

PRESENT TRUTH

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

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NO. 16

IN THE "UPPER ROOM."

(John xx. 19-29)†

JESUS had risen from the grave very early

Peace be unto you; as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost; whosoever sins ye remit, they are

unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.

"And after eight days again His disciples were within, and Thomas was with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and My God. Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed."

SOME MIS-APPREHENSIONS.

WE have quoted this entire portion of Scripture, be-

cause it is one that is misapprehended in several particulars by the majority of readers. In the first place, it is a mistake to suppose that the disciples were assembled for fear of the Jews; what the

Jin the morning, and appeared to Mary and to Peter, and had walked with two of the disciples to Emmaus. These had immediately returned to Jerusalem, and had told the eleven, who still remained in the "upper room" which they had taken for the Passover week, all their experience, and how Jesus was made known to them, but the apostles did not believe them.

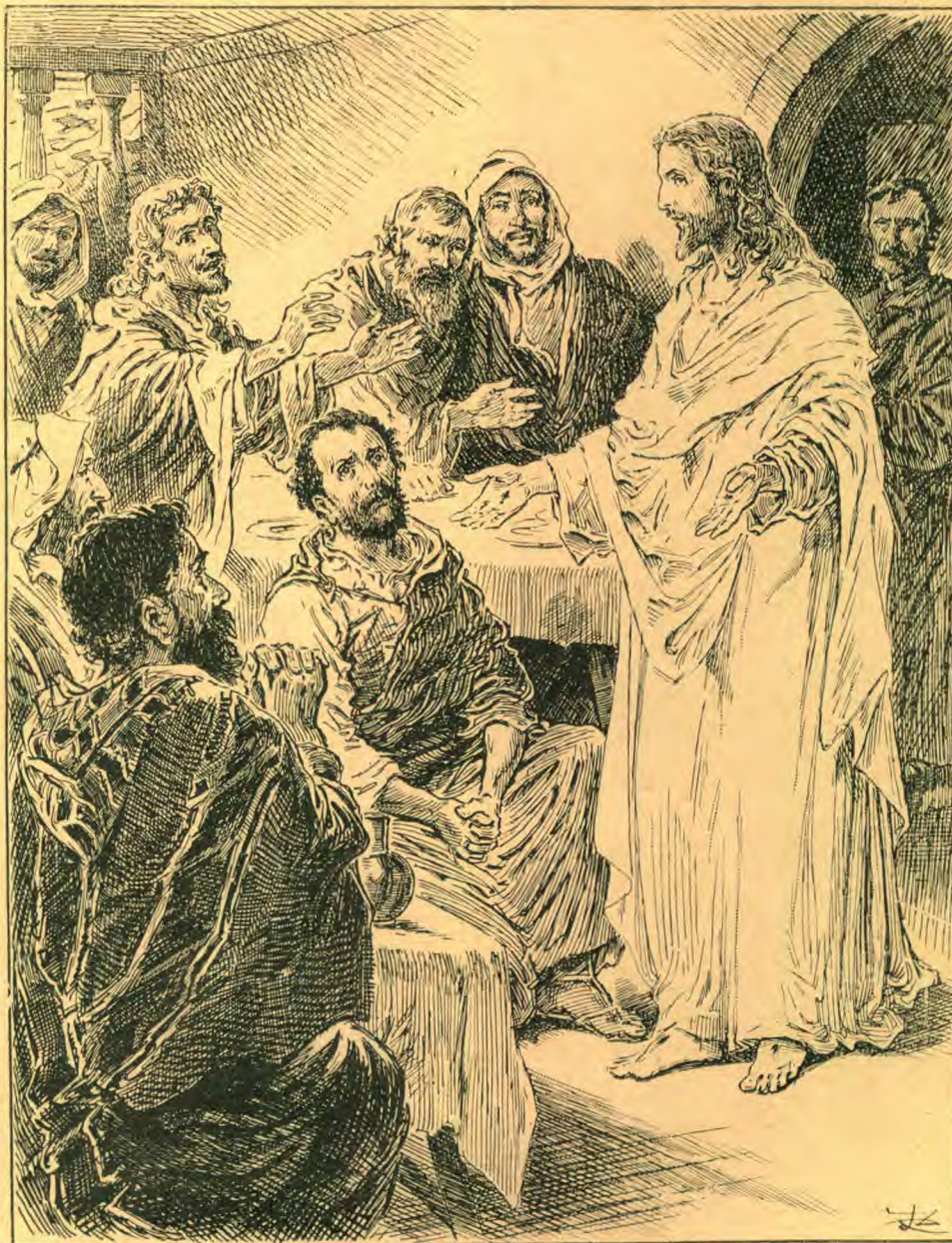
"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

And when He had so said, He showed unto them His hands and His side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again,

†International Sunday-school Lesson for April 28,

remitted unto them; and whosoever sins ye retain, they are retained.

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said



text teaches is that the doors of the place where the disciples were assembled, were shut for fear of the Jews. The significance of the statement, which is repeated, that "the door was shut," is seen in the fact that Jesus came in. If there be a soul who will rejoice at the Lord's presence, that is sufficient to bring Him in, no matter how tightly the doors are shut.

ANOTHER thing from which the minds of people need to be disabused, is the idea that the disciples were holding a religious service, and celebrating the resurrection of Jesus. They were "within," that is, at home, in the "upper room" where all of them abode. Acts i. 13. Moreover, they were at supper, for in the account in Mark xvi. we learn that He appeared unto them "as they sat at meat." The two disciples who were about to begin their evening meal at Emmaus, rose up as soon as they recognised Jesus, and hastened back to Jerusalem, where they found the apostles at supper, and had scarcely finished telling their story when Jesus Himself appeared in the midst of them. As to their celebrating the resurrection, the fact that they did not believe that it had taken place, is sufficient to refute that idea. The two disciples who had walked to Emmaus in company with Jesus, "went and told it unto the residue; neither believed they them." Mark xvi. 12, 13. When Jesus appeared in the midst of them He "upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." Mark xvi. 14.

THESE facts also effectually dispose of the notion that the disciples were beginning the observance of the first day of the week in honour of the resurrection. They could not have been doing that, when they did not believe that Jesus had risen. As for the second meeting, "after eight days," no species of reckoning that does not count two as one can make it fall on a Sunday. It was certainly not sooner than the next Monday week, and may have been later still. Yet these two texts comprise the principal part of the ground upon which Sunday observance is based! A "custom" cannot be built out of a single occurrence, and this one first day of the week is absolutely the only one directly referred to in the New Testament, with the exception of one incidentally mentioned in Acts. But if there were a thousand such references, it would make no difference. An incidental reference is not a commandment. The

fact that something or anything was done on a first day of the week, is no ground whatever for keeping that day. The original commandment of God still stands. It is safe to say that the apostles, and all the disciples who saw the Lord after the resurrection, died without dreaming of such a thing as that Sunday would be substituted for the Sabbath of the Lord.

THE BREATH OF LIFE.

JESUS "breathed on them," and said, "Receive ye the Holy Ghost." "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job xxxiii. 4. "There is a spirit in man, and the inspiration [breathing in] of the Almighty giveth them understanding." Job. xxxii. 8. The breath of the Lord is a marvellous thing. "He giveth to all life, and breath, and all things," and it is His own breath that He gives to all; but the way in which men receive it makes a vast difference in the benefit that they derive from it. In the beginning God made man of the dust of the ground, and breathed into his nostrils the breath of life. Before the breath came to him, man was only a lump of clay—a man, but good for nothing as a man. As soon as the breath of God came into him, he was a "very good" man, and so he remained as long as he was loyal to God, content to be wholly dependent on Him. Even so now the breath of God upon us, if we receive it constantly as coming from Him, and conveying to us His Spirit, will make and keep us good. We shall then live by faith just as we live by breathing; that which sustains physical life in us, will at the same time supply and nourish spiritual life.

AMBASSADORS FOR CHRIST.

"He whom God hath sent, speaketh the words of God; for God giveth not the Spirit by measure." John iii. 34. The Lord says, "I will pour out My Spirit unto you, I will make known My words unto you." Prov. i. 23. The words of the Lord are Spirit and life, and the Spirit makes known the words of God. The Word of God is almighty; by it the heavens and the earth were created (Ps. xxxiii. 6); by it they are now upheld (Heb. i. 3); by it they will be renewed (2 Peter iii. 5-13); and by it men are made new, meet to be partakers of the inheritance. 1 Peter i. 23. Therefore it inevitably follows that whosoever is filled with the Spirit, and speaks the words of God, must speak with the same authority that God Himself does, and so He can

speak the words that remit sin. It is God's voice speaking by his mouth. And this power was not given to the apostles alone, but it is for all who receive the Spirit. The true successors of the apostles are all who receive the Word of the Spirit. All Christians are "ambassadors for Christ," sent on the same mission that He had.

THE BLESSING OF FAITH.

THE Lord is very long-suffering; our High Priest has "compassion on the ignorant, and on them that are out of the way." The disciples ought all to have believed the testimony that was given them concerning the resurrection, and especially the Scriptures, that made it so plain; but when they did not, Christ gave them palpable evidence. He leaves everybody without excuse. But let all beware how they presume upon God's goodness and forbearance and long-suffering. Because God is patient with the ignorant and unbelieving, it is not wise to refuse to believe until the last scrap of evidence has been presented. The wisest man is he who believes the most. To be slow to believe is not an evidence of superiority.

Who has not heard people emulating Thomas, and excusing their unbelief by saying almost with an air of pride, "I am like doubting Thomas; I must put my hands in the prints of the wounds, before I can believe"? Strange that they who are so well acquainted with the story of Thomas do not remember what Christ said to him: "Because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed." Do you notice that no blessing was pronounced upon him? That does not mean that Thomas was rejected; but it does mean that by his stubborn unbelief he deprived himself of a great blessing. In the kingdom of heaven faith is at a premium, and he who believes most readily gets the chief blessing.

HE SHOWED THEM HIS HANDS AND HIS FEET.

Luke xxiv. 40.

"ART thou despairing? Jesus still has hands:
Behold His power!
His arm can move whatever danger stands
Around in night's dark hour.
And Jesus still has feet, swift feet that fly
To thy relief.
Beneath His knee thy every foe shall die.
Look to Him in thy grief!
Oh, may He show to thee His hands and feet
When thou art sad;
And speak to thee in whispers soft and sweet
Until thy heart grows glad."



