

PRESENT TRUTH

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

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THE HARVEST.

The Good Shepherd.

THE night is dark,—why did I stray
So far from yonder fold away?
Kind Shepherd, lead me back I pray!
Good Shepherd, come for me!

The night is dark, and chill, and cold;
Fierce blows the wind across the wold.
Kind Shepherd, bring me to Thy fold!
Good Shepherd, come for me!

The night is dark! I hear the cry
Of howling wolves; it cometh nigh!
Dear Shepherd, leave me not to die!
Good shepherd, come for me!

The night is dark! Oh, list! I hear
Him call my name in accents clear,
"My wandering lamb no longer fear,
Thy Shepherd comes for thee."

Safe in the fold no more to rove;
My Shepherd left his home above
To rescue me. O wondrous love!
My Shepherd came for me!

—Lizzie L. Baker.

Zacchæus.*

Luke xix. 1-10.



IN the way to Jerusalem, "Jesus entered and passed through Jericho." A few miles from the Jordan, on the western edge of the valley that here spread out into a plain, the city lay in the midst of tropic verdure and luxuriance of beauty. With its palm trees and rich gardens watered by living springs, it gleamed like an emerald in the setting of limestone hills and desolate ravines that interposed between Jerusalem and the city of the plain.

Many caravans on their way to the feast passed through Jericho. Their arrival was always a festive season, but now a deeper interest stirred the people. It was known that the Galilean Rabbi who had so lately brought Lazarus to life was in the throng; and though whispers were rife as to the plottings of the priests, the multitudes were eager to do Him homage.

Jericho was one of the cities anciently set apart for the priests, and at this time large numbers of priests had their residence there. But the city had also a population of a widely different character. It was a great centre of traffic, and Roman officials and soldiers, with strangers from different quarters, were found there, while the collection of customs made it the home of many publicans.

"The chief among the publicans," Zacchæus, was a Jew, and detested by his countrymen. His rank and wealth were the reward of a calling they abhorred, and which was regarded as another name for injustice and extortion. Yet the wealthy customs officer was not altogether the hardened man of the world that he seemed. Beneath the appearance of worldliness and pride was a heart

susceptible to divine influences. Zacchæus had heard of Jesus. The report of One who had borne Himself with kindness and courtesy toward the proscribed classes had spread far and wide. In this chief of the publicans was awakened a longing for a better life. Only a few miles from Jericho, John the Baptist had preached at the Jordan, and Zacchæus had heard of the call to repentance. The instruction to the publicans, "Exact no more than that which is appointed you" (Luke iii. 18), though outwardly disregarded, had impressed his mind. He knew the Scriptures, and was convicted that his practice was wrong. Now, hearing the words reported to have come from the great Teacher, he felt that he was a sinner in the sight of God. Yet what he had heard of Jesus kindled hope in his heart. Repentance, reformation of life, was possible, even to him; was not one of the new Teacher's most trusted disciples a publican? Zacchæus began at once to follow the conviction that had taken hold upon him, and to make restitution to those whom he had wronged.

Already he had begun thus to retrace his steps, when the news sounded through Jericho that Jesus was entering the town. Zacchæus determined to see Him. He was beginning to realise how bitter are the fruits of sin, and how difficult the path of him who tries to return from a course of wrong. To be misunderstood, to be met with suspicion and distrust in the effort to correct his errors, was hard to bear. The chief publican longed to look upon the face of Him whose words had brought hope to his heart.

The streets were crowded, and Zacchæus, who was small of stature, could see nothing over the heads of the people. None would give way for him; so, running a little in advance of the multitude to where a wide branching tree hung over the way, the rich tax collector climbed to a seat among the boughs, whence he could survey the procession as it passed below. The crowd comes near, it is going by, and Zacchæus scans with eager eyes to discern the one figure he longs to see.

Above the clamour of priests and rabbis and the shouts of welcome from the multitude, that unuttered desire of the chief publican spoke to the heart of Jesus. Suddenly, just beneath the tree, a group halts, the company before and behind come to a standstill, and One looks upward whose glance seems to read the soul. Almost doubting his senses, the man in the tree hears the words, "Zacchæus, make haste and come down; for to-day I must abide at thy house."

The multitude give way, and Zacchæus, walking as in a dream, leads the way toward his own home. But the rabbis look on with scowling faces, and murmur in discontent and scorn, "that

*International Sunday-school Lesson for Sept. 2, 1906.

He was gone to be a guest with a man that is a sinner."

Zacchæus had been overwhelmed, amazed, and silenced, at the love and condescension of Christ in stooping to him, so unworthy. Now love and loyalty to his new-found Master unseal his lips. He will make public his confession and his repentance.

In the presence of the multitude, "Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken anything from any man by false accusation, I restore him fourfold.

"And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham."

When the rich young ruler had turned away from Jesus, the disciples marvelled at their Master's saying, "How hard is it for them that trust in riches to enter into the kingdom of God." They had exclaimed one to another, "Who then can be saved?" Now they had a demonstration of the truth of Christ's words, "The things which are impossible with men are possible with God." Mark x. 24, 26; Luke xviii. 27. They saw how, through the grace of God, a rich man could enter into the kingdom.

Before Zacchæus had looked upon the face of Christ, he had begun the work that made him manifest as a true penitent. Before being accused by man, he had confessed his sin. He had yielded to the conviction of the Holy Spirit, and had begun to carry out the teaching of the words written for ancient Israel as well as for ourselves. The Lord had said long before, "If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase." "Ye shall not therefore oppress one another; but thou shalt fear thy God." Lev. xxv. 35-37, 17. These words had been spoken by Christ Himself when He was enshrouded in the pillar of cloud, and the very first response of Zacchæus to the love of Christ was in manifesting compassion toward the poor and suffering.

Among the publicans there was a confederacy, so that they could oppress the people, and sustain one another in their fraudulent practices. In their extortion they were but carrying out what had become an almost universal custom. Even the priests and rabbis who despised them were guilty of enriching themselves by dishonest practices under cover of their sacred calling. But no sooner did Zacchæus yield to the influence of the

Holy Spirit than he cast aside every practice contrary to integrity.

No repentance is genuine that does not work reformation. The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven.

The Christian in his business life is to represent to the world the manner in which our Lord would conduct business enterprises. In every transaction he is to make it manifest that God is his teacher. "Holiness unto the Lord," is to be written upon day books and ledgers, on deeds, receipts, and bills of exchange. Those who profess to be followers of Christ, and who deal in an unrighteous manner, are bearing false witness against the character of a holy, just, and merciful God. Every converted soul will, like Zacchæus, signalise the entrance of Christ into his heart by an abandonment of the unrighteous practices that have marked his life. Like the chief publican he will give proof of his sincerity by making restitution. The Lord says, "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; . . . none of his sins that he hath committed shall be mentioned unto him. . . . He shall surely live." Ezek. xxxiii. 15, 16.

If we have injured others through any unjust business transaction, if we have overreached in trade, or defrauded any man, even though it be within the pale of the law, we should confess our wrong, and make restitution as far as lies in our power. It is right for us to restore not only that which we have taken, but all that it would have accumulated if put to a right and wise use during the time it has been in our possession.

