

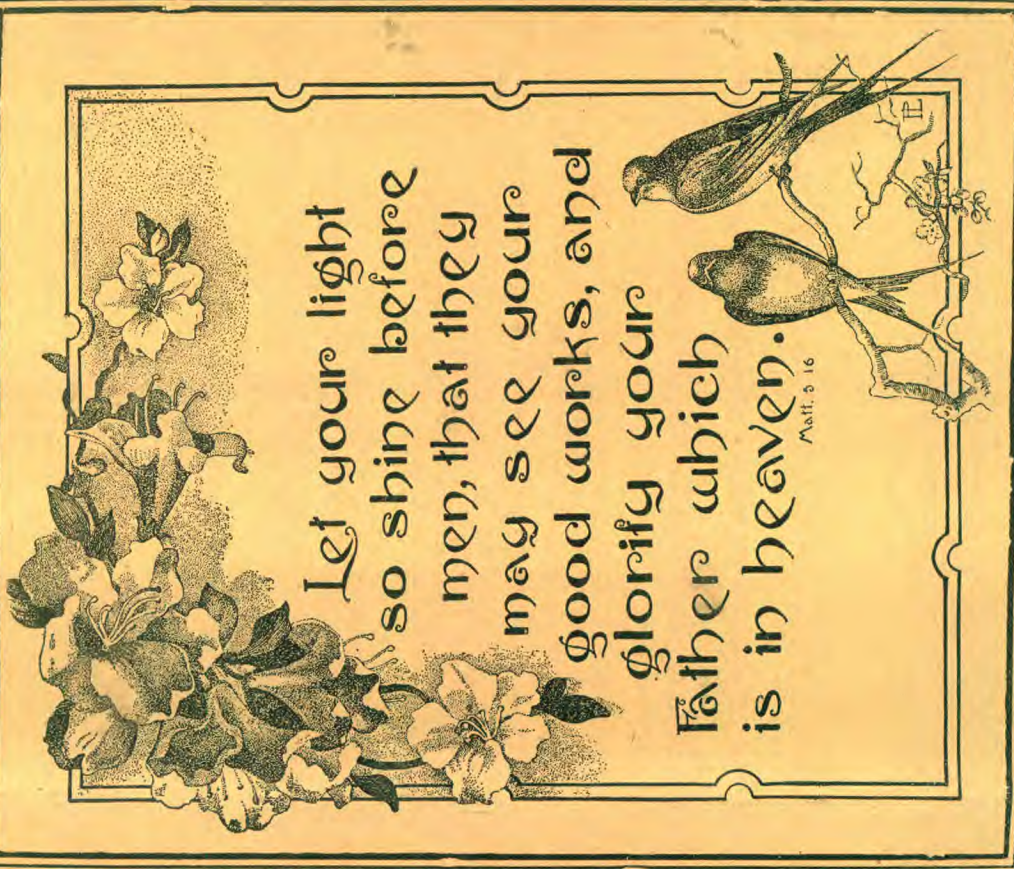
THE PRESENT TRUTH

"SANCTIFY THEM THROUGH THY TRUTH:
THY WORD IS TRUTH."

No. 35.

Thursday, August 28, 1913.

Price, 1d.



Questions that Concern
YOUR ETERNAL WELFARE
are dealt with in the
“Our Day” Series of 1d. Papers.

The following are the titles of those so far issued:—

- | | |
|-------------------------|-------------------------|
| No. 1. OUR DAY. | No. 5. ROCKS AHEAD. |
| No. 2. THE COMING KING. | No. 6. SUNDAY. |
| No. 3. THE OUTCOME. | No. 7. THE BETTER LAND. |
| No. 4. REST. | |

These papers are sold singly or in the set. Order from your “Present Truth” agent or direct from the publishers:—

THE INTERNATIONAL TRACT SOCIETY, LIMITED,
STANBOROUGH PARK, WATFORD, HERTS.

Nobody Can Afford to Be Ignorant on

THE
Eastern Question.

— “The Eastern Question” is the title of a publication just issued in up-to-date magazine style. It is well illustrated throughout, and is without doubt

The Most Important and Intensely Interesting Contribution to Literature Published on this Absorbing Subject.

PRICE, POST PAID, 6D.

Order from your “Present Truth” agent, or direct from the publishers:—

THE INTERNATIONAL TRACT SOCIETY, LIMITED,
STANBOROUGH PARK, WATFORD, HERTS.

When ordering through the post kindly mention “Present Truth.”

The Present Truth

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

VOL. 29.

WATFORD, THURSDAY, AUGUST 28, 1913.

NO. 35.

Look Beyond.

WHEN the clouds are dark, and hanging low about thy way,
Look beyond the shadows to the land of perfect day;
Think of One Who for thyself a deeper sorrow bore,
Think of endless life with Him where pain shall come no more.

Look beyond the shadows to the dawn of perfect day
When a God of love Himself shall wipe all tears away—
Where the mists shall vanish, and the dark things be made known,
Where earth's worn and weary ones no more shall walk alone.

Look beyond the shadow. There is light the other side,
Daylight that is lasting, joys that evermore abide.

Look beyond the shadow when the prospect seemeth drear;
Light beyond will compensate for all the gloom down here.

Look beyond the shadows. But and should they chance to be
Far too deep for human eyes the light beyond to see,

Lose not then thy hope, but hold by faith the promise fast:
Morning surely cometh when the shades of night are past.

Look beyond the shadow, for the morn will soon be here;
Even now on the horizon signs of dawn appear.

Hold, then, fast thy confidence, whatever tests arise:
Light for thee, if faithful, just beyond the shadow lies.

PEARL WAGGONER.

from the guilt he had incurred. There was One Who could do this work for David, and to Him the repentant king comes with the petition: "Wash me thoroughly from mine iniquity, and cleanse me from my sin." Psa. li. 2. David realized that he had brought upon himself a deep stain that all his efforts or tears could never remove; he knew he had fallen so grievously that no punishment could be too heavy to avenge his wrong-doing; yet he knew that God was able to take his unclean soul and remove from it every vestige of the evil deed that had brought such defilement and disaster into his life. So he prayed: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Psa. li. 7.

David, it is true, had committed a great sin against God and against his own loyal servant, Uriah the Hittite; yet David was not more in need of cleansing than any one of us. And no special provision was made for David's restoration that is not available for us also. God provided not only for David, but for all David's people, and for the whole of mankind, an opportunity to get perfect cleansing from the defilement of transgression against His holy law: "There shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. xiii. 1. In that fountain whither David resorted, where he, the guilty and shameful one, might be made whiter than snow, every one of us may find deliverance from the clinging taint that has settled upon our hearts and minds. The invitation is given to us to-day as well as to the favoured race of old: "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved." Jer. iv. 14.

If some scientific investigator knew of a wonderful soap that would avail to cleanse men's characters from past follies and restore to their souls a virgin purity, what a price many would be willing to pay for it. Yet such a precious treasure is made available for us in the gift of God's Son. The blood of Jesus that was shed on Calvary, when applied by faith, has power to make the sinful life as pure as though it had never wallowed in the mire.

