

# THE PRESENT TRUTH

"Thy Word is truth."

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## LYING PROPHETS.

**N**OTWITHSTANDING its claims to be truly religious and in harmony with the highest ideals of Christianity, Modern Spiritual-

ism must be regarded and treated as a rival system, at war with the Gospel. Many of its adherents would say that this charge is unfair, and that anyone who could make it must be ignorant of the teaching of the spirits. It is true that there is a wide variety in those teachings: some are openly hostile to the Scriptures; others claim to be in harmony with the Bible. Some speak of Jesus as only a man; others speak of Him as the divine Son of God, one Person of the Holy Trinity. In fact, as the Rev. F. Fielding-Ould, M.A., asserts: "There is no uniformity of spirit teaching on these high matters. . . . On the lesser matters there is substantial agreement; there is no glaring discrepancy, for instance, on such subjects as the sleep state, the circles of graduated conditions of life, nor as to the process of death, but when we come to such lofty considerations as the essential personality of Jesus Christ, we at once find widely conflicting views put forward and every individual spirit seems to hold and be free to express his own opinion. Some will see in this discrepancy plain evidence

of a diabolical attempt to deceive and mislead. It seems to me, however, to prove something quite different, viz., that the spirits who are able to communicate

with our earth, or have so far done so, have no access to the springs of final Truth; in other words, that they do not know."—"Light," April 28, 1917.

It is, indeed, one of the puzzling mysteries of Spiritualism that it should speak with such marked variations on important themes. The fact is sufficient in itself to prove that in Spiritualism we have no trustworthy guidance on points of truth. This circumstance, however, does not lead the spirits to express themselves with a becoming modesty when they make reference to the Bible. They frequently deride its teachings, as though their own superiority as a source of truth were demonstrated and unquestionable. For although Spiritualism has to admit that its witnesses do not agree among themselves, it yet claims to impart such knowledge as can be obtained nowhere else on the great fundamental realities of the universe, and to show man how alone he can rise in the scale of moral value.

Spiritualism has all the apparatus necessary to a system of religion. It has its own teachers and prophets, and its own characteristic inspiration. These prophets deliver what they call "inspirational addresses" while under spirit control; or they allow their hands



The Martyrs' Monument.

Erected in Stirling Churchyard, "To the Two Meek Margarets," in commemoration of the martyrdom of two young girls during the persecution of the Protestants in the reign of James II. The two maidens were fastened to stakes on the sea-shore and drowned by the rising tide. (See page 6, "Fifth Seal.")

to be used by some spirit who, through the yielded instrument, writes whatever he has to say on any subject.

The teachings thus communicated are backed up by signs and wonders which, it is claimed, are sufficient to guarantee to the most incredulous, if they will only investigate, the genuineness and authority of the source whence the revelations proceed.

One main object of this propaganda is to prepare the world for the coming of the spiritualist Christ, to reign over a regenerated universe.

We say then that Spiritualism, with a Bible of its own, doctrines of its own, prophets of its own, miracles of its own to attest their mission, preaching a future kingdom of its own, over which a Christ of its own shall come to reign, stands in direct rivalry to Christ and the Gospel and kingdom of Jesus Christ. Of these two masters, one must love the one and hate the other: he cannot serve both.

Spiritualism, in the minds of many people, stands for a new cult of refined witchcraft, appealing particularly to the idle rich, and those who love to dabble in occult arts. To attend its séances means to enjoy the thrilling sensation of witnessing, and perhaps participating in, a supernatural conjuring entertainment, in which tables rap out replies to questions, or dance about the room, while mystic lights appear, flowers are scattered by unseen hands, musical instruments are played by invisible fingers, messages are written on the insides of two slates that have been screwed together, and other extraordinary performances are given by spirits who come at the call of the sitters. All this, however, is but a fascinating introduction to far more serious business. It is to commend their moral and religious teachings to inquiring minds that the spirits thus gratify a morbid love for the uncanny, or the natural curiosity that prompts some to attend their séances in order to get into touch with those whom they have known in the flesh. Says a leading Spiritualist: "If Spiritualism does not spiritualize, strengthen and ennoble those who study it, then they had better leave it entirely alone. It is not intended to gratify curiosity, or to promote the success of selfish schemes. Investigation should be undertaken with a sincere desire for truth, for comfort, and for spiritual guidance to the higher and better things of life."—*What Spiritualism Is*, by E. W. Wallis, page 17. The same writer tells us how Spiritualism desires

to be regarded: "The movement known as modern Spiritualism is not the work of mortals, for it originated in the spirit world. It is the fulfilment of the promise of 'signs and wonders,' and greater works referred to by Jesus."—*Id.*, page 8.

As might be expected, the Bible and Spiritualism do not blend very well together. The Bible speaks with scorn of the pretensions of Spiritualism; while Spiritualism, through most of its mouthpieces, does its best to weaken the credit of the Scriptures.

The Bible suggests to us that when we are solicited to consult those who have familiar spirits, we had far better go to the all-wise and ever-living God than to the unconscious dead who lie rotting in the grave. "When they shall say unto you, Seek unto them that have familiar spirits, and unto the wizards, that chirp and that mutter; should not a people seek unto their God? On behalf of the living, should they seek unto the dead? To the law and to the testimony! If they speak not according to this word, surely there is no morning for them." Isa. viii. 19, 20. R.V.

On the other hand, Spiritualism, as a general rule, positively refuses to go to the law and the testimony. They say, and their words are written out in a book which is accepted as a standard among Spiritualists to-day: "The record which you have in Genesis is partly imaginary, partly legendary, and partly the transcript of records. The account of the Creation and the story of the Deluge are legendary. The account of the Egyptian ruler, Joseph, is transcribed from records. But in no case are the books as they now stand the work of their reputed author. They are the compilation of Ezra and his scribes, and do but embody the conceptions and legends of the period. The accounts which concern the Mosaic law are more exact, because precise records of the code were preserved as sacred books, and from thence the particulars were drawn up. We mention this to avoid at once the necessity of replying to any texts from these books which may be quoted as an argument."—*Spirit Teachings* M.A. (Oxon), pages 188-9.

Nor does the New Testament enjoy greater authority with spirits, wherever it conflicts with their teachings. The following advice is given as to how to read it: "Weigh first the validity of the records. Settle the exact weight to be given to their statements; and then select the teaching of Jesus in such way as you would select the teaching and

system of a Socrates, a Plato, or an Aristotle. Translate Eastern hyperbole into sober fact. Estimate the utterances of enthusiasm by calm reason. Cast aside that which is merely legendary, mythical, or traditional, and dare to walk alone, untrammelled by any bonds, and unfettered by dread of any conclusion at which you may arrive."—*Id.*, page 199.

To those who read the Bible in such a way is promised the help of the spirits, so that they may be better able to settle "the exact weight" to be given to any New Testament utterance: "Round him will centre the ministry of enlightenment, the guidance of the spirits whose mission it is to proclaim truth and progress to mankind."—*Id.*, page 199.

Judging by the similarity in tone and nature of these Spiritualistic attacks upon the Scriptures to much that has been preached in recent years from Christian pulpits, one is almost led to conclude that a few professedly Christian ministers have enjoyed the guidance of the spirits in their study of the Word of God, and in their endeavour to settle "the exact weight" that should be given to portions of the Scriptures.

From this outstanding contrast between the Spiritualistic estimate of the Scriptures, and the claims put forward by the Bible to be the authoritative voice of God, we might easily conclude that Spirit doctrines differ widely from Bible teachings. They do, indeed. The Gospel preached by Christ and His apostles is radically different from the gospel proclaimed by the spirits. While these latter eloquently extol the beauties of moral perfection, they know of no revelation of the power of God to save unto the uttermost those who come to Him through Jesus Christ, but teach that every man must be his own Saviour.

The Bible speaks of God as revealing His saving grace to a lost and ruined world, which is "justified freely by His grace, through the redemption that is in Christ Jesus." "We reckon, therefore," says Paul, "that a man is justified by faith, apart from the works of the law." Rom. iii. 23. On another occasion the same apostle writes: "Him Who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him." 2 Cor. v. 21.

Spiritualism, for all the smooth things it says about Christ and divine love, is a foe to this God-ordained plan of sal-

vation. The spirits hate the Gospel which has wrought such havoc in their kingdom of darkness, and diligently endeavour to blind the minds of men to its offers of grace. The true atonement, they declare, is not "a reconciliation of sin-stained humanity to an angry and holy God, purchased by the sacrifice of His sinless Son, but a higher and purer atonement in the ennobling of the nature, the purifying of the spirit; the making of the human and the divine ONE in aim and purpose—the drawing of man's spirit, even whilst incarnated, up nearer and nearer to the divine."—*Id.*, page 70.

It is hardly necessary, perhaps, to remind the reader that when the spirits make any reference to the doctrines of Christianity they invariably state them inaccurately, and in some offensive form, in an effort to depreciate and dishonour that which they fight against. Allowing for this artful misrepresentation, it is still easy to see that the spirits are as bitterly opposed to the real work of Christ as when they contended with Him on His earthly mission. They may speak with cheap eloquence on what true reconciliation with God ought to mean in man's life, but we must not let their misrepresentations blind us to the fact that there is only one possible way by which the fallen mind of man can be brought into harmony with God: "It was the good pleasure of the Father that in Him should all fullness dwell; and through Him to reconcile all things unto Himself, having made peace through the blood of His cross." Col. i. 19, 20.