To Zacchæus the Saviour said, "This day is salvation come to this house." Not only was Zacchæus himself blessed, but all his household with him. Christ went to his home to give him lessons of truth, and to instruct his household in the things of the kingdom. They had been shut out from the synagogues by the contempt of rabbis and worshippers; but now, the most favoured household in all Jericho, they gathered in their own home about the divine Teacher, and heard for themselves the words of life.

It is when Christ is received as a personal Saviour that salvation comes to the soul. Zacchæus had received Jesus, not merely as a passing guest in his home, but as One to abide in the soul temple. The scribes and Pharisees accused him as a sinner, they murmured against Christ for becoming his guest, but the Lord recognised him as a son of Abraham. For "they which are of faith, the same are the children of Abraham." Gal. iii. 7.

MRS. E. G. WHITE.

Sunday Trading.

THE Joint Committee appointed to investigate the question of Sunday Trading have published their report. They state that "they are satisfied of the great importance of maintaining the Sunday as a day of rest, not only on religious and moral grounds, but also as necessary to the preservation of the health and strength of the community."

Sunday shopping has increased, and the increase is likely to continue unless some steps are taken to prevent it. Hitherto the law has been very irregularly enforced. Seventy-eight per cent. of the prosecutions under the existing Act have taken place in Hull, ten per cent. in Swansea, and the remaining twelve per cent. have been spread over the whole kingdom.

The Committee consider that the scale of fines should be five shillings for the first offence, £1 for the second, and £5 for the third and all subsequent offences. They suggest that a certain minimum sum for costs should be added to these fines in every case.

No provision is suggested in the report affecting the sale of intoxicating liquor. The Committee did not regard this question as coming within the scope of their inquiry. They recommend that in any bill affecting Sunday Trading, exemptions should be made in the case of refreshments, sweets, newspapers, magazines and periodicals, medicines, milk, and cream. They also suggest that bread, fish, fresh vegetables, fruit, meat, and ice should be allowed to be sold during part of the day, and that the sale of tobacco should be permitted during the time that public-houses are open.

The Committee refer to the case of the Jews, and say:

"They would be glad if a compromise could be found which would satisfy the Jewish community. The Committee have been informed that any measure will be opposed which does not expressly permit those Jews who close on Saturday to open on Sunday. Such an arrangement, on the other hand, would probably be opposed by the shop-keeping community as a whole, and the Committee cannot recommend it. The Committee, however, realise that in the large cities there are to be found areas which are inhabited mainly by Jews. In these areas certain markets have grown up in which a large business is transacted on Sunday. The Committee are of opinion that these areas might be scheduled in any Act, permitting any Jew who closes his shop and does not trade on Saturday, to trade in these areas until midday on Sunday."

So far as Scotland is concerned, the Committee thought that more stringent legislation would be welcomed there, and that some of the exemptions mentioned would be unnecessary and undesirable.

The report makes no mention of Christian observers of the seventh day who would be affected by new legislation, although application was made to the Joint Committee for a hearing of their case. A statement of our position was laid before the Committee with a request for permission to attend

and give evidence, but the secretary of the Committee wrote us that they thought it would not be necessary to go further into the matter.

As the report would give the impression that the Jews are the only persons who protest against Sunday legislation on religious grounds, we have felt it incumbent on us to put before the authorities a little further information on this point. At the Seventh Day Adventist camp-meeting lately held at Bowes Park, in the north of London, some four hundred representatives being present from all parts of the United Kingdom, the following resolution was unanimously adopted:

Whereas, The recently-published Report of the Joint Committee on Sunday Trading contains no reference to Christian observers of the seventh-day Sabbath, notwithstanding an application on their part for permission to state their case before the Joint Committee—

Therefore Resolved, That this Union Conference of the Seventh-Day Adventists of the United Kingdom, now in session (Aug. 3-12) at Bowes Park, do hereby respectfully call the attention of His Majesty's Government to the fact that there is a growing body of Christians in this Kingdom who observe the seventh day Sabbath because they are unable to find in the Holy Scriptures any command whatever for the observance of the first day of the week, while, on the other hand, they find clear evidence that the Sabbath of the Lord has never been abrogated.

This Conference begs to submit that any legislation which would have the effect of penalising obedience to the Divine law would be contrary to religious freedom, and, therefore, would respectfully ask that, when the Report of the Joint Committee is taken into consideration by His Majesty's Government, this protest may also be borne in mind.

A copy of this resolution has been sent to each member of the Cabinet.

The time has come when the truth concerning God's down-trodden Sabbath is being set before those in high places. All will have to decide for themselves whether they will endorse or repudiate the action of the apostate church which thought to change the law of the Most High. Dan. vii. 25

A Spiritual Failure.

AFTER a personal experience of its working, the Rev Dr. Dixon of Boston, Mass., regards the modern institutional church as a spiritual failure. He says, "It is easier to reach the bodies of men through their souls than the souls of men through their bodies." Some interesting particulars of his experience are given to the *Ram's Horn*. He writes:

"When I became pastor of the Ruggles Street Baptist Church, in Boston, five years ago, I found an employment agency, with a salaried agent giving all his time to seeking employment for men and women out of work. In one year more than 800 people were given employment, and I was charmed with the result. It looked like the poetry and music of religion, and yet, after two or three years of observation, I could see no spiritual results. There seemed to be no conversions or additions to the church as a result of this beautiful philanthropy. This led me to watch more closely its workings, and during the third year I became convinced that our employment agency made more currents away from the church than toward it.

"I noticed a score or more of the unemployed every day

in our waiting-room, of whom some were unemployed because they had just recovered from debauches, and it was often very difficult to secure work even for the worthy, because in great cities there are sometimes a hundred applicants for every paying position. Their patience was sorely taxed, and when they left the waiting-room in the afternoon it was with a feeling of disappointment and sometimes of bitter resentment because others had been employed and they were left out. It was easy for them to feel that they had been treated unjustly, and a few days' experience of this kind sent them away with curses in their hearts, if not on their lips, and made them walking maledictions against the church.

"Those who secured work were not always pleased with their positions, and they blamed the church for it. If servants, obtained through our agency, proved to be dishonest or untruthful, their employers gave the church due credit for their thieving and lying. And it was to the interest of other employment agencies, our rivals, and rather bitter against us because we made no charge for services, to make every case appear as bad as possible. A few months of observation convinced me that our beautiful employment agency was a millstone around the neck of the church, and it was discontinued. We still assist in securing employment for those out of work, and succeeded just as well without the incubus of an advertised 'employment agency.'"

Even medical work, in Dr. Dixon's experience, does not help the church much, if carried on along institutional lines.

When, as is often the case, medical treatment at the dispensary does no good, while the patient grows worse, the church does not escape censure, and if the patient dies, the family and friends are as apt as not to be so critical of the church for having such physicians under its auspices that they will not go again within its doors. A Christian nurse, going from house to house among the poor, teaching them the laws of health and ministering to the sick with loving sympathy, will do more good than a dispensary."