The washing with which God thus removes the traces of sin and folly from the characters of those who repent is called by Paul "the washing of regeneration." Titus iii. 5. The term is a suggestive one. It means that the washing can be continued until so complete a work of cleansing is effected that there is no longer any sign of the old evils, the old habits are washed off, the heart is washed clean; until by these wonderful ablutions the mind becomes as pure as the agency by which its sinful past has been dissolved away. This is the experience which Christ offers to Nicodemus in the words: "Except a man be born of water . . . he cannot enter into the kingdom of God." John iii. 5. The application of the water effects so complete a change that it is equal to a re-birth; and the new life inherits the pure instincts and salutary virtues of the fluid that has made the new life possible.

Other scriptures show that this cleansing water flows in the Word of God: "Now ye are clean through the word which I have spoken unto you." John xv. 3. Jesus, declares the Apostle Paul, gave Himself for the church, "that He might sanctify and cleanse it with the washing of water by the word." Eph. v. 26.

This Word of God, which is the

The Washing of Regeneration.

IN its teaching regarding salvation the Bible takes the common incidents of daily life and shows us how these partly shadow forth the great realities of Christian experience. Everybody is familiar with the idea of washing; we practise it continually to remove filth and restore cleanliness to our clothes or persons. But there is another kind of washing which is able to cleanse the character of a man from the pollutions of sin.

David, after his sin with Bathsheba, felt like a man who had fallen into a pit of miry clay, and he greatly desired to be cleansed

spiritual water, has the power of loosening spiritual dirt and dissolving it; it is able to separate between the man and his sin. "For the Word of God is quick and powerful, . . . piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. iv. 12. When the sinner permits himself to be influenced by this living water it will begin its cleansing work. He may have been so deeply corrupted with evil that it entered fundamentally into every fibre of his being and radically changed his very nature; yet the powerful Word has the property not merely of removing the vile accumulations from the external life, but of entering into the inmost being and making there a severance between the man himself and the sin that had become his second nature. If the sinner will only permit the cleansing Word to continue its work and will yield himself to its power he will come forth at last from the fountain purified, renewed in his nature, no longer the child of sin, but rather the offspring of the fountain to which he owes his cleansing. Then he will know how fitly Paul described this cleansing process as "the washing of regeneration."

Unrecognized.

SOMETIMES the Lord's answer has really come, but we have not prayed for eyes to see it. It has not come quite in the dress we expected, and therefore we did not know it. A friend was appointed to meet me at a railway station. He looked for a man in clerical attire, and we wandered about, little knowing that we were brushing shoulders with each other all the time. He thought I had not arrived, but I was there in another dress. And, therefore, it is well to look at our ordinary circumstances when they do not come to us in familiar and expected guise.

—*Dr. Jowett.*

The Coming of Our Lord.

THERE are two hundred and sixty chapters in the New Testament, and three hundred and eighteen passages about the return of our Lord; so that there is an average of more than one passage to every chapter.

The fifteenth chapter of 1 Corinthians is one of the sweetest portions of Scripture, and very precious to the whole church of God. Perhaps there is not one single chapter in all Paul's epistles that is read oftener than that fifteenth chapter of his letter to the Corinthians. Why is it that this is so precious? It not only tells us what the Gospel is, that Jesus died for our sins and rose again for our justification, but tells us that Christ went back to heaven and that

He Is Coming Back Again.

I used to read that chapter, but I did not get the sweetest part of it. In the fifty-first verse he says: "I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Now that is what makes that chapter one of the most famous in the Bible. I suppose the high mountain peak of the gospels is the fourteenth chapter of John: I don't think any one will challenge that statement. It is read oftener in the sick-room and at funerals than any other chapter in all the Bible. "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you

I Will Come Again,

and receive you unto Myself; that

where I am, there ye may be also."

"I go to prepare a place for you." I used to think that was what made that chapter so famous; but there is something even sweeter than that. He is coming back again! "I will come and receive you unto Myself." I do thank God for the promise of His return—of His coming back. Mark you—we have the same authority to believe that He is coming back as that He was going away. It was an angel that told Daniel He was to come, it was an angel that told Mary He would come; that told the shepherds He was already come: an angel that told that He was risen from the dead, and an angel told us He was coming back again. An angel dropped down, and said: "Ye men of Galilee, . . . this same Jesus, which is taken up from you into heaven, shall so come in like manner." That is how He is coming—just the same body He took up from this earth. That is the declaration of this blessed Book, and we have the same authority to believe that He is coming back as we have that He came first.—*D. L. Moody.*

The Everlasting Arms.

THE female eagle often crowds her fledgling out of the nest and over the edge of the cliff, allowing it to fall, that it may be compelled to use its wings. But she watches its downward plunge, and, sweeping toward the earth, she expands her wings to the utmost, and rising from beneath catches the falling, trembling bird on her own mother pinions, and soars with it to the eyrie. So Jehovah's wisdom and love led and educated His people. He was training them to use their wings; urging and encouraging, aiding and directing their feeble efforts till they should dare longer and sublimer flights. At the Red Sea He bore them over on His pinions. When they felt themselves falling to destruction He was spreading "everlasting arms" beneath them and lifting them out of danger and want.

—*Dr. A. T. Pierson.*

God Independent of Creation.

GOD is not nature, and nature is not God. The two cannot in any case be used interchangeably.

God's handiwork in nature is not God Himself in nature.

God's power in nature does not identify God Himself with nature.

Nature has its own individuality, and God has His distinct personality.

There is found an evil power in nature. If God and nature are to be identified and made one, then God and this evil power (which is a part of nature) must be identified and made one.

We must not identify even the good in nature with God. While God would have us know that all good is from Him, that He is responsible for it, and that His is the power which works it out for us, He wishes us to distinguish between Him and the means through which it comes. And we should also make distinction between God and the power of God.

All this is because God has a personality which cannot be merged into any of the means through which He works.

Personality is the most powerful factor in the universe. It is different from everything else, and cannot be merged into anything else.

I touch you with a stick. It is true to say I touch you; yet it was the stick through which I worked, and you distinguish clearly between me personally, that is, my personality, and the stick by which it is done.

So we are to distinguish between the personal God and any means that He may use anywhere at any time. If we say that God is in nature, we mean that His power is there, and directly at work there, and that *in this sense* God is there, but we do not confuse God with His power or with nature in which His power works.

And so we do not separate God from His act, not at all. It is God Who does the work, yet He per-

sonally is utterly separate, distinct and independent. My work is not I, God's work is not He; that is, in the individual, personal sense.

The record of the Scriptures shows that God was before creation and that He is independent of it.

He was before creation, for we read: "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." Psa. xc. 2.

He is above nature and independent of nature, for we read: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of Thine hands: . . . as a vesture shalt Thou fold them up, and they shall be *changed*: but Thou art the same, and Thy years shall not fail."

Nature may change and perish, but God remains the same. He does not enter into nature's shifting changes.

And He will continue to be God even if there is no creation. Earth may pass away, but His word cannot pass away. "They shall perish; but Thou *remainest*; and they all shall wax old as doth a garment; . . . but Thou art the same, and Thy *years shall not fail*." Heb. i. 11, 12.

Thus do the Scriptures show God's entire independence of all its forms.

Every false interpretation of nature fails on one or the other of these two points, in denying either that God was before nature or that He is independent of nature.

Evolution, for example, does not concern itself with causes. It does not explain causation. It reasons on the basis of an already existing creation. So far as its testimony is concerned, there was no creation, and matter is eternal. The fact that it does not acknowledge the creation, and denies the clearly marked-out act of the creation, makes it false science.

