

# PRESENT TRUTH

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

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## GOD'S PROMISE TO ABRAHAM.

(Gen. xv. 1-18)<sup>†</sup>



OUR last lesson left us with Lot separated from Abraham, and on his way to Sodom. Although the nephew of Abraham improved his worldly condition by his new move, he was very soon in a position where he owed all that he had, and possibly his own life, to his generous uncle. The king of Sodom rebelled against the powerful King Chedorlaomer, to whom he had become subject, and the latter, with his confederate kings, came against the king of Sodom and the other kings of the plain, and reconquered them. "And they took all the goods of Sodom and Gomorrah, and all their vituals, and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed." Gen. xix. 11, 12.

News of this was brought to Abraham, who took three hundred and eighteen of his own servants, with some chiefs who were friendly to him, and pursued the victorious army. Coming upon it at night, he scattered it, and recaptured all the prisoners and the property. This encounter might well give Abraham some uneasiness, for he could scarcely expect anything else than that the hosts of the East would return in stronger force, and give him trouble. But God did not forsake Abraham, but appeared to him in a vision, saying, "Fear not, Abram: I am thy shield, and thy exceeding great reward."

<sup>†</sup> International Sunday-school Lesson for Aug. 11.

## GOD OUR DEFENCE AND REWARD.

We have all things in having the Lord Himself. He is our righteousness, our strength, our light, our reward, and our salvation. He does not merely impart strength, righteousness, and salvation to us, but He Himself is all that to us. So

else that one can desire; for since "in Him all things consist," that which is not in Him cannot continue.

Note here that God never promises or gives anything to His people separate from Himself. The land that He promised to Abraham could be inherited by him and his seed only as they were in Christ; and the countless seed of Abraham are only those who are Christ's. Gal. iii. 29. Those who have not God as their strength, their life, their salvation,—who are not satisfied with Him as their portion,—can never have any part in the inheritance promised to Abraham.



"TELL THE STARS, IF THOU BE ABLE TO NUMBER THEM."

## ABRAHAM'S DESCENDANTS NOT TO BE SERVANTS.

ABRAHAM evidently understood what God meant, but he could see no other way for the inheritance to come than through his servant Eliezer. He said, "What wilt Thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me, Thou hast given no seed; and, lo, one born in mine house is mine heir." Verse 2 is thus given in the Revision: "He that shall be possessor of my house is this Eliezer of Damascus."

But it was not God's purpose that the seed of Abraham should be a race of servants. So the Lord said to him: "This shall

He is our reward. Having Him, we need nothing more. The psalmist says: "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee." Ps. lxxiii. 25. Or, as the Norwegian has it: "When I have Thee, I have no desire for anything on earth." There is nothing

not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir."

"And He brought him forth abroad, and said, Look now, toward heaven, and tell the stars if thou be able to number them; and He said unto him, So shall



thy seed be. And he believed in the Lord; and He counted it to him for righteousness." Gen. xv. 4-6.

#### THE FAITH THAT IS RIGHTEOUSNESS.

WHY should Abraham's simple belief in the promise that he should have a posterity as numerous as the stars of heaven and the sand of the sea be counted to him for righteousness?—Only because it was righteousness; for we may be sure that God does not play at a thing, calling it so when it is not so. "With the heart man believeth unto righteousness." Rom. x. 10. Read the context, and see that the thing which the heart believes unto righteousness is that Christ, the Word, is very nigh, even in the mouth and in the heart. Now remember that Abraham "believed in the Lord." He believed in Christ revealed in his flesh, and that from the life of Christ all this would be wrought. "For how many soever be the promises of God, in Him is the yea; wherefore also through Him is the Amen, unto the glory of God through us." 2 Cor. i. 20, R.V.

So we see that the promise to Abraham was in Christ, and Abraham saw Christ in it. It was the Gospel to Abraham. It was no half-way Gospel, dimly set forth, but the complete Gospel of the death and resurrection of the Lord Jesus Christ. We read that Abraham "staggered not at the promise of God through unbelief," although the vastness of the promise to a man in his circumstances was enough to stagger one; but he was fully "persuaded that what He had promised, He was able also to perform; and therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." Rom. iv. 20-25.

#### WHAT ABRAHAM BELIEVED.

THAT which Abraham believed in, was the offering of Christ for sin, and His resurrection for our justification. That is, he believed that Christ was already crucified "from the foundation of the world," and that He had come in his flesh with

His resurrection life. He believed in and experienced the power of the resurrection; and he knew that God, who could make a new man of him, could make millions more.

More than this, he saw Christ revealed to all the world in his flesh, recognised as descended from him according to the flesh, and he knew that the power that could perform this is the Divine power that gives to us "all things that pertain unto life and godliness." So God indicated to Abraham, and through Abraham to us, that his seed is to be composed only of those who through Christ are free from sin.



"SO SHALL THY SEED BE."

#### A COVENANT CONFIRMED BY DEATH.

THEN God made a covenant with Abraham. The Hebrew idiom expressing, to make a covenant, is, "cut a covenant." It always implies the shedding of blood. The covenant was based on the life of God, the shed blood of Christ.

In the deep sleep that fell on Abraham, in which "an horror of great darkness fell on him," God said to him:—

"Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterwards shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither

again; for the iniquity of the Amorites is not yet full." Gen. xv. 13-16.

What does this tell us?—In the first place it confirms the statement that the faith which was counted to Abraham for righteousness was faith in the resurrection; for he was plainly told that he should die without inheriting the land. Not only so, but none of his posterity could have any inheritance in the land of Canaan until after four hundred years. "He gave him none inheritance in it, no, not so much as to set his foot on; yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts vii. 5.

Abraham died in faith, not having received the promise; therefore it is evident that he never looked for a possession in the land except by means of and after the resurrection of the just. The covenant taught Abraham not only that death could not break it, but also that death—the death of Christ, and his death with Christ—was the very means by which it would be established.

#### WHEN THE LAND WAS TO BE POSSESSED.

ANOTHER thing that we learn from the verses quoted is that Abraham's seed were to return to the land "in the fourth generation," after four hundred years of sojourning and oppression. That is, they were to inherit the land at that time. There would then be nothing in the way of their possessing the country, for the iniquity of the Amorites would be full. But the children inherit from the father, not the father from the children. The seed cannot enter into the inheritance of the father before the father himself possesses it. Therefore since there was a definite promise that Abraham's seed should inherit the land of Canaan after four hundred years, it follows that that was the time appointed for the resurrection. If the children of Israel had not failed, because of unbelief, to possess the land, the resurrection of all the righteous dead would have taken place at the time of the Exode.

#### GIVING THE HEATHEN A CHANCE.

AGAIN, we learn that God will not cut off the heathen, as long as there is any hope that they will accept the Gospel.



He would not allow the Israelites to dispossess the Canaanites of their land until the Canaanites had sinned so grievously that the land could not hold them. And in the meantime there was salvation for any of them who would accept a place among the people of God, as demonstrated by the case of Rahab. This truth shows the fallacy and the blasphemy of the doctrine of a future probation—a probation after death. It is not necessary, because God has given all men "a chance" ever since the creation, "so that they are without excuse" if they have not repented. Rom. i. 18-21. And to claim that a future probation is necessary, is blasphemous, because it charges God with trifling with men, and not dealing in the same way with all.

**CANAAN TO BE POSSESSED ONLY BY  
THE RIGHTEOUS.**

STILL further: from the passage in Genesis we learn that the land of Canaan could be possessed according to God's promise only by righteous people. The Canaanites were cast out because their cup of iniquity became filled up. The Israelites who came out of Egypt could not enter because of unbelief. Therefore those who did enter did not hold the possession, because they did not keep the faith; and they were at last carried far away into captivity because of their sins. The promise was of land for an everlasting possession; not that it should pass from one generation to another, but both Abraham and all his seed were to possess the land for ever. But an everlasting possession means an everlasting life in which to possess it; and everlasting life is the gift of God through Jesus Christ our Lord. Therefore it follows that all talk about the fulfilment of the promise by the emigration of the Jews to Palestine is not only absurd, but is a denial of the Gospel.

The promise is to us, if we have the faith of Abraham. Christ is now in the heavens until the time of restoration of all things; and in the meantime He comes to us by the Spirit, in the power of His resurrection, to bless us, in turning us away from our iniquities, so that we may share the inheritance with Abraham when He appears in glory.

“Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it.”  
Heb. iv. 1.

"THE upright shall dwell in the land,  
and the perfect shall remain in it."




THE LAW OF LIFE.

TENTH COMMAND.  
MENT.

(Concluded.)

HOU shalt not covet."

 COVETOUSNESS is idolatry. This is indicated in 1 Tim. vi. 17: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." As you read this, remember the words of Christ: "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Luke xii. 15. And then follows the story of the man whose ground brought forth abundantly, and whose barns were overflowing, and who proposed to say to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." That man was trusting in uncertain riches, instead of in the living God, who had given him his abundance. Instead of trusting God, whom he could not see, he made a god of that which he could see, and his hands could handle.

THE LOVE OF MONEY.

“THEY that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil [all kinds of evil] ; which, while some coveted after, they have erred from the faith, and pierced

themselves through with many sorrows."  
1 Tim. vi. 9, 10.

Mind, the text does not say that money is an evil, or the root of evil. It is the *love of money* that works mischief. There have been very wealthy men, who were also patterns of goodness. Job had the testimony from God Himself that he was a good man, yet he was the wealthiest man in the country. But he did not trust in his riches. He was willing to distribute, and the cause which he did not know he searched out; and when his wealth was taken from him in a day he was not in the least upset by it. He still trusted in God, who had given it, and who was able to care for him without it.

## HOARDING MEANS POVERTY.

“THERE is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.” Prov. xi. 24. It is a law of God’s universe that that which is hoarded up withers away, and that which is scattered abroad increases. It is not money, that is the evil, but the love of it which leads one to hoard it up merely to look at, or as a fancied security against future need. Hoarding up wealth not only tends to poverty, but it is a sign of it. The miser has a constant sense of lack. The old epitaph on a miser who had heaped up thousands, ended thus:—

"Yet this poor man, with all his store,  
Died in great want,—the want of more."

