

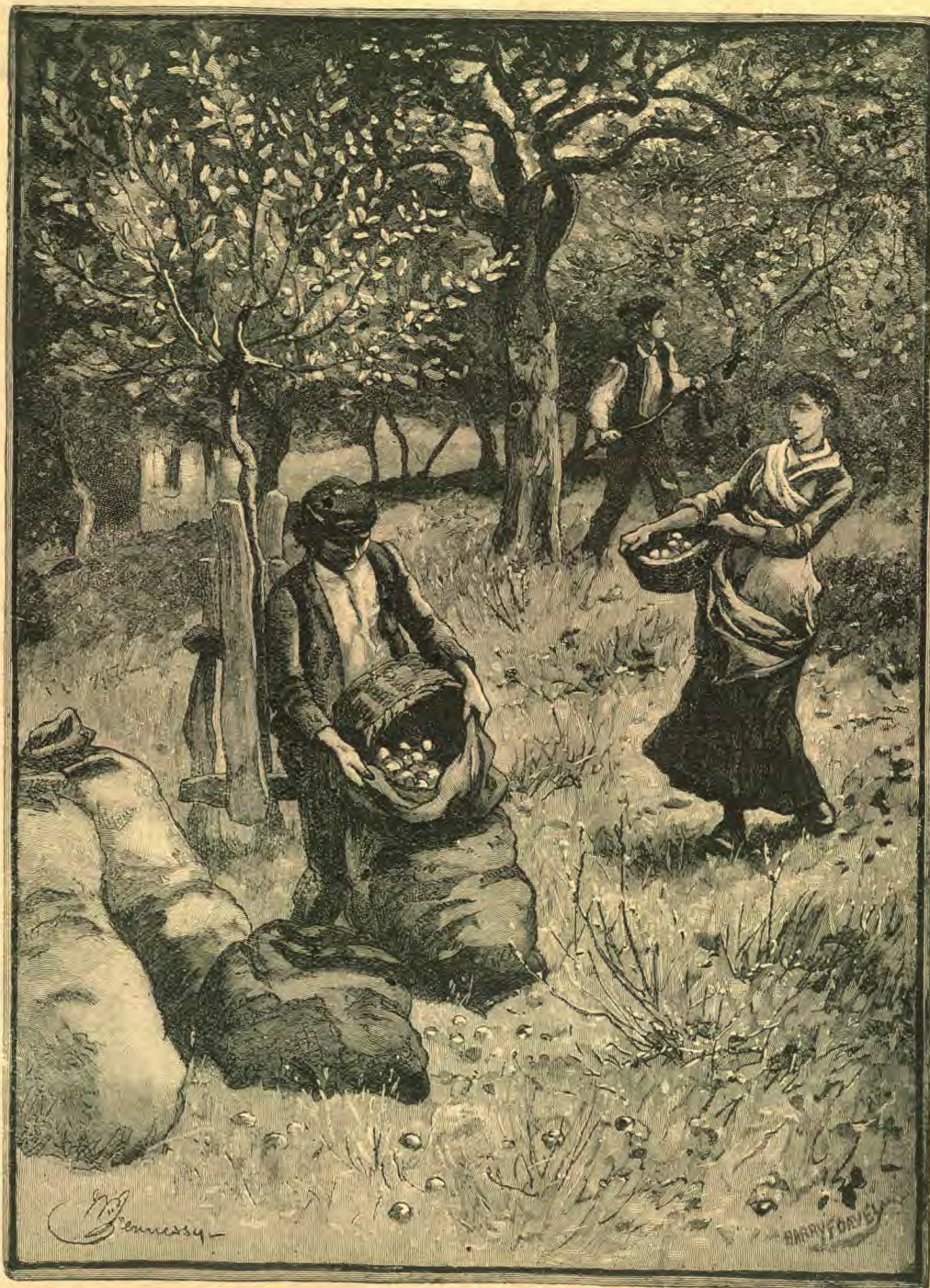
PRESENT TRUTH

“Sanctify them through Thy truth: Thy Word is truth”

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THE APPLE HARVEST.

"There Shall Be No More Sea."

"BUT a day will come, a blessed day,
When earthly sorrow shall pass away,
When the hour of anguish shall turn to peace,
And even the roar of the waves shall cease;
Then out from its deepest and darkest bed
Old ocean shall render up her dead.
And freed from the weight of human woes
Shall quietly sink in her last repose.

"No sorrow shall ever be written then,
On the depths of the sea, or the hearts of men,
But heaven and earth renewed shall shine
Still clothed in glory and light divine;
Then where shall the billows of ocean be?
Gone—for in heaven shall be no sea.
'Tis a bright and beautiful thing of earth
That cannot share in the soul's New birth:
'Tis a life of murmur and tossing and spray
And at resting time, it must pass away."

The Unjust Judge.*

Luke xviii. 1-8.



CHRIST had been speaking of the period just before His second coming, and of the perils through which His followers must pass. With special reference to that time He related the parable "to this end, that men ought always to pray, and not to faint."

"There was in a city," He said, "a judge, which feared not God, neither regarded man; and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily."

The judge who is here pictured had no regard for right, nor pity for suffering. The widow who pressed her case before him was persistently repulsed. Again and again she came to him, only to be treated with contempt, and to be driven from the judgment-seat. The judge knew that her cause was righteous, and he could have relieved her at once, but he would not. He wanted to show his arbitrary power, and it gratified him to let her ask and plead and entreat in vain. But she would not fail nor become discouraged. Notwithstanding his indifference and hard-heartedness, she pressed her petition until the judge consented to attend to her case. "Though I fear not God, nor regard man," he said, "yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me."

"And the Lord said, Hear what the unjust judge saith. And shall not God avenge His own elect,

*International Sunday-school Lesson for Aug. 19, 1906.

which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily." Christ here draws a sharp contrast between the unjust judge and God. The judge yielded to the widow's request merely through selfishness, that he might be relieved of her importunity. He felt for her no pity or compassion; her misery was nothing to him. How different is the attitude of God towards those who seek Him. The appeals of the needy and distressed are considered by Him with infinite compassion.

The unjust judge had no special interest in the widow who importuned him for deliverance; yet in order to rid himself of her pitiful appeals, he heard her plea, and delivered her from her adversity. But God loves His children with infinite love. To Him the dearest object on earth is His church.

"For the Lord's portion is His people; Jacob is the lot of His inheritance. He found him in a desert land, and in the waste, howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye," "For thus saith the Lord of hosts: He that toucheth you toucheth the apple of His eye." Deut. xxxii. 9, 10; Zech. ii. 8.

The widow's prayer, "Avenge me"—"do me justice" (R.V.)—"of mine adversary," represents the prayer of God's children. Satan is their great adversary. He is the "accuser of our brethren," who accuses them before God day and night. Rev. xii. 10. He is continually working to misrepresent and accuse, to deceive and destroy the people of God. And it is for deliverance from the power of Satan and his agents that in this parable Christ teaches His disciples to pray.

The character of the judge in the parable, who feared not God nor regarded man, was presented by Christ to show the kind of judgment that was then being executed, and that would soon be witnessed at His trial. He desires His people in all time to realise how little dependence can be placed on earthly rulers or judges in the day of adversity. Often the elect people of God have to stand before men in official positions, who do not make the Word of God their guide and counsellor, but who follow their own unconsecrated, undisciplined impulses.

In the parable of the unjust judge, Christ has shown what we should do. "Shall not God avenge His own elect, which cry day and night unto Him?" Christ, our example, did nothing to vindicate or deliver Himself. He committed His case to God. So His followers are not to accuse or condemn, or to resort to force in order to deliver themselves.

The Lord says, "Call upon Me in the day of trouble." Ps. l. 15. He invites us to present to

Him our perplexities and necessities, and our need of divine help. He bids us be instant in prayer. As soon as difficulties arise, we are to offer to Him our sincere, earnest petitions. By our importunate prayers we give evidence of our strong confidence in God. The sense of our need leads us to pray earnestly and our heavenly Father is moved by our supplications.

