

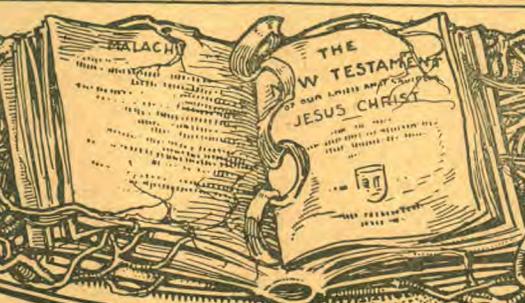
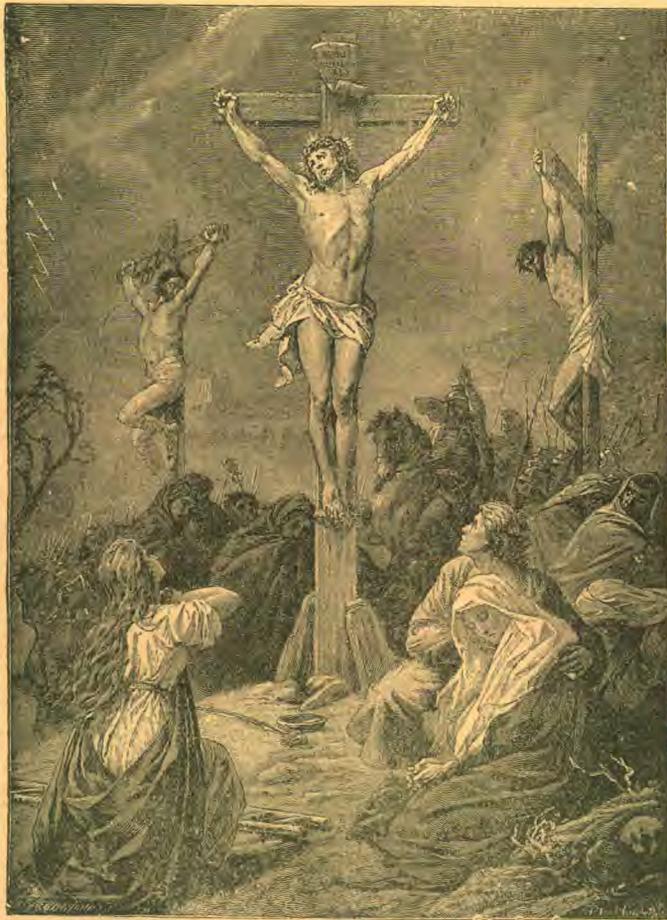
THE PRESENT TRUTH

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THY WORD IS TRUTH."

No. 47.

Thursday, November 19, 1914.

Price 1d.





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The Present Truth

A Weekly Family Paper
Devoted to the Teaching of Scripture Truth.

VOL. 30.

WATFORD, THURSDAY, NOVEMBER 19, 1914.

NO. 47.

Truth Never Dies.

TRUTH never dies. The ages come and go;
The mountains wear away; the seas retire;
Destruction lays earth's mighty cities low;
And empires, states, and dynasties expire;
But caught and handed onward by the wise,

Truth never dies.

Though unreceived and scoffed at through the years;
Though made the butt of ridicule and jest;

Though held aloft for mockery and jeers,
Denied by those of transient power possessed,

Insulted by the insolence of lies,
Truth never dies.

Truth answers not; it does not take offence;

But with a mighty silence bides its time.

As some great cliff that braves the elements,

And lifts through all the storms its head sublime,

So truth, unmoved, its puny foes defies,
Truth never dies.

The lips of ridicule dissolve in dust;
The sophist's arguments, the gibes are still;

God working through the all-compelling Must,

Has broken those who dare combat His will;

New systems, born in wild unrest arise;
Truth never dies.

—Selected.

Too Late.

"And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut." Matt. xxv. 10.

THESE were too late. They had rejected the overtures of mercy too long. They had procrastinated and failed to lay hold of forgiveness and eternal life until the sun of human probation had set, and the door of mercy, so long ajar, had been closed.

There will come a time when probation will close, when the tribunal of the universal Judge will sit no longer, when every case will be eternally decided for weal or for woe. Not that the Lord desires the loss of any soul, or will

not listen to the cry of those who want life. But one generation of men is to span the time of the judgment, and just when the work will close, none of us know. We know not how soon the crises in our experience, and in the history of the world, will come.

"There is a line by us unseen
That crosses every path—
The hidden boundary between
God's patience and His wrath.

"Oh! where is this mysterious bourn
By which our path is crossed,
Beyond which God Himself hath sworn
That He who goes is lost?"

Too late are melancholy words. A loved one has reached home as soon as the most improved inventions of travel could carry him to the bedside of the dying, and it has been whispered to him, "You are *too late*." The skilful surgeon has been summoned, has sadly told the agonized and sorrowing loved ones, "I am too late; there is no hope." Crowds have gathered around a burning building in which are trapped many helpless victims, who, with terror-stricken hearts, wait for help while the fire demon roars on its mission of destruction. The firemen have ascended the hot ladders again and again to save those in danger. Breathlessly the people watch to see if the agonized faces at the windows above will be rescued. They cheer the heroic life-savers. But alas! they are too late. All go to their doom in the fiery vortex. A ship is driven on the rocks, and is being fast torn to pieces by the angry waves, lashed to fury by the storm king. The life-savers push out from the shore to rescue, if possible, the stricken crew, who face death by the angry elements. They do their best to reach the doomed vessel. But it is beyond their powers. They are too late. Ere they can render them help, the vessel succumbs to the fury of the storm; and the sea, the great-

est of all cemeteries, where there are so many unmarked graves, claims more victims till the time when it shall yield up its dead.

But sad as are all these, they in no way compare with that awful hour when probation shall close, and it will be too late to enter the paradise of God. There comes an hour when the Master of the house will rise up and shut the door; when the Mediator will finish the work of judgment, and lay down the censer for ever; when He will step out from between guilty man and God; when the finally incorrigible will be given over to believe a lie, and to perish in the lake of fire.

This is no arbitrary act with God; man settles his own destiny. But that we are approaching the end of earth's history and the finishing of the judgment, there can be no doubt. The Spirit of God is fast leaving the world; the hearts of men are becoming harder, and fierceness and violence fill the earth as never before.

To-day if we hear His voice, we are to repent and seek a refuge in the ark, the door of which is still open, inviting us to enter.

G. B. THOMPSON.

Christ Crucified.*

Mark xv. 21-41.

"AND when they were come to the place, which is called Calvary, there they crucified Him."

"That He might sanctify the people with His own blood," Christ "suffered without the gate." Heb. xiii. 12. For transgression of the law of God, Adam and Eve were banished from Eden. Christ, our substitute, was to suffer without the boundaries of Jerusalem. He died outside the gate, where felons and murderers were executed.

*International Sunday-School Lesson for Sunday, November 29, 1914.

Full of significance are the words, "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. iii. 13.

A vast multitude followed Jesus from the judgment-hall to Calvary. The news of His condemnation had spread throughout Jerusalem, and people of all classes and all ranks flocked toward the place of crucifixion. The priests and rulers had been bound by a promise not to molest Christ's followers if He Himself were delivered to them, and the disciples and believers from the city and the surrounding region joined the throng that followed the Saviour.

As Jesus passed the gate of Pilate's court, the cross which had been prepared for Barabbas was laid upon His bruised and bleeding shoulders. Two companions of Barabbas were to suffer death at the same time with Jesus, and upon them also crosses were placed. The Saviour's burden was too heavy for Him in His weak and suffering condition. Since the Passover supper with His disciples, He had taken neither food nor drink. He had agonized in the garden of Gethsemane in conflict with Satanic agencies. He had endured the anguish of the betrayal, and had seen His disciples forsake Him and flee. He had been taken to Annas, then to Caiaphas, and then to Pilate. From Pilate He had been sent to Herod, then sent again to Pilate. From insult to renewed insult, from mockery to mockery, twice tortured by the scourge—all that night there had been scene after scene of a character to try the soul of man to the uttermost. Christ had not failed. He had spoken no word but that tended to glorify God. All through the disgraceful farce of a trial He had borne Himself with firmness and dignity. But when after the second scourging the cross was laid upon Him, human nature could bear no more. He fell fainting beneath the burden.

