

PRESENT TRUTH

I AM THE WAY. THE TRUTH. AND THE LIFE. LO, I AM WITH YOU ALWAYS.

VOL. 17.

LONDON, THURSDAY, JUNE 20, 1901.

NO. 25

Why Does Sap Ascend?



PROF. S. H. VINES, president of the Section of Botany in the British Association, referred in a recent address to the force by which water is raised from the roots

to the topmost leaf of a lofty tree, and remarked that it must be regretfully confessed that one more century has closed without bringing a solution of the old problem of the ascent of the sap. One of the suggested explanations requires that in a tree 120 feet tall the transpiration force must equal a pressure of 360 pounds to the square inch. But professor Vines says, there is no evidence that a tension of anything like such an amount exists in a tree.—*Youth's Companion*.

There would be no trouble whatever in solving this problem if it were not thought necessary that a "scientific" explanation must ignore the presence of God, and find the cause of any given phenomena in the object in which they are seen. That is to say, the almost universal tendency is to eliminate God as Creator, and practically to deify creation, making it self-supporting, which in reality means self-existent, although few stop to think that the terms mean the same thing.

It is a fact that an analysis of the common idea of creation, even among Christians, really denies that God is Creator. People regard Him as *having been* Creator, but their thought does not embrace the

fact that He is Creator now. It ought not to be difficult to see that it is not enough to admit that God once created all things, and then endowed them with power to maintain their own existence, and automatically perform the functions of nature. That is simply to admit that He once *was* Creator, and it transfers the creative power from Him to the created thing. This is the subtle way in which heathenism begins in the hearts of those who know God, who

live or move or have a being, animate as well as inanimate.

If we keep in mind the truth stated in Scripture, that "all flesh is grass," and the repeated statements that men are God's planting, to be "trees of righteousness," and that even in the new earth the days of God's people are to be as those of a tree, we have the key to the solution of the problem as to how sap ascends in a tree. It is exactly the same as the pro-



A. PALM AVENUE.

at last worship and serve the creature instead of the Creator.

God *is* Creator just as surely now as He has ever been. It is not necessary to consider Him as continually engaged in starting some new world; but His work as Creator is manifest just as much in continually upholding that which He has made, as in the original production of it. In Christ all things were created, and in Him they all hold together: "In Him we live and move and have our being," and this is true of all things that

blem how blood circulates in the human body.

To be sure, in this latter case we have the action of the heart as the immediate cause, but to say that the heart causes the blood to flow is no explanation at all. It is the same as saying that an iron pump causes water to rise from a deep well. But what causes the pump to act? What causes the heart to beat, forcing the blood

out to the extremities of the body. It itself is dependent on the very blood which it transmits. Back of and in all vital phenomena God's personal presence and constant working must be recognised, or else we make the living thing take His place.

The statement, "In Him we live and move and have our being" is most literally true. God is the life of every living thing, the supporter of everything that has form or existence, just as everything first proceeded from Him. Christ is the Beginning; and all things continue only because the Word which was in the beginning with God, and which was God, by whom all things were made, continues today the same life that at the first gave existence to the visible creation.

At another time we shall show so clearly that no one can fail to see it, the truth which we here merely state, that the heart of the self-existent God beats for the universe, and that the blood which circulates in our veins and arteries comes directly from Him to us. Our hearts are but the agents which He employs after He has furnished us with the necessary supply. The unborn child is no more dependent on the life of the mother than we are upon God. "In Him we live." The river of life flowing from the throne of God,—from the slain Lamb in the midst of the throne (Rev. xxi. 1; v. 6),—comes from the very heart of God; it is the same stream that flowed from Christ's side on Calvary; for the only begotten Son "is in the bosom of the Father." John i. 18. The Fountain of Calvary still flows freely for all, and it is this, when received in faith, that cleanses from all sin.

But the life that is given to us, to make us "partakers of the Divine nature," and to raise us to the heights of God's throne, is the very same life that is bestowed to make every created thing perfect "after its kind." It is the life of the tree of the field, as well as of the human tree planted in the house of the Lord. The flowing of the sap through the roots and trunk and branches of a tree, is but a single item in the great circulatory system of all creation. God, who is "the Fountain of living waters" (Jer. ii. 13), sends the stream forth continually, and unceasingly it returns to Him to be sent forth again. He draws the drops of water to Himself, to let them drip down as rain, which becomes the sap of the tree. Job xxxvi. 27, 28, R.V. The rain which waters the earth, and makes it fruitful, comes from the river of God, which is full to overflowing. Ps. xlv. 9-11. All can see that the rich juice stored up in

the cluster is but the sap which the roots of the vine drew up from the earth, and Jesus Himself has told us that the fruit of the vine is His blood; for He is the true Vine, the life of all vines and of all trees.

Can anyone say that this does not afford a perfect explanation of the cause of the flow of sap in the trees? To the thoughtful, reverent mind it offers the most complete and satisfactory explanation possible, because it gives a real cause. Best of all, it emphasises the nearness of God, and gives us everlasting hope and courage. It literally strengthens the heart. There is true science in the Gospel, even as there is no true science which does not reveal the way of salvation.

"Remember that thou magnify His work,
Whereof men have sung.
All men have looked thereon;
Man beholdeth it afar off.
Behold, God is great, and we know Him not.
The number of His years is unsearchable."

LYNCHING AS A PUBLIC PAST-TIME.

THE lawless execution of criminals, and of supposed criminals, is becoming so common in the United States that some thoughtful people are beginning to wonder what the end will be. As a matter of fact, Lynch Law is "government by the people" literally carried out, and is the natural result of long-continued teaching that it is the right of "the people" to rule. The following article copied by the *Chicago Tribune* from the *Macon, Georgia (U. S. A) Telegraph*, tells some startling facts, and vividly suggests what will undoubtedly be the custom of the country not far in the future, just before the coming of the Lord, when, as in the days of Noah, the whole earth will be filled with violence:—

If the present tendency be not checked, the custom of lynching a particularly obnoxious criminal by fire promises to become as popular a spectacle in the United States as the bloody bull fight is in Spain. The growing boldness of the lynchers and the continually greater publicity of their hideous performances are appalling.

The Colorado burning was, we believe, the first that was witnessed by women. The affair at Leavenworth, Kas., was not only witnessed by women but by school children, and was allowed to proceed without interruption within the limits of a large city. The burning in Terre Haute, Ind., another city of considerable size, was similar in all respects, and in addition the leaders of the mob seemed to court notice. This is evident from a picture taken while the excitement was at its height, and which

was reproduced in the *Terre Haute* newspapers. "Instead of trying to hide their identity in any way," we are told, "the lynchers stand boldly out," and one of them, perceiving the photographer, "even removed his hat, as if anxious for notoriety."

The climax in this ascending, or, it were better to say, descending, scale is reached in the more recent affair at Corsicana, Tex. It appears that the whole county turned out, if the reports are to be believed. "It was a county event," says one correspondent, "in which every resident who could took part. From early morning, when the negro was taken from the officers, until noon runners were travelling through the country districts telling of the punishment that was to be inflicted upon him and inviting spectators. Store and farm work was stopped and people poured into town by hundreds. They came in all sorts of vehicles from an ox cart to the special train of seven cars, all crowded, that was run from Ennis."

From all this it is but a step to a legitimate public spectacle in a great amphitheatre with handsome private boxes for the wealthy and tickets advertised a week in advance. For this last affair was recognised by a local representative of the law as altogether proper. H. G. Roberts, justice of the peace and Acting Coroner, put himself on record with these words: "I find that the deceased came to his just death at the hands of the incensed and outraged feelings of the best people of the United States, the citizens of Navarra and adjoining counties." What is to be the result of this startling evolution of the lynching mania? Are mobs henceforth to supersede the courts in all grave cases?

THE New York correspondent of the *Christian World*, writing concerning the struggle in the Presbyterian General Assembly over the revision of the creed, says that no one seemed anxious to defend any tenet which the committee had marked for revision, but that many opposed revision, as being a dangerous proceeding, as no one could foresee the end of it, and adds: "No anthropologist regards the Adam and Eve in Genesis as the parents from whom all mankind inherit evil. No scholar regards the story of Eden as historical." If that be so, we are more than content to be considered unscholarly. The PRESENT TRUTH exists only on the basis of the literal exactness of the entire book of Genesis. When the first three chapters of Genesis are repudiated, the entire Gospel is undermined. However, the sapping and mining done by men cannot shake God's Word; for "the foundation of God standeth sure."



THE LAW OF LIFE.

THE EIGHTH COMMANDMENT.



THOU shalt not steal."

There are very few people who need to be told that it is wrong to break into a shop and rob a cash-box; that burglary, house-breaking, pocket-picking, and so forth, are criminal and sinful acts. These are all recognised as vulgar crimes, and because of this many suppose the commandments that forbid such things are out of date, so far as Christians are concerned, and that Christianity has outgrown them. Many people have said: "What do we need of the commandment, 'Thou shalt not steal'?" Everybody knows that stealing is wrong. Even a savage shows, by his attempt to conceal a theft, that he knows that it is not the right thing." But we must again repeat that the commandment is exceeding broad, surpassing man's highest thought of perfection. While all, with the possible exception of some who from infancy have been trained to theft, know that the grosser acts, of which the civil law takes notice, are sinful, there are very many professed Christians who in their daily business violate the eighth commandment without the slightest compunction.

THE PRACTICE OF THE MAJORITY.

