

PRESENT TRUTH

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

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NO. 23

WHO offereth praise glorifieth Me, and prepareth a way that I may show him the salvation of God."

Look in the margin of the Revised Version, and you will find this as the exact rendering of the words of the Lord, recorded in Ps. l. 33. That praise does reveal the salvation of God, is shown by the fact that God is our salvation, and that He dwells in the praises of His people. Ps. xxii. 3.

PRAISE is the way of salvation. "Out of the mouth of babes and sucklings Thou hast perfected praise, because of Thine enemies, that Thou mightest still the enemy and the avenger." Matt. xxi. 16; Ps. viii. 2. Praise, therefore, is the weapon with which the weakest soul can silence and put to flight the adversary.

THE only thing that anybody needs to do in order to be saved is to praise the Lord, and to keep on praising Him. Some one will say, "What about confessing our sins, and believing unto

righteousness?" That is a part of praise. To confess our sins is to praise God's

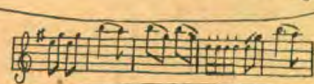
that men are led to glorify God. Our acceptance in the Beloved is "to the praise of the glory of His grace." Eph. i. 5, 6.



PRAISE

Hark! from yonder tangled copse,
The feathered choir bursts forth
In ecstasy of song. Each laden throat
Trills out in matchless melody His praise.
Each perfumed flower looks heavenward,
Scattering rich incense to the throne of God.
The zephyrs murmur worship soft,
With sweet, aeolian tongues. Shall man alone
Keep silence, while all nature sings?
Awake, my heart, and lift to heaven
Thy grateful praise. His love
Doth thee encompass: His light doth shine
Upon thy head, with radiance divine.

W. J. Knight.



BUT it is true of simple thanksgiving, that it is all that is necessary for salvation. Men who once knew God became heathen solely because "they glorified Him not as God, neither were thankful." Rom. i. 21. Let us see how it is that praise and thanksgiving open the way for God's salvation.

It is very simple. Thanksgiving is an acknowledgment of favours received. It is the recognition that something has been done by another. It is plain, therefore, that if we "in everything give thanks," we shall be continually recognising and acknowledging God as the Maker and Upholder of all things—the Giver of every good and perfect gift. Now it is plain that nobody can continually recognise God in everything, and at the same time treat Him with in-


difference. For instance, nobody who appreciates the fact that every breath is

the direct gift of God, can ever use his breath in blasphemy; and all who acknowledge that their life comes from Him and belongs to Him, must yield themselves wholly to Him, that He may do His own will in them. Thus to live in a state of constant thanksgiving is to share God's salvation.

BUT can one continually thank God for life and its common blessings? Why not? His mercies are "new every morning;" and when we receive them as coming from Him we shall not regard them as "common," of trifling importance. In common politeness we thank a friend for favours done us, no matter how often they are repeated; and why should we not be as courteous to God? Whoever will recognise the simple truth of his own existence, is sure to be saved. Nothing more is required. Therefore "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus." So "let every thing that hath breath praise the Lord. Praise ye the Lord."

THE SABBATH AND THE REVELATION OF JESUS CHRIST.

(Rev. i. 9-20.)†

TWO verses out of the twelve set apart for the lesson will furnish us matter for all the space we have at command, and will give any class enough to think about for an hour. We read: "I John, who am also your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice as of a trumpet." Verses 9, 10.

THE LORD'S DAY NOT "THE DAY OF THE LORD."

IN the first place a grave error must be corrected,—an error that comes entirely from neglecting plain statements of Scripture, or from not considering that when it speaks it means just what it says. In order to evade the Sabbath, the idea has

been invented, that no special day is referred to in the text before us, but that the apostle means "the day of the Lord." To show the fallacy of this, it is only necessary to read the texts which do speak of the day of the Lord, and which show that it is the day of Judgment. Thus:—

"The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." Isa. ii. 12. "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" Amos v. 18-20. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse, or, with utter destruction." Mal. iv. 5, 6.

Thus it appears, by even this little study, that the day of the Lord is yet future; "as a destruction from the Almighty shall it come." Joel i. 15. "The day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and He shall destroy the sinners thereof out of it." At that time God "will punish the world for their evil, and the wicked for their iniquity," and "will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." Isa. xiii. 9, 11. It is evident, therefore, that "the Lord's day," in which John was peacefully in the Spirit, and saw wonderful visions of God, was not "the day of the Lord."

WHAT THE LORD'S DAY IS.

It is just as easy to determine this as it was the other. A few texts are sufficient to set the matter clearly before us. First, we read Ex. xx. 8-10:—

"Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day," says the Lord; "and call the Sabbath a delight, the holy of the Lord, honourable, . . . then shalt thou delight thyself in the Lord." Isa. lviii. 13, 14. "For the Son of man is Lord even of the Sabbath day." Matt. xii. 8.

From these texts it is plain that the Lord's day is none other than the seventh day of the week,—the day which in the beginning God sanctified and reserved for Himself. Six days are given to man, in which to labour in whatsoever his hand finds to do; but the seventh day is the Lord's day, to be devoted to such service for Him as cannot bring us pecuniary compensation, as does the labour of other days.

It is sometimes urged that the day mentioned in Rev. i. 10 cannot be the seventh-day Sabbath, since we do not find the Sabbath called by that title anywhere else. But that is most inconclusive, for since the specific term "the Lord's day" is not found anywhere else in the Bible, it is evident that no other day is known by it. Thus, the first day of the week, commonly called Sunday, is always designated numerically, as "the first day of the week," and is known as one of "the six labouring days" (Eze. xlvi. 1), and is never hinted at as being in any degree sacred. But the seventh day, ordinarily called Saturday, is directly declared to be the Lord's day, and God claims it as His own, calling it "My holy day." There cannot therefore be the slightest reasonable doubt that it was the Sabbath day, the seventh day of the week, in which John was in vision in the Spirit.

THE BLESSING OF THE LORD'S DAY.

"IN six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. xx. 11.

"And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." Gen. ii. 3.

The seventh day, as the Lord's day, was blessed above all other days. In fact, it alone has received God's blessing. It is evident, therefore, that it must bring a blessing to all who use it as it was designed to be used,—as a day holy to the Lord. On the Sabbath day people who truly observe it find a blessing which they cannot possibly experience on any other day, and which they who do not keep the seventh day can never experience, no matter how devoted they may be to God.

Do not make the mistake of supposing that it is claimed that people cannot be blessed on any other day than the Sabbath. God's blessing is continually upon His people, and every day He is showering down new blessings; but the seventh day

†International Sunday-school Lesson for June 16.

itself is blessed, and so it brings a blessing with it, which other days do not bring.

More than this, the blessing of the Lord's day is not confined to the seventh day of the week alone, but reaches all through the week, and thus the keeping of it brings a height and depth and breadth of Christian experience that cannot possibly be known by the one who, no matter how sincerely and devotedly, observes another day, and devotes the seventh day to ordinary labour. That experience is a larger and more intimate knowledge of God.

God is Creator; He made the heavens and the earth. Where there was nothing but empty space, He spake, and the worlds came into existence. He said, "Let there be light," and immediately light shone forth out of the darkness. How much strength and courage people deprive themselves of because they do not always keep this simple truth in mind. If everybody had continually in mind the power of the words, "Let it be," or "Let there be" so and so, as recorded in the first chapter of Genesis, and remembered that every time "it was so," there would be only "righteousness and peace and joy in the Holy Ghost" when we read: "Let this mind be in you which was also in Christ Jesus" (Phil. ii. 5); "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you" (Eph. iv. 31); "Let the word of Christ dwell in you richly in all wisdom," and, "Let the peace of God rule in your hearts" (Col. iii. 15, 16), and many other like passages; for the reader would know that it is so. Who can ever be discouraged, when he has ever before him the knowledge of the fact that the God whom he serves created the worlds, and that nothing is too hard for Him! He who did that can easily make a new man.

This is the blessing of the Sabbath; it is the fullest possible revelation of God, in that it opens the eyes of the observer to see God's everlasting power and Divinity—His mercy and power to save—in every created thing. It makes known the power of the cross; for it is the memorial of the first creation, in which we see God actually creating a new, perfect man. So we repeat: To those who truly keep the true Sabbath the true God is revealed as to no others. Begin the observance of it, and you will prove the truth of the statement.

It was most natural, therefore, that the wondrous revelations given to the loving disciple whom Jesus loved should be given on the Sabbath day. In peaceful, joyful

contemplation of the Creator's power, and triumphing in the works of His hands, John was suddenly lost in a face to face vision of Him whom his soul loved. The Sabbath is the seal of God, revealing who He is, and marking the true observer as His, and the book of Revelation crowns the written revelation of God to man. It

brings to view a people who perfectly "keep the commandments of God and the faith of Jesus," and is itself a demonstration of the fact that the Sabbath gives the most perfect revelation of God. Therefore "blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it."