The man of small means, who freely divides what he has with others, is the real rich man. His action shows his recognition of



the fact that he is in connection with a boundless store of wealth. A small stream of water constantly flowing is far better than thousands of barrels of it stored up in a cistern.

#### RICHES NOT ROBBERY.

THERE seems to be in this age a special onslaught against rich men, as though to be rich were synonymous with being a robber. Corrupt practices are not to be defended; but we are not warranted in attributing all evil to men of means. There is just as much covetousness among the poor as among the rich. The man who covets wealth, and succeeds in getting it is certainly no worse than the one who covets it, but fails to grasp it. It is covetousness, not the possession of wealth that is idolatry. It is not how much one has, but how one uses it, that determines his character.

#### CONTENT WITH FOOD AND RAIMENT.

THE word "covetousness" is translated from a number of different words, but as used in our study it means to desire more than one needs. If a man has no coat, it is not a sin for him to desire it sufficiently to make the effort to get it; but this is compatible with perfect content, for content does not mean lazy indifference.

"Having food and raiment, let us be therewith content." The evil arises from this, that people think that they must specify just how much and what kind of food and clothing they shall have. The principal thing for us is contentment; God has charged Himself with the task of seeing that we have food and clothing sufficient for our needs. He made the first clothing that man ever wore (Gen. iii. 21) and it filled every requirement; it supplied covering and warmth. God is zealous for the carrying out of His own laws; and since He has ordained that every creature should have a covering suited to its state, we may be sure that He will not neglect the creatures whose need is greatest and most apparent.

Just a word with regard to clothing. Do not forget that its true object is comfort and decency, and not adornment. It should simply be that which is suitable,

and then one need have no fear of its being in bad taste. When one is specially noticeable because of what one has on, that is just as bad taste as to be noticeable because of a lack of clothing. One should be noticed, if noticed at all, for what one is, and not for what one has or has not. The clothing, that is no part of the individual, is altogether secondary to the clothing which grows on one as the result of the Spirit within. A knowledge of the relative value of things, and that God Himself, who gives us life, and who thereby shows that it is His business to supply the things necessary for its proper sustenance, and that He alone can do it, will bring constant and perfect content.



#### CONTENTMENT NOT LAZINESS.

SOMEONE may say, "That doctrine will tend to laziness; if the stimulus of the necessity to earn one's own living be taken away,—if men get the idea that God will provide everything for them,—they will not labour." Not so; the man who serves the living God can never be lazy. We have learned that man is not to work for money, but because he owes his best service to the world. The man who knows the Lord, and who understands his relation to Him, will work just as hard and as diligently without any prospect of wages, as he will for a large salary, knowing that it is his business to give his strength to the world, in the service of Christ, and the Lord's business to sustain his life.

#### DISCONTENT OR WORRY IS COVETOUSNESS AND IDOLATRY.

Look again at what constitutes covetousness. We have all thought that it con-

sisted in not desiring a rich man's possessions, but we shall see that it comes much closer to us than that. Jesus says: "If God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles [heathen] seek." Matt. vi. 30-32.

We see from this that anxiety for food and drink and clothing, is the characteristic of the heathen, and is therefore idolatry. So again we are brought face to face with the truth that covetousness is idolatry. "Ye cannot serve God and Mammon." We cannot be worrying over what we have not, or over the loss of something that we had, and at the same time be serving God. Everything in this world belongs to somebody; therefore if we covet something that we have not we are coveting what belongs to somebody else—wishing to deprive some other person of something in order that we may be pleased. But that is not to love our neighbour as ourself, and so is a violation of the whole law. Or, if it be claimed that there is a great deal that is not in the possession of any-

body, and which is therefore open to all, we must still admit that it belongs to the Lord, who will put us in the way of getting it, if it be right for us to have it; and if we complain because we have it not, we are manifesting a lack of trust in God's loving care for us.

#### ABSOLUTE TRUST IN OUR FATHER.

SEE how this commandment teaches us absolute trust in God, which is the perfection of Christianity. The Lord knows what we have need of before we ask Him, and He has provided it before we become conscious of our need, just because He is our Father. We have much to learn from the relation between parent and child. We are to receive the kingdom of God as little children; and the child is the perfect example of trust and content, yet it is not lazy. The unspoiled child, or the child



yet too young to have learned any of that worldly wisdom that consists in worry (dignified by the title of "looking out for the future") expects as a matter of course to have its wants supplied, and it is content with what it receives. It never thinks of food until it is hungry, and then it receives the necessary supply, because the parents have anticipated the little one's needs. Why cannot those parents learn a lesson from themselves? Why should they think that they are better than their Father?

#### TRUST, NOT IDLENESS.

BUT the child is not idle; far from it. There is nothing more active than a healthy child. The father does not work so many hours a day, nor apply himself so persistently as his child does. It will work the whole day for nothing. To no purpose, do you say? Oh, no; it is obeying the Scripture injunction, "Whatsoever thy hand findeth to do, do it with thy might." Laziness is an acquired habit, the result of wrong training by parents. It is only the man who thinks that the responsibility of the world rests upon him, that works to no purpose; for he goes about his tasks with a drawn, set face, and a look of anxiety, which reflects no credit whatever upon the God whom he may be professing to serve; and remember that the sole business of man on this earth is to glorify God.

#### SAYING, "THERE IS NO GOD."

PEOPLE become sad and moody under their self-imposed burdens. That is equivalent to saying that there is no God. The fool says in his heart, "There is no God," and he acts as though there were none, and that the weight of the world, and the responsibility for conducting its affairs properly, rested on him. Having an abundance of goods in one's possession, and trusting in them, is not a whit worse than worrying over the lack of them. The one who does this, shows that he would do just as the rich fool did, if he were but situated in the same way.

#### THE TRUEST HAPPINESS.

THE rich man does not have all the pleasures of life. The best things in the world are those that money cannot buy; and the possession of great wealth actually hinders one from enjoying some of the most delicious pleasures. One of these is the pleasure of self-denial, of going without a thing that one might lawfully possess. There is the pleasure of royalty in finding

oneself independent of things which most people deem necessary. The real king is not the one who has everything at command, but the one who can command himself to be content with little, and can cheerfully obey.

#### THE SUM OF THE WHOLE MATTER.

THE sum of the whole matter is to trust God, and be satisfied with the fatness of His house, even though to the man, who blindly burrows in the earth like a mole, it may seem leanness. This absolute trust in the Lord is absolute righteousness, the very opposite of heathenism.

"Incline my heart unto Thy testimonies, and not to covetousness." Ps. cxix. 36. Covetousness, therefore, is the desire for anything contrary to the commandments, anything except God's life. That we may desire with our whole soul. The man who can say to the Lord, "Whom have I in heaven but Thee? and there is none on earth that I desire beside Thee" is safe from the transgression of the tenth commandment, and so from the commission of any sin.

#### SATISFACTION IN SERVICE.

THE commandments of the Lord are life everlasting, "and in keeping of them is great reward." Not *for* keeping them, mind you, but *in* keeping them. The reward is the pure, perfect, simple life that they bring. Take heed, beware of covetousness even in the service of God. Beware of thinking that you would serve God, keep His Sabbath, for instance, if you were situated financially so that you could. There would be no virtue in your service even if you did keep it under such conditions. What kind of god is it that you propose to serve? Is it one who needs your service? or one whom you need, to serve whom is rich reward? The answer to this marks the difference between heathenism and Christianity.

The satisfaction of serving Christ indeed, of knowing Him, and feeling His life in us, impelling us to action, is so great that with it one cares for nothing else. The deliciousness of perfect trust, of resting in the everlasting arms, and by that very resting partaking of their intense activity, is greater than the possession of all riches. He who has, and appropriates, the fulness of God's life is so far from desiring anything else, that he would spurn the offer of anything that would rob him of any of that which is his by faith. "He that spared not His own Son, but delivered Him up for us all, how shall He not with

Him also freely give us all things?" and he who has all things, and knows that he has them, is absolutely shut off from the possibility of covetousness.

#### YOUR MEMBERS ON THE EARTH.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory, Mortify therefore your members which are upon the earth." Col. iii. 1-5.

With this text read also the following, so as to have both in mind at the same time: "God, who is rich in mercy, for His great love wherewith He loved us, even while we were dead in sins, hath quickened us [made us alive] together with Christ (by grace are ye saved), and hath raised us up, and made us sit together in heavenly places in Christ Jesus." Eph. ii. 4-6.

Here we have death and resurrection. If you read the first chapter of Ephesians, you will see that Christians are expected to have the same experience that Christ had. We are to know the exceeding greatness of the power of God in us 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;" and we know this power only by being made alive, and raised up with Christ, and made to sit with Him in the heavenly places.

Note the exact parallel: Christ says: "I am He that liveth, and was dead; and behold, I am alive for evermore" (Rev. i. 18); we should say, "I am crucified [dead] with Christ, nevertheless I live" (Gal. ii. 20), and since He is our life, and He says, "Because I live, ye shall live also" it follows that we also have "life for evermore." That is the blessing that God commanded. Ps. cxxxiii. 3.

Then if we are really in Christ, where are we?—Where He is, of course, in heaven. All the life the Christian has is there; "for ye are dead, and your life is hid with Christ in God." So we are to live as being in heaven.

But someone will say, "I am on this earth, nevertheless."

The Spirit of the Lord has anticipated this objection, by saying, "Mortify therefore your members which are on this earth,"



That is, make them dead. Do not try to live in two places at once, to keep up two establishments, as it were. Why put the members on earth to death?—For the reason just given, because we are risen with Christ and have been seated with Him in the heavenly places. We are to have our individual life in heaven.