Often those who suffer reproach or persecution for their faith are tempted to think themselves forsaken by God. In the eyes of men they are in the minority. To all appearance their enemies triumph over them. But let them not violate their conscience. He who has suffered in their behalf, and has borne their sorrows and afflictions, has not forsaken them.

The children of God are not left alone and defenceless. Prayer moves the arm of Omnipotence. Prayer has "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire"—we shall know what this means when we hear the reports of the martyrs who died for their faith—"turned to flight the armies of the aliens." Heb. xi. 33, 34.

If we surrender our lives to His service, we can never be placed in a position for which God has not made provision. Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counsellor; whatever our sorrow, bereavement, or loneliness, we have a sympathising Friend. If in our ignorance we make missteps, Christ does not leave us. His voice, clear and distinct, is heard saying, "I am the Way, the Truth, and the Life." John xiv. 6. "He shall deliver the needy when he crieth; the poor also, and him that hath no helper." Ps. lxxii. 12.

MRS. E. G. WHITE.

Life Everlasting.

ONE of the chief supports to the doctrine of the immortality of the soul is the misinterpretation of those passages in the Bible which speak of everlasting punishment. *Aionios*, the Greek word translated "everlasting" and "eternal," does not possess the thought of unending endurance, or eternal progression, but literally means an age, that which pertains to an age. The same statement holds true with regard to the Hebrew word translated "everlasting" in the Old Testament. Consequently, when the Saviour speaks (Matt. xviii. 8) of "everlasting fire" He cannot have had in mind a fire that would burn for ever, without ceasing, but of a fire which would be visited upon mankind at some particular period for the destruction of sin. Professor Gwatkin, M.A., of Cambridge, in a recently published volume of sermons, develops this thought as follows:—

"Our text speaks of everlasting punishment, and of life eternal; but the Greek word is the same in both, and it does not mean a thing which never ends. It is the punishment of an age, which in this case is the age to come; and it is not a punishment which lasts on through that age, but the punishment which properly belongs to it. . . . So too the life [eternal] is the life of the world to come, as the creed calls it: but our assurance that it has no end is not in the word translated eternal, but in the nature of the life itself; for the life Christ gives of His own life cannot have an end.

"But in the nature of punishment there is nothing to show it cannot have an end. We cannot get the doctrine out of passages which speak of it as eternal or everlasting, for these always have the word which we have just seen does not mean endless. Other passages say that it is for ever, or to translate exactly, for the age; and one awful warning is of a sin that hath no forgiveness, either in this age or in that to come: but we are told again of God's glory through *all* the ages. . . . Again, we hear of fires that burn continually, like the fires in the valley of Hinnom, which burned up the rubbish of Jerusalem; and these must have some tremendous meaning: but if sinners burn like rubbish, they will not burn for ever." Too, says Professor Gwatkin, "the word translated punishment positively will not bear the meaning of endless punishment."

A powerful weapon in the hands of the Church of Rome and of certain branches of the reformed churches for bringing sinners into communion has been the doctrine of damnation. According to this belief the man who died out of Christ, or proved incorrigible in his lifetime, had pronounced upon him a decree of damnation, which pursued him with unrelenting malignity and unending torture throughout eternity.

Professor Gwatkin shows, however, that this doctrine is no more scriptural than the other. He says:—

"As for the word damnation, there is no such word in the Bible. It is always either judgment or condemnation. Thus he that resisteth the ordinance of God shall receive to himself a judgment, and he that eateth and drinketh unworthily eateth and drinketh to himself a judgment. So he that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. The warning is terrible enough, that he shall stand guilty before the Lord whose love he scorned: but there is no word here or anywhere else of anything in the least like what is meant by damnation."

T. C. O.

Co-operation in God's Plans.

THE great Jehovah from His shining throne above, has sent forth a message to call out a people and make them ready for the coming of His Son. He has noted it in His prophetic word. His power is pledged to sustain it, and cause it to accomplish that whereto it is sent. But that does not release us from responsibility and action in the matter. We are not to argue, because God's Word is sure, and will certainly be fulfilled, that we can therefore settle down in inactivity and ease, and feel no responsibility in the work.

The prophet Daniel did not do thus. When the seventy years' captivity drew to their close, he "understood by books"—the prophecy of Jeremiah—that that period of the desolation of Jerusalem was accomplished, and that consequently the time had come for the Lord to begin the restoration of

His people to their own land. But He did not sit down and say, Well, this will surely be accomplished; for the Lord has pledged His word for it, therefore I will leave it all to Him, and give myself no thought or concern in the matter. Far from it. Rather he set his face to seek the Lord with all his heart, even with fasting and sackcloth and ashes; and he said, "Now, therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary which is desolate, for the Lord's sake."

So with us. We must rise into communion and sympathy with the plans and work of the Lord, and show it by offering up our petitions to Him in accordance with His will. He has workmen whom He can thrust forth into His harvest; but the church must first see the need of their labours. He can and will supply the wants of His cause: but His people must first feel them. Then, only, we can appreciate and thus make a right use of His blessings.—*U. Smith.*

Eyes of Faith.

ABRAHAM was a man of faith, but he had faith because he developed it. If Abraham had acted as some Christians do to-day, he would have had as little faith as they have. They read everything but the Bible, go everywhere except in the path of Christ-like service, talk of everything but the love of God, and cherish worldly ambitions while they forget the kingdom of God. Then they mourn that their faith is so weak, and feebly wish they were better Christians.

Abraham was single-minded. If he had allowed himself to be drawn aside by every attraction that presented itself, he would never have reached the goal of his faith. So he paid little heed to the things around him and pressed on to the prize. The promise of God became everything to him. It grew more and more real until nothing weighed with Abraham but the promise. More and more Abraham walked and lived by faith.

"And being not weak in faith, he considered not his own body, . . . he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what He had promised, He was able also to perform." Rom. iv. 19-21.

In the present world Abraham recognised a transitory preparation for a more enduring one. He did not settle down here as a permanent resident, but counted himself a stranger and a pilgrim. He dwelt in tents, and taught his children to reckon themselves pilgrims, looking for a better country. These all died in faith having laid hold of the promise afar off rather than the

possessions close at hand. Heb. xi. 8-16. It was because Abraham had his mind full of the glory of the better country that the false glitter of Sodom did not draw him as it drew Lot. Abraham could calmly weigh the competing claims of Sodom and the New Jerusalem, and intelligently decide the question on its merits. In reality, his course was dictated by prudence and good judgment, for by his faith he took into account what others forgot.

We need, like Abraham, to develop the habit of taking long views, of listening to what God has said as well as to the voice of man, and of balancing the eternal with the passing present. This is what faith means. God has revealed enough of the future to enable us to do this. It is only when we remember that we are called to live in the city of our God, exalted to the throne of Christ, to possess the kingdom for ever and ever, that we can weigh with a correct sense of proportion the bribes or the threats of the present world. Dr. Horatius Bonar teaches us how to judge the glory of this world by "the far more exceeding and eternal weight of glory" in his beautiful verses:—

What to that for which we're waiting
Is this glittering earthly toy?
Heavenly glory, holy splendour,
Sum of grandeur, sum of joy.
Not the gems that time can tarnish,
Not the hues that dim and die,
Not the glow that cheats the lover,
Shaded with mortality.

Heir of glory,
These are not for thee and me!

Not the light that leaves us darker,
Not the gleams that come and go,
Not the mirth whose end is madness,
Not the joy whose fruit is woe,
Not the notes that die at sunset,
Not the fashion of a day;
But the everlasting beauty,
And the endless melody.

Heir of glory,
That shall be for thee and me.

City of the pearl-bright portal,
City of the jasper wall,
City of the golden pavement,
Seat of endless festival,
City of Jehovah, Salem,
City of eternity,
To thy bridal hall of gladness
From this prison would I flee.

Heir of glory,
That shall be for thee and me.

Ah! with such strange spells around me,
Fairest of what earth calls fair,
How I need thy fairer image,
To undo the syren snare!
Lest the subtle serpent-tempter
Lure me with his radiant lie,
As if sin were sin no longer,
Life were no more vanity.

Heir of glory,
What is that to thee and me?