These are the thumb-marks of error as shown in evolution.

And Christian Science avers that there is no matter, and hence no material creation; and that the real man and world are spiritual, coexistent with God, and hence eternal. According to this the universe has always existed with God. This is but one form of pantheism, which is the doctrine that seeks to identify creation and the Creator.

And this is the thumb-mark of error as disclosed by Christian Science.

And pantheism itself—the doctrine that God and nature are one—not only preaches the coexistence of nature and God, but in its worst form it makes God a part of nature and sinks Him in the gulf of His own creation by merging Him into the universe. It claims that God is an all-pervading essence, a spirit, existent throughout the universe, and that all things are but a part of Him.

And so here also we discover the thumb-marks of error in the speculation called pantheism.

But the Bible teaches that God was before His works. The world and the universe were *created* by Him. He was and is before all things, and hence is independent of nature and infinitely greater than nature. L. A. REED.

When the Answer Began.

DURING the Boxer uprising in China, some missionaries were in imminent danger of their lives in a large city, and knew no way of escape. But their Master had known *long before*. A native Christian came rushing into the compound with the news that a caravan was at the gate of the city, ready to start upon the journey across the Desert of Gobi, but the trader was unexpectedly unable to go, and was anxious to dispose of the caravan. The missionaries hastened to the spot, and "there," as one of them said, "was the caravan which the Lord had provided for us," even servants and provisions. Thus

weeks before these servants of the Lord had known or thought of their future need, their Lord had been preparing for them, and after several weary weeks He brought them all, men and women, in safety "unto the haven of rest" and civilization, "where they would be." "Before they had called," "He was answering them," and "He is the same Lord, yesterday, to-day, and for ever."—*Selected.*

The Ten Commandments.*

Exod. xx. 1-11.

THE precepts of the decalogue are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellow-man; and all based upon the great fundamental principle of love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." In the ten commandments these principles are carried out in detail, and made applicable to the condition and circumstances of man.

"Thou shalt have no other gods before Me."

Jehovah, the eternal, self-existent, uncreated One, Himself the source and sustainer of all, is alone entitled to supreme reverence and worship. Man is forbidden to give to any other object the first place in his affections or his service. Whatever we cherish that tends to lessen our love for God or to interfere with the service due Him, of that do we make a god.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them."

The second commandment forbids the worship of the true God

*International Sunday-School Lesson for September 7, 1913.

by images or similitudes. Many heathen nations claimed that their images were mere figures or symbols by which the Deity was worshipped; but God has declared such worship to be sin. The attempt to represent the Eternal One by material objects would lower man's conception of God.

The Noon-Hour Prayer.

THERE is a mystery in human hearts,
And though we are encircled by a host
Of those who love us well, and are beloved,

To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is stranger to our joy,
And cannot realize our bitterness.

"There is not one who really understands,

Not one to enter into all I feel;"
Such is the cry of each of us in turn,
We wander in—a solitary way.

No matter what or where our lot may be,

Each heart, mysterious even to itself,
Must live its inner life in solitude.

And would you know the reason why this is?

It is because the Lord desires our love.
In every heart He wishes to be first.

He therefore keeps the secret key Himself,

To open all its chambers, and to bless
With perfect sympathy and holy peace
Each solitary soul who comes to Him.
So when we feel this loneliness, it is

The voice of Jesus saying: "Come to Me;"

And every time we are "not understood,"
It is the call to us to come again;
For Christ alone can satisfy the soul,
And those who walk with Him from day

to day
Can never have—a solitary way.

And when beneath some heavy cross
you faint,

And say: "I cannot bear this load alone,"
You say the truth. Christ made it purposely

So heavy that you must return to Him.
The bitter grief which "no one understands,"

Conveys a secret message from the King,
Entreating you to come to Him again.

The Man of Sorrows understands it well.
—*Selected.*

The mind, turned away from the infinite perfection of Jehovah, would be attracted to the creature rather than to the Creator. And as his conceptions of God were lowered, so would man become degraded.

"I the Lord thy God am a jealous God." The close and sacred relation of God to His people is repre-

sented under the figure of marriage. Idolatry being spiritual adultery, the displeasure of God against it is fitly called jealousy.

"Visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate Me." It is inevitable that children should suffer from the consequences of parental wrong-doing, but they are not punished for the parents' guilt, except as they participate in their sins. It is usually the case, however, that children walk in the steps of their parents. By inheritance and example the sons become partakers of the father's sin. Wrong tendencies, perverted appetites, and debased morals, as well as physical disease and degeneracy, are transmitted as a legacy from father to son, to the third and fourth generation. This fearful truth should have a solemn power to restrain men from following a course of sin.

"Showing mercy unto thousands of them that love Me and keep My commandments." In prohibiting the worship of false gods, the second commandment by implication enjoins the worship of the true God. And to those who are faithful in His service, mercy is promised, not merely to the third and fourth generation, as is the wrath threatened against those who hate Him, but to *thousands* of generations.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain."

This commandment not only prohibits false oaths and common swearing, but it forbids us to use the name of God in a light or careless manner, without regard to its awful significance. By the thoughtless mention of God in common conversation, by appeals to Him in trivial matters, and by the frequent and thoughtless repetition of His name we dishonour Him. "Holy and reverend is His name." Psa. cxi. 9. All should meditate upon His majesty, His

purity and holiness, that the heart may be impressed with a sense of His exalted character; and His holy name should be uttered with reverence and solemnity.

“Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.”

The Sabbath is not introduced as a new institution, but as having been founded at creation. It is to be remembered and observed as the memorial of the Creator's work. Pointing to God as the maker of the heavens and the earth, it distinguishes the true God from all false gods. All who keep the seventh day, signify by this act that they are worshippers of Jehovah. Thus the Sabbath is the sign of man's allegiance to God as long as there are any upon the earth to serve Him. The fourth commandment is the only one of all the ten in which are found both the name and the title of the Law-giver. It is the only one that shows by whose authority the law is given. Thus it contains the seal of God, affixed to His law as evidence of its authenticity and binding force.

God has given men six days wherein to labour, and He requires that their own work be done in the six working days. Acts of necessity and mercy are permitted on the Sabbath, the sick and suffering are at all times to be cared for; but unnecessary labour is to be strictly avoided. “Turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and . . . honour Him, not doing thine own ways, nor finding thine

own pleasure.” Isa. lviii. 13. Nor does the prohibition end here. “Not speaking thine own words,” says the prophet. Those who discuss business matters or lay plans on the Sabbath, are regarded by God as though engaged in the actual transaction of business. To keep the Sabbath holy, we should

not even allow our minds to dwell upon things of a worldly character. And the commandment includes all within our gates. The inmates of the house are to lay aside their worldly business during the sacred hours. All should unite to honour God by willing service upon His holy day.

MRS. E. G. WHITE.

Industrial Disputes a Sign of the End.

