

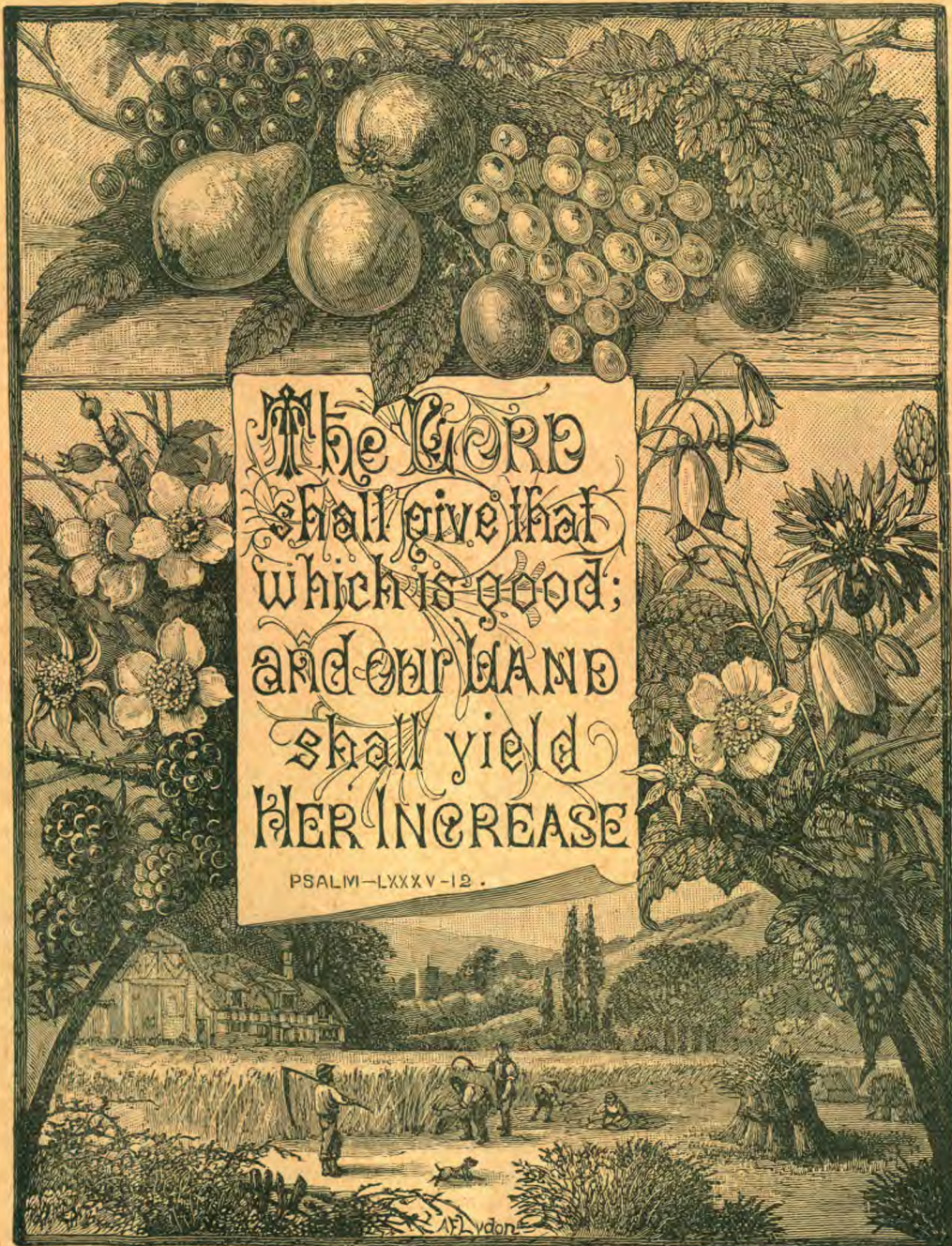
# The PRESENT TRUTH

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

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ONE PENNY.



## Harvest.

UP from the golden autumn fields,  
 Up from the garner heaped with grain,  
 Earth her praise to the Giver yields  
 For spring and summer, and sun and rain :  
 We, who kneel in His house once more,  
 Deeper thanks to His love uplift,  
 Not alone for the harvest store,  
 But for the struggle that won the gift.

Bounty of wheat, and blessing of corn,  
 Blush of fruit on the apple bough.  
 These from the toiler's faith were born,  
 With strain of muscle and sweat of brow ;  
 Gifts of God to a world of men,  
 Wrought by miracle from the dust,  
 Gifts of man to his God again,  
 Crowned with patience, and toil, and trust.

Not alone for the wealth outpoured,  
 Not alone for the ripened grain,  
 Give we thanks to Thy mercy, Lord ;  
 Nay, for the labour and sweat and strain !  
 Nay, for the courage that went before,  
 Breaking the stubborn, stony clod,  
 Splendour of patience that toiled and bore,  
 Keeping faith with the tryst of God.

Under the sod the wheat-grain dies,  
 Raised again to a glorious birth ;  
 Out of struggle and sacrifice  
 Springs the fruit of the best on earth.  
 Thanks to God for the ripened sheaf,  
 And the strength made sturdy by toil and smart ;  
 Thanks to God for the harvest morn,  
 And the winnowed wealth of the toiler's heart !

—Mabel Earle.

## True Education.

THE true object of education is to restore the image of God in the soul. In the beginning, God created man in His own likeness. He endowed him with noble qualities. His mind was well-balanced, and all the powers of his being were harmonious. But the fall and its effects have perverted these gifts. Sin has marred and well-nigh obliterated the image of God in man. It was to restore this that the plan of salvation was devised, and a life of probation was granted to man. To bring him back to the perfection in which he was first created is the great object of life—the object that underlies every other. It is the work of parents and teachers, in the education of the youth, to co-operate with the divine purpose; and in so doing they are "labourers together with God." 1 Cor. iii. 9.

All the varied capabilities that men possess—of mind and soul and body—are given them by God, to be so employed as to reach the highest possible degree of excellence. But this cannot be a selfish and exclusive culture; for the character of God, whose likeness we are to receive, is benevolence and love. Every faculty, every attribute, with which the Creator has endowed us, is to be employed for His glory and for the uplifting of our fellow-men. And in this employment is found its purest, noblest, and happiest exercise.

Were this principle given the attention which its importance demands, there would be a radical

change in some of the current methods of education. Instead of appealing to pride and selfish ambition, kindling a spirit of emulation, teachers would endeavour to awaken the love for goodness and truth and beauty—to arouse the desire for excellence. The student would seek the development of God's gifts in himself, not to excel others, but to fulfil the purpose of the Creator and to receive His likeness. Instead of being directed to mere earthly standards, or being actuated by the desire for self-exaltation, which in itself dwarfs and belittles, the mind would be directed to the Creator, to know Him, and to become like Him.

"The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding." Prov. ix. 10. The great work of life is character-building; and a knowledge of God is the foundation of all true education. To impart this knowledge, and to mould the character in harmony with it, should be the object of the teacher's work. The law of God is a reflection of His character. Hence the Psalmist says: "All Thy commandments are righteousness;" and "through Thy precepts I get understanding." Ps. cxix. 172, 104. God has revealed Himself to us in His Word and in the works of creation. Through the volume of inspiration and the book of nature, we are to obtain a knowledge of God.