THE LAW OF LIFE.

THE THIRD COMMANDMENT.

Continued.

TAKING THE NAME.



THOU shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." Ex. xx. 7.

Think a moment of the word "take." It means to lift up, to bear, not simply to utter. We are to *take* the name of God, else there would be no force in the commandment not to take it *in vain*. But the blessedness of the commandment lies in the assurance that when we take it, it will not be in vain. It will accomplish something for us. It will make and keep us guiltless, for "the name of the Lord is a strong tower; the righteous runneth into it, and is safe." Prov. xviii. 10.

An illustration of this is given in the third and fourth chapters of Acts. In the third chapter we have the record of the healing of the lame man at the gate of the temple. He never had walked, but when Peter said to him, "In the name of Jesus Christ of Nazareth, rise up and walk," "he leaping up stood and walked, and entered with them into the temple, walking, and leaping, and praising God." When the multitude gathered round in amazement, Peter said: "The God of Abraham and of Isaac and of Jacob, the God of our fathers, hath glorified His Son Jesus; . . . whom God hath raised from the dead,

whereof we are witnesses. And His name, through faith in His name, hath made this man strong, whom ye see and know; yea, the faith which is by Him hath given him this perfect soundness in the presence of you all."

Then the next day, when the Apostles were brought before the Jewish Council, Peter, filled with the Holy Ghost, said unto them, "Ye rulers of the people, and elders of Israel, if we this day be examined concerning a good deed done to an impotent man, in whom he is made whole, be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in Him doth this man stand here before you whole . . . And in none other is there salvation; for neither is there any other name under heaven that is given among men, whereby we *must be saved*." Acts iv. 8-12, R V., margin. This miracle gives us a vivid illustration of what it is to take the name of the Lord not in vain.

SALVATION IN THE NAME.

THERE is salvation in that name. "Thou shalt call His name Jesus, for He shall save His people from their sins." His name is what He Himself is. Note the words used by Peter: "In the name of Jesus Christ of Nazareth, whom ye crucified, even in Him doth this man stand here before you whole." That is to say, that to stand in the name of Jesus is to stand in Jesus. The name is the person. God is the Saviour, and His name is in Christ.

The only begotten Son inherits the Father's name and character and glory and power. Since His name is what He Himself is, to take it in vain, that is as an empty thing, is to count Him as nothing. But the man who takes that name thoughtfully and reverently, will find in it cleansing from sin, so that he will be guiltless before God. The name will cleanse him, just as the name took away all the feebleness from the impotent man.

NOT MAGIC, BUT REALITY.

THE name of the Lord is not to be taken as a charm; it is not magic, but reality. When Paul was at Ephesus, wonderful miracles were wrought by him in the name of the Lord Jesus. "Then certain of the vagabond Jews, exorcists, took upon them to call over them that had evil spirits the name of the Lord Jesus, saying, We abjure you by Jesus, whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said: Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of the house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified." Acts xix. 13-17.

So we see that it is not some utterance of the name that is of value, but the recognition of the being and character of the Lord.

HIS NAME IS HIS CHARACTER.

His personality, and cannot be separated from Himself. Names of men and things with us are mere matters of convenience and fancy; they mean nothing. And this is doubtless one reason why people do not better understand the force of "that glorious and fearful name, the Lord thy God." To take the name of God in reality is to take the life and experience the power of it. "They that know Thy name will put their trust in Thee; for Thou, Lord, hast not forsaken them that seek Thee." God has never failed any person; we may go to Him in the name that is above every name, asking Him for His own sake to take away our sins, and to cleanse us, and we shall never be disappointed. What a blessed promise! "Thou shalt not take the name of the Lord thy God in vain." The Lord says to the one who trusts Him, "I will set him

on high, because he hath known My name; he shall call upon Me and I will answer him; I will be with him in trouble; I will deliver him and honour him. With long life will I satisfy him, and show him My salvation." Ps. xci. 14-16.

BAPTIZED INTO THE NAME.

THE disciples of Jesus are baptized "into the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii. 19, R.V. To be baptized into the name of the Lord is to be swallowed up in His life, so that one can say, "I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

Since the life is the life of Christ, it is perfectly proper for the person to bear the name of Christ, just as the wife bears the name of her husband. We are joined by death to Christ in a bond that "neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature," can break. His name is our salvation. We are baptized into it, and it is the strong tower, into which we run and are safe. So again we rejoice in the assurance given in the third commandment, "Thou shalt not take the name of the Lord thy God in vain."

PRAYING IN THE NAME.

WE are exhorted, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Gal. iii. 17. So we are to pray in His name, and the assurance is, "If ye shall ask anything in My name, I will do it." There are many unconscious forgers at the bank of heaven. How many there are who in their prayers use the expressions, "in Jesus' name," and, "for Jesus' sake," without a thought of what they mean. Thus they take the name in vain. They come with the name of the Lord without the Lord Himself.

When we truly bear the name of Jesus, we are sunk out of sight, for it is He who lives, and not we, and it is He in us asking that He may be delivered from the power of sin in our flesh. He is dwelling in our flesh, in order that He may cleanse us from all filthiness of the flesh and spirit. "In the days of His flesh, when He had offered up prayers and supplications, with strong crying and tears, unto Him that was able to save Him from death," He was heard. Heb. v. 7. He

was saved from death, in that He was saved from sin. He "suffered in the flesh, being tempted," but He suffered not for Himself. The Lord laid on Him the iniquity of us all, and it was the infirmities of our sinful flesh that oppressed His soul. He is still pleading in sinful flesh, presenting His life in our behalf, and longing to be relieved from the burden of sin with which we make Him serve.

How can a guilty sinner, already convicted of law-breaking, appear before the Lord, in the presence of that law that sends forth thunder and lightning, and a storm of indignation upon the wicked? He dare not; but he need not, for it is not he, but Christ. Knowing and confessing that Christ is come in the flesh, the sinner comes with boldness to the throne of grace, for he comes in the name—in the person—of Jesus. If he truly believes in the name of Jesus, it is Christ using his tongue to utter the petition; and when he knows this, he can always make his requests with thanksgiving, no matter with how strong crying and tears his supplications be made; for Christ in the days of His flesh obtained deliverance from those very sins.

So when I use that name, I must claim all that the name comprehends. Christ never offered a petition in vain. He said, "Father, I thank Thee that Thou hast heard Me; and I know that Thou hearest Me always." John xi. 41, 42. Whatever we ask in His name indeed, will be granted. God will clear and hold guiltless every soul who takes that name for all that it means. Such an one will not take it in vain.

STAMPED WITH THE NAME.

"THE Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace. And thou shalt put My name upon the children of Israel, and I will bless them." Num. vi. 22, 27. The name of the Lord is mercy and grace and peace. This name put upon the soul, keeps it. The Lord says of the one who believes Him, and thus has the victory that has overcome the world, "I will write upon Him the name of My God, and the name of the city of My God, . . . and My new name." Rev. iii. 12. So the trusting soul will be as safe as the New Jerusalem, and as God Himself. He says, "They that feared the Lord spake one with

another, and the Lord hearkened and heard, and a book of remembrance was written before Him, for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts."

Those who trust in the name have the name written upon them, and that shows to whom they belong. This is a pledge of safety, for the Lord will keep His own. His name upon us shows that we are His property, and He will defend us with His life against all adversaries. The devil knows the name of the Lord, and trembles at its power. He knows that God has put a hedge about every soul who trusts in His name. Though Satan goes about like a roaring lion seeking whom he may devour, we are safe so long as we abide in the name of the Lord; and that name abides for ever. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever." Ps. cxxv. 2.

What a glorious promise, then, is the commandment that we shall never take the name of the Lord our God in vain!

THE GOSPEL OUTLOOK.

(Concluded.)

IN the light of the prophecies and the promises, it is clear that no Gospel outlook is scriptural which does not include in the range of its vision the whole earth renewed and restored as the possession of the new man in Christ Jesus. And this glorious outlook becomes reality through the acceptance of that righteous character which is in itself a crown of glory and honour. Here are the declarations: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." "Now to Abraham and his Seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." That a present condition of character is the basis for the fulfilment of this promise is evident from the teaching of the Saviour: "Blessed are the meek; for they shall inherit the earth." The seven-fold promise which culminates in a place upon the throne with the Faithful and True Witness, is in every instance made "to him that overcometh." Revelation ii. and iii. This is only another way

of saying that he will have rule over the earth who conquers it, and this is strict justice to all. But he who conquers "the lust of the flesh, and the lust of the eyes, and the pride of life," has conquered the world and "all that is in the world," and consequently wins his throne. "And this is the victory that overcometh the world, even our faith." Thus is the future brought into the present for the believer in the Gospel, and the glorious outlook becomes a constant fact to him.

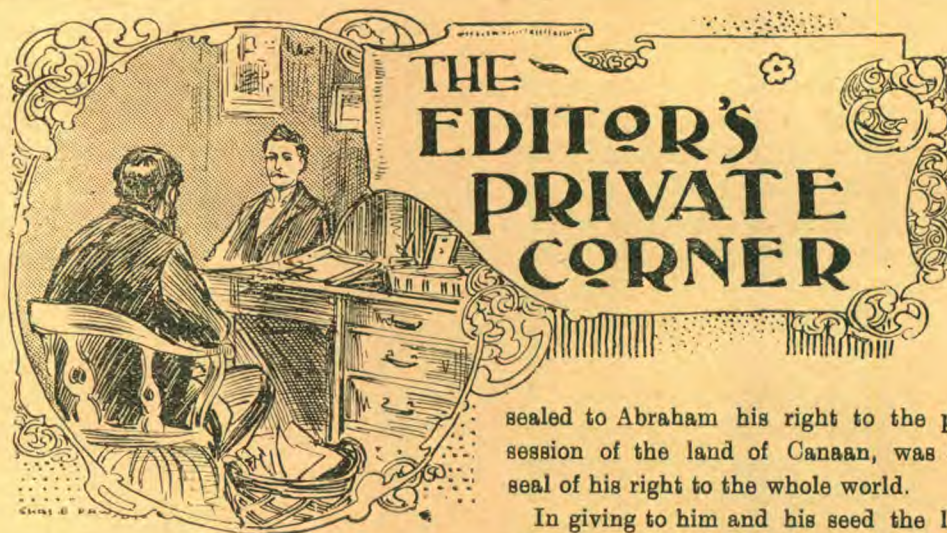
All that is included, however, in the Gospel outlook is not fully apprehended unless there is a clear understanding of all that was accomplished in the flesh of Jesus of Nazareth by the manifestation of that eternal life in Him. His experience is set forth as the experience of every one who is brought into life union with Him through being born again. "Have this mind in you, which was also in Christ Jesus; who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross."

