

# PRESENT TRUTH

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

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## JESUS OUR HIGH PRIEST IN HEAVEN.

(Heb. ix. 11-14, 24-28.)†

**F**ROM the above parenthesis we get the nine verses which constitute the lesson as indicated by the Lesson Committee; but the subject of the priesthood of Jesus would have only a partial consideration if in the study we confined ourselves to those verses. Therefore we have determined to study the *subject*, rather than merely the few verses indicated, referring to them when occasion calls for it, just as to other texts. 69282

The priest cannot be viewed apart from the place where he carries on his priestly work, because he is always engaged in it; consequently the study of Christ as priest necessarily involves a consideration of the sanctuary where He ministers. Our first work, therefore, will be to get a clear outline of

### THE SANCTUARY.

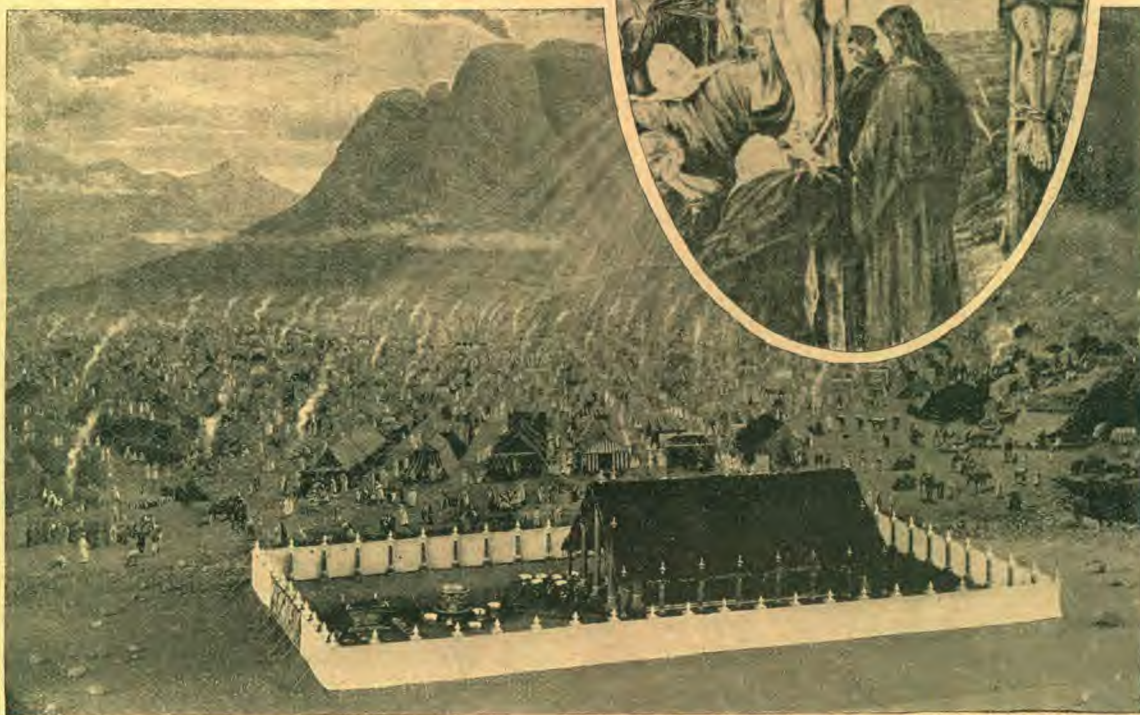
Our lesson text reminds us that there was on the earth a sanctuary which was

only a figure of the true; and with that sanctuary the names of Moses and Solomon and Moses are inseparably connected. In Acts vii. 44-49 we have a brief summary of the entire subject. Stephen, full of the Holy Ghost was drawing to the close of his "defence," and said:

"Our fathers had the tabernacle of witness in the wilderness, as He had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. Which also our fathers that came after brought in with

the prophet: Heaven is My throne, and earth is My footstool; what house will ye build Me? saith the Lord; or what is the place of My rest."

Search the Scriptures through, and you will find that the intelligently believing Jews understood from the first that the tabernacle was only an object lesson, made necessary on account of the unbelief of the people. It was the "tabernacle of witness," but its witness was not that which is effectual among the nations, to bring the end. It was a witness against the Jewish people, rather than to the world, testifying to the fact that their unbelief shut God out of their hearts. Those who believe the Lord, receive Him; but Israel



THE TABERNACLE OF WITNESS.

Jesus [Joshua] into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David; who found favour before God, and desired to find a tabernacle for the God of Jacob. But Solomon built Him an house. Howbeit the Most High dwelleth not in temples made with hands: as saith

did not believe. Yet God did not cast them off, nor become discouraged with them, but said, "Let them make Me a sanctuary, that I may dwell among them." Ex. xxv. 8. They would not allow Him to dwell in their hearts by faith, so He would in a special manner manifest His presence near by, that they

†International Sunday-school Lesson for June 2.



might learn more of His power and His glory (Ps. lxxiii. 2), and how sacredly His dwelling place must be regarded.

When Solomon after years of labour had built a house, the like of which had never been seen, and which probably has not been equalled since, he used these words in his dedicatory prayer: "But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain Thee; how much less this house which I have built?" 2 Chron. vi. 18. The builder of the temple well knew that it was not, and could not be, the real dwelling place of God. See also the words of Stephen already cited in Acts vii. 48, 49, quoted from Isa. lxvi. 1, 2.

#### THE TABERNACLE OF GOD WITH MEN.

LET us now read a few texts which plainly answer the question asked by Solomon, "Will God in very deed dwell with men on the earth?" Rev. xxi. 1-3: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

Read on through the chapter, and you will find these words concerning the city: "And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it." Verse 22. Thus we see that when God does in very deed dwell with men on the earth, He will not have any temple in the ordinary, human conception of the word. But let us read further.

#### BUILDING THE TEMPLE OF THE LORD.

IN Zech. vi. 12, 13 we read: "Thus speaketh the Lord of hosts, saying, Behold the Man whose name is the BRANCH; and He shall grow up out of His place, and He shall build the temple of the Lord; even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne, and He shall be a priest upon His throne; and the counsel of peace shall be between them both." As we read this, the mind involuntarily turns to the words of Christ in answer to the Jews who asked Him for a sign to show that He had authority to

drive the buyers and sellers and money-changers out of the temple rebuilt by Herod: "Destroy this temple, and in three days I will raise it up." John ii. 19. Blind because of their unbelief, the Jews cavilled, and said: "Forty and six years was this temple in building, and wilt Thou rear it up in three days?" "But He spake of the temple of His body," a temple not made with hands. So little claim had the great building in which they were standing, to be called the temple, and so emphatically was the body of Jesus the temple of the Lord, that He had a right to expect that everybody would know that He meant His body, and not the stone building, when He said "this temple."

From these last two texts we see that Jesus—The BRANCH—builds the temple of the Lord by the power of the resurrection. He was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. i. 4); but He was just as much the Son of God before His resurrection as He was afterwards; and hundreds of years before He was manifest in Bethlehem He was sitting and ruling on the throne, "a priest for ever after the order of Melchizedek." Ps. cx. 1, 4. His own body was the true tabernacle; His name is Emmanuel,—"God with us;" and so in His manifestation in the flesh, just as truly as it will be on the new earth, the tabernacle of God was with men, and God did in very deed dwell on the earth.

But that which was, is now; for Jesus Christ is "the same yesterday and to-day and for ever." He says, "Lo, I am with you alway, even unto the end of the world." Therefore the tabernacle of God is still with men, and He dwells with them; as we read: "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people." 2 Cor. vi. 16. Thus not only the body of Christ,—that body which was born of Mary,—but all His people, are the temple of God. "Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom the whole building fitly framed together groweth into an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." Eph. ii. 19-22.

The church as a whole is the body of Christ, but the same is true of each individual member. It is your body, and mine, as well as that which was born of Mary, that God has prepared for Him to dwell in and to offer as a living sacrifice. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" 1 Cor. vi. 19. Christ Himself is the temple of God, and "if any man be in Christ he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. v. 17. Notice that it is when "the former things are passed away," and He that sits upon the throne says, "Behold, I make all things new," that the tabernacle of God is with men, and He dwells with them. Rev. xxi. 1-5. But "now are we the sons of God" by the power of the resurrection, and that which in the world to come will be true of all creation is even now the case with the true believer. God dwells in those who receive Christ, working through them to reconcile the world unto Himself, even as He did through Christ.

It is worth while to notice the difference in the words used concerning David and Solomon, in Acts vii. 46, 47. It is said that David found favour with God, and desired to "find" a tabernacle for the God of Jacob; but Solomon "built" Him an house. Now read Ps. cxxxii. 1-5: "Lord, remember David, and all his afflictions; how he swore unto the Lord, and vowed unto the mighty God of Jacob: Surely I will not give sleep to mine eyes or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob." David vowed at one time that he would not go to bed, nor shut his eyes in sleep, until he had found—not built—a habitation for the Lord. Anybody can do the same thing now, offering himself as the sanctuary to be kept sacred for the Lord's abiding place. God has built the tabernacles for His indwelling; our part is to find them; in short, like the prodigal son, each one is to come to himself.

#### A LIVING TEMPLE.

God dwells "between the cherubim." Ps. lxxx. 1. In the earthly sanctuary the ark was the principal piece of furniture: indeed the temple was built solely to provide accommodation for it. On its top were the two cherubim of gold, between which the glory of the Lord appeared, as He gave commandments to the children of Israel. See Ex. xx. 22. In the first



chapter of Ezekiel we have an account of "visions of God," which the prophet saw, and there we find that the throne of God is a living thing, composed of living creatures. It is not stationary, but moves from place to place wherever and as soon as the mind of God indicates. Now when we see that the cherubim of gold on the mercy seat were simply to indicate the living creatures that constitute God's real throne, and read that figures of cherubim were upon the curtains that formed the ceiling and veils of the tabernacle, we are forced to conclude that they in like manner indicate that the entire sanctuary in the heavens is composed of living creatures. The "living God" has a living house to dwell in; none other befits Him.