It is not an uncommon thing for people to charge different prices for the same

goods; to expose one class of goods for inspection, and to deliver an inferior quality; to take advantage of a customer's ignorance; or in various other ways to get more than the actual worth of a thing sold. Everything of this kind is just as really stealing as to pick one's pocket of his purse; yet it is continually condoned on the ground that it is "business." The fact that "everybody does it" seems to many business men, even though they be professed Christians, to be sufficient justification for any act. They seem to have the idea that if the majority of people are united in any practice, the Lord will regard it as right, even though it is wrong in itself.

Indeed, not only with respect to this commandment, but with all the others, the general custom of the people is of paramount weight with very many. Call attention to a wrong practice, and the reply will be, "Everybody does it;" or present some requirement of the Divine law, and they will say, "Nobody does that nowadays," thinking that they have thereby settled the matter. But the Lord says, "Thou shalt not follow a multitude to do evil" (Ex. xxiii. 2); and, "Though hand join in hand, the wicked shall not be unpunished." Prov. ii. 21. Much of the "business" that is done in this world is the devil's business, and will not stand the test of heaven: "Whatsoever ye would that men should do to you, do ye even so to them."

"BUSINESS METHODS," "MAKING A LIVING."

THE false idea that it is the business of every man to "make a living," leads to many thefts, both small and great. Competition is very keen, and there are many engaged in business, who have no conscience of right or wrong, who fear not God, neither regard man. The unscrupulous customs which they have introduced into various lines of business, have led many Christian people little by little to lower their own standard. The desire to compete with their rivals, and to keep business, has blunted their fine perception of right and wrong, until things that would once have shocked them, now seem to be right and necessary.

By the term "business methods," men commonly understand something different from the somewhat old-fashioned principles laid down in the Bible. Business and religion are thought to be two separate things; and inasmuch as men are exhorted to be "diligent in business," men persuade themselves that whatever is "business" is correct. They forget that at the same time that they are "diligent in business" they are to be "fervent in spirit, serving the Lord." The sole business of all men is to serve the Lord. "Fear God and keep His commandments; for this is the whole duty of man; for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

God makes it His business to give us a living, and He alone can do it. It is a grave error to suppose that a living can be made out of methods which have death in them. Every sin, every deviation from the law of God, has death in it, and can end only in death. Christ is "the way, the truth, and the life." Therefore only the way of truth, Christ's own way, can give life, or in other words, give one "a living."

NON-PAYMENT OF DEBTS.

IF one puts his hand into another's pocket or cashbox and takes money, that is universally recognised as stealing. It must be evident that there is no less sin if one finds money belonging to another, and appropriates it. Likewise if one is entrusted with money to deliver to another, and he fails to do it, but uses it himself, this is also stealing, equally with the other, although it is sometimes designated by a milder

term. What is the difference, then, if one has received from another goods or service, for which he owes a certain amount of money, and he fails to pay the debt? No matter how men may regard it, or what the law of the land may say about it, the fact remains that it is a direct violation of the eighth commandment. The Saviour's quotation of this commandment was, "Defraud not,"—deprive no one of that which is his due; so the convenient way some people have of forgetting to pay their debts is a transgression of this commandment. The Bible way is to pay a thing just as soon as it is due.

Some one will say, "One cannot always have by him the means wherewith to pay a debt." Very true; and this emphasises the necessity for the apostolic injunction, "Owe no man anything." If people realised that failure to pay a just debt is a violation of God's law, and if they had a proper sense of the sacredness of the law, they would not order things for which they cannot pay. You again might say, "I go in debt only for the actual necessities of life; if I have no food in the house, and no money, I cannot see my children crying for bread, when the baker will trust me." That is exactly the argument that some people use for taking money without leave. In either case it is lack of trust in God. Anyone who, because he is in need, incurs a debt which he has no prospect of paying, cannot condemn the act of stealing under pressure of need.

If people would, in fear of the commandment which says, "Thou shalt not steal," refuse to incur a debt, no matter what the need, they would enjoy some wonderful experiences of what God could do in supplying their need. He knows what His children need, and He says, "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you." But when men reverse the order, seeking first to provide for themselves, they shut God off from bestowing upon them the riches of the kingdom. It is impossible to lay too much stress on this feature of the violation of the commandment.

If one has money laid aside for some specific purpose, it is very tempting and very easy to use it for something else. Of course this would be all right if it were simply that one were purposing to purchase a certain thing, and should use the money for something else instead;

but it is far from being right, when the money thus laid aside is due to another. Thus: When one's rent is due quarterly, the only way that people with small incomes can be prepared to pay it, is by laying aside each week the weekly proportion. Even though the rent technically be not due until the close of the quarter, it is really due each week; and if the money be used for food or clothing, or worse yet, for pleasure, so that the sum is not ready by quarter day, there is a direct transgression of the commandment. One has appropriated that which is not his own. The money laid aside week by week belongs to the landlord, as much as though it were already in his pocket. The fact that we are allowed to keep it in our possession for a time, does not give us any more right to use it than we would have to use an equal amount that some other tenant had entrusted to us to pay to the landlord on his account.

WHAT WE OWE TO THE WORLD.

To all of us the Scripture says, "Ye are not your own." The whole law of which the eighth commandment is a part, is summed up in these words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself." Love means service. The fact that we are not our own, but belong to the Lord, who not only has made us, but who has redeemed us, shows that our service belongs to Him. The Apostle Paul recognised this when he said, "There stood by me this night the angel of God, whose I am, and whom I serve." So the law requires that we shall serve the Lord with all our soul and strength and mind.

But we cannot do anything directly for the Lord. He is not in need of food or clothing, and we could not supply Him if He were. But He has shown us how to render service to Him. His life is given to the world; therefore He says that every service rendered to man is done to Him. We are exhorted, "Whatsoever thy hand findeth to do, do it with thy might." To perform our daily labour with all the strength of body and mind that we have is, if done in the fear of God, to love and serve the Lord with all our strength. So the Apostle's exhortation is, "Servants, obey in all things your masters according to the flesh, not

with eye-service as men-pleasers, but in singleness of heart, fearing God; and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ."

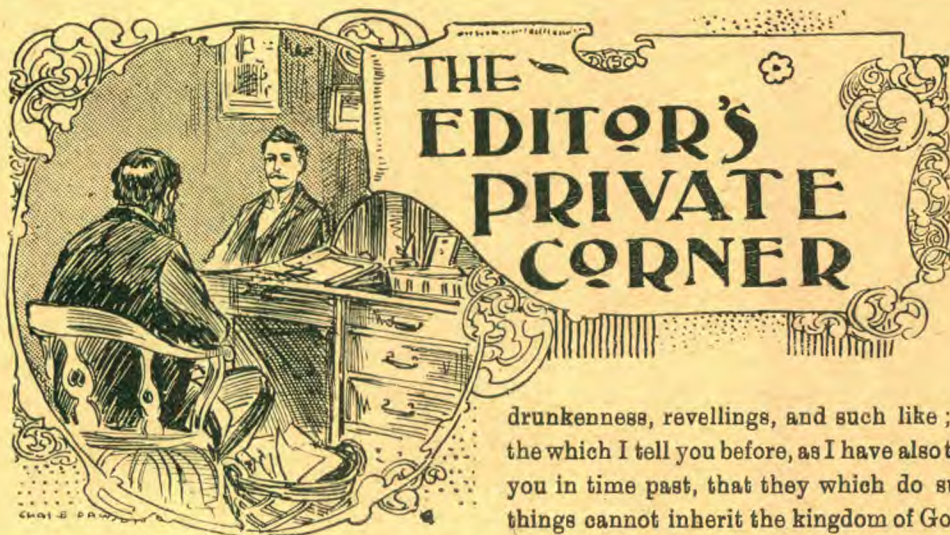
Strength is more than money; therefore if one serves with less than his full strength, or is content to do poor work, on any pretext whatever, he is just as surely guilty of fraud as though he kept back money that belonged to another. The commandment, "Thou shalt not steal," requires us always to give our best strength, and to do our best work. It is a sin and disgrace for a professed Christian to do poor work.

This does not mean that anybody can at once be master of his business, but it does mean that one should always do his best, and always be striving to improve himself, and that he should not assume to be able to do what he is not. If a man be a carpenter, for instance, and someone entrusts work to him expecting him to be a skilled labourer, and he spoils the job, putting his employer to additional expense because of his incapacity, it is fraud.

People often excuse themselves for slack work, on the ground that they are receiving very small pay; but this is no excuse whatever. Our duty is to do with our might, in the best possible way, whatever we have to do, regardless of the wages received. We owe ourselves to God, and through Him to the world. If we hold back any part of ourselves, we are guilty of robbery. The debt has already been incurred, and we are to work in recognition of it. The wages we receive are not to be considered an equivalent for our labour, but as a gift from God.

Labour is life, and money is no equivalent for life. He who works only for what he gets, and who says that he is rendering sufficient service for the small wages he receives, has a very low estimate of the value of his life. If his work is really worth no more than the money he receives, he is robbing God of strength due Him, and so is robbing the world of service that he ought to render; for, contrary to the common idea, "the world owes me a living," we owe to the world the living which God has already given us in advance.

(To be Continued.)



THE NEW BIRTH—A SPIRITUAL MAN.

PLEASE be so kind as to write something about Christ's words to Nicodemus: "Except a man be born anew [from above], he cannot see the kingdom of God." What is it to be born of the Spirit? How can a man be sure that he is no longer carnal, but spiritual?