We have members on this earth, it is true, but they are to have no more voice in our control than if they were buried. "The life that I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me," and who spoke of Himself while on earth talking with Nicodemus as "the Son of man which is in heaven." Even so it is to be with us. The body is flesh; but it is the Spirit that is to have supreme control. God will demonstrate with us, as He did in Christ, that the flesh cannot control Him, but that He has "power over all flesh."

Who has not felt the flesh, the nature of his members which are on earth, to be a clog to him, a hindrance in the Christian life? We could not do the things that we would. Well, God's purpose for us, which He is able to carry into effect, is that the flesh shall be so deadened that it will have no more effect to hinder us from living as we ought, than it will when changed from corruption to incorruption. Thus He gets glory to Himself.

"The carnal mind"—"the mind of the flesh"—"is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. viii. 7. The carnal mind is the mind dominated by the flesh. It is enmity against God, because the flesh is opposed to the Spirit. And the flesh will control the mind as long as it has any power. The flesh cannot be converted, for "flesh and blood cannot inherit the kingdom of God." Therefore it is that another mind, the mind of Christ, must take possession, able to subdue the flesh and put it to death. The dead members then become simply passive instruments of righteousness. The mind of Christ can do this, because it led Him to humble Himself unto death (Phil. ii. 5-8), and He literally put Himself to death, that is, He laid down His own life. John x. 17, 18. When Christ is given unreserved right to dwell in us in His fulness, the power of His death and resurrection will crucify our flesh (Gal. v. 24) so that our members on the earth will be "dead indeed unto sin" yet alive unto righteousness as though already changed from corruption to incorruption. "Thanks be unto God for His unspeakable gift!"

#### AN INSIDE VIEW.

EVERY encouragement is given to the sinner to draw near to God. His loving-kindness invites them. His thoughts toward them are thoughts of peace and not of evil. His mind cannot be turned against them, and it is His will that the heirs of promise should know it. Not only is the Bible filled with assurances of welcome and forgiveness, but the veil has been withdrawn from the world of glory, that men might see for themselves how the sinner fares at the hands of God.

The record is given in the third chapter of Zechariah. Its value to the human race is far above rubies. Being a definite account of an actual transaction, all uncertainty is eliminated. It should remove from the mind every doubt as to our acceptance with God. Let us look into it for a moment.

Joshua, the high priest, was standing before the angel of the Lord, clothed with filthy garments, and at his right hand stood Satan, to be his adversary. The high priest stood for his people, the guilty nation of the Jews, and the filthy garments denoted the self-righteousness which had shut God out of their lives, and sunk them in hopeless sin. Isa. lxiv. 6. Satan, who had led the people to this state, now stood up to accuse them, and to demand them for his prey.

But although the condition of Joshua seems to favour the claims of the adversary, the high priest is not delivered over to him. There is another there who has a higher and a stronger claim to the sinner, and He speaks, "The Lord rebuke thee, O Satan; . . . is not this a brand plucked out of the fire?" Satan has done his best to secure the people that he might destroy them, but the Lord who chose Jerusalem in spite of their waywardness, imperilled His own existence that He might pluck them from the burning. They bear the marks of the terrible experience through which they have passed, but these, instead of alienating the sympathies of their Deliverer, constitute their highest claim upon Him. Those marks reveal the deadly power of the flames through which He passed to save them, and His heart is filled with tender pity as He looks upon Joshua. The sacrifices He has made on their behalf have created a bond between them and Him that Satan's accusations cannot weaken. The adversary is overwhelmed by the revelation of an infinite love, unanswerable rebuke to his own

calumnious spirit, and disappears from the scene.

Then the gracious command is given, "Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."

Other scriptures tell how far the iniquity is caused to pass from the life, "as far as the east is from the west" (Ps. ciii. 12), and speak of the joy that comes with the change of raiment, the putting on of the garments of salvation and the robe of righteousness. Isa. lxi. 10. Let us just note now how definite and real is the transaction recorded by Zechariah. We have here an inside view into the matter, and learn authoritatively what is God's attitude to the troubled sinner.

Satan is always present to discourage at such a time, but since he is not listened to in heaven, and only meets there with rebuke, we may be bold to give him the same treatment ourselves. Tell him that he has wasted his labour and has no part nor lot in the matter. Tell him what Christ has done for the sinner, and let the Lord be a rebuke to him. It will prove sufficient. Then we may turn our minds to what God says, and may know that evil as we are, He says to us, as He did to Joshua, "I have caused thine iniquity to pass from thee." That means that the sin is not in us, and we can thank God that He has taken it out of us. W. T. B.



#### THE REVELATION OF GOD MAN'S END AND SALVATION.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." 1 Peter ii. 9.

WHAT is the purpose of God? Through us to reveal Himself. I suppose I hardly dare hope that we shall all understand that, but if some one child of God have a new vision of that purpose, he will alter not only his life, but the lives of hundreds before the year has passed away. Ye are that ye may show forth His excellencies. You are to be the medium through which God manifests Himself, the instrument from which illumination from God shall fall upon the lives of others, the



vehicle of vision for men who are in darkness. By you God would show Himself to other people.

What waits the world for even in this new century? What do we supremely need? The vision of God. It was not idly stated by the prophet of the olden day, "Where there is no vision the people perish;" and when Jacob woke from his night of strange and marvellous illumination, you remember what he said, "I have seen God face to face, and my life is preserved," or healed, as it should be better rendered. The vision of God was for the healing of men; it was always so.

If we can only bring the vision of God to all the men of our age, what would happen? Problems would be solved, darkness would melt into light, all bitterness would be driven away before the revelation of the love of the Infinite.

The world waits—for what? For God. And how will God manifest Himself to men? Always through some medium, through some instrument, through some vehicle. If you go back to the economies of the past you at once remember that all their purpose was the revelation of God. Through prophet, seer, and psalmist, through ritual, ceremony, sacrifice, all the magnificence of the whole Hebrew economy was to show God Jehovah revealing Himself to men; progressively, patiently unfolding to the race the great truths concerning Himself; and in proportion as men would best show God, in that proportion they were healed.—*Rev. G. Campbell Morgan.*

### RISEN WITH CHRIST.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth." Col. iii. 1, 2.

**A**RISEN life is the type of all noble life. And before there can be a risen life there must be a death. Unless a man dies to self, to self-will, to the world, he never will live a life that is worth calling a life. The condition of all nobleness and all growth upwards is that we shall die daily, and live a life that has sprung victorious from the death of self. Christianity teaches it, with redoubled emphasis, because it says to us, that the Cross and the Resurrection are not merely imaginative emblems of the noble and the Christian life. They are a great deal more than that. For, brethren, do not forget, if you do you will be hopelessly at sea as to large tracts of blessed Christian truth, that by faith in Jesus Christ we are brought into such a true, deep union with Him as that, in no mere metaphorical or analogous sense, but in most blessed reality, there comes into the believing heart a spark of the life that is Christ's own, so as that with Him we do live, and from Him we do

live a life cognate with His, who, having risen from the dead, dieth no more, and over whom death hath no dominion.

So it is not a metaphor only, though it is a symbol, when we speak of being risen with Christ; seeing that our faith, in the measure of its genuineness, its depth, and its operative power upon our characters, will be the gate through which there shall pass into our deadness the life that is, the life that has nought to do with death or sin. And this unity with Jesus, brought about by faith, brings about that the depths of the Christian life are hid with Christ in God, and that we, risen with Him, do even now sit "at the right hand in heavenly places," whilst our feet, dusty and sometimes blood-stained, were journeying along the paths of life.—*Selected.*

### PRAYER.

I KNOW not by what methods rare,  
But this do know,—God answers prayer.

I know not when He sends the word  
That tells us fervent prayers are heard.

I know it cometh soon or late;  
Therefore we need to pray and wait.

I know not if the blessing sought  
Will come in just the guise I thought.

I leave my prayers with Him alone  
Whose will is wiser than my own.

—*Selected.*

### THE ASCENSION OF JESUS THE PLEDGE OF HIS RETURN.

**T**HE two men in white apparel that stood by, gently rebuked the gazers for gazing into heaven. They would not have rebuked them for gazing, if they could have seen Him. But to look into the empty heaven was useless. And they added the reason why the heavens need not be looked at, as long as there is the earth to stand on: "For this same Jesus whom ye have seen go into heaven, shall so come in like manner as ye have seen Him go."

Note the emphatic declaration of identity; "this same Jesus." Note the use of the simple, human name; "this same Jesus," and all the thoughts that cluster round it, of the ascended humanity, and the perpetual humanity of the ascended Lord, "the same yesterday, and to-day, and for ever."

And note the strong assertion, of visible, corporeal return: "Shall so come in like manner as ye have seen Him go." That return is no metaphor, no mere piece of rhetoric eloquence, not to be eviscerated of its contents by being taken as a synonym for the diffusion of His influence all over a regenerated race, but it points to this return of the Man Jesus locally, corporeally,

visibly. "We believe that Thou shalt come to be our Judge." We believe that Thou wilt come to take Thy servants home.

The world has not seen its last of Jesus Christ. Such an Ascension, after such a life, cannot be the end of Him. "As it is appointed unto all men once to die, and after death the judgment," so Christ also, "having been once offered to bear the sins of many, shall appear the second time, without sin, unto salvation." As inevitably as for sinful, human nature judgment follows death, so inevitably for the sinless Man, who is the sacrifice for the world's sins, His judicial return shall follow His atoning work, and He shall come again, having received the kingdom, to take account with His servants, and to perfect their possession of the salvation which by His Incarnation, Passion, Resurrection and Ascension, He wrought for the world.