This real, living sanctuary will, for some unknown reason, not appear in the city when it comes down to abide upon this earth. In its stead will be a living temple, however, but one composed of redeemed men. The Lord says: "He that overcometh will I make a pillar in the temple of My God, and he shall go no more out; and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God; and I will write upon Him My new name." Rev. iii. 12. Thus Christ, by the power by which He rose from the dead, is now building the temple of the Lord out of the souls and bodies of all who dedicate themselves to Him, to be used by Him in His service. Christ is now engaged in building "the tabernacle of David, which is fallen down," and in restoring the breaches thereof (Acts xv. 16, 17); and this He does by sending forth the Gospel to all nations by those who allow Him to dwell in them by His Spirit. The true sanctuary of God is on this earth as well as in heaven; "for thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place; with him also that is of a contrite and humble spirit." Isa. lvii. 15. He dwells on earth and in heaven at the same time. That men form the real temple of the Lord, as contrasted with any house built by man, is clearly indicated in Isa. lxvi. 1, 2, where, after stating that heaven is His throne, and earth His footstool, and asking, "Where is the house that ye build unto Me? and where is the place of My rest?" He continued: "For all these things hath Mine hand made, and all these things have been saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word."

The church of Christ on this earth has a most direct and intimate connection with the sanctuary in the heavens, since it is the body of Christ, the house of God. When Christ sat one night talking with Nicodemus, He spoke of Himself as "the Son of man which is in heaven." John iii. 13. He is the true heavenly sanctuary, in that "in Him all things consist," both in heaven and on earth, and He is the soul of everything that is real. Just as He was in heaven while on earth, even so with His people; for God has raised them up together, and made them sit together in heavenly places in Christ Jesus. Eph. ii. 1-6.

#### THE PRIEST'S OFFICE.

"THE priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." Mal. ii. 7. This is emphatically true of Christ; for the law is within His heart (in the most holy place of the sanctuary), and out of the abundance of the heart the mouth speaketh. But merely telling people what they ought to do is not sufficient, since "all have sinned, and come short of the glory of God," and, having fallen, they cannot lift themselves up again, to walk in the way of righteousness, no matter how good their desires. So it behoved Christ in all things "to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able also to succour them that are tempted." Heb. ii. 17, 18. The principal work of the priest at the present time, is to make reconciliation for sins, that is, to restore the image of God in the soul. When the preaching of the Gospel of the kingdom as a witness to all nations shall have brought the end, then the priest's work will be, just as before sin was known, that of ministering the law of life to willing subjects, thus continually unfolding to them and in them the infinite and unfathomable depths and extent of God's love.

#### POWER AND EXTENT OF THE PRIESTHOOD.

WHAT has just been said is emphasised by the scripture which tells us the power by which Christ is priest. It is "the power of an endless life." Heb. vii. 25. It is the power of eternity in all its breadth, as well as in its length. By Himself Christ has purged sins. Heb. i. 3. He is

a minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man, in that He ministers His sinless, eternal life to sinners condemned to death.

Now from His first "goings forth," "from the days of eternity," Christ has been ministering life. It was "through the eternal Spirit that He offered Himself without spot to God." Heb. ix. 14. Thus He has a priesthood extending from eternity to eternity—"an unchangeable priesthood" because "He ever liveth." Because He was priest by virtue of the endless life that He had, He would offer Himself to God for our sins. But in doing this, no new power was brought into existence, no new office was devised. When sin entered, the priestly office and power to cope with it were already there by virtue of Christ's endless life. The new conditions did not surprise the Lord, nor find Him unprepared for them. No tax was made upon his resources. Here was a dam by which Satan thought to stop the flow of the river of life; but that mighty stream rolls on in its majestic course, sweeping away every obstacle, and swallowing it up. No new fountain had to be opened, to increase its volume; for the fountain of living waters is He who fills heaven and earth and is from everlasting to everlasting, inhabiting eternity.

"There is a fountain filled with blood  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood  
Lose all their guilty stains."

#### CREATION AND THE CROSS.

REDEMPTION is creation. "If any man be in Christ there is a new creation." Christ's priestly power was manifested in the first creation just the same as in the restoration; for the new creation is simply the restoration of "that which was from the beginning." Christ as priest is the minister of endless life. "He gave Himself for our sins," that He might deliver us from sin. It is on the cross that He makes the sacrifice, giving His life. When He hung on the cross He cried out, "It is finished," and then "gave up the Ghost," or, literally, He "breathed out." Why did He breathe out His life on the cross?—In order that we might breathe it in. But that is exactly what He did in the beginning. God breathed into Adam's nostrils the breath of life, and the lifeless dust became a living soul.

That same work God has been doing ever since, or else all men would have



died; for "if He cause His heart to return unto Himself [if He think only of Himself], if He gather unto Himself His Spirit and His breath, all flesh shall perish together, and man shall turn again to dust." Job xxxiv. 14, R.V., margin. The cross, therefore, is simply the power that first created all things now revealed as sufficient to save that which was lost. So the power of the cross,—the power of Christ's priesthood, to make reconciliation for sin,—is the power that from eternity has been at work creating and upholding. What confidence this gives us! What wonderful assurance of salvation!

"How firm a foundation, ye saints of the Lord,  
Is laid for your faith in His excellent Word;  
What more can He say than to you He hath said,—  
To you who for refuge to Jesus have fled."

And this foundation is just as firm for the faith of those who are not called saints. The foundation on which the saints stand is that to which they came as sinners.

#### CLEANSING THE SANCTUARY.

THE eighth chapter of Daniel contains the record of a vision of events reaching to the end of time. After telling about the great apostasy, the prophet says: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto Me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

We have not time nor space here to enter into details, but it must suffice to say that a comparison of Dan. ix. 24-26 with Ezra vii. shows that the days mentioned in the prophecy began 457 B.C., and so reach to 1844 A.D. That is the latest date referred to in any prophecy in Scripture, so that all attempts to find a Scripture basis for fixing time for the coming of the Lord are merely speculation and fancy. But some one will ask, What connection has 1844 with the cleansing of the sanctuary? Since all things are cleansed only by the blood of Christ, and that blood is no more efficient at one time than another, how can it be said that at a certain time the sanctuary shall be cleansed? Has not the blood of Christ continually been cleansing the living sanctuary, the church?

The reply is, that there is such a thing as "the time of the end." Sin must have an end, and the work of cleansing will one

day be complete. Now while cleansing has always been obtained through the blood of Christ, and some souls in every generation have been complete, there has never been a time when the church as a whole stood complete, wholly distinct from the world, kept separate by the presence of the life of the Lord, showing Christ manifest in the flesh. But that time must come before the Lord Himself descends from heaven. This will be the proclamation of the Gospel of the kingdom in all the world, for a witness to all nations. It will be the time to which many prophets and kings have looked forward with longing.

Now it is a fact that since the middle of the last century new light has shone forth, and the truth of the commandments of God and the faith of Jesus is revealed as never before, and the loud cry of the message, "Behold your God!" is being proclaimed. The life of Christ is being seen as never before as the efficient power to cleanse body as well as soul, so that a sinless, healthy people—a whole people, a holy people—are being prepared as a sign to the world. Soon sin will be eradicated from the universe. That glorious end will be attained as soon as every soul on earth has made his final decision as to whether or not he will consent to be filled with the Divine life.

"But what about cleansing a sanctuary in heaven?" is frequently asked; "Is there any defilement there?" Yes; all the sin that has defiled this earth was contained in the sin that Satan committed in heaven. He was one of the cherubim covering the throne of God, and therefore all sin and wickedness was committed in the very secret place of the sanctuary in heaven. The life of God was used in the commission of this sacrilegious deed, and that same life must cleanse it. But that cleansing is one with the work of preparing a people free from all defilement. But Christ is not a ritualist; He is not, like a Roman Catholic priest, away from the body of the people, with His back toward them, doing something in which they have no part, and of which they have no understanding; but all that He does for the people He does in them.

The work will be crowned by the coming of Christ "without sin unto salvation." The power and glory of His coming will simply be the revelation of the priestly power that is now working in men to cleanse them from sin. When the earthly tabernacle was dedicated, the glory of God filled it and shone forth without. Even so when Christ's people are wholly dedicated

to Him. His glory will be seen in them, and they will show forth the praises of Him that has called them out of darkness into His marvellous light. "Thanks be to God for His unspeakable gift!" How shall we escape if we neglect so great salvation?

#### "GOD DWELLETH IN US."

BUT God is never so far off  
As even to be near;  
He is within: our spirit is  
The home He holds most dear.

To think of Him as by our side  
Is almost as untrue  
As to remove His throne beyond  
Those skies of starry blue.

So all the while I thought myself  
Homeless, forlorn, and weary,  
Missing my joy, I walked the earth  
Myself God's sanctuary.

—Faber.

Some Things that God Does.—"He healeth the broken in heart, and bindeth up their wounds." Ps. cxlvii. 3.

"He satisfieth the longing soul, and filleth the hungry soul with goodness." Ps. cvii. 9.

"He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that He may set him with princes, even with the princes of His people." Ps. cxlii. 7, 8.

"The Lord looseth the prisoners; the Lord openeth the eyes of the blind; the Lord raiseth them that are bowed down; the Lord loveth the righteous; the Lord preserveth the stranger; He relieveth the fatherless and widow." Ps. cxlvi. 7-9.

"The Lord upholdeth all that fall, and raiseth up all those that be bowed down." Ps. cxlv. 14.

He "forgiveth all thine iniquities" and "healeth all thy diseases." Ps. ciii. 3.

The Lord "comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God." 2 Cor. i. 4.

Is there anything you desire, that is not mentioned here?—If so, remember that God opens His hand, and satisfies the desire of every living thing. Ps. cxlv. 16. Then why do you complain of need? "All things are yours; . . . whether the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." God has done all, and given all; our part is to receive as freely as He gives.





## THE LAW OF LIFE.

### THE SIXTH COMMANDMENT.

**THOU shalt not kill.** Ex. xx. 13.

It is very likely that most of those who read this would be inclined to say: "This have I kept from my youth up." The number of people who with malice or by force take the life of any fellow-creature is comparatively small, and therefore there is undoubtedly a feeling among most people that this commandment does not specially concern them. They acknowledge, of course, that it is right, but do not think that they have ever fallen under its condemnation; they are not conscious of ever having had even a desire to kill anybody, and so they assume that so far as they are concerned this commandment need never have been given. But again we must be reminded of the fact that the commandment is exceeding broad, and that this one is no less broad than the preceding. The commandment is spoken to all, and therefore it is necessary for all, for God never speaks in vain. The moment we use a synonym for the word "kill," we begin to see a little of the breadth of the commandment, "Thou shalt not kill." This expression is so common that we scarcely give it a thought; but we may say, Thou shalt not take life, which is the same thing in other words, and we at once get a broader view. How much is contained in it will appear more as we proceed.