The spirits say: "We proclaim to you purer and more rational ideas than are contained in the orthodox notions of Atonement and vicarious sacrifice."—*Id.*, page 91. "We know of no store of merit save that which man lays up for himself by slow and laborious processes."—Page 159. The promises of the Gospel that the penitent shall have all his sins blotted out are described as "ignorant and impossible fancies," the danger in which is that while man trusts to them "he neglects or ignores those helps and protections which encircle him all around. We have no power, indeed, to work out for man the salvation which he must work out for himself; but we are able to aid, to comfort, and to support."—*Id.*, page 159.

Endeavouring thus, as they do, to turn the sinner's eyes away from Christ to the spirits, it is little wonder that the doctrines of this anti-Christian system should endeavour to substitute for the

blessed hope of the Lord's personal return the promise that a spirit-Christ is soon to appear, for whose advent the propaganda of modern Spiritualism is preparing the way. "What you are now witnessing are the signs and wonders that prelude the opening of a new dispensation, the advent of the Lord, not as man has fancied, and as your teachers have vainly taught, in bodily presence to judge an arisen humanity, but in His new mission (the fullness of the old), through us, His messengers and ministers, in the declaration of a new evangel to your world."—*Id.*, page 246.

This promise of a speedy manifestation of the spirit-Christ, not on the physical plane but on the psychical, becomes more and more prominent in the teachings of Spiritualism. "I come. Very soon will this be;" was a message received not a twelvemonth ago. "I come to make all things new, My church, My people, and all life." In answer to a question raised by one who said: "But Lord, many say that others are Christs—Buddha, Krishna, etc.," the spirit answer was given: "They say truly. In all I have been, and all are Me. To each man I shall appear as he can see." According to this all religious bodies will see the return of the particular Christ for whom they look; the East will see its expected one, the Christian church its Lord, the Jews their Messiah. To the question: "But will not strife arise among us?" the further answer was given: "You shall all drink of the Vine of Love and from the Cup of Unity. So shall I be known."—*Teachings on the Coming*, p. 4.

Seeing that, in all vital matters, Spiritualism stands as a rival system to the teachings of the Word of God and the Christ of the Scriptures, what can we say about it than that it must be identical with that development against which Paul warned the early Church when he wrote: "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. iv. 1.

Jesus Himself warned us that when His second advent was near we might expect to be beguiled by false christs and false prophets who should work such great signs and wonders that, if it were possible, even the very elect would be carried away by their deceptions. Is it not plain from their fruits that in the inspirational speakers and controlled writers of modern Spiritualism we have to deal with some at least of the lying

prophets of whom the Saviour spoke, whose special work it is to prepare the way for a false christ who will marvelously counterfeit the second advent of the Saviour.

### A Cry that was Heard.

LET me tell you of a man I knew in India—George Bowen by name. He was a classical scholar of distinction, and was at home in four of the principal languages of Europe. For years he revelled in poetry and philosophy, in romance and controversy, in all those languages. He was, besides, a fine musician; could compose as well as perform. In his early manhood Bowen was a philosophic sceptic and a rank pessimist. At last, however, there came to him a great experience, which made him feel the need, and ultimately see the truth, of immortality. From that point he was led on, until one night he sat down and wrote these words: "If there is One above all Who notices the desires of men, I wish He would take note of the fact that if it please Him to make known His will concerning me I should think it the highest privilege to do that will, wherever it might be and whatever it might involve." It was a cry out of darkness; and not long after that Jesus Christ came to George Bowen. There soon grew up in him a new sense of obligation to humanity. He was led to leave wealth for poverty, to turn from the society of the cultured and friendly that he might care for the needs of the ignorant and prejudiced, to renounce a luxurious home for a mud-walled hut. He went to India, and for forty years, without one single change, he dwelt among the people of that land. Persecution, epidemic, the fierce enervating heat, could not drive him from the crowded streets of Bombay. He was consumed with a passion for bettering the people among whom he lived, and he laid down his life on their behalf.—*Great Texts of the Bible*.

### Doing and Being.

It is not so much what we *do* in this world, as what we *are*, that tells in spiritual results and impressions. After all, it is life itself, sanctified life, that is God's holiest and most effective ministry in this world—pure, sweet, patient, earnest, unselfish, loving life. A good life is like a flower, which, though it neither toil nor spin, yet ever pours out a rich perfume, and thus performs a holy ministry.—*J. R. Miller, D.D.*



## Questions and Bible Answers.

We invite questions from our readers on the subjects dealt with in our columns, or on Bible themes generally. Questioners are asked to give name and address.



# A Far-Reaching Vision.

"Do the 2,300 days of Dan. viii. 14 refer to the cleansing of the earthly temple at Jerusalem or to the heavenly sanctuary? Are these days prophetic or literal?"

THE most common interpretation of Dan. viii. 13, 14, applies it to the desecration of the temple at Jerusalem by Antiochus Epiphanes and its restoration three years later. Antiochus Epiphanes, the Seleucid King of Syria, is supposed, according to this interpretation, to be symbolized by the little horn which is seen in the vision of the eighth chapter of Daniel, growing exceedingly great. This interpretation, however, can easily be shown to be inaccurate. There is hardly one specification associated with the little horn which fits the story of Antiochus Epiphanes.

The passage in question reads thus: "Then I heard a holy one speaking; and another holy one said unto that certain one which spake, How long shall be the vision concerning the continual burnt offering, and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed." Daniel viii. 13, 14. R.V. We have italicised the text as it appears in the Revised Version, to indicate what words are supplied by the translators.

The prophecy has been dealing with a fierce onslaught made by the horn on the Prince of the host, Who is also "the Prince of princes" (Dan. viii. 25), from Whom the "continual" is taken away and the sanctuary itself cast down, while "the host" is given over with "the continual" by reason of transgression. We can only briefly remark concerning these symbolic terms that we believe this prophecy in Dan. viii. deals with the whole struggle between Christ and anti-Christ, and then proceed to show that the 2,300 days have nothing to do with the desecration of the earthly temple by Antiochus Epiphanes.

Our information concerning that desecration must be drawn from the first

book of Maccabees, which, although it is not considered worthy, being an uninspired book, of a place in our Bible, is yet regarded as a reliable historical authority. It is contained in the Apocrypha. According to this book:

"After that Antiochus had smitten Egypt, he returned again in the hundred and forty and third year, and went up against Israel and Jerusalem with a great multitude, and entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, and the table of the shewbread, and the pouring vessels, and the vials, and the censers of gold, and the veil, and the crowns and the golden ornaments that were before the temple, all which he pulled off. He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found. And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly." 1 Macc. i. 20-24.

This event took place, be it noted, in the 143rd year of the Greek rule. See also verse 10. Although Antiochus at this time robbed the temple of its treasures, this did not affect the continuance of worship, and was not regarded by the Jews as the crowning act of pollution, or the taking away of the "continual" burnt offering, spoken of by Daniel. Chap. viii. 12. That desecration, according to them, was accomplished two years later, and concerning it we read in the same chapter:—

"After two years fully expired the king sent his chief collector of tribute unto the cities of Judah, who came unto Jerusalem with a great multitude, and spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel. And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side. But the women and children took they captive, and possessed the cattle." Verses 29-32.

At this time the city of David was turned into a Syrian fortress and became "a place to lie in wait against the sanctuary."

"Thus they shed innocent blood on every side of the sanctuary, and defiled it: inasmuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made an habitation of strangers, and became

strange to those that were born in her; and her own children left her. Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her Sabbaths into reproach, her honour into contempt. . . . Moreover King Antiochus wrote to his whole kingdom, that all should be one people, and everyone should leave his laws: so all the heathen agreed according to the commandment of the king. Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the Sabbath." Verse 41-43.

As the outstanding act in this spoliation of Jerusalem the temple itself was polluted; "Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Judah on every side; and burnt incense at the doors of their houses, and in the streets. And when they had rent in pieces the books of the law which they found, they burnt them with fire. And whosoever was found with any the book of the testament, or if any consented to the law, the king's commandment was, that they should put him to death. Thus did they by their authority unto the Israelites every month, to as many as were found in the cities. Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God." Verses 54-59.

All these things took place in the 145th year of the kingdom of Greece.

Many of the people of Israel submitted to the decrees of Antiochus, but there were others who would have nothing to do with idolatry. Among these was Mattathias, a priest, and his five sons of whom the most famous was Judas Maccabeus. This family organized a determined resistance, and frequently defeated the forces of Antiochus, so that at last they regained possession of Jerusalem, cleansed the sanctuary, appointed priests of blameless life, re-furnished the temple and re-dedicated it, exactly three years from the time that sacrifices were offered to idols upon the altar. The story of the re-dedication is told thus:—

"Now on the five and twentieth day of the

ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning, and offered sacrifice according to the law upon the new altar of burnt offerings, which they had made. Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals. Then all the people fell upon their faces, worshipping and praising the God of heaven, Who had given them good success."—*Chap. iv. 52-55.*

It is not allowable to go farther back, because the temple had not been polluted and made unfit for the service of God before this time; but even if we should go back to the days when Antiochus robbed the temple of its golden vessels, this would only be about two years more, making some 1,800 days in all.

It is evident then that the period of

morning offerings. Some try to force the 2,300 days into fitting the period of the desecration of the temple under Antiochus by reckoning 2,300 evenings or mornings, or 1,150 evenings and 1,150 mornings, 2,300 occasions of offering in all. This is doing violence to the language of the prophecy, but even then it can not make the figures agree. 1,150 days are not 1,080 or 1,090.