IT certainly will not be expected that one short article will exhaust this great subject, or that it will at all explain *how* a man can be born again. The first birth is a mystery beyond the knowledge of the wisest man (Eccl. xi. 5), and it cannot be expected that the new birth will be any less wonderful; but we may know the fact, just as truly as we may know when a child is born into the world, or when the invisible wind blows. Without any pretence of giving any systematic study of the new birth, I will here simply note a few features.

OUR NATURAL INHERITANCE.

WE well know that all we have by nature we inherit from our parents. Our dispositions, our various traits of character, even our features and our manner of walking and talking, are transmitted to us by birth. Sometimes a child has characteristics not found in either parent, but found in a remoter ancestor, but the fact remains the same—everything has been transmitted through the parents.

"That which is born of the flesh is flesh" (John iii. 6), and "flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption" (1 Cor. xv. 50), for "they that are in the flesh cannot please God" (Rom. viii. 8), because "the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders,

drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things cannot inherit the kingdom of God." Gal. v. 19-21.

It is not that God will not allow such ones to inherit His kingdom, but they *cannot*; they could not endure the atmosphere and surroundings. It would not be so difficult for a fish to live in the air, or a bird to live under water, as for a carnal man to live in the kingdom of the Spirit; his nature is not adapted to the conditions.

A NEW NATURE.

YET "it remaineth that some must enter therein." Heb. iv. 6. To this God has pledged Himself by an oath, staking His own existence on the result. It follows, therefore, that all who enter therein must receive a new nature; and for this God has provided means that will produce the result as inevitably as the means provided for the first birth, and a great deal more surely, because there is no possibility of failure, since all depends on God, and human frailty is no factor in the product. Christ "came unto His own, and His own received Him not; but as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i. 11-13. The Divine power of God and our Saviour Jesus Christ "hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust." 2 Peter i. 2-4.

God *is*, and of Him are all things. "Worthy art Thou, our Lord and our God, to receive the glory and the honour and the power; for Thou didst create all things, and because of Thy will they were, and were created." Rev. iv. 11. In Christ

were all things created; "He is before all things, and in Him all things consist." Col. i. 16, 17. The everlasting God has been "our dwelling place in all generations." Ps. xc. 1. "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job xxxiii. 4. It is literally true that "in Him we live, and move, and have our being." Acts xvii. 28.

ESTABLISHING CONNECTION WITH ETERNAL REALITIES.

FROM the scriptures quoted in the last two paragraphs, it will be seen that in order to be born again, from above, instead of from beneath, it is only necessary to believe and hold fast to things that are, that is, to come consciously in touch with the eternal. Take the one truth: "In Him we live, and move, and have our being." This states our actual relation to God: we are in Him, in His bosom, just as truly as the unborn child is in the body of its mother. When the child is born, it has an independent existence, so far as its natural parents are concerned. They might die at once, and still it could live and flourish. This is because God lives, and He is the "one God and Father of all, who is above all, and through all, and in all." We can never have an existence independent of Him. Down to old age and grey hairs, and even throughout eternity, we must be in Him, if we exist at all. He lives for us, even as He died for us. He lives, in order that we may live.

NO INDEPENDENT EXISTENCE.

Now this is a truth as regards all mankind; but it is necessary for us to realise it, in order for it to be of practical use to us. "We are His offspring," whether we believe in His existence or not; but it is only as we cease declaring our independence, and do not try to live by and for our own will, and to manage ourselves, and submit unreservedly to God, that we become in the fullest sense "heirs of God." "Know ye not, that to whom ye yield yourselves servants to obey, His servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. vi. 16. But, as shown in the parable of the prodigal son, as soon as we acknowledge ourselves to be His servants, wholly submissive to His will, He acknowledges us as His sons. Then a new relationship begins—new simply in that for the first time we know the reality of "that which was from the beginning,"

THE ALL-PERVADING SPIRIT.

CHRIST "ascended up far above all heavens, that He might fill all things." Eph. iv. 10. The Spirit of God brooded over the face of the abyss in the beginning, and brought order out of chaos; and the same Spirit still fills all space, and is the power of cohesion even in the heart of the earth. Ps. cxxxix. 7-10. When we acknowledge that in God we live, and move, and have our being; that He is our life; and that we do not belong to ourselves, and that as we did not bring ourselves into being, and have no power to continue our existence a single moment, we have no right to make any movement of our own will,—then we begin to know "the riches of the glory" of our inheritance. The same Spirit that knit us together when we were "curiously wrought in the lowest parts of the earth," will make and keep us new creatures. "If any man be in Christ, he is a new creature."

It is in death that the everlasting union between us and Christ is effected. Our lives are forfeited; we cannot render to God that which is His due. But we may anticipate the execution of the death penalty. Instead of waiting until our life is taken from us by force, we may voluntarily deliver it up, even as Christ did His. This is no mere figure of speech; for to give up our lives, our own will and ways, involves often a greater struggle and greater pain than to consent to go to the gallows or the stake. As soon as we do that, God has unhindered and unlimited control. We have yielded up our lives to the law, and we are reconciled to God; because the sin-offering has been made and accepted.

THE TRUE SIN-OFFERING.

WHAT is the true offering for sin?—Read Heb. x. 4-7: "It is not possible that the blood of bulls and of goats should take away sin. Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me; in burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come to do Thy will, O God." A man may give a thousand sheep; but the sheep have not sinned, and even if they had, they are not the man himself, and so cannot take away his sin. He may even give his firstborn for his transgression; but even the fruit of his body is not his body; and his sins have been done in the body. Therefore nothing less than himself, his body, can be of any value in putting away his sin.

Will this do it?—Certainly, because this body of mine, that body of yours, every body in the world, is Christ's own body. Each individual body was made for the Spirit of Christ to occupy. "What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. vi. 19, 20. Our bodies were formed for Christ to dwell in and do the will of God; and the proof that He can do it is given in that the Spirit of God took possession of the virgin Mary, doing to her according to His will, and in the body that was prepared Christ did the perfect will of God. What He has done, He can do, for He is "the same yesterday, and to-day, and for ever." Heb. xiii. 8. When we offer ourselves to God, we are really offering the body of Christ, which is accepted; and we can say: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. ii. 20.

Our knowledge of "the power that worketh in us" (Eph. iii. 20),—the everlasting power that works in every created thing,—and our trust in it, makes this a reality. If we believe "the exceeding great and precious promises," the new birth is accomplished by the Lord Himself; for by believing we receive Him who gives us power to become the sons of God,—heirs,—partaking of His nature each moment, just as from our earthly parents we inherit their nature once for all.

TRANSFORMED BY A NEW MIND.

Now we may better understand Rom. xi. 32-36; xii. 1, 2: "For God hath concluded [shut up] them all in unbelief, that He might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counselor? or who hath first given to Him, and it shall be recompensed unto him again. For of Him, and through Him, and to Him, are all things; to whom be glory for ever. Amen. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the re-

newing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God."

The mind is the measure of the man. It was the mind that was in Christ Jesus, that made Him an acceptable sacrifice. Phil. ii. 5-9. The Word, which was in the beginning with God, and was God, became flesh, and dwelt among us, (John i. 1, 14), and therefore He has "power over all flesh." John xvii. 2. When we have in us the mind that was in Christ, which takes place as soon as we give the Word free course in us, it controls our flesh. Then we are no more in the flesh, but in the Spirit. The body of flesh exists, it is true, and is still sinful and corruptible; but the Spirit is sufficiently strong to control it, and do His own will in it and through it, keeping all its passions and evil desires perfectly in check. Thus the natural body is compelled to serve the Lord as completely as the spiritual body will.

OUR ASSURANCE.

How then shall we know of a surety that we are born again?—"The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. viii. 16. "He that believeth on the Son of God hath the witness in himself" (1 John v. 10), because believing on the Son, as we have seen (John i. 12), is receiving Him into the soul.

The difference between the natural man and the spiritual man, then, is simply this: In the carnal man, the flesh controls the mind, while in the spiritual man the mind controls the flesh. It is impossible for any mind but that of God to control the flesh and its impulses. Our own minds, our will, are but the mind and will of the flesh, and are powerless.

The flesh would, and often does, make us believe that our desires are the will of God; our passions cloud our intellect; but we need not be deceived. If we are sincere in our submission to God, desiring that His will, and His only, shall be done in us, we shall "prove what is that good, and acceptable, and perfect will of God." When the mind of God is our mind,—God's Spirit using our brain as the instrument of His own thought,—the mind will surely control the body, and we shall have come "unto a perfect man, unto the measure of the stature of the fulness of Christ." The next step in the transformation will be the changing of "the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to

subject all things unto Himself." Phil. iii. 21. This will be at the coming of the Lord. Then there will be no more inconvenience; but we shall have a body which will offer no resistance to the will of God. Now, however, are we sons; and God will demonstrate His mercy and His power, and vindicate His righteousness before all the universe, by demonstrating that He can work that which is good and well pleasing in His sight in a corruptible body as well as in an incorruptible one.



GETTING, SAYING, GIVING.

LET God the pages of your ledger scan.
Act rightly, justly, as 'twixt man and man.
For what is lawful is not always right,
Or pleasing in His ever righteous sight.
Act hour by hour as if He were to say,
"Thou art my steward, give account to-day."
Do not forget, whatever men may do,
God's weights and measures will be always true.

He takes account of every little thing,
The secret motives from which actions spring,
Salvation is through Jesus Christ our Lord,
But that which pleases God shall have reward
To please Him, do His Holy Will is best,
And doing this is ever perfect rest.

—S. Trevor Francis.

LIGHTS IN DARK PLACES.