### THE ROOT OF MURDER.

OF Christ it was prophesied that He should "magnify the law, and make it honourable." In the fifth chapter of Matthew we see the law as magnified by His teachings. He said: "Ye have heard that it was said, by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, that every one who is angry with his brother shall be in danger of the judgment." Matt. v. 21, 22, R. V. It will be noticed that the words, "without a cause," are omitted in the Revision; the statement is absolute: every one who is angry with his brother is guilty of murder. Jesus is not disparaging the teaching of old time; He Himself is the Beginning, and He came to make plain that which was taught from the beginning. He did not mean that the commandment, "Thou shalt not kill," was incomplete, and that He was giving something better and greater, but He showed the comprehensiveness of it,—that the words, "Thou shalt not kill," mean, Thou shalt not be angry. "Love is the fulfilling of the law," and "love is not provoked."

God sees not as man sees; man looks on the outward appearance, but God looks on the heart. In every case the sin is not the thing actually done, which man can see, so much as that condition in the man, that led to the doing of it. So long as the root from which murder grows is in the heart, the man is counted as a murderer. Men naturally classify sins into different grades, and in the history of the apostate

church men have been required to do penance according to the recognised degree of guilt. Some sins were classed as venial, and others as mortal. For some sins the payment of a small sum would provide satisfaction, while others could be expiated only by a vast amount of treasure or works. This is simply the religion of human nature.

Some sins are more unpopular than others; for some sins the sinner is ostracised, while others do not affect one's standing in society, but may even give one admission into what is considered the "best society." But there is no evidence in the Scriptures that the Lord thus grades sin. We have no reason to suppose that He recognises the distinction made by man, of "murder in the first degree," or "second degree." "Sin is the transgression of the law," and "the wages of sin is death." That comprehends the whole matter.

In this we are not belittling the guilt of murder, but showing where the sin lies. He who has taken the life of another has done an awful thing, yet he is not necessarily more guilty than one who has done something not so looked upon by the world. Let us consider the matter of anger: Who has not been angry? Indeed it is often thought that a display of anger is a mark of spirit, and of strength of character, and that he who cannot be provoked to anger is a milksop, and lacking in ambition. But anger is really brief madness, and to give way to it, the same as to give way to any other passion, is a mark of weakness, and not of strength. How many murders have resulted from quarrels arising over some trifle. Two friends get into a dispute, they are both quick-tempered, and one takes offence at something said by the other; retort is given, the men both lose control of themselves, and blows are exchanged. In their temporary madness a severe blow is struck, and one of them is killed. Then comes the awakening; the man would never have done such a thing if he had known what he was doing, but he was so angry that he did not know what he was about. How many times has this been given as an excuse for something that one has done; and it is true, for a person in this condition is not master of himself.

In one sense the murder committed under such conditions is an accident; it certainly was not intentional. Yet the man is a murderer, nevertheless. The guilt lies not in the blow that was struck in a moment of unconsciousness, but in



that disposition which made the blow possible. How many there are who have been saved from the gallows only by accident. For let every person who has ever been so angry that he has, even for a moment, lost control of himself, remember this: that in that moment he might have taken a life, and the fact that he might have done so, and that it was only accident or the grace of God that preserved him from the actual deed, shows that he was really guilty of the possible murder. This terrible thought should be taken to heart, and serve as an effectual warning against giving way to passion.

Take the case of the first murder ever committed. We have the secret of it given in 1 John iii. 11, 12. "This is the message that ye heard from the beginning, that we should love one another.

Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." You know the story. Cain and Abel each brought an offering to the Lord; Abel was accepted, Cain was rejected. What evil quality is it that is aroused when one finds another preferred before him?—It is jealousy. Cain killed Abel because he was jealous of him. Every jealous feeling is the seed of a murder.

Nay, more than this; as with anger, so with jealousy, it not simply leads to murder, but it is murder. Every one who feels hurt because somebody else is honoured and he is passed by; every one who feels sour or morose because he has not been treated with the consideration that he thinks is his due, has violated the commandment which says, "Thou shalt not kill."

This plainly appears from the text last quoted, taken in connection with the discussion of love. "Love worketh no ill to his neighbour." "Love seeketh not its own." Love prefers another in honour; but where love is not, there is murder. Read again the verses quoted from 1 John: the commandment is that we love one another, not as Cain, who slew his brother. Here we are told, not what love is, but what it is not. Love is the opposite of the spirit that Cain manifested. Whoever does not obey the law of love, is

classed with Cain, who was of that wicked one, and slew his brother.

This is further shown in the case of Joseph and his brethren: Joseph had received special marks of favour from his father, and because of his high character had been taken more fully into his confidence than his brethren. When they saw him coming to them on an errand of kindness, they said: "Behold, this dreamer cometh; come, let us kill him." They did not actually take his life, but were turned aside from it by Reuben, only as a matter of expediency. In effect, they killed him. They sold him into Egypt, only because they thought that thus they would get rid of him as effectually as by shedding his blood. This was the natural working of envy, for we read: "The Patriarchs,

part. Sin cannot reign where the presence of the Infinite is cherished; but Infinite Love will not stay where the enemy of all good is admitted on equal terms.

When man yielded to the temptations of the deceiver, sin became incarnate, or infleshed. Satan through sin took the place which belonged to God. The mind submitted to sin, became carnal, and the will yielded to sin, became enslaved.

This was the battle Satan won in the stronghold of this world. Winning it, he became "god of this world," "the spirit that worketh in the sons of disobedience."

The world must be won back in the very field where it was lost, in the temple of God in man. God must come again into the flesh to reign. Holiness must become incarnate. It was here that our Lord

Jesus Christ won His victory. He took upon Himself our nature, was "made of the seed of David according to the flesh," was partaker of flesh and blood even as the children of men, was in all points tempted like as we are, and in sinful flesh He won and held every moment of His life the glorious victory. He was "God manifest in the flesh." He rescued the body of the flesh, the temple of God, from the power of sin.

The hope of every child of earth lies in

this victory and in no other. He must, in the strength of Christ's presence, in "the power of an endless life" which Christ alone can give, win and hold the same victory. He can do this—every soul can do this—by accepting Jesus Christ. "And as many as received Him to them gave He power [right, authority] to become the sons of God, even to them that believe on His name." John i. 12. This is the privilege of every soul, to receive the Son of the living God, to let Him reign in the flesh of each as He did in the flesh of Jesus of Nazareth.

O soul, accept Him, hold Him, by living faith. Be yourself the incarnation of our blessed Lord, not the incarnation of sin. Let Christ dwell in you, the hope of glory.

M. C. WILCOX.



moved with envy, sold Joseph into Egypt." Envy, therefore, which is the sister of jealousy, is also murder. Every one who envies another, because of his goodness or any good fortune, has transgressed the commandment, "Thou shalt not kill."

(To be Continued.)

### INCARNATION.

GOD designed that man's body should be the dwelling-place of His Spirit. The body, the flesh, of every man is rightfully the temple of God. In the holiness of primitive man God was incarnate. He dwelt in the flesh. He was manifest in the highest form that earth knew, in earth's highest creature, man.

This indwelling of God in the flesh was the one essential thing. That lost, all was lost. And when man permitted Satan to enter, he by that very thing bade God de-

"AND so the Word had flesh, and wrought  
With human hands the creed of creeds,  
In loveliness of perfect deeds,  
More strong than all poetic thought,"





### THY WILL BE DONE.

O BLESSED Christ, the yearning and repining  
 All, all are past;  
 Gold-fringed death's robe, grief's cloud hath silver  
 lining  
 At last, at last.  
 As the lone dove unto the ark door flying,  
 To Thee I flew,  
 As the lost lamb amid the desert crying  
 Thy voice I knew.  
 Sweet is Thy love: I feel its gentle soothing;  
 In thee I rest.  
 Dear were earth's loves, each rugged pathway  
 smoothing,  
 But thine is best;  
 Thus would I trust Thee, as each joy or sorrow  
 From thee I take,  
 Till in the light of Thine eternal morrow  
 My soul shall wake. —Selected.

### RECEIVING TO IMPART.

JESUS took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten."

By this miracle Christ has shown how missionary work is to be bound up with the ministry of the Word. Not only did the Master give the people spiritual food; by a miracle He provided also temporal food to satisfy their physical hunger. This merciful provision helped to fasten in the minds of the people the gracious words of truth which He had spoken. Following His example, His disciples are to take the bread of life and the water of salvation, and give to those who are longing for spiritual help. And as there is need, they are to feed the hungry and clothe the naked. The beauty and utility of the work we do for God consists in its symmetry and harmony, and in its all-round adaptability and efficiency.

This miracle is an object-lesson for us. It contains lessons of deep import, which, though they lie beneath the surface, will be discerned and appreciated by those who have cultivated their perceptive faculties. By this miracle Christ desires to teach us the truth of the words, "Without Me ye can do nothing." He is the Source of all power, the Giver of all temporal and spiritual blessings. He employs human beings as co-workers, giving them a part to act with Him as His helping hand. We are to receive from Him, not to hoard for self-gratification, but to impart to others. And as we do this work, let us not suppose

that we are to receive the glory. All the glory is to be given to the great Master-Worker. The disciples were not to receive the glory for feeding the five thousand. They were only the instruments used by the Lord.

Those who work for Christ are never to think that the credit of their success belongs to them. God's name is to receive all the glory. He it is who accomplishes the work. He, the great Master-Worker, slumbers not. Constantly He is working for the harmonious accomplishment of His purposes. He intrusts talents to human beings, that they may co-operate with Him. They are ever to remember that they are but instruments in His hands. "He that glorieth, let him glory in the Lord." "The Lord reigneth; let the people tremble; He sitteth between the cherubim, let the earth be moved. The Lord is great in Zion; and He is high above all the people. Let them praise Thy great and terrible name; for it is holy."

Christ gave the bread to the disciples, to be given by them to the multitude. By the part which the disciples acted in this miracle is illustrated the part which Christ's disciples in all ages are to act. From Him they are to receive the precious truth to give to those who are fainting by the wayside. And as they empty their hands in imparting to the hungry, they receive more to impart.