JUDAS MACCABEUS PURSUING THE SYRIANS: AN INCIDENT IN THE MACCABEAN WAR.

"He removed by night, and went till he came to the fortress. And betimes in the morning they looked up, and, behold, there was an innumerable people. . . . When Judas therefore saw that the battle was begun, . . . he said unto his host, Fight this day for your brethren. . . . Then the host of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he smote them with a great slaughter; so that there were killed of them that day about eight thousand men." *I Macc. v. 28-34.*

According to the reckoning of the Jews themselves the temple had been polluted exactly three years. Three years, consisting of 360 days each, would amount to 1,080 days in all. If, however, we begin to reckon from the fifteenth day of the month Casleu, when the abomination of desolation was set up on the altar of the Lord, there would be 1,090 days during which the temple was polluted,

2,300 days does not fit the desolation of the temple in the days of Antiochus Epiphanes.

The word "day" in Dan. viii. 14 is literally, according to the Revised Version, "evening morning." The evening and the morning constitute a day. Gen. i. 5. The term "evening morning" would be very appropriate for a sanctuary day, since that day would be divided into two parts by the evening and

It is perfectly clear, testing the matter by the time period alone, that the prophecy of Dan. viii. does not refer to the time of Antiochus Epiphanes.

That is the only attempt ever made to apply the prophecy of the eighth of Daniel to the earthly temple, and since the earthly temple has long since passed away without any sound fulfilment in its history of the prophecy of Dan. viii. 14, it is plain enough that that prophecy

cannot apply to the literal temple. It must therefore apply to the only other sanctuary known to the Bible, the antitypical temple in which the "Prince of princes" now ministers as the High Priest of His people. Heb. viii. 12.

It follows further that the period of 2,300 days, which would only amount to some seven years if the days were to be understood literally, must be understood in a prophetic sense—a day for a year—since the great and important events foretold in the eighth chapter of Daniel affecting the Prince of the host Himself,

the sanctuary associated with Him, and also His host, or church, could not possibly be packed into the small space of seven years.

The fact that the 2,300 days are prophetic, and represent as many literal years, is further and finally established by the fact that they extend to the time of the end, (verses 17, 19, R.V.), a term used frequently in the book of Daniel to denote a period of unknown duration immediately preceding the end of earthly kingdoms and the setting up of the everlasting kingdom of the God of heaven.

to see them die in fiery torments, regarded their destruction as a victory for truth and righteousness. When John Huss was burned at Constance, he observed among the bystanders an aged woman who was eager to cast a faggot on the pile that was to reduce him to ashes. "Oh, holy simplicity," remarked the martyr, who was able even at that moment to note and acknowledge the religious fervour of his enemies.

Even the blinded agents of the apostate Church were, however, enlightened by the demeanour and constancy of the martyrs. Steadily the truths of the Bible won their way into the hearts of the people, and as they there wrought irresistible conviction, the masses came to see that it was the persecuting Church that deserved the blame, and not the martyr who was prepared to die rather than violate his conscience. Men learned that a persecuting church was the deadliest foe to true religion, and that the slain martyr had wrought better far in the cause of human welfare and progress than those who had hounded him to death. As a result of this revulsion of feeling, the memory of the martyr, which had once been covered with obloquy, was now esteemed and uplifted. Men saw that his heroic death had kindled a bright light in the darkness, and that posterity owed its dearest liberties to his sturdy endurance. So on the very places where the martyrs laid down their lives, stately monuments arose to commemorate their splendid courage and loyalty to principle. Later generations look back with admiration and see in these victims of bigotry the grandest characters that the human race has produced. It was in this way that the souls under the altar received their white robes.

So far as the martyrs themselves are concerned they still sleep in Christ, awaiting the reward of their sacrifice and service. The Bible never gives countenance to the popular idea that the saints enter heaven one by one. The good of past ages are not to be made perfect without us. Heb. xi. 39, 40. We shall all be changed in the same moment from mortality to immortality. 1 Cor. xv. 51, 52. The souls under the altar are bidden to rest where they lie, asleep in their Lord till the number of all who are called upon to suffer in the name of Christ is made up. When the illustrious roll is completed they will enter into their eternal reward together.

We see then that down to the very end there will be opportunity to suffer



## The Seven Seals.

### THE FIFTH SEAL.—Concluded.



THE cry for vengeance on their persecutors, proceeding from the souls under the altar, is not to be satisfied immediately. They must wait yet a little season for the day which will redress the wrongs of earth and bring full reward for Christ's faithful witnesses. Meanwhile, however, as an earnest of the future restitution, the souls under the altar receive some slight acknowledgement of what is due to them: "White robes were given unto every one of them; and it was said unto them, That they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." Rev. vi. 11.

At the first glance this gift of white robes seems to carry the idea that the martyrs have been admitted to their eternal bliss, since when John beholds the redeemed of every nation standing before the throne they are clothed with white robes. Chap. vii. 9. A part of the reward promised to the overcomer is that he shall be found worthy to walk with Christ in white. Chap. iii. 4.

But the souls under the altar are not yet rewarded. For a time they were left apparently unheeded, and it is only after their blood has cried aloud for vengeance that the white robes are given to them. Even then they are to remain as they are for a little season. From these injunctions given to the souls under the altar it is evident that the white robes given to them are not the white robes of everlasting triumph they will wear before the throne.

What then is the meaning of the

white robes? When we remember that the souls under the altar do not represent the martyrs themselves in a conscious state, but their innocent blood cruelly shed by persecutors, we see the significance of the white robes. It is that which cries that receives the white robe. The blood of the martyr becomes honourable: the memory that was hated and scorned is vindicated.

Remember that the altar is on earth, not in heaven. The souls under the altar, representing the slain martyrs, have not yet ascended into heaven, nor will they do so until Christ appears to raise them from the dead to bestow rich rewards on them. It is on earth that the white robe is given. In the eyes of men and women on this earth the martyrs are deservedly rehabilitated, and possess the esteem and veneration of their fellow-men.

This is exactly what took place. From the early centuries of the Christian era down to the close of active persecution those who died for their loyalty to God and his Word were always treated as enemies of the human race. To put them to death was to do God service, since it prevented the heretics from poisoning the minds of others and so undermining church and state.

Said Philip II of Spain: "If my son should become a heretic I would gladly carry the wood to burn him." Such was the intolerance and bigotry inculcated into the minds of men by the teaching and example of the dominant Church. The martyrs themselves recognized that the people who rejoiced

persecution for the truth's sake. Although the martyrs of bygone generations now receive the honour and admiration of mankind, the spirit of persecution still lives. Those who profess to be the spiritual descendants of the martyrs often reveal in their own conduct to others the old persecuting bigotry. It has always been the tendency of human nature to honour the dead saints and persecute the living ones. When Jesus was on earth He found costly tombs erected in honour of the prophets of the past, but the very generation that put up those monuments rejected the message of John the Baptist, and put to death Him Whom all the prophets foretold. "Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." Matt. xxiii. 29, 30. Yet that very generation was to fill up the measure of their guilty fathers. Verse 32.

"For Humanity sweeps onward: where to-day the martyr stands,  
On the morrow crouches Judas, with the silver in his hands;  
Far in front the cross stands ready and the crackling faggots burn,  
While the hooting mob of yesterday in silent awe return,  
To glean up the scattered ashes into History's golden urn."

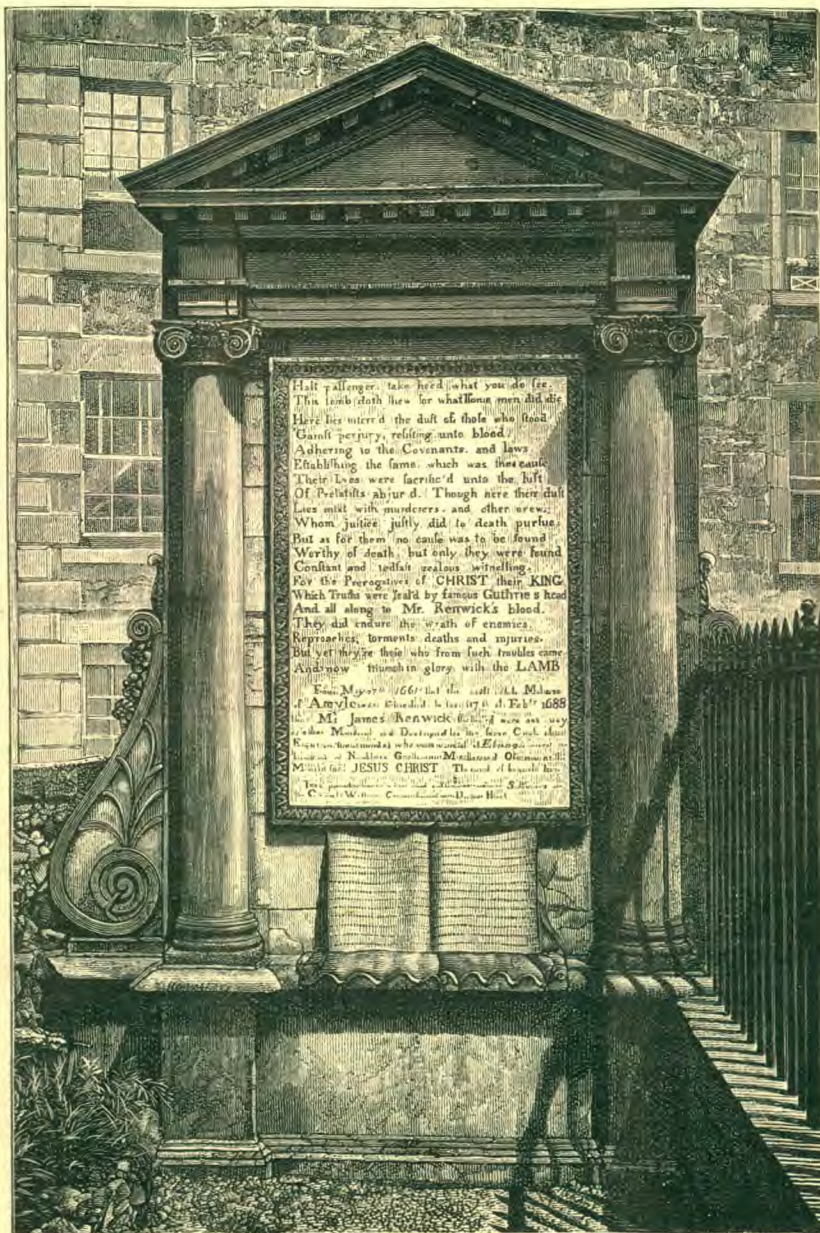
As long as the earth stands there will always be opportunity afforded to those who have the spirit of the martyrs to sacrifice all for the sake of truth. The book of Revelation plainly shows that the career of the true Church is to be one of warfare from first to last. The shorter Satan's time is, the hotter burns his fury against the people of God, and the more diligently will he stir up his agencies to execute his malicious designs: "The dragon was wroth with the woman and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii. 17.