It is a law of the mind that it gradually adapts itself to the subjects upon which it is trained to dwell. If occupied with commonplace matters only, it will become dwarfed and enfeebled. If never required to grapple with difficult problems, it will after a time almost lose the power of growth. As an educating power, the Bible is without a rival. In the Word of God the mind finds subject for the deepest thought, the loftiest aspiration. The Bible is the most instructive history that men possess. It came fresh from the fountain of eternal truth, and a divine hand has preserved its purity through all the ages. It lights up the far-distant past, where human research seeks vainly to penetrate. In God's Word we behold the power that laid the foundation of the earth and that stretched out the heavens. Here only can we find a history of our race unsullied by human prejudice or human pride. Here are recorded the struggles, the defeats, and the victories of the greatest men this world has ever known. Here the great problems of duty and destiny are unfolded. The curtain that separates the visible from the invisible world is lifted, and we behold the conflict of the opposing forces of good and evil, from the first entrance of sin to the final triumph of righteousness and truth; and all this is but a revelation of the character of God. In the reverent contemplation of the truths presented in His Word, the mind of the student is brought into communion with

the infinite mind. Such a study will not only refine and ennoble the character, but it cannot fail to expand and invigorate the mental powers.

The teaching of the Bible has a vital bearing upon man's prosperity in all the relations of this life. It unfolds the principles that are the cornerstone of a nation's prosperity—principles with which is bound up the well-being of society, and which are the safeguard of the family—principles without which no man can attain usefulness, happiness, and honour in this life, or can hope to secure the future, immortal life. There is no position in life, no phase of human experience, for which the teaching of the Bible is not an essential preparation. Studied and obeyed, the Word of God would give to the world men of stronger and more active intellect than will the closest application to all the subjects that human philosophy embraces. It would give men of strength and solidity of character, of keen perception and sound judgment—men who would be an honour to God and a blessing to the world.

MRS. E. G. WHITE.

### God Independent of Creation.

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

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

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

We have found an evil power in nature. If God and nature are to be identified and made one, then God and this evil power (which is a part of nature) must be identified and made one. We are shocked by the idea.

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

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

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

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

So we are to distinguish between the personal

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

And so we do not separate God from His act, not at all. It is God Who does the work, yet He personally is utterly separate, distinct, and independent. My work is not I, God's work is not He; that is, in the individual, personal sense.

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

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

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

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

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

Thus do the Scriptures show the mighty independence of God over nature and over all His works.

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

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

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

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

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

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

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

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

L. A. REED.

#### The Strength-Giver.

A LITTLE strength was lost each day,  
A little hope dropped by the way,  
The feet dragged slowly up the road,  
The shoulders bent beneath their load,  
Courage seemed dying in the heart,  
The will played but a feeble part,  
Night brought no ease,  
Day no surcease,  
From heavy cares or wearying smart,  
Then why give thanks?

Somehow strength lasted through the day,  
Hope joined with courage in the way;  
The feet still kept the uphill road,  
The shoulders did not drop the load,  
An unseen power sustained the heart  
When flesh and will failed in their part,  
While God gave light  
By day and night,  
And also grace to bear the smart,  
For this give thanks.

Thanks for the daily bread which feeds  
The body's wants, the spirit's needs;  
Thanks for the keen, the quick'ning Word.  
He only lives who lives in God,  
Whether his time on earth is spent  
In lordly house or labour's tent.  
Thanks for the light  
By day and night  
Which shows the way the Master went—  
And He gave thanks. —Selected.

DO not exalt your feelings or be swayed by them, whether they be good, bad, sad, or joyful. We cannot be lifted up in thought, or know what it is to be the sons and daughters of God, unless we trust implicitly in the Word of God; for Satan will ever be on the ground to dispute our claims. We must educate the soul to trust in God's Word with unwavering confidence. Let gratitude and thankfulness flow out of the heart, and cease to hurt the heart of Christ by doubting His love, which has been assured to us by most astounding evidences; for He so loved us as to give His own life for us, that we should not perish, but have everlasting life.—*Signs of the Times.*

"THE fear of to-morrow robs you of force for to-day."

## Questions & Bible Answers

### Living Waters from the Sanctuary.

"Could you kindly explain the vision of the holy waters and the virtue of them, as shown to Ezekiel (chap. xlvii.)? Does it point to the preaching of the Gospel, or is it to be fulfilled in the new earth?"

THE vision contained in the last nine chapters of Ezekiel is not a prophecy of what will be in the new earth. It contemplates a state of things in which sin will exist, and death, in which there will be trespass offerings, and an earthly sanctuary, and a priesthood of the order of Levi. Since this priesthood passed away for ever when Christ became a High Priest after the order of Melchisedec, and since there is now no more offering for sin, it is plain that the vision of Ezekiel does not remain to be fulfilled in the future, either in this world or in the world to come.

The vision of a sanctuary was given to Ezekiel in the twenty-fifth year of the captivity in Babylon, some thirteen years after the last of his previous recorded visions, so far as we can tell from the dates furnished by him.

Ezekiel's prophecies were addressed in the first place to the tribes of Israel that were in captivity in Babylon. In the twelfth year of the captivity word had come of the destruction of the city of Jerusalem and the temple, and thirteen years later a vision was given to Ezekiel to inspire the hearts of the remnant of Israel with hope, and to encourage them with the assurance that the work of the Lord might be carried forward even more gloriously in the future than it had been in the past. All would depend, however, upon the response of the people to the gracious opportunity granted them by God. Ezekiel was to show his people the vision, and if they should repent of all the apostasy of the past, he was to give them full instruction, in order that they might build the temple according to the plan of God.

"Now let them put away their whoredom, and the carcasses of their kings, far from Me, and I will dwell in the midst of them for ever. Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the comings in thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them." Ezek. xliii. 9-11.

Inasmuch as the house was never built, and we hear nothing more of this vision, we can only conclude that the people of Israel were not truly penitent for the evil past, and that they failed to

enter into the plan which God in mercy had revealed.

Since the temple of the vision was never built, it is useless to speculate as to the exact meaning of the various parts of the plan. There are some features, however, which seem easy to understand.

First, this temple, even if built, would still have been only a typical temple, a shadow of the one in heaven, in which Christ would one day minister as man's High Priest. Consequently, the living waters flowing from the temple would also have been typical. Typical, perhaps, of the river of life proceeding from the throne of God in the new earth, and typical also of the river of living water that proceeds from the heart in which Christ dwells. John vii. 37-39.

The fact that the living waters would constitute a standing miracle would be no reason why such a wonder should not be associated with an earthly temple. The presence of God in the ancient tabernacle was miraculous, and so were many of the signs and wonders wrought through the abiding presence of God in the most holy place.

When the temple of Solomon was destroyed, the tables of stone bearing the words of the law were lost, and the Shekinah glory that had rested upon the mercy-seat was also seen no more. Aaron's rod that budded, and the miraculously-preserved pot of manna, were also lost. It may have been that the Israelites in captivity, knowing of these losses, were disconsolate at the idea that the treasures which had constituted the glory of their temple were gone, and that it was hopeless to expect that the worship of Jehovah could ever be properly restored, even if they should return to their own land. Through Ezekiel, however, the Lord promises to signalize His dwelling place by a marvel which shall convince all people that the God of heaven fills the holy of holies with His sacred presence. Living waters shall issue out of the sanctuary in a stream small at first, but gradually widening and deepening until its waters are poured a mighty river into the Dead Sea, which by their reception shall be healed, and become a living sea once more, filled with abundance of fishes, so that fishers shall ply their calling all around its shores. The character of the living waters is further to be seen by the fact that along their banks ever-living trees shall grow, whose leaves shall not fade, and whose fruits shall be borne every month in such profusion that the trees shall never become bare.