THE LAW OF LIFE.

THE SEVENTH COMMANDMENT.

THE ORDER OF THE COMMANDMENTS.



WE come now to the seventh commandment, "Thou shalt not commit adultery." Before entering into a more minute consideration of it, it will be worth while to consider its place among the ten. Did it ever occur to the reader that the order of the commandments is not accidental? It certainly cannot be, and there must surely be a lesson for us in their arrangement. We may not know all that there is in it, but it will certainly repay study.

The first reveals God in His essential attribute as the Saviour; "I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage; thou shalt have no other gods before Me." He is the only God, because He is the only One who can save. "I, even I, am the Lord; and beside Me there is no Saviour." Isa. xliii. 11.

The second naturally grows out of this, for "they have no knowledge that set up

the wood of their idols, and pray unto a god that cannot save."

Then we have, in the third, the sacredness and the power of God's name. We are not to bow down to graven images, which are nothing, but to take His name, and we have the assurance that we shall not take that for nothing, or "in vain." It supplies all that He Himself is.

The fourth commandment reveals the name, "for that His name is near, His wondrous works declare." It shows the Lord at work and at rest; and when we see His works understandingly, we learn His ways, and enter into His rest.

From the contemplation of God as Creator, we are next brought to consider Him as Father. He is the Universal Father, and human parenthood is the revelation of God working through the flesh. From the honour due to our parents, we are to learn the reverence due to God, the Supreme Father of all.

As the life transmitted from father to son is God's life, the sixth commandment is designed to guard its sacredness.

Then we come to the seventh commandment, which also emphasises the sacredness of life in showing that it must be

kept pure and unadulterated. God's life is simplicity itself. This is seen in the most common things by which He conveys life to us, as the air and water. The Apostle Paul says: "I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. xi. 3. The sin of Eve was the first case of adultery, and all the specific acts of adultery since that time have been but outgrowths from that. She left the simple for the complex; the straight way of righteousness and life, for the maze of sin and death.

THE BEGINNING OF EVIL.

It is not necessary for us to dwell upon the grosser forms of the violation of this commandment; they are generally regarded not only as sins, but as crimes, as offences against respectability. Whether the gross violation of this commandment is worse than the violation of the other commandments God alone knows; but one thing is sure, and that is that the "commandment is exceeding broad." People generally regard it as prohibiting the culmination of sin, whereas it deals specially with the beginning of it.

Christ's words in the sermon on the mount, show the spirituality of the commandment: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery already with her in his heart." Christ was not adding anything to the commandment which He Himself had given; He was revealing the breadth and depth of it. His language is unqualified and unlimited. The commandment is violated by an impure thought or look, not simply upon a woman who is not one's wife, but upon any woman whatsoever. The lustful thought is adultery. From the commandment as magnified by Christ's statement of it, we see that adultery may exist even within the marriage relation, for that relation does not sanctify lustful thought and impure action.

THE INSTITUTION OF MARRIAGE.

God Himself instituted marriage in the beginning. When God made man, He made him male and female, and gave them dominion, saying, Be fruitful and multiply and subdue and fill the earth. Gen. i. 27, 28. This was even before the Sabbath was given. On the sixth day, God created man, the last of all His works. The

animals were all brought before him for him to name, but among them he found no help that was meet (suitable) for him. There was none that could be a companion for him. So God took from his side a rib, which He built into a woman, and brought to him, and, recognising his counterpart, Adam said, "This is now bone of my bone and flesh of my flesh; she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."

It was after the union of the man and the woman had been blessed by God, and the command to be fruitful had been given, that "God saw everything that He had made, and behold it was very good. And the evening and the morning were the sixth day." Gen. i. 31. Then came the Sabbath, the seventh day, which God blessed for man's good. These two institutions, marriage and the Sabbath, come from Eden, and belong to Eden. In marriage, even as in the Sabbath, we have that which, rightly understood, brings us closer to God in His working than anything else.

True marriage brings men into close connection with the Lord, making them partners with Him in His work. In it we have the revelation of the mystery of Christ in His union with the church. The Apostle Paul, after quoting the words found in the second chapter of Genesis, "They shall be one flesh," adds, "This is a great mystery, but I speak concerning Christ and the church." And he says that husbands should love their wives, as Christ also loved the church, and that the husband should nourish and cherish the wife, even as the Lord the church. "For we are members of His body, of His flesh, and of His bones." Eph. v. 22, 23. Marriage is designed to teach us of Christ's saving union with us; but the institution has been so perverted, that as a general thing it is not a true revelation of Christ. We must learn first from Christ what marriage ought to be, and then it in turn will reveal to us more of the Lord than we could know without it.

THE FORBEARANCE OF LOVE.

THERE is a world of instruction for us in the statement that "even Christ pleased not Himself." He loved the church, and gave Himself for it. Yet He does not force Himself upon any; He has an infinite and continuous longing for the response to His love, yet He is patient and

forbearing. He stands at the door, and knocks, letting us know that He loves us with an everlasting love; but He will do nothing without our consent. He will not press His attentions upon us. His longing, forbearing love, always pleading, and yet waiting, is the most marvellous thing in the universe. Whoever knows the love of Christ for him, will know the tender considerateness that ought to be shown to a wife.

"ARRANGING A MARRIAGE."

IN order to understand the truth about anything, we must go to the beginning of it. When the disciples asked Jesus a question concerning marriage and divorce, referring to certain regulations that had been given by Moses, Jesus said that these were because of the hardness of their hearts, "but from the beginning it was not so;" and then He quoted the record in Genesis.

We often read in the papers that "a marriage has been arranged" between certain parties. Now if we would know exactly how a marriage ought to be arranged, we must go to the record of those which God has planned and controlled. When God would provide a companion for Adam, He made a woman, and "brought her unto the man." There was no mistake here; the pair were made for each other, and both recognised the fact, and were satisfied.

Another striking example is found in the case of the marriage of Isaac. He was the child of promise, the heir of the promise made to Abraham, and his life was in harmony with this fact. He was forty years old, yet even at that age he did not choose a wife for himself. Even professed Christians have not been ashamed to indulge in cheap wit at the expense of Isaac, saying they should not like to have their parents choose for them; but it must be remembered that Abraham did not choose a wife for Isaac. God Himself did the choosing.

Read the beautiful story in the twenty-fourth chapter of Genesis. Abraham's tried servant, who had the same faith as his master, was sent in search of the one whom God had chosen for Isaac. When the servant said, "Peradventure the woman will not follow me," Abraham replied, "The Lord before whom I walk will send His angel with thee, and prosper thy way." And so it was. And after travelling a long distance, the servant halted at a well, and prayed to the Lord to show him which of the damsels that

came to draw water was the one for his master's son. He did not pray aloud, but spoke in his heart, and even before he had finished praying, the sign which he had asked was granted.

The whole matter was arranged by the Lord, and the relatives of Rebecca, as well as Rebecca herself, recognised the fact. They said, "The thing proceedeth from the Lord; we cannot speak unto thee bad or good. Behold, Rebecca is before thee, take her and go, and let her be thy master's son's wife, as the Lord hath spoken." And Rebecca, when asked if she would go at once, said, "I will go." Then the return journey was made, and the servant told Isaac all things that he had done, and Isaac brought her into his mother Sarah's tent, and took Rebecca, "and she became his wife, and he loved her."

"Now we brethren, as Isaac was, are the children of promise." Yes; also as Adam was, we are new creatures. Therefore in these two instances we have a picture of true Christian marriage, of such marriage as will be an effective safeguard against the violation of the seventh commandment.

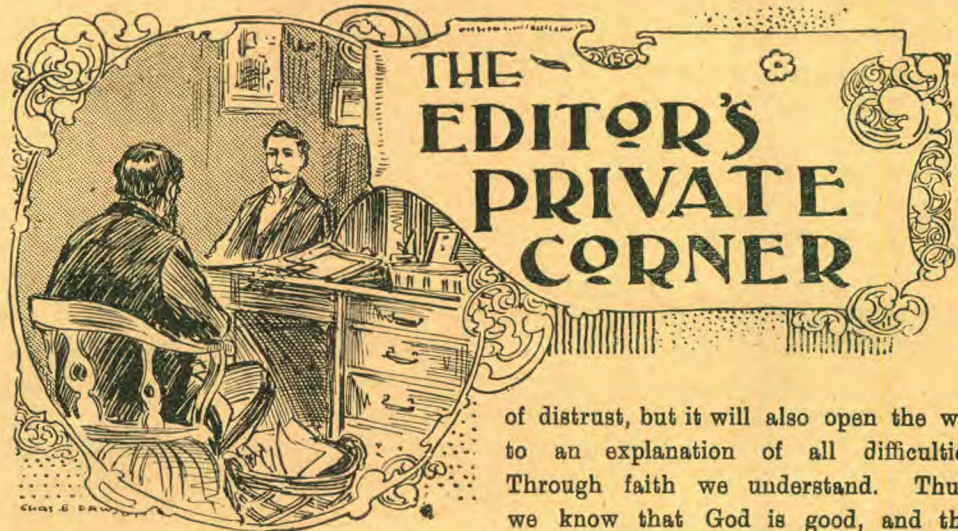
WHO SHALL CHOOSE?