IF Romans could be saints in Caesar's household, in what English homes or places of business may not Englishmen be Christians? If they could keep their lamps burning in that death-laden atmosphere, why should not Englishmen always have theirs burning, too? Let it be clearly seen that, save where a man is directly expected or commanded to break the moral law, he may be a true saint of Christ's, and he will have a keen interest in knowing the secret of the life.

It is not so much in the outside circumstances as in the inward grace, yet the inward grace may be strengthened and confirmed by habits over which we have control. The habit of *silent prayer* sent up to God in a few unspoken words may be cultivated anywhere—in the storm of a sailor's watch, amid the cursing of a crew in the fo'c'sle, during the rush of an express train, in the excitement of the market, amid the distractions of a Parliamentary contest and of a great State function. This hidden spiritual communion is the oil poured on

the fire which keeps it from burning low. Any emergency may be met, any temptation defeated by lifting up the heart to God.

In any place it is possible to *think* for a few moments on some word of Scripture, and thus renew our sense of eternal things. The consciousness of God, the reality of His love, the preciousness of Christ can come in a moment as we turn within upon some familiar text.

The glitter of worldly prosperity will not dazzle us, nor the sordidness of earthly poverty depress us, whilst the Spirit gives us, in the glass of the Word, a glimpse of our Saviour's beauty. The things that are seen and temporal may always be counterbalanced by the things unseen and eternal. A meditation in a bus or a train may form as true and as helpful a preparation for the day's work as a service in a church.—Rev. J. P. Gledstone.

"LOOK AND LIVE."

HE who loves Christ will love souls for whom He died, and will say to the despairing, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." These words are written for the distressed, sin-convicted souls in Zion, who are humbled in the dust with genuine sorrow. Tell them to look to Jesus and live; but, oh, be careful that you do not draw aside your garments lest they should touch those of the sinner! Be careful that you do not say in word or attitude, "I am holier than thou." Instead of this, cry to the poor soul, "Look and live."

Does Satan plead loudly against these poor souls, accusing them of sin, and pointing to their filthy garments? The blood of Jesus Christ pleads with greater power. Their backslidings have indeed been grievous, their resistance of life has been great; they have heaped insults upon the invitations of Jesus, and instead of responding to His drawing, have closed the door of the heart against Him, and shut out the light of His love that has shone for them; but still the invitation of Christ has not been withdrawn. He has still pleaded: "Seek ye the Lord while He may be found, call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

Satan will stand at the right hand of the sinners to accuse them, and to overshadow them with the darkness of despair; but the Divine Advocate will stand at God's right hand to plead for such poor souls. He will lift up His hands before the Father's throne, saying, "I have graven them upon the palms of My hands." Those who entreat for help for poor sinning souls will be labouring together with

God. Who then will be inclined to condemn, denounce, and discourage? "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Christ has never lost a case that was intrusted to Him. Oh, how valuable is a soul in His sight! It is the price of His own blood. He presents the efficacy of His blood to the Father, and He prevails. In the name of the dear Saviour, I ask, What are we doing to save perishing souls?

Jesus loves the purchase of His blood, and in passing through the scene of His humiliation to the scene of His exaltation in the heavens, He lost none of His compassionate nature. To-day the same loving, tender, sympathising heart is open to all the sorrows and woes of humanity. To-day the hand that was pierced is reached forth to bless more abundantly His people that are in the world. Can Christ forget the struggling church that has been left here in the world, which has come to be like the world before the flood, fit for destruction, which has become like Sodom, meet for the wrathful fires from heaven? The Father sees the wormwood and the gall which His dear Son drank for the fallen race. He hears His prayer in behalf of His children: "I am no more in the world, but these are in the world, and I come to Thee, Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are . . . I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil. . . .

As thou hast sent Me into the world, even so have I also sent them into the world. . . . Neither pray I for these alone, but for them also which shall believe on Me through their word."

Even in the heavenly courts Jesus bears our nature. He did not disgrace but exalted humanity, in that He was not overcome with sin. In whatever position you may be placed, know that you are Christ's hired servant, and seek Him, that you may have the patience, the meekness, the lowliness of Christ. "Learn of Me," said the great Teacher; "for I am meek and lowly in heart, and ye shall find rest unto your souls."

MRS. E. G. WHITE.

WHEN an army is marching through an enemy's country, they put the women and children and invalids in the middle, and then they are safe; and that is where you and I will be safe—inserted into God, if I may venture upon such a phrase. It is not too strong a phrase; it is not half as strong as the Master's, "Abide in Me and I in you, for apart from Me ye"—not merely "can do," but "ye are nothing."

—Maclaren.

THE eternal stars shine out as soon as it is dark enough.—Carlyle.



PASS IT ON.

ONCE when I was a schoolboy going home for the holidays, I had a long way to go to reach the far-away little town in which I dwelt. I arrived at Bristol, and got on board the steamer with just enough money to pay my fare; and that being settled, I thought, in my innocence, I had paid for everything in the way of meals. I had what I wanted as long as we were in smooth water. Then came the rough Atlantic, and the need of nothing more. I had been lying in my berth for hours, wretchedly ill, and past caring for anything, when there came the steward, and stood beside me.

"Your bill, sir," said he, holding out a piece of paper.

"I have no money," said I in my wretchedness.

"Then I shall keep your luggage. What is your name and address?" I told him. Instantly he took off the cap he wore, with the gilt band about it, and held out his hand. "I should like to shake hands with you," he said.

I gave him my hand and shook his as well as I could. Then came the explanation—how that some years before some little kindness had been shown his mother by my father in the sorrow of her widowhood.

"I never thought the chance would come for me to repay it," said he, pleasantly, "but I am glad it has."

"So am I," said I.

As soon as I got ashore I told my father what had happened. "Ah," said he, "see how a bit of kindness lives! Now he has passed it on to you. Remember, if you meet anybody that needs a friendly hand, you must pass it on to them."

Years had gone by. I had grown up and quite forgotten it all, until one day I had gone to the station on one of our main lines. I was just going to take my ticket, when I saw a little lad crying—a thorough gentleman he was, trying to keep back the troublesome tears as he pleaded with the booking clerk.

"What is the matter, my lad?" I asked.

"If you please, sir, I haven't money enough to pay my fare. I have all but a few pence, and I tell the clerk if he will trust me, I will be sure to pay him."

Instantly it flashed upon me the forgotten story of long ago. Here, then, was my chance to pass it on. I gave him the sum needed, and then got into the carriage with him. Then I told the little fellow the story of long ago, and of the steward's kindness to me. "Now, to-day," I said, "I pass it on to you, and remember, if you meet with anyone who needs a kindly hand, you must pass it on to them."

"I will, sir, I will," cried the lad, as he took my hand, and his eyes flashed with earnestness.

"I am sure you will," I answered.

I reached my destination, and left my little friend. The last sign I had of him was the handkerchief fluttering from the window of the carriage, as if to say, "It is all right, sir, I will pass it on."—*Home and School Visitor.*

A STRANGE AUCTION.

THE following story was translated from the Dutch by Rev. V. Hoffman:—

Some years ago, a strange sale took place in one of the dark, hidden clefts of the Schwarzwald. It was midnight, and a number of torches cast their yellow glare against the giant trees. A group of men, of rude aspect and armed to the teeth, were seated in a circle. One of them stood in their midst offering certain articles for sale.

They were a band of highway robbers, who had plundered, during the evening, a travelling waggon passing that way. According to their custom they were now selling the booty among themselves. After many a costly garment and several other things had been offered for sale, while a bottle of liquor was being passed round, the salesman held aloft a New Testament, adding many jeering remarks, which were loudly applauded.

One of the company proposed that the auctioneer read a chapter, in order that they might be enabled to judge of the

worth of the book. This proposition met with a general approval, and in a mocking way he began to read a chapter. There was no end to the laughing and jeering, and it thus escaped their notice that one of their number—the oldest among them—who was usually the foremost in their robberies and drinking bouts, was sitting down quietly, in a contemplative mood. His folded hands were resting upon his knees, and he seemed to be absorbed in deep thought.

And no wonder, for the chapter that was being read was the same chapter his father had read, thirty years ago, at the family altar—that very morning when he, in order to escape the hands of the police, had left the paternal home. He had never seen it since, and, hearing now these scriptural words, the happy family circle seemed to stand afresh before him. He saw all of them seated around the breakfast-table. His aged father sat with the open Bible before him, reading a chapter. He beheld his good mother listening to God's Word with her characteristic earnestness, and his brothers and sisters taking part in the hour of devotion, which was to concentrate their labours and strengthen them against the power of evil. Yea, he saw himself, and his heart was breaking; for since that morning he had never prayed, and he had entirely banished the thought of death and eternity from his heart.

But now it seemed as if his soul was awakened out of a thirty years' sleep, as if the crust of ice that covered his heart was melting under the warm, genial rays of the Gospel. Each word that his good father and mother had spoken to him while he was yet a child and a young man, returned to him in memory. Absorbed in a thousand thoughts, he forgot whatever passed round him, so that he heard not the mockings of his companions.

Suddenly his neighbour woke him up out of his reveries by a hard blow on the shoulder, asking him: "Say, old dreamer, how much will you give for that book? You have more need of it than any one of us; for you are, without doubt, the greatest sinner in existence." "Yes, that I am," he answered, in an earnest tone. "Give me the book. I will pay you its full value."