On the whole, Dr. Dixon regards the institutional church as a hindrance rather than a help in evangelising the working classes. Here is his reason for the conclusion:

"The institutional church, if plentifully supplied with money, is in danger of pauperising the community in which it is located, while it repels the self-respecting workingman. Families living three miles away have been advised by neighbouring charity workers to move into the community of Ruggles Street Baptist Church for the purpose of receiving help; and, when they come with that motive, it is almost impossible to really benefit them, while the congestion of such families around the church does much to pauperise the whole community. And when a church has made a reputation of helping the poor with a liberal hand, the independent workingman hesitates to go to it, lest he may be considered as seeking charity, against which his soul revolts. One of our most intelligent mechanics tells me that when he asked his godless shopmates to come to the Ruggles Street Church with him, one of them replied: 'I am no beggar. Why should I go there?' And we find ourselves in the rather unusual predicament of having to live down a reputation for charity work before we can reach the very men for whose benefit the church was endowed."

"THE education to be secured by searching the Scriptures is an experimental knowledge of the plan of salvation. Such an education will restore the image of God in the soul. It will strengthen and fortify the mind against temptation, and fit the learner to become a co-worker with Christ in His mission of mercy to the world. It will make him a member of the heavenly family, and prepare him to share the inheritance of the saints in light."

Questions & Bible Answers

The Kingdom of Heaven.

"Will you please give me an explanation of Matt. iii. 2: 'Repent ye: for the kingdom of heaven is at hand'?"

THESE words were spoken by John the Baptist. They were his message to that generation. In the steady development of the work of God the time was close at hand when a great change was to take place, and God's people were to be introduced to a new experience. Jesus would soon come, "God with us," linking divinity with humanity in His own person, and thus opening the way for men and women to enter the kingdom of heaven. The carnal was to give way to the spiritual, the earthly to the heavenly.

But before men could enter into the kingdom of heaven, or even see it (John iii. 3), their lives must be purged from sin. Only the pure in heart could see God. Matt. v. 8. So John was sent to prepare the way of the Lord, and make ready a people for Him. His work was to preach righteousness, to convict of sin, and as men and women should confess their sins and desire cleansing, John was to baptize them, for the remission of sins, in token that they had been separated from their uncleanness. The Baptist did not teach that the water itself could cleanse. When he saw Jesus he pointed Him out to the people as the One through whom alone their baptism possessed any value: "Behold the Lamb of God, which taketh away the sin of the world." John i. 29.

The common people heard John gladly. They were convicted of the sins that separated them from God, confessed them, and were baptized. When, a little later, Jesus came among them, preaching the glad tidings of the kingdom of heaven, they were ready for it. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Luke xvi. 16.

The prophets had foretold the coming of the Messiah and all the blessings that should attend His sway. The law had held up the standard of righteousness, and by types had prefigured the work of atonement. Now the Messiah had come. In Him every prophecy of good met its fulfilment. He was the perfect righteousness of God, and by the sacrifice of Himself that righteousness was shared with mankind. All that Heaven had to give was summed up in Jesus Christ. God's only begotten Son became the Son of man. Whoever among men received Him received power to become, like Him, the son of God. John i. 12.

So the Saviour's invitation to men was to be born again, to exchange their carnal minds for spiritual ones, their earthly lives for heavenly. Multitudes saw nothing to be desired in Him, and despised His invitation, but those who received Him found "joy unspeakable and full of glory." In their lives the reign of peace was ushered in, and the love of God bore sway. They passed from death unto life. They were made "meet to be partakers of the inheritance of the saints in light." They were delivered from the power of darkness, and translated into the kingdom of His dear Son. Col. i. 12, 18.

The kings of the earth set themselves against the Lord and His anointed, but when persecution raged against the children of the kingdom of heaven they met it with heavenly strength and patience, and were made more than conquerors through Him who loved them.

The kingdom of heaven is still open. Men can still be born into it. Soon the King will take His throne and gather from all lands and from the grave those who have proved themselves loyal to Him: the kingdoms of this world will pass away, and the kingdom of heaven will be fully established on the earth.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. vii. 27.

Some Facts About the Sabbath.

It is the seventh day of the week. The Creator rested on, blessed, and sanctified the seventh day, and this act made the division of time into periods of seven days. This was the origin of the week.

It was instituted to commemorate creation. Gen. ii. 2, 3; Ex. xx. 8-11. It must therefore be as enduring as creation.

It was blessed and sanctified by the Creator and thus became a holy day. God alone can impart holiness to anything, and He has sanctified the Sabbath day, and no other. Therefore the Sabbath is the only day that can be kept holy.

It was set apart from all other days of the week, since it was the seventh day and no other upon which God rested, and which He blessed and sanctified. It is therefore a definite day of the week, a higher and nobler day than any other, and no other day can be substituted for it. It cannot be "any one day in seven."

It is to be kept holy, as a day devoted to worship and rest from secular work, and thus separated from all other days of the week. There cannot be two Sabbaths in the week, and to observe two days

of the week as Sabbath days is to break down the distinction between the Sabbath and the six working days. He who attempts to keep two Sabbaths in the week fails to keep any.

It is the sign of sovereignty. Only the sovereign Being has power to create, and the Sabbath points out the Creator. In keeping the Sabbath men signify and know that they are worshipping the true Sovereign, the Creator. Ezek. xx. 12, 20. Sabbath-keeping is a safeguard against idolatry.

It is the sign of redeeming power as well as of creative power; for redemption is a new birth, a new creation. John iii. 8; 2 Cor. v. 17; Eph. ii. 10. Only the Creator could be the Redeemer, and Christ is both Creator and Redeemer. John i. 8; Heb. i. 2; Col. i. 16. The Sabbath is therefore Christ's day, the Lord's day, and Sabbath-keeping signifies our relation to Christ.

It has never been lost. It was pointed out to the Israelites in the wilderness (Ex. xvi. 23-29), was kept by the holy women who came to anoint Christ's body (Luke xxiii. 55, 56), and has been observed by some down to the present.

Sabbath-keeping is now, as it has ever been, an indispensable part of the worship of God. It is a test of loyalty to Him. "Remember the Sabbath day to keep it holy." L. A. SMITH.

Our Annual Conference.

THERE convened at Bowes Park, North London, August 8-18, the annual conference of Seventh-Day Adventists. The meetings were held in a large marquee, pitched in a beautiful field easily accessible by the Great Northern Railway and the electric tram running between Finsbury Park and Wood Green, and yet enjoying the retirement and quiet of the open country. Over four hundred persons were in attendance, representative of all parts of Great Britain.

The daily programme was somewhat as follows: a business session (except on Sabbath) at 10 a.m., Bible addresses at 3 and 8 p.m., devotional services at 6.30 and 9 a.m., lectures on health at 4 p.m., and children's meetings at 9 a.m. and 4 p.m. Our limited space makes impossible an extended report, but we can give some of the points in the president's annual address which encouraged us. The truths held by Seventh-Day Adventists were first preached in Great Britain in 1878 by Pastor William Ings. His work was wholly pioneer, and progress was necessarily slow. Ten years later, only 200 persons had accepted the message which Seventh Day Adventists stand for. So slow are people to embrace a truth which is at all unpopular.

The work now began to gather some momentum to itself, however, and six years later, in 1895, the membership reached 363, and another six

years later, 1901, it numbered 850, representing twelve organised churches. To this date the average yearly increase in members had been 37, the average increase in churches one every two years. The four years which have intervened between 1902 and 1906, however, show an average increase of 212 members annually, with a proportional increase in the number of churches.

