith, and regarding even the rash vow made by His people with the crafty Gibeonites. Why, then, was so much slaughter perpetrated among the nations of Canaan at His command?

The reason is fully given. God would not have permitted Israel to drive out the Canaanites if these

had been found fit in any degree to inhabit the portion of the earth that had been divided to them. Centuries before, God had told Abraham that the Amorites would not be dispossessed of their inheritance until their iniquity was full. Gen. xv. 16. In the days of Joshua that point had been reached. The Canaanites had become wholly perverted. They were a blight on God's creation, past redemption, and the most merciful course that could be taken was to bring their sinful career to a termination. The parents were guilty of every kind of vice, and the children were subject to all manner of cruelty. For old and young it was best that the nation should come to an end. In Leviticus xviii., after forbidding many gross and unnatural sins, the Lord says:—

"In all these the nations are defiled which I cast out before you: and the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants." Verses 24, 25.

Outraged nature was rapidly destroying the people that had so perverted her ways. Diseases of the most pestilential type were at work among the Amorites, and their disappearance could only be a matter of time. Num. xiii. 32. God used His people Israel, as long as they fought by faith, to out short the process and relieve the land from its burden of wickedness and shame.

To Israel it was plainly stated that for no righteousness of their own was the land of Canaan given to them, "but for the wickedness of those nations the Lord doth drive them out from before thee." Deut. ix. 4. The tenth chapter of Joshua, in which is found his command to the sun and moon, sets the situation before us. The war with the five kings of the Amorites was wantonly provoked by themselves. Because of the treaty made by the Gibeonites with Israel, they made war upon Gibeon, and it was the honourable conduct of Israel in standing by the allies who had trapped them into the treaty that brought on the battle. In that battle it was the Lord Himself Who fought with the Amorites. The Israelites were but instruments in His hand, obeying His command. In the course of the struggle the Lord rained down great stones from heaven upon the Amorites: "They were more which died with the hailstones than they whom the children of Israel slew with the sword." Josh. x. 11.

Then Joshua, seeing that the day must be prolonged if the victory was to be as complete as the Lord had promised to make it, called upon the sun and moon to stand still, and the Lord heard the voice of His servant and stayed the heavenly bodies while Israel completed the task He had given them.

God was schooling His own people, teaching them, as best they were able to learn it, the meaning of

faith and righteousness. It was necessary that they and all who came after them should appreciate God's hatred of sin. The book of Joshua has been a valuable lesson to the world ever since, revealing that God, while He is merciful, will, when the cup of iniquity is full, smite the impenitent with utter destruction. At the close of this Gospel age the same God will pour out His sevenfold wrath upon the impenitent world, and will, when the work of judgment is completed, destroy in the lake of fire

every one whose name is not found written in the book of life.

Sin-loving men may exclaim against the Lord for His severity in dealing with the obstinate transgressor, but He understands the terrible nature of sin better than they, and His wrath against it and against those who persist in it is true mercy. The pain involved in the execution of God's sentence against the Canaanites was nothing in comparison with the volume of suffering that filled every day of their violent and licentious lives.

Will the World be Converted in the Millennium?

IN this day of preparation for the second advent there are many conflicting messages going to the world. Take two of them. One of the two repeats the urgent warning of the scripture against the worship of the beast and his image, declaring that those who receive the mark of the beast must drink of the wine of the wrath of God, poured out without mixture into the cup of His indignation. Rev. xiv. 6-12.

The other message which is flooding the land with its publications has in it but little of warning; its burden seems to be to persuade men that another great opportunity of salvation will yet be given to all. It is known as the "Millennial Dawn" movement, for it teaches that we are already "at the opening of the new epoch, called the millennium." It teaches that Christ is soon to come and reign for "the purpose of saving the world." It declares that the salvation of John iii. 16 "will apply to all mankind during the millennium," and this salvation it defines as follows:—

It will not include a change from earthly to spirit nature. It will mean a rescue from sin and death to the earthly perfection of the original man, in the image and likeness of his Creator, and surrounded by every necessary blessing for his comfort. Human perfection and the Eden home were lost through disobedience to God. The divine arrangement is that the merit of our Lord's obedience unto death, when ultimately applied for mankind, shall fully cancel the death sentence upon him. More and better than this, God has promised that the same Sin-offering shall seal a New Covenant between Himself and mankind. The blessings of that New Covenant arrangement will then immediately begin. The great Redeemer will thenceforth be the great Mediator of that New Covenant. The whole world of mankind will be fully under His supervision and government for their blessing, their correction in righteousness, their uplifting out of sin and death conditions—back, back, back, to all that was lost in Eden. . . .