Nothing definite is revealed as to the length of time during which the martyrs must wait for their final reward. They are to rest yet "a little season." This little season may continue for centuries, but it is short compared with the long period through which the true Church has suffered the scorn and hatred of apostates.

The word spoken to the souls under the altar intimates that God presides

over and limits all the persecuting malice of His enemies. For His own wise purpose He allows the forces of darkness to carry on their campaign, but He will permit the slaughter of His people only so far as it conduces to the working out of His own designs. His people may rest in the confidence that, whether good or ill befall them, all things are made to work together for their eternal advantage, so long as they trust themselves in God's keeping. The cry of the blood of the slain martyrs does not fall upon deaf ears. He Who sits on the throne of the universe, has not al-

lowed one tear to be shed unheeded; every prayer has reached His ears, even though at the time there has seemed to be no answer; He will surely judge His people when the time of judgment comes. From the days of Moses God has been saying to every generation of His people who are called upon to suffer for His sake and to endure the violence of wicked men; "To Me belongeth vengeance and recompence: their foot shall slide in due time." Deut. xxxii. 35. When at last the blow of divine judgment falls upon the persecutors the cry of the souls



MARTYR MONUMENT: GREYFRIARS' CHURCHYARD, EDINBURGH.

"Though here their dust  
Lies mixed with murderers, and other crew,  
Whom justice justly did to death pursue;  
But as for them no cause was to be found  
Worthy of death: but only they were found  
Constant and steadfast, zealous witnessing,  
For the prerogatives of Christ, their King."

# Secret Prayer.

under the altar is amply answered, and to indicate this fact a voice is heard from the altar expressing its approval.

"The third angel poured out his vial upon the rivers and fountains of waters, and they became blood, and I heard the angel of the waters say: Thou art righteous, O Lord, which art, and wast, and shalt be, because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy."

"And I heard another out of the altar, say, Even so, Lord God Almighty, true and righteous are Thy judgments." Rev. xvi. 4-7

Again, when the time comes to gather the symbolic grapes of the earth and cast them into the winepress of the wrath of God, it is from the altar that the cry comes forth: "Thrust in Thy sharp sickle, and gather the clusters of the vine of the earth: for her grapes are fully ripe." Rev. xiv 18.

So, notwithstanding His long silence, the Judge of all the earth deals out justice at the end. The wicked receive the recompence for their evil deeds, and the saints are rewarded in overflowing measure for all that they have suffered in the cause of Christ.

The time of the fifth seal follows the period of intense persecution under the fourth seal and therefore may be placed about the latter part of the seventeenth century.

*(To be continued.)*

## The Optimism of Faith.

ABOVE the raucous cries  
Of world-old wrong,  
Faith hears, in accents deep,  
Truth's battle-song.

Athwart the fearful gloom  
Of sin's black night,  
Faith sees, slow conquering,  
Love's kindly light.

—Thomas C. Clark.

## Numbers—and Influence.

THERE is a striking statement made by a Chinaman in one of the Christian periodicals of China. He writes: "Perhaps there is at most one baptized Christian in every 1,400 of the population (of China), but the moral influence that this body of men and women exercise among their fellow-countrymen is, at least, ten times its proportionate share. In other words, the influence of the Christian community in society is as if one out of every 140 of the population is a Christian believer."

THE Pharisees had stated hours for prayer; and when, as often came to pass, they were abroad at the appointed time, they would pause wherever they might be—perhaps in the street or the market-place, amid the hurrying throngs of men—and there in a loud voice rehearse their formal prayers. Such worship, offered merely for self-glorification, called forth unsparing rebuke from Jesus. He did not, however, discountenance public prayer; for He Himself prayed with His disciples, and in the presence of the multitude. But He teaches that private prayer is not to be made public. In secret devotion our prayers are to reach the ears of none but the prayer-hearing God. No curious ear is to receive the burden of such petitions.

"When thou prayest, enter into thy closet." Have a place for secret prayer. Jesus had select places for communion with God, and so should we. We need often to retire to some spot, however humble, where we can be alone with God.

"Pray to thy Father which is in secret." In the name of Jesus we may come into God's presence with the confidence of a child. No man is needed to act as a mediator. Through Jesus we may open our hearts to God as to one who knows and loves us.

In the secret place of prayer, where no eye but God's can see, no ear but His can hear, we may pour out our most hidden desires and longings to the Father of infinite pity; in the hush and silence of the soul, that voice which never fails to answer the cry of human need will speak to our hearts.

"The Lord is very pitiful, and of tender mercy." James v. 11. He waits with unwearied love to hear the confessions of the wayward, and to accept their penitence. He watches for some return of gratitude from us, as the mother watches for the smile of recognition from her beloved child. He would have us understand how earnestly and tenderly His heart yearns over us. He invites us to take our trials to His sympathy, our sorrows to His love, our wounds to His healing, our weakness to His strength, our emptiness to His fullness. Never has one been disappointed who came unto Him. "They looked unto Him, and were lightened;

and their faces were not ashamed." Psa. xxxiv. 5.

"O dull of heart, inclosed doth lie  
In each 'Come, Lord,' a 'Here am I'!  
Thy love, thy longings are not thine,  
Reflections of a love divine.  
Thy very prayer to thee was given,  
Itself a messenger from heaven."

Those who seek God in secret, telling the Lord their needs, and pleading for help, will not plead in vain. "Thy Father, which seeth in secret, Himself shall reward thee openly." As we make Christ our daily companion, we shall feel that the powers of an unseen world are all around us; and by looking unto Jesus we shall become assimilated to His image. By beholding we become changed. The character is softened, refined, and ennobled for the heavenly kingdom. The sure result of our intercourse and fellowship with our Lord will be to increase piety, purity, and fervour. There will be a growing intelligence in prayer. We are receiving a divine education, and this is illustrated in a life of diligence and zeal.

The soul that turns to God for its help, its support, its power, by daily, earnest prayer, will have noble aspirations, clear perceptions of truth and duty, lofty purposes of action, and a continual hungering and thirsting after righteousness. By maintaining a connection with God, we shall be enabled to diffuse to others, through our association with them, the light, the peace, the serenity that rule in our hearts. The strength acquired in prayer to God, united with persevering effort in training the mind in thoughtfulness and care-taking, prepares one for daily duties, and keeps the spirit in peace under all circumstances.

If we draw near to God, He will put a word in our mouth to speak for Him, even praise unto His name. He will teach us a strain from the song of the angels, even thanksgiving to our heavenly Father. In every act of life, the light and love of an indwelling Saviour will be revealed. Outward troubles cannot reach the life that is lived by faith in the Son of God.

"Say, what is prayer, when it is prayer indeed?  
The mighty utterance of a mighty need.  
That man is praying who doth press with might  
Out of his darkness into God's own light."

E. G. WHITE.

## Strength for To-Day.

STRENGTH for to-day is all that we need,  
As there never will be a to-morrow;  
For to-morrow will prove but another to-day,  
With its measures of joy and sorrow.

Then why forecast the trials of life,  
With such sad and grave persistence,  
And wait and watch for a crowd of ills  
That as yet have no existence?

Strength for to-day; what a precious boon  
For earnest souls who labour,  
For the willing hands that minister  
To the needy friend or neighbour.

Strength for to-day that the weary hearts  
In the battle of right may quail not,  
And the eyes bedimmed by bitter tears,  
In their search for light may fail not.

—Selected.

## The Daily Renewal.

"For this cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." 2 Cor. iv. 16.

**S**LOWLY but surely the rushing waters of Niagara are eating away the rock over which they flow. Every year the falls recede about five feet.

Paul, like the rock beneath Niagara, was being worn away by the continual rush of persecution and trial that swept over him. "We are troubled on every side," he said, "perplexed . . . persecuted . . . cast down." Enumerating some of his trials in a later chapter of the same epistle he wrote: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches." Chap. xi. 24-28. Well indeed might he say: "My outward man perishes."