Yes, I need thee, heavenly city,
My low spirit to upbear;
Yes, I need thee; earth's enchantments
So beguile me with their glare.
Let me see thee; then these fetters
Break asunder; I am free.
Then this pomp no longer chains me;
Faith has won the victory.

Heir of glory,
That shall be for thee and me!

Questions & Bible Answers

The Agony in Gethsemane.

"Can you throw any light on the following words: 'And He said, Abba, Father, all things are possible unto Thee; take away this cup from Me; nevertheless not what I will, but what Thou wilt.' Mark xiv. 36."

THESE words of Christ, spoken in the garden of Gethsemane, veil a deep and awful mystery. It is impossible for us to understand them fully. Even if we could put an explanation into words, it would tell us nothing more, for no man can enter into the experience that wrung this prayer from the heart of Jesus.

The Saviour had eaten the passover with His disciples, and had instituted the memorial of His death. Then, after a lengthened conversation, recorded by John alone, Christ committed His disciples in prayer to His Father, and with them crossed the brook Cedron into the garden of Gethsemane. Leaving most of the disciples behind, Jesus took Peter and James and John with Him, and then walked a little farther. And He "began to be sore amazed and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here and watch."

The time had come when the Saviour must pass through His last and greatest ordeal. Every step of His pathway had been contested by the powers of darkness, but hitherto there had been much to cheer Him on, such as the joy of active labour for the sick and needy and the companionship of His disciples. Now He must descend to unknown depths of darkness where none could accompany Him. Even His disciples were to forsake Him; one of them was to sell Him, and the most ardent of them all was to deny with oaths that he knew the man. Throughout His earthly career Jesus had made Himself of no reputation, and had taken upon Him the form of a servant. Now, even below that humiliation He was to humble Himself, and become obedient unto death, even the death of the cross. Phil. ii. 5-8.

Although He loved righteousness and hated iniquity with all the strength of His perfect character, Jesus was *made sin* for us. 2 Cor. v. 21. We never can appreciate what that meant to Him, because we cannot feel toward sin as He felt. Yet into Him entered all the sin of the world. He "His own self bare our sins in His own body." 1 Peter ii. 24. He became a curse for us. Gal. iii. 18.

With the sin came all that sin entailed, the

weight of suffering, the gloom of despair, and the fear of death. Before this Jesus had hasted in spirit to make the sacrifice of Himself. Now death had a sting for Him, for "the sting of death is sin," and Christ "was made sin." The fear of death was part of the sinner's bondage, and therefore it behoved Christ to partake of that experience in all its terrible fulness. Heb. ii. 14-17.

So we read that Christ said to His disciples: "My soul is exceeding sorrowful unto death." He felt unable to bear the weight of the curse. It was crushing out His life and He realised it. He groped for a helping hand and, turning to the three disciples He besought them to join their prayers with His. Then He went a few steps forward "and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me, nevertheless not as I will, but as Thou wilt."

The Redeemer of mankind was staggering under His terrible burden. The fate of men was quivering in the balance. Will the Saviour go forward into the darkness under His crushing load, or will His soul faint under the unendurable suffering? He feels He must have some word of sympathy from His disciples, some assurance that mankind will appreciate the laying down of His life for them. So He goes back to the disciples, expecting that they will be praying for Him, but who can measure His disappointment to find that they have forgotten all about Him, and are fast asleep? Yet have we not all failed Him? Does not His keen reproach to Peter convict us all—"What, could ye not watch with Me one hour"?

From what hidden depths of fiery trial come the words which the Saviour speaks to His disciples! "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak."

Again He goes away and prays the same prayer of mingled petition and resignation. Again and again He seeks the disciples only to find them each time asleep. There is no word of cheer to aid Him in the struggle, even though in the agony His sweat rains upon the earth like great drops of blood. "I have trodden the winepress alone; and of the people there was none with Me." "And I looked, and there was none to help; and I wondered that there was none to uphold: therefore Mine own arm brought salvation unto Me." Isa. lxiii. 3, 5.

At last an angel appears unto Jesus and strengthens Him. He had endured the test. His human nature had cried with its utmost strength for escape, but the desire to do His Father's will was stronger yet, and love had conquered. His countenance "marred more than any man," the Saviour goes forth from Gethsemane, bearing the sins of the world, to consummate His infinite sacrifice.

This is the experience referred to in Heb. v. 7:

"Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared."

The prayer of Christ was heard, but the cup was not taken from Him until He had drunk it. Yet the bitterness of death was ameliorated by the visit of the angel. The three disciples might have performed that office for their Lord, but they missed the chance. So that was fulfilled which was written: "Reproach hath broken My heart; and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none." Ps. lxxix. 20.

The agony of Christ is no theme for curious study. It is too sacred to be lightly thought of. By it we get a glimpse into the vastness of the sacrifice that was made for us, but we can only know it aright as we share the fellowship of His sufferings. Our own hours of suffering, borne unselfishly for others, are glorified and lightened by a clearer appreciation of Christ's suffering for us.

Bible Notes About Sickness.

GOD made man upright. Eccles. vii. 29. Had he remained so, perfect health would have been continually imparted to him by the One whose creative skill and sustaining power produced and maintained in him a living likeness of Himself. Gen. i. 26. "In the beginning" man and everything created was "very good" (Gen. i. 31), because God was good.

Satan was the author of sin (Gen. iii. 5); and disease entered through sin. "Dying thou shalt die." Gen. ii. 17. "As by one man sin entered into the world and death by sin." Rom. vi. 12. "The wages of sin is death." Rom. vi. 23. Since the fall, humanity has steadily deteriorated in physique and in power to resist death.

We are taught of God that bodily and mental diseases are included in the curse (Deut. xxviii.), and that sickness is the firstfruit of departure from God. Deut. xxix. 14-22.

When God initiated the education of Israel, He promised them freedom from sickness conditional upon their obedience. Ex. xv. 26. Disease appeared four times in the wilderness among the disloyal Israelites. First, Miriam was smitten with leprosy because of her jealousy of Moses. Num. xii. Second, the plague was sent because of rebellion. Num. xvi. 46. Third, the fiery serpents were allowed because of murmuring. Num. xxi. 4-9. Fourth, the plague followed adultery. Num. xxv. Jehoram, king of Judah, was smitten with a "great sickness" (2 Chron. xxi. 12), because of his idolatry. Gehazi's covetous lie resulted in leprosy. 2 Kings v. Mental disease followed indulgence in pride

in the case of Nebuchadnezzar. "Go and sin no more lest a worse thing happen to thee," said the great Healer, who "knew what was in man," to the palsied one. John v. 14. Because of his attempts to "lead" the spiritually "blind out of the way," Elymas was struck with physical blindness. Acts xiii. 11.

Seeing that sin brings disease and death in its train, and that Satan is said to have the "power of death" (Heb. ii. 14), also that sin gives "place (or opportunity) to the devil" (Eph. iv. 27), we need not be surprised to trace in the following passages the truth that God's *permissive* will has to be considered and submitted to in its relation to the fruits of sin and the "oppressions" (Acts x. 38) of the evil one.

In the tragical story of Job, to whom God directed Satan's attention (Job. i. 8), the accuser is plainly indicted with inflicting disease on the patriarch, but not without God's permission. The Lord overruled all the suffering to bring Job into a deeper experience, and a better knowledge of the Most High.

The Lord Jesus attributed to Satan the infirmity from which He delivered the woman of whom He said Satan had "bound her these eighteen years." Luke xiii. 11.

The cases of lunacy, epilepsy, and of the Gadarene maniac were also charged to the evil one. See Matt. ix. 32; Mark i. 23; Matt. xvii. 14; Mark v. 2.

Paul's "thorn in the flesh" is not described as being directly from the Lord, although it was wisely allowed by Him as a deterrent from pride. It was revealed to the apostle that it was a "messenger of Satan sent to buffet him" (2 Cor. xii. 7), and he afterwards recognised it as an "infirmity" to be thankful for, seeing that because of it the enabling power of Christ rested the more triumphantly upon him. 1 Cor. xii. 10.

