HOW A WESTERNER WAS SWINDLED OUT OF $2,000

He Listened to Voice of Confidence Man Who Promised Easy Money

WARNINGS SHOULD NOT BE IGNORED

"Yield Not to Temptation" a Particularly Good Rule to Follow--Practical Sermon by Rev. Dr. Wallace, of Brooklyn.

Brooklyn, June 30.—Yesterday morning the Rev. Dr. William B. Wallace, pastor of the Baptist Temple, preached the seventh sermon in the series on "The Lord's Prayer." The sermon was on the words, "Bring us not into temptation, but deliver us from the evil." Dr. Wallace said:

This is the last of the six petitions contained in the prayer which our Lord has taught us. In an endeavor to understand it, let us consider, first, the meaning of this petition; second, the motive for offering it.

First, the meaning of this petition, "Bring us not into temptation." What does this mean? It certainly does not mean that there is a God who seeks to lead us into temptation.

Last Minday morning, in the Criminal Court, I heard the judge deliver a lecture to one of the men upon whom he was pronouncing sentence, on the ground that he had not simply done wrong himself, but that he had used his influence to lead his companion into crime. Surely, we cannot think that young man's conduct a figure of the way God acts. He is not a Mephistopheles, suggesting evil to the mind of the innocent and trying to lead the soul into paths of sin. "Let no man say, when he is tempted, I am tempted of God, for God cannot be tempted with evil, and he himself tempteth no man." This statement of James is absolutely in harmony with reason. We cannot conceive of God, the Father of our Lord Jesus Christ, leading any soul into sin. Let us ever remember that this prayer begins with "Our Father." Already we have seen that the very best type of an earthly father is but a hint of the Heavenly Father. It may be possible that sometimes earthly fathers will take their children and place their young feet in the ways of iniquity. Washington Gladden says, "Many a man prays at the family altar, lead us not into temptation, and then rises from his knees, packs his movables and goes with all his family where Lot went, straight down to Sodom." But the best fathers will not act this way. We cannot conceive of the father of Henry van Dyke or Theodore Roosevelt or President Wilson taking their sons and leading them into temptation. Now, remember that the best earthly father is only an imperfect picture of our Heavenly Father. Our Heavenly Father is too wonderfully kind and good and holy to lead His children into temptation. In order that we may understand what this petition means we must understand the term temptation.

If you turn to the Greek you will find the primary meaning of the word translated temptation to be an experiment, attempt, trial, proving. We read in John's gospel, the sixth chapter, that when Jesus saw a great company coming unto him he said unto Philip, "Whence shall we buy bread and these may eat?" and this he said to prove him, for he himself knew what he would lo. That word prove comes from the same word that in other places is translated tempt.

God never tempts a soul; sometimes in His wisdom He proves, He tests a soul. This testing experience may be beneficial, James says, "Count it all joy, my brethren, when ye fall into manifold temptations," that is trials, knowing that the proving of your faith worketh patience."

This petition, bring us not into temptation, is a prayer that God will not lead us along the way of severe testing and trial. Such a testing time came to Paul the apostle. He tells us about it in the twelfth chapter of Second Corinthians. There was given to him a thorn in the flesh, a messenger of Satan, to buffet him so that he should not be exalted overmuch. Concerning this thing he says: "I besought the Lord thrice that it might depart from me." Paul, I think, was praying in the spirit of the petition which we are considering. When you and I offer this prayer intelligently, we mean to ask our Heavenly Father that, if it be His will, He will save us from sorrow, trial and testing. That I think is the meaning of this part of the petition.

Bring us not into temptation, but deliver us from the evil. Now what does the second part of the petition mean? In commenting upon this phase Washington Gladden says: "Is not that an exact parallel of our Lord's own prayer, "If it be possible, let this cup pass from me, nevertheless not as I will, but Thy will be done. Lead us not into trial, but if trials must come, keep us from falling into doubt and sin. Let not our trials prove temptations, but with the trials give grace to bear them so that they shall be ministers of good to us and not of evil."