SIDE by side with the growing unrest and suspicion among the nations of earth is the rapidly increasing discontent and strife that exists internally among the peoples of these nations. Great industrial disputes are becoming so frequent that their sinister significance is not realized to the full. Dissatisfaction prevails on every hand. The demands of the workers for greater recognition of their unions and a larger share in the profits of their labour are becoming more and more persistent and threatening. Employers on the other hand manifest little real desire to accede to these demands and are only induced to do so, and then very reluctantly, when conditions become so serious and intolerable to the public through their employees coming out on strike that there is no other course open to them. And even when concessions are made by employers to their servants matters are often so arranged by these astute men of business that the granting of some additional privilege or advance in wages is more than offset by the automatic cessation of other advantages hitherto enjoyed by the men. Such a situation is not always apparent at the time of the dispute, but when after a time the men discover that, in spite of the expense and hardship involved in the campaign against their employers, they are substantially no better off than before, they become exasperated and are prepared to go to greater lengths to secure what they conceive to be their rights. This increased activity on the part of the toilers only serves

to still further irritate the masters, and to make them even more stubborn in resisting what they profess to regard as the unreasonable demands of their employees. So the fight goes on, neither masters nor men showing a very conciliatory spirit, and the breach between employer and employed continues to widen. Meanwhile colossal fortunes continue to be heaped up by the captains of industry.

Such a condition in the industrial world is accurately pictured by the Apostle James in the fifth chapter of his epistle:—

“Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped have entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you.” Verses 1-6.

The apostle, however, does not counsel impatient resistance, but points the defrauded labourer forward to the time when his righteous cause will be vindicated by the God of heaven. “Be patient therefore, brethren, unto the coming of the Lord. . . stablish your hearts: for the coming of the Lord draweth nigh.” Verses 7, 8.

It is evident from these words of James that industrial disputes are to be a significant sign of the approaching end. And those who are unjustly deprived of their fair share of temporal blessings can

afford to restrain any indignation or resentment that may arise in their hearts against those who may be responsible for the condition in which they find themselves; since He Who alone can effectually deal with this world's ills and make wrong right, will soon come to put an end to sin and selfishness and to reward those who are found faithful to the principles of righteousness.

There is no denying the fact that present conditions of life are far from what the Maker of heaven and earth intended they should be. Since man's shameful fall in the beginning, life's conditions have never been ideal, and never can be, all the while the earth is peopled by a sinful race. No amount of legislative schemes, however wise and well-meant, will ever remedy to any appreciable extent the inequality and injustice of this present existence; the cause is too deep-seated to be remedied by human laws and regulations. The natural hardness and selfishness of man's heart is responsible for most of the misery and inequality that prevails. Only as men surrender their stubborn hearts to Him Who can cleanse them from the defilement of inbred sin and selfishness will they learn to deal justly with one another. And even though such may not enjoy any great prosperity in this life their every need will be supplied by Him Who guarantees to care for

His children. And more than this those who make God their trust will, when Christ returns in glory, receive an eternal inheritance which will never fade away nor pass into other hands. Then will the warring factions of earth be forever silenced, and righteousness will cover the earth as the waters cover the sea.

H. F. D.

stant experience of accomplishment through power not their own, tireless and satisfying and supernatural.

The secret of the life without strain lies in a literal, instead of a figurative, acceptance of the truth of the New Testament that, to the completely surrendered Christian believer, "to live is Christ." We

must also enter upon a literal appropriation of the truth, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me;" and of our Lord's own words: "Abide in Me, and I in you;" "I am the vine, ye are the branches." Many a sincere Christian, who has in faith taken Jesus Christ as his Saviour, has not yet realized that Christ wants to become his literal and complete life as well as his Saviour, and therefore has not entered into the joy and power and freedom of the experience of the indwelling Christ. But many another Christian has passed from



Working Without Strain.

GOD never works under strain. And God wants His own life to be the normal life of His children on earth. It is hard for us to believe that this can be so. But many have found that it is so. And to them, though their life may have to be lived under great pressure and in the midst of manifold activities, life has become rich with a new freedom from strain, a peace, a poise, in what may indeed be called an effortless though a con-

the partial understanding of Christ, as his external Saviour, to this miracle-working appropriation of Christ dwelling within him and becoming his whole and literal life—body, mind, soul, and spirit.

This fuller appropriation of Christ is not merely a matter of a new or changed intellectual belief; it is a definite work of the Holy Spirit in and upon the whole man. Paul prayed that his Christian hearers might experience the fullness of this blessing when he asked

that the Father "would grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man [only the supernatural work of the Spirit can enable the Christian thus to receive Christ in His fullness]; that Christ may dwell in your hearts through faith; to the end that ye . . . may be filled unto all the fullness of God."

It seems to be a safe statement that most overwork is the result of going contrary to God's will rather than obeying God's will. It is true, indeed, that either physical or mental overwork may be God's will for a man in an emergency. God may intend that a man should so spend himself physically and mentally at a given time as to lay down his life. Or God may direct similar overwork to a lesser degree for a brief period of time under unusual conditions. But even then we may be very sure that there need be *no spiritual strain whatsoever* for the man who is thus overworking in an emergency *at God's direction*, and who, in surrender and faith, is living in the fullness of the life that is Christ.

Again, we must remember that normal activity of body and mind, in a healthy day's work, properly results in physical or mental fatigue or even exhaustion. We have every right and duty to find ourselves physically and mentally tired out by night-time. Ordinarily, however, we ought not to be so exhausted that the night's sleep does not restore and fit us for another day's work of efficiency that is free from strain. And the physical or mental exhaustion that may properly be ours by bed-time ought not then or through the day to be accompanied by any sense of irritation or discouragement. In the fullness of the life that is Christ it will not be; for irritation or discouragement is either unlove, or distrust of God's sufficiency, or some other form of rebellion against God's will. Any of these things is sin, whether so recognized or not. And any yielding to recog-

nized sin is unnecessary in the life that is Christ.

It is one thing to be under heavy pressure, and another thing to be under a sense of strain. We need never have the sense of strain; we must often be under heavy pressure. The man who is in complete and continued surrender, trusting Christ as his whole life and power, lets Christ use his body and mind and spirit to meet the obligations of any pressure that is brought to bear upon him. As he rests quietly in Christ for all that is needed, no pressure, no matter how severe, can cause any sense of strain in that man's mind or spirit. For he remembers that *Christ* is his life, and that nothing can put a strain upon *Christ's* power or spirit. So he rejoices in the miracle-experience of finding that "as He is, even so are we in this world." See 1 John iv. 17. And an irrepressible, contagious joy will be a dominant characteristic in the life of such a man all the time. He finds that Christ is equal to carrying out for him Paul's injunction, "rejoice always."

As we yield to Christ and enter upon the life of abiding in Christ, we need constantly to remember that one of the ways in which Satan will seek to break our abiding is by inducing us to attempt more in our Lord's service than Christ Himself directs or wishes. One of the first duties that a child of God in this strenuous age needs to learn is "the duty of refusing to do good"—in order that he may do more good by doing less. If he finds that cares are beginning to "infest" his day, it may be time for him to ask God whether some of those cares have any right of recognition in his day at all. For the only sort of cares that God sends us are the cares that bless, not infest, our days. If we have taken on twenty cares for a certain day when God would have us take on only five, perhaps one of our first duties is to let our heavenly Father rearrange our whole programme of life. Certain it is that

His will for all of His children is that they shall never work under strain, but that they shall bear only the yoke that is easy and the burden that is light. The life that is literally hid with Christ in God finds the heaviest burdens light when the burdens are all of God's choosing.—*Sunday-School Times*.

The Book of Books.