What are we to understand by the story of the offender, who Paul said was to be delivered unto Satan for the destruction of the flesh that the spirit might be saved in the day of the Lord Jesus? 1 Cor. i. 5. Praise God for the issue, also for the teaching—"He that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John v. 18), which is a New Testament echo of Lam. iii. 22.

And even when we, by our imprudence and self-indulgence may become "sickly" like the Corinthians of old (1 Cor. xi. 30), we may go with confidence to the One who is the "same" as when He "rebuked" the fever as something foreign to His will (Luke iv. 39), and whose ministry is summed up in the words:—"Who went about doing good and healing all that were oppressed (not of God but) of the devil." Acts x. 38. E. FISHER.

"Sow Beside All Waters."

On the barren, stony soil,
Sow the Gospel seed ;
Sow with unremitting toil,
Sow 'mid thorn and weed.
Sow in hearts where't seems in vain,
Deeply dyed with sin's dark stain ;
Sow in hearts laid low by pain,
Sow in hearts that bleed.

In the sunshine or in storm,
Sow, yes, sow it still ;
In the evening as at morn,
Every moment fill.
Sow, for harvest time is near
When the Reaper shall appear ;
Sow though skies be dark or clear,
Sow when winds are chill.

Sow beside the water's edge,
All along the way—
In the highway, by the hedge,
Sowing day by day.
Sow though weary be your feet,
Sow, for swift the moments fleet ;
Sow in field, in lane, in street,
Sow, yet ever pray.

Where a human soul doth live,
There with patience sow,
Trusting God the rain will give
Causing it to grow.
Sow where seed was sown of yore,
Though no sign of fruit it bore ;
Sow where none have sown before—
Sow where'er you go.

Sow wherever hearts are sore,
Where in gloom they weep ;
Sow the seed yet still the more,
Should other sowers sleep.
Onward let your watchword be,
Sowing for eternity ;
Golden grain you soon will see,
And with gladness reap.

—PEARL WAGGONER.

A Spurious Remedy and the Real One.

THERE are two seemingly hostile movements in progress to day ; both of which are foretold in the Scriptures as marking the last days. One calls for ever increased armaments ; the other calls for disarmament and peace.

We have frequently referred to the movement to "prepare war," and shown that it is a marvellously exact fulfilment of the words of Joel. Joel iii. 9-12. The strength of the current that is setting in this direction has been strikingly instanced lately in the attempt by the Liberal Cabinet to withstand an increase of expenditure on the Navy. The Liberal government is one of the strongest ever known ; yet it had to give way before the demand for a stronger navy. A supporter of the Government, writing when he felt confident that the Cabinet would carry its point, used language which reveals the irresistible strength of a movement which could impose its will on the reluctant Cabinet.

"There are now rumours, which I hope are ill founded, unfavourable to the hope of a substantial reduction in the Shipbuilding Vote. Two kinds of policy are at stake—first, the suspension of two Dreadnoughts, for which every

kind of reason exists ; and secondly, the final abandonment of the system of loans. If Sir John Fisher and his colleagues succeed in breaking this purpose of the Cabinet, for reasons which can only be described as ridiculous, then, indeed, the hope of power for Liberalism during the next four or five years will have received a deadly blow. Here is by far the most salient question of a policy which has arisen since the Government took office, the most profound in its bearing on the public life of the world. If, with the known views and powerful pressure of the two most conspicuous members of the Government—the Prime Minister and Mr. Asquith—backed, so far as I know, by their most considerable colleagues, defeat ensues, or a lame compromise is effected, under which three of these tremendous ships are passed, to curse Europe with a fresh start in armaments, we may, indeed, think that the victory of six months ago was of little worth. I cannot believe, however, that these discouraging reports are substantial.

Yet the Cabinet had to yield to pressure and consent to build the "Dreadnoughts."

At the same time, there is also what seems to be a growing movement in favour of peace and arbitration. An Inter-Parliamentary Peace Conference has been held in London, which was hailed as "The Parliament of Man," the fore-runner of a World Federation. The *Daily News* wrote :

"It is nothing less than the first step towards a Parliament of Man which is taken to day, and the movement thus inaugurated no one shall stay."

It is hoped and believed by many that this Inter-Parliamentary Conference will be instrumental in bringing about disarmament. The *Daily News* went on to say :

"The first thing to hope from this international Parliament is a clear call for a reduction of armaments. The lives and industries of the world's peoples are staggering under an ever-increasing burden of expenditure upon waste, which diverts from the purposes of civilisation the labour of millions of men. The burden becomes intolerable, even while the growing cruelty and cowardliness of war increasingly stagger humanity.

A movement along these lines is also predicted by the prophets when their eyes are turned upon the scenes of the last days. Paul declares that when sudden destruction is about to fall on the disobedient, they will be proclaiming, Peace and safety. 1 Thess. v. 8. Isaiah and Micah tell us that many peoples will propose a great confederation and plan to set up a kingdom of God on the earth. "And [they say] He shall judge among the nations, and shall rebuke [decide concerning, R.V.] many people : and they shall beat their swords into ploughshares, and their spears into pruninghooks : nation shall not lift up sword against nation, neither shall they learn war any more." See Isa. ii. and Micah iv. Arbitration and disarmament are the keynote of this cry.

God, however, does not regard the movement with approval. He is displeased with those of His own people who are participating in it. It is not for His glory that the "children of the east" and the "soothsayers" are reckoned one with His children. He points out that the land is full of idols and that the worship of man, not of God, is the spirit of the confederation. Isa. ii. 6-22.

There is only one way to real peace, and that is by pardon for sin and victory over it. This can come by Jesus Christ alone. But the movement for peace and a Parliament of the united world leaves out Jesus Christ or only ranks Him with the great teachers of the heathen world. Many professing the name of Christ are content with this state of things. They recognise "soothsayers" (Spiritualists) and the "men of the east" as children of God, even though these reject His Son. It may seem very broad-minded, and may be very popular, to call for a world-wide union to put away the evils which curse the world, without laying too much

stress on the Gospel of Jesus Christ, but such a movement can only fail. If it promises to succeed it will be the more harmful, for it will delude the world into looking for peace where there is none.

Multitudes will evidently swell the peace movement thinking to oppose the militarism of the age, but the prophets warn us that it will lead away from God. There is only one peace crusade that will bring peace, only one disarmament movement that will put a stop to war, and that is the Gospel of Jesus Christ. Do not be deceived with a substitute. "There is no peace, saith the Lord, unto the wicked."



The Greatest Battle.

- "I've heard of great battles, O mother dear,
Of battles on land and sea;
And it makes me unhappy and full of fear,
That ever such things should be.
- "It seems such a pity that men should fight,
And quarrel and bleed and fall;
And what's it about I'm puzzled quite,
I can't understand it at all!
- "I've been told of Trafalgar, I've heard of Soudan,
Balaclava and Waterloo,
Crecy and Alma and Inkerman,
And of many another, too.
- "But the greatest battle, O mother dear,
That e'er on this earth has been,
And all about it I want to hear,
And where and when it was seen."
- "The greatest battle that ever was fought,
Do you wish, little child, to learn?
In the history-book it is not taught,
To the map you will vainly turn.
- "Far away from sight is that battle-field,
In the depth of each human heart.
That wrestles with evil and will not yield,
But bravely bears its part.
- "In the effort to do what it knows is right,
To be truthful and brave each day,
And remember to act as in God's own sight,
Whatever the world may say.
- "No bayonets are flashing, no cannons roar,
No martial banners wave,
In the combat that rages stern and sore,
From the cradle right on to the grave.
- "Yes, dear little child, from your very birth,
Almost, does the strife begin;
For the greatest battle in all the earth,
Is the battle with self and sin."

—J. Hudson, M.A.

A Glimpse of the World Wonderful.

"I WISH somebody'd tell me a true story," sighed Jessie; "I'm tired of make-believes." "Somebody" clearly meant Uncle Waldo since he was the only member of the family who was gifted in story-telling. He looked up from his drawing, and smiled promisingly. "Did I ever tell you about a trip I made—let me see—three weeks ago to-morrow?"

"No, you didn't tell me about that. Please tell me now."