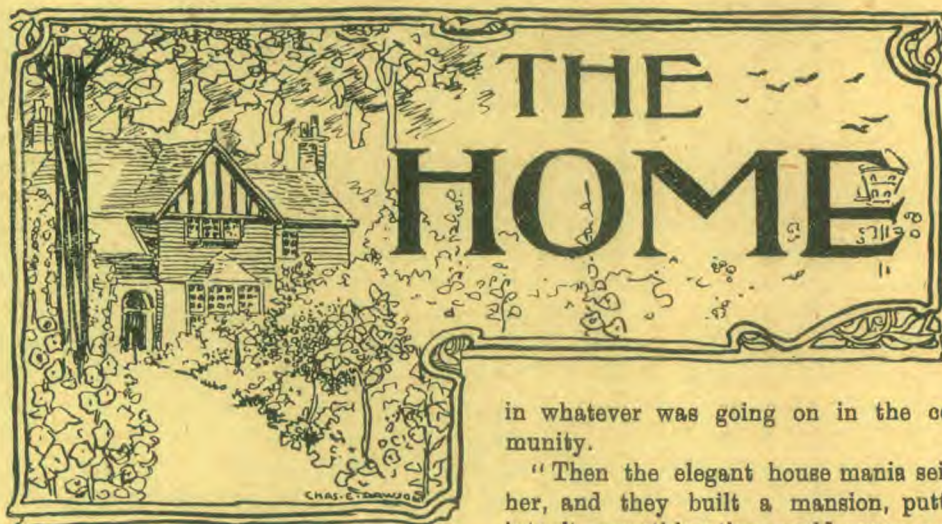
Therefore, brethren, one sweet face, and one great fact—the face of the Christ, the fact of the Cross—should fill the past. One sweet face, one great fact—the face of the Christ, the fact of His presence with us all the days—should fill the present. One regal face, one great hope, should fill the future; the face of the King that sitteth upon the throne, the hope that He will come again, and so we shall be ever with the Lord.—*Dr. Maclaren.*

### THE ARMOUR OF LOVE.

**D**O you remember how Livingstone opened up the Dark Continent? He travelled through those unknown regions, among savages who were engaged in internecine war, and were suspicious by reason of the constant raids of the slave-traders. But he went absolutely unarmed. He never found it necessary to kill a man even in self-defence. Other travellers, even Sir H. Stanley, frequently found it necessary to shoot, or hang, or otherwise punish natives. They went armed, and found use for their arms. What was it peculiar in Livingstone? He was armed only in Love. He approached those forlorn and savage children of the Father in the conviction that they, like himself were His children. The faith perpetually justified itself. Surely nothing in the history of the world is more affecting than the long journey of those black bearers who bore Livingstone's body to the coast. They loved him, because he first loved them. This is a symbol as well as a fact.—*Dr. R. F. Horton.*

HONOUR must grow out of humility, freedom out of discipline, righteous joy out of righteous sorrow, true strength out of true knowledge of our own weakness, sound peace of mind out of sound contrition.—*Charles Kingsley.*





## FRIENDLINESS.

It was only a sunshiny greeting,  
A smile and some swift-spoken words,  
But the world had grown bright by that meeting,  
The air thrilled with glad songs of birds.  
The mission God set me to perfect  
Still waited for me to complete;  
The road was still rough to my torn feet,  
But the way had grown suddenly sweet.

And I thought of the prophet Elijah,  
Asleep 'neath the juniper-tree,  
Of the angel who succoured him, saying,  
"The journey is too great for thee."  
And I thought of the sweet Bible story—  
The journey so great *must* be made;  
Not less grew the trials before him,  
But greater his strength by that aid.

And so I, to-day, think quite often  
Our feet for life's journey are shod,  
And we go in the strength of some kindness  
"To Horeb, the mountain of God."  
Oh, great is our frailty and weakness,  
And often God answers our need  
By sending to us human helpers  
Who are "angels of God" indeed.

And the bread of sweet human compassion,  
The water of love and of cheer,  
Are pressed to our lips by the angels  
That in human form often appear.  
And through trials and heart-hunger fainting,  
With patience life's journey is trod,  
By their help to the hills everlasting—  
The beautiful "mountain of God."

—Selected.

## HER HOUSE OWNS HER.

SHE owns a beautiful house," said a lady, speaking of an acquaintance.

"Oh, no, she doesn't," answered the one addressed, "the beautiful house owns her so completely that there is very little of her left for anything or anybody else. I knew her years ago, when she lived in a pretty little cottage, and she was a charming and intelligent woman. She kept up with the literature of the day. She wrote bright papers occasionally for our various societies; she was ready to help in the church work, and was interested

in whatever was going on in the community.

"Then the elegant house mania seized her, and they built a mansion, putting into it everything they could spare, and a good deal that they couldn't. It is dreadfully hard work to act rich on a limited income, and she is wearing herself out trying to do it. The beautiful home must be beautifully kept, and as there really are not hands enough to accomplish it the mistress must be everywhere. When night comes she is too tired to read, and confesses that she goes to sleep if her husband attempts to read to her. She no longer has any interest in religious or philanthropic work; she can talk nothing but 'house'—new ways of laundering curtains or serving lunch. No, my dear, she does not own that house; it owns her, and she is a veritable slave."—Selected.

## HOW TO BE CONTENTED.

IF we cannot bring our means to our minds, then let us try to bring our minds to our means." That is an old Puritan minister's version of Paul's cheerful message to his Philippian brethren: "I have learned, in whatsoever state I am, therein to be content." The great apostle was not content to be in a low spiritual state, and therefore he pressed toward the goal to a higher spiritual life every day. But he was content to be where his Master put him, to bear all the hard knocks and endure all the rough usage that he had to encounter in the path of duty. Paul's spirit was like a watch. You may carry it up and down with you, and shake it hither and thither; but the mainspring is not put out of order, nor do the wheels lose their regular motion. Paul was knocked about with cruel treatment and fierce persecutions, but the mainspring of love to Jesus was not broken in his heart, and the wheels of his consecrated activity remained undisturbed.

Christian contentment is the cheerful acquiescence of the soul to the will of God in all conditions and under all weathers. It is the habit of the mind, just as faith is the habit of a healthy Christian, and benevolence is the habit of a philanthropist. Like faith, it grows by practise, and like faith, it has learned from God's Word, and

is matured by experience. The great, brave apostle learned it where he learned Christ, and he learned it from Christ, and in a pretty severe and costly school. Like every precious thing, we must pay the price for it. And, like most precious things, it is quite too rare, and the thoroughly contented people are in the minority.

We may overrate this grace, but it seems to us that genuine contentment, that is ready to let God have His own way, to let God put us where He chooses, even though the furnace be hot, is more scarce than it ought to be. He or she has attained to it who has learned to say, under disappointments the most bitter, and under trials which give the last turn to the screw and make the blood start, "Thy will, O God, be done!"

This style of contentment is not reserved for sublime occasions; it is visible in all the little unnumbered events of everyday life. It is patient not only under death-strokes, but under petty vexations and wounding words and neglects; it does not worry over hard seats or boring visitors or stupid servants or a crying child. It manages to be happy in a small house when it cannot afford a three-story mansion. So rich is it in God's promises and the sweet smiles of the Master and a good title to heaven, that it does not mind wearing a coarse coat and trudge on foot toward the better country. It wears the herb called "heart's-ease" in its bosom; it finds a cool spring to drink of in the lowliest vales of life, and catches grand outlooks from the summit of every steep hill it climbs. As it treads along its patient path it chants John Bunyan's quaint, simple song:—

I am content with what I have,  
Little be it or much;  
And, Lord, contentment still I crave  
Because Thou blestest such;  
Fulness to me a burden is  
As I go on pilgrimage.  
Here little and hereafter bliss  
Is best from age to age.

—Theodore L. Cuyler, D.D.

## DOING MORE THAN OUR DUTY.

THERE are certain people who always do their duty. They meet their engagements to the minute. They meet their obligations to the penny. They may be counted upon to do just what they say they will do. They are an admirable people. May their tribe increase!

"Yet I show unto you a more excellent way;" that is, to do more than your duty. "If ye salute your brethren only," said Christ, "what do ye more than others?" No man deserves credit for doing his simple duty. It is in the work of supererogation that the aroma lies. "Let scientific charity look after the



worthy poor," the late A. J. Gordon used to say; "my mission is to the unworthy."

If we desire to touch hearts for Jesus, we must be willing to go out of our way to do it. There lies the power of the cross.—*William Ellsworth Bryce.*

### WHERE SUCCESS COMES FROM.

SOON after the great Edmund Burke had been making one of his powerful speeches in Parliament, his brother Richard was found sitting in silent reverie; and when asked by a friend what he was thinking about, replied:—

"I have been wondering how Ned has contrived to monopolise all the talent in our family. But then, I remember, that when we were doing nothing, or were at play, he was always at work!"

The force of this story is felt when we realise that those who knew the two brothers best, thought Richard had more real talent than his brother; yet, while Edmund became a great man, Richard lived and died in obscurity.—*Selected.*

### A WATERSPOUT IN A TUMBLER.

THE following experiment showing how a waterspout is formed at sea is thus translated in *Popular Science News*.

"On the bottom of a tall tumbler, or, better, of a cylindrical glass jar, is spread a layer of some coloured syrup, such as red currant. The glass is then carefully filled with water, so as not to disturb the layer. If a finger-tip or the bowl of a teaspoon is dipped into the water and rotated slowly for ten seconds, the syrup will be seen to swell and raise itself in the shape of a cone, whose apex is prolonged upward into a slender, flexible column, until it coalesces with the downward-pointing apex of another cone formed at the surface of the water by a rotary movement. Both cones will revolve spirally in the same direction, and will shift their positions together.

If, instead of syrup, small pieces of sugar are strewn on the bottom of the glass and allowed to melt, the remaining particles will be sucked up by the mimic waterspout as far as the thinnest portion of the connecting column, and thrown forcibly outside the vortex. The lower cone will revolve a great deal faster than the upper one, and it is also much smaller.

Besides this principal waterspout, others still more diminutive will be produced, whose lower cones are almost invisible, the points of the upper cones rapidly descending to meet the former at less than an inch above the bottom layer.

This represents accurately what takes place when two aerial currents come together from opposite directions in the upper strata of the atmosphere, and impart a rotary motion to the latter.