The great apostle recognized, however, that there were two aspects to life. There was not only the "outward man," the body, with its limbs and senses and carnal cravings for ease, wealth, pleasure or fame: there was also an "inward man," the higher nature, which is born of God. Every lofty emotion of the soul, all yearnings for nobility of character, all heart-longings for God, all promptings to purity and kindness, belong to this "inward man."

Recognizing these two aspects of man and realizing that he possessed them both himself, Paul could confidently declare: "Though my outward man perish I faint not, for my inward man is renewed day by day." Inexhaustible, unfailing courage is in the apostle's statement. "Let the storm rage on," he said in effect, "let the waters dash over me, let all my personal ambitions be frustrated, let all my own instincts be unsatisfied, yes, even my body eaten away with hardship and disease, yet in God I enjoy abounding satisfaction." Paul was kept in perfect peace amid the encircling turmoil because his mind was stayed on God. He was troubled on every side, *yet not distressed*; perplexed, *but not in despair*; persecuted, *but not forsaken*; cast down, *but not destroyed*. He knew God would never forsake him and he experienced a daily renewal of his "inward man" by drawing continually from the Fount of all strength.

Humanly, the struggle was exhausting. "Day by day" the renewal had to be experienced. The "troubles," "persecutions," "perplexities," called for fresh supplies of spiritual power to meet them successfully. Every day he had to come to God for needed grace to bear that day's burdens. Should he miss a day there would be serious danger of the troubles bringing distress, the perplexities despair, the persecutions discouragement, and the "castings down" destruction. He needed to pray as Isaiah: "Be thou mine arm every morning" (Isa. xxxiii. 2)—that God, in Paul, might bear all the day's load of trial.

Contact with God brought the renewal of spiritual strength. Communion with God strengthened "with might by His Spirit in the inner man."

Yet Paul had his part in the process. "The inward man is renewed day by day. . . . while we look not at the things which are seen, but the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." This explains Paul's endurance and courage. He did not look at surrounding inconveniences, discomforts and hardships. They were temporal, would last but a few moments or months as the case might be, and then pass away. Paul looked beyond these to the glory that should follow, to the "crown of rejoicing," the glorious reward laid up in heaven.

It was this same ability to *over-look* the earthly environment and view transient and eternal things in their true proportions which renewed the mighty men of ancient times and inspired them to deeds of valour in the cause of God. A familiar instance is that of Moses who turned his back on the loftiest throne in the world, "choosing rather to suffer affliction with the people of God," and "esteeming the reproach of Christ greater riches than the treasures in Egypt: *for he had respect unto the recompence of the reward*. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, *as seeing Him Who is invisible*." Abraham also, while obeying God's voice in the land of promise, looked beyond the sojourning and wandering in "tabernacles" to "the city which hath foundations, whose Builder and Maker is God." Jesus Himself was encouraged and renewed for His fierce agony by contemplating the joy set before Him. Heb. xi.-xii. 2. Man, then, has two natures, the higher and the lower. The latter must perish before one may enter the kingdom; the higher nature is to be renewed day by day through contact with God and contemplation of eternal realities.

Suffering of some kind is inevitable during the perishing process, but peace may still reign within. Two things only are essential: continual waiting upon God for the daily renewal, and undimmed vision of the blessings awaiting the redeemed.

A. S. M.

You will find, as life goes on, that the amount of time you spend alone with God and with your own soul has no little to do with your comfort, and your strength, and your fruitfulness.—*Alexander Whyte*.

# Our Little Folks.

"Suffer the little children to come unto Me . . . of such is the kingdom of God."

## If I Knew.

IF I knew the box where the smiles are kept,  
No matter how large the key  
Or strong the bolt, I would try so hard,  
'T would open, I know, for me;  
Then over the land and sea broadcast  
I'd scatter the smiles to play,  
That the children's faces might hold them fast  
For many and many a day.

If I knew a box that was large enough  
To hold all the frowns I meet,  
I would like to gather them, every one,  
From nursery, school, and street;  
Then, folding and holding, I'd pack them in,  
And turning the monster key,  
I'd hire a giant to drop the box  
To the depths of the deep, deep sea.

—Maude Wyman.

## Denver & Co., Ltd.—Chapter XVI.

### Love-Gifts.

**P**UDDING-BASINS, jugs, cups, saucers and dishes of every description were commandeered for the reception of the flowers. Indeed there were scarcely enough utensils left in which to serve the hungry party of returning picnickers with supper. But they managed well enough, for an empty stomach makes all sorts of allowances.

All were too tired to do anything more that night, but next morning before school everyone set to work with a will, tying the flowers into fair-sized bunches. It was planned to take them out in the evening after school but an alarming event caused a slight alteration of the plans.

Mother had said good-bye to them all about half-past eight and gone back to her morning duties. It seemed to her that she had hardly got started before she heard the patter of feet approaching the back door. Looking out, whom should she see but all five children returning with excited looks and gestures.

"School's on fire!" cried Richard. "We're all sent back."

"Started in the chemistry lab. at eight this morning;" added Ronald.

"Flames all shooting out of the windows;" put in Violet.

"Teacher said we could stop away till next Monday;" said Richard.

"It looked awful;" said Mary.

"What was worst of all, some bricks fell and hurt some of the boys and girls

in the playground before they were turned out."

For the next half hour nothing was talked about but the fire and all the probabilities and possibilities of the damage done, how the fire started, etc., etc. At the end of this time it occurred to Ronald that the extra few days' holiday should be utilized in the best possible way.

"Why not take our flowers round this morning?" he suggested. "I expect it will take quite a time to visit everybody."

"I should think that's the best thing we could do;" replied Sidney.

"I do, too;" said Ronald. "So we had better get out a list of all the people to whom we are going to take the flowers and put them in order, so that we need not waste time recrossing the town unnecessarily."

The suggestion was agreed to and a list of over twenty names was drawn up. Some people would have smiled had they seen it; it contained such a strange assortment of persons. Nevertheless it was just the sort of list that Jesus would have made out had He been in the Company. It reminded one of the prophecy about Jesus in Isa. lxi. 1. "The Lord hath sent me to bind up the broken-hearted, . . . to comfort all that mourn, . . . to give unto them the garment of praise for the spirit of heaviness."

There were on the list three or four poor old ladies, among them being

Mrs. Jenner; quite half a dozen little school friends who were ill with various complaints (wee Ada and little Meg were not included as these were quite better now); a working man who had been laid up with rheumatic fever, and whose wife and children had received some help from "the Fund"; a deaf and dumb couple; two little lame boys—frequently taken for rides by Richard and Violet; and some others, on the list for various reasons—usually because they were unable to enjoy life as other more fortunate people could.

All these had been visited and cheered up at least once by one or more of the children, but in most cases, such as that of Mrs. Jenner, they had been seen two or three times during the past three months.

The list being completed, it was decided that Ronald and Mary should go to most of the older people and Sidney, Richard and Violet to the others. Then the flowers were divided according to the list, a considerable quantity being left for the second part of the distribution plan, as suggested by Sidney the previous afternoon. A bunch of primroses and one of violets was to be given to each person visited. All preparations having been made, the children set forth on their mission of love, with the baskets of flowers under their arms.

It was rather a dull morning, and inclined to rain and the children found many of their "patients" somewhat affected by the inclement weather and not so cheery as at other times. But what a change came over them all as they each received their beautiful bunches of wild flowers! It did the hearts of the Denver children good to see how the despondent faces lighted up with pleasure as they took the love-gifts and hugged and smelt them again and again. At every house they felt more and more glad that they had taken Ronald's advice and not left the flowers to wither and die in the woods. The story, too, of the previous afternoon's picnic, told at nearly every place, brought a light into the eyes of the sufferers almost as if they had themselves been transported to Sunset Woods to drink in new life with every breath.

The rheumatic patient, getting so cross and sour through his long confinement and inactivity, was deeply touched by the little present and the kind messages violet took him. Mrs. Jenner, too, who always longed to hear the footsteps of her "angels"

coming down the passage, was overjoyed to see the two children again and, as before, could find no words to thank them for their kindness. Another old soul vowed that she would keep some of the flowers "for ever" by pressing them in her old family Bible, as she used to do when she was a girl like Mary.

Violet, Sidney and Richard had a similar experience, and when all returned home for dinner they each felt they had had the happiest morning for many a long day—even happier than that glorious morning the day before in Sunset Woods.

Dinner over, preparations were completed for carrying out the second part of the idea. Ronald rather had his doubts as to whether it would succeed, as children might not be admitted into the hospital, but he hoped for the best.

The hospital was not a large one, being only a converted school building, but accommodated about a hundred patients. The children did not expect, if they could get in at all, to see all the inmates, as some would doubtless be too ill; so they only prepared about seventy-five bunches. These were made half the size of those given in the morning so as to enable the supply of flowers to go round.

They started off again in high spirits about three o'clock, but when they reached the hospital and knocked at the main entrance they met with rather a rebuff. The woman who opened the door told them ill-naturedly that it wasn't the time for visitors and as to letting children in, that was out of the question. In vain Ronald explained his mission; she wouldn't listen to him and slammed the door. The children turned away, bitterly disappointed. Violet almost began to cry. Richard said afterwards that he was quite sure that she *did*.

Just at that moment a fortunate

thing happened. A smart, matron-like nurse, evidently one in authority, swept up to the front door.

"Well, children," she said in passing, "what do you want here?"

Ronald seized his opportunity.

"Please, we have brought some flowers for the soldiers—we picked them yesterday and they are done up in bunches so we can give them one each. Please we would like to give them ourselves. We won't make a noise. Do let us come in."