Christ is the light of the world. Those who walk in this light are charmed by its beauty, and are filled with a desire to share it with others. Their hearts are illuminated by the grace of Christ, and they become light-bearers. Their light shines more and more unto the perfect day.

Thus it was with Philip. After he had been called by Christ, he could not keep to himself the knowledge he had found. Going to Nathanael, he said, "We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph." "Can there any good thing come out of Nazareth?" Nathanael asked. But Philip did not stop to argue. "Come and see," was all he said. As he thus showed his faith in the Saviour, he received increased light.

He who has really accepted Christ will not be satisfied to enjoy the Divine favour without giving to others the joy that cheers his soul. The purest and holiest devotion is that which leads to persevering, unselfish effort for the salvation of those outside the fold.

Christ calls upon His followers to work earnestly for those for whom He has made such a wonderful sacrifice. When the mind, instead of being centred on self, is occupied in seeking to enrich poverty-stricken souls, the treasure of God's love—the golden oil from the two olive trees—is poured into the heart. Those who impart to others of the riches of the grace of heaven, will be themselves enriched. The

ministering angels are waiting, longing, for channels through which they can communicate the treasures of heaven. Men and women can reach the highest stage of mental and moral development only by co-operating with Jesus in unselfish effort for the good of others. We are never so truly enriched as when we are trying to enrich others. We cannot diminish our treasure by sharing it. The more we enlighten others, the brighter our light will shine.

MRS. E. G. WHITE.

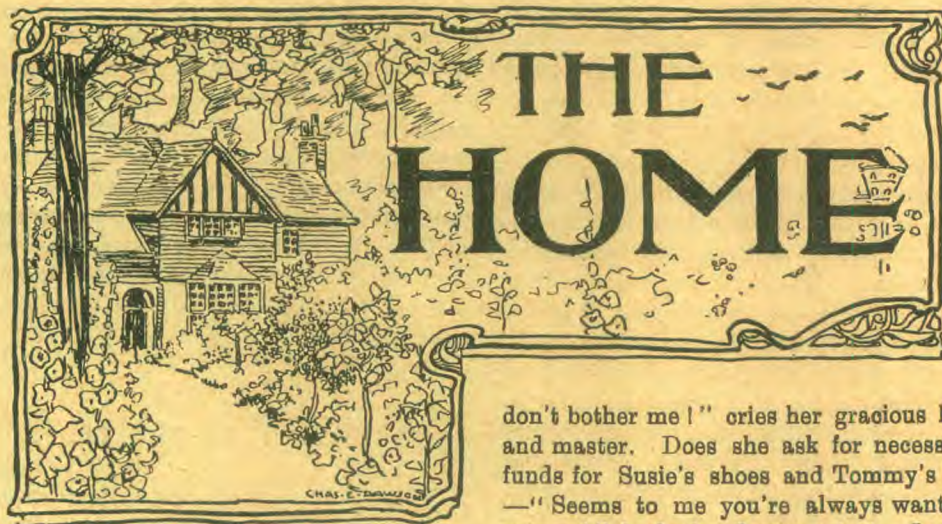
### THE TRIUMPH OF THE CROSS.

ON the rounded hill rise three crosses, and on the centre hangs the Saviour of the world. Come and behold the Man! The limbs are most painfully stretched and strained, the weight of the body bearing mostly on the nailed hands and feet; a slight projection in the centre beam keeps the Crucified from altogether depending upon these. The sun beats unshaded upon Him with fierce heat, and He is consumed with thirst and raging fever. Above Him hangs the taunting inscription. On either hand is the cross of a notorious offender. At His feet the soldiers part His garments, and with rude laughter toss the dice for his vesture. All of shame, all of agony, all of suffering and curse, all of insult and anguish, beat upon our Lord.

Now rings a ribald shout that swells among the crowd with mocking laughter on every side: "If He be the Son of God, let Him come down from the cross." What a triumph He might have won! There amidst the assembled thousands that Face, marred and grief-stricken, might suddenly have shone like the sun in its strength; the crown of all worlds might have rested upon Him; whilst on the robes, all white and glistening, might have appeared that high name and written title: —*King of kings and Lord of lords*. And as the cross fades all men see Him seated upon the throne of His glory, whilst from the opened heavens troop the companies of angels, and over all is heard a voice proclaiming, "This is my beloved Son, in whom I am well pleased." What a triumph had been His! Soldiers stricken in terror sink prostrate before Him; the mob is hushed aghast; the priests and scribes are ready to pray that the very rocks should fall upon them and hide them from Him that sitteth upon the throne!

But greater, infinitely greater, was the triumph that He achieved! He who could have manifested such glory, hangs there the despised and rejected of men. That endurance was His triumph. The Cross is the throne; the Saviour is the King. He does put forth His authority, but it is only to throw the screen of His great love over His murderers—"Father, forgive them; they know not what they do."—*Mark Guy Pearse*.





### MY MOTHER.

SHE gave the best years of her life  
With joy for me,  
And robbed herself, with loving heart,  
Unstintingly.

For me with willing hands she toiled  
From day to day.  
For me she prayed when headstrong youth  
Would have its way.

Her gentle arms, my cradle once,  
Are weary now;  
And Time has set the seal of care  
Upon her brow.

And though no other eyes than mine  
Their meaning trace,  
I read my history in the lines  
Of her dear face.

And, 'mid His gems, who showers gifts  
As shining sands,  
I count her days as pearls that fall  
From His kind hands.

—Milton L. Murdock, in *Christian Register*.

### POLITENESS IN MARRIED LIFE.

“WILL you?” asked a pleasant voice. And the husband answered, “Yes, my dear, with pleasure.” It was quietly but heartily said; the tone, the manner, the look, were perfectly natural and very affectionate. We thought, how pleasant that courteous reply! how gratifying must it be to the wife! Many husbands of ten years’ experience are ready enough with the courtesies of politeness to the *young* ladies of their acquaintance, while they speak with abruptness to the wife, and do many rude little things, without thinking them worth an apology. The stranger whom they may have seen but yesterday, is listened to with deference, and although the subject may not be of the pleasantest nature, with a ready smile; while the poor wife, if she relates a domestic grievance, is snubbed, or listened to with ill-concealed impatience. Oh! how wrong this is—all wrong.

Does she urge some request—“Oh!

don’t bother me!” cries her gracious lord and master. Does she ask for necessary funds for Susie’s shoes and Tommy’s hat—“Seems to me you’re always wanting money!” is the handsome retort. Is any little extra demanded by his masculine appetite, it is ordered, not requested. “Look here, I want you to do so-and-so; just see that it’s done;” and off marches Mr. Boor, with a bow and a smile of gentlemanly polish and friendly sweetness for every casual acquaintance he may chance to recognise.

When we meet with such thoughtlessness and coarseness, our thoughts revert to the kind voice and gentle manner of the friend who said, “Yes, my dear, with pleasure.” “I beg your pardon,” comes as readily to his lips when by any little awkwardness he has disconcerted her, as it would in the presence of the most fashionable stickler for etiquette. This is because he is a thorough gentleman, who thinks his wife in all things entitled to precedence. He loves her best—why should he hesitate to show it, not in sickly, maudlin attentions, but in preferring her pleasure, and honouring her in public as well as in private? He knows her worth, why should he hesitate to attest it? “Her husband . . . he praised her,” saith Holy Writ: not by fulsome adulation, not by pushing her charms into notice, but by speaking in a manly way of her virtues as opportunity occurs. Though words may seem little things, and slight attentions almost valueless, yet, depend upon it, they keep the flame bright, especially if they are natural. The children grow up in a better moral atmosphere, and learn to respect their parents as they see them respecting each other. Many a boy takes advantage of a beloved mother, because he sees the rudeness of his father. Insensibly he gathers to his bosom the same habits, and the feelings they engender, and in his turn becomes the petty tyrant. Only his mother,—why should he think of her? father never does. Thus the home becomes the seat of disorder and unhappiness. Only for strangers are kind words expressed, and hypocrites go out from the home, fully prepared to render justice, benevolence, and politeness to any one and every one but those who have the justest claims. Ah! give us the kind glance, the happy homestead—the smiling

wife and courteous children of the friend who said so pleasantly, “Yes, my dear, with pleasure.”—*Anon.*

### HOW SOAP CLEANSSES.

ONE of the explanations of the cleansing action of soap is due to a suggestion made by a no less famous man of science than Prof. W. Stanley Jevons.

It is generally considered that the efficacy of soap depends mainly upon its decomposition, when it is mixed with water, into an alkali and a fatty acid.

The alkali thus set free dissolves the grease by which the dirt is attached to the surface to be cleaned, and the water then carries the dirt off. But this is not all; the fatty acid from the soap neutralises any free alkali remaining after the loosening of the dirt, and thus prevents the alkali from attacking the cleansed surface itself. This is very important when soap is applied to the skin, and the painful effects produced by some varieties of soap are due to the fact that they possess an excess of free alkali, more than the fatty acids can neutralise.

But there are other factors concerned in the action of soap. Its cohesive power, upon which the formation of soap-bubbles and lather depends, enables it to gather up the dirt as it is loosened by the alkali. Then, too, the process is assisted by the curious property, which soap possesses, of producing a great agitation among solid particles suspended in water.

This, of course, tends to the ready removal of the dirt after it has been detached from the surface; and it is this action that Professor Jevons has pointed out as being one of the elements of the cleansing power of soap.—*Selected.*

### BEARING ANOTHER'S BURDEN.

A LITTLE East Side stationery and newspaper shop in New York City is the pulpit from which four young men have been preaching an excellent sermon.

The proprietor of the shop is a veteran of the Civil War. The four young men were regular customers, and so had become his friends. One of them was an electrician, one worked in a hotel, another was a draftsman and the fourth a law clerk.

One day last summer the electrician found the little shop closed when he called for his morning paper. It was still closed when the draftsman and his brother, the law clerk, called, a little later. Inquiry of the family who lived overhead brought out the fact that the old man had not been feeling well the day before, and had complained of pain in his chest.

That night the four young men made further inquiries. They found that the old soldier was down with typhoid pneumonia,



and had been taken to St. Luke's Hospital. They knew he was poor, and wholly dependent on his little business. If the shop remained closed, not only would he have no income while he was away, but his regular customers would go elsewhere, and their custom might never be regained.