A word with regard to our organisation will help to explain how, with God's blessing, this encouraging growth has attended our work. Previous to 1902 Great Britain figured in our world-wide work as one Conference, called the British Conference, superintended by a single president with an executive committee. It was now felt that the growing dimensions of the work demanded a division of responsibilities, and accordingly the field was divided into five local fields, viz., North England, South England, Scotland, Ireland and Wales. Each has its own executive, elected annually, together with an advisory or executive committee and the officers necessary for carrying on its secretarial and financial work.

These five divisions unite to form the British Union Conference, which likewise has its president, executive committee, secretary, and treasurer. The province of the Union Conference lies in the general oversight of the whole field, in the conduct of the institutions supported by the five divisions in common, and in the creating and promotion of fresh interests in new directions. For instance, the British Union Conference has now pledged itself to open up and maintain aggressive missionary work in British East Africa, which up to this time has been untouched by our work. Men and means have been appropriated for this field, and a year hence we hope to have our first station well under way.

The local Conferences met in annual session during the winter, to transact business pertaining to local field work, to elect officers for the ensuing year, and to appoint delegates to the annual meeting of the British Union Conference, which convenes during the summer in some location central for the whole field. It is this annual session which has just been held at Bowes Park.

God has blessed this thorough organisation, and shown His approval, as we have seen, by a large and steady increase in numbers and in tithes and offerings.

The session just held was essentially a missionary one. Besides the laying of plans for new work in British East Africa, Pastor and Mrs. C. C. Jensen were released from their work in North Kensington for service in Abyssinia, which has recently been opened to European missionary effort. Pastor W. A. Spicer, who had just returned from an extended trip in South America, perfecting the

organisation of the work in several parts of that continent, told us of the things which he had seen and heard among the German, Spanish and Portuguese speaking peoples of those lands. Pastor L. R. Conradi, of Hamburg, gave most interesting accounts of his recent travels in Russia, the Orient, and the Levant, where our work is gaining a good foothold. Pastor H. Armstrong, represented India and Ceylon, whence he has lately returned temporarily for the recuperation of his health. A spirit of consecration and devotion pervaded the entire Conference, and several young men and women offered themselves for foreign service, whithersoever the Lord of the vineyard calls. T. C. O.

The State of the Dead.

1. WHAT change takes place in man when he dies?

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. cxliv. 4.

2. How much do the dead know?

"For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." Eccles. ix. 5.

3. What goes into forgetfulness with them?

"Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun." Verse 6.

4. Then how much can they praise the Lord?

"The dead praise not the Lord, neither any that go down into silence." Ps. cxv. 17.

5. How does the Saviour express this condition?

"These things saith He: and after that He saith unto them, Our friend Lazarus sleepeth: but I go that I may awake him out of sleep. Howbeit Jesus spake of his death; but they thought that He had spoken of taking of rest in sleep." John xi. 11, 13.

6. How long will the dead sleep?

"So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job xiv. 12.

7. When and how will they be awakened?

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. . . . For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. iv. 14-16.

EMMA S. NEWCOMER.

"THE Christian on his knees sees more than the philosopher on tiptoe."



Be Kind to Mother.

YOU have only one mother, my boy,
Whose heart you can gladden with joy,
Or cause it to ache
Till ready to break :
So cherish that mother, my boy.

YOU have only one mother who will
Stick to you through good and through ill,
And love you, although
The world is your foe :
So care for that love ever still.

YOU have only one mother to make
A home ever sweet for your sake,
Who toils day and night
For you with delight :
To help her all pains ever take.

YOU have only one mother to miss
When she has departed from this,
So love and revere
That mother while here,
Some time you won't know her dear kiss.

YOU have only one mother, just one,
Remember that always, my son ;
None can or will do
What she has for you :
What have you for her ever done ?

—Selected.

As Good as His Bond.

A GOOD many years ago, when I was a boy, my father, who was a stonemason, did some work for a man named John Haws. When the work was completed, John Haws said he would pay for it on a certain day. When the day came, a fearful storm of sleet and snow and wind raged from morning until night. We lived nine miles from the Haws' home, and the road was a very bad one even in good weather. Father said at the breakfast table :—

"Well, we shall not see anything of John Haws to-day. It will not make any difference if he does not come, as I am not in urgent need of the money he owes me.

About noon Mr. Haws appeared at our door, almost frozen, and covered with sleet and snow.

"Why, John Haws!" exclaimed my father, when he opened the door and saw who it was that had knocked. "I had not the least idea that you would try to ride out here in this fearful storm."

"Didn't I say I would come?" asked John Haws, abruptly.

"Oh, yes: but I did not regard it as a promise so binding that you must fulfil it on a day like this."

"Any promise that I make is binding, regardless of wind and weather. I said I would pay the money to-day, and I am here to keep my word."

"But it is only a small sum, and I do not really need it."

"I need to keep my word. If the sum had been but sixpence, and you were a millionaire, and I had said I would pay it to-day, I would be here to pay it if I had to ride fifty miles."

Do you wonder that it was often said of John Haws that his word was as good as his bond? He was as truthful as he was honest. A neighbour of ours stopped at our house one day on his way home from the town. He had an almost incredible story to tell about a certain matter, and father said :—

"Why, it hardly seems possible."

"John Haws told me about it."

"Oh, then it must be true!"

It is a fine thing to have a reputation like that. It is worth more than much worldly glory and honour. There are men in high positions, with all that wealth can buy at their command, who are much poorer than humble John Haws, because their word is of no value, and they have none of that high sense of honour that glorifies the humblest life.—Selected.

A Crafty Pursuer.

"AMONG my earliest recollections," says a well-known writer, "is a pillar which was set up as a mark of the borough bounds. As we passed it one day, I remember my father told me a story of the pillar.

"Some years ago," he said, "a writ was about to be served upon a man for debt; but the debtor, upon seeing the officer, started off and ran as hard as he could for this point, fully three miles distant. The officer, though in full chase, could not overtake the man, who ran till he reached the pillar, and then, feeling safe, because beyond the bounds of the officer's jurisdiction, stopped.

"The latter, knowing he had no authority to

seize him, appeared to submit; but he held out his hand, saying, 'Let us be friends, at any rate.' The debtor, thrown off his guard, took the proffered hand, when the officer, with a desperate effort, pulled him within the boundary, and clapping the other hand on his shoulder, shouted, 'You are my prisoner!'

"I do not know any more fearful or vivid picture than that of the way in which we may sometimes be drawn back into evil ways after a long struggle against temptation, and the pride and over-confidence that may follow victory. 'Let him that

thinketh he standeth take heed lest he fall.' We have resisted temptation bravely, and think we are safe. 'Let us be friends at any rate,' says the sin in its soft fair voice; and an instant later the terrible words ring out, 'You are my prisoner.'"—*Selected.*

"THE man who takes an inward sweet delight
In God, shines like a candle in the night.
The world's black shadow of care, and doubt and sin
Is beaten backward by that power within;
He walks in freedom; neither time nor place
Can fetter such a spirit; in his face
A light, not of this earth, for ever clings!
And, when he will, strong spiritual wings
Bear him aloft till silent grows all strife."