And this was done with no greater inducement in view than that He might win back man for the earth and the earth for man, and that thus the original dominion might be restored. But the character which was revealed by the Son of God in thus becoming the Son of man for man's sake, brought to Him, as the Son of man, and to all who are in Him, all that He gave up as the Son of God when He emptied Himself. "Wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Thus the Man Christ Jesus was exalted to the throne of the universe, "far above all principality, and power, and might, and dominion." And all this He shares with the humblest believer who really shares with Him in His character. Through the grace which is in Christ Jesus, man is so filled with the fullness of God through the wonderful provision of the Gospel, that he is thereby restored, not simply to the dominion which was forfeited through the loss of His kingly character, but to a seat upon the throne of the universe by the side of "the King eternal, immortal, invisible." "O the depth of the riches both of the wisdom and know-

ledge of God! how unsearchable are His judgments, and His ways past finding out!" New heavens, new earth, New Jerusalem, new creatures in Christ Jesus. "Behold, I make all things new." "He that overcometh shall inherit all things; and I will be his God, and he shall be My son." "Behold, what manner of love the Father hath bestowed upon us, that we

should be called the sons of God. . . . We know that, when He shall appear, we shall be like Him." O glorious outlook of a glorious Gospel! "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." "Alleluia, for the Lord God omnipotent reigneth."

W. W. PRESCOTT.



THE RETURN OF THE JEWS.

SEVERAL questions have been received with reference to the return of the Jews to Jerusalem, one correspondent asking how the prophecies of Ezekiel and Isaiah can be fulfilled if the Jews do not return to Jerusalem, and reign over the whole earth.

AN EVERLASTING POSSESSION.

CANAAN is a land which God gave to Abraham and to his seed "for an everlasting possession." Gen. xvii. 7, 8. It was to be an everlasting possession for both Abraham and his seed. But Abraham himself had not so much as a foot-breadth of the land in his actual possession (Acts vii. 5), and none of his seed had it either, for even the righteous ones among them (and only the righteous are Abraham's seed) "all died in faith, not having received the promise." Heb. ix. 13, 39.

Therefore the possession of the land involved the resurrection of the dead at the coming of Christ to restore all things. By the resurrection of Christ, God has begotten us unto a lively hope, "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." 1 Peter i. 3-6.

A WORLD-WIDE KINGDOM.

BUT the possession of the land of Canaan meant nothing less than the possession of the whole world, as we learn by comparing Gen. xvii. 7, 8, 11, and Rom. iv. 1-13. That is to say, That which

sealed to Abraham his right to the possession of the land of Canaan, was the seal of his right to the whole world.

In giving to him and his seed the land of Canaan, God gave to them the whole world. Not of course "this present evil world," for "the world passeth away;" and Christ gave Himself for us that He might deliver us from it and its destruction; but "we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter iii. 13. It was not the temporal possession of a few thousand square miles of land tainted by the curse, that God promised to Abraham and to his seed, but the eternal possession of the entire earth freed from every vestige of the curse. The promise is "sure to all the seed" only through the faith of Christ. Christ is the seed, and we are heirs through Him. It is the "world to come" that is put in subjection to Him; and that is what He gives us.

Even though it were true that the little territory of Canaan constituted the whole of the promised inheritance, still it would be true that the Israelites never had it; for the promise which God confirmed was to give Abraham and his seed the land of Canaan for an everlasting possession, that is, Abraham must have it for an everlasting possession, and his seed must also have it for an everlasting possession. But they all died, and in time even the country itself passed into the hands of other people. No temporal dwelling in Palestine could possibly fulfil the promise. The promise still remains to be fulfilled to Abraham and to all the seed. The inheritance is the land of Canaan; but the

possession of the land of Canaan means the possession of the whole earth, not in its present state, but restored as in the days of Eden.

THE NEW EARTH.

IT is evident that the children of Israel did not enjoy the rest and the inheritance, even while in Palestine, for although "He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents, yet they tempted and provoked the Most High God, and kept not His testimonies; but turned back, and dealt unfaithfully like their fathers; they were turned aside like a deceitful bow. For they provoked Him to anger with their high places, and moved Him to jealousy with their graven images," so that "God greatly abhorred Israel." Ps. lxxviii. 55-59.

AN HEAVENLY COUNTRY.

REMEMBER that it was an heavenly country that Abraham looked for. Nevertheless, the promise of God to give him and his seed (including us, if we are Christ's, Gal. iii. 16, 29) the land of Canaan for an everlasting possession, will be fulfilled to the very letter.

When the Lord comes for His people to take them to Himself, to the place which He has prepared for them (see John xiv. 3), the righteous dead will be raised incorruptible, and the righteous living ones will likewise be changed to immortality, and both together will be caught up "in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. iv. 16, 17. The place to which they will be taken is the free Jerusalem above, "which is the mother of us all" (Gal. iv. 26); for that is where Christ now is, and where He is preparing a place for us.

That the heavenly Jerusalem is the place where Christ is now "in the presence of God for us," is evident from Heb. xii. 22-24, where we are told that those who believe are now come to Mount Zion, unto "the city of the living God, the heavenly Jerusalem," "to God the Judge of all," "and to Jesus the Mediator of the new covenant."

A HEAVENLY CITY.

THIS city, the New Jerusalem, the city which God has prepared for those of whom He is not ashamed, because they seek an heavenly country (Heb. xi. 16), is the capital of His dominions. It is the "city which hath foundations, whose builder and maker is God" (verse 10), for which Abraham looked. In the twenty-first

chapter of Revelation we find a description of those foundations, where we also find that the city will not always remain in heaven, but will descend to this earth with the saints who have reigned in it with Christ for a thousand years after the resurrection. Rev. xx.

THE CITY BROUGHT DOWN.

BUT to what spot on this earth will the city descend? Speaking of the time of the destruction of the wicked, the prophet Zechariah says:—

"Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. . . . And it shall come to pass in that day, that living waters shall go out from Jerusalem; half of them toward the eastern sea, and half of them toward the western sea; in summer and in winter shall it be. And the Lord shall be King over all the earth; in that day shall the Lord be One, and His name One." Zech. xiv. 3-9, R.V.

Thus we see that when God brings back the captivity of His people, He brings them to the very spot of earth that He promised to Abraham for an everlasting possession—the land of Canaan. But the possession of that land is the possession of the whole earth, not for a few years, but for eternity. "There shall be no more death." It was this glorious inheritance that the children of Israel had in their grasp when they crossed the Jordan, and which they faithlessly allowed to slip. If they had been faithful, a very short time would have sufficed to make the name and the saving power of God known in every part of the earth, and then the end would have come. But they failed, and so the time was lengthened, until our day; but the same hope has been the one thing ever before the people of God. So we may look forward to the possession of the land of Canaan with as much earnestness as did Abraham, Isaac, Jacob, Joseph, and Moses, yea, and David also, and all the prophets, and with the same confident hope.

RESTORATION OF ISRAEL.

WITH these few outlines well fixed in the mind, the reading of the prophecies both of the Old and the New Testament will be a delight, for we shall be spared much

confusion, and many seeming contradictions will be seen to be plain. When we read of the restoration of Jerusalem, so that it will be the joy and praise of the whole earth, we shall know that the New Jerusalem comes down from heaven, to take the place of the old. If a city on this earth is burnt entirely to the ground, and men build a new city on the same site, the city is said to be rebuilt, and it is called by the same name. So with Jerusalem, only the city is rebuilt in heaven, so that there is no interval between the destruction of the old and the appearance of the new. It is as though the new city sprang at once from the ruins of the old, only infinitely more glorious.

So also when we read of the return of Israel to Jerusalem, we know that it is not the return of a few thousand mortals to a mass of ruins, but the coming of the innumerable, immortal host of the redeemed to the ever new city where their citizenship has long been recorded. Mortal men will not rebuild the city with brick and stone and mortar, but God Himself will rebuild it with gold and pearls and all manner of precious stones. "When the Lord shall build up Zion, He shall appear in His glory." Ps. cii. 16. He says to Jerusalem, "O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children." Isa. liv. 11-13. These are the stones in which her children take pleasure. Ps. cii. 14.

Why will men nullify all these glorious promises, by reading them as though they taught merely the temporal possession of a ruined city on this old sin-cursed earth? It is because they limit the Gospel, not realising that all the promises of God are in Christ, to be enjoyed by none except those who are in Christ, and in whom He dwells by faith. Would that God's professed people might speedily receive "the Spirit of wisdom and revelation" in the knowledge of God, that the eyes of their understanding might be enlightened, that they might "know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints," and that it is to be gained only by "the exceeding greatness of His power to usward who believe, according to the working of His mighty power which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places." Eph. i. 17-20.

PERFECT PEACE.

"Jesus stood in the midst, and saith unto them, Peace be unto you," John xx. 19.

LIKE a river glorious
Is God's perfect peace,
Over all victorious
In its bright increase;
Perfect,—yet it groweth
Fuller every day;
Perfect,—yet it floweth
Deeper all the way.

Hidden in the hollow
Of His blessed hand.
Never foe can follow,
Never traitor stand;
Not a surge of worry,
Not a shade of care,
Not a blast of hurry,
Touch the Spirit there.

Stayed upon Jehovah
Hearts are fully blest,
Finding as He promised
Perfect peace and rest.
Every joy or trial
Falleth from above,
Traced upon our dial
By the Sun of love.

We must trust Him solely
All for us to do;
Those who trust Him fully
Find Him fully true. —Selected.

TRANSFORMATION OF CHARACTER

A LESSON FROM JUDAS.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill Him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve." Satan would not have entered into Judas if he had not opened the door to give him admittance.