So the young men determined to carry on the business themselves. They were all poor and had plenty to do, but they arranged their own work as conveniently as they could, and divided the day into periods. Then each gave a part of his time, and so the shop was kept open all the day.

The task was not accomplished without self-sacrifice. It meant longer hours and harder work for all of the four, and for two of them the giving up of a vacation for which much had been planned and from which much was anticipated. Nevertheless, each of them did his part without complaining.

It is one of the beautiful things in life that a deed of this kind seldom passes unnoticed. The young men said nothing about it, but the story of what they were doing got noised about. Everybody in the neighbourhood became interested, and everybody wanted to help. People who had never traded at the little shop before brought their custom there now to encourage the young men, so the receipts, instead of falling off, increased.

The old soldier had a long siege of it. When he was finally discharged, instead of finding his little shop closed and his business gone, he found it open and with a bigger trade than he had ever had.

How would it have been if the four young men had merely contented themselves with wishing that they were rich enough, or had time enough, to help the old man?—*Youth's Companion*.

### THE CARPENTER'S LITTLE BILL.

ONE day, the late Sir Andrew Clark, taking (as his custom was) a "constitutional" in the park, after going his rounds in the hospital, saw an old man sitting on one of the seats, in the garb of a pauper; and as he always liked to study the different phases of human life, he sat down and entered into conversation with the old man, alluding to his old age, which was over eighty, and asked him how it was he came to wear the garb of charity, and what occupation he had followed.

He said he had been a carpenter.

"And a very good trade, too," remarked the doctor. "But what was it brought you down so low? had *drink* anything to do with it?"

At this the old man was quite indignant, and exclaimed, "No! I never took more than my three pints a day."

"And how many years do you suppose

you took your three pints regularly?" asked the doctor.

"Well, I suppose you may say fifty years," was the reply.

"Well," said the doctor, taking out his pocket-book, "I will just make a little sum of that;" and upon finishing the calculation at sixpence a day, or £9 2s. a year, said, "Now I find, with compound interest, in fifty years this amounts to £1,940, which, at five per cent. interest would, say, at sixty-five years of age, have given you an income of about £1 16s. per week, and the principal for your relations, and you would have had as much comfort and better health."—*The British Workman*.

"COME, let us to the woods away

And breathe the fresh and balmy air;

The bird is building in the tree,

The flower has opened to the bee,

And health, and love, and peace are there."

### GOD'S KINDERGARTEN.

THE love of nature is implanted in all of us to a more or less degree: the crime to ourselves is that we give it so little chance of development or expression. And the crime is doubled when we withhold the expressions of nature's workings in our children. God made the fields and the woods for children as much as He did for His cattle and birds. It is in those fields and woods that the surest health and the highest education lie for His children, and by children I mean as well the man or woman of forty as I do the child of four. We are all, as one writer truly says, "Children in the kindergarten of God."

And we commit a crime against Him, against the opportunities He has given us, and against the offspring He has committed to our care, if, in the summer, when He teaches His choicest lessons in flower and leaf, we take ourselves and our children into an atmosphere of artificiality and turn our backs on the truest manifestations of His greatness in wood and field. The summer is not for the summer hotel: it is for the closest possible association with nature: for the teachings of those simple, everyday truths: those wonderful lessons of life which lie in every wild flower that blooms, in every leaf that grows, in every bird that sings, and in every brook that flows. We leave these lessons unread, and yet within them lies more fascination, more mystery, more marvellous plot than in the finest romance ever penned.

The road to happiness and content in summer leads to nature, for the closer we get to the bosom of nature the closer we get to real happiness, where everything is God-made, where things are fresh, and sweet, and pure, and where we live and come in daily contact with things that appeal to our finest senses and truest and

highest impulses. Go into the woods and see how great is God and how small is man. Go to some great mountain and listen to the beauty of its silence.—*Ladies Home Journal*.

### GIVE YOUR BEST.

ONE day, on the steps of one of the public buildings of Florence, Italy, an old, disabled soldier sat playing a violin. By his side stood a faithful dog. In the mouth of the dog was an old veteran's hat. Now and then a passer-by would drop in a coin. A gentleman passing, stopped and looked at the picture. He stepped up, and asked for the violin. He tuned it, and began to play. The sight of a well-dressed man playing a violin in such a public place, and with such associations, attracted the passers-by, and they stopped. The music was so charming that they stood enchanted. The number of contributions largely increased. The hat became so heavy that the dog growled. It was emptied, and was soon filled again. The company grew until a great congregation was gathered. The performer played one of the national airs, handed the violin back to its owner, and quietly retired. One of the company present said: "This is Amard Bucher, the world-renowned violinist. He did this for charity; let us follow his example," and immediately passed the hat for the collection for the deserving old man. Mr. Bucher did not give a penny, but he gave something better, his ability. If you cannot give money to God, give all the ability He has given you.—*Selected*.

### HER MOTTO.

THE members of a Bible class were studying the rules for Christian living, as set forth in the twelfth chapter of Romans. Among the questions asked by the leader of the class was, "What motto should be adopted when strangers are to be entertained?"

The proper answer, of course, and the one given by all the members of the class, with one exception, was, "Given to hospitality."

In the class, however, was the minister's daughter, who, since she was fifteen years old, had been head of his house, and the manager of many a difficult meal.

"I don't agree with the others," she said firmly; "I think very often the motto should be, 'Patient in tribulation.'"—*Selected*.

We listen best when we listen with our whole mind. When we are hearing aught worth heeding, we should shut out from our interest everything but those words. Concentrated hearing counts.—*Well Spring*.





MARCH, APRIL, MAY.

I've had a dream, O dear mamma, and such a pretty one!—  
I saw a lively, red-cheeked lad, his blue eyes full of fun,  
Come, whistling and dancing, into a littered room,  
And set to work right cheerily, with duster and with broom.  
There were strings and bits of paper and wisps of hay,  
And scattered straws that had been lost from out the harvest sheaves.  
He drove them all before his broom, so busily worked he;  
And when he went, that littered room was clean as clean could be.

And then his little sister came, a winsome grey-eyed girl.  
More quiet than her brother was, she did not make things whirl;  
But, armed with mops and water-pails and scrubbing-rags and brush,  
She washed things down till I could hear the water foam and rush.  
With sleeves tucked to her elbows, and skirts up to her knees,  
She splashed about in all that slop as happy as you please;  
And when no other speck of dust the little girl could find,  
She left the room all sweet and clean and rainbow-wreathed behind.

Then, oh! the darling little lass that, smiling, tripped along!  
Her eyes were bright with goodness, and her lips were sweet with song.  
Upon the bare, dull-coloured floor a carpet green she spread,  
Tacked down with yellow buttercups, and daisies white and red;  
A garland of young maple leaves she looped about the room,  
And curtained all the windows with lace of apple-bloom;  
The ceiling then she overspread with gold-embroidered blue,—  
Now dress me, please, and I will go and see if it is true.  
ELIZABETH ROSSER.

## THE KING'S GARDEN.



O is the kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise, night and day, and the seed should spring and grow up, he knoweth not how."

Did you ever cast any seed into the ground, and wait for the tiny green shoots to "spring and grow up"? If you have never done so before, be sure that you do it if possible this spring. If you have no garden you can sow enough seed in a box of earth or a flower pot, to teach you many valuable lessons of the kingdom of God. For Jesus said: "So is the kingdom of God, as if a man should cast seed into the ground."

In our talks about the children of Israel, we have learned that it is *we* who are God's kingdom; for "behold, the kingdom of God is within you." So as the seed is cast into the ground, and as it springs and grows up, we may learn from it about ourselves, and the work that God, the great Husbandman, or Gardener, is doing in our hearts by the grace of His Holy Spirit.

For "ye are God's husbandry,"—His tillage, or land where He sows His seed. How eagerly He watches for the tender blade that marks the first upspringing of His grace, yet how patiently He waits for the great, glad harvest day, when all the fruits of His toil and sacrifice will be safely garnered.

Are you not glad that you may be a little corner in the King's garden? You love the beautiful sweet-smelling flowers that are beginning to appear on the earth now that "the time of the singing of birds is come" again, do you not? So does the King take pleasure in His garden, and the buds and blossoms of grace that grow there in the fresh springtime of youth are very precious, a delight and comfort to Him.

But you know that none of the beautiful flowers that you see, not even the field daisies or buttercups, no, not even a tiny blade of grass, could come out of the earth, if they were not first *put into it*. There must be seed cast into the ground, if anything is to spring up and grow.

Could the earth produce of itself violets and primroses, may-blossoms and lilac, corn and fruit, or anything else? No; all that it can do is to *bring forth* what has been put into it, wrapped in the tiny seeds that are cast into the ground. These beautiful things do indeed spring out of the dust of the ground, but all that the garden can do is to "*cause the things that are sown in it to spring forth.*"

When I told you that you are a little corner in the King's Garden, did you think how very different you are from the little plot of ground that you call your garden? Yes, but listen: "And the Lord God formed man of the dust of the ground." And unto Adam He said, "Dust thou art."

The very name that God gave to man—Adam, meaning earth—was to keep us always mindful that we are only dust, with no more power in ourselves than the dust of the ground under our feet. If God should take away the breath of His life from us, "All flesh should perish together, and man should turn again unto dust."

And so you see that since we are only dust, we cannot bring forth any good thing

from ourselves, any more than the dust of the ground can. Nothing beautiful can grow in the King's Garden, except that which comes from the seed that He sows there. "So is the kingdom of God, as if a man should cast seed into the ground."

What is the seed that God sows in His Garden, His kingdom? You will perhaps be surprised when I tell you that it is the very same that He has sown in the ground to make it bring forth grass, flowers, and trees. Now you are thinking of the little brown flower seeds, of the golden grains of wheat, and of the different seeds that you have seen, and you are saying, How can this be? How can such seeds as these be sown in my heart?

But do you know that the real seed, that from which all these seeds that you can see have come, is something that you have not seen? "The seed is the Word of God," and God first cast this seed into the ground when He said, Let the earth bring forth grass, the herb, the fruit tree, the seed. Read all about it in the first chapter of your Bible.

And it is this same seed—the Word of God—that He sows in the hearts of His children on earth. So when He took Israel for His Kingdom, you remember that He sowed in their hearts the good seed of His precious Word, which He spoke to them from Mount Sinai, with a voice that shook the earth.