WHAT do you need for the living of a strong life? Do you need vision? The Bible is the Book which will furnish the requisite counsel. It will teach you how to keep the goal in sight, how to discern the windings of the true road, and how to see the Great Companion on the road. Is it desire you need? Are your inclinations perverse? Do you love what ought to be distasteful, and do you recoil from what ought to be lovely? Then this Book offers itself as a school of desire for the culture of inclination, that the soul may have an appetite for the things that are highest and best. It will furnish you completely. Or is it will-power you need? The power to follow the ideal and be persistent in the holy quest? Then there is no book in the world which is so competent to guide you to the reservoir of moral and spiritual strength. You shall be "furnished completely unto every good work." The Book will be profitable in the quest of a cultured eye, a cultured mind, a cultured heart, and a cultured will.—*J. H. Jowett*.

FOR want of self-restraint many men are engaged all their lives in fighting with difficulties of their own making, and rendering success impossible by their own cross-grained ungentleness; whilst others, it may be, much less gifted, make their way, and achieve success by simple patience, equanimity, and self-control.—*Smiles*.

"THE true science of living is the science of not committing the same sin twice."



The Child a Hundred Years Old.

"Please explain in your paper Isa. lxy. 20: 'There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.'"

THESE words can only be understood in the light of verse 17: "I create new heavens and a new earth." God is speaking through His prophet of the future state, the same that was afterwards revealed to John on Patmos and described by him in Revelation xxi. and xxii. Both Isaiah and John tell us that then the voice of weeping shall be no more heard.

This absence of weeping seems to lead naturally to the circumstances next mentioned by Isaiah, and he accordingly tells us that the most frequent occasions of tears in our present experience will not be present in the world to come. Here we associate weeping with the thought of infancy, but Isaiah declares that the state of childhood will be unknown in the new earth. "There shall be no more thence an infant of days."

In this matter Isaiah is in agreement with Jesus, Who tells us that the redeemed will neither marry nor be given in marriage, but that they will be like the angels. Luke xx. 35, 36.

When Jesus comes the second time and raises His people from the grave, among them will be some of all ages, from the infant of but a few hours to the patriarch like Methuselah. All will be together taken to the Father's house with its many mansions, and during the ensuing thousand years of judgment all will grow up to the stature of immortality. When, at the end of the thousand years, Jesus returns to earth again and raises the wicked, and the New Jerusalem descends in preparation for those scenes of judgment that surround the great white throne

and find their termination in the lake of fire, the second death (Rev. xx.), the infant of a few hours who was raised in the first resurrection will have been a son of God for a thousand years. None among the redeemed at that time will be less than a thousand years old, and some from the early period of earthly history will be nearer two thousand.

Now, imagine for a moment that Alfred the Great, instead of dying, had continued to live until the present time, with ever-increasing mental power and moral development. What man of our generation would compare with him for a moment? Would not the most profound and sagacious of our statesmen be but an infant by contrast? How would our most advanced scientists desire to draw from his garnered stores of knowledge and observation! Yet the vast difference between such a king Alfred, living and learning for a millennium, and a child who has just mastered the alphabet, would be as nothing to the difference between a son of God who had spent a thousand years in the courts of heaven and the sinner who comes up in the second resurrection with nothing more than the experience of a hundred years of earthly life. Judged by the standard that will then obtain, the standard not of time but of eternity, the sinner of a hundred years old would be a child, only one-tenth of the age of the youngest of the saints.

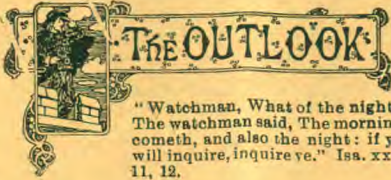
To-day it seems to us like a contradiction in terms to speak of a child dying a hundred years old. In the new earth period, however, the saints of over a thousand years of age will look upon the death of a sinner at a hundred as the premature termination of a life that had barely known what it was to live. To-day we regard the sinner who has reached anything like a hundred years of age as rather fortunate, even although he has forfeited eternal life. If for seventy or eighty years he has had his fill of all the pleasure this

world could provide, men think he has not done so badly. There are many who if they could only be assured of enjoying themselves according to their own tastes for fifty years would be willing to sell their birthright to immortality. But far different will be the estimate of those who have learned by a comparatively short experience, gained in a thousand years of life in heaven, how unspeakably valuable is the boon of an immortal existence. By them, the sinner who has spent a hundred years in unrestrained gratification of his carnal appetites would be regarded as one who had weakly given himself over to the working of a deadly curse; he is seen to be the victim of a miserable deception, one who insantly turned aside from solid and everlasting joys to play a little while with glittering but unprofitable baubles.

Already at the time of the second death that destroys all sin, the saints have drunk deeply at the fount of life, but they well understand that eternity has hardly dawned for them, and as they look with undimmed eye along the vistas of delight that open up before them in every direction, as they realize how vast are the interests that beckon them on into numberless ages of happy and fruitful activity; above all, as they realize that the intimacy with God their Father and Jesus Christ their Brother, although it has already flooded their souls with joy unspeakable, is as yet only beginning; and then as they turn a pitiful glance on the misspent lives that are about to terminate in the second death, they realize, as we cannot possibly realize now, that a sinner a hundred years old is indeed the victim of a terrible but self-chosen blight. With the disappearance of these who have chosen death, there passes away for ever from the redeemed universe the voice of weeping.

❖

"THE sweetest type of heaven is home."



"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.

THE Peace Palace at The Hague is to be opened by Queen Wilhelmina of Holland on the 28th of this month. For a while it was feared that the opening ceremonies would be marred by the war in the Near East, but now that the Peace of Bucharest has hushed the cannon Europe will be able to listen quietly to the talk of peace that will signalize the opening of the famous Palace. One object for which the building was erected is to provide a home for future Peace Congresses, and it is unfortunate that just as the home is nearing completion, the advocates of peace should be discussing the probability that the Peace Conference will never meet again. If these fears be well founded, the Peace Palace will but serve as the sepulchre of a perished ideal.

We are confident, however, that much more will be heard of the movement to bind the nations with the bond of amity. It will doubtless be true that the Peace movement will prove as ineffectual in the future to stop warfare as it has shown itself since the Czar convened the first Congress in 1899, but the prophetic word which has lighted up for us these perilous times informs us that a Peace movement will be prominent among the events of the last days.

It has generally been the case when great disasters, invited by national transgression, have been impending, that false prophets have promised peace and safety. Ahab, before he meets at Ramoth-Gilead the long-deferred sentence on his sinful life, can find four hundred prophets to bid him, "Go up and prosper," to one who tells him faithfully that he shall die at Ramoth-Gilead. 1 Kings xxii.

On the eve of the Babylonian captivity, lying prophets with their tales of victory abound, while Jere-

miah with his truthful words of warning is consigned to starvation in a dungeon for reward.

So, says the Apostle Paul, will it be in the last days. With the righteous judgments of God hanging over a guilty world, false prophets will again be spinning their pleasings myths. "When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall in no wise escape. But ye, brethren, are not in darkness, that that day should overtake you as thief: for ye are all sons of light, and sons of the day. We are not of the night nor of darkness; so then let us not sleep as do the rest, but let us watch and be sober." 1 Thess. v. 3-6, R. V.

The Old Testament prophets have spoken in detail of this peace and safety cry: "Many peoples shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge between the nations, and shall decide concerning many peoples: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. ii. 3, 4, R. V.