In many respects the restored inheritance of the people of Israel in their own land, as foreseen by Ezekiel, was to be typical of the new earth and the Holy City, but it falls far short in grandeur and perfection of the glorious future seen by John in

the Revelation. In Ezekiel's vision, the salt marshes are still to remain salt, and only the Dead Sea waters are to be healed. Great as this wonder would be, it would only be typical on a small scale of the future restoration of the whole earth by means of the recreating power of God.

### You Are Responsible.

THERE are few things more cowardly than for young men and women to try to shift the responsibility for their faults off upon their early bringing up. For as soon as one is able to recognize a mistake in his training, he is able to go to work to rectify it.

"I wasn't brought up to wait on myself," says the young man who drops his hat and coat on the chair nearest the door when he comes in, and leaves them for some one else to put away. That is unfortunate, but not irreparable. Your training did not begin as early as it should, but it can never begin any earlier than the present minute. Take yourself in hand. Whoever is responsible for the existence of the faults you discover in yourself, you, and no one else, are responsible for their continuance.—*Young People's Weekly.*

### The Epistle to the Hebrews.

*Chap. ix. 11-15.*

*"But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us."*

TURNING away from the contemplation of the worldly sanctuary with its shadowy ordinances, our eyes rest upon a very different sight; we behold Christ in invincible power and heavenly glory, the great High Priest, Who realizes in Himself all that the types of the Levitical sanctuary pictured of "good things to come."

It is in the person of Christ that the epistle to the Hebrews finds over and over again the fullness that supplies all our need. As the Son of God and the representative Man, tasting death for His brethren; as the true Leader of Israel, of Whom Moses was the servant; as the priest after the order of Melchisedec, far greater than Abraham; and now as the Mediator of the better covenant; it is Christ Himself Who comes to the help of sinners, Who fulfils every prophecy, and brings the substance of every typical foreshadowing.

In the opening verses of this chapter we have been studying the priests of the old sanctuary, offering sacrifices that could not make the worship-

pers perfect, ministering carnal ordinances, themselves unable to approach unto God except in a figure, looking forward to a time of real reformation. Now we are bidden to contemplate the actual arrival of the long-expected reformation. No longer do we gaze on a temple made with hands: we see Christ, the perfect High Priest, ministering in a greater and more perfect tabernacle, even a heavenly one: we see Him offering, not the blood of bulls and calves, but His own precious blood. Nor does He minister this blood again and again; the potency of the sacrifice ministered by Him is such that it does not need to be repeated. He enters into the true holy place once for all, having won by His sacrifice a redemption that leaves nothing unaccomplished, a redemption that can never fail, world without end.

Our High Priest, as we have seen in past studies, is supremely fit to bear the burden of sinful man. The sacrifice that He ministers is perfectly worthy of such a High Priest, and the results of His ministration are worthy of both the High Priest and the sacrifice.

*"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?"*

Anyone who became unclean by touching a dead body or by some other means of defilement was under the laws of Moses to be sprinkled with the "water of purification." This was made by adding running water to the ashes of a burnt heifer.

"And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: and a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: and the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even." Num. xix. 17-19.

This was the manner of cleansing for the purification of the flesh, and the writer contrasts this proceeding with the application of the blood of Christ to the conscience. If the typical ordinance was to be counted sufficient for the cleansing of the flesh, how much more should real cleansing be effected by the sprinkling of the atoning blood of Christ? Contrasted with that blood, the ashes of a heifer were as worthless and insignificant as a handful of dust compared with the glorious Creator Who gave it existence.

What did the blood of Christ represent? If that blood had been shed in heaven at the very moment that sin entered our world, we should not have understood its value; we should only dimly have known that it was the blood of a divine and righteous Being: but having seen the life of Christ on the earth, and watched His daily victory over all the powers of darkness, and having seen Him come to the close of His earthly experience without spot or blemish, we are better prepared to appreciate the force and value of the life that He laid down on Calvary. It was a life without taint of corruption that was poured out. Why was it without spot? Because of the mighty energy of "the eternal Spirit."

The explanation of the sinless life of Christ is that the fullness of the Godhead dwelt in Him. That, and nothing less, is what His life represented; and that was what was laid down as a sacrifice when Christ died for men. The whole treasure of heaven was poured out in the gift of Christ. By the radiant purity of His life we are able to estimate its value, and to appreciate the greatness of the gift bestowed upon us.

There is marvellous power in this wonderful life thus freely laid down for sinners. The power that kept Christ pure, though tempted in all points, comes to us in His blood, and that same power is able to purify fully those who receive the gift. Not only may the records of their guilty lives in the books of heaven be cleansed, but their very consciences may be washed whiter than snow. The defiled conscience, the character marred and polluted and diseased, may be freed from the corrupting taint of sin.

Nor does the purging power of the blood cease there. It not only frees the conscience from the guilt of actual transgression, but it so renews the integrity and moral fibre of the soul that all self-righteousness, all dead works, all spiritual weakness, and all the subtle forms of departure from the infinite purity of the divine standard, are purged away as dross is removed from molten silver. By the operation of the eternal Spirit, conveyed to men through the blood of Christ, the conscience is again made upright and sincere, so that it can stand in the presence of God, and serve Him as the unfallen angels do.

These are the mighty results wrought in the soul of man by the powerful operation of the blood of Christ. Nor is its potency for genuine reformation to be measured by finite standards. Nothing that is known to man will serve to measure the energy of the eternal Spirit. After we have sought for the loftiest standards with which to compare the working of Christ in the redeemed conscience, we can only look in wonder at the exceeding great and precious promises that make us partakers of the

divine nature, and exclaim, "How much more!"

"And for this cause He is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

Yes, indeed; such a High Priest as Christ, and such a sacrifice as the blood He shed, bring into the realm of joyful possibility the better promises of the new covenant. All that weakens and destroys us can be purged away by His blood. By it we are cleansed from dead works, and may serve the living God. Now He can put His laws in our minds and write them in our hearts. Now He can be to us a God, and we can be to Him a people. Now we shall not need to learn of men concerning the ways and character of God. "Blessed are the pure in heart; for they shall see God." Now, indeed, will our sins be cast into the depths of the sea, so that we see them no more for ever. Here is a ministry that is fully able "to make the comers thereunto perfect."

All the promises of the new covenant are brought to us by the ministry of Christ. He makes that covenant a reality, and assures to us its fullness of spiritual wealth and blessing.

Under the old, we were entitled to nothing but death, but Christ has died in our place. Upon Him has fallen the curse of the broken covenant. To us come only the better promises of the new. We are ransomed from the fate we had drawn down upon ourselves, and instead of suffering the death that would have been the just reward of our transgressions, we receive in its place the promise of an eternal inheritance, that inheritance which Christ won for us when He was made lower than the angels for the suffering of death, that He might taste death for every man, and bring many sons unto glory.

"WHO is to pay all these?" is the question a bankrupt and discouraged officer of the Tsar Alexander wrote at the bottom of the list of his liabilities. After pondering long but vainly over some way to meet his obligations, he fell asleep, with the schedule and its question lying before him. The Tsar passed through the room, and seeing the papers lying before his sleeping officer, read the catalogue of indebtedness and the appended question. Quietly taking his pen, he wrote after the interrogation, "I, Alexander."