When we want to have a beautiful garden, we are very careful about the seed that we put into it. We plan just what we want to grow there, and then make sure of getting the seed of the very thing that we wish for. We know that we are sure to reap just what we sow, if the ground is good, and the seed is kept there.

Now God is very particular about His Garden; He wants in it only the choicest and sweetest plants, and He wants all the fruits of the Spirit to be brought forth in each "little plot of hallowed ground." So He provides good seed that will, if it is received into good ground, and kept there, cause it to bring forth just what He wants. And this seed is His own Word.

From God Himself come forth all things in earth and air and sky. They are formed in His thought, and wrapped up in His Word, as the plant is enfolded in the seed. That seed of the Word went forth into the earth in the beginning when God spoke to the ground and commanded it to bring forth grass and trees. And the earth received the Word, and that which had been in the thought of God, sprang forth and beautified the ground.



You would like, would you not, to be able to speak to the ground in your own little garden, and then see your own thoughts springing up all over the ground, —to have all the lovely flowers that you could think of springing out of the earth in obedience to your word?

But let me tell you that you can do something much better than this: In the seed that He has provided, you can take the living Word that God Himself has spoken to the earth, and you can put that into the ground, and then as it springs and grows up, you can watch *the thoughts of God unfolding*. Ah, how much more wonderful, how much more beautiful and glorious, are His thoughts than ours! "For as the heavens are higher than the earth, so are . . . My thoughts than your thoughts."

The seed, you know, is the baby plant of the one from which it comes, or rather, it contains the plant that is to be, wrapped up in its close folds. When this is put into the ground, it grows after the kind of the plant from which it came.

Now God wants His children to be just like Himself, and His garden on earth to be an exact copy of the one above. So He plants seeds from His own Divine nature to bring forth "each after its kind" in His earthly garden, the human heart.

Remember that we are made "partakers of His Divine nature" by the "exceeding great and precious promises" that He gives us in His law, and you will see that each one of His commandments is a Divine seed from the heart of God which He puts into our hearts to fill us with the beauty and fragrance of His own holy character. In each one is wrapped up the thought of God, which He desires to see unfolding in our lives.

As the Children of Israel were encamped for some time at Mount Sinai, while Moses went up into the mountain to meet with God, we can spend a few weeks in learning more about these precious seeds, and the beautiful flowers and fruit that spring from them.

LITTLE deeds of kindness,  
Little words of love,  
Make our earth an Eden  
Like the heaven above.

—Dr. Brewer.

"THE Garden of Life—it beareth well,  
It will repay our care;  
But the blossom must always and ever be  
Like the seed we're planting there.

"For beautiful thoughts make beautiful lives;  
And every word and deed  
Lies in the thought that prompted it,  
As the flower lies in the seed."

### WILD FLOWERS.

THERE is none good but One, that is God." So every good thing, every good thought, every kind word, every loving deed, all that is good in this world, must come from Him, who alone is good.

And yet there are so many millions who have never even heard the name of the one true God. They have never heard His precious Word, which contains the good seed from which all good things alone can come.

How then is it with these? Is there no



good thing in them? Are they altogether evil?

No; for among these heathen peoples we find many good things. They love their little children; they are kind to animals; show hospitality to strangers; they reverence the aged; and among them are those who in many ways are an example which might well be copied by some who call themselves Christians.

And yet, you say, the good seed of God's Word has not been sown in their hearts. How then can they bring forth these good fruits?

Did you ever see flowers growing where no one had taken the trouble to sow any seed? What about the buttercups and daisies, the primroses and violets, the bluebells and forget-me-nots, that you have picked by the handful, perhaps this very springtime? "Wild flowers," you call them. Who sowed them? who planted them?—No one; yet they grew, and why?

It is because "the earth is full of the goodness of the Lord;" because when He

spoke to the earth saying, "Let the earth bring forth," that Word of power stored the earth with seed which, even now, in spite of the curse upon all the land, still springs up and grows wherever it has a chance.

And even so it is with the heart of man. "The seed is the Word of God," but "the Word was made flesh." Because Jesus Christ, the Word, has come to dwell in human flesh, His Spirit "lighteth every man that cometh into the world," and there are the seeds of good in every human heart. So wherever we see any good thing in any man or woman or child, it springs from this holy seed, even in those who have never heard His name.

This is what the Apostle Paul meant when he said that when the heathen nations who do not know God, "do by nature the things contained in the law," these "show the work of the law written in their hearts."

But it is only the Spirit of Jesus that can write His law in the heart, and so His Spirit is working with all men everywhere, and every good impulse comes from Him. Some blossoms and fruits of His grace are seen even in the wild, uncultivated gardens of the hearts of those who know Him not.

THE story is told of the great King Cyrus of Persia, that he had a garden of which he was very fond, and to which he devoted a great deal of care and attention. He loved to walk in it and watch all that was going on among the flowers, to see how each one grew

and flourished. The people wondered at the pleasure that he took in his beautiful garden, but he said: "I take so much interest in my garden because I have planted every plant and sown every seed in it." This is why God loves His garden. Nothing will He allow to remain there that He has not planted Himself. Jesus said, "Every plant that My heavenly Father hath not planted shall be rooted up."

"SOME flowers open when the sun rises in the morning, and fold their leaves and go to sleep again at sunset. Others only open at night when the sun sets, and close again when it rises in the morning. Flowers open at so many different hours that a celebrated botanist once made what he called a "floral clock." He found out what time each flower opened, and took that flower to stand for that hour."

"'Twas a lovely thought to mark the hours,  
As they floated in light away.  
By the opening and the folding flowers  
That laugh to the summer's day."





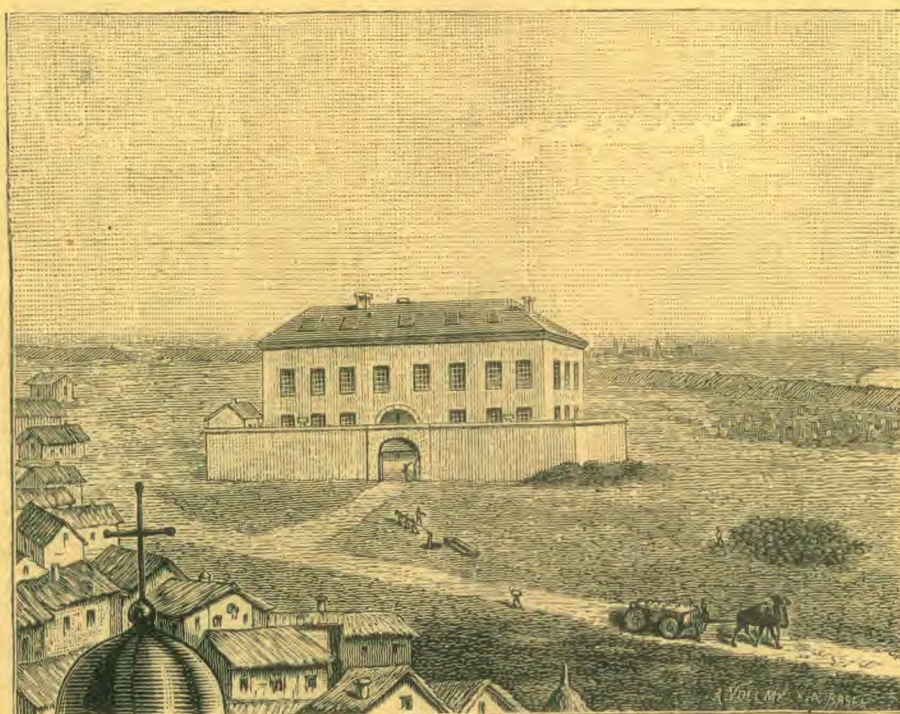
### KINGDOM OF THE CZAR.

**A**S ancient China erected a high wall along its northern border, so Russia has surrounded her immense empire by a living wall of well-armed guards who keep a close watch over every entrance by land or sea. Should one succeed in passing these guards, even at the risk of life, he could not stop at any inn or hotel, or recross the border, without incurring the risk of detection. Not only must one have a passport before he travels in this land—that passport must be *viséed* by a Russian consul, and ere this *visé* be granted, at least to one coming from Germany, the prospective visitor is required to secure a certificate stating whether he be Catholic, Protestant, or Jew; for the Jews are not permitted to cross over into the land of the Czar. Even an American passport, while otherwise good for two years, loses its validity to return in six months from the date that one crosses the border of Russia, when one is obliged to secure a Russian passport.

Russia is straining every nerve to increase her railways, whose mileage is exceeded by that of but one nation on the globe. Years ago the world marvelled at the Pacific railroad, spanning the American continent. To-day, the European-Asiatic-Pacific road nears completion, crossing two continents, connecting Paris with Peking, cities that are about 7,000 miles apart. In eleven days one may now travel from the Atlantic to Irkutsk, and when the line is completed, the entire distance may be traversed in fourteen days, perhaps, on the first-class express train. In addition to this great trunk line from west to east, Archangel on the north is now connected with Baku on the Persian border by a road 2,000 miles in length; express trains are

already in operation between Moscow and Baku; taking steamer at the latter place, one is transferred to the western shore of the Caspian Sea, thence via rail to Tashkent and Andidjan, 1,200 miles toward the very heart of Asia. The missing link between this line and the railroad in India can be supplied in a short time, and then St. Petersburg will be connected with Calcutta and Madras, and, later, with the Pacific Ocean via Central China. These railways open up and develop the country and enliven trade in a wonderful manner.

Cheap rates and comparative comfort may be found on the Russian railroad. There are first, second, and third-class tickets; the fast trains carry first and second-class passengers; the express trains, only first-class: the apartments are comfortable. The common train makes little



A RUSSIAN PRISON STATION.

speed and long stops, and is poorly lighted; the government provides two tallow candles for each car, but the guards, seeking to make a profit out of the government allowance for this purpose, often keep only one candle burning. On these slow trains many "beat their way," by paying a small sum to the employes, and riding under the seats. This class of passengers is called *hares*, by the Russians, and when they leave the train, they sometimes take with them valuable articles belonging to their fellow passengers.