If this peace movement were a genuine one, it would certainly bring down upon the peoples who enter into it the blessings of heaven, but the rest of the chapter shows us, not the approval of God, but His indignation against human pride and idolatry in the day of His wrath. See Isa. ii. 6-22. The cry of peace is evidently raised just prior to the just anger of the day of the Lord.

So while the nations are literally fulfilling the prophecies which show that the last days will be filled with unprecedented preparations for war (Joel iii. 9, 10), they will at the same time be fulfilling the

apparently contradictory prophecies that represent them as crying, "Peace, peace." And to-day we witness this very anomaly. While Europe is arming as never before, squandering almost unimaginable wealth on naval and military preparations, it is at the same time dedicating a Temple of Peace as the home of a movement which in the words of Mr. Andrew Carnegie, who provided the funds for building, "must ultimately banish war."

The existence of the two-fold movement in the world to-day, the preparation for war and the prophesying of peace, is a two-fold sign that we are indeed in the last days, and are soon to witness the great and terrible events of the day of the Lord.

NOTES & COMMENTS

THE cost of the two Balkan wars has been estimated at £100,000,000, while the expense of bringing the armaments up-to-date is reckoned at another £80,000,000. This means a heavy burden of debt for the Balkan peoples, and a deeper subjection to the Great Powers who lend them the money, for the borrower is servant to the lender.

THE people living in the metropolitan area of London, says Sir William Lever, could have as much garden space as the residents in Port Sunlight and still leave abundant space for parks if only the available area was better employed. "In Port Sunlight there are only eight houses to the acre; take an average of five people to a house, and you get forty people to an acre. The acreage of the metropolitan area is 443,424; with forty people to the acre this would give a population of 17,736,960. The population at present is some 7,000,000."

ONE of the less hopeful reports presented to the recent Medical Conference was the statement made by Sir James Crichton-Browne on the worldwide increase of lunacy. "In almost all settled countries from which trustworthy statistical returns are available the number of lunatics is increasing, out of proportion to the increase of population. In the United Kingdom in 1859 the number of the notified insane persons was 36,762, while on the first day of this year it was 138,377, an increase of 276.4 per cent, against an increase of population in the same period of only 87.5 per cent. This is a disquieting fact, which cannot be fully accounted for by more accurate registration or by the accumulation in asylums of chronic patients. There seems to be no good reason why insanity should increase, while a notable fall in

the death-rate betokens an improvement in the general health of the people, and while a marked amelioration of their condition as regards feeding, clothing, and sanitation has resulted in a decided increase in the average duration of life. The segregation in asylums of a growing number of the insane during the period of sexual activity ought to have diminished the hereditary predisposition to insanity. Other factors have been in operation to check its progress—the diminished consumption of alcohol and increased sobriety, the more scientific treatment of tuberculosis, the great diminution in puerperal sepsis, the abatement of syphilis, the decline in prevalence of influenza, the amelioration in after effects of measles—here were six indubitable causes of insanity, which took a primary or contributory part in the production of 47 per cent of the male and 39.4 per cent of the female admissions to our institutions for lunatics in this country. But all these causes had undergone a material restriction in their range of action; while the admissions to institutions for the insane showed no equivalent reduction. The accumulation of chronic lunatics rolls on apace. The general health prospect of the country is brightening all round, but over our lunatic asylums there is a settled gloom. Notwithstanding the vast sums expended on their construction, and notwithstanding improved administration and the assiduous labours of enlarged medical staffs, the rate of recovery in our asylums has fallen during the last fifty years."



Animals as Food Factories.

ULTIMATELY we are all vegetarians. The nutriment that we take to replenish our bodies and renew our energies comes from plants; no animal can manufacture it. Where we get it from animal flesh we take it second hand, and always at a sacrifice of energy, for much of the original energy of the animal's plant food went to maintain its own vitality. But, on the other hand, animals convert into human food many vegetable substances that could not be used directly, such as hay and grass. If there is a moral in this, it is doubtless that, looking upon the choice of foods solely from the standpoint of economy, we should exterminate all animals not available for human food and feed the remainder only on foodstuffs that are inedible by us. Grains and green vegetables, for instance, we

should always eat directly; our hay, grass, and leaves we should take through the intermediary of beef or mutton. All this is treated editorially in "The Journal of the American Medical Association" (Chicago, March 22). Says this paper:—

"The problem of the cost of production of our nutrients is one that appears to be growing in importance and seriousness from decade to decade. In the extensive use of animal foods, so common in most civilized nations to-day, it is rarely borne in mind that the production of this type of nutrient involves a conversion of plant food into animal foodstuffs—a transformation inevitably necessitating a sacrifice of considerable energy. The animal which devours the plant products requires no small proportion of the stored energy for its own maintenance, that is, its normal life processes; accordingly the residue available for the production of meat and fat or the secretion of milk, which may become available to man as dietary articles, must represent a correspondingly smaller portion of the actual nutrients originally stored in the plant ingested. One is, therefore, justified in asking to what extent it may be possible or desirable for mankind to attempt to avoid this intermediate waste of energy by making direct use in larger proportion of the plant products which are ordinarily converted to our advantage by the herbivorous animal.

"In attempting to answer this question we must bear in mind the diverse character of some of the plant products which are ordinarily consumed by man and the plant-eating animals, respectively. The latter utilize such natural products as straw, grass, leaves, etc., which ordinarily form no part of the human dietary. An inspection of these products reveals at once their relative richness in cellulose and related substances, which are not rendered available to the human individual in nutrition, but evidently are not without some nutrient value to the animals which consume them. Probably the most important factor in enabling the herbivorous animals to utilize such materials as have been referred to lies in the part played in them by certain types of alimentary bacteria which

exert sufficient solvent action on the cellulose envelopes of various types of plant materials to liberate their more digestible contents for the subsequent action of the digestive juices of the animal, and, perhaps, also to convert the insoluble and unavailable cellulose into fermentation products which may still have a certain degree of nutrient value in the organism. At any rate, it is clear, from such experimental evidence as is available at the present day, that cellulose is disintegrated in the alimentary tract of herbivorous animals to an extent which never occurs in the digestive tube of man. The only comparable factor which can enable the human organism to liberate the foodstuffs from their impervious coverings in the cereals, etc., is the process of grinding and milling which brings about an extensive comminution of these products. To a certain extent this is also accomplished by effective mastication, which, however, is ordinarily efficient to only a small degree in rendering the texture of resistant foodstuffs satisfactory for good utilization.

"It is interesting to note that all the vegetable foodstuffs which are easily digested by man are advantageously used directly in our diet. The ultimate value of animal production lies, in part, in the fact that it enables mankind to transform into more readily utilizable food products nutrient materials for which the human organism is not well adapted. It follows, therefore, that in order to furnish nutriment to the maximum population from the natural resources of the land, the more digestible vegetable products should be applied directly for the nutrition of man, whereas the more resistant ones should be converted to his use through the intermediation of the ruminating animals. The respective rôles of the two types of organisms ought to be borne in mind whenever conditions arise which call for a maximum utilization of the products of the soil for the maintenance of a large population."—*Literary Digest*.

"ALL energy is patient and continuous; we only get impatient when our energy is failing and we are more or less conscious of an increasing weakness."



The Feast of Tabernacles.