St. Peter, pointing down to that glorious time of the world's blessing, calls it "times of refreshing and times of restitution." He tells us that all the holy prophets described the blessings of those restitution times—the thousand years, the millennium (Acts iii. 19-21). . . . Then Paradise Lost shall be Paradise Regained. Then God will make His earthly footstool glorious. Then the blessing of the Lord will make rich and He will add no sorrow therewith. Then streams shall break forth in the desert and the wilderness and solitary places shall be glad. But most glorious will be the change in humanity. The Lord promises to turn to the people a "pure message"—instead of the contradiction of creeds of heathenism and churchianity. He promises that Satan shall be bound for that thousand years, that he may deceive the nations no more.

He promises that then all the "blinded eyes shall be opened and the ears of the deaf shall be unstopped." Is. xxxv. 5; 2 Cor. iv. 4.—*People's Pulpit of Brooklyn Tabernacle, Vol. II, No. 6.*

The Millennial Dawn movement teaches that there must necessarily be such a day of salvation as this, after the coming of the Lord, in order to fulfil the words of the apostle: "He gave Himself a ransom for all, to be testified in due time." 1 Tim ii. 6. The argument is stated thus:—

But if He tasted death for the entire race of over twenty billions, and from any cause that sacrifice becomes efficacious only to one billion, was not the redemption comparatively a failure? And in that case, is not the apostle's statement too broad?—*Id.*

We do not admit that the view of the thousand years set forth in the above extract is in harmony with the Scriptures. However, we will suppose for a moment that it is, and that the thousand years is a time of second probation for those who have died in their sins. But having granted this we are at once landed in a difficulty infinitely greater than that which confronts the position that probation closes at the coming of the Lord, with only a minority of mankind saved.

According to the Millennial Dawnist, the thousand years witnesses a restoration of "all that was lost in Eden." The whole human family raised from their graves enjoy "the earthly perfection of the original man." All men are fully under the "supervision and government" of Christ for their blessing and uplifting. Yet when the devil is let loose again at the end of the thousand years, all that seemed to have been gained during that period is immediately lost; the building erected during the thousand years proves to have been founded, not on the rock, but on the sand. For we read: "When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea."

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God

out of heaven, and devoured them." Rev. xx. 7-9.

If we accept the account of the thousand years given us by the Millennial Dawnist, we must believe that the thousand years of salvation (!) ends in total failure. The devil gets possession of all the saved nations and they have to be destroyed after all. At this rate, what has the thousand years of probation and restoration accomplished? Nothing. Was there ever a more absurd invention than this; a thousand years of salvation which saves nobody; a restoration that restores nothing, except so long as Satan is chained up; a reign of Christ on His throne ending in universal revolt.

Surely every thinking person can see that a thousand years which concludes in this fashion cannot possibly have been a second period of probation. A theory that sees in the thousand years a time of salvation must be erroneous. Woe to the man who defers his present chance of salvation for the prospect of such a chance as that; he would be indeed sacrificing the substance for the shadow.

The Millennial Dawnist finds fault with the present era of salvation, because if only a small portion of the race is saved in this era by the sacrifice of Christ, redemption is "comparatively a failure." How much better is his imagined era of salvation in the thousand years, which is to terminate in the destruction by fire of the innumerable multitudes of the nations? If redemption is a comparative failure in this Gospel age, it will be an absolute failure during the thousand years.