The railroad fare in Russia is not high. By the zone-tariff system the fare per mile grows less the farther one travels. Third-class passage is as follows: first hundred miles, five shillings; the second, three shillings and ninepence more; the third, two shillings and eight-pence halfpenny, and from 950 miles onward, each hundred

miles costs two shillings and eightpence. Second-class tickets cost a half more, and first-class, two and a half times more than third-class. It is really cheaper in Russia to travel on the train than to stop in a first-class hotel.

L. R. CONRAD.

### MARITILANGI'S STORY.

**A**SINGULAR tradition exists among the islanders of the New Hebrides.

The island of Tongoa, one of the group, first received the Gospel about fifteen years ago, from the lips of Oscar Michelson, a Norwegian evangelist. So richly were his labours blest that in 1893 all the inhabitants had been baptized, as well as those of the neighbouring islets of Tongariki and Epi. Almost all the people know how to read, and each village has a school taught by a capable master. Public worship is well attended and family prayer observed.

In times past, these Tongoans worshipped evil spirits, with the idea of propitiating them, but they also admitted the existence of a supreme God. Twice a year they invoked Him—at seed-time to ask His blessing on their labour, and at harvest to thank Him for the fruits. The following is the peculiar prophecy which they say has been fulfilled among them:—

More than a century ago there arose

among them a prophet named Maritilangi, which signifies "son of heaven." He never fought, but lived in peace, even with the enemies of his village. When he was very aged he made this prediction: "To-day I have seen in spirit what will take place in the distant future. There will land in our island men with a white skin. Our bark stuffs will then be replaced by white cloths, and our hatchets by tools and improved weapons. And there, on that hill, the white man will settle, who will divide the island in two, and will lead you into the light."

Then he led his people to the seashore, and, pointing to a rock with a smooth surface, he said, "Our houses are covered with thatch; the white man's roof will be *watou*, like that rock." Now *watou* means, in the language of the island, either stone or iron.



This prophecy has been fulfilled to the letter. When, fifteen years ago, the first missionary built his house on the spot pointed out by Maritilangi, and roofed it with galvanised iron, the native cried, "This is just what Maritilangi foretold!" and when Michelson constructed a road across the island, they saw in that the fulfilment of the prophecy about dividing the island in two. And when he preached the Gospel of Christ, the whole people recognised the accomplishment of the prediction that the white man would lead them to the light.—*Union Gospel News.*

### THE GARDEN OF THE GODS.

THIS world is dark and drear," sighs the gloomy Christian,—if, indeed, there can be such a thing as a gloomy Christian. As a matter of fact, it is doubtful whether one who does not appreciate the evidences of God's goodness as manifested in His providences, nor recognise His beauty and glory as seen in the physical world, would feel at home if he were suddenly transported to heaven. If what we see here through a glass darkly does not to some degree awaken melody in our hearts, what reason have we for supposing that we should be enraptured if the full blaze of that glory were suddenly to burst upon us?

There is scarcely a spot on earth, no matter how stained and marred by the curse, but still reveals some of the glory of the Divine Creator. There are some places on earth where God has seen fit to allow to remain more evidences of His majestic handiwork than in others; and it is strikingly appropriate that in the mountain fastnesses, which are to be the hiding-places of His children during the last great struggle between truth and error, He should leave the greatest evidences of His might and power. The mountains of Colorado have furnished an inspiration for the poet's pen and the artist's brush for at least a generation, but neither has exhausted the sublime grandeur of the scenery.

The "Garden of the Gods" has been so named from the great number of marvellous rock formations scattered in every direction. Some of these bear certain resemblance to the images of various historic gods, and it is difficult to conjecture what combination of nature's forces was required to produce such monuments in rock. A



A COLORADO MOUNTAIN SCENE.

striking example of the exactness whereby nature sometimes leaves her work is the Balance Rock. This immense boulder, weighing many tons, rests on a base of only about four square feet. One cannot help thinking, as he sees it, that the light touch of an infant would start it rolling down the hillside. Yet there it has stood, probably for thousands of years, withstanding the fury of storms, an object lesson to all of how accurately God can balance that which He has the opportunity to control.

Another striking freak of nature in this garden is a rock known as "Cathedral Spire." Though not reared by human hands, it stands singly and alone, as straight as a steeple spire. Three other rocks, of almost equal height, standing side by side, whose tops bear a fancied resemblance to human forms, have been named respectively, Faith, Hope, Charity.

The lover of the beautiful and grand in nature could spend many weeks among the mountains and canyons of Colorado, and then go away feeling that he had caught only a glimpse of these wonderful remnants of God's original handiwork.

DAVID PAULSON.

### HELIOPOLIS.

HELIOPOLIS, the "City of the Sun," called On by the ancient Egyptians, was one of the oldest and most famous of Egyptian cities, was in effect the Oxford of Egypt. Much of the religious literature of the coun-

try was produced by the priests of this great centre of religious learning. Plato is said to have spent thirteen years here in order to familiarise himself with Egyptian ideas. Here, too, long before the days of Plato, Moses, as the adopted son of Pharaoh's daughter, "was instructed in all the wisdom of the Egyptians" (Acts vii. 22). And centuries before Moses, Pharaoh "gave" Joseph, when Prime Minister, "to wife Asenath, the daughter of Potiphara, priest of On" (Gen. xli. 45). The priestly heads of the sacred colleges and temples were frequently united by marriage with the royal family and with the great officers of State. At one time the temple of Heliopolis was the largest and most richly endowed in all Egypt, except the Temple of Ammon at Thebes. Both Herodotus and Strabo dilate upon the glories of Heliopolis. But of all these nothing remains now except vestiges of the outer walls and a solitary obelisk, the oldest Egyptian obelisk known.—*Hugh Price Hughes, M.A.*



—Mr. Carnegie has offered £100,000 for the establishment of branch libraries throughout the city of Glasgow.

The German Reichstag has resolved that members should be paid for attendance and receive travelling expenses.

—The new comet has been photographed. Three distinct tails are visible, the longest being thirty times the diameter of the moon.

—Strike riots took place in St. Petersburg, the men coming into conflict with the police and military, and many of them being wounded.

—A decree has been issued by the Russian Minister of Marine that all materials for the Russian Navy are to be obtained and manufactured in Russia only.

—A number of copies of a recent issue of the *Irish People* were seized by the police on account of a scandalous attack on the character of the King which it was said to contain.

—China has proposed to the Powers to appropriate 15,000,000 taels per annum for thirty years for the Indemnity, but asks the Powers to reduce the Indemnity demands to £40,000,000.

—The 24th of May, the late Queen's birthday, this year and in future, will be observed as a general holiday in the Government offices, and is to be known as "Queen Victoria Day."

—The London and North-Western Railway have the whole of their main line from London to Carlisle ballasted with clean granite chippings to prevent dust getting into their trains in dry weather.

—The natives of Great Britain and the Colonies resident in Boston, U.S.A., have decided to erect a memorial of Queen Victoria in that city. It will take the form of a meeting-place for societies of British affiliation, and will cost about £50,000.

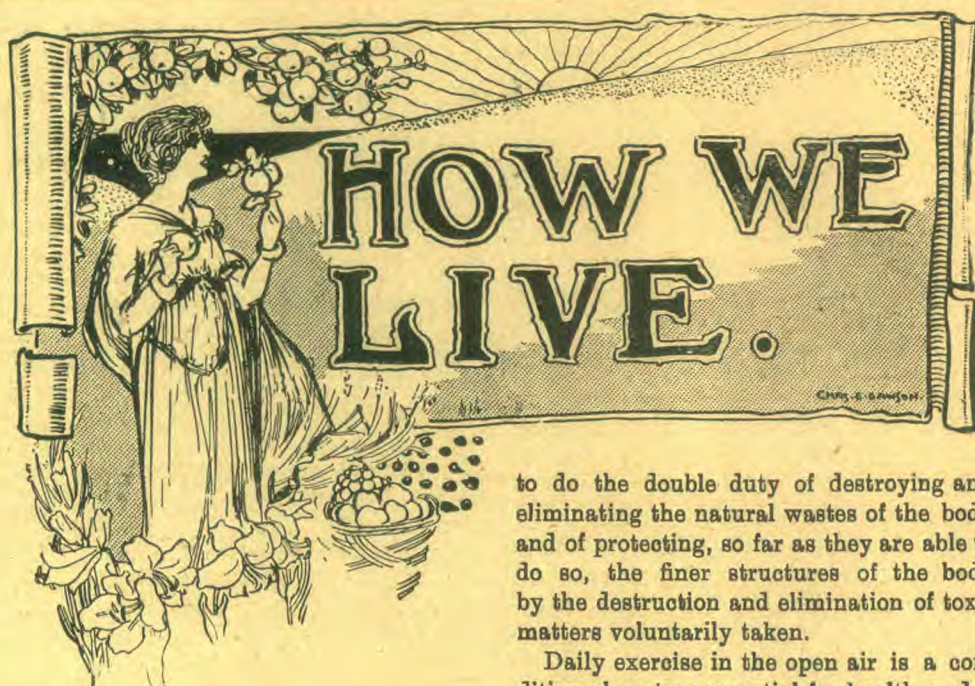
—A youth, while passing along a street at Lincoln, threw away a cigarette end. It fell, unseen, into a perambulator, and the little occupant's clothing, after smouldering for a time, burst into flames. The child was horribly burnt, and died in the hospital.

—The population of Russia, consisting of many different elements, is estimated at 136,000,000. Of this number, 9,000,000 are Poles; 6,000,000 Finns; 6,000,000 Lithuanians; 11,000,000 Turks; 4,000,000 Jews. The purely Russian population does not exceed 86,000,000.

—The liner *Tantallon Castle*, which ran on the rocks near Capetown, has become a total wreck. The weather off the Cape has been very boisterous and another vessel, a Government freight steamer, was blown ashore in Table Bay. Two lady passengers, both newly married, were drowned in the presence of their husbands, who were powerless to render assistance.

—A German contemporary calls attention to the amazing rate of increase of the Russian people during the last 200 years. At the death of Peter the Great in 1725 Russia had only 13,000,000 inhabitants. At the beginning of the nineteenth century the population had risen to 36,000,000, and it now stands at 129,000,000. That is to say it has multiplied almost tenfold during a period in which the population of France has only doubled. Whereas in 1801 Russians constituted only a fifth of the total population of Europe they now constitute a third.