MOST boys and girls, I believe, are now having their holidays from school. Everywhere in the country lanes and woods, and in the fields, may be seen happy groups enjoying much frolic and fun in the pure, fresh air and bright sunshine. Some may be playing hide-and-seek among the trees, others may be bravely trying to climb the giant oaks, while still others may be seen making pretty nosegays of the wild flowers they have plucked from the fields and woods. I am sure those whom you may have envied because they have gone to the seaside could not possibly feel or look happier than those gay, light-hearted little people who spend their holidays amid the beautiful scenes of the country.

Now while you are enjoying the country rambles, and the sight of green fields, the lovely flowers, and the beautiful golden corn, and while you are listening to the songs of the many birds that lodge in the trees and fly in the air, do you not think God would be pleased if you were to remember in some way Him Who made all things so bright and beautiful, and Who gives us such bountiful har-

vests of fruits, flowers, and vegetables?

In the olden times after the children of Israel had finished

bring their firstfruits of the land and offer them to God as a thank-offering. Then each one would gather branches from the willow tree and the palm, and gather together to sing praises to God, Who had so abundantly blessed them with good things. Then for seven days they would live in little booths, or tents, made of these branches. By this they would be reminded of God's great goodness in causing the fruits of the earth to grow and ripen. This feast was called the Feast of Tabernacles.

Now I have often seen boys and girls fixing up little tents in the fields and woods, in which to enjoy a happy picnic. It may be that many of them have never thought much about the old custom of the Israelites; but I am sure it would be a splendid thing if every boy and girl who spends his or her summer holidays in the country would remember often that it is our loving heavenly Father Who provides us with so many good and beautiful things. So when you are enjoying your holidays in the country don't forget to hold your little feast of tabernacles.

UNCLE HERMAN.



THE FEAST OF TABERNACLES.

their wanderings in the wilderness, they used to celebrate the harvest ingathering every year by holding a great feast which lasted seven days. At this feast they would

over favourite temptations; these are the little threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—*Farrar*.



Restless Heart, Don't Worry So.

DEAR restless heart, be still; don't fret and worry so;
God hath a thousand ways His love and help to show:
Just trust, and trust, and trust until His will you know.

Dear restless heart, be still, for peace is God's own smile.
His love can every wrong and sorrow reconcile;
Just love, and love, and love, and calmly wait awhile.

Dear restless heart, be brave; don't moan and sorrow so.
He hath a meaning kind in chilly winds that blow,
Just hope, and hope, and hope, until you braver grow.

Dear restless heart, repose upon His heart an hour.
His heart is strength and life, His heart is bloom and flower:
Just rest, and rest, and rest within His tender power.

Dear restless heart, be still; don't toil and hurry so.
God is the silent One, for ever calm and slow;
Just wait, and wait, and wait, and work with Him below.

Dear restless heart, be still; don't struggle to be free:
God's life is in your life; to Him you may now flee;
Just pray, and pray, and pray, till you have faith to see.

—Edith Willis Linn.

Worry.

ONE who could rid the world of worry would render greater service to the race than all of the inventors and discoverers that ever lived.

We pity ignorant savages who live in terror of their cruel gods, their demons which keep them in abject slavery, but we ourselves are the slaves of a demon which blasts our hopes, blights our happiness, casts its hideous shadow across all our pleasures, destroys our sleep, mars our health, and keeps us in misery most of our lives.

This monster dogs us from the cradle to the grave. There is no

occasion so sacred but it is there. Unbidden it comes to the wedding and funeral alike. It is at every reception, every banquet; it occupies a seat at every table.

No human intellect can estimate the unutterable havoc and ruin wrought by worry. It has forced genius to do the work of the mediocrity; it has caused more failures, more broken hearts, more blasted hopes than any other one cause since the dawn of the world.

What have not men done under pressure of worry! They have plunged into all sorts of vice; have become drunkards, drug fiends; have sold their very souls in their efforts to escape this monster.

Think of the homes which it has broken up; the ambitions it has ruined; the hopes and prospects it has blighted! Think of the suicide victims of this demon!

Yet, in spite of all the tragic evils that follow in its wake, a visitor from another world would get the impression that worry is one of our dearest, most helpful friends, so closely do we hug it to ourselves, and so loathe are we to part from it.

Is it not unaccountable that people who know perfectly well that success and happiness both depend on keeping themselves in condition to get the most possible out of their energies should harbour in their minds the enemy of this very success and happiness? Is it not strange that they should form this habit of anticipating evils that will probably never come, when they know that anxiety and fretting will not only rob them of peace of mind and strength and ability to do their work, but also of precious years of life?

Many a strong man is tied down

like Gulliver, by Lilliputians—bound hand and foot by the little worries and vexations he has never learned to conquer.

What would be thought of a business man who would keep in his service employees known to have been robbing him for years, stealing a little here and a little there every day? Yet one may be keeping in his mental business house at the very source of his power, a thief infinitely worse than one who merely steals money or material things; a thief who robs him of energy, saps his vitality, and bankrupts him of all that makes life worth while.

We borrow trouble; endure all our lives the woe of crossing and recrossing bridges weeks and years before we come to them; do disagreeable tasks mentally over and over again before we reach them; anticipating our drudgery, and constantly suffer from the apprehension of terrible things that never happen.

I know of women who never open a telegram without trembling for they feel sure that it will announce the death of a friend or some terrible disaster. If their children have gone for a sail or a picnic, they are never easy a moment during their absence; they work themselves into a fever of anxiety for fear that something will happen to them.

Many a mother fritters away more energy in useless frets and fears for her children, in nervous strain over this or that, than she uses for her daily routine of domestic work. She wonders why she is so exhausted at the close of the day, and never dreams that she has thrown away the greater part of her force.

Is it not strange that people will persist in allowing little worries, petty vexations, and unnecessary frictions to grind life away at such a fearful rate that old age stares them in the face in middle life? Look at the women who are shrivelled and shrunken and aged at thirty, not because of the hard work they

have done, or the real troubles they have had, but because of habitual fretting, which has helped nobody, but brought discord and unhappiness to their homes.

Somewhere I read of a worrying woman who made a list of the unfortunate events and happenings which she felt sure would come to pass, and be disastrous to her happiness and welfare. The list was lost, and to her amazement, when she recovered it a long time afterwards, she found that not a single unfortunate experience in the whole catalogue of disastrous predictions had taken place.

Is not this a good suggestion for worries? Write down everything which you think is going to turn out badly, and then put the list aside. You will be surprised to see what a small percentage of the doleful things ever come to pass.

It is a pitiable thing to see vigorous men and women, who have inherited godlike qualities and bear the impress of divinity, wearing anxious faces and filled with all sorts of fear and uncertainty, worrying about yesterday, to-day, to-morrow — everything imaginable.

In entering the city by train every morning, I notice business men with hard, tense expressions on their faces, leaning forward when the train approaches the station, as if they could hasten its progress and save time, many of them getting up from their seats and rushing towards the door several minutes before the train stops. Anxiety is in every movement; a hurried nervousness in their manner; and their hard, drawn countenances—all these are indications of an abnormal life.

Work kills no one, but worry has killed multitudes. It is not the doing of things which injures us so much as the dreaming of them—not only performing them mentally over and over again, but anticipating something disagreeable in that performance.