BUT someone will say, "How unsatisfactory, to have no courtship, no love-making, beforehand." Well, satisfaction all one's life after marriage is far better than a little brief satisfaction beforehand. "Courtship" and "love-making" are terms that should not be used among Christians. Love cannot be *made*, for it is of God, and has existed from eternity. We can only allow Him to shed it abroad in our hearts by His Holy Spirit. Whoever attempts to make love can produce at the best only a counterfeit. And where God is allowed to direct and indicate His choice, there is no necessity for courtship. We hear much about heresy, which means, choosing for one's self. God is the only One who has the wisdom and the right to choose. He who chooses for himself, whether in the matter of marriage or anything else, is a real heretic. Such a course shows distrust of God; it is in reality a violation of the first commandment.

When the Scriptures say that the woman was created for the man, we are not to understand merely that women in general were created for men, but that as in the case of Adam and Eve, God who knows the end from the beginning, and who writes our members in His book even before they are formed, and who has a

definite purpose for each individual that is born, provides for each man a help meet for him, and will as certainly bring the two together if they will have the

patience to wait, as He brought Eve to Adam, and Rebecca to Isaac. And if they are both in Him, they will recognise His choice, and find their happiness in it.



COMPLETE SERVICE.

"PLEASE explain Luke ix. 59-62."

THE text in question reads thus: "And He said unto another, Follow Me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. And another also said, Lord, I will follow Thee; but let me first go bid them farewell, which are at home in my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

I dare say you think that this is almost heartless language, and that Jesus showed very little sympathy for human ties and human affection. How ready people are to misjudge the Lord! Always doubting, always questioning. In spite of His great goodness, of which the earth is full; in spite of His mercies reaching to the clouds, new every morning, and enduring for ever, —men meet every word of His they do not understand with a challenge. Now, as of old, He is misunderstood; and men are ready to believe any evil suggestion against Him. I know that it is not so with you who are asking this question, but I am speaking of men in general. Let the Lord say anything that seems obscure, and many even of His disciples are ready to put the worst construction on it.

Here is where faith has an opportunity to manifest its power as a revealer of secrets. True faith in Christ will not only keep us loyal to Him, preventing us from cherishing the faintest shadow of a thought

of distrust, but it will also open the way to an explanation of all difficulties. Through faith we understand. Thus: we know that God is good, and that Christ is the embodiment of His goodness. The life of Jesus is an exhibition of Divine compassion. He is touched with the feelings of our infirmities, and whenever on this earth He saw want or suffering He was moved with compassion. Therefore we know that He could not say or do anything that would tend in the slightest degree to wound the feelings of anybody. His mission was and is "to bind up the brokenhearted."

We are accustomed to speak of human ties and human affections; but there is no real tie, no tender affection, that is not Divine. "Love is of God." It is He who instituted the family relation; and that which He has joined together He will not separate or treat lightly. There is not in any person a single feeling of sorrow or sympathy for the suffering that is not a manifestation of the Divine compassion; no "natural affection" that is not the impulse from the heart of Him who is love. Do not for a moment entertain the thought that He who at the grave of Lazarus wept in sympathy with the sorrow that He was in a moment to turn to joy, would say a word to wound the sensibilities of any mourner.

You say, "Nevertheless He did in this case; for the words, Let the dead bury their dead, would not fail to wound the heart of any mourner." I say, no; He certainly did not; for the young man to whom He spoke was not a mourner. If the father had been lying dead at home, the son would not have been away. In Eastern countries, and especially in warm climates, burial takes place almost immediately after death. A dead body is not kept in the house for days, as with us. If

the man's father had been dead, he would have been at home burying him. The known custom of the people, together with the fact that Jesus could not say an unkind or rude thing, makes it plain that the man's request was to go home and remain until his father should die, and he could settle the affairs of the family. He knew the Gospel, else Jesus would not have called him and told him to go and preach it, and it was therefore not for him to entangle himself with the affairs of the world; the spiritually dead could attend to all that.

It is plain that if everybody who knows the Lord, and who is therefore called to preach the kingdom of God, should wait until he has settled up all worldly business, the Gospel would not be proclaimed. If the man waited until his father was dead, he would receive the property, and nothing is more natural than for a person to think that he could be much more free to preach the Gospel, if he had a good income assured to him, and ample provision were made to meet all his wants; but such is not usually the case. The preachers who have stirred the world with a message from God have invariably been poor in this world's goods. There was nothing to hide the fact of their absolute dependence on God; they had no uncertain riches in which to trust; and being obliged continually to recognise the direct hand of God in their support, they could with force teach others to have faith in God.

The lesson to be learned from the text as a whole is that God must have complete and undivided service. It is not an arbitrary demand on His part, but an absolute necessity. "Ye cannot serve God and Mammon." It is impossible for a man to plough if he is looking backward; the plough will not stay in the ground. Whoever would plough must look straight ahead at his work, paying no attention to what is behind him. So the man who puts his hand to the Gospel work, and looks back, is not fit for the kingdom of God, because he is not doing the work of the kingdom.

Those disciples who followed Jesus to the last, and who laid down their lives for His sake, left all their possessions as soon as He called them. Peter and Andrew were casting a net into the sea when Jesus said "Follow Me," "and they straightway left their nets and followed Him." Matt. iv. 18-20. They did not say, "Wait until we have finished this catch." They left their business to take care of itself,

for they had a call which they could not resist. James and John, in the boat with their father, minding their nets, did not stay to complete the task, but "they immediately left the ship and their father, and followed Him." It is such prompt, unquestioning service that Jesus loves. It is not that He would have any necessary thing neglected, or that He would have anybody insufficiently provided for; but He would have everybody prove and enjoy His blessed power to supply all need.

I have in my mind at this moment a young man who, called when far away from home to go to a far more distant land to proclaim the kingdom of God, did not return home to take leave of his friends, but went at once. Others have not stayed to dispose of property, but have left their affairs for somebody else to attend to, while they gave themselves to the work to which God had called them. Such cases are not uncommon, and in no instance is the trust of such ones disappointed.

Do you say that it is "not businesslike" to leave affairs unsettled? Well, the Lord knows fully as much about business as anybody, and we may be assured that no legitimate business would suffer if He had the complete management of it. All we need is to be sure of His call. If He has certainly called us to His work, then we may depend upon it that He Himself will pick up any valuable thing which we have in our hands, and which we must drop in order to obey Him. If He hasn't yet given us a definite call to engage in the public proclamation of the Gospel, then we must not run; for God will have all things done decently and in order; but we must allow Him to be the judge of what is right and fitting. "In all thy ways acknowledge Him, and He shall direct thy paths." For "God is able to make all grace abound toward you: that ye, always having all sufficiency in all things, may abound to every good work."

God looks at what a man is, and not at what he seems to be. What he seems to be is what men estimate him to be, and depends largely on the eyes of those who look at him; what he is, is the measure of the power and wisdom of God that is in him. It is not position that gives authority, but authority that gives the real position. Many a humble, poor man on earth, with never an official title to his name, has occupied a position really higher and of greater authority than that of all the kings of the earth. Authority is the unfettered presence of God in the soul.



FAITHFUL IN THAT WHICH IS LEAST.

HE that is faithful in that which is least is faithful also in much."

It is conscientious attention to what the world terms "little things" that makes life a success. Little deeds of charity, little acts of self-denial, speaking simple words of helpfulness, watching against little sins,—this is Christianity. A grateful acknowledgment of daily blessings, a wise improvement of daily opportunities, a diligent cultivation of intrusted talents,—this is what the Master calls for.

He who faithfully performs small duties will be prepared to answer the demands of larger responsibilities. The man who is kind and courteous in the daily life, who is generous and forbearing in his family, whose constant aim it is to make home happy, will be the first to deny self and make sacrifices when the Master calls.

We may be willing to give our property to the cause of God, but this will not count unless we give Him also a heart of love and gratitude. Those who would be true missionaries in foreign fields must first be true missionaries in the home. Those who desire to work in the Master's vineyard must prepare themselves for this by a careful cultivation of the little piece of vineyard He has intrusted to their care.