VIOLET PRESENTING THE FLOWERS TO THE RHEUMATIC WORKMAN.

Evidently the nurse was touched. "It's against the rules—," she began and hesitated, "but, well, I'll see what I can do for you. Wait here a moment."

UNCLE ARTHUR.

(To be continued.)

### Price of a Daughter-in-Law.

ONE day as two Korean women sat chatting together," says Ella Camp Russell, of Soonan, "I overheard the following conversation:—

"How fortunate you are to have a daughter-in-law! How much did you have to pay for her?"

"Six pounds. Cheap, wasn't it?"

"Very cheap indeed; but I cannot pay even that, for I am a widow. It distresses me very much, for my son is now over twelve years old."

At this point I asked the first speaker how she obtained such a bargain.

"Oh, I bought her when she was small," she replied.

"How much did your father sell you for?" I asked again.

"Oh, I went very cheaply—only a pound. But I was only ten years old."

"I went for less than that," said the second woman. "I brought only twelve and sixpence. My parents were dead, and distant relatives sold me to some very poor people when I was eight years old. My husband's parents died soon after; and all my life I have known but sorrow and the terrible struggle to get food and something to wear. My husband is now dead; and with my three small children I have many times faced starvation. It is only the love for my babies that gives me the courage to keep up the fight for existence."

Youth's Instructor.

### "Out of the Mouth of Babes."

AT Nancy a man told Colporteur Riner that he did not believe in God, because he could not see Him. Thereupon a little girl who was listening said in a modest way, "When you put a piece of sugar in a glass of water, you can see it; but when it is melted, you see it no longer." "No," said the other, "but I taste it." "Just so with God," said the girl. "We don't see Him, but we taste Him. He acts in the world as the piece of sugar in the water. You ought not to believe in the piece of sugar when you cannot see it." The unbeliever grew so confused that he walked away.—*Bible Society Gleanings*.

# The Home Circle.

## Nothing is Lost.

Nothing is lost; the drop of dew  
Which trembles on the leaf or flower  
Is but exhaled to fall anew  
In summer's thunder shower;  
Perchance to shine within the bow  
That fronts the sun at fall of day,  
Perchance to sparkle in the flow  
Of fountains far away.

Nothing is lost; the tiniest seed,  
By wild birds' borne or breezes blown,  
Finds something suited to its need  
Wherein 'tis sown and grown.  
The language of some household song,  
The perfume of some cherished flower,  
Though gone from outward sense, belong  
To memory's after hour.

So with our words; or harsh or kind,  
Uttered, they're all forgot;  
They have their influence on the mind,  
Pass on, but perish not.  
So with our deeds; for good or ill,  
They have their power scarce understood;  
Then let us use our better will  
To make them rife with good!

—Selected.

## The "One String."

IF there is any habit which we specially wish to teach to our children, let us "inquire within" to find out what place that habit has in our own lives. "Oh," says anxious motherhood—"I could not expect my children to learn from me that which I did not practise." Well said; but some good habits may be made distasteful by being run to the death. The incessant trot of the hobby horse may get on the nerves of the children, or their sense of humour may so caricature the good teaching as to rob it of its weight.

One calls to mind the case of a widowed father of little girls. He owed his success in business, in a great measure, to order and system. These two great ideals were ever before him. They were extolled, preached and practised, as those naughty girls would say—"to the very nines."

To the consternation of the father his children grew up to have a wild delight in disorder—to be supremely careless and to deride system.

It was a rebound from the stringency

of his code—a sort of unpremeditated revenge for the mental strain to which he in his well-meaningness, had subjected them.

Had he been content with the mere "shoot" of the idea and waited in patience for "full corn in the ear;" had he, instead, pointedly praised these good habits in those whom his bairns admired; had he believed in rewarding any attempt at regularity in the young lives; had he even allowed his sense of humour, and the recollection of his young days, to assert themselves; would the result have been so ironical?

Wisdom is ours for the asking, if we come as those who "lack" it. James i. 5. We owe it also in teaching the Scripture to our dear ones, else we may attempt it in a way which will do the reverse of "adorning" these eternal words. The Bible is a many-stringed harp, yet those of narrow mind and experience are in danger of playing on the one string which sounds forth harmoniously to them but naggingly in the ears of the easily-stumbled young. "Oh, father's for ever at that;" or—"It's just the limit; I wish Mother would change her tune." And so the bloom is away from the grape; and the fragrance is away from the flower.

Small phials pump back the purest liquid if it is poured in with rash hand. It is "here a little, there a little, line upon line, precept upon precept." Impressive was the remark made by a well-trained Christian lady in referring to a certain good habit of life; "We just saw mother practise that habit. She never told us to do it."

We find in Rom. v. 7 a distinction between the "righteous man" and the "good man." We can be "righteous overmuch," fiercely zealous, too puritanical, punctilious, or exactingly didactic, but "good" overmuch we cannot be. Goodness, being Godlikeness, "corrects by measure" and will not be "ever threshing it."

Did not the Carpenter of Nazareth bend Himself to shaping the yokes for the young untried oxen with peculiar care, lest there should be friction?

Also in remembering His own boyhood, with its limitations of knowledge, He has sympathy. MRS. E. FISHER.

## A Double Deliverance.

IN the days of the Boxer anti-foreign movement in China, when the word was given to kill the foreigners, the Rev. A. E. Glover and his family and Miss Gates were imprisoned at Lanchen Cheo. There had been no rain in the region, and these foreign missionaries were charged with being the cause of the drought. There had been temporizing and delay, but now the cry was ringing out, "Kill! Kill! Kill!" Mr. Glover says:—

"We knew well that the crisis had come, and that nothing but the direct and immediate intervention of God Himself could deliver us out of their hands. At this moment the promise was borne in powerfully upon my heart, 'Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.' My faith was strengthened to take hold of it, and to plead with God as a promise to which He had pledged His name, for the present hour of our trouble. Our part was to 'call upon Him'; and realizing as we did that the assigned cause of their rage against us was the long-continued drought we were moved, under the impulse of the promise, to make a united cry to God to interfere for His great name's sake on our behalf, by sending rain enough to satisfy the need of these poor sufferers, and because of our extremity, to send it now. Accordingly, kneeling upon the *k'ang*, we poured out our hearts before Him in Chinese, that the jailers might know exactly what we were doing and what we were asking.

"Fools! To suppose that out of a cloudless sky, as brazen as ever before, with every prospect of another day of devouring heat, rain could fall, and fall at once! Had not the guards already caught up the cry without and warned us that our hour was come—that there was not the faintest indication of rain, nor would there be until our blood had been shed? The contemptuous incredulity with which they listened showed what was in their heart.

"How long we continued in prayer, I cannot tell. I only know that scarcely had we risen from our knees when the windows of heaven were opened, and down upon the howling mob swept the sudden fury of a torrential flood of waters. In a few seconds the street was empty, and not a sound was to be heard but the swish of the rushing rain."

Even the guards were talking about the remarkable answer to the prayer of these "foreign devils." But still the missionary party was held under condemnation to death, and the officials

were openly discussing their plans for taking the lives of the victims. The little missionary group determined to pray aloud in Chinese to the Lord to save them, and not permit their captors to have power over them. As they prayed, the guards outside were saying:—

"They have been praying to their God to deliver them. *Ai-ia!* deliver them indeed! Too late for that now! What is the use of praying when everything is fixed?

The final plot devised was that of poisoning the little party that night by the introduction of opium fumes into their prison, until all should become unconscious, then to drag them out for the final stroke of death. Everything was quiet; drowsiness came over the party. The air became heavier and heavier. Mr. Glover found his wife and children sound asleep, and he himself was fighting the drowsiness and the stupor, determined not to allow himself to fall asleep. However, it was no use, and even he pitched over into unconsciousness. He says:—

"The noxious fumes of the burning drug were doing their work entirely to the satisfaction of the watching jailer. The utter stillness that pervaded the *K'ang* proved it to demonstration; and leaving his resting board, he brought the lamp across to scrutinize his victims before giving the *coup de grace*. What was his amazement to find, as he held the light to Miss Gates' face, that she was wide awake, and that upon one of the *kuei-tsi* at least the narcotic had had no power! A quick movement, designed to let him know that she was fully alive to all that was going on, so

took him aback that he could only blurt out a disconcerted, '*Ai-ia!* not asleep yet?' and withdraw to his plank and his pipe."

Morning came. All the party were recovering from the effects of the narcotic, and the keepers were discussing the experience, excusing the failure of their plot with the words:—

before and turned them into the hands of their enemies. Now he took their part and dragged them out of the mob's clutches to the litter, declaring that his instructions were to take the missionaries out of Shan-si; and on they went toward the Shan-si border, thanking God for the double deliverance that had come to save them from the death plots

at Lan-chen Cheo.

W. A. SPICER.

## The Thrush's Message.



SITTING quietly in the sickroom in the early hours of morning, just as day is about to break, the watcher sees the streaks of grey stealing over the horizon, and with the dawn hears the sound of the birds awaking. First they begin to "peep, peep" sleepily, then gradually they burst into full song, until the air seems full of praise to their Creator.

On a recent spring-morning the thrush gave me a message which I would like to pass on to others. Its first notes almost seemed to say, "Good morning, good morning." Then, as though to cheer the toilers on the way to their labours, it sang "Stick to it, stick to it; that's good, that's good; well done, well done, well done; stick to it, stick to it; cheero, cheero, cheero; sing, sing, sing." But its chief message is "stick to it," for it keeps these notes above all the others.