The morning dawned. The robbers went to the neighbouring villages to dispose of the spoil. The purchaser of the Bible, however, took himself to a solitary, hidden retreat among the rocks. Here he spent the whole day and the following night in terrible anguish and gnawings of conscience. Every now and then, he laid down the Bible, thinking that forgiveness of sin and salvation were no longer possible to him; but God caused the words of peace and pardon to sink into his heart. He concluded to visit the minister of the nearest village to have a talk with him. He was fully determined to bid

farewell to the band, and not only to give up his shameful profession, but also to atone, according to law, for his former evil deeds.

The next day, he went to the village. There he learned that, during the night, the band had been captured by a detachment of soldiers and lodged in prison. These tidings strengthened him in his purpose. He paid the preacher a visit, and told him his whole life's history, confessing at the same time that he had betaken himself to the Saviour's cross with all his sinful deeds. The minister assured him that Jesus was willing to accept graciously the greatest of sinners, if he but turn to Him with a broken heart, as to the only Saviour. He then requested the minister to accompany him to the judge, to whom he confessed all his crimes. This voluntary confession saved his life. All of his companions were condemned to die, but he obtained mercy at the hands of the archduke, to whom the adventures of his life had been communicated. He was sentenced to ten years' imprisonment, but by means of his exemplary conduct the term was shortened, so that he regained his freedom at the end of seven years. A Christian nobleman took him into his service, where he proved a blessing to his master's house till he died in peace. With his expiring breath he blessed his Saviour, who came into the world to save sinners.

—*The Christian Intelligencer.*

HOW TO DISCOURAGE STEALING.

DOWN on the old York road lived for years an elderly woman who was the neighbour of Lucretia Mott, and understood and enjoyed her many eccentricities. Lucretia, she said, had a fine apple orchard. Her apples were the most famous in the entire region. The orchard was separated from the road by a stone wall, and the passers-by would often climb over the wall and take some of the fruit. This was a source of great distress to Lucretia, who was one of the best as well as one of the most generous of women. That she should place temptation in the way of others troubled her greatly.

Finally she decided upon a plan to ease her conscience. At intervals along the top of the wall she placed baskets filled with choice apples.

On each basket was a sign which read: "Thou shalt not steal." Beneath was another sign: "Help thyself."—*Selected.*

"Lost! lost! a treasure rare,
Beautiful beyond compare;
It ran away, no word was said,
While I was yawning in my bed.
To bring it back no one has power,—
This treasure was a morning hour."

AT A TENEMENT WINDOW.

SOMETIMES my needle stops with half-drawn thread

(Not often though,—each moment's waste means bread,

And missing stitches leave the little mouths unfed).

I look down on the dingy court below:

A tuft of grass is all it has to show,

A broken pump, where thirsty children go.

Above, there shines a bit of sky so small

That it might be a passing bluebird's wing.

One tree leans up against the high brick wall,

And there the sparrows twitter of the spring,

Until they waken in my heart a cry

Of hunger, that no bread can satisfy.

Always before, when Maytime took her way

Across the fields, I followed close. To-day

I can but dream of all her bright array.

My work drops down. Across the sill I lean,

And long, with bitter longing, for unseen,

Rain-freshened paths, where budding woods grow green.

The water trickles from the pump below

Upon the stones. With eyes half shut, I hear

It falling in a pool where rushes grow,

And feel a cooling presence drawing near.

And now the sparrows chirp again. No, hark!

A singing as of some far meadow-lark.

It is the same old miracle applied

Unto myself, that on the mountain-side

The few small loaves and fishes multiplied.

Behold how strange and sweet the mystery!

The birds, the broken pump, the gnarled tree,

Have brought the fulness of the spring to me;

For in the leaves that rustle by the wall

All forest finds a tongue, and so that grass

Can, with its struggling tuft of green, recall

Wide, bloom-filled meadows where the cattle pass.

How it can be but dimly I divine,

These crumbs, God-given, make the whole loaf mine.

—*Mrs. Annie Fellows Johnston.*

NOT SLOTHFUL IN BUSINESS.

HOW can you enjoy the presence of the Holy Spirit and be so immersed in business? is the question propounded by many of my friends. The idea seems to be that to be indwelt by the Comforter we must be idly supine and lazily happy. The thought has in some way obtained that His abiding is only for those who live pietistic lives, and shut themselves out from the world, and give themselves up to dreamy ecstasies, or engage in entrancing deliriums of delight. Hence the monkish cell was the plan in other ages; the separation was the way later; and now it is the profession and the practice. Business is regarded "worldly;" and to be engaged in business is to be "worldly minded" and to be "serving mammon;" and how dwells the Holy Spirit in such?

Paul worked with his own hands, and was dwelling in his own hired house, that he might not be chargeable to any. To

be "diligent in business" preceded the "fervent in spirit," and in both "serving the Lord."

To my mind the Holy Ghost does not, cannot, abide in a lazy person; for an idle mind is the devil's workshop, and this surely is no place for Him. Do business unto the Lord. Whatever you do, do it as unto Him.

So many of our young people desire to shirk work—to attend conventions, to continually go to meetings, thinking these will tend to their spiritual development and anything of manual labour will lessen their growth in grace. To attain this they are willing to pauperise themselves, and to be beggars on the Christian community. This seems to be a mistake. The Holy Spirit does not design that we should lose our manhood or womanhood, or degrade ourselves by living on or off of others. He desires us to be dependent on Him, and independent of others; to be in subjection to no one; to love, and live, and labour for His glory and the good of men.

There is more enjoyment in business than out. There is more communion in service than in idleness. The way to serve God is to use the talents He has given—to meet with the trials and tribulations incident to a business life is the best way to grow in grace and in the knowledge of the truth.—*The King's Messenger.*

COLOURS THAT GO WITH THE SWEETEST ODOURS.—A German botanist is said to have discovered that out of 4,800 species of flowers cultivated in Europe only 204 possess an agreeable perfume. Flowers with white or cream-coloured petals are more frequently odoriferous than others. Next in order come the yellow flowers, then the red, after them the blue, and finally the violet, of which only thirteen varieties out of 308 give off a pleasing perfume.

* *

EIGHTY years ago the first mackintosh appeared. Up to 1820 indiarubber was employed principally for minor purposes, such as erasing pencil marks. One of the first persons to suggest its use in more important ways was Mr. Thomas Hancock, of Newington, who took out a patent in 1820. Three years later, MacIntosh, of Glasgow, patented the fabric from which are made the waterproof garments which are still called by his name.

* *

"INATTENTION is the secret of forgetfulness. We always remember that which interests us. If our ears were more attentive, our memory would be more retentive."

* *

THE way to make folks trusty is to begin to trust.—*Mrs. A. D. T. Whitney.*



THE KING'S GARDEN.



AS not the bluebell a sweet story? Though the poem on the next page is but a fable, yet it teaches what should be, and is, the true story of the flowers in the King's Garden.

For each little "King's Garden" on earth is a tiny bit of heaven, where the brightness and beauty of Jesus, "the Bright and Morning Star," is reflected.

And this brings us to the next seed which the King plants in His garden—the seed of reverence and adoration, which brings forth the perfect flower of a faultless character.

Remember as you read this third commandment, that each command of the King is a seed sown in His Garden, the hearts of His children; for "the seed is the Word of God."

"Thou shalt not take the name of the Lord thy God in vain."

Read this carefully, and you will see that it, like the first and second commandments, is a promise. It is our Father's promise that we shall not take His name *in vain*.

What is it that marks one as the child of his earthly parents? It is the likeness that he bears to them. Their image is stamped upon him, and becomes more and more plain as he grows, causing him to be recognised as their child. Their name is written upon his face, their voices are heard in his tones, and their character is seen in his actions.

It is *vain* indeed for us to take upon us

the name of the King as a mere outward sign, to call ourselves by His name—Christians—if the flowers that grow in our heart gardens do not reflect His beautiful image, and breathe out His sweet fragrance.

But here is the King's own precious promise that we shall not take His name *in vain*, or, for nothing. So if we let this Word come as seed into our hearts, it will, as it springs and grows up, write His name upon us in living characters that all may read. Then we shall be among the happy and glorious company that John saw standing upon Mount Zion, "having the Father's name written in their foreheads."

And the bluebell's little story teaches us how this is brought about. How did the bluebell get its soft, clear blue colour, and the reflection of the glorious star in its bosom? It was b'y looking and loving. The beauty of the blue sky, and the radiance of the lovely star, attracted its gaze ever upward, and the more it looked, the more it loved. The love thus awakened and increased made it want to keep on looking, and the more it loved the more it looked. It looked and loved, and loved and looked.

"Whate'er thou lovest, man,
That, too, become thou must."

So the lowly little flower lost itself,—its own characteristics,—in love for the blue heavens and the bright star which shone

above it, ever in its sight, till at last it became but a little mirror in which they were reflected.

Notice how these beautiful flowers that grow in the King's Garden follow each other as naturally as the flowers of spring. Each one seems to be the result of the one going before it, until the full glory of the summer pours forth its sweetness in tender homage to the King.

First come the pure snowdrops of holiness, which must be followed by the faithful forget-me-nots. For to be holy is to "love the Lord thy God with all thy heart, and with all thy mind;" but when all the heart and mind is given to God it is impossible to forget Him. He must be ever in the thoughts, and no image or likeness of anything else, no "vain imaginations," can take His place in the heart.

But we cannot give our whole heart and mind to the Lord and think constantly of Him, without being filled with adoration and loving worship of His matchless beauty. "How, then, could we speak lightly of "that Glorious and fearful Name," "the Lord thy God"? How could we take it thoughtlessly upon our lips *in vain*, for no purpose?