As a man "thinketh in his heart, so is he." Many thoughts make up the unwritten history of a single day; and these thoughts have much to do with the formation of character. Our thoughts are to be strictly guarded; for one impure thought makes a deep impression on the soul. An evil thought leaves an evil impress on the mind. If the thoughts are pure and holy, the man is better for having cherished them. By them the spiritual pulse is quickened, and the power for doing good is increased. And as one drop of rain prepares the way for another in moistening the earth, so one good thought prepares the way for another.

The longest journey is performed by taking one step at a time. A succession of steps brings us to the end of the road. The longest chain is composed of separate links. If one of these links is faulty, the chain is worthless. Thus it is with character. A well-balanced character is formed by single acts well performed. One defect, cultivated instead of being overcome, makes the man imperfect, and closes against him the gate of the Holy City. He who enters heaven must have a character that is with-

out spot or wrinkle or any such thing. Naught that defileth can ever enter there. In all the redeemed host not one defect will be seen.

God's work is perfect as a whole because it is perfect in every part, however minute. He fashions the tiny spear of grass with as much care as He would exercise in making a world. If we desire to be perfect, even as our Father in heaven is perfect, we must be faithful in doing little things. That which is worth doing at all, is worth doing well. Whatever your work may be, do it faithfully. Speak the truth in regard to the smallest matters. Each day do loving deeds and speak cheerful words. Scatter smiles along the pathway of life. As you work in this way, God will place His approval on you, and Christ will one day say to you, "Well done, thou good and faithful servant."

At the day of Judgment, those who have been faithful in their everyday life, who have been quick to see their work and do it, not thinking of praise or profit, will hear the words, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Christ does not commend them for the eloquent orations they have made, the intellectual power they have displayed, or the liberal donations they have given. It is for doing little things which are generally overlooked that they are rewarded. "I was an hungered, and ye gave Me meat," He says. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

MRS. E. G. WHITE.

MEANING OF HELL AND GEHENNA.

WE should remember that the word "hell" in our language has no other signification than that of the grave, or of a covered place, either in the language from which it is translated, or in the English understanding of that word at the period of translation of the authorised version. In proof of these assertions we need only say that the Greeks used this same word (*hades*) to designate an ordinary pit in the ground, and that our English ancestors used to "helle" their vegetables.

When Christ used the expression "*gehenna*," His Hebrew hearers at once thought of the valley without the city, where a fire burned continually, fed with brimstone, for the more perfect and swift destruction of what was cast therein. There the city of Jerusalem burned its refuse; there dead animals were cast as unclean; and there were also cast the dead bodies of criminals who were denied decent burial. But we must remember two things—no living thing was ever cast into *gehenna*, for the Jewish law forbade such torture, even of animals; and everything that was cast there was so disposed for the

purpose of utter destruction. So when Christ said, "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in *gehenna*," what possible conception could His Hebrew hearers have had, except that *destroy* meant *destroy*, and that the soul was capable of destruction as well as the body? He could not have meant torture, for nothing was ever tortured in *gehenna*. The language was to them plain and unmistakable; and it is only to people of centuries later, whose minds are confused by the traditions of men, that it appears misleading.—*Selected*.

THE UNRECOGNISED CHRIST.

"If I had dwelt,"—so mused a tender woman,
All fine emotions stirred
Through pondering o'er that Life, divine yet human,
Told in the Sacred Word,—

"If I had dwelt of old, a Jewish maiden,
In some Judæan street
Where Jesus walked, and heard His words so laden
With comfort strangely sweet;

"And seen the Face where utmost pity blended
With each rebuke of wrong;
I would have left my lattice and descended,
And followed with the throng.

"And I had wrenched the sapphires from my fillet,
Nor let one spark remain;
Snatched up my gold, amid the crowd to spill it
For pity of their pain.

"I would have let the palsied fingers hold me,
I would have walked between
The Marys and Salome, while they told me
About the Magdalene.

"'Foxes have holes,'—I think my heart had broken
To hear the words so said,—
'While Christ had not'—were sadder ever spoken?—
'A place to lay His head.'

"I would have flung abroad my doors before Him,
And in my joy have been
First on the threshold, eager to adore Him,
And crave His entrance in!"

Ah, would you so? Without a recognition
You passed Him yesterday;
Jostled aside, unhelped, His meek petition,
And calmly went your way.

With warmth and comfort, garmented and girdled,
Before your window sill
Saw crowds sweep by; and if your blood is curdled,
You wear the jewels still.

You catch aside your robes, lest want should clutch them,
In its imploring wild,
Or lest some woeful penitent might touch them,
And you be thus defiled.

O dreamers, dreaming that your faith is keeping
All service free from blot,
Christ daily walks your streets, sick, suffering, weeping,
And ye perceive Him not.

—Rev. S. P. Rose.

SUBMIT YOURSELVES.

HUMAN nature rebels against submission, and it is a difficult lesson to learn. To displace our will, and replace it by His will, is a trying ordeal through which we need to pass. The great lesson we may learn is continually to submit our way to His way, and our will to the will of the Holy Spirit, who in all things is to be our guide. Yield yourselves. Accept Him. Receive ye the Holy Ghost. Learn of Him. Be taught by Him of the Supreme excellence of His will concerning us, and of the blessedness of submitting to that will.

Easy and delightful is this submission. We are apt to think of it as hardship, as oppressive, as disturbing and destroying. Not so! It is a privilege to have ours lost in His. It is joy and gladness to be swallowed up in Him. It is wisdom to have our ignorance submerged in His knowledge, and our weakness lost in His almightiness?

Are we learners? Do we sit at His feet, and are we letting Him take of the things of God and make them known unto us? Have we learned—are we learning—the sweet lessons of submission?

When we do,—when we cease from ourselves, and stop desiring and demanding our own way, but give ourselves to Him to have His way; when we cease from pleading and praying for Him to alter His purpose to accept ours, to please us, and the cry of our soul is, "Thy will be done,"—then the morning has come, the day has dawned, the clouds have scattered; the singing of the birds and the incense of the flowers and the music of the atmosphere, fills our senses with gladness, and overflows our souls with joy. Life is exultant, and He makes all things work together for good.

Hail, submission! His will, His power, His glory! When our eye becomes single, our whole body is full of light. Then His will becomes ours, and ours His, and there is but one will. That will will prevail,—all failures will turn into successes, all disappointments will disappear.—*The King's Messenger*.

No language is too strong or intensive to express the greatness and tenderness of the Father's affection for His children. He is the fountain of life, and light, and joy to all His intelligent creatures. By day and by night He cares for us; from the cradle to the grave, He watches over us, and suffers no real evil to come nigh to us. Our sorrows and trials are not evil, but ministers of good to us, though for a little they walk with us in disguise. All that we suffer is ordered in a love whose tenderness is equalled only by its wisdom.—*Thomas B. Thayer, D.D.*



DON'T AND DO.

"I AM tired of 'don'ts,'" said Margaret B.,
 "As tired of 'don'ts' as I can be;
 For it's, 'Don't do this,' and 'Don't do that,'
 Don't hurt the dog, don't scare the cat.
 Don't be untidy, and don't be vain.
 Don't interfere, don't do it again.
 Don't bite your nails, don't gobble your food.
 Don't speak so loud—it's dreadfully rude.
 Don't mumble your words, don't say, 'I won't,'
 Oh! all the day long its nothing but don't.
 Some time or other I hope—don't you?—
 Some one or other will say, 'Please do.'"

—Selected.

OVERCOME EVIL WITH GOOD.



MISS HARRISON says: "Cultivate right tendencies in humanity, and the wrong ones must die out." "Build up the positive side of the child's character, and the negative side will not need to be rebuilt."

It is so much more human, however, to see the wrong, to notice the faults, to be cognisant of the failings of those around us, that the majority of us are prone to give most attention to negative training. We say, "Oh, you naughty boy," "Don't do this," or "Don't go there," far more frequently than we offer the child an incentive to do right and keep in the right path by surrounding him with the conditions most conducive to right doing.

And how often the don'ts are spoken when the thing prohibited is almost beyond the power of the child to control. We say to him, "Don't drop any crumbs on the floor," "Don't soil your clothes," when a little reflection will show us that only the most thorough training in carefulness would make it possible for him to do either the one or the other. Very few grown people can eat a biscuit without dropping crumbs, and as for clothing, if the child is to be allowed the freedom of exercise, he cannot help coming in contact

with dirt. Such don'ts make him a transgressor every time he fails to comply with our wishes, which is quite as frequently as otherwise, and thus serve steadily to undermine our government. And "don't" is said so often, on so many trivial occasions, when the only necessity for prohibition is some selfish impulse or purpose of our own, that one comes to fear that this little word of four letters in the mouth of parents is at the bottom of half the failures in discipline we see in the world. One mother said "don't" five times in as many minutes, and she was no exception.