Thus Christ promised to meet all of man's obligations because of sin, and so came to earth to bear the penalty of sin, which is death.—*Selected.*

"THOSE who are always ready to serve are never servile."

## NOTES & COMMENTS

OUT OF 5,653 samples of tea analysed by the Government laboratory last year, one in every fourteen were found to contain an "undue proportion" of sand and other impurities. Forty-eight samples were pronounced wholly unfit for human consumption.

ACCORDING to figures issued by the Government, the estimated total of expenditure on navies for the next year will be as follows: Great Britain, £35,142,700; United States, £28,778,777; Germany, £19,538,788; France, £13,353,825; Russia, £10,028,831; Japan, £7,202,823; and Italy, £6,755,291.

THE Board of Trade has been seeking to lessen Sunday labour on British merchant-ships, and has therefore asked various representative Associations of Shipowners if they would object to the insertion in their printed agreements of a clause that officers and men should receive a higher rate of pay for every hour they are employed on Sundays. In their reply the Associations strongly object to any such clause in their agreements. They assert that the principal result would be that the work of the ship would be so planned by the officers that it would be necessary to work all day on Sundays so as to secure the extra remuneration.

THE "Catholic Times" thinks it may fairly be inferred from a recently published census of religious bodies in the United States that America is becoming Catholic, and gives the following grounds for its belief. "It has been found that thirty-nine per cent of the population of the States belonged to the churches. This shows an increase of six per cent on the figures of 1890, and of the increase the Catholics are credited with two-thirds. The total number of Christians was twenty-three millions. Of these twenty millions were Protestants, including five million Methodists and five million Baptists. The Catholics, with twelve millions, could point to a rate of increase as high as ninety-three per cent, or more than twice that of all the Protestant bodies combined. In sixteen states the Catholics are in a majority, and in twenty-nine the Protestants. The Catholic Church has the highest percentage not only of increase but also of male as compared with female members. Of the Christian Scientists only twenty-seven and a half per cent are males, and of the Protestants only thirty-nine per cent. In the Catholic Church the males form forty-nine per cent, or very nearly half."

THE scheme suggested by Mr. Haldane in the spring for the creation of a great army of the Empire has been practically adopted by the Conference of the Colonies on Imperial Defence. As announced by Mr. Asquith, the conclusions of the Conference are:—

1. The military forces of the Empire to be standardized in regard to formation of units, arrangements for transport, and patterns of weapons.
2. While each Dominion is to preserve complete autonomy, it will be practicable, in case of need, for the Dominions to mobilize their forces and use them for the defence of the Empire as a whole.
3. As regards the Navy, Australia and Canada are to lay the foundations of fleets of their own, while New Zealand is to adhere at present to the policy of contribution.
4. A Pacific Fleet is to be created with units in the East Indies, Australia, and China Seas.

The successful development of such a plan may seem to assure safety and naval supremacy for the British Empire, but it will have the natural effect of increasing the ardour with which other nations pursue their military and naval preparations. Germany will never be content to be overshadowed by the superior might of any of her neighbours, distrusting the innocence of their intentions, and they in turn will see in every new move by Germany a fresh menace to their own safety. The organization of the whole of our Empire for purposes of military efficiency will simply mean that the international rivalry will soon take on even more colossal proportions.



### What if the Light Goes Out?

WHAT if the man who watches the light  
Far up in the lighthouse tower  
Should say: "I'm tired of the dull routine  
Of tending the lamps each hour;

"A little dust on the glass won't hurt;  
The wicks don't need trimming to-day;  
Though I know the oil won't burn all night,  
I'll just hope no ship goes astray?"

And the ship which was nearing its harbour safe  
Was dashed on the rocky coast;  
Just because no light shone out in the night  
The lives of the crew were lost.

What if a child who had promised to shine  
As a light in this world of sin  
Should tire of the light-bearer's task, and say:  
"To live for myself I'll begin"?

Her mite-box lies empty upon the shelf,  
To borrow from it was no theft.  
A vacant chair in the mission band  
Is all of that light-bearer left.

And out in India a little girl  
From the mission school is sent  
To the awful dark of a heathen home,  
For the light-bearer's light was spent.  
—*Junior Missionary Magazine.*

### Tabby's Scheming.

ONE of Tabby's feats of ingenuity had a mouse for its leading part. Though she was fonder of bird meat than of mouse, she would hunt mice on inclement days. One summer we were very much annoyed by the little rodents. They would gain entrance to the cupboards and bookcases. We tried every known means to rid the house of these pests, but to no avail. At last I thought of a novel method by which I hoped soon to exterminate them. The first time Tabby caught a mouse, I gave her a saucer of cream. She did not pay much attention to this, for it was quite a while before she caught another mouse. When she brought her second one, I gave her a saucer of cream, as before. It was not long before she brought another mouse, and seemed to expect the cream. Being very fond of cream, she now appeared to put forth all her energy to the one end of catching mice. Days passed, and the mice continued to be killed in such numbers that we all began to marvel at Tabby's skill in mouse-catching. I was compelled to give her so much cream that the milk bill

became a great item in the household expenses. Strange to relate, the depredations of the mice did not decrease; and this clue led me to unearth one of the greatest cases of animal cunning that I ever heard of. By observing closely, I found out that, instead of catching different mice, Tabby would observe where I put the mouse she last brought me, would get it, take it away, and in the course of half an hour would bring it back and receive her saucer of cream.—*Children's Visitor.*

### Alice's Lily.

MARGARET and Alice were cousins of the same age, that is, Margaret was just a day younger than Alice, and they were having fine times together while Margaret and her mother were spending a holiday at Alice's home.

One day when the little girls had been romping and running about until they really felt quite tired, although it was still early in the afternoon, they sat down to rest on a small stool at the farther end of the garden from the house. Sitting there with nothing to do except play with their dolls, they naturally began to look about them, and their gaze wandered all over the garden. Then for the first time Alice noticed that it had a very bedraggled appearance. The grass-plot that had been so long honoured with the title of "the lawn," looked very worn. Large patches of smooth, brown earth could be seen all over it, between which were hungry-looking clumps of grass, which had very much the same worn-out appearance as the scrubby tufts of fur that served for mane and tail on Willie's wooden horse. And the flower-beds—they were just a mass of tangled green stalks, coarse and tough, bearing a few stunted leaves, and here and there a small, hardy flower.

Through gaps in the tangled growth that nearly hid the fence of their garden, the little girls caught glimpses of orderly beauty in the one next door. In the centre was a splendid lawn of fresh, tender grass, thick as moss and perfectly level, well-trimmed, and with straight, clear-cut edges. Around the lawn ran a well-kept gravel path, with here and there a trellis archway covered with



creeper to shade it; and beyond the path were lovely flower-beds, where bright flowers of all kinds vied with one another in rich colours and lovely perfume. The tiredness of the children was soon forgotten as they watched this pretty picture, and they each went to a gap to have a closer view.

The garden looked more attractive than ever, and as their delighted gaze travelled round and round, Alice caught sight of some lilies growing quite near. How beautiful and waxy they looked; and she could almost reach them! She stretched her hand toward a tall stalk, but it was just beyond reach. Then, dropping dolly, she caught hold of the fence and drew herself up, and, leaning on the top of the fence, managed to touch the stem. One more try, and she had it—but oh! she was losing her balance; and she fell forward on to the pretty flower bed, the lily clutched tightly in her hand. The commotion made a dog bark, and the combined noise caused Mrs. Robertson, the owner of the pretty garden, to come out to discover its cause. Margaret also ran up to see what was the matter.