The great mistake made by the "Millennial Dawn" movement consists in its utter misinterpretation of the true nature of the thousand years. That is the time when the saints sit in judgment on fallen men and angels, examining the books that record their evil deeds. Rev. xx. 4. At the beginning of the thousand years, the blessed and holy have come up in the first resurrection, and ascended with Christ to the Father's house, and the rest of the dead do not live again until the thousand years are finished. Verse 5. Thus the very people whom the Millennial Dawnist represents as enjoying another and better chance of salvation during the thousand years, the scripture represents as sleeping in their graves during that period. Between those first and second resurrections the earth is desolate, without inhabitant, and falls into the state described in Jer. iv. 23-27 and similar scriptures.

We are not left in doubt as to when probation actually closes. The great division that finally and unchangeably gives to men their place with the saved or the lost takes effect before Christ comes the second time:—

"He that is unjust, let him be unjust still: . . . and he that is righteous, let him be righteous still: . . . and, behold, I come quickly." Rev. xxii. 11, 12.

This is the awe-inspiring crisis which lies just before us, and any teaching which would lead men in these last days to disregard the solemn warning that their destiny is soon to be irrevocably fixed, bears the clearest evidence that it proceeds, not from the Saviour of mankind, but from the great deceiver. "Seek ye the Lord while He may be found." Is. lv. 6. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. vi. 2.



Why Consumption is Not Cured.

IN the spring of the year, Mr. Brown moved into a house in another part of the town from that where he had always lived. By autumn he had contracted tuberculosis. It was learned later that several different families, which had occupied this same house in succession, had lost, in turn, several members from tuberculosis. No attempt had ever been made to disinfect the house.

Mr. Brown went at once into the country, pitched his tent on a certain spot, and never made any change from that one spot until his death. Note that fact. As a result, the soil over which he slept night after night became saturated with the accumulated germs which he expelled in coughing, so that he was continually, at night, rebreathing into his system the very "seeds" which caused the disease. He was repointing himself nightly, and didn't know it. His system would have been able to throw off the original germ poison which it contracted, but it was not strong enough to withstand a new dose of the poison every night. Had he daily changed the location of his tent, he could have slept each night in an atmosphere practically germ-free.

There is a lesson in this. The open-air treatment is all right, but it must be carried out by right methods. All early cases of consumption which have failed to recover by outdoor treatment must lay the blame to faulty treatment. Mr. Jones, who went into the country and recovered, did change his location every day, and in doing so, he avoided Mr. Brown's fatal mistake.

How about Smith? This case is of greatest importance. He recovered his health in the country, and returned to his home feeling fine—back to what?—To the very same plague-ridden room in which he had first contracted the disease—a room reeking with tubercular germ-life, which had been occupied, it was learned later, by five different consumptives at various times. The disease got a

hold on him the second time for the simple reason that he came back to the original source of his disease. He should have sought new quarters; or else the house, and particularly the room he occupied, should have been disinfected before being occupied by him or by anyone else.

These three cases cited are but typical instances. There are thousands upon thousands of Browns, and Joneses, and Smiths, living and dying this very day, whose story, if told in its true light, would match exactly the simple but pathetic histories of these three men.—*From Throwing Death off the Trail, in Technical World Magazine.*

Instinct in Diet.

IN early life instinct guides many children in the selection of foods suitable for them. Herbert Spencer pointed out this fact long ago in his work on education. . . . We find children who dislike meat, and others who have the greatest objection to starchy foods, such as sago and tapioca; and although this is not always in harmony with the parents' views, I consider it a great mistake to make children eat those things for which they have a natural dislike. Sometimes they become sick after taking foods forced upon them which they instinctively dislike, and it is best not to insist on their eating them.

Children are often taught to eat foods that are unsuited to them, and no doubt many of the so-called diathetic diseases, such as gout and rheumatism, might be avoided if a proper dietary could be instituted early enough.—*Charles J. McAllister, M.D., F.R.C.P.*

The Cause of Warts.

A SIMPLE injury may give rise to a wart provided the tissues are in a favourable condition. Moist heat, causing maceration of the epithelial cells, furnishes the favouring condition. The presence of warts on the soles of flat-footed people is quite frequent. These patients almost always have moist feet. Troubles do not come singly. First the broken arch, next the sweating feet, finally the warts to add to the agony.

But warm water alone may cause maceration of the cells. A patient with recurring warts on the soles of his feet was found to be in the habit of soaking his feet in warm water every night because of the pleasure it gave him. Removal of the warts and stoppage of the warm water application resulted in cure.