Miss Harrison relates an incident of a mother who came to her in utter discouragement, saying, "What shall I do with my five-year-old boy? He is simply the personification of the word, 'won't.'" She walked home with the mother. A beautiful child with golden curls and great, dancing black eyes, came running out to meet them, and with all the impulsive joy of childhood threw his arms round his mother. What were her first words?—"Don't do that, James. You will soil mamma's dress." In a moment more it was, "Don't twist so, my son; don't make that noise." Was it to be wondered at that when his mother said, "Run into the house now, mamma is coming in a minute," he replied, "I don't want to"? The continual interdiction of his own rights and desires had had a reactionary effect upon the child's disposition.

The constant criticism of the child through the "Don't sit so awkwardly," "Don't be so boisterous," "Don't talk so much," "Don't wriggle about," "Don't come in here with those dirty shoes on," etc., develops unduly the critical elements in his own character; and instead of being charitably inclined toward his fellows, he becomes exceedingly critical of their actions, notices every little thing in their behaviour which is not up to the standard you have set for him, and very likely calls your attention to it. This tendency is a very common one among children. Mothers and teachers are greatly annoyed by it, yet but few stop to trace its origin back to their own treatment of the child.

It is natural for the mother, in her love and anxiety for her child, to desire him to approach as nearly as possible to her ideal standard, and when she sees some

exhibition of natural or inherited tendencies which is not in accord with her ideal, it is so easy for her to vent her own feelings in a "Don't do that," that a consideration of the after effects upon the child seldom enters her mind. This training of young lives is a most solemn business. So much depends upon the mother, upon her forethought, upon her control of her own tongue and temper, upon the sacrifice of her love of ease, and other selfish tendencies, that one is almost appalled at the thought of it.

One thing we should earnestly strive for,—to make our prohibitions the very fewest possible. Kate Douglas Wiggin says, "May we not question whether we are not frequently too exacting with children, too much given to fault-finding? Were it not that the business of play is so engrossing to them, and life so fascinating a matter on the whole,—were it not for these qualifying circumstances, we should harass many of them into dark cynicism and misanthropy at a very early age. I marvel at the scrupulous exactness in regard to truth, the fine sense of distinction between right and wrong, which we require of an unfledged human being. If we were one-half as punctilious and hypercritical in our judgment of ourselves, we should be found guilty in short order, and sentenced to hard labour on a vast number of accounts. There are many comparatively small faults in children which it is wise not to see at all. There are mere temporary failings, tiny drops, which will evaporate if quietly left in the sunshine, but which, if opposed, will gather strength for a formidable current. If we would overlook the small transgressions, and quietly supply another vent for troublesome activity, there would be less clashing of wills, and less raising of an evil spirit, which gains wonderful strength while in action."

Mrs. E. G. White, speaking upon this point, says, respecting the dealings of parents with their children:—

"Correction and reproofs are given not for grave offences merely, but for trivial matters that should be passed by unnoticed. Constant fault-finding is wrong, and the Spirit of Christ cannot abide in the heart when it exists. Mothers are disposed to pass over the good in their children without a word of approval, but are ever ready to bear down with censure if any wrong is seen. This ever discourages children, and leads to habits of heedlessness. It stirs up evil in the heart, and causes it to cast up mire and dirt. In children who are habitually censured, there will be a spirit of 'don't care,' and evil passions will frequently be manifested, regardless of consequences."

If mothers would banish the "don't" entirely from their vocabulary, except upon occasions when some serious or important principles are involved, and in its place use the opposite, "do," there would be a most

salutary change of atmosphere in most homes.

For example, instead of saying to the child, "Now, don't be selfish," urge him to see how many times he can think of and do for other people first. Instead of "Oh, don't talk so much," say, "Now, see if you can be a good listener." Instead of "Now, don't dally about your work," suggest that he see if he can have the task completed within a given time. Instead of "Now, don't spill that water," say, "See how carefully you can carry the pail;" and so on throughout the whole category of don'ts.

If the child is a small one, and is about to pick up your scissors or a sharp knife, with which you are afraid he will harm himself, attract his attention to something else, rather than exclaim, "Oh, don't touch that." Such an exclamation only emphasises the child's attention to the undesirable articles, and makes him all the more eager to possess them.

To spring at the child, and snatch the implements from him, as many a mother is tempted to do upon seeing them in his possession, irritates the little one by thwarting his wishes and depriving him of his treasure, giving him nothing instead. It is not surprising that a shriek of rebellion usually follows such treatment. Consider for a moment the different effect upon a child of "Oh, don't play in that water," and "Oh, do come here, dear, and see this lovely flower," telling him something interesting about it meanwhile, so that the water is entirely forgotten and the child is happy. The "don't" plan raises his opposition, his antagonism, and his obstinacy; the "do" policy invites peace and tranquillity within his being.
—*Medical Missionary.*

A WOMAN'S CHEAP LIBRARY.

A WOMAN who is a very busy house-keeper, with several children to look after, has been telling the *Washington Star* how she manages to keep up with her domestic duties and at the same time win a deserved reputation for a remarkable amount of general information. Her story is an excellent suggestion for the acquisition of a cheap and useful library.

Whatever information I have has been gained through a clipping collection. We take two good newspapers, one which my husband prefers and one that is my choice. I clip these papers, and sort the clippings according to the subject into manilla envelopes.

The clippings relate to the life of some celebrated man or woman, or anecdote concerning famous people, an interesting bit of statistics which one ought to have at command, an historical study, an account of a famous painting, natural history, wild birds, wild flowers—anything which seems worth while.

As for cataloguing, I put each general subject, such as birds, cookery, England, education, into a large square envelope, and arrange the envelopes on the shelf according to letters. Famous men and women I catalogue separately in small envelopes about six inches long and four inches wide.

I have long found my clippings of great value. The library has grown to a size which renders it possible for me to refer to it as I would to any other library. If I hear of a famous personage whose history has escaped my memory, I take my first idle moment to consult my clippings. It is the same with history. The chances are that I shall find what I need in my envelopes.

Besides the pleasure and the information, I have had some very practical help from the clippings. I have one envelope filled with good cooking recipes clipped at different times. Another contains many new "wrinkles" in household science. Of course, one has to use judgment in selecting these, but with care they become a wonderful help.

HOW HE CONQUERED THE PLUMBER.

IN one of the suburbs of New York there lived, not long ago, a plumber who, as a workman, enjoyed the respect of his community. No one could solder a leaky pipe better or at less expense; but although his heart was kindly, his tongue was sharp. Oaths had lost their significance to him—he used so many. As for his faith, he had none.

He believed neither in God nor man. For years he had not been seen to enter a church except to repair the furnace or the gas-pipes.

There had recently moved into this same suburb a young doctor. He had two small children, just at the age to be "troublesome comforts," never still, and never ceasing to want time and attention. While struggling to establish a practice the doctor took in several house-patients, with their attendant nurses, to help out his income. These, with his office calls and outside professional work, were a steady drain upon his sympathy and patience.

During a cold winter the water-pipes burst in the doctor's house, and the plumber was called. This troublesome and expensive accident seemed almost the climax of ill fortune, and weighed heavily upon the family. Repairs proved to be complicated, and nearly a week was consumed in finishing them.

The plumber, wise in the ways of households and sardonic in his knowledge of the failings of people,—failings that are often not apparent to the outer world, although freely and constantly betrayed in the seclu-

sion of home,—entered upon his work with his accustomed dexterity and rudeness. It was thus that he met the new doctor for the first time.

Gentle in manner and speech, of unruffled temper,—soothing and yet cheerful,—the physician refused to become exasperated under these trying conditions. He met the plumber with a smile that gave no hint of his inward trouble, or of the emptiness of his purse. Where in another home anger, harsh words or reproaches might have been stimulated by so confused a state of things, here, through the example of the master of the house, peace seemed to have come to stay. The doctor never argued for it. He lived it, and it had to be.

Insensibly the plumber thawed with his pipes, and before he realised it, his language became as soft as a Wilton carpet.

When, with uncomfortable anticipations, the doctor asked for his bill, the plumber put out his black hand and took the doctor's sensitive fingers in it.

"I ain't got a bill against you, doctor. I've enjoyed this job, and I don't want to be paid for it."

"Why, what do you mean?" gasped the doctor.

The mechanic was silent for a few seconds.