Judas had had great light; he had had many opportunities to understand what were the requirements of God. Numbered among the twelve, he had listened to the lessons of Christ; he had heard the truth, and he had no excuse for failing to form a character after the likeness of Christ. It had been his privilege to behold the character of Christ, to contemplate His goodness, His compassion, to see His works of mercy, to behold His wonderful miracles in healing the sick and giving life to the dead. He should have been rich in faith, and bound to Christ with cords of love which nothing could sever; but though a hearer of the words of Christ, he was not a doer of His Word. Had Judas improved his opportunities and appreciated his privileges while being in close relationship with

Christ as a disciple, he would have watched unto prayer, and would have overcome his besetting sin, avarice and covetousness, which is idolatry, and would have become transformed in character. But, although Christ gave lessons in condemnation of this sin, Judas did not feel his danger. He did not make his request to God for the aid of the Holy Spirit to help his infirmities, nor did he earnestly strive for the best

more and more unto the perfect day. But he was more eager for position, for rank and wealth, than for the glory of God and the good of humanity. He became so narrow in his ideas, so selfish in his plans, that good and holy impressions could not be made upon his heart and mind.

Had Judas as eagerly sought for the spirit of true goodness, mercy, compassion, forbearance, and true courtesy, as he did



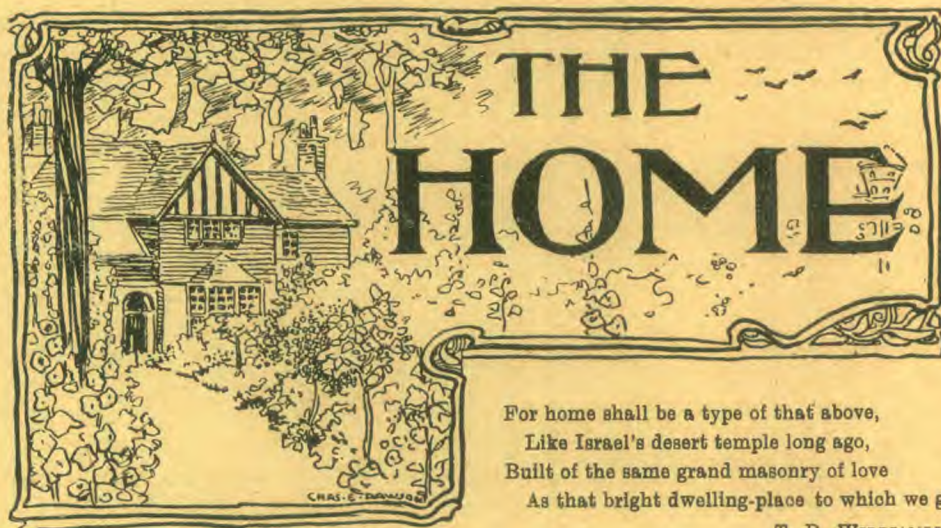
"HE COVENANTED WITH THEM FOR THIRTY PIECES OF SILVER"

gifts in order that he might accomplish the greatest good and receive grace for grace.

In this age, if those who come under the precious influence of the truth do not become transformed in character, they will, like Judas, go from light to darkness. God had entrusted to Judas talents of ability, and if he had used these gifts of God in blessing humanity with the rays of light that shone upon him from the Sun of Righteousness, he would have had increased light, and his path would have been as the path of the just, which shineth

for power and wealth, he would not have possessed the attributes of Satan, but would have manifested the attributes of the character of Him who daily lived not to please Himself, but went about doing good, healing all who were possessed of the devil. Judas had talents of influence, and had he received the Spirit of Christ, he would have been transformed in character so that he could have accomplished the work to which God had called him. God qualifies His disciples for the work which

(Concluded on page 254)



For home shall be a type of that above,
Like Israel's desert temple long ago,
Built of the same grand masonry of love
As that bright dwelling-place to which we go.
T. R. WILLIAMSON.

TRUE LOVE BEGINS AT HOME.

A GROUP of ladies once in great old Rome
Showed each to each her wealth of jewels rare;
And one there was within whose humble home
No jewels were, but wealth of love was there.

So when they asked where her bright treasures
were,

She pointed to her children at her side,
And gently said, "These are my treasures fair,"
And smiled upon them with a mother's pride.

Home is the door whence our best blessings flow;
And they who, like that Roman dame of old,
Prize home's wealth first, they best can feel and
know

How to reach kindly hands into the cold

Of this great world, and call the wanderer back,
And bear God's message far across the seas,
Where Arabs cower in the simoon's track,
Or billows harden in the Arctic breeze.

True love begins at home. The children dear
Whom God has sent to cheer our earthly way,
Clasp tendril hands about my nature here,
And link me fast to others far away.

What easy lessons God gives first to learn!
Love father, mother, sister, brother, friend,
And wife and children; then may we discern
To love our neighbours to the great earth's end.

True love begins at home, and, reaching thence,
Twines sympathetic arms round all our race,
And fills our interval of time and sense
With airs from heaven, its native dwelling-
place.

Love's royal banner floats above our heads;
Beneath its folds majestic do we rest.
Home's window-star its radiance outward sheds,—
Come in, lone heart, be thou a welcome guest.

Swing back, ye cloudy curtains, from the skies,
And let me see the architecture fine
Of those transparent palaces that rise
Where crystal streets in wondrous brilliance
shine.

But little like them can I hope to build,
And yet in meek resemblance I would raise
A home with their transmitted lustre filled,
Whose walls shall echo to Immanuel's praise.

THE ENGLISH ALPHABET.



THE *a* in all written languages stands at the head of the alphabet, with the sound of *a* in "father." It is asserted that this letter is of Semitic origin; that is, that it originated among the nations who were the direct descendants of Shem, the Son of Noah. It may have been given the first position in the alphabet because, also, in uttering this primary sound the air-passage between the glottis, the narrow opening between the vocal chords and the lips, is wide open; while in sounding any other the tongue and uvula take part, contracting and changing the shape of the air-passage; the lips also are kept wide apart and motionless in giving the sounds of *a*.

The symbol *b* came from the Phœnicians. With them it had only the upper loop. In borrowing the sign from the Phœnicians, the Greeks closed the lower end, so forming the *b* now in general use. It is the second letter of all European alphabets, except in those languages that follow the so-called "Cyrillic alphabet," which was originated by a monk named Cyril, who lived in the ninth century. The Russian language is an example. The letter *c* was adopted from those alphabets derived from the Latin. It owes its origin to the effort to distinguish in letters the difference between the sounds of *g* and *k*. Originally it was written as the Greek *gamma*, or *g*, the top being slanted gradually more and more to the right, until it became rounded into our modern *c*.

D is the fourth letter in the Hebrew, Chaldaic, Samaritan, Syriac, Greek, and Latin alphabets. The Greek *delta* is borrowed from the alphabet of the Phœnicians, and the modern *d* is only the Greek *delta*, with the corners rounded.

E also comes from the Phœnicians, and

stands among the vowels as the antipode of *a*, so far as the original sounds are concerned. As *a* represented the smooth breathing (as *a* in "father"), so *e* denoted the rough breathing—our *h*. The Greeks distinguished the long sound of *e* by a separate sign, after which the *e* was restricted to denoting the short *e*-sound, as in "met." But in the Latin and Italian alphabets the same sign stands for both the long and the short sound of *e*. Its present typical sound, in almost all languages, is found in "men."

While *f* was a part of the primitive Greek alphabet, it soon fell into disuse, not being agreeable to the Greeks. In the Latin, when it became necessary to express the hard sound of *v*, the *f* was revived, and has the same significance still.

G in all alphabets derived from the Latin, holds the same place that *z* did in ancient Greek. In the fifth century B. C. the distinction between the *k*- and *g*-sounds was lost; in the third century the distinction was revived; and as the *c*, which formerly represented the *g*-sound, had already its place as third letter of the alphabet, its form was modified to represent the *g*-sound.

H as it is now represented is simply the form of the old Hebrew character *cheth*, with the top and bottom cross-lines omitted, retaining only the centre one. The Phœnicians wrote it as a square, with a cross-line through the middle. Like *a*, *b*, etc., *h* comes from the Phœnician through the Greek and Latin. It had the same place in the Phœnician and Latin alphabets as in the English, being made the seventh in order in the Greek by the later omission of the *f*-sign.

In Phœnicia *i* represented the semi-vowel *y*, and the Greeks took the symbol to represent the vowel *i*, but only in modern times did it have its present simple form. It became a diphthong in the sixteenth century. *J* is merely *i* modified, the same as *w* and *u* are modifications of *v*. It was a fancy of the writers; as, for instance, in writing VII it was customary to denote it thus—*uij*. The origin of *k* has already been explained under *c*.

The form of *n* has never varied materially, being two straight lines at an angle,—an inverted *v*,—and in all languages has the same liquid sound. So of the letter *m*; it has the same labio-nasal sound in all languages, the lips being closed in its pronunciation. While *m* represents the labio-nasal sound in all languages where our alphabet is used, the *n* represents the denti-nasal sounds.

O has always been used in its present form, except sometimes it was written in Latin in a square shape, and in the Greek a distinction is made between the short and long sounds of *o*.

P originated with the Phœnicians, and in its primitive shape resembled a shepherd's crook. Later, in Greece, it was ex-

pressed as two *ii*'s. Among the Latins it assumed its present form. The sound it expresses is a closed labial, the antipode of *b*.

Q in the Phœnician and Greek was written at first as a circle with a straight line hanging from it, and was called *kappa*. The alteration to its present form was made by the monks at Rome; its use has always been to express the velar *k*, as in *sequor*. *Q* occurs in English, as in Latin, only before a *u* that is followed by another vowel.

The Greeks, who borrowed the *r* from the Phœnicians, at first expressed it as *p*. The symbol is used to denote three distinct forms of sound,—the consonantal, as in "reed;" the vowel, as in "father;" and the trill, as in "theatre."

S is simply a rounded form of the Greek *sigma*, for convenience in writing. Until *z* was introduced, it carried that sound also, and in many words does so still, as in "curs," "lose," "hers." It is used also to denote the sound of *sh*, as in "sugar," "sure," etc., *sh*, in spite of its spelling, being a single sound.

T has changed but little in form since originally introduced in Greece. It is, and always has been, a voiceless dental, the opposite of *d*, which is voiced. Exceptions occur where the symbol is followed by *i* or *y* when it assumes the sound of *s*, as in "nation;" and where followed by *u*, when the sound changes to *tsh*, as in "nature." When *h* is added the *t* is used to denote two sounds, as in "thin" and "then." With *t* the original Phœnician alphabet ended.