It is possible that an injury alone, especially among the young when the cells are more active, may cause warts.—*Douglas W. Montgomery, M.D.*

NOTES & COMMENTS

SOME alarm has been caused by reports of volcanic symptoms in the neighbourhood of the Panama Canal. According to the "Telegraph's" New York correspondent, "great excitement prevails among the workmen on the canal, owing to the clouds of steam and blue smoke arising from the ground in many of the deep cuts, principally the famous Culebra cut, and the heat in many places is so intense that it quickly chars wood and demolishes paper. The canal geologist insists that the phenomena are caused by the oxidation of pyrites, but despite official denials the rumour about a volcano persists, and much hindrance has already been caused by the refusal of the men to use dynamite in the drill-holes, for fear of a premature explosion."

"THE Economic State is rapidly becoming a World State," says the "Nation." All the nations are affected by the present noticeable rise in prices, and joint study and action are called for. "Indeed, the notion that any of our gravest social economic problems is completely solvable by separate action of the several States is no longer plausible." "We welcome, therefore, with keen sympathy the proposal which is likely to take early legislative shape in the United States for the formation of an international commission to gather facts bearing upon changes of wages, cost of living, and prices in various countries, to establish international comparisons, to inquire into the causes of these monetary changes and their bearing upon various grades of income, and to make recommendations for common governmental action, should it be deemed desirable."

EX-PRESIDENT ROOSEVELT'S platform in his candidature for the U.S. Presidency reads very much like a deification of the people. He says: "I do not propose to give the people any new power. I propose to restore to them the power out of which they have been defrauded, the power which it is their right and their duty to exercise. I propose to provide a better and more effective method for the exercise of the power reserved and inherent in the people to make or unmake their Constitution or construe the Constitution in accordance with their well-considered needs. The wisest judges have always fully recognized this right of the people to rule, this right of the people to be their own masters and ultimately to decide their own policy. As former Chief Justice Campbell, of Michigan, said: 'The greatest knowledge that we have in this world is the common knowledge of the common people.'" Unfortunately there is a great deal of political guile and trickery in the laying of a case before the "common people," and they may be completely deceived and mistaken in their verdict. It is true that ultimately the power is with the majority, but it by no means follows that the truth is.

Judgment.

MEN'S actions are very difficult to judge. Nobody can judge them but God, and we can hardly obtain a higher or more reverent view of God than that which represents Him to us as judging men with perfect knowledge, unperplexed certainty, and undisturbed compassion. Our habit of judgment is so nearly incurable, and its cure is such an interminable process, that we must concentrate ourselves for a long while upon keeping it in check, and this check is to be found in kind interpretations. Sight is a great blessing, but there are times and places in which it is far more blessed not to see.—*F. W. Faber.*



Come in Thy Youth.

Oh, come in thy youth to the Saviour;
He earnestly calls thee to-day;
Thy work and His message are waiting;
Oh, come, and no longer delay.

The world with its pleasures may call thee,
And beckon alluringly on;
But heed not the world with its glitter;
There's a harp and a crown to be won.

The world cannot give thee salvation,
Nor shield thee from sorrow and care;
But Jesus will carry thy burdens,
And give thee a life over there.

So come in the beauty of childhood;
The Master is calling thee still.
Oh, come with thy strength and thy gladness;
Thy heart and thy mind He will fill.

With peace that flows on like a river,
With love that is tender and true;
And when all our work here is over,
A crown will be waiting for you.

MRS. LURA MOON SANDERS.

Ruth's April Fool.

"THIS is your third guess, Aunt Helen; you can't guess why I'm so happy," and Ruth nestled farther down into her little white bed. No one needed to guess that she was happy—her dancing eyes told that; but *why*—that was what Aunt Helen had made two wrong guesses on already.

She had guessed that it was because she was staying a week with her grandmother and aunt, but Ruth had shaken her curly head vigorously.

"Partly that, of course," she said; "but that's not it."

"Well, you never could guess if you tried all night, so I'll tell you. It's because I played an April fool on somebody to-day."

"April fool!" Aunt Helen was certainly surprised.

Ruth giggled softly. "You know Mr. Dobbs."