### URIC-ACID POISONING.

OF the first importance in aiding the body to resist disease is diet. If men would live upon as simple a dietary as do such animals as the horse, the sheep, the cow, they would be as little subject to disease as are these animals, which, in a wild and natural state, are known to be almost absolutely free from maladies of any sort.

The excessive consumption of meat is beginning to show itself in the almost universal prevalence of the uric-acid diathesis, a hydra-headed constitutional malady which shows itself in protean and subtle forms. It is only recently that we began to understand that almost every nervous malady, from neurasthenia to locomotor ataxia, may find its origin in that form of toxicity to which the term "uric-acid poisoning" has been given. Modern researches have shown that not only nervous maladies and functional disorders of various sorts, but the majority of tissue degenerations which lead to such maladies as Bright's disease and like afflictions, are really due to the nutritive disturbances set up by the various toxins and leucomains received into the body or developed in excess within the body, and retained by the failure of the liver to destroy or the kidneys to eliminate.

The use of alcohol and tobacco exhausts the power of the liver to destroy poisons and of the kidneys to eliminate toxic substances, and thus prepares the way for disease. It is for this reason that persons addicted to the use of alcohol are poor surgical subjects. The man who compels his liver and kidneys to dispose daily of a considerable quantity of alcohol or nicotine must not expect these organs to maintain their integrity for the same number of years as organs can which are not compelled

to do the double duty of destroying and eliminating the natural wastes of the body and of protecting, so far as they are able to do so, the finer structures of the body by the destruction and elimination of toxic matters voluntarily taken.

Daily exercise in the open air is a condition almost as essential for health and a high state of bodily resistance as a simple, pure dietary. Daily exercise in sufficient amount to produce vigorous perspiration is essential to health. The Divine command to Adam—that he should earn his bread by the sweat of his brow—was not a curse, but a blessing. Exercise fans the flame of all the vital fires; it stimulates every vital activity, creates an appetite for food, and gives ability to digest food; it purifies the tissues, clears the brain, steadies the nerves, and is, indeed, one of the most important and efficient of all life-promoting agencies.

A healthy man, subsisting upon a pure diet, drinking pure water, breathing pure air, and maintaining a high state of vital resistance by habits of daily out-of-door exercise and the daily cool morning sponge bath, ought to withstand the attacks of any germ he is likely to come in contact with.

J. H. KELLOGG, M.D.

### STARCH AND ACIDS.

THERE are a few things that interfere with the digestion of starches. One of them is acids; therefore nature never combines acids and starch in the same food. Starch dissolves only in an alkaline liquid. By adding acid to masticated bread digestion entirely stops. That is the reason why acid foods should be eaten at the close of the meal after the starch has been digested.

Starch foods eaten with acids lie in the stomach just as starch added to water would lie in the bottom of a glass, insoluble and inabsorbable. It is possible, therefore, to over-eat and yet be poorly nourished. It is not the quantity that is eaten, but the quantity that is properly prepared and assimilated by the system that benefits.

Acids of all kinds should be taken at the close of the meal. Albumen needs acid to digest it. The pepsin in the stomach acts

only in the presence of acid. By eating the grain at the beginning of the meal, mingling sufficient saliva with it, the starch is digested in five to twenty minutes. By eating the fruits at the close of the meal, after the starches are digested, they supply the extra acid which aids materially in the digestion of albumens.—*Australian Herald of Health.*

### "WORN-OUT FROM OVERWORK."

WHEN God lays a work on us He will supply the means to work with and the strength needful for body and mind. But He requires that we keep our powers under control and consecrated to God. Some one eats a late supper and goes to sleep on it and wakes up in the morning weary and worn: he thinks he has over-worked and is weary from labour, when it was the system labouring with the late and heavy supper. People professing holiness go on indulging appetite and passion and are languid and dull and think they are worn-out with work for God. If we will live simply and purely God will come and touch our bodies as well as our souls, and as our day so shall our strength be, and we will not break down with our work half done for God.—*Vanguard.*

### THE ICE-CREAM BARROW.

REPEATED warnings have recently been given in the daily papers, against the ice-cream barrow, which has reappeared with the warm weather, in the city streets. At its best ice-cream is a most indigestible comestible, and as vended in the streets it has the added danger of being the medium for the spread of disease. Dr. Andrew Wilson, writing in the *Chronicle* says:—

"In the first place there is ample evidence to show that the milk which forms the basis of ice-cream is often kept in most insalubrious surroundings, such as are responsible for the propagation of typhoid fever and other maladies. Then the uncleanly state of the glasses, one child licking out of the glass just used by another, and probably thus acquiring diphtheria or some other ailment, affords another argument for the suppression of the ice-cream barrow in the interests of the public health. I believe the laws relating to the regulation of public sanitation require strengthening before the ice-cream man can be effectively supervised. If this be the case, the sooner such reform is effected the better will it be for innocent children who have neither the knowledge nor the age to guard themselves. Meanwhile mothers may do something in their own interests if they issue a domestic fiat to the effect that no ice creams are to be consumed in the street—or, indeed, anywhere else."





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"Bow down Thine ear, O Lord, hear me; for I am poor and needy." Ps. lxxxvi. 1. How different this is from the ordinary way of looking at the matter. People will say, "I am so poor and worthless," or "I am so needy," in a tone of discouragement, as though there were little or no hope for a poor and needy person. But how much more reasonable is the Gospel truth, that poverty and need form the best basis of a plea for help. Who should have help, if not the poor and needy? Men help those who help themselves; God helps those who cannot help themselves.

**Rich Labouring Men.**—It is quite common for people who are engaged in daily labour with their hands, to regard capitalists as men who live lives of ease, and to suppose that the possession of money brings freedom from care. As a matter of fact, there are few harder worked men than the heads of corporations representing millions; and it is highly probable that the majority of ordinary day-labourers would strike instantly if they were asked to work as hard as the capitalist. One intimately acquainted with the late P. D. Armour gives the following account of his business life:—

"During at least thirty years of his business career he tried the frightful experiment of handling the details. He rose at five o'clock in the morning; he and his wife breakfasted by candle-light, and he walked into the city to his office, arriving there at or before seven o'clock. In the winter it was barely daylight when he started his daily labours. He took a short time for lunch at noon, and went back to his desk. He rarely left it until five or six o'clock. He knew his hundreds of clerks by name, he knew the capacity of each for work, he knew also the men in his stockyards, and many of the men on his railways."

Surely no man who labours with his hands has any cause to envy the millionaire, for the toiler with his hands is sure of better sleep and a better appetite. But all will agree that Mr. Armour was competent to speak with authority when he said: "I never knew a healthy man that constant work injured; it's worry and neglect that kill men."

WHEN speaking of the presence of Christ in every man, to heal him both in soul and in body, and to keep him whole and clean, we have been asked what the difference is between that teaching and Christian Science, so-called. There is all the difference in the world. Christian Science, as it is called, claims that there is no such thing as sin or pain,—that they exist only in the imagination. Christianity teaches that there is sin indeed, and death also, working in every man with power that he can in no wise resist, but that Christ is able to subdue them. "Christian Science" deals only in fancies; Christianity deals in realities.

## A RIGHTEOUS DISTINCTION.

SOME time ago there was a case in a New York court, in which a will was contested on the ground that a Christian Scientist is not sufficiently sane to be able to make a will. Dr. Austin Flint, one of the leading physicians in America, and a noted professor of physiology, was called as an expert, and testified that the Christian Scientist who made the will was sane. The cross-examiner asked him what he would think of himself if he entertained Christian Science theories. He answered that he would be the victim of as extraordinary a delusion as the lunatic mind could conceive. And then to the question why he differentiated between himself and the testator, he replied that he judged Christian Scientists by the standard of their religion.

On this *Harper's Weekly*, a paper under Roman Catholic control, utters the following just sentiments:—

"Every one will recognise the distinction as sound. If we begin to count men insane because of their religious beliefs, who is there who will be held competent to dispose of his property by will, if his judge entertain an opposite religious belief? The Christian Scientist holds that cures can be worked without medicine, and that disease does not really exist. Will the average Christian, therefore, say that he is not of disposing mind? Dr. Flint says yes, although he, not sharing this religious belief, would be crazy if he held the Christian Science theory.

"The religious belief, then, may be as bizarre as possible; it does not necessarily disturb the ordinary operations of the mind. The Turk believes in fate, and rushes blindly into danger. The Roman Catholic pays devotion to little images. An insane person may be possessed of strange religious superstitions, but so may a sane person. The moment the law

permits the sanity of a mind to be gauged by its religious beliefs, that moment the door is opened for persecuting bigotry. There is no more reason why an orthodox Christian should be permitted to hold a Christian Scientist insane, than that Presbyterianism should be allowed to send Roman Catholics to a lunatic asylum, or a Turk have the privilege of sitting in judgment upon the intellectual capacity of a Methodist."

It is very natural for every man to think that the man who does not agree with him is lacking in intellectual capacity. To the insane person, every sane man is a lunatic. This would make a sad state of things if we were called on to judge others for their religious beliefs; but we are not. "Let every man be fully persuaded in his own mind. God alone is Judge, and to Him alone every person is accountable. Besides, even He does not propose to call people to account for their beliefs, but for their actions. He will render to every man "according as his work shall be." Yet men have doubtless caused the death of more men for their religious belief than for crime. Whoever persecutes another or condemns him for his religion, has not yet learned to know God.

## PAUL AS A MASTER OF LOGIC.

A PROMINENT United States Senator and lawyer, in an article of advice to young lawyers, said: "Perhaps the greatest logician who ever lived was the Apostle Paul; read him as a master of logical utterance."

There is truth in that, for Paul learned in the school of Christ who Himself is the *Logos*,—the Word,—the source of all true logic. Whatever is not of Christ is not logical. Our reasonable—logical—service is to present our bodies to Him, that He may fill and use them.

But let nobody think that he can get the riches of wisdom and knowledge that there are in the Apostle Paul's writings, if he reads them simply as literary productions. Nobody can get the logic of Paul's writings, except the one who reads them to know what they say to him personally; and when he gets the logic into him he is a Christian. Paul preached only Christ and Him crucified; and the preaching of the cross is foolishness to them that perish, although it is the wisdom and the power of God. Remember that no one can see the logic of the Apostle Paul's writings, save he who experiences them. True logic is Christianity, and whoever is not a Christian is illogical from the very beginning.