The *u* and the following five letters in the English alphabet came in from time to time as the necessities of expression demanded. The symbol follows the Greek symbol for the twentieth letter of the alphabet, *upsilon*, and is rounded into *u* for convenience in writing. It has two sounds,—the narrow, as in "rule;" and the wide, as in "full." The sound of *u* as in "muse," "duke," "mute," "pure," came into use in the seventeenth century.

As *f* is the voiceless labio-dental sound, so *v* is the opposite, or voiced. *U* and *v* were formerly one, their separation being merely for convenience in writing. In old texts *v* does not appear, being represented by *f* as in "ofer."

The next letter in the English alphabet, *w*, is simply double *v*. Anciently the letter was written *uu*, or simply *u*; as early as the eleventh century, writers used *vv*, and later the present *w*.

X in English has nothing particularly interesting attached to it, as a matter of history. It is a more useful symbol to the French than to the English. It represents the old Phœnician letter *samekh*.

The three symbols, *u*, *v*, and *y*, are only different modifications of one original form. In the old Phœnician alphabet *z* stood as

the seventh letter, and as sixth in the Greek; it came into use in its present form in the first century B.C., but in old English the *z* hardly ever appears.

W. S. CHAPMAN.

SEEING JESUS ONLY.

[This beautiful lesson is from "Bozatyky's Golden Treasury," written 152 years ago.]

WHEN Cyrus took the king of Armenia, and his son Tigranes, and their wives and children, prisoners, and, upon their humble submission, beyond all hope, gave them their liberty and their lives, on their return home, as they were all commending Cyrus, some for his personage, some for his power, some for his clemency, Tigranes asked his wife:—

"What thinkest thou of Cyrus? Is he not a comely and a proper man, of majestic presence?"

"Truly," said she, "I know not what manner of man he is; I never looked upon him."

"Why," said he, "where were thine eyes all the while? upon whom didst thou look?"

"I fixed mine eye," said she, "all the while upon him [meaning her husband] who in mine hearing offered to Cyrus to lay down his life for my ransom."

Thus if any question the devout soul, once indeed captivated by the world, but now enamoured by Christ, her heavenly Bridegroom, whether she is not charmed with the riches, pleasure, and gaieties of the world, her answer is that her eyes and her heart are now fixed on a nobler object, even on Him who not only made an offer like Tigranes, to die in her stead, but actually laid down His life to ransom her; and, as her dear Bridegroom is now in heaven, her looks are after Him, and she can esteem nothing on earth in comparison of Him.

THE RIGHTS OF CHILDREN.

THERE is a story of a physician and a small patient whom he attended a few years ago. It was necessary for the doctor to perform a surgical operation, slight but somewhat painful, and there were reasons why he did not wish to use an anæsthetic.

The patient was only five years old, but he bore the pain with great fortitude. After the physician had gone, the little boy turned to his father and said, "Papa, I like that doctor. He tells me the truth. He said he was going to hurt me, and he did."

The story carries a lesson which parents ought not to overlook. How many fathers and mothers are as honest with their children as this wise old doctor was with his little patient? How many of them can claim from their children the respect he

had won merely because he told a little boy the truth?

It is not only in the matter of honesty and frank dealing that children have frequent cause of complaint against their elders; politeness is even more neglected. Parents too often seem to consider courtesy beyond the appreciation or understanding of a child, and even in the presence of strangers will treat their little sons and daughters as if they were quite devoid of feeling.

Those who really know children are aware that they are sensitive and self-conscious, and often suffer keenly from slights to their personal dignity. There is no surer way to win their hearts than to show the same consideration for their rights as they are asked to show for the rights of others.—*Youth's Companion*.

WHY HE BECAME A CHRISTIAN.

SELDOM have the teachings of the false and the true been more strikingly yet simply illustrated to the heathen mind than in the following statement by a Chinaman of his conversion and his acceptance of Christianity.

"I was in a deep pit," he said, "sinking in the mire, and helpless to deliver myself. Looking up, I saw a shadow at the top, and soon a venerable face looked over the brink and said: 'My son, I am Confucius, the father of your country. If you had obeyed my teachings you would never have been here.' And then he passed on, with a significant movement of his finger and a cheerless farewell, adding, 'If ever you get out of this, remember to obey my teachings.' But, alas, that did not save me!

"Then Buddha came along, and, looking over the edge of the pit, he cried, 'My son, just count it all as nothing. Enter into rest. Fold your arms and retire within yourself, and you will find Nirvana, the peace to which we all are tending.' I cried: 'Father Buddha, if you will only help me to get out, I will be glad to do so. I could follow your instructions easily if I were where you are, but how can I rest in this awful place?' Buddha passed on and left me to my despair.

"Then another face appeared. It was the face of a man beaming with kindness, and bearing marks of sorrow. He did not linger a moment, but leaped down to my side, threw His arms around me, lifted me out of the mire, brought me to the solid ground above, then even did not bid me farewell, but took off my filthy garments, put new robes upon me, and bade me follow Him, saying, 'I will never leave thee nor forsake thee.' That is why I became a Christian. It was because Jesus Christ did not come to me with theories and speculations, but with practical help in my time of need."—*Christian Leader*.



WHOM SHALL WE THANK?

A LITTLE boy had sought the pump,
From which the sparkling water burst,
And drank with eager joy the draught
That kindly quenched his raging thirst.
Then gracefully he touched his cap—
"I thank you, Mr. Pump," he said,
"For this nice drink you've given me!"
(This little boy had been well-bred.)

Then said the Pump: "My little man,
You're welcome to what I have done;
But I am not the one to thank—
I only let the water run."
"Oh, then," the little fellow said,
(Polite he always meant to be,)
"Cold Water, please accept my thanks;
You have been very kind to me."

"Ah!" said Cold Water, "don't thank me;
Far up the hillside lives the Spring
That sends me forth with generous hand
To gladden every living thing."
"I thank thee, Spring, then," said the boy,
And gracefully he bowed his head.
"Oh, don't thank me, my little man,"
The Spring in silvery accents said.

"Oh, don't thank me; for what am I
Without the dew or summer rain?
Without their aid I ne'er could quench
Your thirst, my little boy, again."
"Oh, well, then," said the little boy,
"I'll gladly thank the rain and dew,"
"Pray don't thank us—without the sun
We could not fill one cup for you."

"Then, Mr. Sun, ten thousand thanks
For all that thou hast done for me,"
"Stop," said the Sun, with blushing face,
"My little man, pray don't thank me.
'Twas from the ocean's mighty store
I drew the draught I gave to thee."
"Oh, Ocean, thanks!" then said the boy—
It echoed back: "Not unto me,

"Not unto me, but unto Him
Who formed the depths in which I lie—
Go give thy thanks, my little boy,
To Him who doth thy wants supply."
The boy then took his cap and said,
In tones so gentle and subdued:
"O God, I thank Thee for the gift—
Thou art the Giver of all good."

—Selected.

"ALL good gifts around us
Are sent from heaven above;
Then thank the Lord, O thank the Lord,
For all His love."

"ALL the rivers run into the sea; yet the
sea is not full; unto the place from whence
the rivers come, thither they return again."
Eccles. i. 7.

ROCK TURNED TO WATER.



WHAT a thirsty crowd!
How they hasten to catch
the flowing water, and
cool their parched lips,
and quench their burning
thirst! A little while be-
fore, they could see
nothing but death before
them, and were almost ready to stone
Moses, whom they looked upon as the
cause of all their trouble.

How could this be, when day by day the
manna fell from heaven to feed them, and
the pillar of cloud and fire was ever in their
sight, proclaiming the presence of God
with them, and showing that they were
divinely led?

Ah! God "was grieved" with them,
because, He said, "they saw My works,"
but "they did not learn My ways." If
they had learnt His ways, they would have
rejoiced at every fresh difficulty, because
it was but another opportunity for God to
show them His mighty works, and His
marvellous loving-kindness, in their de-
liverance.

But instead of quietly waiting to see
how God was going to provide them with
water, they "strove with Moses," and
wished that they had stayed in Egypt.

Do you think that these people were
very rebellious, hard-hearted, and unbe-
lieving? Yes, they were; but not more so
than we, if ever we doubt the love and
care of God for us, if ever we murmur or
fear when in trial or difficulty.

But they had manna falling from the
skies every day; they had seen the waters
of the sea divided to make a path for them;
they could see the glory of the Lord in the
pillar of fire, you say.

And have not we from our birth been
daily fed by our loving Heavenly Father
sending us bread from the skies? for
"every good and perfect gift is from above,
and cometh down from the Father."

Have we not seen His mighty power

holding back the waters of the sea, saying,
"Thus far shalt thou come, but no further,
and here shall thy proud waves be
stayed"? Is He not now dividing the
waters above from the waters below the
firmament, that we may have a place to
live?

Do we not see the tokens of His presence
everywhere, His glory in the cloud? We
may, for "the heavens declare the glory of
God," and "the whole earth is full of His
glory."

Yes; we are seeing His works daily and
hourly, as much as did the Israelites.
Are we learning His ways, learning so to
know Him that we trust Him and rest in
His power and love, everywhere and under
all circumstances? If not, we are quite
as much to blame as the unbelieving Israel-
ites, and God is as grieved with us as with
them.

"How oft did they rebel against Him in the wil-
derness,
And grieve Him in the desert!"
"But He, being full of compassion, forgave
their iniquity, and destroyed them not."

God said to Moses, "Behold, I will
stand before thee there upon the rock in
Horeb, and thou shalt smite the rock, and
there shall come water out of it that the
people may drink. And Moses did so in
the sight of all the elders of Israel."

Then the water had been with them all
the time, had it not? But because of
their unbelief they had not seen it, and
they had mourned because there was no
water, when the living Rock was with
them; for "they drank of that spiritual
Rock that went with them, and that Rock
was Christ."

Notice that they drank not from the
Rock only, but of the Rock; for God

"turned the rock into a pool of water,
The flint into a fountain of waters."

You do not see much likeness between
rock and water, do you? And if you were
thirsty you would not think that you could
quench your thirst with a piece of rock.
But all things are alike to God, for all are
made by His Word. All things that we
see are only different forms of the same
thing—the Word of God.