Yes, Aunt Helen knew, and she looked very grave. She had known Mr. Dobbs when he was a tall, strong man, before the accident which had crippled him for life. She did not think that Ruth could have been doing anything that might bother him.

"You know he goes past here every day, making his wheel-chair go with that handle he works back and forth."

Yes, Aunt Helen knew.

"Well, when I see him coming I hide behind the little tree in the corner of the yard. Just as soon as he is past I slip out behind him and begin to push, and I push till he's at the very top of that little hill."

Aunt Helen put her arms around Ruth. "I think that is a splendid April fool," she said.

"But wait, let me tell you the rest," Ruth went on, squirming from her aunt's embrace. "The funniest part is to hear him wonder why his chair goes so easy. He talks to himself, and I almost laugh out loud to hear him."

"What ails my chair?" he'll say. It acts as if it had feet instead of wheels." Oh! it's more fun than anything I ever did, and when I go home Harold Tompkins is going to keep on fooling him."

Aunt Helen tucked the covers around the happy little girl. "I wish all April fools could be as good as that, dear," she said softly.—Annie Louise Berray.

Be Sure Your Sins Will Find You Out.

IT was examination day and the boys in the village were all excitement, eagerly discussing whether the test would be an easy one or not.

Presently the bell rang and all the boys trooped into the classrooms. As they took their seats many a heart beat rapidly with excitement over the coming examination.

Even the schoolmaster looked graver than usual as though he felt the occasion to be a very important and serious one. In a very subdued tone he called upon his scholars to be seated. Then there was a rustle of foolscap paper as he handed a few sheets to each boy, together with some questions which he had written on separate sheets of paper.

As the scholars eagerly looked through the questions which were to decide their future standing in the school, some faces wore a look of triumph, while over others there passed a cloud of disappointment and even despair.

Presently some pens began to move rapidly, while some of the boys were chewing their penholders, casting fearful and dismayed glances at their master. All the time the schoolmaster stood

eyeing the boys keenly to see if any would stoop to dishonesty by copying from the one next to him. Soon his quick eye detected at the end of one of the desks a boy who looked rather fidgetty and uneasy, and who held his left arm under the desk. His name was

Jones.

"Jones," called the master sternly, "what have you in your hand under the desk?"

"Nothing, sir," said Jones; but his guilty face told a different tale. Instead of patiently and honestly working out his problems Jones was reading on the sly from some written notes which he had brought with him into the classroom.

In a moment the master had seized the notes from the hand of the dishonest boy, and a little later Jones was standing in front of the class in disgrace, holding aloft a slate on which the master had written the word, "Cheat."

The result of it all was that instead of passing into a higher class Jones had to stay in a lower one for another long year. Whereas if he had only tried to do his work honestly he might have passed up with honour. He had to pay dearly for his cheating. Even if the teacher had not found him out there was One above Who sees all things and

Whom no boy or girl can deceive. As my mother used to tell me, be sure your sin will find you out.
UNCLE HERMAN.

"HONESTY is the best policy."



"What have you in your hand under the desk?"

"THERE are five times as many people in China as in the whole of the United States, and one third more than in all the countries of Europe combined. It would take something like the letters of a hundred Bibles to represent the men, women, and children of this old and wondrous empire."



Suppose.

SUPPOSE the blossoms heaped upon men's biers
Were strewn along the highways of their life;
Suppose the praises chanted in dead ears
Were whispered tenderly in hours of strife;
Suppose the hearts that pour their bitter tears
Upon our graves, had lent their strength in years
When just one heart could turn a losing fight,
And make us strong by love's supernal might.
Suppose! Only suppose!

—Walter Kelly Morley.

Missionaries' Deliverances from Wild Animals.

IN Africa, during the construction of the Uganda railway there was a reign of terror lasting for months, owing to the depredations of man-eating lions. Though great precautions were taken, scores of natives and some white men, including members of the railway staff, were boldly carried off. One bloodthirsty brute actually forced its way into the inspection-car of Superintendent Ryall, and, snatching him from his berth, carried him off to the bush, where next day his body was found, partly devoured. During this terrible time, though many missionaries passed over the route, not one of them was harmed.

Mrs. Scudder in the Tigers' Lair.