God's little messenger sings this song to us all day long, perched on the highest branch of a tree that it can find—as near to the heavens as possible. This birdie is one of the Maker's small creations, yet what a lesson it teaches us, and what reproach it brings to us who do not praise our Creator as we should. Let us learn our lesson. Praise God in all things and at all times, from morning till night, and "stick to it," whatever "it" may be. "It" may be something we do not want to do, we do not like doing, or would rather put off until another time.

While I am writing, the thrush is still singing, "stick to it," and has also found another series of notes, which say, "Do it now, do it now, do it, do it, do it." Let us do it now,

"Praise God from whom all blessings flow,  
Praise Him all creatures here below,"

and especially let us thank Him for His little songsters, over whom He watches, and through whom He sends us many reminders of His love.

N. MORGAN.

"These people have been praying to *Shang-ti Ie-ho-hua* [Jehovah God]: and we could do nothing against their prayers."

Again the delivering hand of God opened the prison door, for apparently the officials were nonplused, and feared to do anything in the open or by daylight. Suddenly appeared their mule-driver, who had deserted them two days

natives bowed down upon their faces worshipping the gasoline engine! And they were not the first and probably will not be the last to make the machinery an object of reverence.—*Selected.*

THE way to wealth is to waste neither time nor money, but to make the best use of both.—*Benjamin Franklin.*

## The Gasoline Engine.

HOW often churchestrust in machinery, in organization, for their success! There are "Boards" and "Commissions" and "Societies" galore. There is so much harness you can hardly see the horse. But there is no power! It is related that in an arid region of South Africa the missionaries received from the homeland a gasoline engine with which to pump water for irrigation. Among the many gods worshipped by the natives there was one favourite deity who was supposed to preside over the sending of moisture. After the new equipment had been tried out and was working successfully, the missionaries were greatly surprised one day to find about a hundred



[In this department of the paper we hope to deal, in a practical, helpful way with some of the problems that perplex the housewife to-day. Suggestions, inquiries, and useful contributions from our readers will be welcomed.]

## Economical Meals for Large Families.

THE following question comes from the mother of a large family, who is most anxious for the welfare of her children.

"What would you provide for the dinner of eleven persons, most of them growing children, with one shilling and threepence? This is my daily problem."

It is indeed a difficult question. We offer the following suggestions hoping they may be helpful.

DINNER.	COST.	
1	1	d.
Thick Pea or Lentil Soup with Barley Scones.	1lb Peas or Lentils	7
	$\frac{1}{2}$ lb Onions	2
	6oz Barley Flour	1 $\frac{1}{2}$
	6oz Wheaten Flour	1 $\frac{1}{2}$
	1oz Margarine	1
		1 1
2	2	d.
Lentil Puree	1lb Lentils	6
Plain Boiled Rice	1lb Rice	3 $\frac{1}{2}$
Maize Meal Bread	$\frac{1}{2}$ lb Maize Meal	2
	$\frac{1}{2}$ lb Flour	2
	1oz Margarine	1
		1 2 $\frac{1}{2}$
3	3	d.
Marrowfat Peas	1lb Peas	9
White Sauce	1pt Milk	3
Barley Scones	Corn Flour	1
	6oz Barley Flour	1 $\frac{1}{2}$
	6oz Flour	1 $\frac{1}{2}$
	1oz Margarine	1
		1 5
4	4	d.
Haricot Bean or Barley Stew with Dumplings.	1lb Har. Beans	10
	$\frac{1}{2}$ lb Onions	2
	$\frac{1}{2}$ lb Maize Flour	1
	$\frac{1}{2}$ lb Flour	1
	1oz Margarine	1
		1 3
5	5	d.
Rice and Cheese with Maize Bread.	1lb Rice	3 $\frac{1}{2}$
	$\frac{1}{2}$ lb Cheese	5
	$\frac{1}{2}$ lb Maize Flour	2
	$\frac{1}{2}$ lb Flour	2
	1oz Margarine	1
		1 1 $\frac{1}{2}$
6	6	d.
Savoury Maize Pudding.	$\frac{1}{2}$ lb Flour	3
Parched Rice	$\frac{1}{2}$ lb Maize Flour	3
White Sauce.	1oz Margarine	1
	Onion, Sage	1
	$\frac{1}{2}$ lb Rice	3
	1pt Milk	3
	Corn Flour	1
		1 3
7	7	d.
Pease Pudding	1lb Split Peas	7
Barley Scones.	8oz Barley Flour	2
	8oz Flour	2
	1oz Margarine	1
		1 0

All left-overs should be carefully saved and used for soups and stews. The National Food Economy League give the following recipe for soup made of materials usually thrown away.

"About a three quart basin full of peelings of every sort of vegetable, (also apple parings if there are any) the outer leaves of celery, cabbage, lettuce, leeks, the tops of carrots and turnips, any cheese rinds (all thoroughly washed) cut bread and butter, crusts and a small bunch of herbs. Put all these in a pan with two quarts of water, and a little butter. Bring to the boil, then simmer all together for three hours. Rub through a sieve or colander, season and re-heat. Serve very hot."

Food that is well masticated goes farther than that which is swallowed hastily. So the children should be taught to thoroughly chew, and they should not be allowed to drink at meal times.

Another mother, a widow, whose husband was killed at the front has five children. Her income is the Government allowance. One dinner she provided for her children was three quarters of a pound of biscuits at one shilling and two pence a pound.

It is probable that this mother goes out to work of some kind, so is not at home when the children come in for their mid-day meal. In such a case the Hay-box is invaluable, and we hope to deal with the subject of "Hay-box Cookery" in our next issue.

Three types of food are necessary to the well-being of the body, viz:—

1. Growth or Body-building foods, as Peas, Beans, Cheese, Meat.

2. Heat and Energy foods, as Starch, Sugar, Fat.

3. Minerals and Salts found in various vegetables and Fruits.

A certain amount of each of these kinds of food is required every day if the body is to be kept healthy and strong.

Here is a simple table showing what is required by an average, healthy man doing ordinary, daily work.

Body-building Food.....	4 $\frac{1}{2}$ oz
Starch and Sugar.....	18oz
Fats.....	1 4/5 oz

A child of four to six requires about a half of the adult allowance.

A child of eight requires about three fifths of the adult.

A boy or girl of twelve requires about three fourths of the adult.

A boy of sixteen as much as the adult.

The children mentioned above would have been insufficiently fed, at an extravagant price. They each had only just over 2 oz. of nourishment, and that mostly starch, practically nothing to help them grow. For the money spent they might have had:—

	COST.	
1	1	d.
Pease Pudding and Bread	1lb Split Peas	7
	$\frac{1}{2}$ Loaf of Bread	3
		10
2	2	d.
Rice Pudding and Maize Bread	$\frac{1}{2}$ lb Rice	1
	1 quart Milk	6
	$\frac{1}{2}$ lb Maize Flour	1
	$\frac{1}{2}$ lb Flour	1
	Margarine	1
		10
3	3	d.
Lentils and Rice with Barley Scones	$\frac{1}{2}$ lb Lentils	3
	$\frac{1}{2}$ lb Rice	1
	$\frac{1}{2}$ lb Barley Flour	1
	$\frac{1}{2}$ lb Flour	1
	1 oz Margarine	1
		7

We are asked to lessen our consumption of bread, and the following recipes may prove useful for tea time.

### OATMEAL BLANCMANGE.

Take one and a half ounces of fine oatmeal, three gills of milk, half an ounce of cornflour one ounce of sugar, a few drops of vanilla, and if possible a little cream. Mix the oatmeal with a little of the cold milk, and put the rest on to boil. When boiling stir in the mixed oatmeal, and allow it to boil for half an hour. Mix the cornflour with a little cold milk, add this to the oatmeal and let it boil for a few minutes stirring all the time. Lastly add the sugar and the flavouring, and the cream. Pour the preparation into a wetted mould and when set serve with stewed fruit or jam. (From "Christian World.")

### MAIZE FLOUR BLANCMANGE.

One half pint cup of Maize Flour to one pint of milk. Sugar to taste. Flavour with vanilla essence or grated lemon rind. Proceed in the same way as for cornflour blancmange. Serve with sauce as follows: Half a pint of boiling water, one tablespoonful of any kind of jam. Stir the jam into the boiling water, thicken with a dessertspoonful of cornflour. Let boil long enough for cornflour to cook. Maize semolina may be used instead of Maize Flour.

### BARLEY FLOUR BLANCMANGE.

Made in the same way as the preceding, only using Barley Flour. Serve with the same sauce, or with stewed fruit.

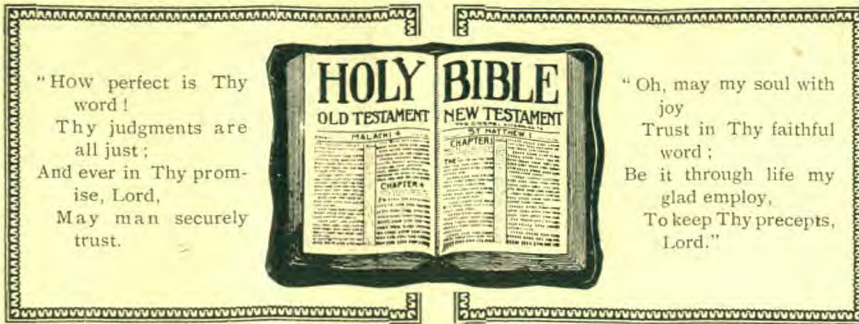
### RHUBARB MOULD. I.