Smaller cones may also be set whirling on the surface below, where the air is denser, and they will move much more rapidly than the upper cones. This explains the tremendous velocity of the wind under these conditions."

### THE MOMENTS.

Just a little moment,  
Passing on its way!  
Tell me what the little moments say:  
"While I'm passing, use me,  
Surely don't abuse me."  
Swift the little moments fly away.  
—*Selected.*

### FIRST LESSON OF CYRUS.

It is said that when Cyrus, king of Persia, was asked what was the first thing he learned, he replied, "To tell the truth."

Truth is one of the most valuable qualities that adorn the mind. He who is not possessed of it, let his rank and situation be what they may, will for ever be despicable in the eyes of the wise and the good.—*Selected.*

### WINNING GOD'S ATTENTION.

WHEN I kneel before God and say, "Father!" it seems as though the entire nature of God were instantly on the alert, and quick to catch the next words. Is it not wonderful that, just as the least whisper of her name will bring the mother to her child's side, so the tiniest whisper of the word *Father* awakens the instant interest and audience of Him who was before time, and shall be after it, and who fills universal space as His temple and home?

What a wonderful thing it is to attract the attention and enchain the interest of God, so much so, that for the time it is as though He had nothing else to do but just listen to the sorrowful complaints or the eager entreaties of His child.

But if this is so, how great must be the disappointment we cause Him when we begin to say over to Him words which we have learned by rote through constant repetition, which were once the mould of burning thoughts, but from which all glow has long since vanished. From such prayers, so formal, so heartless, so destitute of any right appreciation of the greatness of our opportunity, the Divine nature must often turn aside.

Equally disappointing it must be when the suppliant uses the precious moments of prayer as an opportunity for pouring into the ear of God a string of petitions for personal comfort and emolument, never staying to utter one word of reverent and loving devotion. In human intercourse it is not customary to use every moment in trying to

elicit as much help as possible from our friend. The most selfish will say some kind words of greeting, or make some personal inquiries, before launching out on the errand which has brought about the interview. But how often do we rush into God's presence and pour a string of entreaties into His ear without one word of filial greeting and loving appreciation.

Whilst we are praying we are often thinking about our business or pleasure, and wishing to be gone; nothing but a sense of propriety keeps us. Often it would be almost better not to pray at all than pray as we do, as a sop of conscience, a piece of prefatory duty.

As one reviews one's prayer-life, one is perfectly horrified and ashamed of the way one has made God suffer, or, to use the Bible phrase, grieved His Holy Spirit by the sins of our prayers. And how greatly must angels wonder to see the way in which we abuse the greatest privilege within our reach; for in the whole range of our life there cannot be a higher act than to enter into the presence of God our Father and to speak to Him simply and naturally about anything we need.

Too often we condone for our failures, or attempt to, by mentioning at the end of the prayer, like a cabalistic formula, "For Jesus Christ's sake," as though that fulfilled the condition of prayer in the nature of Christ, which is tantamount to Christ's nature praying through us. And how often, therefore, missing the point of the injunction to pray in Christ's name, we pour in a pile of prayers into the Divine nature, much as an applicant for charity will pour a sackful of circulars into the letter-box, hoping that some may bring a response, but not counting on more than, say, one in ten.

All this is mistaken; and will be corrected, if you remember that your first cry *Father*, attracts instantly the notice and attention of God. You will recollect yourself before you rush into His presence, considering what you are going for, and what you shall ask. You will order your petitions aright. You will let the nature of Christ assert itself in and through the Holy Spirit. You will preface your prayers by a few words of thanksgiving and appreciation, which will probably become more extended as the years pass and we know more of God. You will talk to Him in the simplest and most artless style, not with clamour and strife. He may lead you on to the pouring-out of soul and the vehemence of an unrestrainable desire; but, if not, you will realise that the merest appeal to the Divine nature will bring a marvellous response, as scratching a tropical soil secures a prolific harvest.—*F. B. Meyer.*

If I long to improve my brother, the first step towards doing so is to improve myself.





## THE LILAC.

THE sun shone warm, and the lilac said,  
 "I must hurry and get my table spread;  
 For if I am slow, and dinner is late,  
 My friends, the bees, will have to wait."  
 So delicate lavender grass she brought,  
 And the daintiest china ever bought,  
 Purple tinted and all complete:  
 And she filled each cup with honey sweet.  
 "Dinner is ready!" the spring wind cried,  
 And from hive and hiding, far and wide,  
 While the lilac laughed to see them come,  
 The little brown-jacketed bees came—hum-m!  
 They sipped the syrup from every cell,  
 They nibbled at toffy and caramel;  
 Then, without being asked, they all buzzed:  
 "We  
 Shall be very happy to stay to tea."  
 —Clara Doty Bates.

## THE KING'S GARDEN.

## SINCERITY.



UT lately some of  
 the trees in the  
 gardens and parks  
 were covered with  
 sweet-scented lilac  
 blossoms. You  
 saw them; were  
 they not beautiful?  
 Where are they?—  
 Gone, you say.

Yes; their frail  
 beauty has faded, but are they altogether  
 gone?—No; they have left something  
 behind them; they have left an impression  
 on your mind and heart.

"For every humble hedgerow flower that blows,  
 And every little brown bird that doth sing,  
 Hath something greater than itself, and bears  
 A living Word to every living thing.

Someone once said: "I am a part of  
 all that I have seen," meaning that his  
 character had been formed by all the  
 things that he had ever seen, so that a  
 part of all that he had ever looked upon  
 still existed in him.

The truth of this should make us all  
 very careful what, and above all, *how* we  
 see. "Blessed are the pure in heart, for  
 they shall see God," who is revealed in  
 all the things He has made. Then the  
 impressions made upon our minds by all  
 His works will be sweet and holy.

The American poet, Whittier, after  
 watching a glorious sunset until it faded,  
 put this thought into the following beauti-  
 ful verse:—

"But beauty seen is never lost;  
 God's colours all are fast;  
 The glory of this sunset heaven  
 Into my soul has passed."

The lilac had a message.  
 Did you read it? What did it  
 say to you? You re-  
 member the beautiful  
 shape of the spray, and  
 how it was made up,  
 not of one large blossom,  
 but of many small deli-  
 cately-formed  
 ones. The  
 beauty of the  
 whole spray  
 depended upon  
 the perfection  
 of every one of  
 those tiny  
 flowers.

In this the  
 lilac teaches a lesson of truth and faithful-  
 ness. It tells that it is the little acts  
 and words of our daily lives that make or  
 mar the beauty of a perfect character.

"Behold Thou desirest truth in the in-  
 ward parts," David said; and when truth  
 is in the heart, every word will be true,

and every act will be sincere. To make  
 things appear to be what they are not,  
 is to "bear false witness." So we may  
 sum up the message of the lilac in the  
 words of the Ninth Commandment: "Thou  
 shalt not bear false witness." This is  
 the seed which fills the King's Garden  
 with the flowers of sincerity and truth.

Did you notice that the lilac had fre-  
 quent visitors? The bees love it; you  
 know why. It is because its tiny blossoms  
 are full of sweet, pure honey; it is a  
 storehouse from which they can gather  
 rich supplies to fill the combs in their  
 hives.

"How sweet are Thy words unto my taste!  
 Sweeter also than honey and the honeycomb,"

sang the Psalmist; and he told what it  
 was that made God's Word so sweet to  
 his taste.

"Thy Word is very pure,  
 Therefore Thy servant loveth it."

It was the perfect purity—the truth-  
 fulness of God's Word, that made it  
 sweeter than honey to him. So in the  
 pure honey that fills its dainty cups, the  
 lilac is teaching us the same sweet lesson  
 of sincerity.

Do you know what God says of those  
 who have lying lips that bear false witness,  
 —those who do not speak the truth?—

"The poison of  
 asps is under  
 their lips."

Think how  
 we dread the  
 poisonous bite  
 of the deadly  
 serpent. You  
 would not like  
 such poison to  
 be found under  
 your tongue,  
 would you?  
 Then ask Jesus,  
 who is "the  
 Truth," to  
 dwell in your  
 heart; thus  
 you will have  
 the truth that  
 God desires in  
 the inward  
 parts, to fill  
 your mouth

with sweet words. "For out of the  
 abundance of the heart the mouth  
 speaketh."

When we were talking of the lilies, we  
 found that their message is, "Be pure."  
 The message of the lilac is, "Be sincere."  
 Do you know the meaning of this word?





It is from two Latin words which mean, "without wax."

It is thought by some that the word came to have its present meaning because it was used to describe honey that was perfectly pure. When it had been prepared and strained until it was entirely clear and free from the wax in which the bees had stored it, it was *sincere*, "without wax," nothing but honey.

So the word has come to be used to describe anything that is pure and true, and just what it appears to be—that which does not "bear false witness." Would you not like this word to be a true description of you?

It is the life working in the tree that fills the lilac cups with honey. And it is the same Life—the life of Jesus—that brings forth the flowers of truth in the King's Garden, and fills them with the honey of sincerity. No fair appearance, while deadly poison lurks within, bears false witness in the King's Garden, but the sincere sweetness of Jesus fills all the beautiful blossoms with the honey of truth.

"The words of the Lord are pure words;  
As silver tried in a furnace  
of earth, purified seven  
times."

There is no "false witness" in His Word. It "is true from the beginning" to the end, as pure as silver or gold many times purified. And "the law of truth" is in the lips of His children, so that "in their mouth was found no guile." May you be among that happy company, for "a lying tongue is an abomination to the Lord, but they that deal truly are His delight."

#### WORDS.

Do you know, little maid, when you open your mouth,  
That away to the east, to the west, north, and south,  
On the wings of the wind, just like bees or like birds,  
Fly the tones of your voice, and the sound of your words?

Do you know, little maid, that your mouth is the door,  
All the words you will say, all you have said before,  
Are imprisoned within? Some are sweet, pleasant words,  
Which, when they get out, will sing just like the birds.