The crowd that followed the Saviour saw His weak and stagger-

ing steps, but they manifested no compassion. They taunted and reviled Him because He could not carry the heavy cross. Again the burden was laid upon Him, and again He fell fainting to the ground. His persecutors saw that it was impossible for Him to carry His burden farther. They were puzzled to find anyone who would bear the humiliating load. The Jews themselves could not do this, because the defilement would prevent them from keeping the Passover. None even of the mob that followed Him would stoop to bear the cross.

At this time a stranger, Simon a Cyrenian, coming in from the country, meets the throng. He hears the taunts and ribaldry of the crowd; he hears the words contemptuously repeated, Make way for the King of the Jews. He stops in astonishment at the scene; and as he expresses his compassion, they seize him and place the cross upon his shoulders.

Not a few women are in the crowd that follow the uncondemned to His cruel death. Their attention is fixed upon Jesus. Some of them have seen Him before. Some have carried to Him their sick and suffering ones. Some have themselves been healed. The story of the scenes that have taken place is related. They wonder at the hatred of the crowd toward Him for whom their own hearts are melting and ready to break. And notwithstanding the action of the maddened throng, and the angry words of the priests and rulers, these women give expression to their sympathy. As Jesus falls fainting beneath the cross, they break forth into mournful wailing.

This was the only thing that attracted Christ's attention. Although full of suffering, while bearing the sins of the world, He was not indifferent to the expression of grief. He looked upon these women with tender compassion. They were not believers in Him; He knew that they were not lamenting Him as one sent from

God, but were moved by feelings of human pity. He did not despise their sympathy, but it awakened in His heart a deeper sympathy for them. "Daughters of Jerusalem," He said, "weep not for Me, but weep for yourselves, and for your children." From the scene before Him, Christ looked forward to the time of Jerusalem's destruction. In that terrible scene, many of those who were now weeping for Him, were to perish with their children.

From the fall of Jerusalem the thoughts of Jesus passed to a wider judgment. In the destruction of the impenitent city He saw a symbol of the final destruction to come upon the world. He said, "Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?" By the green tree, Jesus represented Himself, the innocent Redeemer. God suffered His wrath against transgression to fall on His beloved Son. Jesus was to be crucified for the sins of men. What suffering, then, would the sinner bear who continued in sin! All the impenitent and unbelieving would know a sorrow and misery that language would fail to express.

Of the multitude that followed the Saviour to Calvary, many had attended Him with joyful hosannas and the waving of palm branches, as He rode triumphantly into Jerusalem. But not a few who had then shouted His praise because it was popular to do so, now swelled the cry of "Crucify Him! crucify Him!" When Christ rode into Jerusalem, the hopes of the disciples had been raised to the highest pitch. They had pressed close about their Master, feeling that it was a high honour to be connected with Him. Now in His humiliation they followed Him at a distance. They were filled with grief, and bowed down with disappointed hopes. How were the words of Jesus verified: "All ye shall be offended because of Me this night; for it is written, I will smite the

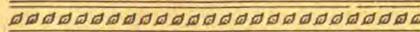
shepherd, and the sheep of the flock shall be scattered abroad." Matt. xxvi. 31.

Arriving at the place of execution, the prisoners were bound to the instruments of torture. The mother of Jesus, supported by John the beloved disciple, had followed the steps of her Son to Calvary. She had seen Him fainting under the burden of the cross, and had longed to place a supporting hand beneath His wounded head, and to bathe that brow which had once been pillowed upon her bosom. But she was not permitted this mournful privilege. With the disciples she still cherished the hope that Jesus would manifest His power, and deliver Himself from His enemies. Again her heart would sink as she recalled the words in which He had fortold the very scenes that were then taking place. As the thieves were bound to the cross, she looked on with agonizing suspense. Would He Who had given life to the dead, suffer Himself to be crucified? Would the Son of God suffer Himself to be thus cruelly slain? Must she give up her faith that Jesus was the Messiah? Must she witness His shame and sorrow, without even the privilege of ministering to Him in His distress? She saw His hands stretched upon the cross; the hammer and the nails were brought, and as the spikes were driven through the tender flesh, the heart-stricken disciples bore away from the cruel scene the fainting form of the mother of Jesus.

The Saviour made no murmur of complaint. His face remained calm and serene, but great drops of sweat stood upon His brow. There was no pitying hand to wipe the death-dew from His face, nor words of sympathy and unchanging fidelity to stay His human heart. While the soldiers were doing their fearful work, Jesus prayed for His enemies, "Father, forgive them; for they know not what they do." His mind passed from His own suffering to the sin of His persecutors, and the terrible retribution

that would be theirs. No curses were called down upon the soldiers who were handling Him so roughly. No vengeance was invoked upon the priests and rulers, who were gloating over the accomplishment of their purpose. Christ pitied them in their ignorance and guilt. He breathed only a plea for their forgiveness—"for they know not what they do."

Had they known that they were putting to torture One Who had come to save the sinful race from eternal ruin, they would have been seized with remorse and horror. But their ignorance did not remove



The Better Day.

A BETTER day is coming,
For which I've waited long.
Enriched with many blessings,
And filled with glad some song.

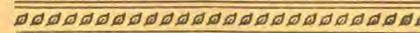
A day, though known to Heaven,
Is hidden yet from me,
A day of gifts most precious,
Through glorious victory.

A Friend is surely coming
To wipe away my tears,
Removing all my sadness
And banishing my fears.

I'll raise my voice in singing
All glory to our King,
While angels join in chorus
And loud hosannas sing.

A day of joy and gladness,
A day of sweet release,
Devoid of sin and sadness,
And filled with perfect peace.

LOIS A. CALKINS.



their guilt; for it was their privilege to know and accept Jesus as their Saviour. Some of them would yet see their sin, and repent, and be converted. Some by their impenitence would make it an impossibility for the prayer of Christ to be answered for them. Yet just the same God's purpose was reaching its fulfilment. Jesus was earning the right to become the advocate of men in the Father's presence.

That prayer of Christ for His enemies embraced the world. It took in every sinner that had lived or should live, from the beginning of the world to the end of time. Upon all rests the guilt of crucifying the Son of God. To all, for-

givenness is freely offered. "Who-soever will" may have peace with God, and inherit eternal life.

MRS. E. G. WHITE.

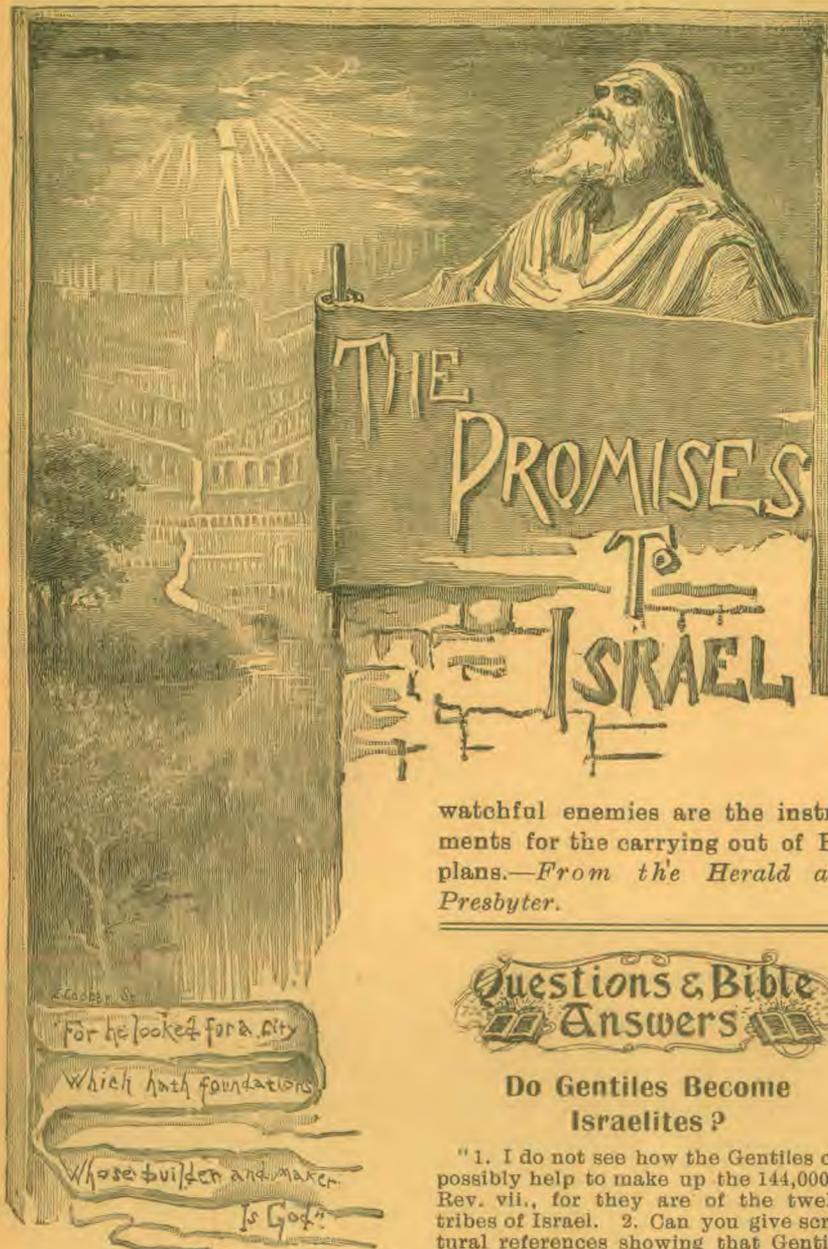


Wayside Thoughts.