That Word which formed everything,
can change everything. The Word which
caused light to shine out of darkness, can
turn rock to water, or water to rock, and
stones into bread. Indeed, God is doing
this all the time, for He is taking up in the
plants the minerals which form the stones
and rocks, and changing them into food
for us.

Many like wonders God is constantly
doing for us by His Word. Remember

that "man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord," and study the wondrous working of that almighty Word in all creation.

They drank of the Rock, and "that Rock was Christ." Therefore they drank of Christ. Water is *life*. Look in our picture at the fainting form of the child in its mother's arms. Without water they would all soon have died. But they lived by the life of Christ given to them in the water flowing from the Rock, the smitten Rock.

Here was a wonderful object lesson for them, and it was written for us. Why had the Rock to be *smitten* before its life-giving streams flowed forth, and "ran in the dry places like a river?"

Think this over through the week, and the question will be answered in our next number.

"THAT'S DONE."

IT is a real joy to look at any piece of work and be able to say truly, "There, that is done." And the better it is done, the better one feels over it. There was a woman at our house washing one day, and I chanced to pass by just as her work was completed. She came out rolling down her sleeves, and looking very tired. But there was also a look of pleasure on her face, as she said:—

"There, that job is done."

"Is it well done?" I asked.

"If I thought it wasn't I'd do it over again," she said.

But her work was well done, and she had a right to feel pleased with it. There was a dressmaker at my house the same day, and when she had completed the

dress on which she had been working, she stood up and held it out at arm's length, and said:—

"There, that's done."

"Is it well done?" I asked.

"I wouldn't want any pay for it if it were not well done," she said.

"I hired a stout boy of about fifteen years to rake up the dead leaves and rubbish that lay about my grounds. I could see him from my study window as he

But there was no note of satisfaction in his voice, and he did not look me squarely in the face.

"Have you done it well?" I asked.

"I think so."

But I did not think so, nor could he truly have thought so, either; for there were leaves in all the fence corners and around the tree trunks, while here and there were bits of paper which he had not picked up.

"It is not well done," I said frankly but kindly. "I am sure that you will feel more as if you had earned your money if you go over the yard again, and do your work properly. Don't you think so? Try it and see."

An hour later, when I went out again, there was not a leaf nor a bit of rubbish of any kind to be seen. The boy was hanging the hoe and the rake on the nails on which he had found them. He looked at me smilingly, and said:—

"There, sir; that's done."

"And it is well done," I said approvingly. "It pays to do a thing well, does it not?"

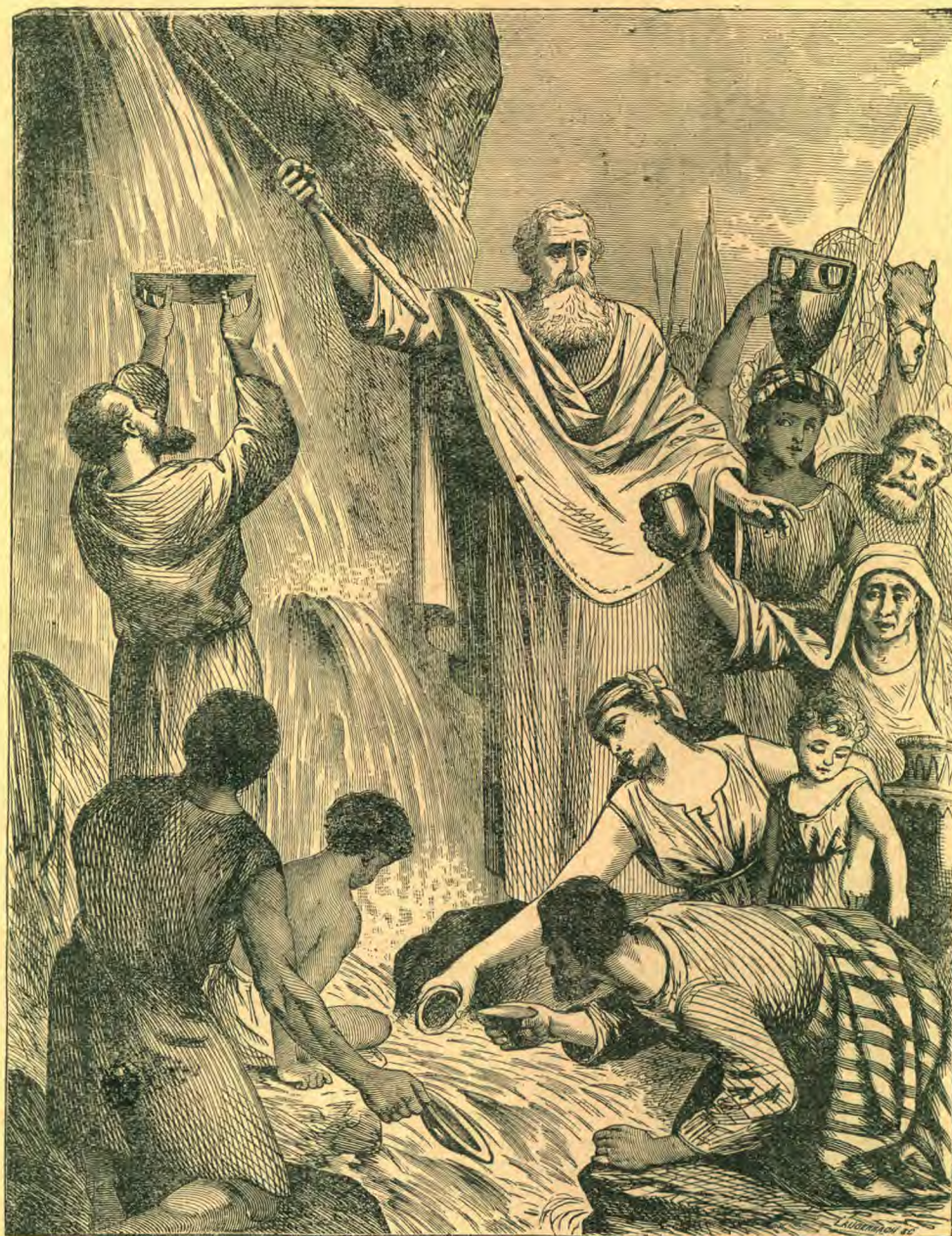
"Yes, sir."

I am sure that it does. I am sure of the truth of these words: "A good deal of the happiness of life comes from the sense of doing well. God has mixed a feeling of content with every work that is

well done. Every one enjoys a good job of work."

No matter how light or how heavy the task, you will be sure to find this God-given feeling of content if you can say, "That's done—and well done."—J. L. Harbour.

"WATERS from the smitten rock
Flowing, freely flowing,
To refresh the thirsty flock
In the desert going."



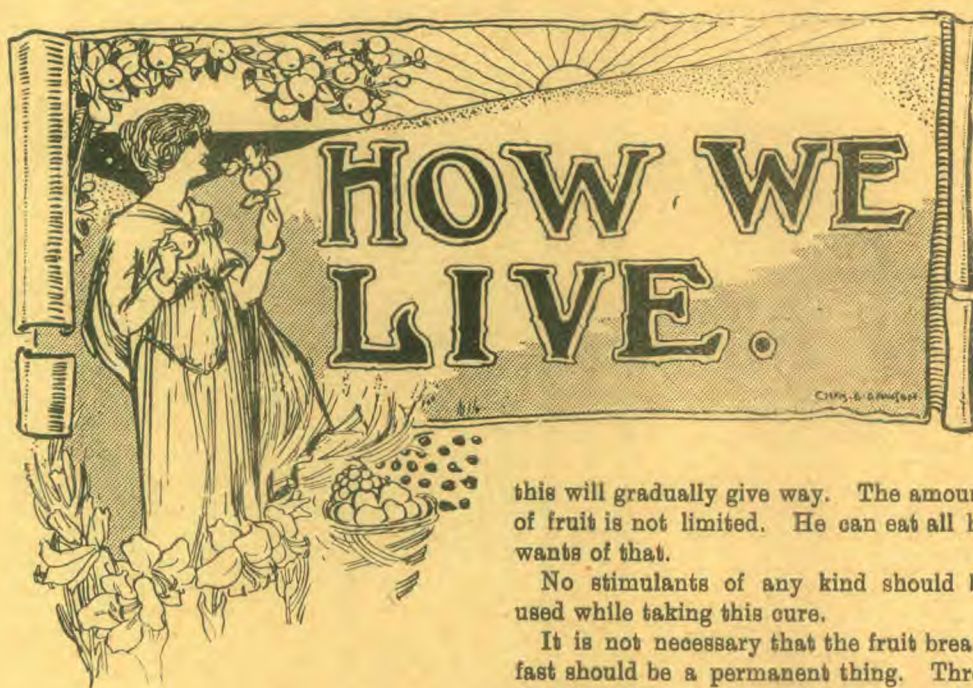
"HE TURNED THE ROCK INTO WATER."

worked. He did not work very well; in fact, he dawdled. He would rake lazily for a few minutes, and then lean on the rake handle, staring about idly. Then he would rake a little longer, and finally he dropped the rake and began eating pears from a tree near by. After he had spent three or four hours in this way, my servant-girl came up to my study and said:—

"That boy is done, sir."

When I went down into the yard to pay him, he said:—

"I'm done, sir."



FRUIT BREAKFAST.

PATIENTS with thick, non-circulating blood, torpid lymphatics, and dormant secretions; patients with stiffened joints, gouty deposits, chronic neuralgias, torpid livers, uric-acid kidneys, and the irritable nerve centres that go with them, and others who suffer from errors of nutrition, can be greatly benefited, not to say cured, by the simple dietetic procedure known as the fruit breakfast.

This means just what it says. Fruit, all the patient wants, and nothing else for breakfast. No meat, bread, cereals, coffee, tea, or anything but fruit before twelve o'clock. By fruit is meant apples, oranges, and grapes. These should be of excellent quality. Preserved fruit juices do not answer as well, and no other kind of fruit compares in efficacy with oranges, apples, and grapes. No sugar should be used on the fruit. Cooked fruit will not do.