Many of us approach an unpleasant task in much the same con-

dition as a runner who begins his start such a long distance away that by the time he reaches his objective point—the ditch or the stream which is to test his agility—he is too exhausted to jump across.

Worry not only saps vitality and wastes energy, but it also seriously affects the quality of one's work. It cuts down ability. A man cannot get the same quality of efficiency into his work when his mind is troubled. The mental faculties must have perfect freedom before they will give out their best. A troubled brain cannot think clearly, vigorously, and logically. The attention cannot be concentrated with anything like the same force when the brain cells are poisoned with anxiety as when they are fed by pure blood and are clean and uncloudy. The blood of chronic worriers is vitiated with poisonous chemical substances and broken down tissues, according to Professor Elmer Gates and other noted scientists, who have shown that the passions and harmful emotions cause actual chemical changes in the secretions and generate poisonous substances in the body which are fatal to healthy growth and action.

The brain-cells are constantly bathed in blood, from which they draw their nourishment, and when the blood is loaded with the poison of fear, worry, anger, hatred, or jealousy, the protoplasm of those delicate cells becomes hardened and very materially impaired.

The most pathetic effect of worry is its impairment of the thinking powers. It so clogs the brain and paralyses thought that the results of the worrier's work merely mock his ambition, and often lead to the drink or drug habit. Its continued friction robs the brain-cells of an opportunity to renew themselves; and so after a while there is a breakdown of the nervous system, and then the worrier suffers from insomnia and other nervous ailments, and sometimes becomes hopelessly insane.

Anticipating a thing tends to

bring it to us. Worry about disease is a disease-producer. It is well to know that many victims of the great plague of history have been slain simply by fear and dread.

The digestive organs are extremely sensitive to worry, and when the digestion is interfered with the whole physical economy is thrown into disorder.

Worry and fear will not only whiten the hair, but will also cause premature baldness—a condition known as nervous baldness.

The longer the unfortunate picture which has caused trouble remains in the mind, the more thoroughly it becomes embedded, and the more difficult it is to remove it; but as long as it is there it will continue its mischief.

Did you ever hear of any good coming to any human being from worry? Did it ever help anybody to better his condition! Does it not always—everywhere—do just the opposite by impairing the health, exhausting the vitality, lessening efficiency?

A great deal can be done to correct the cause of worry by keeping up the health standard. A good digestion, a clear conscience, and sound sleep kill a lot of trouble. Worry thrives best under abnormal conditions. It cannot get much of a hold on a man with a superb physique—a man who lives a clean, sane life. It thrives on the weak—those of low vitality.

You can kill worry thoughts easily when you know the antidote; and this you always have in your mind. You do not have to go to a drug store or a physician for it. It is always with you—always ready. All you have to do is to substitute hope, courage, cheerfulness, serenity, for despondency, discouragement, pessimism, worry. *Opposite thoughts will not live together. The presence of one excludes the other.—O. S. Marden, in Success.*

“TRUE merit is like a river: the deeper it is the less noise it makes.”

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.

A NAVAL correspondent of the "Daily News" calls attention to the way in which the construction of the world's "Dreadnoughts" is advancing. The following table shows how many of these naval monsters were built or building at the end of each year from 1905 onwards.

1905.....	1	1909.....	52
1906.....	9	1910.....	74
1907.....	24	1911.....	97
1908.....	32	1912.....	125

In August, 1913, when the year has yet another four months to run, the number has risen to 148.

Not only does the number of these vessels increase, but their individual cost also rises. The five ships lately ordered for the British navy are to cost £2,750,000 each. It is estimated that the money invested in the sixty-six "Dreadnoughts" now in commission and the eighty-two others in process of construction amounts to more than £332,000,000. And this is for only one kind of warship. Who can fail to see that we are indeed fulfilling the prophecy of Joel, that the nations of earth in the last days would compete to "prepare war." Even if the prophets had never spoken of this amazing war preparation, men could hardly miss its meaning. Warning voices are lifted again and again, but apparently to little purpose. Only a few days ago Mr. Lloyd George said in the House of Commons that

"The countries were just scaring each other into this expenditure, and there was no general public opinion in any country of the world which had the courage to stand up to the people responsible for the expenditure and say that it was time to stop. He was afraid it would end in a great disaster. He

did not say the disaster would be in this country, but it would come. . . .

"Until there was a complete understanding between countries and complete co-operation to resist expenditure on armaments no one could stop it. No country could run the risk of checking armaments to the point of danger, but until there was a check there was nothing in front of us but increasing taxation. It was of no use going to a government and saying that the government was destroying capital. There was a situation in which people would not consider things rationally. It was as though a disease were coursing through their blood. The temperature was never normal. When the minds of the people were concentrated on armaments and weapons of destruction it was an unhealthy frame of mind to be in. . . .

"He regarded expenditure on armaments not merely as a waste but as paralysing to the very forces which created wealth. . . . With every additional pound spent on armaments they were destroying credit and the confidence which created activity and energy in commerce."

The Book that Leads.

THE Bible immeasurably leads all other books. There is not a line in it but that is pregnant with meaning. The teachings and history within the Book apply not only to the past, but to every human act of this day.

The Bible makes the moral code, that which regulates human conduct, too plain for any human being to misunderstand it. There are stars in the heavens so bright that any one picking them out cannot, by following them, lose his way. To human life the Bible is such a star—no person can go astray who reads it understandingly and then strives to put into effect what it teaches.

I cannot understand any education being regarded as completed which has ignored a study of the Bible.

No human life is so strong but that it needs something more than human to lean upon, to guide and uplift. Christ supplies this need. He is an inspiration at all times. Everything that is breathed out of His life helps. He never destroyed. Those who understand what He lived for, can readily see that He was the greatest constructor for human happiness that ever existed.—*W. J. Bryan.*

The Brightening of the Rainbow.

NEVER was a more beautiful thing than the rainbow. When does it come? When but after the old earth has been swept by a storm? Black, lonely, storm-swept day, but sundown brings enough to pay for it all. The clouds lift for a moment. From the lower edge glints the sunshine. Wonder of wonders! Quickly God hangs out His bow of promise, and the heart leaps with joy and gladness.

But how is it done? What really gives us the rainbow? Out of the west shoots a pencil of light. No sign of a rainbow here; just one long, straight beam of light. But it strikes the rain-drop, and like a flash it is torn into the glorious colours we love so well. Giving up self, separation, yielding, is what did it. As long as the sunbeam held fast together, no violet, no purple, no red, no green, came to our view. Giving is the secret of the rainbow's brightness.

What makes the life beautiful? Learn the secret of the rainbow, and you will see—giving, sacrifice, putting down all that is mean and selfish, conquering everything that would draw the soul into itself, and dwarf and make it narrow. You never saw a man or woman who was making the world a better place to live in that was not giving his or her life to be broken and used for others.

"But that means the altar," do you say? Never say it! Never even think it! Say, rather, it means letting God have the life to do with as He sees best. It means pure, loving, joyful service. It means all the glory of the rainbow, instead of the one lonely ray of sunlight. It means that God has touched the life and made it all-glorious—glorious for time and for eternity.

It was a drop of rain that shattered the sunbeam. It may be a tear that will strike your life and bring out its real beauty. Will you say, "I cannot have it so?" Say, rather, "I would have it so, Father, if it seemeth best to Thee."
—*Edgar L. Vincent, in the Well-spring.*