It is almost impossible for us to go through life without testing. Very nearly all our experiences may be tests, trials of our characters, of our faith. Prosperity, adversity, joy, sorrow, health, sickness, society, solitude, youth, age, life, death, all these may be tests but when the tests come, whether they be little or large, may God deliver us from the evil.

"Deliver us from evil," is the reading in the Authorized Version, "deliver us from the evil one," is the reading in the Revised Version, with "the evil" given as a marginal reading. There are strong men who favor one translation, and equally strong men who favor another. Since scholars differ concerning it, I will not discuss the question, only to remark that, whether it be the evil one or the evil, we certainly ought to seek and pray for deliverance.

Second—The Motive for Offering This Petition—Bring us not into temptation, but deliver us from the evil. What motive may we have for offering it? If the testing of our lives, as James says, has a tendency to develop us, why should we pray to be delivered from the testing? If, as Paul says, in First Corinthians x:13, "There hath no temptation taken you, but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to endure it," why should we pray not to be brought into temptation? Some of the testings of life are extremely difficult to endure. It is natural for body and soul alike to seek to escape them. By this prayer Jesus teaches us that we have the right to pray that if it be God's will, we may escape these severe trials that may come to us.

Our Lord knew that man is as prone to wander as the sparks are to fly upward, he knew that when man would do good, evil was present with him. He knew how, when the testing time came, they might not trust the grace that would be sufficient for them. He knew how, when the testing time came, they might not trust the grace that would be sufficient for them. He knew that they might not submit calmly to the potter's wheel until they were turned forth sufficiently impressed," and so he said, "When ye pray, say Our Father bring us not into temptation." What is the motive for offering this petition? I would say, on the one hand, a natural desire to escape from some great pain or trial, and on the other hand, a desire not to have our weakness tested lest we fall.

Bring us not into temptation, but deliver us from the evil. Why should we pray, deliver us from the evil?

I read the other day in one of our papers a very interesting account of how a man from the West was swindled out of $2,000. Shortly after this man landed here in New York he went into a saloon to quench his thirst. Here he met a very fine gentleman who engaged in conversation with him, and offered to show him the town. The Westerner was agreeable and soon, in company with a stranger, he was being shown the public library, the great stores, the homes of the wealthy, and the great, and at last the Central Park. As they wandered through one of the shady lanes in Central Park they came across a man sitting on one of the benches and counting over a big roll of bills. The man who was acting as guide to the Westerner knew this man with the pile of money and said to him, "What did you do, make another clean-up?" "Yes," replied the other, "didn't yoc hear how I cleaned him up for another $60,000 in Salt Lake?" Then the Westerner was listening to a tale of a wireless plant, hidden away among the trees in Central Park, by means of which news on racing matters was received, so that a man could tell exactly on which horse to bet with safety. The Westerner swallowed the story, put up his $2,000 check and is now on his way to his Western home a sadder and a wiser man.

Do you ask me why a man ought to pray to be delivered from the evil? Because evil swindles the soul, just like that confidence man swindled the Westerner.

If you read the great writers, you will be told this again and again and again. Shakespeare's tragedies, the great poems of Tennyson and Browning, the big novels of Victor Hugo, Nathaniel Hawthorne ,Balzac, Thackeray, Dickens, are full of the teaching that evil is a swindler and that the man who gets in the grip of evil is bound to lose. The Bible thunders its warning against sin.

The Bible is a mighty kinetoscope in which you look at a series of moving pictures, setting forth the banefulness of doing wrong. Now you will see Esau, Samson, Ahab, Judas, and be taught in most graphic fashion that evil is a confidence man that knows how to steal away from man that which is worth infinitely more than money.

Our Lord when He spoke the parable of the prodigal son, not only taught the love of God, but He also taught the hatred of sin. That parable is not only full of what God will do for a man, but it is full of what evil will do with a man. Look at the prodigal feeding on husks that the swine did eat, and behold the prey of the confidence of sin.

Every-day life backs up the teaching of literature and Scripture.