There stood Alice, with tousled hair and torn frock, her face flushed with shame and fright. The flower, crumpled and bruised, she guiltily let fall from her hand. Mrs. Robertson noticed all this, and guessed at once what had happened, but she only said: "I hope you're not hurt, Alice." Then, through the gap she caught sight of Margaret, and she noticed, too, how empty and forlorn looking was her neighbour's garden. "Let me see," she remarked, looking at Margaret, "I do not remember seeing this little girl before."

"It's Margaret, my cousin," replied Alice, very glad to talk about somebody else. "She's staying with us for a holiday."

"I see. Well, would you both like to have a walk round my garden?"

"Oh, yes," answered the little girls delightedly, forgetting all about the accident of a few moments before; and Margaret was lifted over the fence. Hand in hand they followed their kind guide around,

smelling the beautiful flowers, in an almost reverent manner. Here and there Mrs. Robertson would pluck a flower, and by the time she had been right round she held quite a large bunch. This she divided into two, and gave one to each of the little girls. Right in the middle of each was a lily. Margaret's was a lovely flower, beautiful in shape, and white as new-fallen snow. But Alice blushed as she saw hers, for in place of the perfect lily which crowned Margaret's bunch, was the drooping, crumpled flower which she had tried to steal.

They took their prizes indoors to show mamma, and, of course, the whole story had to be told. Instead of scolding the repentant little maiden, however, she just took Alice up on to her knee, and

said: "Alice, I am very sorry that my little daughter was so naughty, but I hope she will learn a lesson from this bunch of flowers. Had you only waited your chance, and asked to be allowed to see her garden, I am sure Mrs. Robertson would have been only too pleased to show you all its beauties, and at the end the bunch you received might have been as good as Margaret's. But because you broke God's commandment, and greedily tried to



ALMOST

obtain for yourself the pretty flower, it has wilted, and become spoilt and ugly. This is the case with all things in our life. If we try to get even good things by wrong means, we shall find when we attain our end that the beauty is gone, and we have but a faded flower, a worthless, unattractive thing."

E. B.

### Repeating It to God.

A GIRL who wished to conquer a habit of sharp speech which she noticed in herself, tried the experiment of confessing in prayer each night every unkind remark she had made during the day. "I felt so ashamed as I repeated such words before God," she said years afterwards, "that all day long I tried to guard against having any to confess the next night. I grew to hate the sin, and then, of course, I stopped it. The trouble before had been that I didn't really hate it, although I thought I did."—*Children's Friend*.



### Some Common Ailments of Children and Their Treatment.

SIR FRANCIS HEAD once said that "almost every human malady is connected, either by highway or byway, with the stomach." This statement is especially true of children, as their digestive organs are delicately organized, and are easily disturbed by improper diet. Simplicity of food and regular meals should be the invariable rule with children, any departure from this rule being fraught with more danger to them than to adults. If a child's first symptoms of indigestion receive prompt attention, more serious illness may often be prevented. Following are a few of the most common disorders that attack children, and some suggestions regarding their treatment:—

#### Colic.

Warm the baby's hands and feet, and give him a few teaspoonfuls of hot water. Then let him lie upon a hot-water bottle, or place a heated flannel over the abdomen. The frequency of these attacks may often be lessened by diminishing the amount of nourishment given, or increasing the length of time between feeding. A baby should never be fed during an attack of colic. Though the pain may be temporarily relieved by the warm milk, the indigestion is sure to be increased, in which case the pain will return with greater severity than before. It is of great importance that an infant's extremities be kept warm, for chilling of the skin may bring on colic even though the digestion be normal.

#### Diarrhœa.

If the indigestion is accompanied by diarrhœa, it is best to withhold all food for from twelve to twenty-four hours, though an abundance of water may be given to drink. It is well to cleanse the bowels thoroughly by means of a warm enema or a dose of castor oil. In mild cases this treatment, with a warm bath and rest in bed, is usually sufficient to effect a cure. If the trouble continues, the irritation of the bowels may sometimes be relieved by following a hot-water injection with one of starch-water (one even teaspoonful of starch being boiled in a cup of water). This starch-water should be retained in the bowels. Hot fomentations to the abdomen are also useful.

#### Infectious Fevers.

As most of the eruptive fevers begin with an attack of indigestion, the treatment outlined for

diarrhœa would be excellent as the initial treatment of fevers.

#### Constipation.

Many young children are subject to constipation, though this condition is most troublesome in bottle-fed infants. The cause of the difficulty should, if possible, be found and removed, laxative drugs being used only as a last resort. As an increase of the fat in the food is frequently needed, a larger proportion of cream may be added to the bottle, or a teaspoonful of olive oil may be given once daily. In children the addition of fruit to the diet is often beneficial, fresh or baked apples, strained prune juice, or orange juice being most serviceable. The daily cool bath followed by friction is beneficial, also daily massage of the abdomen. In giving the latter, the palm of the hand should be warmed and oiled, then applied with gentle pressure to the lower portion of the abdomen. Following the direction of the large intestine, bring the hand slowly upward along the right side to the border of the ribs, then across the abdomen, and downward on the left side to the starting-point. These movements should be continued about ten minutes. Sometimes the injection into the bowel of a teaspoonful of glycerine is of service. Of course, the enema is useful as an occasional measure, but in cases of chronic constipation it is better, if possible, to secure a daily movement of the bowels by the other means mentioned above.

#### Sore Mouth.

The mouth should be frequently cleansed with a saturated solution of boracic acid, the application being made with a bit of clean linen or gauze. This solution is quite harmless, and may also be used as an eye-wash if there is an irritation of the eyes.

#### Bronchitis or a Cold on the Lungs.

Give the child a warm bath, and put him to bed. Apply to the chest hot fomentations followed by a cold compress, the latter being thoroughly covered with a dry flannel. This treatment may be repeated several times a day. Give a simple diet, and keep the bowels open.

#### Croup.

In case of croup (spasmodic), almost instant relief may be given by the application of a very cold compress to the throat and chest.

#### Sore Throat.

It is best to keep the child in bed. Several times a day apply to the throat hot fomentations, followed by a cold compress—the latter being retained until the next hot treatment. The frequent use of a mild gargle is also beneficial. During the attack the throat should be examined frequently. If white patches appear upon the

tonsils, it is best that a physician be called, not that this symptom is in itself alarming, but the possibility of diphtheria should be borne in mind.

#### Convulsions.

Place the child at once in a full warm bath (at a temperature of 100° Fahr.), cold cloths, frequently renewed, being kept on the head. As the convulsion is often due to the presence of irritating food in the stomach, it is well as soon as possible to induce vomiting. The bowels should also be cleansed by means of a large injection of warm water.

#### Earache

may often be relieved by allowing the child to lie with the affected ear upon a hot-water bottle, or hot fomentations may be used over the ear. If there is a discharge of pus from the ear, the canal should be gently syringed from time to time with water. A discharge from the ear is really worthy of the physician's attention, as besides the danger of permanent deafness, there is always a possibility of an extension of inflammation into the brain.

EULALIA SISLEY-RICHARDS, M.D.