While on a long journey across India, Dr. John Scudder, the first medical missionary from America, contracted jungle-fever, and it was thought he could not live. When word reached Mrs. Scudder, she borrowed a tent, laid in a stock of provisions, hired the necessary bearers, and started to him at once, taking her little son with her.

The way led through a dense jungle infested by wild beasts. But all went well until night came on, when the bearers became so terrified at the growling of the tigers that they suddenly fled.

With no human arm to protect her, the defenceless woman spent the long hours of that lonely night in prayer. Again and again she heard the tread of wild elephants, and the low, menacing growls of tigers not far away. "All night long,"

says her brother, "they seemed to be circling around the spot where she knelt, ready to spring upon her and her child. *But God held them back.*"

In the morning the bearers returned, and the journey was resumed. At its close, Mrs. Scudder found the crisis past, and her husband convalescent.

Louis Dahne and the Serpent.

One evening, about the year 1757, a young Moravian named Louis Dähne, who was at work among the Arawaks of South America, went into his hut to rest awhile in his hammock. On entering the door, he saw a large snake descending from a shelf near the roof to attack him. In the scuffle that followed, the snake bit him on the head and twined itself several times around his neck. Supposing that he was about to die, and knowing his Indians would be charged with the deed, he seized a piece of chalk and wrote on his table: "A serpent has killed me."

Then suddenly remembering the promise in Mark: "They shall take up serpents, and . . . it shall in no wise hurt them," he seized the creature with great force, and, tearing it loose, flung it out of the hut. This done, he "lay down to rest in the peace of God," and felt no harm whatever.

Delivered from Lions and Rhinoceroses.

During his first years in Africa, Mr. Willis R. Hotchkiss, of the Friend's Africa Industrial Mission, had many dangerous encounters with lions, rhinoceroses, and snakes.

One morning, while crossing a ravine with a small party of natives, five lions were discovered on a rocky platform jutting out from the hillside about two hundred and fifty yards away. A clump of trees at the crest of the ridge offered protection, but the ascent must be made in full view of the lions.

As the men started up, the lions began to pace to and fro, and gave vent to low, menacing growls that meant danger. Escape seemed impossible: nevertheless, keeping their eyes on the lions, the men made for the trees as fast as they dared.

Presently, to their great relief, the lioness trotted off taking her full-grown cubs with her. As she was the dangerous factor in the situation, Mr. Hotchkiss now dared to turn for an instant to see how near they were to the trees. To his dismay he found two huge rhinoceroses blocking the way.

To add to the peril, an instant later the lioness reappeared, and with a blood curdling roar, came bounding down the hillside toward them.

The first impulse was to run; the second, a wiser one, to fire. But the lioness proved an uncertain target, and the men did not aim very well. One bullet took effect, slightly wounding her, but soon the ammunition gave out. In this extremity Mr. Hotchkiss turned to God.

"With empty rifle in one hand and hunting-knife in the other," he says, "I lifted up that mightiest of all weapons, prayer. Not a nicely-formulated prayer—there was no time for that—but just the wordless expression of a desperate need. But it was enough. The infuriated beast had got within seventy yards, when, without apparent cause—but God—she suddenly turned at right angles and dashed away. The day of miracles past?—Never!"

When it was all over, they turned to look for the rhinoceroses. But they, too, had disappeared, having been frightened, doubtless, by either the charging lioness or the noises of the rifles.

A Bicycle Race with Three Lions.

On his second journey to Uganda, the Rev. R. P. Ashe, a co-worker of the immortal Mackay, made use of his bicycle, or "iron donkey," as the natives called it.

One morning, about ten o'clock, while riding far in advance of the porters, he suddenly became aware that large animals of some sort were galloping along by his side. Though the path was a fairly good one, he was marking it carefully, scarcely daring to take his eyes off it for an instant, not knowing what might be ahead. But curious to know what his companions might be, he turned for an instant, and found there three magnificent lions! They were not more than twenty or thirty yards away, and keeping parallel with him.