In my visit last Monday morning to the Criminal Court to which I have already made reference, I saw man after man stand up before the judge to receive sentence. In many of the faces that I saw, standing there at the bar of judgment, I read the signs of evil. I could plainly tell that the confidence man had been on their track, robbing them of priceless treasure. Oh, pray "Deliver us from the evil," for if evil have its way it will rob us of your characters, of our usefulness, of our joy, of our life here, in any real sense, and life hereafter.

"Bring us not into temptation, but deliver us from evil." This is a prayer for others besides ourselves It is not, "Bring me not into temptation, deliver me only," but, "Bring us not into temptation, deliver us from evil."

To pray it is to work for its answer. Absurd to pray deliver us from evil and then do nothing to make the world better. To pray it is to resolve to wield a good influence over others. Absurd to pray deliver us from evil and set an example that means temptation and evil for those who come in contact with us. This prayer means righteousness on the firing line, it means that we make our influence tell for the good and against the evil, knowing that

No life can be pure in its purpose and
strong in its strife,
And all life not be purer and stronger
thereby.

Here, on the eve of July 4, when our patriotism is alert, it is a pretty good thing to be reminded of this prayer. On June 22, in our Bible school and in many Bible schools of this land and other lands, the theme was "The Blinding Effect of Sin," and the lesson was taken from that little book of Amos. Amos, the shepherd prophet, denounces the sin of Israel. Israel has much thought of wealth and luxury and ease and pleasure, and no thought of God. Amos, God's prophet, arises to rebuke Israel of her sin, to warn her of her condition, and gives utterance to the expression which was our Golden Text last Sunday, "Seek good and not evil, that ye may live." America needs that same lesson now. We know what it is in our country to have men who act as if money were all, who live only for luxury and ease and pleasure; who are fond of wine and revelry and drunkenness. We know that there are men in large numbers that have not God in all their thoughts. As lovers of our land let us pray, "Deliver us from the evil."

Am I talking to any man today who is conscious of having fallen into temptation, who is conscious of being in the grip of evil? Then allow me to preach the Gospel of Christ's saving power, and say to you, if you will pray this prayer honestly, the mighty God will come and save you. The Psalmist sings, "He shall pluck my feet out of the net." God does not make nets for men's feet, to catch them. His delight is to pull their feet out of the net. He will do that for you, if you ask Him.

I see a little child walking beside its father. The way before him is a strange one, he does not know a step of the way, and so he says, "Father, take my hand," and the father reaches down his big, strong, masculine hand and takes the hand of his little child and leads him safely all the way. I believe you and I have the right to pray for God to take our hands in His hand. I think that the gist of this petition is to pray, "Oh, God, take me by the hand and bring me not into the place of trial, but, if that be necessary, deliver me from the evil." You may depend upon it that when this prayer is offered to our Father in sincerity, He will answer, and answer abundantly. He will not simply deliver us, He will bring us out into a place of perfect liberty.

Speaking upon the magnificence of the divine grace, John Watson, known to us as Ian Maclaren, the author of "The Bonnie Briar Bush," says, "Is it not time that Christians were opening their windows to the eastern sun and letting its morning glory shine into their souls? Really it were hardly worth while the Son of God dying on the cross to enable us to pay twenty shilling to the pound and keep out of the police court. We are not merely to be sustained amid the inevitable trials of life, but these very trials are to carry with them an eternal weight of glory." If we have to pass through much tribulation, we are to wash our robes and make them white in the blood of the Lamb. If there be a battle, we are to be more than conquerors through Him that loved us. If the journey from this world to the next be a tempestuous voyage, with cross turns and hurricane squalls, we are not going to be flung like wreckage on the other shore, some on boards and some on broken pieces of the ship; we are to come in like sheep whose white sails are full spread and glorious in the soft light of the setting sun, with an abundant entrance into the harbor of everlasting rest."

Let us come then to our Heavenly Father, with confidence, and as we remember to pray in faith, "Hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven, give us this day our daily bread, and forgive us our debts, as we also have forgiven our debtors," so let us pray, "And bring us not into temptation, but deliver us from evil."