One pint of stewed rhubarb boiling. Into it stir one pint of Manhu Flaked Tapioca. Let cook till Tapioca is transparent. Turn into wetted mould. When set serve with custard sauce.

### RHUBARB MOULD. II.

Cut one pound of rhubarb into small pieces, and put into stewpan a quarter pound of sugar, half a pint of water, and three ounces of Sago. Let all boil gently for half an hour. Pour into mould. When cold, turn out, and serve with custard sauce.

Many people are using dates for sweetening stewed rhubarb instead of sugar. The proportion is a quarter of a pound of dates to one pound of rhubarb. Raisins are also very nice stewed with rhubarb.



"How perfect is Thy word!  
Thy judgments are all just;  
And ever in Thy promise, Lord,  
May man securely trust.

"Oh, may my soul with joy  
Trust in Thy faithful word;  
Be it through life my glad employ,  
To keep Thy precepts, Lord."

## Use the Bible.

THERE are many who busy themselves with the intricate problems of the Bible who have no mastery in the experimental knowledge of Christ.

They spend their time in studying the guidepost, but they have no vital acquaintance with the road.

They have a magnificent knowledge of the map of the country, but they are not familiar with its bracing air, and its refreshing springs, and its coverts from the tempest, and its pleasant harbours by the way, and its lilies of peace, and its rich and plentiful fruits which are good for all the changing seasons of our life.

They know the Book in the letter, they are strangers to the spirit. They know it as literature, they do not know it as revelation. They come to it as students, they do not come to it as sinners; they bring their curiosity, they do not bring their needs. They treat it as a manual of absorbing mental interest, they do not regard it as a *vade mecum* in the eternal concerns of the soul.

They do everything with the Bible except prove it. They remain in the lecture-room and discuss its doctrines; they do not go into the infirmary, and apply its teachings to broken lives, and more particularly to their own.

Suppose I close the Bible and refuse to listen to its precepts, and I regard all its counsel as effete and obsolete. Where shall I find direction for the re-erection of fallen lives? Where would you advise me to go?

I had a letter last night from a man who is broken—one of a vast multitude of broken people, lying overwhelmed in the sense of irreparable disaster. What would you advise me to say to him, if I close the Bible? What kind of profitable counsel may I offer him for the re-erection of his life?

I go to my bookshelves, and I take

down the best book on ethics in my library. I turn to a chapter which I think might be helpful. It bears the title, "Moral Pathology," and indeed I find a magnificent analysis of moral disease. But when I search for some counsel as to how a man who is held in moral disease can be brought to moral life again, I search in vain.

I take another book from my shelves, a book which, when it was first published, made some stir in the world. This book has an engaging title, "The Service of Man." Here surely is a book in which I shall find counsel suitable for the reconstruction of broken life. But here is what I read: "It is no

use disguising the fact, there is no remedy for a bad heart."

No re-erection! If you are broken, you must remain in your brokenness. You must burn away in your shame. "No remedy for a bad heart!"

Ah, but there is! Here is a sacred Manual, a Manual which describes the restoring means of grace. And if you know in the circle of your associates any man who is broken in will, or in hope, or in faith, let me urge you to offer him the counsels of that Book. He will find a wealth of hope, of heartening, and an immediacy of counsel which will lead him to the restoring springs of life.

Or if you yourself are broken, and are lying with damaged wings, and cannot soar, and are like a bird that has lost its power of flight, there are counsels in this Book by which you can be made whole again. It is "profitable for correction." Try it, man! Try it!—*Rev. John Henry Jowett, D.D.*

No restlessness or discontent can change your lot. Others may have other circumstances surrounding them, but here are yours. You had better make up your mind to accept what you cannot alter. You can live a beautiful life in the midst of your present circumstances.—*J. R. Miller, D.D.*

## There's a Good Time Coming: All Things Are to be Restored.

**S**URELY every sorrowing one will welcome any official information about the happy time when war, sickness, poverty and death will be no more; when none of the cruel, grasping schemers who now hold this fair world, will have any part or lot in the affairs of earth, but when the meek shall inherit the earth, and delight themselves in the abundance of peace. If such a time is coming it will pay us well to investigate it and see what are the terms of citizenship. The whole matter with all the available details is clearly set forth in a book entitled "Our Paradise Home."

Get a copy and read it carefully; and to those sympathetic souls who are trying to do what good they can in these sad times we suggest that the loaning of this excellent book will bring hope and consolation when all around seems dark and hopeless.

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## The Present Truth.

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OUR first article deals with a subject which is very much to the fore nowadays. A number of preachers are denouncing this modern necromancy, but many more are expressing the belief that there is something in the claims of Spiritualism; and that it is a valuable evidence of the immortality of the soul. A writer in the "Record" thinks it high time that the churches as a whole presented a united front against this superstition and recalled their people to the sober realities of a Bible faith. We hope to deal with the subject again in our next issue.

Is there something in human nature that makes peace impossible? In the face of the greatest necessity for union, men seem unable to reconcile their rooted antagonisms. At home and abroad we witness the spirit of strife and division actively at work.

The possibility of a future recovery from the appalling losses of the present depends, we are told, upon the reconciliation of capital and labour. Will these two forces disappoint us? An American capitalist, Mr. H. A. Wheeler, of Chicago, sees no hope of harmony between them. He writes in "The Nation's Business" for February:—

"That which we call a problem is not at all a problem, but a condition. If it were a problem, we might hope by applying the science of law or economics to find a solution. It is a condition because it is a contest between two groups of human beings charged with responsibilities which conflict, surrounded by influences which develop opposite mental conditions, and with points of view difficult to focus upon a point of common interest.

"It is a meeting point of two living forces, the one having the purpose to hold, the other to get: a contest which began with the birth of the race and will continue to the millennium."

It is vain to deceive ourselves with false hopes, or to build our house upon sand. If the Bible is right when it tells us that peace is impossible for the carnal nature, our best course is to seek peace where alone it can be found. We must go to the root of the trouble.

Before there can be true and lasting peace between man and man it must first be established between man and God. The loving will of the Creator must prevail over the selfish will of the creature.

THE number of languages into which the British and Foreign Bible Society now translates the Scriptures has risen to five hundred and four. During the last three years more than 30,000,000 Bibles or portions have been sent out.

While the great war has revealed many weaknesses in church and society the Bible lives through this ordeal, as it has survived all the perils of the past. Indeed it is the critics themselves who to-day stand discredited. Speaking of the German schools of criticism that had left us the merest rags of a Bible we might trust to, the Rev. R. J. Campbell writes in his "Spiritual Pilgrimage": "When I recall the wild extremes to which some of the speculations of twenty years ago went, I can but marvel at my own docility under their bold assertions: I believed them too readily, as did others."

Those who declined to follow the critics into their wild extremes were, of course, dismissed as uneducated and out-of-date, but at least they do not have to marvel to-day at their own weakness. The Bible has been on trial a long time now. It has proved itself to be an ever-living Word. Were it not, it could not possibly have survived the tempests of wrath that have raged against it, and the subtler attempts to destroy its authority. There is a general acknowledgment to-day that obedience to its teachings would have saved us from the hell into which a perverted civilization has plunged mankind, and that only as we reconstruct civilization on Bible principles does the future contain any hope for the race.

In the statement of faith and practice lately adopted by the Conference for federating the Free Churches of England, the following testimony is borne to the place and value of the Bible:—

"The Scriptures delivered through men moved by the Holy Ghost, record and interpret the revelation of redemption, and contain the sure Word of God concerning our salvation and all things necessary thereto. Of this we are convinced by the witness of the Holy Spirit in the hearts of men to and with the Word; and this Spirit, thus speaking from the Scriptures to believers and to

the Church, is the supreme Authority by which all opinions in religion are finally to be judged."

THE exhortation to show kindness to strangers is backed up by the prudential consideration that one may thereby entertain an angel unawares. Dr. Jowett on one occasion found himself entertaining unawares, not an angel, but a human being whom many ministers would be more careful to impress favourably than an angelic visitant.

After a service in his New York church Dr. Jowett noticed a shabbily dressed young man waiting to speak to him. Leaving some friends that he might interview the needy-looking stranger, Dr. Jowett ascertained that he was a reporter seeking employment. Although the preacher did not know of any suitable opening he promised letters of introduction to two New York editors, for which the stranger was to call on the following day. In the meantime, how was the out-of-work reporter to find food and lodging? Dr. Jowett offered any help necessary to carry the young man over his passing difficulties, whereupon the stranger, touched by the kindly spirit of the minister, acknowledged that he was not out of work at all; his dilapidated clothing was assumed as a journalistic disguise, and he was visiting the prominent churches in New York to find out how much their pastors were willing to interest themselves in the needy. Dr. Jowett was the first minister to go to any trouble on behalf of a necessitous stranger.

In due course the journalist published his articles. The ministers who had treated him coldly were exposed, while Dr. Jowett was warmly acknowledged as a true brother to the needy, a man who practised what he preached.

Our charity might flow a little more readily if we thought that the beggar had power to publish abroad the response we made to his appeal. But, after all, someone more influential than a reporter is interested in the reality of our Christian benevolence. The Master says to us: "Inasmuch as ye did it unto one of the least of these My brethren, ye have done it unto Me."

WE acknowledge with thanks the receipt of 35/- from "A Constant Reader" which will be applied as requested.

Literature Fund.

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