TWO persons walking along a road presented a sharp contrast; one was short, the other tall; one took short steps, panted a great deal, moved energetically, but only progressed slowly; the other took long strides, and covered the ground easily and rapidly without apparent effort. They were walking sunwards, and the illumined face of the one was red and perspiring; the face of the other, calm and cool. I was in fanciful mood, and it seemed to me that these two bodies were types of souls—small, petty souls, and great, noble souls. Our soul's stature rests with ourselves, does it not? We have it in our power to be great souls. We may all be walking Godwards, but if we would make good progress toward that glorious goal, we must look to our spiritual growth, to our soul-stature. We must allow no pettiness, no smallness in our character, because smallness of character hinders heavenward progress. St. Paul was a great soul, and as he walked heavenward there was a buoyancy in his spiritual gait; no smallness of character hindered his progress, and so he took easy strides along the fascinating road of the knowledge of Him, Whom to know is everlasting life. We, who are less than St. Paul, lack his spiritual buoyancy, because we lack the constraining love which made him great, and we are painfully conscious that our steps along the glorious road of the knowledge of God are short and laborious; but if only they are persevering, may we not take courage, and by means of spiritual exercise increase our soul-stature, and go forward with better success? FRANCESCA.



"GROW in grace, and in the knowledge of our Lord and Saviour Jesus Christ."



watchful enemies are the instruments for the carrying out of His plans.—*From the Herald and Presbyter.*

Questions & Bible Answers

Do Gentiles Become Israelites?

"1. I do not see how the Gentiles can possibly help to make up the 144,000 in Rev. vii., for they are of the twelve tribes of Israel. 2. Can you give scriptural references showing that Gentiles are called Israelites? 3. Can you prove conclusively from scripture (without inference) that the promises made to Israel are transferred to the Gentiles? 4. I admit that the promises to Abraham are transferred, but I don't find any scripture definitely (without inference) transferring the promises to Israel over to the Gentiles. Please answer as fully and conclusively as possible."

WE ourselves have put the numbers to the above questions so as to deal with each as distinctly and definitely as possible.

1. The seal of the living God is to be put upon all "the servants of our God." Verse 3. Then we are told that those who are sealed are twelve companies, drawn from each of the twelve tribes, each

company numbering twelve thousand. If our correspondent's view is correct, God has no servants outside the Jewish people, for all who are sealed belong to the twelve tribes. But we cannot believe that God has no Gentile servants, therefore we must understand that the 144,000 includes Gentiles as well as Jews. In other words, the twelve tribes are not distinguished as such by their descent from the twelve sons of Jacob but by some other mark.

The remainder of the book of Revelation bears out the idea that the twelve tribes include all the redeemed from among the Gentiles, as well as the redeemed from among the Jewish people. The New Jerusalem has twelve gates, and on those gates are written the names of the twelve tribes of Israel. Rev. xxi. 12. This would mark the New Jerusalem as a Jewish city, with no gates provided by which Gentiles could enter, unless the redeemed of the Gentiles are included in the twelve tribes. In the foundations, however, are twelve names, the names of the apostles. Verse 14. This would indicate that all Christians have a right in the New Jerusalem, whatever their natural birth may have been. And Paul writes to one of his Gentile churches that the New Jerusalem is their mother. Gal. iv. 26. God will never separate the mother from the children, so the Galatian believers will be in the New Jerusalem, and all other Gentile believers will have as much right in the New Jerusalem as any descendant of Jacob. Jesus told us that whoever did God's will was His sister and brother (Matt. xii. 50), and this is the mark which gives both Jew and Gentile the right to enter the New Jerusalem: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii. 14.

2. Jesus tells us who are the true Israelites in John i. 47: "Behold, an Israelite indeed, in whom

God's Use of His Enemies.

A MISSIONARY in Russia was tried and sentenced to Siberia for preaching and teaching the Gospel, and that without his knowing anything about the trial. "All right," he said, when he heard the sentence, "that is where I have been wanting to go for some time. I long to preach Christ there, and I have been studying how I might get there, as I do not have the means, and now the question is providentially solved for me—I am to go at the expense of the government." God's will will be done, even though

is no guile." This also is what qualifies a man for a place among the 144,000: "In their mouth was found no guile." Rev. xiv. 1-5. Paul speaks of all who are made new creatures in Christ Jesus as "the Israel of God." Gal. i. 16. "He is not a Jew, which is one outwardly; . . . but he is a Jew, which is one inwardly." Rom. ii. 28, 29.

"Neither let the stranger, that hath joined himself to the Lord, speak, saying, The Lord will surely separate me from His people. . . . Unto them will I give in Mine house and within My walls a memorial and a name better than of sons and of daughters." Isa. lvi. 3-5, R.V.

This last scripture forbids a Gentile to think that the Lord will make any distinction whatever between him and His people Israel. There is no name given to the children of Jacob that He will not give to the stranger who joins himself to the Lord: if indeed there be any possibility of a difference, it is in favour of the Gentiles, according to this passage. "Is God the God of the Jews only? is He not the God of Gentiles also? Yea, of Gentiles also: if so be that God is one." Rom. iii. 29, 30, R.V. "I will call that My people; which was not My people; and her beloved, which was not beloved." Rom. ix. 25, R.V.

3. The promises once made to Israel are not taken away from Israel. It would not be correct to speak of them as being transferred, but those promises now include the Gentiles who believe. "For the scripture saith, Whosoever believeth on Him shall not be put to shame. For there is no distinction between Jew and Greek." Rom. x. 11, 12, R.V. Paul illustrates the inclusion of the believing Gentiles by the figure of an olive tree. The Jewish branches were broken off because of unbelief, and the Gentiles are grafted in, so that they become partakers, with the remaining branches, of the root and fatness of the olive tree. Rom. xi. 17. There is no

favour bestowed on Israel of which the Gentile believer does not partake when he becomes, through Christ, a descendant of Abraham. Gal. iii. 29.

4. If it is admitted that the promises made to Abraham can be inherited by the believing Gentile, then our correspondent has nothing left to contend for. "Now to Abraham were the promises spoken, and to his seed." Gal. iii. 16. The covenant which came four hundred and thirty years afterwards does not disannul the covenant made with Abraham. If the covenant made with the sons of Jacob is outside the promises made to Abraham it can never be fulfilled, for God promised everything to Abraham. For instance, the promise was given to Abraham that he should be the heir of the whole earth. Rom. iv. 13. So if Gentiles are Abraham's seed they are entitled to the whole surface of the earth, and nothing is left for any other people. Unless the literal Jews share the inheritance of the believing Gentiles, there is no place for them.

Our correspondent must not look in the Bible for any statement taking away the promises made to Israel to give them to the Gentiles. God does not take away the promises to Israel. But He does break down every middle wall of partition that was ever erected between Jew and Gentile (Eph. ii. 14), and we would like to suggest to all who may be concerned that it is useless and wrong for anyone to try to build up again a barrier which Christ has destroyed.

How Faith Proves Itself.