Baptist Notes

Rev. W. T. Stackhouse, D. D., probably the greatest of the religious financial campaigners, has been ordered by his physicians to give up active service.

Rev. E. J. Brooks, of Falmouth, accompanied by Mrs. Brooks, has gone to England for a visit. His church at Falmouth, N. S., generously assisted in the expense.

Miss Flora Clark writing from Vizianagram, India, tells of the establishment of a leper mission. Up to this time the lepers have gone at large begging, so spreading the plague But under the leadership of Dr. Sanford, the Rajah of the district, has given one hundred acres for a mission, and the municipality has made a grant. The London mission for lepers will bear the rest of the expenditure. This is a great work.

Miss Martha Clark and Dr. Zella Clark, of Sompet, India, are at present in Vancouver, at the home of their brother, Dr. Clark. They are home on furlough for a year and a half, and will soon come to the Island, their native province.

Rev. G. C. F. Keirstead will spend at least a part of his vacation in St. John. He is enjoying a most successful patsorate at Windsor, N. S.

Rev. M. L. Gregg, of Halifax, and Rev. J. W Brown, of Wolfville, accompanied by their wives, have gone to the World's Sunday School Convention in Switzerland

Rev. Russell H. Colwell, of Philadelphia, the most widely known Baptist pastor since the death of C. H. Spurgeon, has recently attended the Toronto association and given three lectures. The Canadian Baptist in speaking of him says:

"In 1879 he was ordained to the ministry. In 1882 he accepted a call from Grace Baptist church in Philadelphia, and removed to that city. The church, of which he assumed charge, at once entered upon a career of extraordinary prosperity, and has become the largest Protestant church in America. They built a temple in 1891, on Broad street, Philadelphia, which will seat comfortably over 3,000, and has a capacity of 4,200.

The Temple University began in 1884, with two young men who came to their pastor for instruction. It has now about 4,000 students, and since its beginning 70,000 young men and women have come within the realm of its influence. In addition to its general courses, it has Theological, Law, and Medical departments.

The Samaritan Hospital, another of Dr. Conwell's philanthrophies, began in two rooms, but now occupies buildings valued at more than $300,000, and treats about 27,000 patients every year. 'Thus Dr. Conwell carries out his Master's programme, and is spending his life, preaching, teaching and healing.' "

Rev. C. C. McLaurin, general missionary for Alberta, accompanied by several who have expressed desire so to do, will visit the Great Peace River Country this summer. It will mean an arduous trip, but doubtless an inesting one. Mr. McLaurin is alert and devoted in his work, and his annual report to the recent convention was an inspiring feature of the programme.

Rev. W. P. Reekie, B. A., since January 1st the general missionary in Saskatchewan in succession to Rev. T. M. Marshall, has more than made good. Already he has gripped the work in a remarkable manner; and his report and sermon before the recent convention were most excellent. He is showing competent judgment and tactfulness, which may be expected to bear good fruit.

The topic of the Young People's Society for July 13 is, Slander. The following illustration by Rev. P. C. Reed, of Sydney, is worthy of quoting: The planet Saturn, which is some 900,000,000 miles from us, had for many years been slandered. In the English language a man is caled "saturnine" if he is dull and dreary and of baneful influence, called that after the planet Saturn, who was supposed to be a dull, malignant planet, as Jupiter or Jove was a bright and cheerful, so giving our word "jovial." But not so many years ago astronomers with telescopes came a little nearer to Saturn, and have found that he, too, is a most beautiful and marvellous planet. The slander has been refuted. That one about you or yours will be some day.

Rev. H. R. Boyer, of Fairville, goes to Massachusetts for his vacation.

Rev. H. B. Sloat, a native of New Brunswick, who is now a uost successful pastor in Connecticut, is coming to his own province for the month of August.

Rev. A. J. Archibald and family, of West St. John, are to spend their vacation visiting in Nova Scotia.

Rev. J. H. Jenner, of Campbellton, was elected president of the 10th district.