"I will, if Tom thinks he can stop playing leap-frog with Rover long enough to listen quietly for ten minutes. Oh, you're seated, Tom? Well, then, one bright morning three weeks ago I set out from the city to visit an old college friend who lives in the midst of a beautiful wood called 'Wonderland.'

"It was a very quiet place, with not another house in sight; even the road was hidden by a thick hedge of flowering locusts. After I had admired everything about the beautiful grounds, my friend said, you have not seen half of Wonderland. Come with me; I will show you my treasures."

"So he led me through the sunny corridors of his great house, up and up to a tower-room, with many large windows and a glass roof.

"Now close your eyes," he said, "and wait till I tell you to look."

"When he gave the word, I opened my eyes, and saw before me a garden such as had never entered

into my happiest dreams. Instead of shrubs and plants, there were trees covered with flowers of great size and beauty, and at the same time laden with fruits of a variety quite unknown to me. In the midst of the garden was a lake, crystal clear and smooth as a mirror, teeming with fishes and water-fowl. In a grassy meadow on the right bank a herd of winged cattle grazed knee-deep in clover—such cattle as you have never even heard of—green cows, blue cows, mottled black-and-yellow cows; some with horns, some with wings."

"Cows with wings, Uncle Waldo!" exclaimed Jessie.

"Yes. But the strangest was to come. On the other side of the lake were two huge, hollow boulders; and in those caverns were the queerest animals imaginable, some with beaks, others with claws and horns.

"I stared about me in speechless wonder; and while I looked, great shadows fell across the water and the garden, caused by the flight of immense birds, with wings like the sails of a ship, light as thistle, and tinted with all the colours of the rainbow—deep blue, golden, yellow, green, and silver, and pure white. When they lighted on the trees I noticed that every feather was studded with gems finer than any king's crown. I could have looked all day, but my friend suddenly withdrew the wand, and lo! the fairy scene vanished."

"O Uncle Waldo! you said it was to be a true story," said Jessie, reproachfully.

"Well, so it is."

"Did the cows really have wings?"

"They did—at least I took them for cows. Perhaps the professor had a better name for them."

"And you said there was a wand," Tom objected, stoutly.

"Yes. Can either of you guess its name?"

Of course they couldn't guess it.

"Well, then, the wand was a microscope; and it revealed a glimpse of that hidden world which is more wonderful and beautiful than any fairy land. The garden was a patch of vegetable mould; the grassy pasture a single leaf, with tiny insects grazing upon it; a single drop of unfiltered water formed the lake and fishes; and two hollow grains of sand were the boulder caverns, with their strange inhabitants, so small that a group of twenty, closely packed together, would be barely visible to the naked eye. The birds were the little garden moths, such as you may see flitting about the flowers every sunny morning."

"My!" said Tom, "think of that, Jessie! and we can't even see those things."

"Yet they are all there, but hidden from our dull sight. You see, God cares for those invisible things in His own way, just as He shapes our lives to suit His own great purpose." MRS. O. PETERSON.

Adopted Squirrels.

OUR picture this week is of the ground-squirrel, or "chip-munk," as he is also called. Like the other members of the squirrel family, the ground-squirrel loves to climb trees, and is very fond of nuts. He does not chatter so constantly as the noisy red squirrel, but he is nevertheless mischievous enough.

We have heard the story of a boy in Perthshire, Scotland, who found two baby squirrels away from the home nest. The helpless little creatures were not able to walk or see well, and so the boy took them home to be brought up by his cat in her family of kittens.

The mother cat took very kindly to the young strangers, but as they became stronger and more alert, and climbed over everything and into the

most dangerous places just like the squirrels in the forest, she would gaze on their antics with a look of alarm.

The squirrels, however, never injured themselves, but grew more and more nimble and expert at climbing. They climbed up the curtains, ran into shelves and chests of drawers, into the pockets and around through the clothing of persons whom



GROUND-SQUIRREL OR CHIP-MUNK.

they knew. In fact, they seemed to like climbing around a person's body most of all, as it probably seemed more like the forest trees in which they were made to play.

And strange to say, the squirrels had a strong influence on the little kittens. The kittens would try to follow them wherever they went, and soon became quite expert at climbing. But at the same time they became very mischievous, and were often quite a trial to the people who cared for them.

So we can see that even little animals like young squirrels can have an influence for good or for mischief over their playmates. But our influence is much stronger over our little boy and girl playmates, and how important it is that we set them a good and beautiful example!

T. C. O.

A PRECIOUS thing is all the more precious to us if it has been won by work or economy.—*John Ruskin.*

NOTES & COMMENTS

At a Conference on Street Betting just held, the prison chaplain at Wormwood Scrubbs said that thirty years' experience convinced him that the bookmakers' nefarious practices were doing as much harm as the drink traffic. The news boys were one and all little better and gamblers, with no prospects, no ambition, and nothing but the life of the rogue and vagabond before them. A newspaper proprietor, Mr. Russell Allen, insisted that the Press was at the root of the whole evil. Without the Press the street bookmakers could hardly maintain a living. Until the Press was dealt with the evil could not be checked.

THE ingenuity of man leaves no means untried by which money may be made. One of the latest "trades" to which attention has been called is the manufacture of mummies in California. Learning that there was a demand for these on the part of small museums, a factory has been running for many years to supply the demand. One workman has acknowledged that he has followed the trade for twenty-nine years, that he learned the art in a factory long ago, and that he can turn out several mummies a day, so that unless the mummies are very frail, there must be a considerable number of spurious Egyptian remains about the world. It is said that only an expert can detect the fraud.

FISH can now be transported alive for any distance. They are placed in a box lined with damp cloth, and supplied with pure oxygen. A German writer describing the arrangement says: "Beside the case there was a large steel cylinder filled with oxygen. A tube led from the cylinder to the base of a jar filled with water, and another tube led from the neck of the jar into the box containing the fish.

"As I watched the apparatus I saw the oxygen bubble through the water of the jar and then, after being saturated with moisture, pass into the case. But the oxygen in the case was not stagnant; there was a pipe at one end which allowed the excess oxygen to escape. It was now clear to me how the fish could be kept alive and happy without water—the oxygen passed through their wet gills and into their blood in exactly the same way as if they were in water, while the carbonic gas from their lungs was carried off with the excess oxygen. The afternoon of my visit the fish were taken from the case and put in the water. For this purpose the oxygen was cut off, the top of the case unscrewed, and the fish thrown into tubs filled with water. It was at once apparent that the treatment had in no wise injured the creatures."

SOME surprising figures are given by the *Christian World* to show that the State Church in Russia is largely responsible for the poverty of the people. It begins:

"Nothing is more remarkable among the consequences of the Russian revolution than the almost complete unanimity with which the Press attacks the monastic system, the monks and nuns, and all belonging to them. 'Russia must be freed from this plague spot,' exclaims one of the most widely-read Moscow newspapers. Five years ago such an utterance would have meant Siberia for life to anyone bold enough to print it. It is mainly the riches of the monasteries which excite public ill-feeling. Hardly a monastery, even the poorest of them, that has not an enormous income from lands and the gifts of the faithful, and among the more famous houses are some that are fabulously rich. There is, for example, the Alexander Nevski monastery with a yearly 'church' income of £10,000 and an income from its domains of £50,000. In addition to this its wandering monks bring it in an average income of £75,000 for building churches.' The richest monastery, however, in Russia is the Troitsa Sergiyevski house near Moscow, with its capital of 800,000,000 roubles, or thirty millions sterling. Its annual income is almost incredible. It possesses over twenty million acres of land. It is no uncommon thing for a monk in this establishment to leave a fortune of a million roubles. Convents and monasteries are studded all over the country. In European Russia alone the number is about 700.

NOTWITHSTANDING the benefits conferred upon India by British rule, a great deal yet remains to be done. An Indian gentleman, writing to the press to urge the claims of his country, says: "Our deathrate, according to the Statistical Abstract was under twenty-five per thousand in 1882-84. It rose to thirty per thousand in 1892-94 (before recent famines or plague appeared on the scene), and it is thirty-five per thousand to-day. As regards elementary education, the Government of India spends on it only about £200,000 out of State funds, as against twenty-one millions spent on the Army and about four millions paid in salaries to Europeans in civil employ; only one child out of eight is at school, and one village out of five has a school-house."