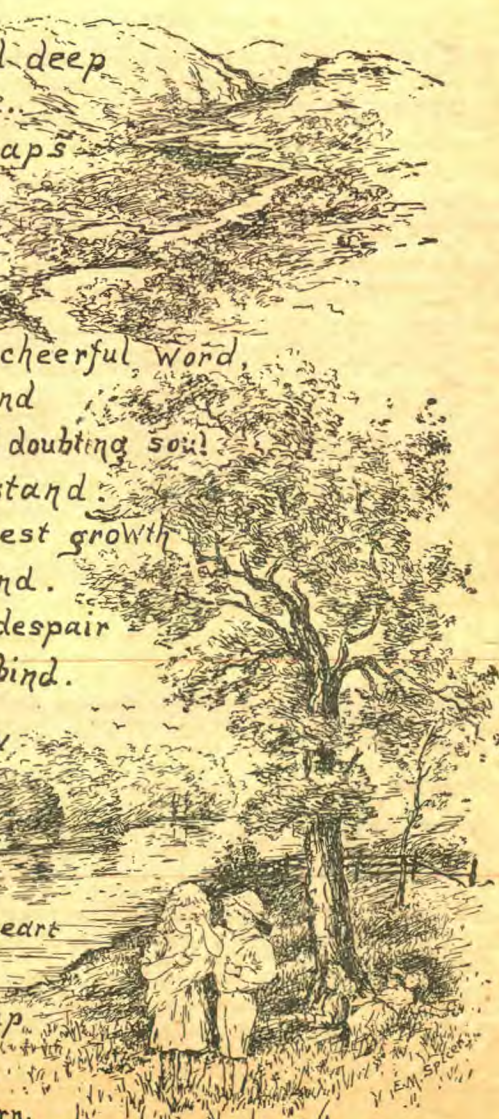
THE ACORN.

The acorn planted in the ground
Becomes a mighty tree
Beneath its shadow cool and deep
We rest from labor free.
The tiny stream that lightly leaps
Adown the mountain side,
A mighty river soon will flow
To join the ocean wide.

The winning smile, the cheerful word,
The touch of kindly hand
May help some sad and doubting soul
For God and truth to stand:
Upon the tree of smallest growth
The sweetest fruit we find.
And souls we rescue from despair
The richest sheaves may bind.

Then gladly will we day by day
Perform our kindest deeds,
And minister with gentle hand
To others' sorest needs.
While helping some discouraged heart
Who long alone hath striven
We'll lift ourselves and others up
A little nearer heaven.

Ada Blenkhorn.



NOTES & COMMENTS

THE rector of a city church in London receives nearly £1,000 per annum for ministering to a parish of twenty-nine souls. In four other churches the congregation numbered between ten and twenty-five persons. The incumbents of seventeen city churches divide amongst themselves nearly £13,000 per annum.

IT seems likely that Spain will be the next country to declare war on the religious associations, which have entered that country after being banished from France.

"The first sitting of the Cortes the Government will introduce a Bill dealing with religious associations. According to this Bill, the congregations will be subject to the same law as all the industrial societies and ordinary citizens."

Any religious associations which do not comply with the law will be expelled from Spanish territory.

A CHURCH in St. Louis, Missouri, after deciding not to close, as is usually done, during the holiday season, thus invites to its services:—

"Come and bring your friends. Our building is well ventilated, windows on the north, south, east and west, surrounded with beautiful shade trees to protect from the sun, and sets far enough from the street to escape the noise. Ice water and fans in abundance. As to the Gospel and the singing—well come and judge for yourself. We do not promise to cut the sermon short, but when the service closes we know you will wish that it had not closed so soon."

In spite of the attempt to popularise religious services, they seem to require more attractions than ever in order to draw people.

THE Chinese government is not responding very quickly to the proposals of Great Britain for the abolition of the opium traffic. The *Times* correspondent at Peking writes "that native opium is produced to an extent ten times greater than the imported opium, and there is a great development in the use of morphia, the Japanese importing large quantities of cheap hypodermic syringes. China draws £830,000 revenue a year from the duties paid on imported opium, and she can ill afford to part with the money. The correspondent's belief is that China will ask India to consent to an annual reduction in the import to China, which would have the effect of extinguishing the trade in ten years, and as an evidence of good faith will issue an Imperial Edict condemning the use of opium and forbidding the employment in the Government service of any opium-eater and ordering an annual reduction in poppy cultivation, leading to its extinction in ten years."

GERMANY has listened to our proposals for disarmament and has marked our plans to build bigger ships than ever. She evidently thinks we are more likely to push the *Dreadnoughts* than the peace proposals, and her answer is to build even greater ships. These vessels, of which the *Deutschland* is to be the type, will be larger in size (19,000 tons displacement as against 18,000) than the British ships. Instead of ten twelve-inch guns of 45 calibres, or 45ft. long, they will carry sixteen eleven-inch guns of 50 calibres, or 45ft. 10in. long. Of these formidable giants, two are to be laid down this year and two next, and they will be built as fast as their British rivals."

It seems hopeless to expect that anything short of national bankruptcy will put a stop to this exhausting competition, and now that the size of battleships is to be so greatly increased, the burden upon the peoples will be the heavier. Yet, even while the Powers are preparing war, they will probably go on talking peace and disarmament.

"THE Master weighs gifts and works in the scales of self-denial."

Who Changed the Sabbath?

ANSWER OF THE BELLS.

WHO changed the Sabbath?
Is a question asked to-day
By honest-hearted people.
Who seek to know the way.
Not I,
Chimed the Episcopalian bell:
It must have been—Ah, well?
I cannot say
Just who did change the Sabbath day.

WHO changed the Sabbath?
The fourth command so deep and broad,
Fixed by the firm decree
Of the eternal God?
Not I,
Rang out the Methodist bell;
The Bible, it must be, will tell;
I cannot say
But think that Jesus changed the day.

WHO changed the Sabbath?
An institution well designed
To keep the Creator's works in mind?
Not I,
Came the sound from another steeple;
Don't charge that sin to the Baptist people.
We only say
It makes no difference about the day.

WHO changed the Sabbath,
The day of holy rest,
Which God not only sanctified but blessed?
Not I,
Rang out in lusty tones a bell;
I've no faith in Sabbaths or a burning hell,
Don't dare to say
The Congregationalists ever changed the day.

WHO changed the Sabbath,
The day that Christ adored,
And said 'twas made for man,
And He its Lord;
The day the Marys kept
While Christ lay in the tomb;
The day the disciples spent
In their own upper room;
The day which the martyred hosts
Observed 'midst scorn and jeers.
On which they sealed their faith
With earnest cries and tears;
The day that now is kept
By many to their loss,
By many noble men who bear
The burden of the cross?
I!—I!—I!
Rang out at last a bell,
I changed the Sabbath, and that so well,
That nearly all the sects agree
That I have power to thus decree;
I, Church of Rome, did change the day,
And this do I not shrink to say.
Search the Bible's inspired range,
You'll find no text that proves a change
From seventh to first by God's command,
A fact well settled in every land.
Ha! ha! ha!
I am he
That changed the Sabbath—
The Papal See.

E. P. DANIELLS.

"GOD'S directions are to 'resist the devil and he will flee from you.' Many invite him into the parlour, urge him to stay and sit down, and entertain him, and then wonder why they have so much trouble with him."



For Mothers Who Drink Beer and Beef Tea.