In a recent number of the New York Examiner, the New York Baptist paper, the following note is worthy of notice:—This is an age of large things. In business men are thinking and doing in millions; while in this, the chief business of life, we are still foting up our totals in small figures. In the hands of Christians there are ample means to change the face of the world in one generation. We must stop making petty appeals. We must stop using the pulpit as a corkscrew to pull out of worshippers their unwilling mites. We must stop humiliating our Lord by accepting the left overs, when as King He rightly demands the first fruits of all our increase. With uplifted voice, and by personal example, we must agitate the reinstating of this stewardship principle, until, in the abundance of our joy, deep poverty and vast wealth alike shall abound unto the riches of liberty.

In view of the scarcity of ministers in all Protestant churches of this day the following note from the Canadian Baptist is important:—One of the serious questions confronting today those who profess the name of Christians is the securing of men who have ability, and who will give themselves to the Gospel ministry. It is to be feared that the chief trouble often lies in the unwillingness of parents to give their boys to this work, and their failure to say words during the early life of their boys that will lead these boys to see the supreme importance of this great work. In the life of Principal Rainy the following incident is recorded which may serve to throw a sidelight upon the kind of spirit and attitude that we need. Principal Rainy's father was studying in Paris in his early days, which happened to be the days of Napoleon. After Napoleon's escape from Elba, one day the door of Harry Rainy's room was thrown open and his landlady rushed in, "Have you heard the news?" "What news?" "The Emperor is coming!" Rainy looked at her and then said quietly, "Well, you know what he will do. Where's your boy. He'll take him and send him off to the war. Perhaps your boy will be killed. That's what the Emperor will do!" The woman answered him with a burst of passionate feeling. "And though I had ten sons I would give them to the Emperor!" The plain hard fact must, we fear, be faced, that in too many of our intelligent Christian homes there is a serious lack of "burst of passionate feeling" toward our Saviour whom we call Master and Lord, and that in this respect the loyalty of this French mother gives us food for serious thought.

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54 Strange St., Toronto, Ontario.—"I suffered for two months with the piles. They first began with a sudden itching sensation which used to keep me awake at night. I tried different kinds of ointment to stop the itching which did not prove valuable in the least and to my surprise after a few weeks they began to bleed. I did not know what to do as they caused me great pain. I began to think that an operation was the only cure for them. I heard of Cuticura Soap and Ointment and decided to try them. I sent for a sample and after using them a few times I found out to my great relief they gave me less pain and later on the bleeding began to cease. I got some more and continued with the Cuticura Ointment and Soap. I began to get better sleep at night and after six weeks' careful treatment I find that I am entirely cured." (Signed) A. Bennett, Mar. 25, 1912.

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Presbyterian Notes

Rev. Dr. W. H. Smith, of St. Paul's Church, Fredericton, went to Truro, N. S., on Tuesday, July 1st, to attend an important meeting of the Board of Social Service and Evangelism.

The Board of Management of the W. F. and H. M. S. for the Maritime Synod met for the transaction of business in Truro, N. S., July 2-3. A public meeting was held under their direction on the evening of July 3rd. Mrs. R. C. Cruikshank, of St. John, Secretary for Mission Band work, was in attendance.

Rev. J. C. Mortimer, who has been supplying in Hampton and Rothesay for some months, will be inducted into the pastoral charge of that congregation on Tuesday, July 15th. The service will be held in the Presbyterian church at Hampton. Rev. J. A. MacKeigan will preside, ordain and induct. Rev. W. M. Townsend will address the ministers and Rev. T. A. Mitchell the congregation. Mr. Mortimer left on Thursday for Quebec to meet his wife and child who are on their way from his former home in Paisley, Scotland.

Rev. E. Thorpe resigned the pastoral charge of St. George and Bocabec at the quarterly meeting of St. John Presbytery held July 1st. Mr. Thorpe has ministered to the congregation of St. George for five years and retires from his work there much to the regret of the congregation and of the Presbytery. The people are a loyal people and good harmony now prevails throughout the congregation, which is desirous of securing a successor to Mr. Thorpe at an early date. Dr. J. A. Morison, of West St. John, is interim moderator of session.