As we look into that wonderful mirror we told you of last week, and get glimpses of His glory, as we learn of Him through the sweet story of His life that He has given us in His Word, we shall reverence and worship Him as "the One altogether lovely." The more we look, the more we shall love, and the more we love the more we shall look. And what will be the result? Let the bluebell tell us?



"The patient child, whose watchful eye
Strives after all things pure and high,
Shall take their image by and by."

By beholding we become changed. So our constantly looking to Jesus will write His name upon us, and we shall grow into His image, as the lovely flowers grow.

In the second commandment God tells us that we are not to have any image or likeness of anything to take His place.

And then in the third He promises that we shall bear His own perfect image, telling His name by our faultless characters.

You know that the beauty of this world all comes through the sun. It is this that paints the flowers with lovely colours, and gilds everything with the glory that God has put upon it. And this is to teach us that all the beauty in the King's Garden comes from the glorious face of "the Sun of Righteousness," and is the reflection of His own beauty, the revealing of His image, the spelling out of His name.

As the bright sun looks down from the heavens, shining into all the corners of the earth, that it may beautify and glorify everything with its own brightness; so the true Sun, the light of all the worlds, sheds abroad throughout the whole earth the boundless love of God, to stamp His Divine image upon all who will turn their faces towards Him, and look unto Jesus.

Every child can tell what is the last part of the third commandment; but perhaps you have not seen the beautiful promise that is in it. "The Lord will not hold him guiltless that taketh His name in vain."

You know what *guilt* is, do you not? It is the stain of sin. Now of all those who have the Father's name written in their foreheads, we are told that "in their mouth was found no guile, for they are *without fault* before the throne of God." So when God says that we shall not take His name in vain, He is promising to make us *guiltless*, "without fault." He will "hold him guiltless" who does not take His name in vain, for His own perfect likeness will be seen in all such.

Yes; by looking unto Jesus, all our faults will be lost; they will disappear, and His graces will take their place, as the star was imaged in the bluebell's chalice.

Then is not this a wonderful seed, "Thou shalt not take the name of the Lord thy God in vain"? It is all that is needed to fill the King's Garden with grace and glory. For you will notice this about these seeds: each one has within it that which will produce all the graces that grow in the King's Garden. You cannot separate them, for they are one, as we have already seen and can all be summed up in one word, *Love*, which is the seed of all.

IN company guard your tongue; in solitude, your heart.—*Spurgeon*.

THE BLUEBELL.

THERE is a story I have heard—
A poet learned it from a bird,
And kept its music, every word.

A story of a dim ravine,
O'er which the towering treetops lean,
With one blue rift of sky between.

And there two thousand years ago,
A little flower, as white as snow,
Swayed in the silence to and fro.

Day after day with longing eye
The floweret watched the narrow sky,
And fleecy clouds that floated by.

And through the darkness, night by night,
One gleaming star would climb the height,
And cheer the lonely floweret's sight.

Thus, watching the blue heavens afar,
And the rising of its favourite star,
A slow change came, but not to mar:



For softly o'er its petals white
There crept a blueness like the light
Of skies upon a summer night.

And in its chalice, I am told,
The bonny bell was found to hold
A tiny star that gleamed like gold.

Now, little people, sweet and true,
I find a lesson here for you,
Writ in the floweret's bell of blue:—

The patient child whose watchful eye
Strives after all things pure and high,
Shall take their image by and by.

—Selected.

GROWING A NAME.

HERE is a little girl working in her garden. Do you know what her name is? Look carefully at the flowers she is watering, and you will find out.

Little Maud did not sow these seeds herself. Her mamma wanted to give her a pleasant surprise, so she carefully marked out the letters, and dropped in seed that would grow up and spell her little girl's

name in four bright colours, a different colour for each letter.

Maud cannot read much yet, but one of the first things she learnt to spell was her own name. At first the seed came up here and there in little patches, and the name could not be seen; but when all the seeds had sent their little leaves above the ground, she saw to her great delight that they made letters like the large ones in her picture letter book, and just the letters that make her own name!

Now that the beautiful flowers are blooming, and each letter has its own beautiful colour, Maud is very proud and happy to see her own name growing in her garden. All her little friends come to see it, and all her mamma's visitors can see at once that this wee corner of the garden belongs to little Maud.

* * * * *

Every one of the King's Gardens has a name growing there,—it is the King's own name. How carefully He prepares the ground, and drops in the seed that it may grow and spell His name to all who pass.

His name shows *what He is*. So the fragrant roses of love; the pure snowdrops of holiness; the forget-me-nots of sincerity; the pansies of peace; and the everlasting flowers of obedience, are some of the letters that spell the King's name.

In some of His Gardens the letters are not yet very distinct. Perhaps the seed is only growing here and there in patches. Perhaps there are weeds, such as anger, jealousy, forgetfulness, selfishness, growing among the letters, and making confusion. But in some, the letters stand out plainly marked, and tell the King's name in glowing colours, in "the beauty of holiness."

Do you not think that the King is pleased when He sees this? Do you not think that He watches for it more eagerly than little Maud waited for the flowers in her garden? Oh, yes; He loves to see the name that shows His ownership growing in fair colours in each garden bed.

And the King has visitors to His garden also. Angels and sinless beings watch to see how His flowers are growing. His Garden is a "spectacle unto the angels," who delight to see the beloved name of their King there. And the bad angels tremble as they pass by and see that name; it means that this ground belongs to the King, and they must not interfere with it.

The King wants all the people in the world to know His name, so that they will put their trust in Him and be saved. But the only place where many can read it, is in the King's Gardens. There they may learn what He is, as they see the beauty of His character, and so be led to give themselves to Him.



"THE CRUMBLING LIE."

Writ on a ruined palace in Cashmere
"The end is nothing, and the end is near."

WHAT promptings of vain-glorious unbelief,
 What crushing mightiness of mortal grief,
 E'er wrought damnation in a work so brief?

Where is the hand that 'graved that dreary lie?
 Where is the heart once insincerely high?
 Dust!—as the dust the desert wind blows by.

O son of man—son of man's baser part—
 The end is naught where naught is in the
 heart;
 Thy hand hath traced thy judgment—dust thou
 art.

The fault was thy poor self—the common
 crime;
 Self was the god and glory of thy prime,
 That failed and feeble with the weight of time.

Too close to earth! Things kindred to thy clay
 Called to the flesh, and found an easy prey,
 Then stole thy birthright—stole thy soul away.

For the day dawned, and evening drew her
 pall;
 Seasons recurred, and genius slipped the stall,
 And yet ye knew no purpose in it all.

Earth's thousand types thy fallacy denied;
 Life died to life to keep thy need supplied;
 And yet of hand and heart, lo, thou hast lied.

Still a lone truth through thine unreason ran:
"The end is near!" Yea, verily, O man,
 The end was with thee when thy life began.

Fixed from the first, when life took shape and
 span,
 This steadfast truth reveals creation's plan:
Time's great memorial to God is man.

Love gave thee life, and sang thy cradle song;
 Love whispered when the way was rough or
 wrong;
 Love mourned the failure, mourned thee sore
 and long.

Oh, how shall Love forgive the fool whose life
 With sacrilege and blasphemy is rife,
 Who spurs the world to fear and doubt and
 strife?
 Mark III. 29.

With seeing eyes and ears attuned to hear,
 Then had this message quickened all Cashmere:
"The end is Love, and love is ever near."

—F. T. Elkin.

THE RELIGIONS OF INDIA.



Of the nearly 300,000,000 people of India, about 208,000,000 are set down by the census as Hindus. Hinduism has made India what it is.

In the days of Buddha, five centuries before Christ, and onward for a few centuries, Buddhism threatened to be a serious rival. But the priest-caste, the Brahmins, have never scrupled to use all the force they could assume to put down rivals; and, as an even more effective measure, they have never hesitated to deprive a rival religion of all its special force by accepting it, in part, and attaching it to their own system. From the beginning, the central thought in their system was

that the people should recognise their authority, and so long as they could hold this position they have not cared what foreign growths were grafted into their religion.

There is no central authority in Hinduism; no pope, no council. The caste community talk and decide matters in detail. A servant, puzzled to know what might be irreligious, will call in his friends for a palaver. Some leading teacher may be recognised as specially wise in expounding the so-called sacred books, and establish a sect. Until European scholars translated and published these books, few of the people knew anything about what they contained. Now few have any idea of the religion of their fathers, in the days of Vedic India. In fact, anyone following the Vedas would be out-casted very quickly. To find out what a Hindu believes is a very difficult matter. A writer in the Government Census Report says:—

"What is a Hindu? is a question which has often been asked, without eliciting any satisfactory reply. No answer in fact exists, for the term, in its modern acceptation, denotes neither a creed nor a race, neither a church nor a people; but it is a general expression devoid of precision and embracing alike the most punctilious disciples of pure Vedantism, the agnostic youth who is the product of Western education, and the semi-barbarous hillman who eats without scruple anything he can procure and is as ignorant of the Hindu mythology as the stone he worships in times of sickness and danger."

BEGINNING OF HINDUISM.

THE beginning of the system, so far as the most ancient writings show, was nature worship. The Aryan fathers had forgotten the Creator, save in name, and as they came into India were worshipping the heavenly bodies, the air, the rain, the rivers, anything that was considered a benefactor of their race. From this the system grew into a worshipping of everything they could see, and they divided Deity into as many different personages as they had different conceptions of His ways of working. Under one name He performed one kind of service, under another name He performed another. Then as the Aryans conquered the original tribes of India, they assimilated all the demon worship and the idolatry of stocks and stones which the subject races had devised. This is really the strongest element in popular Hinduism to-day. Religious ceremonies and charms are resorted to, to propitiate demon spirits, from the cradle to the grave.