## ABOUT MISSIONS.

### Bolivia.

I MADE my first visit to Bolivia in March. With all the unpleasantnesses, there are many things of interest to be seen, and romantic experiences await the traveller. As one enters from Chile on the west, there is at first only barren desert. Later, while still desert, there are lofty extinct volcanoes, with their dark, gaping craters plainly in sight. Only St. Michael is smoking. In the great mountain-like piles of lava here and there, testimony of awful eruptions in prehistoric times is given. The great mountains and plateaux of Bolivia are all plainly of earthquake origin. What must have been the awfulness of the scene when, in connection with the flood, this occurred.

Nearly all the large cities of Bolivia lie at an altitude of twelve thousand feet and upward. It takes time to become accustomed to the rare atmosphere, and to weak hearts it is dangerous, and may be fatal. The least exertion brings a feeling of suffocation to the newcomer, and many a night I was awakened, or could not sleep, because of this feeling.

Let a new arrival exert himself in a thirty to forty-five mile daily muleback ride, and it is quite enough to exhaust him. This was my experience. I rode about one hundred and twenty miles in three days, sometimes crossing mountains at an altitude of fourteen thousand feet, eating food indescribably hot with red pepper, and sleeping on

an uneven earth floor, in an Indian hut, with one blanket, and fleas, and guinea-pigs. All this one must expect in rural work in Bolivia.

I spent a few pleasant days with my daughter and husband in Cochabamba, holding a few meetings, visiting interested persons, and auditing the books. I had a pleasant visit with the judge, now only a lawyer, who saved the life of our Brother Pareira when he was condemned to be shot for teaching a religion different from that of the Catholic Church. He keeps the Sabbath, and is very friendly.

J. W. WESTPHAL.

### "These are Wonderful Words."

AN Indian missionary writes: "A high-caste Hindu, by trade a tailor, working for me, sitting on my veranda, heard me reading from the Gospels and explaining as I went on. He became interested, and one day asked me to give him a copy in Hindi, as he could read that. I gave him St. John's Gospel. Now and again he would ask a question, and I saw the man was wanting to know more about what he read at home, that he might more clearly understand. I then felt it would be good to read the Revelation to him. He became intensely interested. When he came to the vision of God's throne in the fourth chapter, of the book with seven seals, which no one was found worthy to open and the rest, till he came to the sixth verse, fifth chapter, where mention is made of the Lamb as it had been slain Who took the book to loose the seven seals thereof, I looked at him and said: 'You remember in John's gospel, i. 29, John the Baptist said: "Behold the Lamb of God, which taketh away the sins of the world!" This One and the One John pointed to are the same. He has been slain and has risen.' Then when we went on to the end of the same chapter, where the Lamb gets the adoration and worship of all heaven, honour, glory, and power to Him that sitteth upon the throne *and to the Lamb for ever and ever*, the man looked at me and said, with a new light in his eyes: 'I understand; and if what you have read and explained to me could be told to our Hindu people, many would become Christians. They read but don't understand, as they have none to explain; these are wonderful words I have heard to-day.'

"He has since been sorely tried; two children died of plague, and his caste people told him: 'See what comes of your religiousness, your reading that book. God is angry with you, and has taken your children.' He came and told me this. I gave him comfort from God's Word, and bade him look to God nevertheless, and hold on, for he would see his dear ones again. That was in March last. About a fortnight ago another Hindu came and

asked for John's gospel, and said: 'I am the brother of the tailor you had last March, Harbunse by name.' So Harbunse has done for his brother what Andrew did long ago, 'first findeth his own brother,' and may he also come out as a follower of the Master."—*The Indian Witness*.

### Equipping a Church in Africa.

THAT £50 will build and equip a mission station in Africa seems incredible, but this is what the Africa Diamond Jubilee Commission proposes to do with the money generous Methodists donate to the cause. Here are the items: £30 to build the school or chapel; £5 to furnish the same; £3 for a bell—necessary there since native Africans have

not learned to regulate their day with a time-piece—and £1 for a clock. An idea of the value of time is lacking in the native African. The clock thus becomes an object-lesson of value, and it is further a necessity in regulating the time of the ringing of the bells for school and church. Then would follow £1 for a lamp (think of a lighting plant for that sum!) £5 for a pole, mud, and thatch parsonage; £5 for a corn-mill quite popular and serviceable in Africa, as many come, bringing their corn to be ground. The schoolchildren do the work, and the mill thus becomes a source of income to support from ten to twenty children in school, as well as an object-lesson in industry and in improved industrial methods for pupils and people alike.—*Missionary Review of the World*.



### He Knoweth the Way That I Take.

HE knoweth! Could we gauge what depths of knowledge  
Planned every moment ere our life had birth—  
That saw outstretched, all clearly marked and trodden,  
Our pathway, ere our feet had touched the earth.

He knoweth! Oh, what infinite compassion  
Is wrapped about the wondrous thought, "He knows";  
Not merely the All-searching eye's clear gazing,  
But the wide sympathy which overflows.

"He knoweth," ever watching, ever guiding—  
Each step marked out by His unerring sight;  
Down the steep valley, up the rugged hillside—  
O'erhead the murky clouds, or sunshine bright.

He knoweth! When upon the bed of sickness  
We lie, all fever-gripped and torn with pain;  
While all too slowly pass the long night-watches,  
And hours seem days till morning comes again.

He knoweth! When our life seems fair and happy,  
Dark sorrow lurks within the cup of joy;  
And what seems sweet may one day turn to bitter,  
And what seems gold is often but alloy.

He knoweth! When, the furnace fiercely heated  
He lays our faith within the hottest glow,  
Piling upon it all our hopes and longings  
Till white and tried, the gold flows bright below.

He knoweth! Soon the light of His own shining  
Will sweep the shadows from our earth-born feet;  
Gleaming adown the path all bathed in teardrops,  
One radiant sunbeam, perfect and complete.

He knoweth now! We, knowing all hereafter,  
Will wonder, as His glorious smile we see,  
Not at the chastening, but the wondrous patience  
That with such love met our inconstancy.

—*Florence H. Armstrong*.

### Beware of the Crevasse.

A STRANGE and terrible thing happened not long ago on a glacier in the Austrian Alps. At the lower end of the great river of flowing ice, men saw, sticking out of the molten mass, the bones of a human foot. The whole body was back of them, of course, and it was dug out, though with the greatest difficulty.

Then it was found to be the body of a guide named Untenstienen, who had disappeared from Grossven-diger thirteen years before, and nothing had been heard from him afterward.

This is what had happened: In these vast ice-fields, as they slowly move down the mountainside, immense fissures form. They are called by the French name, *crevasse*. They are formed when the ice bends over a curve in its bed, or turns a corner, or when parts of the ice move faster than other parts. Sometimes they are only a few feet deep; sometimes a hundred feet or more. Very often the opening at the top is narrow, and masked with snow.

Into one of these crevasses the unfortunate guide had fallen. The smooth sides had given him no foothold. The intense cold had soon silenced his voice in death. The pitiless ice had slowly closed

around him and encased him as securely as the mammoths were buried in the ice-fields of northern Russia. For thirteen years his body had lain in its frigid tomb, as the ice-river slowly crept down the mountainside, ever melting away at its mouth. At last the ice that held the body had its turn to melt, and the long mystery was solved.

Now I do not live on a glacier, and yet as I look around me I see many a young fellow, and even some girls, who have slipped into crevasses. Some are not in very deep—only up to the waist, perhaps, or up to the head; but some of them have gone down out of sight. They are down underneath somewhere, making a terrible, still journey to the valley.

What are these crevasses in life?