Rev. A. Wylie Mahon, whose resignation of Gordon Church, St. Andrew's, a few months ago on account of ill-health was withdrawn on the urgent request of his congregation, which offered him an extended vacation in the hope that his health would be restored, has ultimately seen it his duty to retire from the charge. He has served the congregation for eighteen years, a long pastorate in these times of frequent change, and leaves in the enjoyment of the hearty esteem and affection of a united people. Dr. W. H. Smith, of Fredericton, has been appointed moderator of session during the vacancy.

Rev. C. G. Townsend will be inducted into the pastoral charge of Fort Kent and St. Francis, Me., on Thursday, July 10th, at 7.30 p. m. Rev. R. Davidson, of Grand Falls, will preside and induct. Rev. James Colhoun, of Glassville, will give the charge to the minister, while Rev. J. J. McCaskill has been appointed to address the congregation. Fort Kent has been having only intermittent supply since the removal of Mr. McCaskill to St. John in 1908.

A Princeton Veteran.

The oldest living graduate of Princeton Theological Seminary is Rev. David Tully, D. D., pastor emeritus of the Presbyterian church in Media, Pennsylvania, and the "grand old man" of Chester Presbytery. He is 94 years ago. He preaches every Sunday to a mission church he is nurturing at Highland Park, and regularly attends the Monday morning ministers' meeting in Philadelphia. Recently he preached the sermon at the dedication of Tully Memorial Churcr, Sharon Hill, to the organization and nurture of which he had largely ministered.

Summer Schools.

A Presbyterian summer school will be held at Geneva Park, Ont., Aug. 19-28. The programme includes classes on the Rural Church, Social Service problems and Social Survey work, Religious Education and Young People's Activities. The mornings will be given to study, the afternoons to recreation, and the evenings to addresses by well known speakers. The school held here last summer along similar lines was a great success.

Reference may be made here to the interdenominational summer school to be held in Acadia College, Wolfville, N. S., July 22-29, under the direction of the Missionary Education Movement. This movement is the federation of the Home and Foreign Mission Boards of the several Protestant churches in the United States and Canada. The work in Canada is directed by a Canadian council on which is represented all the denominations. This is the second annual conference for the Maritime Provinces, the first having been held at Sackville in 1912 and was enthusiastically spoken of by those who attended. The Presbyterian representatives on the published list of speakers are Rev. D. McOdrum, of Moncton, and Prof. J. W. Falconer, of Halifax, who will conduct a series of devotional and expositional studies on the Bible each morning.

More of Church Union.

One of the practical results of the simultaneous meetings of the General Assemblies of the four branches of the Presbyterian Church in the United States at Atlanta, Georgia, was the appointment of committees of the respective assemblies to confer with each other as to the possibility of closer relations between all the Reformed churches in the United States holding the Presbyterian system, and to report to the assemblies of 1914.

DO CORNS LEAD TO CANCER?

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Church Services

WATERLOO STREET U. B.

Rev. H. F. Wentworth, pastor. Services 11 a. m. and 7 p. m. Sabbath school 12.10 p. m. Subject, 11 a. m., "Christ in Human Need;" 7 p. m., "Divine Absolution." Seats free. Strangers welcome.

LEINSTER STREET U. B.

Rev. Wellington Camp, B. D., pastor. Services 11 a. m. and 7 p. m. Sabbath school, 2.30 p. m. Mid-week service, Wednesday, 8 p. m. Subject, 11 a. m., "The Touch of Faith;" 7 p. m., "Things That Bring Joy." Five-minute sermon to children in the morning. Communion in the evening. Strangers welcome.

MAIN STREET U. B.

Rev. D. Hutchinson, D. D., pastor. Services, 11 a. m. and 7 p. m. Sabbath school, 2.30 p. m. Subject, 11 a. m., "Three-fold Growth; 7 p. m., "The Doubter Questioned."

ST. DAVID'S PRESBYTERIAN

Sydney St. Rev. J. A. MacKeigan, B. A. minister. Services 11 a. m. and 7 p. m. Sabbath school, 2.30. A cordial welcome to visitors.

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