Just what effect these natural fruit juices have on the blood is not easy to say, but they certainly do contrive to purge, purify, and alter it for the better. Two months of the fruit breakfast will work a practical miracle in a body full of the morbid products of chronic disease. The patient feels lighter, more active and cheerful. The circulation is accomplished with less friction, and is better equalised. The glutinous quality of the blood has been overcome, and no longer paralyses tissue cells as molasses does the wings of a fly. Assimilation and elimination are better performed. The secretions are all of a higher physiological standard.

The difficulty is to get the patient to refrain from eating all other food in the morning, and unless he does this, he will get little or no benefit. Habit is strong, and for some days the patient may feel a craving for the usual breakfast, a gnawing sense of dissatisfaction, but if he perseveres,

this will gradually give way. The amount of fruit is not limited. He can eat all he wants of that.

No stimulants of any kind should be used while taking this cure.

It is not necessary that the fruit breakfast should be a permanent thing. Three months will put the system in excellent order, and then the patient may return to his former habits, if he desires, making use of the fruit breakfast whenever the symptoms indicate that nutrition is again deranged.—*Medical Brief.*

SCIATICA.

SCARCELY any malady which affects the human race is more painful and aggravating than sciatica, and unfortunately in many cases it tends to become chronic, and thus render the life of the patient miserable. The pain is located mostly in the limbs, although often it extends down the back of the leg and in the calf, and also in the foot. The pain is as sharp and intense as the prick of a pin, and is very much increased by pressure. If the leg is flexed toward the body, thus tending to stretch the nerve, the pain frequently becomes excruciating. The real occasion for the pain is vibration of the nerve and inflammation of its covering, caused either by poisonous substances which, circulating in the blood, find this nerve the most susceptible of any in the body, or by some local injury. If the nerves of the face are more susceptible to these toxins than the sciatic nerve, quite likely the individual will suffer with that other most trying disorder, known as "facial neuralgia."

Treatment.—The limb should be kept absolutely quiet; therefore the patient must be put to bed to relieve the intense congestion about the nerves. One of the most efficient means for relief is a hip-and-leg blanket pack, it being often the only procedure that gives the patient any practical relief. The pack should be applied as hot as it can be borne. In the early stages of sciatica it may be applied continuously for half an hour or repeated

several times a day. Immediately following each application should be given an external application of cold, just enough to produce a mild reaction, but not cold enough to stir up again the pain which the heat has quieted. As the condition of the nerve improves, this cold application may be made longer and at a lower temperature, for the effect is to arouse healing processes in the limb, which are so essential for permanent recovery from this disease. A convenient way to apply the cold is to wring a sheet out of cold water, and the moment the hot blanket is removed, wrap the limb in the cold sheet.

The patient needs general treatment as well as local, otherwise the cure will not prove permanent, as some other nerve of the body may be similarly affected in the near future. Therefore cold mitten friction should be applied to the entire body once a day, beginning with water at a temperature of 80° or 85°, and lowering it a few degrees each day, until the patient reacts well from water as low as it can be secured. In cases in which any application of cold tends to increase the pain around the nerve, a rubber spine bag filled with hot water and laid along the course of the nerve, or a fomentation, will prove helpful.

While the patient is in bed, thorough massage will partly compensate for the lack of exercise. When available, a mild galvanic current applied to the limb will be found very serviceable.

Many of this class of patients acquire the morphine habit, for it seems so convenient to take a small dose of morphine and be almost immediately freed from the pain, but this freedom from pain is only apparent, and in the end proves a delusion to the patient, for he soon finds that the sciatic nerve shrieks louder than ever, and that he has fastened upon himself in addition that most terrible habit, morphinism.

Diet.—All starchy food should be well browned or toasted, as this shortens the work of digestion so that the food can be assimilated before it has time to sour or ferment. Fruit is good for such a patient, for it not only introduces a quantity of pure food into the system, but at the same time tends to stimulate the action of some of the glands in the alimentary canal, the inaction of which has doubtless been the cause of some of the poisons responsible for the diseased condition. Between meals water should be drunk freely, but all poisonous substances, such as tea, coffee, tobacco, beef tea, etc., should be absolutely discarded. When the patient's case is taken hold of in a thoroughgoing manner, nature generally in a very little time heals the injured nerve, and a relapse is not likely to occur, provided the patient will so vigilantly cultivate health that he keeps his vitality above the disease line. D. PAULSON, M.D.

THE HAIR.

WHEN we consider how universally is prized a fine head of hair, and yet how frequently it is neglected, we are led to believe that it is as often through ignorance as through carelessness that such apparent neglect exists.

To be sure, some individuals have a great natural advantage over others in the preservation of the hair, and all the brushing, combing, tonics, washes, electric brushes, rubbing, massaging, and shampooing that were ever suggested will not overcome the tendency to baldness which is inherited by some people, and manifested by a thin, poorly-nourished scalp; still by careful attention to the hygiene of the hair much annoyance may be overcome, and many heads may wear the crowning beauty that nature designed for them.

THE SCALP.

Dr. Fox compares the scalp to the soil. He says that neither hair nor plants will grow luxuriantly if the quality is poor. A scalp which is favourable to the growth of hair is thick, pliable, and moves freely over the bones of the skull. If the scalp is thin, the blood-vessels are few in number, and if tightly drawn over the skull, it will tend to constrict the blood-vessels, lessen the supply of blood to the scalp, and cause atrophy of the roots of the hair from pressure. So, then, the two principal causes which bring about a premature thinning of the hair are a deficient circulation of the blood in the scalp and the constant presence of dandruff, and any treatment to be effective must aim at one of these two causes.

CIRCULATION.

To increase the circulation in the scalp, thorough brushing of the hair night and morning for several minutes, until there is a feeling of warmth in the scalp, is one of the best means, besides having the advantage of largely removing the dandruff. The brush should be a stiff one with the tufts of bristles widely separated, and brushing should never be so vigorous as to produce any soreness of the scalp. The comb is to be used only to disentangle, and hence the teeth should be wide apart and blunt at the ends so as not to injure the scalp.

When the scalp is pale and thin it is well to combine a few minutes of massage by the finger tips with the daily morning and evening brushing, and this, if continued for a considerable time, will tend to improve the circulation and increase the growth of the hair. It is in the massage that is practised in the use of various "hair tonics," together with the cleansing effect, that the virtue of these remedies lies.

Electricity in the form of the galvanic current applied through the wire brush

attached to the negative pole of the battery, until the scalp becomes reddened, acts as a local stimulant to the circulation.

DANDRUFF.

Dandruff is a collection of epithelial scales mixed with dried sebaceous matter, and in a large percentage of cases is the forerunner of premature baldness. So it is highly important to keep the scalp free from dandruff. This may be done by daily brushing the hair and keeping the scalp perfectly clean by frequent shampooing. Any good toilet soap may be used, and a little alcohol added to the shampooing liquids will greatly assist the thorough cleansing of the scalp. There is no danger of doing damage to the hair by removing the oil from the scalp, as the improvement in circulation and consequent stimulation of the oil glands will quickly produce more oil. When the scalp fails to respond quickly to the stimulus of shampooing, by failing to produce a sufficient amount of oily matter, a little white vaseline or olive oil may be rubbed into the scalp. Shampooing, like brushing, removes some loose hairs, but by cleansing and stimulating the scalp it is a most important means of preserving a good head of hair, or aiding to restore it after temporary falling, and should be practised as often as dandruff accumulates.—*Pacific Health Journal*.

THE OPIUM CURSE.

THE annual revenue of the Indian Government from opium is £3,000,000, says the *Missionary Outlook*.

It is estimated that the victims of opium in China at the present time number 20,000,000, and some give the estimate as high as 40,000,000, while the expense to China is £25,000,000 annually.

The present production of opium in India in round numbers is 54,000 cwt. annually.

While the demand for opium hardly existed in China one hundred and fifty years ago, the Chinese at the present time consume every year enough to fill 5,700 chests, each weighing 135 pounds.

India exports annually to China 90½ per cent. of its opium, or about 49,512 cwt.

Opium poppy is grown in many parts of Persia. The surplus opium is exported to China, India, and England.

The commercial value of the opium exported from Persia per annum is £500,000. It is estimated that one-third of the adult population, including both sexes, use it immoderately.

One million and a quarter of people in Persia are addicted to the opium habit, which costs them £1,825,050 yearly.—*Life Boat*.

"A DISEASED body affects the mind."



—Seventy Chinese were drowned as the result of a collision between two Chinese vessels, both of which sank.

—The second of the new line of West Indian steamers, the *Port Royal*, arrived at Bristol on Friday with a cargo of 3,000,000 bananas from Jamaica.

—The first of the electric tramways in the metropolitan area has been opened for traffic. Cars run from Shepherd's-Bush to Kew, Acton and Hammersmith.

—Three thousand workmen employed in the cork factory have gone out on strike at Seville, and those engaged in other industries are threatening to cease work.

—Gainsborough's famous picture of the Duchess of Devonshire, which was stolen from its owners, Messrs. Agnew & Son, of Bond Street, in 1876, has just been recovered in Chicago.

—The Marseilles strike, which continued for six weeks, has come to an end, and the labourers at the quays, ports, and docks have resumed work without securing the concession of their demands.

—One of the pillars in a side chapel in Westminster Abbey gave way last week, and came down with a tremendous crash. Another pillar in the same chapel was shown on investigation to be in a very unsafe condition.

—The new law reducing the accepted height for service in the French army to only an inch or so above five feet is already being put into practice, and will probably result in 6,000 more men being passed into the ranks per annum.

—A score of houses were destroyed at Andover by a fire which originated in a barn, and spread to the thatched roofs of the adjoining cottages. One hundred people were thereby rendered homeless, but there was no loss of life, and very little personal injury.

—A Norwegian sailor-boy attempted to row ashore in a small boat from a schooner off Faversham. He was carried out to sea, and drifted right across the Goodwin Sands. After twenty-four hours he was picked up in an exhausted condition and landed at Ramsgate.

—A return shows that the total number of killed, wounded and missing in the war in South Africa is 60,625. But this includes some 45,000 officers and men who have been invalided home, and the great majority of these have since recovered and rejoined their regiments.

—Great inconvenience has been caused in Eastern Canada by floods due to the blocking of the river channels with ice. Two towns in the Province of Quebec have been submerged. Bridges have been wrecked and swept away, and the trains ran for miles through a water-covered plain.