IT is surprising how many mothers drink beer, imagining that it is essential for them, and for the welfare of their nursing infants. No greater and more dangerous mistake could possibly be made. It is true that both mother and child need nutriment, but beer contains practically *no* nutriment for either mother or child. The amount of nutriment found in one quart of beer could be obtained by eating one small thimbleful of wholesome bread. How true it is that all alcoholic beverages are mockers, and "he that is deceived thereby is not wise." There would be, however, no special harm in taking beer, even while possessing little or no nutriment, did it not contain that which is a positive injury to both mother and child—alcohol. Mothers who use beer usually have sickly infants, and because of the delicate health of their children, ignorantly feel that it is a necessity. But do the infants improve? Oh, no, they still remain sickly. Yet the beer is clung to, and perhaps, instead of one glass, an additional glass is taken. The mother is in danger of becoming a slave to drink, and the child, if it lives, is apt to become an idiot.

It would be well for mothers to heed the counsel given to the wife of Manoaah by the angel of the Lord, when she was promised a child: "Behold thou shalt bear a son. Now therefore beware, I pray thee, and *drink not wine*, nor strong drink, and eat not any unclean thing." Judges xiii. 3, 4.

And now what about beef extract? Is it not highly nutritious? Let us see. Wheat, rice, oats, nuts, etc., contain from eighty-five per cent. to ninety-three per cent. of nutriment. What percentage of nutriment does beef extract contain? Does it contain twenty per cent.?—No. Ten per cent.?—No. Five per cent.?—No. One per cent.?—No. How much does it contain?—*About one-twentieth of one per cent.*

Here again, however, there could be no harm in taking beef extract were it not an *unclean thing*, holding in solution the impure body-wastes which are constantly eliminated through the lungs and kidneys of the animal while living. One scientist has well said, "Beef extract is a veritable solution of poisons." Therefore, mothers, be *wise*, and heed the warning: "Beware, I pray thee, and *drink not wine* nor strong drink, and *eat not any unclean thing.*"

D. H. KRESS, M.D.

A Good and Cheap Disinfectant.

THE direct rays of the sun are among the most powerful of germ-destroying agents. The most deadly germs perish within a few minutes under the direct rays of the sun. Most germs are also killed by the action of diffused light. The spores of germs, however, are quite resistant even to the direct solar rays. Hence other disinfecting agents are necessary for the complete eradication of germs. The value of the sunlight as a disinfectant, however, is above estimate, hence the importance of admitting the sun to every portion of our dwellings. For sanitary purposes, an ideal house should be constructed of translucent glass, so that the sunshine might penetrate to every corner. Dark closets are hotbeds for germs.—*Selected.*

Health Dependent upon Careful House-keeping.

AIM to simplify housekeeping in all its departments; study to save steps by the most convenient arrangement of the tools and materials in relation to the work in hand; by sitting down in quiet and thinking out the best ways of doing things before beginning. Make a programme of the duties of the day, and live up to it as nearly as possible in a business-like way. Study to *keep* clean, rather than to *make* clean. Let health be the ruling principle, to which all else subserves.

Housekeeping is a profession worthy the best energies of any woman, but it is pitiful indeed to see one wholly engrossed in performing the mere mechanical operations involved, with no thought beyond the immediate visible results of her work. Whether one knows it or not, whether one cares or not, the fact remains the same, that in the greatest measure is the life and health of the entire household dependent upon the faithfulness and intelligence with which the processes that go forward day by day in the household laboratory are carried out.—*Selected.*

GOD sends children for another purpose than merely to keep up the race—to enlarge our hearts, to make us unselfish and full of kindly sympathies and affections; to give our soul higher aims, and to call out all our faculties, to extend enterprise and exertion; to bring round our firesides bright faces and happy smiles and loving, tender hearts. My soul blesses the great Father every day that He has gladdened the earth with little children.—*Mary Howitt.*

"If men would give to God's cause after they are converted as they did to the devil before, there would be no need of special collections."



Everyday Work.

GREAT deeds are trumpeted ; loud bells are rung,
And men turn round to see ;
The high peaks echo to the pæans sung
O'er some great victory.
And yet great deeds are few. The mightiest men
Find opportunities but now and then.

Shall one sit idly through long days of peace,
Waiting for walls to scale ?
Or lie in port until some "Golden Fleece"
Lures him to face the gale ?
There's work enough. Why idly, then, delay ?
His work counts most who labours every day.

A torrent sweeps adown the mountain's brow
With foam and flash and roar.
Anon its strength is spent ; where is it now ?
Its one short day is o'er.
But the clear stream that through the meadow flows,
All the long summer on its mission goes.

Better the steady flow ; the torrent's dash
Soon leaves its rent track dry.
The light we love is not a lightning flash
From out a midnight sky,
But the sweet sunshine, whose unfailing ray,
From the calm throne of blue, lights every day.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close knit strands of one unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells ;
The Book of Life the shining record tells.

—Selected.

A Story of the Early Days of the Reformation.

BEAUTIFUL Venice! her very name is full of romantic associations. But no more touching narrative comes from the Queen of the Adriatic than the story of Gabrielle and Vincenzo Mentonini.

In the early days of the Reformation the glad news of salvation was received by many in this fair city of the sea, and for some time her just laws secured protection to those who came to spread the reformed faith. The writings of Luther had been read there immediately after their publication. After a time, however, the influence of spiritual tyranny was brought to bear and the new religion was no longer tolerated. Many of the Venetian converts sealed their testimony with their blood. Some were burnt at the stake, while

others were drowned in the lagoons of the Adriatic. Others, after having endured the terrible tortures of the Inquisition, perished in prison, victims of Popish cruelty.

Gabrielle was a high born Venetian, celebrated for her beauty and virtues. Unlike many of the women of Italy, she was fair, with long tresses of blonde hair. She had a sweet, clear voice which was joyfully used in singing the praises of Him who had brought her out of darkness into the glorious light of the Gospel.

One evening as she sat at supper with her husband, just after the close of a religious service (for Vincenzo and Gabrielle were in the habit of assembling their fellow worshippers in a room at the back of their apartments), they heard a bumping against the gondolier post. Looking down from the balcony Gabrielle was at once signalled by a young man whom she recognised as gondolier to her husband's father.

"What has brought you here, Antonio?" said she.

"Oh, signora," said the messenger, "I know not how to tell you, but your name and that of your husband are denounced for heresy, and the familiars of the Inquisition are perhaps even now on their way to you ; oh, dear padrona, what is to be done?"

The husband, turning to his startled wife, pointed to a company of officials, among whom was a priest who had just landed from a gondola.

A few moments later Vincenzo Mentonini was arrested, and although he besought it with tears, permission for his wife to see him in prison was sternly refused. At this period women were not arrested in Venice by the Inquisition.

Many unhappy prisoners in Venice, torn from their families gained some knowledge of those left behind by the assistance of the gondolieri. It was customary for these men to sing as they propelled their boats over the waters of the Laguna, so Antonio the gondolier, after receiving messages from Gabrielle, sang them as he passed slowly under the windows of the prison where the hus-

band lay, waiting anxiously to hear the sounds of the boatman; nor did he cease singing until a hand thrust through the grating of the prison cell a stone with a paper wrapt around it, on which had been pricked with a pin a message of love for the sorrowing wife.