There are others so cross that they no one can please,  
And when they get out, they will sting just like bees.  
Watch them close, little maid; when cross words stir about,  
Shut the door right up tight, and don't let them get out!  
—Edith Day.

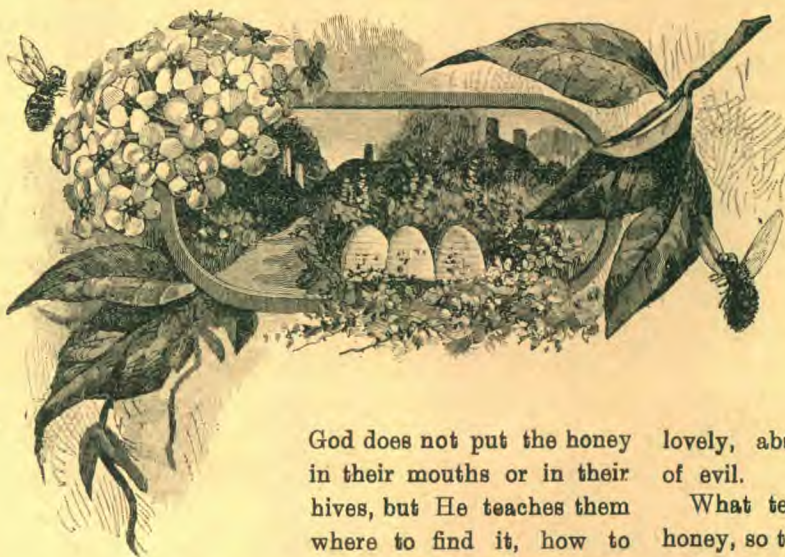
#### LESSONS FROM THE BEES.

NOW the bees are busy gathering honey while the sun shines and the flowers bloom. God has spread a rich feast for them in more beautiful dishes and cups than were ever made by the hands of the most skilful workmen to adorn the king's table.

"God might have made the earth bring forth...  
Without a flower at all."

He might have fed the bees without the lovely colours and scents which give us so much pleasure, and which must surely add sweetness to their feast and their work. Like all the rest of God's creatures,

"That thou givest them, they gather;  
Thou openest Thine hand; they are satisfied  
with good."



God does not put the honey in their mouths or in their hives, but He teaches them where to find it, how to gather it from the flowers,

and how to make the perfect little six-sided cells of the comb in which to store it for use in the winter when the earth will not bring it forth.

Watch the bees at work, and notice the flowers that they visit,—the sweet-scented and pretty-coloured ones. Suppose that in a beautiful, sweet-smelling flower, the bee should find no honey, but poison instead. Then that flower would be bearing "false witness," showing fair colours to lure living creatures to their destruction.

There is a plant called the Pitcher Plant that does something very much like this. It has a long, pitcher-shaped cup, which it fills with a sweet, intoxicating fluid. This is a snare to the insects, which crowd into it, and drink until they are too dazed to escape. Then the cruel plant closes over them, and sucks their life blood.

That plant is a false witness. Its fair form, and the attractive liquid within it, invite the insects to come in and feast and get new life; but they find death instead. See how like this is the picture God has

given us in His Word of the one who does not speak the truth:—

"There is no faithfulness in their mouth;  
Their inward part is very wickedness;  
Their throat is an open sepulchre;  
They flatter with their tongue."

Sometimes people flatter others in the hope of gaining something from them. Sometimes they speak fair words, but mischief is in their heart. These are false witnesses, seeking their own welfare at the expense of others, instead of, like the sweet flowers, attracting others by their loveliness, so that they may feed them and do them good.

There are some insects that feed on carrion—decaying matter. These flies are attracted by the most unpleasant smells, to the place where they will find what they most like. For them some pale flowers give forth sickly odours to draw them.

But these the bee passes by. It loves purity and sweetness, and the most pleasant odours attract it to the place where these are to be found. Little children should be like the bee, attracted to those things that are pure and

lovely, abstaining from all appearance of evil.

What teaches the bee where to find honey, so that it does not make a mistake and draw deadly poison instead from some plants which contain it? It is the same thing that teaches the birds to fly South in the winter, and brings them home again in the spring, the same thing that teaches the flowers to put forth their lovely petals, that "inspires their balmy odours," and fills them with honey—the Spirit of God, which is the life and inspiration of all things that live and move. He guides the bee to the flower, just as He directs the bird in its flight over the pathless ocean.

It is the Spirit of God alone that can guide you in the right way, keep you from evil, and lead you into all truth. The Bible speaks of those who "approve the things that are more excellent," because they are "instructed out of the law."

The life of God is the law of the bee and the flower, and instructs each to grow and to go in the way that He would have it. And this same law of His life will keep you also in His way, if you will only let Him guide you. Then He will teach you to "approve the things that are excellent, that ye may be sincere."





### ASSAULTING THE BEES.

A WRITER in *Badminton* says that in India, about eight miles from the town of Jabalpur, is a place called The Bee, from the fact that swarms of the insects live there and defend their holding against the world. Shocking are the tragedies which have resulted from invasion of the spot. Some men who had unwittingly disturbed the bees were set upon by stinging millions, and plunged into the river. But every time they showed their heads above water, the insects settled upon them in clouds, and they chose drowning to a more hideous death. Deer, pigs, and even the lordly tiger, have paid the same penalty for their indiscretion. Says the Englishman who describes the spot:—

I determined to invade the home of the bees, and I began by designing a suit of defensive armour. It was a sort of overall suit, tied round the neck with tape, a bee veil to be tucked into the garment, riding-boots, gauntlets, and two pairs of gloves. Into this suit I was sewn by the tailor, so that there should be no chink or crevice.

Abram, a native, and I, armoured and carrying a bucket and two coils of rope, were to climb up to the back of the hills so as to get above the bees, and Percy, who was in charge of the boat, ascended the rocks. He went to the bank of the river, which was under the point of attack, and made his boat fast.

Abram and I climbed to a well-considered height, and then I left him and crawled cautiously forward. I could hear a sort of all-pervading hum, dominating even the roar of the water beneath, and my nostrils were filled with that sweet smell which is made up of honey, wax and bee.

I decided that the point of attack was about a hundred yards farther on; so I returned for Abram, and together we made our way there. The cliff was sheer, and even overhanging. A dense mass of bees and comb lay about fifty feet below me, and fifty feet below that were the boat and my faithful ally.

I put one end of the rope round a tree growing at the edge of the cliff, gave the other end to Abram and went over. I found I should have to get a swing to reach the ledge on which I meant to stand. Hanging down on this ledge from above was ten or fifteen feet of comb.

I reached the rock with my hand, gave a push, swung out, then in again, struck in the middle of the comb, and gained my feet with a scramble.

The bees were upon me. The air reeked

with that curious acrid smell familiar to those who have been stung. The noise of the water below was drowned by the hiss of the angry bees. I was completely blinded, for they had swarmed over my veil, blocking out the light. When I touched my body it seemed to me, through my glove, that I was covered by thick, soft fur, all bees.

For a few moments I was stupefied, frightened. Then I realised that my armour was trustworthy, and that I was safe. Abram lowered the bucket, and blindly I felt about for the comb, and as well as I could, scraped it into the bucket. I lowered it to Percy, and shouted to Abram to lower me. He told me, afterward that he could not see me. In the place where he knew I must be was nothing but a brown, whirling mass.

I swung out into the dark, bumping as I went. At last a man clutched me, and I knew I was at the bottom. I brushed the bees from my veil, and through a driving mist of them saw a cluster of other bees in the shape of a man. This was Percy.

We cut ourselves adrift and rowed to a convenient place, where we made for the shore. There, five miles away, we made a sulphur smoke and were freed from the last of our enemies.

Our dresses had held, none of us were stung, and we had just fifteen pounds of honey. For that three of us, for six hours, had held our lives in our hands.

### SINGING INSECTS OF JAPAN

SINGING birds are esteemed in all countries, but it is only in Japan that the musical sounds emitted by certain insects are appreciated.

Listening to these minute singers is, and has been for many centuries, a favourite pastime of the Japanese, and has given birth to an original commerce.

At Tokyo, toward the end of May and the beginning of June, one sees suspended under the verandas of houses beautiful little cages of bamboo, from which break upon the silence of the fresh twilight strange little whistlings of metallic modulations, of light trills, which fill the air with a delicate music. It is habitually in the evening, after the hour of the bath, that the people of Tokyo seat themselves and listen with delight to the shrill concert.

The most prized of these singing insects is the *suzumushi*. Its name means "insect bell," and the sound which it emits resembles that of a tiny silver bell. It is a tiny black beetle, of a flat body and very vulgar appearance. The *kutsuwa-mushi* is so named because its cry resembles the sound made by a horse in champing his bit. There are two species of it, the one a light yellow, and the other a pale green. Really this insect is none other than a

kind of winged grasshopper, of fat body and common in many countries.

Another singing insect much esteemed is the *kirigirisu*, which is but a very large grasshopper, producing varied, strident sounds. Then there is the *enamkorogi*, which is a kind of cricket; the *kusahibari*, a minute grasshopper, which has a sound of remarkable clearness; the *kanfan*, originally from China, and which sings only at midnight; the *kanetataki*, whose song resembles the far-away sound of a clock. In Tokyo alone there are over forty merchants dealing in singing insects. This commerce is of relatively recent origin, though for centuries the Japanese have been fond of the music of these insects. Formerly they would go in parties to places where the little musicians abounded, pass the night there, extended upon mats, drinking tea or saki, and listening to the harmony of the *suzumushi* and *kutsuwa-mushi*.

It is only about one hundred years ago that an amateur named Choso had the idea of capturing one of these insects for his own particular diversion. Then, the singing season over, he forgot a certain number in a closed vase. Great was his surprise, on opening it the following year, to find it filled with newly-hatched young. After that he gave himself up to the raising of singing insects, and so founded a trade which has become flourishing. Actually the greatest number of singing insects are artificially raised, by certain proceedings, so that their hatching corresponds to the seasons when their admirers love to listen to them and to combine their sounds.—*St. Louis Globe-Democrat*.