"Well," he said, slowly, "I've been in almost every house around here, and I know 'em all. And yours is the first place I've been in where I learned what Christ means. You've taught me more religion than any minister I ever saw. I ain't going to be a worse man for this job. If you're sensitive about the bill, you can take it out when my children have the measles. I've seen folks enough that try to get the better of their plumbers, but you've got the best of me."

And so he had. The better nature of a rough and godless man had been awakened and won by a Christian gentleman.—*Youths' Companion.*

LEISURE misused, an idle hour waiting to be employed, idle hands with no occupation, idle and empty minds with nothing to think of,—these are the main temptations to evil. Fill up that empty void, employ those vacant hours, occupy those listless hands, and evil will depart because it has no place to enter in, because it is conquered by good.—*Dean Stanley.*

* * *

THE happiest heart that ever beat
Was in some quiet breast,
That found the common daylight sweet,
And left to heaven the rest.

—*John Vance Cheney.*

* * *

FEW delights can equal the mere presence of one whom we trust utterly.—*George Macdonald.*



For The Children.

WHITE AS SNOW.

"WHITE AS SNOW!" O have you watched it
Softly carpeting the ground,
Wreathing with a wreath of silver
Every common thing around?

Have you ever placed beside it
Spotless linen, fair and white?
Did it not seem foul by contrast,
Like a shadow on the light?

"White as snow!" Can my transgressions
Thus be wholly washed away,
Leaving not a stain behind them,
Like a cloudless summer day?

Yes, at once: and that completely;
Through the blood of Christ, I know,
All my sins, though red like crimson,
May become "as white as snow."

Much forgiven! O my Saviour,
If my present state be such,
May these further words describe me:
"This poor sinner loveth much."
—By the Author of "The Old, Old Story."

THE KING'S GARDEN.

THE BEAUTY OF HOLINESS.



BEHOLD
the first
flower of
the year,
cheering
messenger
of hope,
brave little
snowdrop!
The first to
break its
icy prison,

to come forth out of the house of bondage,
how full of promise are its pure blossoms,
and what assurance it brings of all that
are to follow it, till the earth shall again be
full of the glory of the Lord, as it is seen in
the flowers.

And in all this the pure snowdrop is a
perfect picture of the first flower that
blooms in the King's Garden. You know
already what that Garden is, and that your
own heart is a "small corner" in it. We
have learned also what the seed is,—*"the
Word of God."* And now we shall talk a
little while about the first seed that God
plants there, from which comes the first

sweet flower as the pledge of all that are
to follow it.

"I am the Lord thy God, which have
brought thee out of the land of Egypt,
out of the house of bondage. *Thou shalt
have no other gods before Me.*"

When Jesus was asked, "Which is the
first commandment in the law?" He
answered: "Thou shalt love the Lord thy
God with all thy heart, and with all thy
mind, and with all thy soul, and with all
thy strength."

So when God says to us, "Thou shalt
have no other gods before Me," this is a
promise that with all our heart, mind,
strength, and soul, we shall love and serve
Him only.

But when our whole heart is thus given
up to God, when we hear and believe this
word that He speaks to us, and so receive
it as precious seed into our hearts, then the
sweet flower of *Holiness* will spring up
from it. Oh, how this will please the
King as He walks in His Garden; for it
will be a pledge to Him of all the other
fair flowers that in time He will see grow-
ing there.

Holiness means simply, being whole.
So when our whole heart, our whole being,
is given to God, then we shall "*worship
the Lord in the beauty of Holiness.*"

But this can be only through the power
of His own Word, "Thou shalt have no
other gods before Me," for this is the seed
of Holiness, and without it our heart
gardens can no more bring forth the flowers
of Holiness than the dust of the ground
could bring forth snowdrops if no seed had
ever been planted there. It is the Word
of God that makes the flowers grow in the
ground, and it is His Word that makes the
flowers of His grace grow in our hearts.

THE HOUSE OF BONDAGE.

The snowdrop is the first of earth's
flowers to show us the mighty power of
that Word, and its grace, and purity, and
beauty. From the hard cold ground it
springs, showing the power of God to bring
life from the dead, to bring us "out of the
house of bondage," in spite of every ob-
stacle.

To show us the power of the seed that
God plants in our hearts when He says,
"Thou shalt have no other gods before
Me," He reminds us that He is the One
who brings us "out of the house of bon-
dage." Do you know what this house of
bondage is?

Jesus died to "deliver them who through
fear of death were all their lifetime subject
to bondage." Sin is what brings the fear
of death, so it is sin that brings us into the
house of bondage, and at last imprisons us
in the grave.

Do you know that each one of us must
at last become like that which we love and
worship? There is no God but One, for
"all the gods of the nations are *nothing.*"
What then must all those become who
worship anyone or anything but the one
true God?—*Nothing.* And this is just
what God says of them: "They followed
vanity and became vain," which means,
They followed nothing and they came to
nothing.

"Whate'er thou lovest, man,
That, too, becomes thou must;
God, if thou lovest God;
Dust, if thou lovest dust."

God's Word tells us that the whole cre-
ation is in bondage, made "subject to
vanity;" that is, it is all ready to vanish
away, to disappear, and come to nothing.
And all this is because man has chosen to
have other gods beside the Lord. He has
put himself under the power of Satan,
which is "the power of death," the power
to destroy, and to make things vanish
away.

This is what it is to be in the house of
bondage, "the bondage of corruption" it
is called. And it is the power of Holiness
that alone can set us free,—the power of
God which is able to make us whole again,
and keep us so for ever. This is to be
brought out of bondage into "the glorious
liberty of the children of God."

When the cold, dreary winter comes,
earth's beauty fades and disappears. Its
bright flowers, and the leaves that clothed
the trees, where are they?—*Vanished.*
Bound in the bosom of the earth, all its
hopes lie buried, seemingly perished.

And thus it would be indeed and for
ever, but for Him who has conquered
death by overcoming sin. Because He
"did no sin," it was not possible for the
grave to hold Him in the "bondage of cor-
ruption."

So Jesus has the power to bring the
whole creation out of "the house of bon-
dage," "the bondage of corruption," and
make everything whole again. And of the

power of His Holiness, the pure snowdrop, the first flower to cast off the shackles of the tomb, is a sweet and fit emblem.

THE HOLY SEED.

In the King's Garden everything beautiful vanished away because of sin. But Jesus Christ, the Word, was made flesh, and dwelt among us, that the holy seed might again be sown in the hearts of the children of men. Even when all things are dead, and the ground is hard and bare, the power of His holiness can loose the bonds and bring new, pure life from the dead.

God says, "Though your sins be as scarlet, they shall be as white as snow." And He tells us what it is that is to make this wondrous change. "Ye are clean through the Word which I have spoken unto you." That Word which drops gently upon our hearts like the snow and the rain to cleanse us, is also the seed which will take beautiful form in the pure, snowy blossoms of Holiness that it brings forth.

To every one of you, dear children, God is saying, "If thou wilt hearken unto Me, there shall no strange god be in thee, neither shalt thou worship any strange god." In these words He shows us that all we have to do is to listen to His voice, when He says, "Thou shalt have no other gods before Me," and then He will keep away every strange plant out of His garden, and root out all the weeds of sin, and everything that He has not planted Himself. These things will all fade away, just as the fig-tree withered at the Word of Christ.

The great ugly weed of *self* tries to fill up all the space in the garden, and it has such showy blossoms that we are sometimes deceived into thinking it is a very fine plant. But O, when we see "the Chiefest among ten thousand, the One altogether lovely," all our love for *self* will disappear, and this ugly weed will shrink and wither away as we say, "Not I, but Christ." And in its place the sweet innocent snowdrops,—pure worship of the one true God with all the heart and mind and soul and strength—shall fill the Garden with "the beauty of Holiness" for the pleasure of the King, and to show forth His praises.

"God shall be first in everything:
No other gods before Him;
Creator and Redeemer King,
'Tis pleasure to adore Him.

"First when with rosy morn I wake,—
His power mine eyes unsealing;
First when His bounteous gifts I take,—
His Father's love revealing."

"THE FIRST-BORN FROM THE DEAD."

LITTLE Snowdrop, blooming fair,
While the fields and woods are bare,
What is it you're doing here?
With a message from above,
Telling of the Father's love,
I am sent your heart to cheer.

Give your message, tell me, pray,
What our Father bids you say
To His little children dear?
Tidings of great joy I bring,
Unto every living thing,
In the earth so cold and drear.

For the flowers that are asleep,
Prisoned in its icy keep,
Shall awake to bloom in light;
Birds their homeward way shall wing,
While the valleys laugh and sing,
Clothed in glorious raiment bright.