FAITH is one of the most practical, concrete, hard-headed things in the world. Yet many people talk about it as though it were a mysterious, visionary, indefinable, and elusive sort of thing. The men of greatest faith are usually the men who are working hardest and accomplishing most. For real faith always shows itself in action. James' test of faith was works;

and the test still holds good. If a man really has faith in his doctor, he *does* what that doctor tells him to do; and, as he finds that the doing of the doctor's will is worth while, his faith in the doctor grows and deepens. So of our faith in God. If we would have more faith in God, let us *do* more of God's will. And let us not claim to have faith in Him unless we obey Him. Naaman's faith in Elisha was worth nothing to Naaman until he went and washed in the Jordan. Our faith in God is worth nothing except as we act on it in obedience to God. Make your faith practical, or be sure that you will lose what faith you may think you have.—*Sunday-School Times.*

A Change of Heart.

LAWs are of value in great part because of their educational effect. There are some abuses which they can move directly; there are many which they can reach only because they define a new ideal or embody a new principle, and so put before people another standard. But there are many laws which are fatally defective because they endeavour to deal with things which cannot be reached by legislative action. Society will never become thoroughly sound and sweet except by the moralization of its members. There must be a change of the heart of society before it will bring forth fruit meet for repentance.—*Selected.*

The Little Peril.

ONE of the men who accompanied Commodore Peary to the North Pole has since been drowned in a canoe in some waters near his home. After escaping the perils of cracks in the polar ice, and giving the most human account of the dash to the north, George Borup lost his life in what he must have considered quite a negligible peril, compared with those he had passed through. It is so in the moral life. Souls that can brave successfully the big outstanding

perils are often the victims of the small ones. A temptation to be dishonourable in a big matter is easily overcome; but many yield to the temptation to be unduly angry over small things.—*From the Sunday at Home.*

Some Old History with a Modern Application.

IN one of his prophecies Isaiah draws for us a vivid picture of a caravan making its way through a dangerous desert. Lions abound in the wilderness, venomous reptiles make the journey perilous, and the hot sun and absence of water render it a toilsome and dreary one. What advantage do the travellers seek that they thus sacrifice their comfort? They are ambassadors from Judah on their way to Egypt, to try to purchase friendship and help against a threatening Assyrian invasion. The camels and young asses are loaded with treasures to tempt the Egyptians, and buy their armies. Isa. xxx. 6, 7.

As the God of heaven looked down upon the caravan making its difficult way to far-off Egypt, bearing the treasures of the country to a nation that would only fail it in the hour of need, he saw in the episode an illustration of the perpetual disinclination of His people to seek for help where alone it could be found. Why had not Judah turned to Him in its distress? He was nearer than Egypt; no difficult and dangerous journey was necessary to present a supplication at the throne of grace; it would not have emptied the royal exchequer to win His favour; and He would not fail His people as Egypt generally managed to do; why then was He not given an opportunity to show what He could do for a people that trusted in Him.

The truth was that Judah did not want to turn to the Lord as long as there was any possibility of getting help elsewhere. They knew well enough that He was almighty. The history of their fathers afforded

evidence enough of that. But if they began to pray to God, they would have to face the fact that their lives were full of sin and that they must put it away. They wanted to keep those sins. Egypt would ask no inconvenient questions about the condition of their hearts: so in spite of all the uncertainty and costliness of Egypt's help, Judah preferred to turn in that direction rather than invoke the arm of the Lord.

God understood the situation. He knew why Judah was not appealing to Him for His powerful aid, and He knew that many a life would be ruined when it might be saved, for the same reason. So He bade the prophet Isaiah record a divine protest and warning against this attitude for the benefit of all future generations.

"Now go, write it before them on a tablet, and inscribe it in a book, that it may be for the time to come for ever and ever. For it is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits; get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." Isa. xxx. 8-11, R.V.

This is the attitude of multitudes to day. God has blessed the world with a light that shines in a dark place. 1 Peter i. 19. He has given His seers to mankind, to be eyes to the human race, that they may not walk in darkness, but discern the right pathway, and understand the dangers by which they are surrounded. But men do not want to look. They would prefer to be blind to those things that God wants to show them. So they ask the seers to refrain from seeing, to shut their eyes, and cease from troubling. The prophets are equally unacceptable. Mankind wants nothing to do with prophets. It wants to be pleased, and to hear smooth things; men and women do not ask for truth, but to be told

the things they like to hear. Why should the prophets annoy them by keeping them in remembrance of God? They do not want to remember God. They wish there were no such troublesome reality as a God of righteousness. As they cannot very well banish Him from the universe He has made, they will do the next thing, they will ignore Him; and they strongly object to any conduct that is so inconsiderate and uncultured as to remind them of the existence of God.

These people usually pay a heavy price for the little enjoyment they find in life. They are slaves to pleasure: but receive small satisfaction in return. They toil and spend for a little fame, or popular approval. They will go down to Egypt at any cost to themselves, and pay any price for its alliance; but when they have made the sacrifice demanded, they get as little from their bargain as Judah of old did. All the while the Lord of heaven and earth is offering them water from the fountain of life, inviting them to taste true happiness, and enjoy a share of His own unfailing pleasures. He alone is able to fulfil the deepest desires of men's hearts. Why then do they not turn to Him and let Him replenish their empty lives with lasting good? Because they know that to turn to Him means to turn from sin. And so they continue at incalculable cost to buy the pleasures of sin from Egypt.

There was a bitter awakening when Judah found that she had done foolishly in putting her trust in Egypt. So the time comes in every life when those who have lived for this world alone find that they have been chasing glittering but worthless bubbles, and that their opportunities have been thrown away. This is the sad tragedy that has been enacted millions of times, and is still being played in countless lives. It is the tragedy of God's rebellious human family. There will be at last for one and all a terrible awakening to the unescapable realities of the eternal

world, a bitter remorse over golden opportunities unimproved.

Before the day of probation passes entirely away listen to the voice of the prophet, the testimony of God's seers, the gracious invitation that comes from God Himself: "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." Isa. xxx. 15. In God Himself all the problems of life are solved; all its needs are met. In Him true pleasure is found; only under His guidance and control is life worth living. And when we decide to return to the Lord, even though we must forsake the sins that have grown most dear to our fallen natures, lo, we find that the deliverance from these which God works out is the greatest and deepest delight of all. Nothing fascinates men like sin, but God can break that fascination utterly when we let Him do it. That is why He implores us to return to Him. In the very returning is salvation.

The Peace of God.

PLAINLY we hear the note of divine grief in the words, "The way of peace have they not known." It is our Father in heaven speaking, Who longs to help every heart to find peace.

Where lies this way of peace? That path runs from the foot of Calvary's cross straight on to the city of God. We find it first of all in the forgiveness of sin. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. v. 1.

1. Peace with God.

Were we, then, at war with God? Yes; though we but dimly sensed it, that is what yielding to the reign of sin meant. We know well the restlessness, the tumult within, the bracing of the heart, the struggle of the natural flesh to hold dominion. But it is all gone now. Helpless we prayed the publican's prayer, "God be merciful to me a sinner," and the warfare was over. God had won

the victory. And, lo, we too, had won the victory. The battle on God's side was but to bring deliverance and pardon and peace, "sweet peace the gift of God's love."

2. Peace from God.

"My peace I give unto you," says Jesus; "not as the world giveth, give I unto you." John xiv. 27. It is peace that the world cannot give, and, thank God, that the world can never take away. It is Christ's own peace, the peace that all the powers of evil could not snatch from His heart, though He was in weak, human flesh, compassed with every infirmity that we know, Himself helpless save as He trusted in His Father's love and power. And this peace He sets deep in the believing heart, too deep for any power in the universe to snatch it away.

"What a treasure I have in this wonderful peace,

Buried deep in my innermost soul;
So secure that no power can mine it away,

While the years of eternity roll!"

3. Peace Amid Tumult.

A world at war all about, but there is the peace of God in the trusting heart, as there was light in the dwellings of Israel when Egypt was full of darkness. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because He trusteth in thee." Isa. xxvi. 3.

Though everything and every condition go wrong, and earthly hopes vanish, the Lord Jesus would have us know that still His peace is left. "Peace I leave with you." And this peace has keeping power. "The peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. iv. 7.

When the winds and the waves were raging, the disciples heard the quiet voice of Jesus say, "Peace, be still," and there was a great calm. That is the still, small voice to listen for when we find a storm raging in the heart. "I will hear what God the Lord will speak: for He will speak peace unto His people." Psa. lxxxv. 8.

"Peace! perfect peace! in this dark world of sin;
The blood of Jesus whispers peace within."