Months passed on, and at length a new mode of intercourse was formed between the husband and wife; a carrier pigeon was trained, which, among other carriers, bore messages without attracting attention for a time. But one morning Gabrielle found the little bird murdered and lying in its nest, while on its breast was pinned a paper on which was written the words "No more."

Earnestly and anxiously did the loving wife seek for an opportunity whereby she might catch a glimpse of her beloved husband. At length she secured rooms in a large house just opposite the prison where her husband was detained, and to her joy she learnt that at a certain hour each day he, with other prisoners, was promenaded in a large saloon which served as a place of recreation. Here she could catch a glimpse of her husband.

It was pitiful to see the young and beautiful wife, as she sat each day, hours before the time, with her babe in her lap, and her eyes rivetted on one spot. But the strain proved too great and by degrees her sight left her, and she became hopelessly blind.

Months passed away. Vincenzo Mentonini had twice experienced the horrors of the torture room, and was now condemned to be burned, with six others, at the stake.

Through the intercession of the priest who attended him, and who had been greatly touched by the earnestness of Vincenzo's prayers, his wife and child were permitted to visit him for one hour on the morning of his execution.

Accompanied by her mother as guide, and her little boy, who was now a bright child of three years, Gabrielle entered the gondola. As she sat with her sightless eyes turned toward heaven she prayed with an aching heart—"Lord, help me."

At last the cell is reached and the long parted husband and wife are locked once again in loving embrace. The father, weakened by sorrow and suffering, showed emotion so great that it seemed as though it would destroy his life.

"Let me hear my boy call me father," said Mentonini to his weeping wife.

"Dear Vincenzo, say: Mio caro padre."

The child lifted his eyes to his father's face and lisped the words he had been told to say. Kneeling at the feet of his wife, Mentonini prayed: "Father, into Thy good keeping I commit these jewels of my heart until the shadows of life are past and we meet in the bright light of another world."

But time was passing and the priest who had, in pity, retired for a short time to the corridor, looking in on the now silent little group, saw what the sightless eyes of Gabrielle could not see, that a mortal faintness had taken the husband who was vainly trying to reach his pallet.

Hurrying to the assistance of the stricken man he succeeded in getting him to his couch. "Oh husband, answer me;" cried the weeping wife, "let me hear you once more call me Gabrielle, that the sound may be with me until God shall call me."

But no voice answered the earnest pleadings; not a sound was now heard in the cell, save the deep sobs of the sorrowing woman. Consciousness at last returned, but it was evident to the practised eye of the priest that the summons had come from a higher tribunal. A pitying God had seen the sufferings of His child and had spared him the torture of the flames.

The great bell of San Marco proclaimed that the precious hour had passed, that husband and wife must part, to meet no more on earth.

With a desperate effort of the will Vincenzo rose from his pallet and held open his arms to his wife for the last fond embrace while the priest guided the poor blind wife to the breast of her husband.

A sudden spasm of agony came over the face of the prisoner as he strained his beloved companion to his bosom, and, with a cry to God for mercy, while in this last fond embrace, he passed beyond the reach of his enemies. Vincenzo Mentonini was dead—a faithful martyr for the truth.

A. W. S. CUNNINGHAM.

Work for Souls.

Go to work! Nothing is more salutary to the human soul than the direct work of saving men. There is a basis of fact. There is the next ground for action. Whatever your theory may be of this or that doctrine, there is a man dying in his need, and there is a power which you may apply for his transformation. Therefore go to work upon men, and with men.

And let me tell you, there is nothing you can do that would be more satisfactory to your own soul. I speak what I do know when I say there is nothing which brings men back from the desert of sandy and arid speculation, nothing which brings a man in again to the shore from the cheerless ocean of doubt, nothing which gives us such faith and certainty, as laying aside all reasoning and engaging in the practical work of the Gospel.

I know that there is a restorative influence in that work. I know that, whatever doubts I may have, once let my heart and hand join together in working with men for their salvation, and my doubts disappear; I know in whom I believe; I know the work to which I am appointed; and the sweetest that I ever had of God came to me in the act of labouring for my fellow men. The most glorious views I ever had of man's interior life and of essential, divine truths were ministered to me when I was working for the salvation of others.—

H. W. Beecher.

Our Mission Fields.

Precedence.

'Tis first the true, and then the beautiful,
Not first the beautiful, and then the true :
First the wild moor, with rock and reed and pool,
Then the gay garden, rich in scent and hue.

'Tis first the good, and then the beautiful,
Not first the beautiful, and then the good ;
First the rough seed, sown in the rougher soil,
Then the flower blossom, or the branching wood.

Not first the glad, and then the sorrowful,
But first the sorrowful, and then the glad ;
Tears for a day—for earth of tears is full—
Then we forget that we were ever sad.

Not first the bright, and after that the dark,
But first the dark, and after that the bright ;
First the thick cloud, and then the rainbow's arc.
First the dark grave, then resurrection light.

'Tis first the night—stern night of storm and war—
Long night of heavy clouds and veiled skies ;
Then the far sparkle of the morning-star,
That bids the saints awake and dawn arise.

—Horatius Bonar.

Waiting Africa.

WHAT is the message for which Africa waits ? The message of the Saviour. Multitudes of tribes in the interior have not a written language ; they never can hear the Gospel until you and I go there in the spirit of Christ and formulate a language in which to proclaim the truth. I had no means of getting their language except by talking with them. There was one word which it took me two years and a half of persistent effort to get. It was in my thought by day and in my dreams by night, and I shall never forget the thrill of joy that came to me when the long search was rewarded. One night my people were seated around the camp fire. I listened to their stories, and finally my head man, Kikuvu, told a story from which I hoped much—the story of a man who was attacked by a lion. But he never said a word that I could construe to be the one I wanted. I was about to turn away when he turned to me and said, "Bwana mukuthaniwa na Kikuvu" ("The master was saved by Kikuvu.") I immediately said to him, "Ukuthanie Bwana?" ("You saved the master?") "Yes," said he. "Why," said I, "that is the word I've been wanting you to tell me all these days, because I wanted to tell you that Jesus, the Son of God, died to—" He turned to me, his black face lighting up in the lurid blaze of the camp fire, and said, "Master! I understand now! That is what you have been trying to tell us all these moons. Yesu died to save us from sin and from the hands of Satan?"

I have dwelt four years practically alone in Africa. I have been thirty times stricken with the

fever, three times attacked by lions, and several times by rhinoceri ; a number of times ambushed by the natives ; for fourteen months never saw a piece of bread, and have eaten everything from ants to rhinoceri ; but let me say to you, I would gladly go through the whole thing again if I could have the joy of again bringing that word "Saviour" and flashing it into the darkness that envelops another tribe in Central Africa. Here is the call of the Dark Continent, the call that we must answer in the light of the blessings and privileges which have come to us. Is it right to receive eternal life at those scarred hands of Jesus Christ, and then give Him the spare change we happen to have left after we have supplied our luxuries ? Is it right to receive heaven at the price He paid for it, and then give Him the odds and ends, the things that cost us nothing ?"—Selected.

No Word for Conscience.