"First-born from the dead" I stand,
Pledge that over all the land
Countless flowers shall bloom again,
Rising from their dusty bed,
They their perfume sweet shall shed,
Neath the sunshine and the rain:

Telling that the dead who sleep,
Buried in earth's bosom deep,
Yet all-glorious shall arise;
If their garments are washed white,
They shall wake to bloom in light,
Under cloudless, sunny skies.

For the Saviour pierced the gloom
Of the dark and silent tomb,
Burst its prison doors asunder;
Christ has triumphed! All is well
With His own who safely dwell
For a while earth's bosom under.

"First-born from the dead" He stands,
Pledge of those who from all lands
Shall awake to bloom in light,
Rising glorious from the grave,
When the Lord shall come to save
All whose garments are washed white.

THE SNOWDROP.

DID you ever hear the legend of the snowdrop? It is only a fable, but fables, you know, are often like the chaff which contains the wheat, or the shell which holds the nut,—useful and good in their place as a means of preserving the seed, but quite worthless in themselves, when they have served this purpose. So let us see if we can find the seed of truth in the snowdrop's story, and then we can keep that, and throw away the shell.

Long ago, in the first winter that ever cast its gloom over the fair face of the world, stripping the trees, withering the

flowers with its icy breath, hushing the songs of the birds, and casting all nature into a deathlike sleep, the snow was falling silently upon the ground, covering all that remained of beauty in its thick mantle. Eve was greatly distressed at this strange sight, and as she watched what seemed to be the destruction of all she loved in nature, she wept bitter tears.

God looked with loving pity upon His sorrowing child, and sent an angel to comfort her with a message of hope. So the angel spread his wings and sped earthward with the falling snow.

"Why weepest thou?" he said tenderly to the weeping woman.

"I weep," she answered, "because the earth is bare and desolate, and nothing beautiful remains. Where are all the flowers that I loved so well? Tell me, if thou canst, if I shall ever see them more."

The angel smiled as he called her attention to the falling snow. "See, Eve," he said, showing her its purity and perfect beauty of form, "is not this beautiful? so white, so pure, so gentle! This is the covering which your heavenly Father in His great love spreads over the cold earth."

Then he comforted her with the promise of the flowers' return, when all nature should wake up again, refreshed by its long sleep.

But seeing the tears still shining in her eyes, he caught one of the beautiful falling snowflakes, and his touch transformed it into a lovely blossom, as light and pure as the snow. This he gave to Eve as a pledge of the return of all the flowers, each in its own season.

"This is an earnest, Eve, to thee,"

The glorious angel said,

"That sun and summer soon shall be;
And though the leaves seem dead,
Yet once again the smiling spring
With wooing winds shall swiftly bring
New life to every sleeping thing;
Until they wake and make the scene
Look fresh again and gaily green."

And as he ascended heavenward, Eve saw that where his feet had rested upon the earth, a cluster of the same sweet blossoms were springing from the cold ground.

In weeping Eve we see humanity sorrowing over its lost hopes,—all things lost through sin. But in the gentle snowflakes, falling "silently, like the footsteps of angels," we have God's messengers, telling of a future gladness. The word



angel you know means simply "messenger," and every little snowflake comes to earth with a message from God, a message of hope and comfort for those who mourn. While it falls like a winding sheet over the seemingly dead earth, it is itself the prophecy of the glad resurrection of all things.

"Wondrous truths, and manifold as wondrous,
God has written in the stars above;
But not less in the bright flowerets under us
Stands the revelation of His love,"

says the poet, and this is true. But not alone in the stars of the sky and flowers of the earth are God's messages written. The beautiful star-lilies of the air are also His white-winged messengers, which tell His truth and reveal His love, when the bright flowerets have faded, and the stars of the sky are hidden. For the icy breath of winter, which makes the fields and gardens bare, freezes the drops of water into shapes of exquisite loveliness, upon each of which is written the very message of the flowers, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

And besides this precept, which is itself the promise that we shall be brought back to the lost perfection of Eden, the snow bears also the bright message of the coming spring, the promise of the springing forth again of the vanished flowers. "For the rain cometh down and the snow from heaven, and watereth the earth, and maketh it bring forth and bud." So you see it is no fable that the snowflakes are turned into flowers. In sending the snow, God is really raining down from heaven a fresh supply of blossoms, of which the flower-like shape of each little snowflake is a prophecy.

And the sweet, pure snowdrop, which comes before the snows of winter are past, is the first fulfilment of this prophecy and promise. It seems as though God has made it so like the snow that we can see its relationship, and recognise it as a transformed snowflake. Thus the snowdrop is to us an emblem of the resurrection, of the restoration to purity and holiness, and the bringing back through God's Gift sent down from Heaven, His own pure and perfect Son, the Holy Child Jesus,—of everything of which sin has robbed us.

How silent and gentle, though so mighty, is the action of the light!—morning by morning God's great mercy of sunrise steals upon a darkened world in still, slow self-impartation; and the light which has a force that has carried it across gulfs of space that the imagination staggers at in trying to conceive, yet falls so gently, that it does not move the petals of the sleeping flowers, nor hurt the lids of an infant's eyes.—A. Maclaren, D.D.



HOW WATCH JEWELS ARE MADE.

ONE day not long ago the writer had the pleasure of visiting one of Switzerland's largest watch-jewel factories.

These "jewels" are made from rubies obtained, for the most part, from India, being sorted out from those stones fit to be polished as precious stones. They are dark-red and pinkish in colour, the former being two or three times as valuable as the latter. A double handful of the cheapest rubies is worth from sixty to one hundred pounds when the stones are in the rough; but when ready for shipment, they are worth six hundred guineas a pound. The stones are first sawed into tiny square slabs by an expert, who rejects all worthless pieces. The saw is a copper disc, armed with diamond dust. Diamond dust is valued at from four to six guineas a carat, the price having increased enormously since the Transvaal War.

The next operation is to polish the sides of those stones that have been cut, and grind them flat and even. This is performed quickly on the side of a whirling disc moistened with a dark, creamy liquid containing diamond dust. After being polished, the stones are rinsed in water, and then sent to the machines that shape the jewels.

The operation of piercing a hole in a small jewel is one of extreme delicacy. The drill is diamond-pointed. It remains still, while the stone, imbedded in wax or shellac, revolves with great rapidity; the drill is thrust mechanically against it, piercing it slowly. Great care is necessary, that the drill pierce the stone at right angles to its surface. One worker at the time of my visit had to melt and remelt his wax several times, and try it with instruments of precision, before it was just right. The employer explained that the reason for this was that the man was somewhat excited because we were watching him so closely; usually he fixed a stone at one "heat."

After this the stone is subjected to a turning process, whereby all the rough corners are knocked off, and it takes the form of a watch-jewel—flat on the back, with concave face, in the centre of which an oil cavity is scooped out. It is then polished on the face and axis by being fixed to a rapidly revolving lathe, and ground smooth with very fine diamond dust.

When they have gone through these processes, the jewels shine with a lustre that is almost wholly absent in the rough stones. They are then critically examined

by experts armed with lenses; and if the least inaccuracy is detected in a jewel, it is sent back to the maker for repair. If irreparable, it immediately loses its value, and is consigned to the "waste-box," where it is utilised for various trinkets.

We saw two forms of rough diamond, also sapphires, which are used to make phonograph styles, compass points, etc. This factory makes many of the styles used by the Edison Phonograph Company.

As we saw a ruby in the rough increase tenfold in value under the skilful touch of the mechanic, we thought of the Master, who polishes the human soul, a living ruby in the rough, until the rough corners of unlovely habits are worn off. The diamond dust of the sword of the Spirit—the Word of God—cuts its way into the hard and stony heart, and smooths the character until it comes forth from the process not only polished externally, but, like the ruby, the same all the way through,—sincere, faultless, ready for a place in the spiritual temple,—as ready to make peace in the church of Christ as the ruby is to diminish friction in the delicate axis of the watch.

P. A. DeFOREST.

ELECTRICAL POSSIBILITIES.

IN discussing the noiseless possibilities of the future, the editor of the *Electrical Review* gives this hopeful outlook for the future:—

"In the ideal city distracting noises will be unknown, and dirt and all unclean things will be kept without its pale. Electricity is the magician that can, and assuredly will, work the change.

"This admirable day may not be so far away. Electric power stations and electric light stations are being located farther and farther away from the city's heart; the horse-car, the steam locomotive, the engine in the basement, the coal stove, are one and all being replaced by the quiet, odourless and effective electric motor, by the electric locomotive, and slowly but surely by the electric heater.

"The rubber-tired electromobile is rapidly replacing the driven horse, and will replace him not only for driving but for heavy hauling purposes.