4. Peace that Abides.

All the way from the cross of Calvary to the holy city runs "the way of peace." Only sin, our own sin, can mar this peace. The sin of no one else can do it. And we will not let sin spoil this peace; for by the grace of Christ, so soon as the old unrest appears, we will flee to the eternal refuge of the Saviour's love and peace, "a present help in every time of need." And not only is He a present help, but no anxious thoughts of future trials need spoil the present peace.

—*The Watchman.*

How the Sabbath Truth Came to Francis Bampfield in Prison.

IN a collection of old tracts, bound together in one volume, in the library of the British Museum, is a tract by Francis Bampfield, one of the seventeenth-century witnesses to the Sabbath of the Lord. The tract is entitled, "The Life of Shem Acher," a pen name under which the author recounts his experiences.

Bampfield was a graduate of Oxford University, and a clergyman of the Church of England. He was held in more than ordinary repute as a scholar and a preacher. But in the days of 1662, when the act of uniformity required subscription to every detail of service forms containing much that was papal, Bampfield, with hundreds of others, left the state church.

He suffered all the rigours of the laws passed to harass and curb nonconformists, or dissenters. Laws were enacted prohibiting any religious meetings not conducted according to the state church. Bampfield was arrested and thrown into Dorchester prison, he says, "for preaching, praying, reading, and opening and applying the Scriptures, and of singing hymns, and such like parts of my office, and for not conforming to the cor-

ruption of the times in matters of worship."

Here he was held for nearly nine years, finding opportunity to witness for God even in prison. The spirit of inquiry was all abroad in those stirring times of breaking away from ecclesiastical tradition.

While he was in prison someone asked Bampfield for Bible authority for first-day keeping. This set him to studying the Sabbath question. He found no authority for Sunday observance in either Old or New Testament, and with his determination to be loyal to the Word of God in all things, to know the truth was but to follow it. So he began to keep the Sabbath in prison. "The Life of Shem Acher" continues:—

"He privately observed the seventh day Sabbath for some time, but with great difficulties and sore trials and distressing hardships in the prison. He imparts the Lord's teachings of him to one, and then to another, privately, who gave place in them to His word, truth, and law; and so unto some others as they were capable of receiving it. And when four or five were hopefully gained over, he could hold no longer, and could but speak the truths and things of Christ in a more open declaration and public profession; which being understood by some ministers and others two ministers came to him in the prison, a little before the end of the sixth day, with vehement, importunate desirings, beseechings, and entreatings, and other arguings and charmings, that he would forbear, though but one day, the next day, which was the seventh day, to consult and consider of so weighty a matter, in so great a change for one week. Oh, for one week longer!

"His answer was quick, short, full, and resolved, in the strength of the Lord. No; he would not put it off one day more; it was as clear as light to him through the whole Scripture, and if he should put away from him this statute of Jehovah, though but for one day, he knew not but that the Holy Spirit's quickenings, teachings, and comfortings of him might withdraw, and convictions be darkened and deadened.

"From this time, though sufferings for Christ came on, yet consolations by Christ did abound, and the Scripture did look with a clearer face. Such is also the experience of many others. . . .

"The very next day, therefore, the seventh day, he celebrated as the weekly Sabbath day, openly witnessing to it, and publicly declaring for it, from the Word; remembering that of his Lord Christ, 'to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.'"

Bampfield was led by his study in prison to accept the doctrine of believer's baptism, and immersion as the only scriptural form of baptism. He says:—

"Convictions about this also did quickly spread in the prison, and from thence in other places. Having no convenient accommodation for dipping, under close confinement, he and two more took up resolutions to pass under that ordinance when the Lord should give His prisoner liberty."

On gaining his liberty, Bampfield went to London and then to Salisbury. In the latter place he preached, and was quickly arrested and imprisoned for eighteen weeks. Soon after this he was again in London, where he was accepted as pastor of a little company of Sabatarian Baptists, as they were then called, or Seventh-Day Baptists, as they were later known. His trials were not ended, though he had spent nine years in prison for the Word of God. In 1682 he was arrested again, in London, and a little more than a year later ended his days, by an illness due to exposure in prison, faithful unto death. W. A. SPICER.

The Gift of Life.

GOD gives Himself wholly to us whenever we give ourselves wholly to Him. And when God's life is wholly our life, everyday living becomes a simple, joyous matter. To have as our own all the resources of God that we need is to be placed entirely beyond the reach of real disaster, or defeat, or

anxiety. Baffling problems, complications, uncertainties, struggles, besetting sins—these things cannot injure or disturb one whose life God is living for him. And just this is offered to us in Jesus Christ, the life of God, our Saviour, when we make Him also our completely trusted Master. So we are confronted day by day, and moment by moment, with the choice between poverty and riches, failure or success, anxiety or joy, bondage or freedom, defeat or victory. God's life is rich, successful, joyful, free, victorious. He wants to give us this sort of life all the time, for He knows that we can never attain to it, even with His help. Do we trust Him enough to accept His gift?—*Selected.*

The Picture Out of the Frame.

DR. HORTON, on his journey back from India, was given an illustration which he repeated to his people on his return. A father told him that his little child in America, every morning and every evening, was looking at his likeness. The father had been away in India for some years, and the child was longing to see him. One day the boy looked at the picture in the frame, and said to his mother: "Mother, I wish father would come out of the frame!" "If you may take Jesus Christ to be the portrait of the Father," says Dr. Horton, "the Holy Spirit is the way in which that portrait comes out of the frame, out of the frame of the Gospel story, a living working reality, into the life, into the soul of the person who receives the Holy Spirit. That illustration seems to me to represent exactly, although very simply, the relation of the Father, and the Son, and the Holy Spirit."—*Selected.*

The Power of the Book.

A MAJOR in a native regiment in northwest India writes to a friend: "An old Mohammedan priest, a Persian, comes two or three times a week to read Persian with me.

The other day he picked up a Persian New Testament of mine, remarking that he had often heard of the book but had never seen it. He began turning over the pages, and settled down to read it himself. I was busy at a Persian exercise and did not pay any particular attention to what he was doing. Some ten minutes or so later I heard a curious sound, and looking up from my writing saw that tears were streaming down the old man's cheeks.

"It appeared that he had opened the book at Matthew xxvi. and read the chapter through, and was profoundly moved by it. He asked whether he might read more, and I presented him with the book. He is leaving this week, so I shall never know whether he continues his study of the Testament, but it is remarkable that the first glance into its pages should have such an effect on a priest of what is perhaps, without exception, the most intolerant faith in the world."—*Missionary Review*.

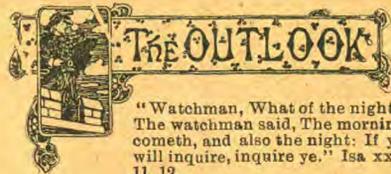
Locating the Trouble.

THERE are days when every one and everything seem to be in a conspiracy to annoy and hinder, irritate and defeat us. As each fresh attack occurs, the burden of all that preceded piles up, until we are utterly unfitted for effective work in any direction. Our heart cries out in bitter rebellion at the unfairness of the multiplied strain that has so destroyed our service and our peace. Perhaps, just then, a homely little quatrain would suggest a safe way out of the trouble:

"Do we ever stop to consider
When everything seems to go wrong,
That the fault we think is another's
Has been our own all the day long?"

The trouble has all been inside; not a particle of it has come to us from without. We have been rebelling against Christ, and so we have been living apart from Him. Then when the attacks were directed against us, we were an easy prey to them. They would have been

powerless to disturb us if Christ had been fully enthroned within. The day might have been a time of successive and increasing triumphs and joys, in Him. And the best of it is that, now that we have located the trouble, we may start again, and at once, upon the life which is proof against irritation and defeat.—*Selected*.



"Watchman, What of the night?
The watchman said, The morning
cometh, and also the night: If ye
will inquire, inquire ye." Isa xxi.
11, 12.

Turkey in Prophecy.

THE entrance of Turkey into the great war is a matter of intense interest to students of prophecy. The territories now occupied by Turkey are pointed out in the Scriptures as the scenes where the last great struggle in earthly history will take place. In Daniel xi. 40-45 we read of great victories gained by the king of the north, but we also read that he will at last plant the tents of his palace between the seas and the glorious holy mountain, "yet he shall come to his end, and none shall help him." The "glorious holy mountain" is Jerusalem, and "the sea" is the Mediterranean.