Well, intemperance is one of them; and what a fearful crevasse it is, so craftily hidden, with sides so deep, and reaching smoothly down to the most horrible depths!

Impurity is another of them, its sides all covered with dirt. Gambling is another, and dishonesty is another, and profanity, and lying, and greed, and vanity, and sloth—alas! there are so many of them, and they are also dangerous!

When men travel wisely over glaciers, they take a guide and go in groups of three or four, and they walk in a line, one behind another, each fastened to the man in front and the man behind by a rope around the waist. Then, if one man falls into a crevasse, the rest can quickly pull him out.

Ah! that is the way to travel over the icy paths of life! Attach yourself by the strong cord of friendship to the best and wisest persons you know, and especially, bind yourself firmly to the unfailing Guide, our blessed Saviour. And then you will journey safely, and the crevasses will have no dread for you.—*Amos R. Wells, in Young People's Weekly.*

### Love-Making.

COURTESY can exist without love, but love without courtesy quickly gets bedraggled and haggard. For the maintenance of love, few notions would be more favourable than this, that home is a good practising ground for habitual courtesy, neglecting which we shall make a poor show on field days. . . .

"Love-making" is a poor wilted term which generally provokes a smile. I would raise love-making to a fine, weaving art, at which none could laugh, and I would employ all hands in the home at this busy loom. Love-making is not only the finest of fine arts, but it is the sweetest of good employments. Thoughtfulness is the warp, and activity the woof; the design which grows on the piece is very beautiful to see.

In the torn garment of the home life, hard hearts and unloving natures tear rent after rent until it is all

in tatters, but love never lets the rents grow large; its busy needle patches them up; and by an art it must have learned in heaven, scatters the loveliest sprays of embroidery and silver work about the darn, so that what threatened destruction has proved to be a strength and a beauty, and the garment has become a symbol of love's power instead of the jagged rags which witness to love's defeat.—*The Four Pillars of the Home.*

### Ida's Perversity.

ON a wide Western prairie, in a ten-by-twelve schoolroom, were gathered a score of pupils, all creditably busy save one. She was a sweet-faced child, but for the look of settled obstinacy which had drawn the lines about the mouth into an unmistakable "I won't," and puckered the fair brow into a frown.

The teacher, herself not many removes from childhood, had exhausted the ways and means at her command; and still the little girl's perversity showed no signs of relenting. No word of command, device, or strategy would unlock the sullen lips and induce her to utter a letter or a syllable when asked to read.

She had been sentenced to sit in a far corner to "think on her ways," to stand before the school in disgrace, or to listen to kindly remonstrance, all to no purpose. The sad-eyed reproach and wonder in the faces of more tractable scholars set the seal more tightly, it seemed; and the silence grew painful.

A stalwart offender would nerve one to sterner measures; but so puny an arm resisting law and order, the very pity of it touched the teacher's heart to tenderness. At length a look of puzzled indecision and utter sadness came into her face; her eyes grew misty; and, swayed by a sudden impulse, she bent over the wee rebel and kissed her.

In a trice the tense muscles relaxed, and the child threw her arms about her teacher's neck in a burst of tears and sobs that shook the last vestige of rebellion from the penitent heart.

Ah! little girl, we can stand out against offended justice, bear blame and punishment; but love will melt very Gibralters.—*Christian Endeavour World.*

FRANCES RIDLEY HAVERGAL said: "Perhaps nobody knows the Bible well enough to know the full meaning of the wonderful saying: 'Be it unto me according to Thy Word.'"

THE human race is divided into two classes—those who go ahead and do something, and those who sit still and inquire, "Why wasn't it done the other way?"—*Oliver Wendell Holmes.*

## MISCELLANEOUS.

### A Hymn of Trust.

WE know not why our path seems hung with shadows,  
And every earthly hope to flee away ;  
But there's a hand that meets ours in the darkness,  
And holding this, we cannot go astray.

We know not how the burden will be lifted,  
The heavy cross that we have borne so long ;  
But underneath we feel, though faint and weary,  
The everlasting arms are sure and strong.

With eye of faith we look beyond the shadows,  
With heart of hope we lift the heavy cross.  
There's One Who knows it all, and He hath promised  
A heavenly recompense for earthly loss.

— *Will Carleton's Magazine.*

### Another Terrible Warning.

MEXICO has been the scene of the latest appalling disaster. Monterey, one of its most flourishing and beautiful cities, has been inundated by the flooding of the Santa Catarina River, and one-fourth of the city has been destroyed. Over a thousand lives have been lost, and the damage to property amounts to three or four million pounds. The water supply and lighting service failed, and the tramways and railways were largely destroyed. The railway officials say it will be weeks before a train can enter the city.

One of the tragic scenes of the catastrophe was witnessed by thousands of people on the opposite bank of the river, powerless to render any help. Ninety women and children had taken refuge in a school-house on higher ground, but the water rose so rapidly that the unfortunate people were obliged to climb on to the roof. Even here, they were followed by the rising waters, and while two priests were blessing the kneeling people, the walls collapsed and all were swept away by the rushing torrent.

Again and again the lesson is being repeated, in catastrophes that compel attention, that this world can furnish no security from the curse that is devastating it, the curse that found entrance through man's sin, and which has brought so many evils upon the human race. Disaster follows disaster with startling rapidity, to impress upon this last generation that it has reached the time when God's long-deferred judgments will soon be poured out on all iniquity. Such calamities as the one at Monterey will give new meaning to the words of the prophet concerning the destruction that is to overtake transgressors:—

"Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Is. xxviii. 17.

While probation lasts all God's judgments are sent to direct the mind to the way of escape. In

view of the overwhelming destruction which will sweep away every vestige of sin, He points us to the one sure refuge.

"Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." Verse 16.

We are glad to know that there are earnest workers in Mexico who will know how to interpret to the people of that land the judgments of God, and their message will gain point and urgency as the Mexicans realize that it is after all a vain thing to build their hopes upon an earth that is waxing old and is soon to be changed like a garment.

### The Peace Question in South Africa.

IN view of the rising feeling among the races of Asia and Africa that they are qualified and entitled to be their own masters, the decision embodied in the constitution of the new South African Commonwealth, that no one unless of European race shall be eligible for a seat in the Union Parliament, is likely to provoke bitter resentment, both among the native peoples of South Africa, and the many residents of Asiatic extraction in that land. Before the mother Parliament had given its sanction to this colour bar, Sir H. H. Johnston wrote in the "Nineteenth Century":—

All *educated* black and coloured men in South Africa at the present day (under which category there are at least 500,000 people) have their eyes fixed on the franchise in *Cape Colony*. If this is taken away by the new South African Parliament (by the two-thirds majority suggested), I make bold to say that the seeds will be sown of a profound discontent with the white man's rule and an utter disbelief in the advantages of belonging to the British Empire. The 'shooting down' or 'holding down' policy, if it was to be adopted at all as the watchword of the British Empire, should have been nailed to our mast in 1792, before the first educating missionaries went out to British India. To adopt it now is well-nigh an impossibility. It seems to me that unless we can face, digest, gradually provide for, and prudently admit the demand of the black, brown, and yellow peoples under our sway for a voice—and a slowly increasing voice—in their own destinies, we must be prepared to face an awful national rebellion in India and an uprising of the negro throughout British Africa.

On the other hand, the English Parliament was induced to pass the colour clause, to which nearly all were opposed, because they were told that to do otherwise would mean to rend the ties that bind the new Commonwealth to the Empire.