—Two polar bears escaped from a circus menagerie at Clichy, and made at once for the Seine, where they played in the water. An inspector who came with a strong force of police to seize the animals, fell into the water and was injured by the nearest bear. The rescue of the officer occupied the attention of the police, but the wife of the menagerie keeper arrived on the river bank and called the bears, who left the water at once and remained quietly with her until the keeper came. They were then muzzled and led back to the menagerie.

(Continued from page 247.)

He would have them do, and gives them talents according to their several ability. But in order that they may do the work for which they are called, they are admonished to wait, to watch, to pray, lest Satan shall take advantage of them.

Every one who truly becomes the disciple of Christ will be tested and tried. If the human agent will fully determine that he cannot and will not live without Christ, he will be an overcomer. Although, like Peter, James, and John, he may reveal defects of character, yet he will receive the lessons of reproof from the Saviour, and will be transformed in character. The angels of God will be around the tempted soul who is striving for the victory. His determination, his importunity, will bring to him the necessary strength and grace.

Those who reign with Christ in His kingdom must have fellowship in His suffering. Every defect in character condemned by the law of God, must, through the grace of Christ, which is freely given to every soul who desires it, be overcome. Every hereditary and cultivated tendency to evil must be seen, subdued, and cleansed, that the soul temple may become fit for the indwelling of the Spirit of God. The Divine will must be accepted, and the human will brought into harmony with God, though it cause bitter agony and tears. Traits of character that are offensive to God are often very dear to man, and are cherished as virtues.

How blind is humanity unless the light of heaven is accepted and cherished! When truth is laid hold of resolutely, and a firm, determined purpose is cherished to bring the life into harmony with truth, then is cultivated the faith that works by love and purifies the soul. Then the disciples of Christ manifest that steadfastness of purpose that will not fail nor be discouraged. God will bestow His gifts to the striving soul in proportion to his willingness to receive, and his readiness to impart for the glory of God.

No one of us has the power to save himself. Jesus, the world's Redeemer, can alone give power to reform. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only-begotten of the Father), full of grace and truth." "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

By taking revenge a man is but even with his enemy; but by passing over it he is superior.—*Bacon*.



THE JERUSALEM OF TO-DAY.

THERE is no warm nor bright colour here; all is grim and grey except the blue tiles in the Mosque of Omar. The shadow of the Crucifixion rests on the place for ever; a strange stillness reigns, and laughter would seem like laughter beside an open grave. Women, veiled in white, glide through the dark, crooked alleys like tenants of a city of spectres, and even the children, subdued by the overwhelming gloom, are silent beyond the wont of Orientals. Ruins, ruins at every hand!

Well has the prophecy been fulfilled, "Jerusalem shall become heaps." The very stones of the streets are dismal, worn away with burdens borne since they rang



with the tramp of legions and glittered with the brassy armour of the masters of the earth. Men may come and men may go, but never since the Omnipotent Hand stretched the north over the empty space, and hung the world upon nothing, has there been a race like the race descended from that wolf brood on the Tiber.

Outside the walls—saddest sight where all is sadness,—are ancient Jews come merely to die in the land of their love. A few in whom there is much guile, offer for sale talismans, gems of magic, rings of occult power. The greater number sit in the sun, motionless as statues, without the dignity that should accompany age, in poverty past telling, dreaming away the day and night, apparently without hope, except to have a little holy dust laid on their eyelids when they shall have closed them to sleep with patriarchs and seers in the valley of Jehoshaphat.—*Ladies' Home Journal*.

An army officer says that in the extraordinary clearness of the South African air, the observer on a hill could scan with the naked eye a distance of 160 miles.

THE FAMOUS ASPHALT LAKE.


ASPHALT is being dug out of the famous tar lake of Trinidad—the most notable existing source of the material in the world—at the rate of eighty thousand tons per annum. There are still four and a half million tons in sight, but at this rate the supply could not last long were it not that the lake of bitumen referred to is receiving a constant accretion from the bowels of the earth. This accretion is reckoned as amounting to about twenty thousand tons yearly, and would suffice to restore the lake to its original condition if it were allowed to remain undisturbed for a few years.

This wonderful lake of pitch has an area of one hundred and fourteen acres, and recent soundings made in the middle of it have shown its depth to be one hundred and thirty-five feet in that part. Near the centre it is semi-liquid and bubbling, but elsewhere it has so hard a surface that a man on horseback can ride over it without danger of breaking through the crust. Scattered over its surface are a number of small islands which have no proper roots in the earth, so to speak, but are composed merely of accumulations of soil, though trees of considerable size grow on some of them. These islands are not stationary, but are carried slowly from place to place by the movements of the lake. Now and then one of them is entirely engulfed.—*Saturday Evening Post*.





THE BATHING-GHATS IN CALCUTTA.

AT various points in Calcutta, along the bank of the Hugli River, wealthy Indians have erected great pillared memorial porches, with steps leading down to the river, for the benefit of bathers. Every morning the Hindus crowd these bathing-ghats for a dip in the sacred waters, the Hugli being but a mouth of the Ganges. Rich and poor, men and women, wash in the muddy waters. With their faces to the sun, many may be seen saying prayers.





As I was one day crossing the bridge which spans the river between Calcutta and Howrah, the railway terminus, I saw an unusual crowd about one ghat. A dozen small tables were placed in the stream to serve as platforms for the readers, who read all together from some Hindu service book. The crowd responded, all the time dipping branches of the sacred *tulsi* plant into the water, and flirting the drops over themselves and their neighbours. It was some festival. On this occasion the crowd was composed of educated and intelligent men. The darkest superstitions may thrive along with any amount of merely intellectual enlightenment. W. A. SPICER.





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THE article in the Editor's Corner this week, on the Restoration of Israel, we commend to the careful study of all our readers. This subject will be referred to again when we come to the study of the Fifth Commandment, and consider "the land which the Lord thy God giveth thee." The present article will be found an excellent preparation for the better understanding of that clause.

THE most enjoyable thing in life is life itself. The people who talk about not enjoying life, do not know what life is. Real life brings joy, because in the presence of the Lord, who is our life, there is fulness of joy. Ps. xvi. 11. The message of eternal life is sent to us, that our joy may be full. 1 John i. 1-4. So if anybody finds himself downhearted, and "getting no enjoyment out of life," the remedy is to "lay hold on eternal life" with a firm grasp.

A NOTED prize-fighter recently landed in Liverpool, from the United States, and in an interview with a newspaper correspondent he "deplored the decline of pugilism in England," saying that it is "no longer worth the attention of a man who can earn his salt in any other profession." This is good news, in spite of the pugilist's plaint that "it is shameful to see noble art discounted in its original home." Such "degeneracy" is an honour to a country. Would that every professional fighter, whether he fights with his fists or with gun and sword, might come to the conclusion that fighting is unprofitable.

THE best way to show that we have no sympathy with any evil course is to do differently. It is not necessary for a man of strict integrity to be continually or periodically declaiming against dishonesty, in order to convince people that he has no sympathy with fraud. His life shows that, though he say not a single word.

The man who has no other way of showing his antipathy to sin than by talking against it, is in a sad condition. The church or religious society that is obliged to pass resolutions against gambling, drunkenness, impurity, etc., in order that the world may know where it stands, thereby confesses that it is not really separate from sin. *Being and doing* is the most efficient preaching. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

THE greater always includes the less. The fact that one text does not make so strong a statement about a certain thing as another text does, detracts nothing from that other text. For instance, in Isa. xl. 6, we read that "all flesh is grass," while in 1 Peter i. 24, we are told that "all flesh is as grass." Both are true. The positive statement is not a contradiction of the comparative; but we must beware of taking the latter as a contradiction of the former, saying that all flesh is not really grass, but only *as* grass. The Bible says positively that "all flesh is grass," and no lesser statement can possibly lessen the force of this truth. There is never any danger of taking too broad or extensive a view of God's Word; the trouble always comes from taking too narrow a view, for that results in narrowing ourselves.

THE AUTHORITY OF POWER.

ONE day as Jesus was teaching in the temple, after performing mighty miracles, the chief priests and the elders of the people came to Him, and said, "By what authority doest Thou these things? and who gave Thee this authority?"

Jesus did not answer their questions, and it was not necessary. The questions showed that they recognised that He had authority, and it did not make any difference where He got it, or who gave it to Him, as long as He had it.

And what was His authority to teach the people and to heal the sick?—It was the ability to do it. The ability to do a thing, and to do it well, is all the authority anybody needs; it is, in fact, all the real authority anybody can have.

When Jesus had ended His talk on the mountain, "the people were astonished at His doctrine; for He taught them as one having authority, and not as the scribes."

The scribes had "authority" to teach. If they did not happen to have it in their pockets, they could take one to their homes, and exhibit their piece of paper or parchment, certifying the fact that they had studied through the prescribed course, and were authorised to teach the law. Christ had no "authority" from men, but He had something that the people needed, and which they appreciated, and they never asked to see His credentials. His words and deeds were His credentials. He was "a man approved of God" "by miracles and wonders and signs, which God did by Him." Acts ii. 22.

Thus it was with the apostles. Peter and John were the agents of a mighty miracle of healing, for which they were arrested and brought before the Jewish Council. They were irregular, unlicensed practitioners, and they were questioned as to their right to do such things. Peter, filled with the Holy Ghost, told them that the power of the name of Jesus had done the work; and the rulers, "beholding the man which was healed standing with them," "could say nothing against it." Acts iv. 14. The name of Jesus, in which they stood, was their authority for making the helpless to stand.

No man was ever subjected to closer scrutiny, or met with greater opposition, than the Apostle Paul. His right to be called an apostle was denied; but this gave him no anxiety. He wrote: "Need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men." 2 Cor. iii. 1, 2. Even so Christ said: "I receive not testimony from man." "The works which the Father hath given Me to finish, the same works that I do bear witness of Me, that the Father hath sent Me." John v. 34, 36.

God Himself gives the same credentials to every one whom He sends forth. "He whom God hath sent speaketh the words of God" (John iii. 34), and God's words are authoritative. He makes us able to be ministers of the new covenant, even of the Spirit that gives life. Whoever steadily and constantly holds forth the Word of life will never be embarrassed by any sudden challenge of his authority, or call for his credentials. The power to do gives the right to do; and whoever has not the power can never have the authority. This authority everybody may have, for it comes with the reception of the Holy Spirit, who is given freely to all without measure.