The king of the north, who is mentioned several times in this chapter of Daniel's prophecy, holds this title by virtue of the possession of Syria, which lies to the north of the holy land. For many centuries Turkey has held Syria, and if Turkey is able to maintain her hold on that territory down to the end, Turkey will continue to be the king of the north. But some students of the eleventh of Daniel think that they see in the last verses of that chapter a far greater and more important figure than Turkey now presents, or seems likely to present in the future. They therefore expect to see Turkey overshadowed, or displaced, by this greater power, which will become the king of the north because it becomes supreme

in Syria. To those who hold this view it is naturally a matter of deep interest to see Turkey allying itself with Germany, one of the most powerful nations on the face of the earth. If Germany should become the actual or virtual king of the north, either by conquest, or by alliance with Turkey, or by some other arrangement that may arise out of the present troubles, then there would indeed appear on the scene a king of the north competent to play or assist in playing the immense part which is assigned to the king of the north in Dan. xi. 40-45.

In whatever way the prophecy shall find its fulfilment it is a striking sign of the times that Turkey is now drawn into the present vast conflict. The circumstance indicates that the great war now in progress is related to the events of the very last days, and will help materially to bring about those conditions which the books of Daniel and the Revelation clearly show will exist when Christ appears in power and great glory to deliver His people and put an end to earth's rebellion.

When Christ comes He will find the armies of the kings of the earth gathered together at Armageddon, which is in the land of Palestine (Rev. xvi. 16), and we read that as a part of the preparation for that huge assembly of earthly powers, the river Euphrates is dried up, so that the way of the kings of the east might be prepared. The river Euphrates is referred to in Rev. ix. 14 as the seat of the Ottoman power, before it invaded Europe, and this last mention of the same region in the sixteenth chapter indicates that the Ottoman power perishes where it arose. For the past two centuries there has been a gradual drying up of the Turkish empire. The Balkan war took away a considerable portion of what it had possessed in Europe, and now it seems exceedingly likely that Russia and her Allies will make further inroads in the disappearing Turkish empire. We are living

to-day in the presence of events that are marching rapidly towards the prophetic goal, the second appearing of Jesus Christ.

The reference in Rev. xvi. 12 to "the kings of the east" also receives new significance to-day. We have seen the fortress of Tsingtau fall in the far east under the attack of the Japanese, and we can easily believe that this blow at Germany will produce an intense hatred on her part against the Japanese. A feud has been created which is not likely to be abandoned, and it will be remembered with bitter hatred when the kings of the east array their forces at Armageddon.

Many have expressed the belief that this war would result in a reign of peace, but we are not witnessing to-day the laying of a solid foundation for peace. The nations are storing up a heritage of hate which will burn, secretly or openly, till the Prince of peace shall come: "The nations were wroth, and Thy wrath came . . . to destroy them that destroy the earth." Rev. xi. 18.

NOTES & COMMENTS

To reduce the scandalous drunkenness among women, all licensees within the Metropolitan Police District have been asked not to serve women with intoxicating liquors, for consumption either on or off the premises, before 11.30 a.m.

ONE great gain that ought to come to a true church of Christ, as the outcome of the present, is the clearing up of vital issues which have been too much obscured, is the opinion of the "International Review of Missions." Its editor writes: "The war has disclosed, like a search-light, the yawning gulf which exists between the Gospel of Jesus and the principles by which Western society has allowed itself to be governed. A penitent and converted church will find itself possessed of undreamed of powers for missionary service. In missionary work in the past we have in practice proceeded on the assumption that our primary requirements were more missionaries, more money, and better organization. We may yet learn to our encouragement how much more potent than any of these things is the moral power of the naked truth, clearly exhibited and intensely believed. . . . The missionary witness of the church has been disastrously prejudiced by the unchristian character of social and

national life in the West and by the absence of an adequate and telling Christian protest. The strength of every missionary will become as the strength of ten when the testimony of the church is unequivocally Christian."



Alcohol "An Unmitigated Evil."

TWENTY years ago, when I was graduated from Bellevue medical college, New York City, the wise medical professors taught that alcohol was a most useful remedy in pneumonia, typhoid fever, tuberculosis, and other diseases. Any teacher who would express such sentiments in any medical school in the civilized world to-day would be certain to meet well-deserved ridicule from the members of his class.

The Searchlight of Science.

What has wrought such an amazing transformation in less than half a generation?—Hundreds of thoroughly trained workers in well-equipped laboratories have made thousands of scientific experiments with instruments of precision to determine the exact scientific truth concerning the real nature of alcohol, and the final verdict in every case has been that alcohol in any and all doses is a paralyser and a destroyer of vital tissues—in short, a poison and only a poison.

Professor Kraepelin, of Heidelberg University, Germany, after making thousands of the most careful experiments, has conclusively shown that as small a quantity as a third of an ounce of alcohol produces paralyzing effects on the nervous system that can be detected hours afterward by instruments of precision. The sight is less keen, the hearing is less acute, the sense of touch is either diminished or deranged, and muscular capacity is lessened. Fatigue is experienced sooner, the memory is less retentive, and the reason less

accurate. What a startling scientific commentary on the divine declaration that they "have erred through wine, . . . they err in vision, they stumble in judgment!" Isa. xxviii. 7.

After taking a small quantity of alcohol, the subject imagines that he can do more work, while the most rigid test with a dynamometer or strength test machine reveals the fact that he is actually not doing as much as before, and endurance tests on a large scale demonstrate the same fact.

Dr. Treves, the great English surgeon who was selected to perform a serious surgical operation on the late King Edward, accompanied the British troops on one of their most trying marches in the Boer war in South Africa. Speaking of this experience, Dr. Treves says: "As a work producer, alcohol is exceedingly extravagant, and leads to physical bankruptcy. I was with the relief column that moved on to Ladysmith. It was an exceedingly trying time by reason of the hot weather. In that column of 30,000 the first who dropped out were not the tall men or the short men, or the big men or the little men. They were the drinkers, and they dropped out as clearly as if they had been labelled with a big letter on their backs."

In reality alcohol, as a great German investigator has remarked, "gives no strength, but only a feeling of strength." What alcohol can do is what morphine and chloroform do—paralyse the higher centres that notify us of fatigue and discomfort, and so the user actually imagines it has refreshed, rested, and improved him.

It is this same partial paralysis that prevents the cries of hungry children, the sobs of the broken-hearted wife, and the sweet influence of the Spirit of God, from making any impression on the drunkard's brain.

Dr. L. Mervin Maus, of the United States army, has called our attention to the fact that there are a million degenerates in that country to-day, the majority of whom owe

their unfortunate condition to their alcohol-using parents.

Modern medical science is banishing alcohol from the sick-room, just as modern sentiment is banishing the saloon from the street corner.

Dr. Wiley, of American pure food fame, as chairman of the pharmacopœial convention which meets each ten years to determine what drugs shall be included in the United States medical pharmacopœia—the official register, so to speak, of useful and well-regulated remedies—states that brandy and whisky are no longer used as medicines in sufficient quantities to warrant their retention in the next pharmacopœia. He says that the general trend of scientific thought on this question leads to the conclusion that alcohol in its various forms is an unmitigated evil. DAVID PAULSON, M.D.

WHOEVER first brewed beer has prepared a pest for Germany. I have prayed to God that He would destroy the whole brewing industry. I have often pronounced a curse on the brewer. All Germany could live on the barley that is spoiled and turned into a curse by the brewer.—*Martin Luther.*

NINE-TENTHS of our poverty, squalor, vice, and crime springs from this poisonous tap-root (the drink traffic). Society, by its habits, customs, and laws, has greased the slope down which these poor creatures slide to perdition.—*General Booth.*

I PROTEST before God that great as is my detestation of slavery, I would rather be a slave-seller, yea, a kidnapper on the African coast, than sell this poison (alcohol) to my fellow-creatures for consumption.—*William Lloyd Garrison.*

ALCOHOL is the fast friend of shipwreck, and train wreck, and health wreck, and life wreck, and home wreck, and business wreck, and character wreck. It is a cockroach among the industries of mankind. It is the world's most notable sneak-thief, and it does its larceny in broad daylight as well as in the dark.—*John G. Woolley.*



"Having Some Fun."

"NOW, boys, I will tell you how we can have some fun," said Charlie to his companions, who had assembled one bright moonlight evening for sliding, snowballing, and fun generally.