A HINDU rajah, having learned that a certain receipt for six thousand rupees, payment for land purchased from him by a mission, was lost, at once demanded payment, and entered suit to recover bill. The missionaries obtained time from the magistrate, who knew, as indeed did everybody, the true state of affairs. Prayer and search failed to recover the lost paper. The case came to court. When called, the judge held all in the court, and sent officers to the palace, to bring the rajah's books. They were brought. Erasures and false entries were discovered. The rajah confessed, and was fined for dishonesty and perjury. Then months later he came to town, and, meeting the judge, smilingly greeted him and said, "Ah, Mr. Binold, was not that an admirable decision you gave against me?" He praised the man who caught him, but with no sense of shame for his sin. Stealing is wrong, if you are caught at it.

Ramzari was our butler, a Mohammedan. He made some biscuits and stole some. This being discovered, I called him and said, "Ramzari, I hear you stole some of those biscuits you made to-day." To my surprise he confessed it, but with no sense of shame. I said, "Why did you steal them?" He replied, "My children like biscuits as well as yours." "Very likely, but don't you know it is wrong to steal?" "Oh, yes, if you are caught at it." "Do you mean that you are not to blame unless you are caught it?" "Why, if you are not caught at it, who is to blame you?"

This is the state of the conscience of the Hindu ; the source of this terrible depravity is their religion. No man is better than the god he worships. Moral rottenness will express the characters of their gods and incarnations, and they that make them are like unto them. They have gods representing

every vice and virtue, and do acts of charity and good deeds, also commit vile deeds, that they may please and appease alike the good and evil gods.

You have no doubt heard of Dr. Carey's pundit who, when asked for a word denoting conscience, said, "There is none." "Why, how is that?" said the doctor. He replied, "Where the thing does not exist, there cannot be a name for it." This is a fact. A word for the conscience apart from the mind they did not have in Bengali, but a word has been incorporated by the missionaries to distinguish the conscience from the mind only.

This is the hard and unpromising material we have to work upon, Hindus, Mohammedans, hill tribes, all much alike in their moral condition, caused by a life of sin and the debasing system of religion they have followed for ages

ARTHUR A. HALLAM.

Not God's Fault.

GOD will always reveal the absolute truth as to *present duty* to one who seeks Him in accordance with His expressed will. We have God's promise as to this. One reason why there is such a wide divergence of views among good men as to truth, is that good men so often undertake to get at the truth of matters which have nothing to do with their present duty, and concerning which God has never promised to reveal the truth.

There are other factors in the situation, also, prominent among them being the arch-enemy of all truth, the father of lies, whose business it is to swerve good men just a little from living in accordance with God's will, knowing that he is thereby effectually blocking them in their endeavour to see the truth. But it is eternally true that whatsoever a child of God needs to know, and earnestly seeks to know, turning to God the Father only as the ultimate appeal in all truth-seeking, that child of God will be shown by God the Father. If we cannot believe that, the universe is a blind, groping chaos.

To say that because good men differ in their theological or religious beliefs, therefore God either cannot or will not reveal needed truth to a child of His own creating, is an argument that will not appeal to anyone who has tested and experienced God's abundant, truth-revealing bounty. Whatever failure exists among Christian men to arrive at a common understanding of needed truth is whose fault, God's or men's?—*Sunday-School Times*.

"FAITH in Christ as the world's Redeemer calls for an acknowledgment of the enlightened intellect, controlled by a heart that can discern and appreciate the heavenly treasure. This faith is inseparable from repentance and transformation of character. To have faith means to find and accept the Gospel treasure, with all the obligations which it imposes."

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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It has been found necessary to modify the Sunday Campaign in one particular. A national mission had been planned for the month of November, but the *Church Times* announces that:

"In view of the exceptional pressure of other public questions, and having regard to the magnitude of an undertaking which aims at co-ordinating, on behalf of the Christian Sunday, all the forces that tend to form public opinion, it has been decided to postpone the United Movement from November—the date provisionally suggested at the Caxton Hall Conference—until a date, probably the second week in March, 1907—which will allow sufficient time for maturing the preliminary arrangements.

COMMENTING on the Christian Endeavour Topic for August 15, "In the Spirit on the Lord's Day," the Rev. F. B. Meyer says:

"There is no question as to which day was meant. Already the church was beginning to exchange the *First* Day of the week—the Day of Resurrection—for the *Last* Day, which stood for a finished work.

Notice the admission: "the church was beginning to exchange." Evidently in these words of Rev. i. 10, Mr. Meyer finds one of the first hints of Sunday observance. He does not attribute the change to Christ. But when we remember that Jesus definitely claimed the Sabbath as His (Mark ii. 28), it should settle for us the question as to which day is the Lord's day, and convince us that the church had not in John's time begun to exchange a day of its own institution for the rest-day of Divine appointment.

Indeed, seeing that the seventh day stood for a finished work, as Mr. Meyer says, what need was there of any change in the day? The Sabbath stood to the Christian believer for the finished work of Jesus Christ: "for we which have believed do enter into rest. . . . For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works. . . . "There remaineth therefore a keeping of a Sabbath [mar.] to the people of God. For he that is entered into His rest, he also hath ceased from his own works, as God did from His." Heb. iv. 1-10.

The church only thought to change the Sabbath when it lost the rest, for as long as it knew the rest of God, His Sabbath rest, it ceased from its own works. When the church took upon itself to change the law of God, it began to trust to its own works and became self-righteous. Now the Lord calls us to retrace those false steps, to cease from our own works, and to find His rest, the "keeping of a Sabbath" which remains to the people of God.

An Epidemic of Backsliding.

It cannot be expected that evangelistic work will be a permanent success where sin is not faithfully dealt with, and it is impossible to deal aright with sin without giving to the law of God its proper place. "By the law is the knowledge of sin." When men who call themselves evangelists teach that the law is abolished, their converts are left without a definite standard, to be controlled by impulse and to fall away from the path of obedience. Such preachers "heal the hurt of the daughter of My people slightly."

One consequence is that among the large numbers often reported as saved at popular missions and revivals, there is a considerable proportion who soon backslide. Mr. Charles Cook, the well known evangelist writes:

"During the past six weeks I have been alarmed by my experience, not only at home in Hyde Park, but in many other places. In almost every other place where I have been labouring, the cases I have dealt with have been (with the exception of two very distinct cases of conversion) cases of those who had once been followers of Christ, but had 'gone back.'

"Is there an epidemic of backsliding, or is my experience singular? I fear not the latter, though I hope I am not a pessimist.

"Pastor Hancocks, of Ramsgate, says: 'I do a bit of missioning, and generally find the first half a dozen cases are backsliders.' Rev. John Wilson, of Woolwich, said to me on Monday: 'In all large meetings you must assume there are backsliders present, and speak to such. Another friend said: in a recent large mission, a number of young men came out on the Lord's side, and continued for some time to "run well." To-day not one of them is following Christ.'

"At a conference recently held of Free Church ministers, the question was asked 'Why do we lose so large a number of young converts who are added to the churches?' A well-known evangelist present was asked if he could give a satisfactory reply. His answer was: 'We lose them so easily because we get them so easily.'

It may seem to some that the old methods of conversion accomplish little to-day, that mammoth missions, and institutional churches, and such modern devices are the only successful means of winning souls. Not so. It is better to do thorough work with one soul than to do superficial work with a multitude.

WE often do more good by our sympathy than by our labours, and render to the world a more lasting service by absence of jealousy and recognition of merit than we could ever render by the straining efforts of personal ambition.—Dean Farrar.