Under a different form, there is the same ancestor worship that is the chief religious thought of the Chinese system. The word for hell is *put*, and that for son is *putra*. The son is supposed to be a saviour from destruction, as he will perform the ceremonies necessary to secure the passage of the soul of the father through its future forms of existence.

INDIAN IDEAS OF THE GODS.

THE conceptions of the gods are almost wholly of the horrible or the wicked type. It is very easy to see how the first gods were simply the deifications of heroes. And the theory of reincarnation has at different times invested them with the magnified attributes of some more modern personages, who perhaps did some specially wonderful or foolish things, and after death were declared to be incarnations of the gods. Thus Hindu mythology has grown, and is now growing. Not long ago a certain government official was worshipped as a demigod by some after his death. There is something peculiarly childish about even the educated Indian mind, as a general thing, and nothing is too silly or foolish to be believed.

POWER OF CUSTOM.

ASIDE from this fear of demons and the desire to secure protection from the gods, the strength of Hinduism is in its caste system, which is nothing more or less than the power of fashion, made into a religion. "It is the custom," is a phrase which will excuse or enforce almost anything. Never were a people more wedded to custom. The genius of the Indian mind is to memorise. The student can memorise and pass examinations, but he has no special faculty, usually, for using what he gains in the practical affairs of life. The people follow the path like sheep, never stopping to think, but only to say, "It is custom." In this respect the Christian convert has to learn that "the customs of this people are vain." With habits of dress, etc., we have nothing to do, but with practices which shut people out from work and usefulness we can never compromise, as most missions have done, until the Christian community is often spoken of as another caste.

THE CASTE SYSTEM.

THIS Hindu caste system has no relation to conduct, save as ceremonially considered. A man may lie, and steal, and commit adultery without in any way interfering with his caste. But let him take a drink of water from one of another caste, or from a Christian, worst of all, and he has lost his standing. Let him go to England, even though he does not eat food cooked by another caste, and he has broken his caste by crossing the water and cannot move in his own society unless he does penance in some way. It is freely said that some leading men in the Hindu community in recent years have done penance for going to England by taking the pills made by the priests from the five excretions of the cow, which are supposed to cleanse the defilement.

A bright-faced Hindu, calling at our office one day, said he gloried in being orthodox. "I have never eaten an English biscuit," he said. But he was unable to suggest any possible relation between such

orthodoxy and moral conduct and character.

FORMALISM AND HYPOCRISY.

THERE is some breaking down of the details of the caste system, but the form still binds the Hindu in public. Men do privately what they would not dare do if anybody of their own community saw them. It is this hollowness and hypocrisy of religious formalism that has eaten the vitals out of India. Religion is an outside show, and men are always acting a part, as on a stage. They know, many of them, that their profession is false, and they have no confidence in the professions of others. Like the old Roman augurs, it would seem impossible for them to look without a smile at one another in their outward conformity; but really it is with them the most serious thing in life to keep within the ironbound customs, and they do it as seriously as possible.

SUPERSTITION AMONG THE EDUCATED CLASSES.

WITH Buddhism, Theosophy, and old superstitions making their way in the Western nations, it is not so strange that these same things hold their power over minds in the East. A judge of the High Court will walk with bare feet to the Ganges to bathe in its waters. The acute office *babu*, or clerk, in some commercial firm or government office, will make the gesture of worship as his modern street-car passes some shrine containing a hideous image with glaring eyes and lolling tongue, tricked out with beads and tinsel. But, for that matter, the Catholic passing the church with its images, a little further along the street, will make very nearly the same gesture. There is holy water by the Hindu shrine, for the devotee to put upon his forehead. So is there in the Catholic shrine. The Hindu student going up for his Master of Arts degree at the university will often get down to his little image of the elephant-headed god, the presider over learning and luck, and make intercession for success. Yet he may say he doesn't believe in Hinduism; and perhaps he does not.

The women are the most orthodox of the Hindu community. Shut in by a religious system that has enslaved them, they know nothing of social liberty; and religious exercises, with their outlook upon the supernatural, are their employment, aside from household duties and gossip.

ATTEMPTS AT REFORM.

THERE have sprung up at various times parties which have tried to reform Hinduism by rejecting its polytheism, and returning to the old Vedic system in the matter of greater freedom for womankind, etc. But these movements have been without great results. The only thing that can do anything is the Gospel. This utterly takes away all the foundations of superstition and wickedness on which Hinduism

The Mohammedan servant may tell you that it would be contrary to his rules of life to accept food from your tables. But if he can steal it, he has no conscientious convictions against eating it. The Mohammedans imposed upon India the close rules against the liberty of women of "better" class; but now the Hindus are even more earnest advocates of these bad practices than are the Moslems. The working class women are the only free women. In some southern districts, where the influence of Mohammedanism never reached, the women are said to be comparatively free to go about as in other countries.

NATURAL EFFECT OF INDIAN RELIGION.

RELIGION in India is such a mixture and



A SCENE ON THE BANKS OF THE GANGES.

is built. The Gospel of the Third Angel's Message will develop a Christian type that will believe with the heart, and not be afraid of any work that is honest, or of what "people" will say. It will set the believer free.

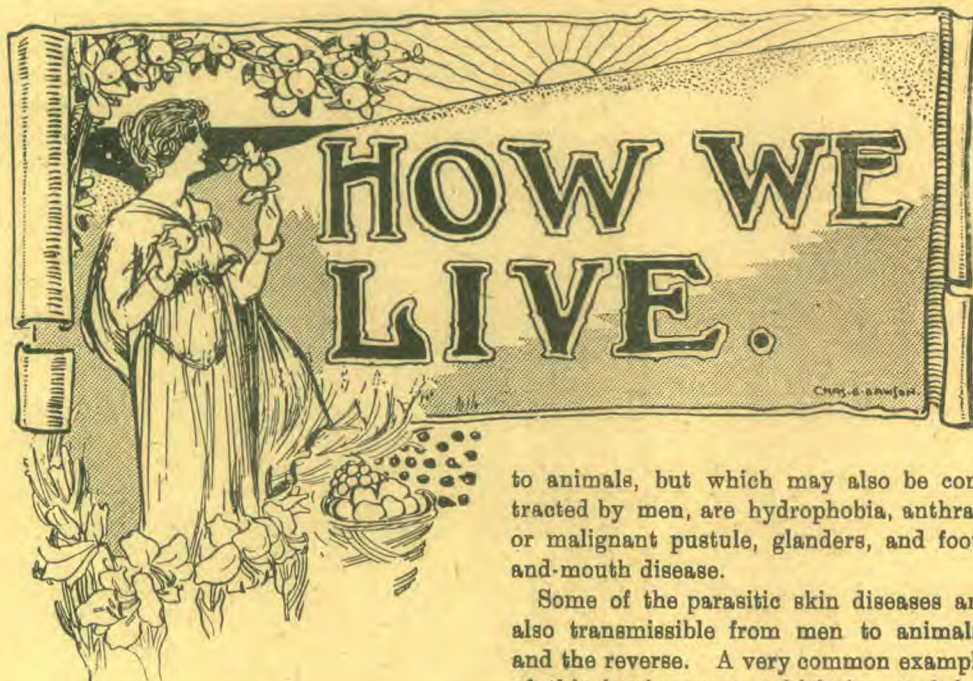
MOHAMMEDANISM.

OF Mohammedans, there are about 60,000,000 in India, more than in Turkey. The caste system has attached itself more or less to the Mohammedan community in India. As the conversions to Mohammedanism were mostly forcible and therefore by communities, the old Hindu caste restrictions, somewhat modified, were transferred. The higher class Moslem, and the "up-country" man, is doubtless as free from this as the dweller in Turkey or Persia; but the working class, the proselytes, with the true Indian features written upon their faces, are divided into castes.

jumble of fetishism, demon worship, philosophy of the "Christian science" order, and trivialities of superstition, so wholly a matter of externals, so devoid of close relation to moral conduct, that it has dragged religious life into the depths indeed. Its "holy" men are generally the most unholy. Its gods are the vile creations of vicious minds. Any one following their ways must sink lower and lower. But there is with many a desire to get free from the burden of guilt, and to find a power for better living. To such the Gospel brings "glad tidings" of One who bears away the sins of the world.

W. A. SPICER.

"A MISSIONARY asked a worshipper in India, 'What are you doing?' He replied, 'Praying.' 'To whom?'—'Nobody.' 'For what?'—'Nothing.' This is Buddhism, praying to nobody for nothing."



SPREAD OF DISEASE BY ANIMALS.

THE subject of the relationship between the diseases to which man is liable and those from which animals suffer is very interesting and important, and will well repay the study now being given to it by physicians and veterinary surgeons. These diseases may be divided into three classes—those equally affecting both man and animals, those special to man, but which may also be caught by animals, and those belonging to animals, but which may attack man if he comes in close contact with the sick animal.

Of those equally affecting both man and animals the best known is tuberculosis. Some physicians insist that the tuberculosis of cows is not the same as that of human beings, but most are of the opinion that the differences between the two diseases are only such as might be expected to exist in view of the vital differences between the two classes of beings.

Another disease common to men and some animals is smallpox. In this case there seems to be more difference between the disease in man—smallpox, and that in animals—cowpox and horsepox. Yet the two affections are closely related.