"What is it?" asked several at once.

"You shall see," replied Charlie.

"Who's got a wood-saw?"

"I have." "So have I," replied three of the boys.

"Get them, and you and Freddy and Nathan each get an axe, and I will get a shovel. Let's be back in fifteen minutes."

The boys separated to go on their several errands, each wondering of what use wood-saws and axes and shovels could be in the play. But Charlie was a favourite with all, and they fully believed in his promises, and were soon assembled again.

"Now," said he, "Widow Maude in yonder cottage has gone to a neighbour's to sit up with a sick child. A man hauled her some wood to-day, and I heard her tell him that unless she got someone to saw it to-night, she would not have anything to make a fire of in the morning. Now we could saw and split that pile of wood just as easy as we could make a snow man on her doorstep, and when Mrs. Maude comes home she will be most agreeably surprised."

One or two of the boys objected, but the majority began to appreciate his fun, and to experience that inward satisfaction and joy that always results from well-doing.

It was not a long and wearisome job for seven robust and healthy boys to saw, split, and pile up the widow's half-cord of wood, and to shovel a good path. And when they had done this, so great was

their pleasure and satisfaction, that one of them, who objected at first, proposed that they should go to a neighbouring carpenter's shop, where plenty of shavings could be had for the carrying away, and each bring an armful. The proposition was readily acceded to, and this done, they repaired to their several homes, more than satisfied with the "fun of the evening." And the next morning, when the weary widow returned from watching by the sick bed and saw what was done, she was pleasantly surprised; and afterwards, when a neighbour (who had, unobserved, witnessed the labours of the boys) told her how it was done, her fervent invocation, "God bless the boys!" was of itself, if they could have heard it, abundant reward for their labours.—*Selected.*

Self-Denial: Or the Rocking-Horse.

"I WONDER," said little George, "if my Uncle Tom has ordered the rocking-horse! do you think he has, papa?"

"Well, my dear," replied Mr. Emerson, "I feel pretty sure that he has; for he is very particular about making a promise, and quite as careful in keeping it."

George at once felt satisfied respecting it, and resolved not to trouble his papa with any more questions, but to wait patiently till his uncle should arrive. Now Uncle Tom was a great favourite with all his nieces and nephews, and in fact, with everyone; for he had a pleasant good-natured face and manners which made everybody feel quite at home with him at once. He had visited many foreign countries too, and often amused the boys wonderfully by

his interesting stories of other lands; and, best of all, they could be quite certain that he was telling them the truth.

While George and his brother Fred were watering their little gardens that same evening the door-bell rang loudly, and in less than ten minutes Uncle Tom was sitting comfortably upon the sofa, with George on one side and Fred on the other. They sat quietly—for these children had been taught not to worry their friends by jumping up behind their chairs, or by pulling their hands or clothes while they were speaking to anyone in the room. It was not until after tea that anything was said about the rocking-horse, and then, to the intense delight of the children, Uncle Tom began.

"The last time I was here, my boys, I promised you a rocking-horse, did I not?"

"Oh yes, uncle," said both the boys; "is it coming?"

"Well, now listen to me," said their uncle. "When I reached London, after leaving you, I inquired the price of a good rocking-horse, and I found that it would cost four pounds! I did not purchase it then, for I was not aware that it would be so expensive; but I told your aunt all about it, and she said to me: 'If you buy the horse, what am I to do about the poor children's treat to the wood? Four pounds would go a long way in providing a day's real pleasure for them, and I have been trying to arrange the plan so as to get the greatest amount of enjoyment for the least possible expense. Do you think that the boys would be very much disappointed if you were to put off buying the rocking-horse for a time, and were to give me that money for the school treat?'"

"My nephews are kind and sensible fellows," I replied, "and I will tell them about this."

"So now, my boys, as I am not a rich man, which shall I do? Shall I buy the horse, or give the four pounds for the poor children's treat?"

Fred had tears in his eyes, but

they did not fall; he was doing battle with his feelings. He had so very much wished to have the horse; but then again he thought—Uncle has put it so plainly before us *what we ought to do!* So George and he ran to the farthest corner of the room and talked together for a little time, and their mamma heard George say:—

"Fred, let us deny ourselves for the sake of those poor children who scarcely ever get a treat! You know what papa read the other evening about giving up our own pleasure for the sake of others!"

"Perhaps, then," said poor Fred, "we shall never have the rocking-horse!"

"Never mind," said his kind, brave little brother; "we shall have the comfort of knowing that we did what was right."

They found their uncle had gone into the garden, and there they told him, with smiling faces, that they would rather the poor children had their treat. Their uncle said: "I felt sure you would decide so! I am very pleased that you are willing to deny yourselves."

Soon after this, Uncle Tom went again to sea, and at his next visit to Mr. and Mrs. Emerson, which was during the Christmas holidays, a fine rocking-horse arrived from London, and the boys enjoyed riding upon it very much, and, I think, all the more because of the self-denial which they had practised. The little children who read this story will, I hope, try to make others happy, even if they have to give up some pleasure of their own to do so.—*Selected.*

Queer Gun Tacks Signs on Building Walls.

In advertising campaigns of wide scope in which many small outdoor signs are used, the usual process of tacking them to the walls of buildings, telegraph poles, and trees is slow and often requires a small army of men. To facilitate this work and accomplish it in a minimum of time, besides eliminating the necessity of transporting cumbersome paraphernalia, a gun which shoots the signs into place

has been invented. In appearance it is not unlike a shot-gun. The sign which it discharges is rolled tightly about a heavy stick, and a cord is attached to a tack which is temporarily fastened, point out, at one end of this. The other end of string is fastened to the top of the sign. When the instrument is loaded with one of these and the trigger pulled, heavy springs furnish the propelling force which sends the roll endwise through the air like an arrow, at whatever object it is aimed. The tack embeds itself, while the jar of the impact loosens the sign and makes it unroll, falling into place. Posters have been placed at heights of thirty feet from distances of fifty feet and more with this unusual gun.—*Popular Mechanics.*



The Book that Endures.

THERE was a pretty little service in connection with the dedication of the new Waldensian church in Rome, built by a Mrs. Kennedy, of New York, as a memorial to her husband. Centuries ago the Waldensians were keeping the light of the living Word glowing in the recesses of the Alpine valleys, with Rome warring against them. Now the modern representatives of the old Waldensian church have a meeting place in Rome itself. The report of the recent dedication says that as an introduction to the service, the pastor ascended the pulpit, with the great pulpit Bible in his hands, saying:—

"In the name of the Father, Son, and Holy Spirit, we place on this pulpit the Book of truth. May it never be removed thence! Revelation of the thought and will of God, may it ever be guide and counsellor of the masters of truth who from this place announce to the people the science of this life and of that which is to come! In the words of Paul, 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruc-

tion in righteousness: that the man of God may be . . . thoroughly furnished unto all good works."

There are, of course, many agencies proclaiming the word of the Lord in Rome in our time, for the power of the papacy is broken in its ancient seat. But this open Book on the pulpit of the ancient Waldensian church, with its history running back in the days when believers in the Book were pursued among the mountains by flame and sword, may well stand as a token of the fulfilment of God's promise that His Word should not be taken away from the children of men, according to the scripture in Peter's first epistle: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. . . . And this is the word which by the Gospel is preached unto you." Chapter i. 23, 25.

W. A. SPICER.

Ready to be Fed.

EVERY incident and accident of our life is an opportunity to get a special blessing from God. Have we the habit of expecting this from Him on every possible occasion? Some people who had rescued a nest of young robins that had evidently been stolen from the parent birds noticed that any noise that occurred near the nest, such as a tapping on its side or on the porch-post where the nest had been placed, or even the slamming of a door near by, often had an instantaneous result: the young robins' heads would be thrust eagerly up, and their bills wide outspread, in confident expectation of food. If we will just learn to take that attitude toward our heavenly Father, under any and all circumstances that come into our life, we shall be better off than the young robins, for they were sometimes disappointed in their expectation of food, and we shall never be disappointed in our expectation of a special provision for our immediate need at the hands of the Father Who is all-

loving. Whether the circumstance that comes to us is disaster, or even our own failure or sin, or some happiness, He is ready and eager to give us a special blessing through it. May we never disappoint Him through unreadiness to be fed.—*Selected.*

Facing Assured Temptation.