THE Committee appointed to consider the matter of Juvenile Smoking has made a very drastic report. It recognises that the use of tobacco is responsible for the rapid increase during the last few years of physical deterioration, and recommends strong measures for grappling with the evil. One proposed clause is:

Every child under the age of sixteen who shall be found in possession of cigarettes or found smoking tobacco in any form shall upon conviction be liable to a penalty of not exceeding forty shillings for each offence, and shall be subject to the provisions of the "Youthful Offenders Act, 1901."

The Committee would, also empower constables to stop all youths apparently under sixteen seen smoking in any public place and confiscate their tobacco.

Probably no policeman would run the risk of possible trouble by interfering with any boy likely to be near the age limit, but such a provision might abolish public smoking on the part of children, which is now very common.



Consumption Cures.

POST-MORTEM examinations reveal that fully eighty-five per cent. of all persons who die have old tubercular scars, indicating active tuberculosis at some time in the life history. But the number of deaths from tuberculosis averages only about fifteen per cent., showing that fully seventy per cent. of tubercular subjects recover, and through life remain in blissful ignorance of ever having had the disease.

The question arises: How is the cure brought about in the large percentage that recover? In order to understand this it is necessary to have a knowledge of the disease. Tuberculosis is a germ disease. The germs may be carried into the lungs directly, through the air breathed, or, indirectly, through the food. As long as the lung tissue is in a healthy condition, possessing sufficient vitality, it is impossible for tubercular germs to do any injury. Healthy tissue is not only germ proof, but it is also capable of destroying germs of disease.

There must first be an undermining of the vitality of the lung tissue; in other words, the soil must be prepared for the germs or seed, before it is possible for an individual to contract the disease.

If lowered vitality is responsible for the disease,

the cure must lie in building up the vitality of the body. Any treatment that will do this can be recommended. In tubercular disease a deadly conflict is going on in the body between the normal body cells and the invading army of tubercular germs. The weaker are overcome by the stronger, and on the result of this conflict the fate of the individual depends.

The principal aim in treatment, therefore must be to build up the general health and vitality of the patient. We may go about this intelligently. We are aware that mould never grows on the leaves of a healthy tree. When mould is discovered, it is not the mouldy leaves that receive the principal attention of the intelligent grower. He recognises that the tree is at fault; it lacks vitality and needs building up. He digs about the roots, thus loosening the soil and admitting more air to them; and he puts into the soil some of the food elements needed by the tree, and which are lacking in the soil. Consumption must be treated in an equally intelligent manner.

I have observed that consumption is almost always preceded by indigestion, and that nearly all consumptives have dilated stomachs. Food which is retained in this organ for a prolonged period undergoes putrefactive changes and develops poisons. The imperfectly digested elements and the poisons are absorbed, and the tissues are, as a result, overwhelmed with poisons and poorly nourished. This paves the way for the germs of tuberculosis.

Of course, the body may be undermined in other ways. The use of alcohol, tobacco, or tea tends to lower the resisting power of the body. The breathing of impure and vitiated air is another contributing and predisposing cause of consumption. The vitality of the tissues depends almost entirely upon pure food and drink, and abundant supply of pure air. The lack of these is responsible for the prevalence of the disease in civilised countries. Cures can be brought about only by a removal of the predisposing causes. I have no doubt that good, pure, easily digested food, and pure out-door air, with a moderate amount of exercise, will cure any curable case of this disease.

D. H. KRESS, M.D.

A Few Helpful Suggestions in Maintaining Health.

EACH morning immediately after rising, take a cool shower, spray, or full bath, wipe dry quickly, and follow by vigorous rubbing with the hands until a good reaction is brought about. Avoid very coarse towels. These applications should be as cold as can be borne, and short. The colder the water, the shorter should be the application. The whole treatment should not require more than

three minutes. If the shower bath is not accessible, a little cold water in a basin will answer the purpose, using a sponge or the bare hand in applying the water. Dress quickly, and take a brisk walk for half an hour in the open air or take some special exercise. Do not carry exercise to the point of fatigue or exhaustion. If faithfully followed, this will be found to be a most wonderful tonic, and an almost sure protection against colds. After this spend twenty minutes in mental or moral culture. Store the mind with food for meditation and assimilation during the day. This is an all-round preparation to face the duties of the day.—*Selected.*

Miscellaneous.

The Issues of Life.

THE mind of Jesus was rich with moral health, but ours is sick. His heart was full of submission to the will of His heavenly Father, our hearts are full of rebellion. His was ruled by love, for He knew only the abnegation of self, and devotion to others; ours are filled with selfishness, a great cancer inwrought in the fibre of our being. His was a white heart of purity, ours are dark hearts of impurity. Such was His power that evil spirits were prostrate before Him, the waves were calm at His word, nature was obedient at His feet, the madmen were tamed at His glance, and miracle of miracles, the hard, unclean, stubborn, rebellious heart, was made an heart of flesh, by His power. All power is His in heaven and in earth.

There is nothing capable of giving more exquisite pain than to see the face of a beautiful boy or girl losing its radiance of innocence, losing its fair promise of developing spiritual grace, losing its glory in sensual lines. Such evidences spring from those things which defile. Out of the heart proceed evil thoughts, and as they proceed they walk with hot, scarring feet, and stretch forth cruel hands. No mob ever spoiled the fine art of a city more recklessly, more diabolically, than do these evil thoughts the beauty of the human countenance, and graces of the soul.

"Be sure your sin will find you out," even here and now. There are leprous houses on whose walls break out spots that are irredeemable. These spots slowly penetrate plaster, stain paper, darken paint, crumble cement, and make their obnoxious, pestilential character manifest in spite of all efforts to hide and obliterate. No chemical is strong enough to overcome their deadly ingredients. So with sin. Cover it, paint it over, decorate it, live over

it, smile above it, it will find you out. It will break through the glance of your eye, the smile of your lips, and show in spite of the most costly covering. It is a leprous spot. The blood of Christ alone can wash it away. The Divine Hand only can touch and heal it.

We think uncleanly at our peril. What a hot iron would be to a delicate skin, so is a harboured evil thought to the sensitive soul. The physical effects of evil are disastrous. The pure grow stronger and stronger, more and more beautiful and noble; the corrupt grow weaker and weaker, more and more hideous. Every kind of evil thought is a worm that eats the foliage of our lives and destroys the heart of our future. Our secret sins are in the light of the countenance of Him whose glory is unapproachable. There is in reality no secret sin. Nothing is hid that shall not be made manifest, and be even now made manifest; for now the heart breaks through into the life. "Out of the abundance of the heart the mouth speaketh," and "as a man thinketh in his heart, so is he."

"No man lighteth a candle and putteth it under a bushel," and no devil lights the fires of passion, but that its conflagration spreads in disaster all about us. "No man liveth unto himself." The shadow that lurks in the heart falls on the hearts around us.

Hearts are sensitive even to the looks of the face. They shrink and sorrow in the chill atmosphere of doubt and sin, they blossom and expand under the radiance of love. This subtle influence is one of the issues of life. The heart needs keeping with all diligence, keeping for purity, lest the baleful poison of impurity flow out of it.

If we would refresh others, we must have hearts filled with refreshment. There is no use in trying to deceive. The heart will beat through words fair or foul, and tell its true mood. The devil's suggestions, finer than mists of gossamer, assail the heart, and strong and large must be the shield that wards off his evil influence.

To the young, he presents bewitching air castles, and leads them into the delusive paths of day dreaming, until he has entangled them in his net of enchantment, and intoxicated them with evil imaginations. Thus many are unfitted for the noble activities of life. Sentimentalism, sensuality, evil thoughts, like a fever, corrupt the being and from the delirium of sin, men and women waken to a bitter reality; for "he that soweth to his flesh shall of the flesh reap corruption."

FRANCES E. BOLTON.