### WHY IS IT

THAT bees never store up honey where it is light?

That the moth has a fur jacket, and the butterfly none?

That leaves will attract dew, when sticks, boards, and stones will not?

That a horse always gets up fore parts first, and a cow directly the opposite?

That fish, flies, and caterpillars may be frozen solid, and still retain life?

That a squirrel comes down a tree head first, and a cat, tail first?

That electricity is never visible except when it comes in the form of zig-zag lightning?

That a horse-fly will live for hours after its head has been pinched off?

That the dragon-fly can devour its own body, and the head still live?

That some flies thrust their eggs into the bodies of caterpillars, but always in such parts of the body that when the larvae are feeding on the flesh of the foster-parent, they will not eat into any vital part? Can this be explained? Does the fly reason?—*Selected*.





THE French Budget Commission met July 18, and decided on the suppression of the French Embassy at the Vatican. In political circles the incident is regarded as serious.

SPEAKING of "summer drinks," it is strange that it has never occurred to anybody to wonder how all our four-footed friends, as well as the birds, have no need to have recourse to beer or any sort of "made" drink, but thrive well on water. How clear it is that the more people make use of the discoveries and inventions for making them comfortable, the more they suffer discomfort, so as to need them.

THE *Daily Mail* says that a correspondent who has a peculiarly wide knowledge of what he calls "outwardly the most attractive profession in the world," writes that "no one who knows how bitter are the disappointments of stage life will harshly judge the two young actresses, Ida and Edith Yeoland, who have sought release from their troubles in death." The dramatic suicide of the two sisters shows also how unreal is an actor's whole life, and how imagination magnifies mole-hills into mountains of difficulty.

OFFICIAL telegrams from Madrid tell of a most serious collision between the Catholics and Free-thinkers, in which nearly fifty persons were injured. Groups of rioters threw stones at the officers of the Catholic journal, the *Noticiero*. They next entered the building, and did considerable damage. The manager of the journal received injuries. The Catholics formed in procession, armed with knives and revolvers. Catholics, who claim Peter as their patron saint, should heed the instruction given to him when he began to use weapons for defence. Every such occurrence in the name of Christianity, brings the name into disrepute, and helps to hasten the time when all the practices of the fallen world will be carried on as religion.

THIS is the time when the papers are giving all sorts of directions for making "summer drinks." The best and the only really good summer drink is the purest water one can get with a little lemon or other acid fruit juice in it. This is the natural drink. If abundance of juicy fruit be eaten, to the exclusion of heat-producing foods, the result will be found to be excellent. By that means one can positively enjoy hard work in the hottest weather. The amount of starchy foods should be reduced to a minimum during very hot weather, and sugar, salt, and all condiments should be absolutely discarded. Many people will of course look aghast at this advice, and cry out against it in indignation, or else reject it with laughing scorn, as a bit of asceticism. Well, everyone to his liking; if they prefer to perspire and pant and be "all beat out" and "generally useless," it is their privilege. There are some, however, who prefer really to en-

joy themselves both at the table and all the time between meals, and it is for the benefit of those that we write. No one need suffer at all from the very hottest weather. The assurance and promise, "The Lord is thy keeper; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night," is present truth to all who will recognise the Lord, and are willing to walk worthy of Him. There are promises in the Bible sufficient to deliver everybody from all the daily ills and afflictions which most people suffer; but they must be practised. Strange that people love ease and self-enjoyment so much that they will not make the effort nor subject themselves to the self-denial necessary to avoid suffering and misery. What a contradictory thing human nature is!

ANOTHER proof of the savagery that is inseparable from real militarism is brought to light in the nominal sentences imposed upon some sergeants in the German army, after their tardy conviction for cruelty to men under them. Nothing was done with them until, of several men who had long been ill in consequence of abominable cruelties practised upon them, one in despair committed suicide. Then the worst offender received a sentence of five months' imprisonment. If it be said that such savagery is not an inevitable accompaniment of military life, and the British Army be cited as proof, it is sufficient to say that Great Britain carries on war as a pastime, while in Germany, war, and the preparation for it, is the business of the country.

AN evidence of how militarism can make senseless barbarians out of otherwise sensible, civilised men, has just been furnished in Germany. A young lieutenant in Saxony, while under the influence of liquor, struck an officer belonging to the same regiment. The following day the aggrieved officer sent a comrade to ask why the blow had been struck. The young lieutenant, who remembered nothing of the incident, tendered his apologies, which were accepted. Nevertheless, the matter was referred to the decision of the officers of another regiment, composing a so-called "Court of Honour," and the officer who was struck and accepted the apologies offered, was dismissed from the army on the ground that he had sent a comrade to the offender with the intimation that a peaceful settlement would be welcome. The colonel of the regiment, in announcing the decision of the Court to the officers, appeared much agitated, and said: "I can only advise you, gentlemen, in all cases to challenge, at any rate to a duel with swords." It is the highest honour to a man to take not the slightest notice of an insult, whether intentional or otherwise. To the extent that a man can calmly ignore everything of that kind, he shows that he has the character of royalty, and is allied to Divinity; but to take

notice of every insult or injury, and to be on the alert to defend one's "honour," shows the essential characteristic of the nature of a dog or a wild beast. It is the cultivation of that characteristic, however, which largely conduces to make the German army the best fighting machine in the world. But it must not be understood that this is anything more than the lowest sort of courage. In fact, it is cowardice; for a large number of German officers have signified their opposition to duelling, but nevertheless dare not refuse to fight on the slightest provocation. One must honour the officer whose courtesy and good breeding have cost him his position and his "good name," while one can only pity those who preserve their "good name" by sacrificing their sense of kindness.

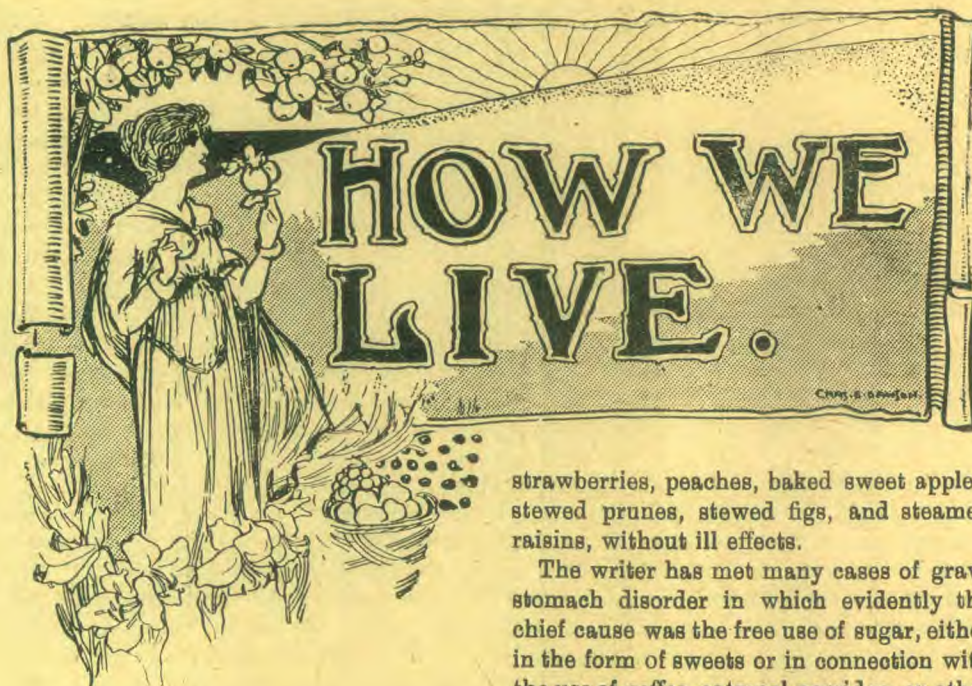
IN a Fourth-of-July speech at the American Legation in Paris, Senator Depew is reported to have said that industrial trusts would in future rule the world and that as "America could form trusts against the world," while the world is "unable to respond against America," it was clear that "America would soon boss the globe." The present paralysis of the greatest trusts by the greatest strike ever organised, proves that the eagle screamed too soon that time, and that when America "bosses" the globe it will be a reign of anarchy. That reign is sure to come soon, and America may as well lead in it as any other country.

THE PRESENT TRUTH has nothing whatever to do with politics or parties; but the letter of Lord Rosebery to the Liberal Club cannot be passed by unnoticed, inasmuch as it shows the grave condition of affairs at the present time. Writing of the irreconcilable division in the Liberal Party, he says:—

"To me, however, it is a matter of national and not of party importance, or I should not attempt to deal with it. And to that great multitude who are not politicians at all it must in any case be a sorrow and an anxiety to see a weak Government faced by a weaker Opposition at a juncture of foreign hostility and international competition, which needs all the vigilance, power and ability at our command. I believe that public opinion is becoming aware that this is a crisis in our history which may have an unlimited effect on our future. Yet for the moment I see no favourable issue."

NOTHING that has ever before been known has equalled the great strike in America. Many thousands of men voluntarily out of work, and determined that many thousands more shall leave their employment, for the sole purpose of crippling capitalists. Steel and iron enter so largely into so many occupations, that a strike among steel workers cripples or paralyses many other industries, even though the employees in those trades did not join in the strike. Anything more deliberately fiendish than such a strike as this, it would be difficult to imagine. The huge combinations of businesses, called trusts, are disastrous because abnormal; but they provide labour, and so food, for the people; while the "labour" combinations put the knife to the throat of rich and poor alike, and especially the poor, by forcibly stopping labour. The Bible declares that those who will not work shall not eat; but in a strike it is those who would work, but are compelled to be idle, and the helpless women and children, who suffer for food, while those who are responsible for the unrighteous proceeding suffer nothing. But God lives, and greed and oppression cannot long triumph.