TEMPTATION is not to cease in this life. And one of the subtlest forms of temptation that can come to us is the suggestion that temptation has ceased. Dr. George M. Mackie, of Alexandria, writes in a personal letter, on the incident in our Lord's experience, "Then the devil leaveth Him," "How one learns to be suspicious of those temporary departures, as if the old enemy had left us for good, in utter despair, and regarding the thing as settled: but he hasn't!" Severest testing, either through the appeal of the world, or of our sinful nature, or of Satan, is sure to come at us again and again and again, and in times when we least expect. Temptation is assured; but, praise God, the way of escape is assured also; and that way is simply to count upon Christ's inviolable trustworthiness to keep us unharmed.—*Selected.*

Lest We Forget.

AMONG the members of the church that was the centre of the Japanese persecution was a young man who had been but a month back from the Waseda University, Tokyo, where he had been a student. He was put in a cell by himself, and chafed under the restraint that kept him from preaching the Gospel to other prisoners, as his fellow-Christians were doing. Then this youth was unexpectedly banished to a neighbouring island. He told the story afterwards with a shining face: "Just think! I had been longing for a chance to tell about Jesus to those who did not know Him, and mourning because I could not preach in jail. Then God sent me off to an unevangelized island, where there was plenty of work to do for Him, and Japan paid my fare!" That sounds like Paul the prisoner, doesn't it?—*From The Continent.*

When Summer Is Done.

THINNER the leaves of the larches show,
Motionless held in the languid air:
Fainter by waysides the sweetbriars
grow,
Wide bloom laying their gold hearts
bare,
Languishing one by one:
Summer is almost done.
Deeper-hued roses have long since died:
Silent the birds through the white
mist fly;
Down of the thistles by hot sun dried,
Covers with pale fleece vines growing
nigh;
Little brooks calmer run:
Summer is almost done.
Later the flush of the sunrise sweeps,
Shortening the reign of the slow-com-
ing day;
Earlier shade of the twilight creeps
Over the swallows skimming away;
Crickets their notes have begun:
Summer is almost done.
Darkened to mourning the sad-coloured
beech;
Empty the nests in its purple boughs
lie;
Something elusive we never can reach
Deepens the glory of days going by:
Aftermath lies in the sun;
Summer is almost done.
Child, why regret that the summer
must go?
Sweet lies the aftermath left in the
sun;
Lives that are earnest more beautiful
grow
Out of a childhood in beauty begun:
Harvests of gold can be won
Only—when summer is done.
—Mrs. L. C. Whiton.

Not for Sale.

WHEN Clara Barton was engaged in the Red Cross work in Cuba, during the Spanish-American War, the ex-President Roosevelt (then Colonel Roosevelt) came to her desiring to buy some delicacies for the sick and wounded men under his command. His request was refused. Roosevelt was troubled; he loved his men, and was ready to pay for the supplies out of his own pocket. "How can I get these things?" he said; "I must have proper food for my sick men." "Just ask for them, Colonel," said the surgeon in charge of the Red Cross headquarters. "Oh," said Roosevelt, his face breaking into a smile, "then I do ask for them." And he got them at once; but you notice he got them through grace, and not through purchase. If men could buy the grace of a quiet conscience and a restful heart, how the millionaires would vie with one another at such an auction; but no one can have this chain of heaven's gold except by the free grace of God, which is offered to us every one.—*From Onward.*

The Present Truth

Published weekly for
THE SEVENTH-DAY ADVENTISTS,

BY

The INTERNATIONAL TRACT SOCIETY
LTD.,
Stanborough Park, Watford, Herts.

Annual subscription by post, 4/4. Make orders and cheques payable to The International Tract Society, Ltd., Stanborough Park, Watford, Herts. Registered for transmission by magazine post to Canada and Newfoundland.

THE "Catholic Times" sees no prospect of world-peace, "so long as Christians, split up into a great number of sects, refuse to co-operate on this question with the Catholic Church."

"If all the Christian sects were induced to support the greatest church in the world—the Catholic and Roman Church—in an anti-war policy, then we should have a guarantee of peace upon which men might rely with safety."

Perhaps, in the sacred name of peace, the churches will ally themselves with the Roman Church, but if they do, she will certainly take full advantage of them to glorify and exalt herself.

A Seventh Day in Ancient China.

ACCORDING to a statement in the "Expository Times," contained in an article, "Chinese Sidelights upon Scripture Passages," by the Rev. W. Arthur Cornaby, the ancient Chinese were familiar with the weekly Sabbath.

"The numerical sign of perfection in China is usually ten, as in Egypt of old. All the more striking, then, is the fact that, in that ancient book of divination, the 'Classic of Changes,' which so fascinated Confucius that he longed for fifty more years in which to study it, there are passages to the effect that 'the revolution of all things is completed every seventh day.'"

"Here," comments "The Christian," "we seem to come across another trace of the week as the primitive measurement of time. According to Holy Scripture the week is among the first of the ordinances of God; and a singularly beneficent ordinance it is with its 'revolution of all things' completed every seventh day.

Quite obviously, it presupposes the Sabbath; and in the early chapters of the Bible we read of both. Gen. ii. 2; xxix. 27, 28; Exod. xvi. 23-29. Thus we see the week and the Sabbath alike were 'from the beginning,' made for MAN, as our Lord Himself said. Mark ii. 27. When, later on, included in the Ten Words, and given to the children of Israel, the commandment regarding the Sabbath recited the original institution, and, with eminent fitness, opened with the injunction 'REMEMBER the Sabbath day, to keep it holy.' Exod. xx. 8-11."

This comment is absolutely sound and Scriptural. Why cannot men see that an institution which antedates the fall is in no respect Jewish, but one that must survive all dispensational eras occasioned by the entrance of sin? It was by the Son of God that all things were created, so that He is, equally with the Father, the Author of the Sabbath. That day alone, by Bible tests, is the Lord's day.

IN the "Literary Digest" of October 24th is an extract from the "Evening Sun" (New York), giving some statistics regarding the Seventh-Day Adventists. These were apparently furnished through one of our ministers in New York who had just completed "a successful evangelistic campaign" in that city.

"At the close of 1913 the number of communicants was 122,386, a gain for the year of 12,794, and a net gain of 8,180. This is the largest gain of any year since the denomination was organized, fifty one years ago. Of this number 71,863 are in America, 31,772 in Europe, and 18,751 in other countries.

"The number of churches at the close of last year was 3,589. This is a gain of 715 during the year 1913, or a gain of nearly twenty-five per cent.

"The total amount of funds for evangelistic work contributed by the members of the organization during 1913 was \$2,866,727.40, or \$23.42 for each member. Of this amount sixty-two per cent was raised in tithes, which is the main source of revenue of our denomination.

"The total number of schools conducted by the denomination is 786, employing 1,511 teachers, and having an enrolment of 27,379. From these schools came 828 persons that entered the denominational work last year.

"At the close of last year there were

thirty-seven publishing-houses and branches having assets amounting to \$1,500,000, employing 734 persons. The total denominational literature sold during the year amounted to \$1,870,000. This literature is issued in 360 books, 325 pamphlets, 1,200 tracts, and 128 periodicals, issued in eighty different languages. This literature is distributed by 2,060 colporteurs. The denomination maintains 1,608 missionaries stationed in sixty-seven different countries. To support this work in foreign lands there was expended \$911,769 in the year 1913."

Studies in James.

Chap. i. 15.—Continued.

The End of Sin—The Second Death.

THE pronouncement of the apostle that "sin when it is finished bringeth forth death" applies not only to this present existence, but also to the final reckoning of Heaven with sin and sinners which must inevitably come. While it is true that rewards and punishments will be bestowed at Christ's coming, that event will not bring with it the "full end" of evil and evil-doers.

In the plan of God there are four classes of people that are to be dealt with before the final setting up of God's everlasting kingdom of peace and righteousness. Two of these, the dead and living righteous, will receive their eternal reward when Christ returns in glory (1 Thess. iv. 16, 17); while the third class, the living wicked, will be overtaken by temporary destruction. Unable to face the awful and ineffable majesty of Heaven's returning King, they will be struck down by His dazzling and overpowering brightness, "when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." 2 Thess. i. 7, 8; ii. 8.

H. F. D.

(To be continued.)

JUST as the astronomer needs the help of the powerful telescope in studying the heavens, so if you are to study, with any degree of success or satisfaction, human character, it is imperative that in doing so you use the powerful lens of love.

FRANCESCA.