What a revelation lies here of the real solidity and unity of the Empire! On such foundations do the surest of earthly thrones rest. Powerful interests must be conciliated at the expense of weaker ones. Protesting voices must be silenced, that statesmen may cry, Peace, peace, when there is no peace.

How different the throne that will endure for ever. "Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations." Ps. cxlv. 13. Why? The next verse tells

us: "The Lord upholdeth all that fall, and raiseth up all those that be bowed down." Verse 14.

"Thy kingdom come!"

### A Solid Foundation.

ONE of our ministers, a native Fijian pastor, who accepted our message and began the observance of the Bible Sabbath several years ago, gives the following account of his interview with the ministers of the Wesleyan church, of which he was then a member:—

"When I was called on by the leading minister, and questioned as to why I had left that church to keep the ancient Sabbath, and was now working on the Sunday; and was told that the Sabbath that I was now keeping was the Jewish Sabbath and had been changed, I said like this: 'Is it true that I have erred in turning from the first day of the week? One thing is clear and certain—Moses wrote that the seventh day is the Sabbath, and all the prophets witnessed to it. Also Jesus and all the apostles gave their testimony to this day being the Sabbath by their daily lives for above ninety years. Matthew, Mark, Luke, and John wrote the report of the words and work of Christ, but never a word spoke they of a different day being the Sabbath.'

"If I am accused in the judgment because I have kept the seventh day as the Sabbath, I will place the responsibility upon those who wrote the Bible. Yes, I will accuse Jesus, for He was thirty years on this earth, and He never once said or explained that the Sabbath would be changed to another day after He returned to heaven. Forty days He spent with His disciples after the resurrection, but He never taught them in the custom of a new Sabbath, and that they should cast away the seventh-day Sabbath, and preach another day as the Sabbath. I will accuse Paul, he who wrote to the Gentiles, but never taught in any of his writings that they should keep another day as the Sabbath. I then said, as I now say, I will abide in the Bible and follow its teachings till the Master comes. But what about you, if you are accused in that judgment: whom will you be able to accuse for your practice of keeping the first day as the Sabbath, or whom will you be able to present as your advocate?' There was no answer, and this closed our conversation.

"Be it known unto you, my brethren, my faith rests upon nothing else than Jesus' blood and His immutable Word, which is the Old and New Testaments. Like Luther of old, 'Here I take my stand: I cannot do otherwise. God be my help. Amen.'"

PAULIASI BUNOA.

THESE are the three tests of wise work; that it must be honest, useful, and cheerful.—*Ruskin.*

"Ignorant violation of physical law is the cause of nearly all the diseases with which humanity is afflicted."

## Ignorance Is Not Excusable

when there are so many opportunities, within the reach of almost every one, of becoming acquainted with the laws of health and happiness. Here, for instance, is an excellent opportunity:—

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6. **A simple and practical yet scientific setting forth of the principle kinds of Baths and other Hydro-pathic Remedies,** showing how the most important of them may be given in any home with most primitive facilities, and the effects they are likely to produce upon the body. This section, with its copious illustrations, is a thoroughly unique feature of the work, and one which is meeting with general appreciation.

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A SPARKHILL reader sends us five shillings for our College Building Fund and another five shillings for missionary work.

Those who have kindly contributed to the erection of our Training College will be glad to know that work has now begun on the building site. The foundations are being excavated, and building material is being delivered. We expect to have the work completed in good time for the College Session beginning in September of next year.

We need hardly say that gifts toward this work will still be welcomed. It is a good investment of means to help forward the training of Gospel workers.

IN his presidential address to the British Association, Sir J. J. Thomson acknowledged the supreme lesson which all true science teaches, that the more the wonders of creation are investigated the more do they bear witness to an "eternal power and Godhead."

As we conquer peak after peak we see in front of us regions full of interest and beauty, but we do not see our goal, we do not see the horizon; in the distance tower still higher peaks, which will yield to those who ascend them still wider prospects, and deepen the feeling, whose truth is emphasized by every advance in science, "great are the works of the Lord!"

If the great strike in Sweden has not accomplished what its promoters desired, it has at least demonstrated the advantages of prohibition of the liquor traffic. A Stockholm correspondent of the "Daily News" writes:—

The rigorous suppression of the liquor traffic during the strike, and the extraordinary success which has attended that precaution, have enormously strengthened the hands of the prohibitionists. It is very reasonably argued that the immense reduction in crime—and that, too, during a period of severe economic and political strain—is sufficient proof of the harm which alcohol works in a modern community. On several occasions magistrates have had barely half an hour's work per diem, instead of a long list of petty offences. The demeanour of the strikers is, indeed, marvellously peaceful, and there can be no doubt that this is due in very large measure to their enforced sobriety.

ACCORDING to a New York paper of high standing, "The Wall Street Journal," the recent discussions in the Senate over the Tariff show that the legislators of that country are not carrying out their duties on a very lofty plane of conduct. Personal and local interests seem to have been set before the general good.

8 We have only to glance at the tariff discussion in the Senate to see how far we have fallen back, after the moral upheaval of a few years ago. The spectacle there is so base, so utterly without patriotism or principle, so far from the ideals of either party, so crudely self-seeking, and so callously ready to sacrifice the interest of an entire nation for the benefit of a small part of it, the interest of a state for a small, influential portion of that state, and even the interest of a Congressional district for a few contributors to a campaign fund, that it points to the establishment of a new tyranny. This moral rot in our commercial system, so indecently displayed in the United States Senate, is one of a number of signs which should cause us to think. The spectacle at present afforded by the United States Senate is an insult to every self-respecting American. It exhibits statesmen supposed to be acting in a national capacity owned in soul and pocketbook by petty local interests, while one corporation after another shows how it can snap its fingers at the promises made by the Republican President and all his party before election, and accepted by the American people.

## How Drugs are Made.

THE using-up of by-products constitutes one of the greatest feats of our enterprising age. Everything is now discovered to have some profitable use. American ingenuity has found a new way of utilizing the stones of olives. They now enter largely into the composition of drugs. Sand is also freely employed for the same purpose, while exhausted bark, wheat starch, tree leaves, and many other articles once regarded as worthless now realize high prices when sold as anise, belladonna, tumeric, gentian, and so on.

These things lead Dr. Rusby, of the U.S. Bureau of Chemistry, to say:—

Ignorance and carelessness seem to prevail among a large proportion of dealers and handlers of medicine; members of State boards are more often than not incompetent, being more engrossed in politics than in science, while the State inspectors are usually incompetent. It is a bad mess, and yet the retail druggists are making strenuous efforts to induce physicians to prescribe these often more than useless remedies, or substitutes. A long-suffering humanity demands reforms, and is entitled to them.

A "long-suffering humanity" would do better to reform itself, and leave all drugs to those who concoct them and understand some of their mysteries.

"ALMOST everybody that I know as a believer is praying for an increase of faith. How is faith to be increased? There is one human way, if I may so call it, and one divine way. The human way is to treat your faith as faith, and your doubts as doubts. Cherish your faith, but not your doubt: your faith will grow, and crowd your doubts out; but if you cherish your doubt it will crowd the faith out. Believe your beliefs, and doubt your doubts. Never make the mistake of believing your doubts, and doubting your beliefs. Let your doubt die! It is the faith you want to cherish."—  
A. T. Pierson, D.D.

"WE can afford to lose a great deal in order to find a true friend."