"A MISSIONARY was travelling through the Angola country and distributing leaflets on which were printed verses of Scripture in the Ki-Mbundu language. One man to whom he gave a leaflet

took it home, and as he could not read he pasted it up inside his hut, and asked everyone who came that way if they could tell him what it was all about; but for a long while no one could. Later he found some one who could read it. The verse was, 'Christ Jesus came into the world to save sinners.' The man did not understand what this meant, and thought perhaps the missionary was the One who had come to save us from our sins. He made various inquiries, and finally he and his wife took a journey of fifty miles to the nearest mission station, to ask about the matter and to be further instructed. In the end he heard the truth and accepted it, and now he is an earnest worker in the mission."

A Pioneer.

A BAPTIST missionary tells in the *Missionary Review* how the hearts of the Filipinos in the Vesayan Islands were prepared for the reception of the Gospel. The ignorant natives were easily led by many superstitious teachers who arose at various times, but one of their most noted leaders was a man, known as Padre Juan, or "Father" John, who exercised a very beneficial influence over the Filipinos.

Padre Juan was a native Roman Catholic priest, who was sent by the friars as a missionary to the interior of Panay. But the friars soon heard disturbing rumours about Padre Juan, to the effect that he had become a demagogue, was looked upon as a miracle worker by the peasants, and that he was stirring up sedition and teaching false doctrines. After a fruitless search for him by the *guardia civil*, he was eventually captured, reduced to imprisonment and finally sent to the penal station in Paragua island, where he eventually died of fever. This is the friars' version. But the peasants say that Padre Juan came to them as a leader sent from God; that he brought with him a Bible which he continually read and taught to them, and that he told them Christ was their only Saviour, and that images and saints and masses were idolatrous and wicked. He loved the peasants and they loved him in return, and followed him in great crowds, and the whole region believed in him. Then, strangest of all, he told them that some day true teachers would come to them, white men, but different from the friars, and that they would know the true teachers because they would bring the Bible—God's own Word—to all the people! Then Padre Juan was captured, and all the peasants were the more mercilessly punished by the friar government, because they persisted in believing in his teaching. They endured all and looked forward to the fulfilling of their hope for true teachers. These things happened thirty or forty years ago.

When the first missionaries began to preach in the Jaro market, the great central gathering place for the peasants, the people came in small numbers to hear the new white teacher, and noted the fact that he continually used a Book which he told them to be God's Word. They went back to their people and told what they had seen. Some of the older people remembered Padre Juan or had heard of him and recalled his prediction. Others came down to hear again the new teachers and to make inquiry. The conviction became general that the true teachers had finally arrived, and from that time the Protestant services were thronged by earnest peasants. The missionaries knew nothing of these traditions at that time, and marvelled at these multitudes in a Roman Catholic country, who came calling themselves already Protestants,

and saying that they believed God's Word even though they were ignorant and humble, and that they wished to have it explained to them and to be organised and protected by the new teachers.

Padre Juan's name is already as nearly buried in oblivion as his friar enemies could succeed in burying it. We can only guess at who he really was, and where he got his Bible and his knowledge of the Gospel. We wonder and thank God for the greatness of his soul, regret the tragedy of his short career, and then write of the Philippines as was written of Galilee and Judea: "There was a man who came from God, whose name was John; and he came to bear witness to the Light." John, the forerunner, was here, and hundreds of his followers are to-day baptized Christians. Another planted, and we have entered into his harvest."



Methods at the McAuley Mission.

UNDER the superintendence of Mr. S. H. Hadley, who died three months ago, the methods followed at the celebrated McAuley Mission in New York were altogether unique. Having been himself saved from the very depths of degradation Mr. Hadley was able to look with hope on cases that to others seemed hopeless. The following is taken from his book. "Down in Water Street."

When a convict has served his term in prison, if he should drop into the Mission he is sheltered, fed and clothed, if need be, and put to work at something. He is asked no questions. No promises are exacted.

He is left to himself without restraint of any kind. He is neither watched nor suspected. He is usually puzzled to know what the whole thing means. He is treated as a brother, as if he were the best man in the world. He meets with unvarying kindness on every hand. Sometimes he comes to the conclusion that he has a 'snap,' and proceeds to work it for all it is worth. He takes advantage of confidence and steals whatever of value he can lay his hands on, and departs with a chuckle. Sooner or later he is driven back again,

by hunger, to the only place where he can get shelter and food. On his return he is met with the same welcome, the same kindness. There is no word of reproof for him, not even a suggestion or hint that he has not acted honourably.

Again and again he may show the cloven foot, but at last he finds that in the old McAuley Mission there is a stock of love that cannot be exhausted. It is no wonder that, as a usual thing, the tough heart of the criminal is finally broken by the glorious principle of love, and he becomes a practical, earnest Christian, working powerfully among his former associates to bring them to the One who has saved him.

We believe our blessed Redeemer can beat the devil out of sight at his own game and on his own ground; nor do we think He needs any sociability or subterfuge to help Him; only the straight, glorious Gospel of love, compassion and pity.

Working the Mission.

A poor, homeless man will be sitting in City Hall Park. He perhaps has come to town to look for work, or he may have been compelled to leave his home for some crookedness, or he may be a straight tramp; but whatever he is, he is 'down

on his luck,' and a drunkard. What little money he had is gone and he has tramped the street for the past two nights, poorly clad, no food, very little whisky, and "walking on his uppers." He doesn't know what to do, and he speaks to a companion beside him and says: "If I have to carry the banner to-night I'll be a dead man in the morning."

"You fool," says the other, "why don't you go down to the McAuley Mission on Water Street and go forward for prayers and give a good, stiff testimony, and you can work Hadley all winter." "Well," says the first speaker, "I guess I'll work that graft for all it is worth." After getting the necessary instructions he comes down, and when the invitation is given up he comes with fifteen or twenty others, practically the same stripe.

Reader, this can never be told as it is. A stranger would see nothing of this, but to us who have been all through this very thing, and have been saved out of it, it is an awful, living reality.

We take our seats quietly and orderly. I know that all our converts are lifting their hearts in prayer to God for these men. I speak of the promise of Jesus and His tender compassion to sinners. No matter what motive prompted them to come up, here they are at our blood-bought mercy-seat. They are men with a history, every one of them.

We pity them—yes, we love them. We love them just because they are lost and poor and wretched and deceitful and utterly friendless in this great city. One glance gives us as much knowledge of their character and history as if we had known them for years. We repeat some precious promise of Jesus, and we all get on our knees in prayer. The leader calls on someone to take these cases to Jesus, and all the converts help him in a tender, loving spirit to supplicate the Throne of Grace for these poor, helpless men.

Then we sing a verse, low and reverently on our knees. Perhaps it is:

"Tempted and tried, I need a great Saviour,
One who will help my burdens to bear.
I must tell Jesus! I must tell Jesus!
He all my cares and sorrow will share."

Then the leader goes round while all remain on their knees, and asks each one to pray for himself. This is the critical time. These poor men had no idea that they would get into any water as deep as this. They hesitate. We say: "My brother pray for yourself. Jesus loves you. Tell Him all about yourself." The poor fraud trembles. The perspiration breaks out on his face. Thoughts of home, mother and innocent childhood, the Bible and the family altar crowd upon his memory with lightning rapidity—thoughts he had supposed to be dead and buried long ago.

"Dear brother," says the leader, "Why do you

hesitate? Why do you refuse to call on the best Friend you ever had? Tell Him all about it." Then with a breaking heart he cries, "Oh, God! For Jesus' sake, be merciful to me, a sinner." We never rise until all have prayed.

After we have taken our seats, the leader calls their attention to some promise for their special case. We lay great stress on the promises of Jesus. "Now," the leader says, "we have knelt and told Jesus all about ourselves. If anyone has found a place to stand, or has come to any conclusion as to what he is going to do, he has the privilege of saying so." One after another rises in his place, and with the kindly, loving eyes of every convert upon him, makes his statement. Our friend from City Hall Park, after much hesitation, stands up, trembling, and says:

"This thing has turned out very different from what I expected. I am a stranger in this city, and have only been here a few days. I am almost naked and barefoot, and have walked the streets all night. In the park a man told me that if I would come down here and go forward for prayers, I could get a place to sleep and something to eat. I must acknowledge I came here for that purpose, but when I got on my knees and was asked to pray I could not be a hypocrite, and I asked God, for Jesus' sake, to save me, and He has done it. I believe I can walk the streets now." But he does not have to do that. This man has landed on solid ground, and it is our pleasure to help him along to success.