For a hundred yards or so they kept it up. Then, after standing still for a moment, and eyeing the strange white apparition that moved along so noiselessly, they turned at right angles and bounded away. Several times they stopped and looked back, evidently in doubt as to whether they had been wise to run away and lose a good dinner. But at length they disappeared in the bush, leaving Mr. Ashe in peace.—*Belle M. Brain.*

If a man will submit to being carried, that is sufficient to show that he is not worth carrying.—*Roosevelt.*

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THE naval estimates for the coming year excited but little notice by reason of the internal struggle through which England has been passing. Mr. Churchill's speech was, however, a noteworthy one. It set before the world England and Germany as two giant antagonists, arming against one another with vigilant suspicion, as though a clash sooner or later was inevitable. Will the preparation go on until one of the parties is beggared, or will the spirit that has urged the two nations into the competition stop short of the utter exhaustion of one or other of them? Says the "Daily Chronicle":—

It is a mad game this throwing in bootless sacrifice to the god of war so many millions which might be used for high civilizing purposes. But as long as mutual distrust continues the race cannot be slackened, and the staggering weight must be carried. If we are to avoid adding to that load, both sides must forget and forgive. There is a bright destiny in store for two such kindred nations as England and Germany, which will only be marred by suspicion and hatred. Given friendship, they can do a stupendous work for civilization, and a heavy responsibility will rest upon those who sow discord where amity should grow.

Of course, the "god of war" is only a figure in this paragraph, yet he seems to be in the affairs of this world a grim reality. There is a god of this world who was a murderer from the beginning, and who has succeeded in marring the "bright destiny" that might otherwise have attended many of its peoples. Are England and Germany, both so well calculated to bless the world, to become instrumental in plunging it into a bottomless pit of barbarism, because they yield themselves too blindly to the influence of the prince of this world, that king of Babylon, who always destroys his land and slays his people? Is. xlv. 20.

Thoughts on Peter.

1 Pet. II. 18-21.

THERE is a growing tendency in these days, even among professing Christians, to revolt against anything that savours of subjection to another. While it is true that no man is called upon to be a slave of another, there must be a wholesome subjection of the servant to his master. He who enters the service of a master for a given wage is in duty bound to show due reverence and respect to such an one. Any unfaithfulness, negligence, or disrespect to his employer is inexcusable in one who takes upon himself the name of Christ. Even if an employer is sometimes exacting and irritable,

this offers no excuse to his servant for failing to discharge his duties faithfully and rendering due homage to his superior. A Christian is called upon to be a light in the household or workshop in which he is employed, and should as far as in him lies live peaceably with all men. It is the contact with disagreeable people that gives the Christian an opportunity to show such a more excellent way, and thus reflect glory to God. A servant may sometimes have to suffer wrongfully at the hands of a master or mistress, nevertheless it is incumbent upon him as a Christian to wield a good influence by patiently submitting and adapting himself to the peculiarities of his employer all the while he remains in his service. Such an attitude may be regarded by many as mean and grovelling, but in the sight of Heaven it is "thankworthy" and "acceptable with God." The Christian is not in this world merely to satisfy his likes and dislikes but to exercise an influence for good wherever his lot may be cast.

No one can truly serve God without suffering for Him, since He Who was the Son of God knew little else than suffering and persecution. A call to Christian service always means a call to self-sacrifice and self-submission. A disrespectful and rebellious attitude on the part of servants toward their masters is invariably born of a false pride and false notion of dignity. Far nobler is the dignity of Christ. When none of His disciples would perform the menial task for the other, the Lord of glory knelt down and washed the feet of His proud and rebellious followers. In this He has left man an example of true dignity that all who name the name of Christ might pattern after Him Who is "meek and lowly of heart."

H. F. D.

Wayside Thoughts.

"WHAT can't be cured must be endured." By all means; and let us endure it with what nobility we may. But what about the things which can be cured, and ought to be cured? Are they to be endured? No, a thousand times no! To suffer them in one's own life would be morbid; to suffer them in another's life would be cowardly. And yet how often those words are expressive of laziness rather than of submission. A brave man would never sigh such words of committal over the grave of a lost good or a dead joy until he had strained every nerve to preserve the good and to keep alive the joy.

FRANCESCA.

NEVER judge a man by his relations, but rather by his companions; his relations are forced on him, while his companions are his own choosing.
—Franklin.