### DANGEROUS DRINKS.

THE *Philadelphia News* is authority for the following: "A bartender plaintively bewailed the necessity of having to rub congealed drops of sticky beer off the bar. 'But if I let them remain,' said he, in a tone of one seeking compassion, 'they rot the wood.'

"'They rot the wood, do they?' fiercely repeated a beer bibber. 'Then what in the name of common sense does beer do to my stomach?'

"Replied the manipulator of drinks: 'It is beyond me to tell. Let me show you something.' He placed a piece of raw meat on the counter, and dropped upon it a small measure of an imported ginger ale. In five minutes the meat had parted into little pieces, as if hacked by a dull knife."

### INFLUENCE OF SUGAR UPON GASTRIC DIGESTION.

IT is a practical fact, familiar to all experienced physicians, that for some reason, perhaps generally not well understood, cane sugar when taken in considerable quantities, disagrees with most persons whose gastric activity is impaired.

Persons with sound stomachs may for a long time make very free use of cane sugar, confectionery, preserves, and other sweets without apparent injury, but sooner or later the time comes when gastric irritation is manifested. Acidity, flatulence, nausea, loss of appetite, colic, and other symptoms of gastric disease appear, and then sugar must be discarded from the dietary. In many of these cases the smallest amount of sugar present in the food is sufficient to give rise to a very considerable degree of gastric inconvenience. At the same time these patients are able to take sweet fruits, such as ripe grapes,

strawberries, peaches, baked sweet apples, stewed prunes, stewed figs, and steamed raisins, without ill effects.

The writer has met many cases of grave stomach disorder in which evidently the chief cause was the free use of sugar, either in the form of sweets or in connection with the use of coffee, oatmeal porridge, or other so-called "breakfast foods." According to these observations, three ounces of sugar taken in connection with a full meal produced in the stomach a solution of sufficient strength to cause gastric irritation. The free and continued use of sugar produces gastric catarrh.

In normal digestion the sugar which is formed from starch by the action of the saliva upon it, is passed along into the intestines as rapidly as it is formed, and thus there is no interference with the gastric digestion, while the presence of the sugar in the small intestine not only stimulates the flow of pancreatic juice, but increases its activity, and so promotes rather than hinders the digestive work. When, on the other hand, glucose and other sugars are taken with the food in considerable quantity, as is commonly the case in the free use of sugar in connection with porridge, tea and coffee, and ices, preserves, and other sweets, salivary digestion is hindered, as has been shown by other investigators, peptic digestion is prevented, the mucous membrane of the stomach is irritated, and thus mischief is done.

The fact that sugar is a concentrated food stuff, that it is readily soluble, has led many physicians into the error of recommending its free use as a means of promoting nutrition in persons requiring a rapid gain of flesh, and especially in children. Many physicians have even on this ground recommended the use of confectionery for children. Such recommendations are based upon an imperfect knowledge of the physiology of digestion and the hygiene of diet. Deeper study into the subject shows amply sufficient grounds for prohibiting the use of sweets altogether, and restricting the use of cane sugar and other artificially prepared or concentrated sweets to the smallest quantity possible. The only excuse for the use of sugar is to render more palatable very acid fruits. Sugar does not neutralise the acid of the

fruits, but merely hides it. Neither does it in any way protect the stomach from the evil effect of strong organic acids.

It would be well, in the writer's opinion, to discard cane sugar altogether from the dietary, and to depend upon the addition of sweet fruits for increasing the palatability of acid fruits, or substituting for ordinary cane sugar, sugars prepared by the dextrinisation of starch, which, being natural products of digestion, may be eaten even in liberal quantities without injury, and without interfering with the action of the gastric ferments.

J. H. KELLOGG, M.D.

### NIGHT GROWTH.

A CURIOUS FACT IN THE ECONOMY OF NATURE.

IT is a curious fact that night is the time which nature utilises for growth. Plants grow much more in the night than in the daytime, as can be proved any time by measurement. Measure a vine at night, then measure it again in the morning, and the next night, and it will be found that the night growth is two or three times that accomplished during the day. During the day the plant is very busy gathering nourishment from various sources, and during the night this raw material is assimilated into the plant life.

The same fact is true of the animal creation. Children grow more rapidly during the night. In the daytime, while the child is awake and active, the system is kept busy disposing of the wastes consequent on this activity; but during sleep the system is free to extend its operations beyond the mere replacing of worn-out particles; hence the rapid growth. This is why so many invalids need so much rest and sleep. With the proper conditions restored, and a sense of perfect rest, nature will reassert herself, clearing up the clogged and dirty tissues, and restoring the organs to their normal condition.—*The Landscape Architect*.

### DRINK AND CRIME.

In an article in the *Kreuz Zeitung* (Berlin), warmly advocating temperance and the disuse of alcohol in the Army and Navy, the writer brings forward remarkable statistics in support of his plea. In one hundred and twenty Army prisons throughout Germany forty-six per cent. of all the murderers committed their crime while under the influence of drink. Sixty-three per cent. of the cases of manslaughter, seventy-four per cent. of serious injury to the person, and seventy-seven per cent. of criminal immorality are due to the same cause. In the Navy, out of 1,671 punishable cases during the last six years, seventy-five per cent. of the serious cases have been due to drunkenness.—*Daily Chronicle*.



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If you wish to reap the benefit of the "exceeding great and precious promises" of God, you must sow them. Asking, in the Bible use of the term, means more than a mere verbal petition. The heart and the flesh must cry out for God. Ps. lxxxiv. 2. This is in very deed "muscular Christianity," and it strengthens both muscles and nerves.

DID you never notice that those who take the most pains to resent insults and slights, are the ones who are oftenest insulted and slighted? The man who carries weapons, is the man who is assaulted; while the man who never carries them never has any use for them. The lesson is obvious: if you would never be insulted, never look for injury, and never have any thought of resentment.

**Amusements and Christianity.**—Much is said about the duty of the church to provide amusements for the young, and sometimes for the old as well. Many well-meaning people think thereby to save the young from drifting into the world for amusements; but in this they manifest only the wisdom of the man who procured a license to sell liquor in his own house, to keep his boys from going to the public-house. Just why a thing is better if done by "the church" than if done by "the world," has never yet been pointed out.

IN addressing the delegates to the British Y.M.C.A. Conference, Dr. Fairbairn, although still of the opinion that he held when he was a young minister, that "amusements should be made Christian," said that he was not sure that the modern tendency was not "to make Christianity amusing." That is inevitable; for if it be the Christian church's duty to provide amusements, then amusements must be a part of the Christianity of the church, and just to the extent that is so, will the type of Christianity which the Church presents be amusing.

"But should Christians always be gloomy and sombre?" By no means; on the contrary, they should always be joyful, and even merry. It is necessary to distinguish between amusement and entertainment or recreation. Amusement serves simply "to kill time, to dull the faculties, and to banish reflection." Surely this is not the thing for thinking people, or people who ought to be thinking, to say nothing of Christianity. Entertainment, on the other hand, "awakens the understanding," and true recreation does just what the word says, makes anew. Mere amusement is simply dissipation, and while it may produce laughter, it can never cause happiness; for there is no happiness without the exercise of thought. The almost universal desire for amusements is one of the saddest features of the times.

## SLEEPING IN SAFETY.

HOW dare a person go to sleep at night, if he doesn't believe in God? If he does not believe in God's constant care for him, how dare he trust himself out of his own care? It would seem as though he would want to sit up and watch himself, to be sure that he did not stop breathing during the night.

Who is there that has not really had some such feeling as this at some time? It is safe to say that there are very few who do not know the sensation of feeling afraid to go to sleep, lest they should not wake up again. It is not a pleasant feeling, is it?

TRULY, the only safety for anybody in sleep is in the Lord who wakes and watches. "He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night." Ps. cxxi. 3-6. Only because the Lord keeps awake, is it possible for us to go to sleep and to awake. But for His watchfulness we should literally "sleep the sleep that knows no waking."

WHY is it necessary for the Lord to keep awake, in order that we may sleep? It surely is necessary, else He would not take such pains to assure us that He, our keeper, will not slumber nor sleep. He does nothing that is not necessary. But if the idea that so many have were true, that God has "set certain laws in opera-

tion," in accordance with which everything regulates itself, as it were, then He certainly could go to sleep occasionally, and leave the universe to run along by itself for a time. Even the man who is minding an engine in a huge factory can dose off once in a while, when the fires are going well and the boilers are full, for the machinery once set in motion will run by itself. If he sleep too long, however, woe to the people dependent on his watchfulness!

BUT God sleeps not. Of His vineyard—His people—He says: "I the Lord do keep it: I will water it every moment; lest any hurt it, I will keep it night and day." Isa. xxvii. 3. The reason why is that He has not machines, but living creatures, to tend. He must supply them with life; and life is something that cannot be stored up, but must be fresh every moment. So

"Moment by moment I'm under His care," and moment by moment He breathes into our nostrils the breath of life, just as He did for Adam in the beginning.

WHAT a mighty God is ours! Think of the greatness of Him who personally supplies breath to every living creature. For every creature born since Adam, God has moment by moment been repeating the operation of breathing into his nostrils the breath of life. And yet this does not exhaust His energies, nor tax His time, but He has sufficient of both to give personal attention to the innumerable worlds, keeping them all in their proper orbits. Who cannot trust Him?

"Beneath His watchful eye  
His saints securely dwell;  
That hand that bears creation up  
Shall guard His children well."

THE writer can never forget the sweet content that came when he first learned to trust the Lord over night. He cannot forget it, because it continues still. The man who tumbles into bed and goes to sleep without a thought of fear, any more than the beasts, nor any more thought of God than they, does not know anything about the joy of life. That comes only when one knows whom he believes, and who is his keeper, and consciously rests in the arms of God as a babe in the arms of its mother.

To such an one the joy of childhood continues to old age; and if childhood has been robbed of its rightful heritage of joy, old age may find it. "I will lay me down in peace, and sleep; for Thou, Lord, makest me dwell alone in safety."