We have had many, though, who played the game right through. They were the first ones to pray and the first ones to speak. One would say: "Thank God, I am saved: there's no doubt about it." The leader would add: "Praise the Lord! Indeed, I think that is something to praise God for, that you can say you are saved." Perhaps the fraud winces, but goes on and speaks every night for a month. All the converts who are testifying with prayerful sincerity know that every word he says is a lie, but it won't do to tell him so, or you will lose your man. We keep praying, keep loving and keep believing. Give the man all the rope he wants, and he will be sure to hang himself. If you were to call him aside and tell him you knew he was lying, it would be a boon to him.

After a while he halts and doesn't speak. The leader will call out, "George, what is the matter with you to-night? Haven't you anything to thank God for? He slowly gets to his feet and says: "Mr. Hadley, every word I have spoken since I came in this place is a lie. Is there any hope for me?" "Yes, indeed, my brother, there is hope for you. Come up here, and let us tell Jesus all about it," and he comes up sobbing and prostrates himself before God. We all gather around him and help pray him through. This time the start is genuine.—*The Lifeboat.*

Our Mission Fields.

How the Light Came.

IN nearly every community of believers we have illustrations of the gracious and sometimes round-about methods by which Providence brought the light of truth to souls prepared to receive it.

At our union meeting in the city of Parana I met a young brother from the Chaco region of northern Argentina. His family were the first Sabbath-keepers in that part. Years ago they received a French secular paper from Europe in which they saw an article ridiculing our French *Les Signes des Temps* for its advocacy of the nearness of the end of the world. The scoffing of the newspaper somehow impressed this family with the truthfulness of the doctrine of the coming of the Lord. The more they thought of it, the deeper the conviction became. They sent to Basel for our French paper and literature, and began to keep the Sabbath. Thus the Lord turned the scoffing opposition to the advancement of the truth.

The introduction of the message into the province of Santa Fé, Argentina, bears tribute to the fruitfulness of the good old plan of sending our missionary periodicals to addresses through the mails. Someone in Basel, in former times, sent the French *Les Signes* to an address in Santa Fé. The family receiving it accepted the truth, and so the good work began in that province, which now has several companies of believers.

An even more striking illustration of the care of the Lord of the harvest over the seed sown beside all waters is, perhaps, the experience which the Gaspar believers related at our Santa Catharina Conference meeting in Brazil. Someone of our people in the United States met a Brazilian, to whom German literature was sent. Thus a German school-teacher got into communication with the International Tract Society, and received periodicals and books. These he shamelessly sold for drink. He wrote soliciting books, and simulating an interest that was not genuine, only to secure material to sell for liquor. But some of the literature thus sold fell into good hands, and we heard more than one brother in our experience meeting thanking God for the light brought in this unusual way. Thus were the first Sabbath-keepers in Brazil led into the light in this out-of-the-way hill country, and they are still rejoicing in the truth.

W. A. SPICER.

"A MAN without a motive is like a train without a locomotive."

Publishers' Column.

Popular Books on Timely Subjects.

The "Our Day" Series is a set of sixteen-page papers which are being issued from our press on important and timely subjects. Thus far five numbers have been issued, as follows:—

No. 1 is "Our Day," which shows that the events transpiring on every side—war, rumours of wars, the unrest and convulsions of nature, social agitation, etc., etc.—are as waymarks telling us that we are near the end of our journey.

No. 2 is "The Coming King." This continues the subject begun in "Our Day," and describes the appearing of the "Son of man," and what that appearing will mean both to the righteous and to the wicked.

No. 3 is "The Outcome," which deals with the Millennium—will it be a thousand years of righteousness spent here on earth, or does the Bible show that it will be otherwise?

No. 4 is "Rest," and is a concise and convincing treatise on the Sabbath question. The history of the Sabbath is traced from the institution of the rest day at Eden to the present time, and the relation of the Christian to the Sabbath is clearly set forth.

No. 5 is "Spiritualism," which, as its name indicates, is a treatment of the question of Spiritualism. The subject is impartially dealt with, and entirely from a Bible standpoint, as are all the subjects of the "Our Day" series. A brief history of Spiritualism from the earliest times is presented, and then a fuller discussion of its modern and more striking phase is gone into.

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DR BARNARDO'S HOMES have received an anonymous gift from Southampton of £1 13s., with the request that it be acknowledged in PRESENT TRUTH.

THE statement is sometimes made that the same church which gave us the Bible gave us the Sunday, and if we receive the Bible at their hands, we ought just as readily to receive the Sunday.

The argument is fallacious. We only receive the Bible from the hands of the early church in so far as we are convinced that they have not inserted any changes. We carefully compare all available editions of the Scriptures to make sure that what we receive has not been tampered with. In like manner, we ought to make sure that we do not receive some human idea on the subject of the Sabbath, but that we get the unadulterated truth concerning it.

We take the Bible as coming to us from God, not from the early church. We should regard the fathers of the church as faithless to a sacred trust if they had corrupted the Word committed to them. Therefore, when we see that in their hands, the Sabbath institution has been entirely changed, we accuse them of a breach of trust, of suppressing that which they received and passing on a fraud of their own devising.

Useless Safes.

ONE of the lessons of the San Francisco disaster was the insufficiency of human precautions to guard against loss. In the olden times we read that God's judgments sometimes did their work by fire, but now that fire-proof safes and vaults are used for the storage of treasure, and insurance policies are issued against loss by fire, men feel that they are safe-guarded against any damage by fire.

But when the safes in San Francisco were opened, as soon after the fire as was deemed prudent, only about one-half of them were found to have preserved their contents. The *Signs of the Times* says:

"Some of the safes were found to be utterly worthless, the nonconducting material being of lath and plaster. Some of them were opened too soon, and as soon as the air struck the contents, they were immediately burned. In the case of the safe of the Payot Upham Company, water had been poured over the vault for two weeks, and outwardly it seemed sufficiently cool to open it; but on

opening the inner doors, the contents immediately burned, and all the accounts of the company were lost. In many cases the vaults were so built that the wall of the building was one wall of the vault. When the wall fell away, of course the vault was left open. If many of the vaults could have been rescued from the fire as soon as the flames ceased, the contents would have been saved; but one safe expert tells us that it matters not how good a safe may be, if left in the fire long enough, it will consume all that is in it. In some cases gold and silver were melted into a solid mass, and costly jewellery was run into an amalgam, and priceless gems were utterly destroyed."

In spite of all the precautions that human ingenuity can devise, it remains as true to-day as it ever was that "riches certainly make themselves wings; they fly away as an eagle toward heaven." Prov. xxiii. 5. And the counsel of Jesus is as sound to-day as it ever was: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and thieves do not break through nor steal: for where your treasure is, there will your heart be also." Matt. vi. 19-81.

The Lord does not desire that we should be poor, but He does desire that we should not foolishly cling to perishable riches while we neglect the imperishable. He would have us so invest the means committed to our hands that they may become an everlasting possession.

Pray Without Ceasing.

THE apostle exhorted the Thessalonians to "pray without ceasing." 1 Thess. v. 17. He did not exhort others to do that which he did not do himself, for he told the Romans that without ceasing he made mention of them always in his prayers. It is not to be supposed that the apostle had the brethren at Rome on his mind every waking hour of the day; for in that case he could not have thought of anything else. No man can be consciously in prayer every moment but all can continue "instant in prayer," or, as Young translates it, "in the prayer persevering." Rom. xii. 12. This is in harmony with what the Saviour said, that "men ought always to pray and not to faint," or grow weary. Luke xviii. 1. In the parable that follows, the unjust judge complains of the "continual coming" of the poor widow. That is an illustration of praying without ceasing. It is not that we are to be every moment in conscious prayer, for then important duties would be neglected, but it is that we should not grow weary of praying.—*Signs of the Times*.

PRAYER is not conquering God's reluctance, but taking hold of God's willingness.—*Phillips Brooks*.

"It is as wicked for you to think you can do nothing as it is for you to think you can do everything."