Diphtheria and scarlet fever are shared with us by various animals, and it has been asserted by certain physicians that these diseases may be conveyed to children in the milk from sick cows. However this may be, there is little doubt that cats, rabbits and perhaps other domestic animals, can acquire diphtheria from sick children, and can in turn transmit it to healthy children.

The plague is a disease common to man, monkeys, and rodents, and is so equally shared by them that no one knows whether it was primarily a human disease or a rat pest.

Among the diseases belonging especially

to animals, but which may also be contracted by men, are hydrophobia, anthrax or malignant pustule, glanders, and foot-and-mouth disease.

Some of the parasitic skin diseases are also transmissible from men to animals, and the reverse. A very common example of this is ringworm, which is not infrequently introduced among the children of a family by the cat.—*Selected.*

FRUIT EATING AS A CURE FOR ALCOHOLISM.

THAT fruit-eating has a tendency to take away the craving for alcoholic drinks can hardly be doubted," says the *Vegetarian Magazine*. "The most devoted follower of Gambrinus will probably not care to 'sing the praise of brown October ale' immediately after he has eaten an apple, an orange, or a bunch of grapes. This accounts for the fact frequently observed and pointed out; namely, that there is no class of men more temperate in habits, so far as the use of alcoholic drinks is concerned, than are fruit-growers.

"Florists, as a rule, are much more addicted to the drink habit than their fruit-producing brethren. The explanation, too, is very simple. The following remarks are attributed to a writer in a European temperance journal: 'In Germany . . . alcoholic drink has been successfully coped with by the adoption of pure diet and natural curative agencies.

"I have said that the use of fresh fruit is an antidote to drink craving, and this is true. I have met men who have told me that fruit has often taken away the craving for drink. It may be asked, How can fruit and pure diet do all this? Every apple, every orange, every plum, and every grape is a bottle of medicine. An orange is three parts water—distilled in nature's laboratory; this water is rich in peculiar fruit acids medicinally balanced, which are specially cooling to the thirst of the drunkard, and soothing to the diseased state of his stomach.

"An apple or an orange eaten when the desire for liquor arises, would generally

take away that desire, and every victory would make less strong each recurring temptation. The function of fresh fruits and succulent vegetables is not so much to provide solid nourishment as to supply the needful acids and salines for the purification of the blood. Once get the blood pure, every time its pure, nutrient stream bathes the tissues of the body it will bring away some impurity and leave behind an atom of healthy tissue, until in time the drunkard shall stand up purified and in his right mind.' "

VALUE OF HOUSE WORK.

IN an article on "The Lady Who Does Her Own Work," Mrs. Harriet Beecher Stowe dwells on the value of house-work in giving the very healthiest form of exercise, and for the average woman shows it to be far preferable to the work of the masseurs, who, even in those days, more than thirty years ago, seem to have found plenty of patients. "Would it not be quite as cheerful and less expensive a process," she asks, "if young girls from early life developed the muscles in sweeping, dusting, ironing, rubbing furniture, and all the multiplied domestic processes which our grandmothers knew of?" And then adds: "I will venture to say that our grandmothers in a week went over every movement that any gymnast has invented, and went over them to some productive purpose, too."

Here is a hint which women with thin arms would do well to take. It is said to be really a fact that Clara Louise Kellogg, the singer, when a young girl, was much annoyed by the attenuated appearance of her arms when she began to don evening dress at her crowded concerts. Someone recommended a brisk use of the broom, which advice she followed, and soon had round, plump arms as the reward of her labour. If a thin, listless girl, with a dull eye and poor health, can by any means be persuaded to try the "broom cure," she will be astonished to find what a beautifier it really is. House-work is far better than medicine.—*The Young Woman.*

Sunlight and Tubercle Bacilli.—Doctors Mitchell and Crouch, of Denver (U.S.A.), are said to have demonstrated that tubercle Bacilli are destroyed by thirty-six hours' exposure to sunlight under the conditions in which the germs are found when expectorated upon sandy soil.

"In many cases sunstroke has," says the *British Medical Journal*, "been practically alcohol stroke, and in other cases an injudicious resort to alcohol therapeutically has endangered the sufferer's life."

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The Present Truth.

PUBLISHED WEEKLY BY THE

International Tract Society, Ltd.,
451 Holloway Road, London, N.

LONDON, JUNE 20, 1901.

Annual Subscription by Post, 6s. 6d.

Make all orders and cheques payable to the International Tract Society, Ltd., 451 Holloway Road, N.

THE International Sunday-school lesson that in the regular course would appear in this week's paper, is a review of the quarter's lessons, which have already been studied; consequently there are no notes this week. Next week the notes will appear as usual, and will, we think, be of extraordinary interest, as the subject is, "God, the Creator of all Things."

At a meeting called to bid Rev. G. Campbell Morgan God-speed on his departure to America to take charge of evangelistic work in connection with Moody's schools, Dr. Parker said: "Only a Biblical ministry will last. I believe even anecdotes will ultimately fail. To me the Bible is always a new book, just published, with the Divine signature hardly yet dry."

THE description, "lovers of pleasures more than lovers of God," seems very applicable now, when we read that £20,000,000 a year are spent on gambling in the United Kingdom, half of which comes from the pockets of the working-classes, and then remember the tremendous exertions that have been made for the past two years by one of the most influential denominations to raise a million guineas, without success as yet.

SPIRITUAL LAW IN THE NATURAL WORLD.

DID you know that the entire Gospel is presented as a living picture in the visible creation, and that everything in nature represents some feature of the wondrous power of God to salvation? It is even so. Drummond wrote about "Natural Law in the Spiritual World"; he had a glimpse of the truth, but an inverted one; the truth is, that spiritual law reigns in the natural world.

For example, the continual renewing of our bodies, the amazing promptness with which wounds heal, if the system is given any chance at all, is a standing lesson to us of the power of the new birth. A severe

blow destroys the flesh in a certain part of the body; it drops away, or is cut out by the surgeon's knife, and soon new flesh takes its place. In view of these well-known yet mysterious occurrences, who can doubt God's power to make a man all over entirely new? For the power that makes a new muscle, or adds to the size of the muscle in the growing child, and which makes new blood for us every day, is the very same power that is able to do for us spiritually "exceeding abundantly above all that we ask or think." Eph. iii. 20. Indeed, the fact that we are born at all, together with the fact that God is love, is sufficient pledge of the glorious truth. But the existence of men who have been transformed by the renewing of their minds, puts an end to all controversy; for what is the use of arguing about whether or not God can do a thing, when He has already done it?

"A LIVING SACRIFICE."

THIS is something entirely different from the sacrifices offered by the Jews of old, or on heathen altars. Theirs were dead sacrifices—the flesh and blood of dead animals; ours is a living sacrifice—only one, in contradistinction to their many—our own body yielded to Christ as His own rightful body.

But what means this, that we are to offer our bodies a living sacrifice?

It means that He who has accepted us in the Beloved, and who provides the one perfect sacrifice, invests us with the life of that Sacrifice when we accept Him. Christ through the Eternal Spirit offered Himself without spot to God—a living sacrifice. "Slain from the foundation of the world," He yet lived; always a sacrifice, "He ever liveth." Continually giving, it pleases the Father that in Him all fulness shall dwell—always on the altar, yet never consumed; His life-stream flows constantly, yet is never diminished.

Now when we know that our body was prepared for Christ, in which He should do the Father's will, and offer an acceptable sacrifice, and give ourselves to Him, so that we can say, "I live; yet not I, but Christ liveth in me," it is evident that we are offering to God the sacrifice which He Himself provided; and this being so, all the life of that incorruptible sacrifice is ours.

He died, that we might not die. He laid down His life, that He might take it again, and take us with it. So the fact that His Spirit exhorts us to offer our

bodies a *living* sacrifice, proves that He has provided us the life wherewith to do it. The exhortation is itself the promise of life. Our business is to learn the way of life. There is life for the body—every body—that is wholly subject to the ways of the Lord. We were by nature the children of wrath; but "God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ."

"ONLY the other day," says the *Catholic Times*, "the Bishop of Salford spoke out against the growing indifference to the precept of keeping Sunday holy. And there is plenty of evidence that such indifference is widespread and increasing. In Presbyterian Scotland, in Protestant England, statistics prove that men are lapsing from attendance at church. . . . Unless the churches gird up their loins for battle, in another century England will have ceased to be a Christian country."

Will some kind friend please tell us where that "precept" for keeping Sunday holy is to be found, and who gave it? We shall be glad to publish it.

"THOU art of purer eyes than to behold evil, and canst not look upon iniquity." Heb. i. 13. "For Thou art not a God that hath pleasure in wickedness; neither shall evil dwell with Thee. The foolish shall not stand in Thy sight." Ps. v. 4, 5. Then look upon me, O Lord, in Thine infinite compassion, and let me dwell with Thee for ever; let me always stand in Thy sight. So shall my iniquity be taken away, and my sin be purged; my wickedness shall be hidden from Thine eyes, cast behind Thee into the depth of the sea, and my foolish ignorance shall give place to the gracious wisdom that proceeds from Thee.

"LET us fall now into the hand of the Lord," said David; "for His mercies are great [many]; and let me not fall into the hand of man." How comforting it is to know that God is better than the best man—as much better as He is greater. Who is there, that has not occasion to be thankful that nobody on earth knows as much about him as the Lord knows? We shrink from letting our best friends know all our weaknesses; but "God is mighty, and despiseth not any." Happy is the one who has learned to trust the Lord, and who knows that it is his salvation, that the Lord knows all about him. He knows our frailties by bearing them, and in that He bears them, He Himself is our strength and our righteousness.