"The awful and constant volume of sound of his unnumbered thousands of iron-shod feet hammering resounding pavements will disappear for ever, and with it ninety per cent. of the filth and odour of the street. With the passing of the horse will go also the stone pavements."

It is possible that this forecast may be realised to quite an extent in the few years to come; but it is absolutely certain that dirt, friction, noise, and confusion will never be eliminated from "this present evil world." But we look for a city whose

pavements will be of gold, and whose walls, not for protection, but for beauty, will be "garnished with all manner of precious stones." "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination." And the whole earth will correspond to its great capital city. This transformation will not be effected by any invention of man, but by the regeneration of man himself by the operation of the Holy Spirit. God goes to the root of all difficulty and discomfort, by making man himself new. When this is done, the whole creation becomes new.

THE POTTER OF "OLD BERRY" AT THE EXPOSITION.

THE tools of the potter have remained the same through ages, says *Lectures pour Tous*. It may be said that they are as old as the world. This is doubtless because, in their simplicity, they are admirably adapted for the use for which they are designed. The Egyptian potter who lived 2,000 years before Christ made use of nearly the same lathe and of the same wheel that was employed by the potter who was installed in that part of the Exposition reserved for the exhibit of the French provinces of "Old Berry." A placard that swung from a nail in front of the shop gave the name of its occupant as:

*"Alaphillipe, dit Charliton
Potier, à Verneuil (Indre)."*

Upon entering, the potter was seen seated upon a wooden bench, in his shirt sleeves, and in trousers soiled with clay. He was in the act of working upon the wheel of his lathe (which was actuated with his foot) a large ball of clay that had previously been tempered with water and kneaded in such a way as to form a very homogeneous mass. Giving the wheel a rotary motion, he seized the ball of clay between his fingers, under the pressure of which it was seen to elongate, turn round, and assume thousands of varied forms. It became successively a pot, a cup and a slender flagon, and then again a large-bellied pot. Then he arrested the motion of the wheel, detached the object with a spatula, and added handles to it.

After allowing it to dry for two or three days, he glazed it with a mixture of ashes and clay, and baked it for thirty-six hours in a kiln. Such pottery, when finished, is somewhat dull of aspect, but excellent for domestic purposes. The potter avoided giving it that brilliant aspect that attracts the purchaser, since for that effect it would have been necessary to employ harmful substances.



ACCORDING to the official returns, 178 people were killed by the recent volcanic eruption in Java.

AN alarming increase of the bubonic plague is reported from Hong-kong, as many as forty fresh cases occurring daily.

THE total number of plague cases in Cape Town up to May 26 was 666, of which number 308 were fatal.

THE Presbyterian General Assembly, meeting at Philadelphia, voted in favour of the appointment of a committee to revise the Westminster Confession of Faith.

IT now appears that the violent scenes which have disgraced the Austrian Parliament are due to the liquor that is consumed at the night sessions. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise," and is therefore unfit to legislate for other people.

TRUSTWORTHY advices from Armenia state that the country is overrun by agitators who are endeavouring to stir up a rebellion. This is published in European journals, and is therefore well known; yet as soon as the rebellion breaks out we shall hear the customary tales of Turkish barbarity in the attempt to repress it. By the classification of people as Christians and Turks, and the assumption that whatever the "Christians" do is right, and all that the Turks do is wrong, it is easy for violent men to get a reputation for Christianity.

DR. HERZL, the founder of the Zionist movement has secured from the Sultan important concessions for his scheme for the colonisation of parts of Southern Palestine by Jews. Dr. Herzl, who is supported by the German Emperor, has secured what practically amounts to internal governing rights over great tracts of land. As a beginning, Jaffa Harbour is to be rebuilt by Jewish labourers; but no immediate rush of Jews is expected. The present scheme is not in any sense a charitable one. The Jews, who have undertaken it, look for business returns on

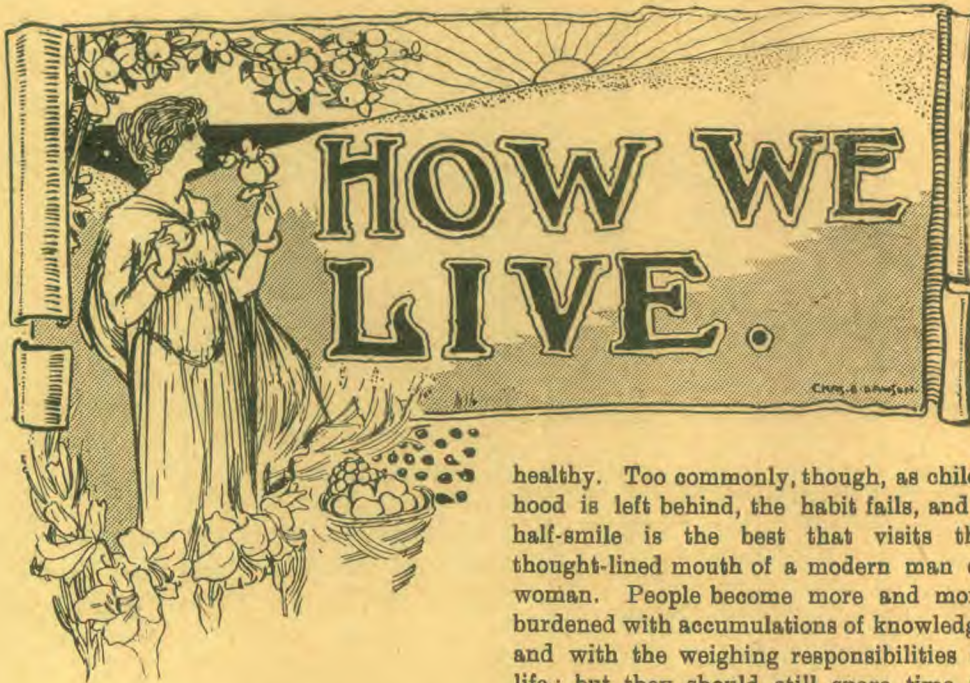
their expenditure. The new colonists are to be by no means the submerged, but the best working classes. It is not expected that many English Jews will go back.

A MOVEMENT which is increasing in strength, has been started in Berlin, against the wearing of long trains and petticoats in the streets. We can wish it abundant success. The wonder is that women's innate sense of decency and refinement is not sufficient to keep them from such a practice, as nothing is more disgusting than the sight of a gown with its bottom soiled by the filth of the street which it has been sweeping.

THE art of photography is already so far developed that good prints in natural colours have been produced, and patents for the invention will soon be taken out. "The results obtained are, as far as can be judged, permanent, and are of an exceedingly delicate and beautiful character, resembling as much as anything pale water-colour drawings, the colours being true to nature. All colours are secured, the reds and greens being exceptionally brilliant."

FULL to overflowing as the daily papers are of reports of crime, only a small portion of the crimes committed in the world are recorded in any one journal; and it is well that it is so. It is enough to know the fact that the earth is fast becoming "filled with violence," as in the days before the flood. Reports state that in almost all the provincial towns and large villages of Russia, extensive fires have occurred, nearly all of which are incendiary. "In almost each instance these fires have been followed by an out-break of Jew-baiting, as the inhabitants accuse the Jews of arson. The military have had to be called out to protect the Jews, who are subjected to terrible persecution."

From America come the usual frequent reports of negroes burned at the stake by mobs of "respectable citizens." Altogether there seems to be a fierce spirit upon the people, such as was never before known, indicating the approach of the end.



LAUGHTER AND LONG LIFE.

IT may be that some enthusiastic and laborious German statistician has already accumulated figures bearing upon the question of length of life and its relation to the enjoyment thereof; if so, we are unacquainted with his results, and yet have a very decided notion that people who enjoy life—cheerful people—are also those to whom longest life is given. Commonplace though this sounds, there is no truth more commonly ignored in actual everyday existence. "Oh, yes, of course worry shortens life, and the contented people live to be old," we are all ready to say; and yet how many people recognise the duty of cheerfulness?

Most persons will declare that if a man is not naturally cheerful he cannot make himself so. Yet this is far from being the case, and there is many a man who is at present a weary burden to his relatives, miserable through the carking care of some bodily ailment, perhaps, or some worldly misfortune, who if he had grown up into the idea that to be cheerful under all circumstances was one of the first duties of life, might still see a pleasant enough world around him.

Thackeray truly remarked that the world is for each of us much as we show ourselves to the world. If we face it with a cheery acceptance, we find the world fairly full of cheerful people glad to see us. If we snarl at it and abuse it, we may be sure of abuse in return. The discontented worries of a morose person may very likely shorten his days, and the general justice of Nature's arrangement provides that his early departure should entail no long regrets. On the other hand, the man who can laugh keeps his health, and his friends are glad to keep him.

Laughter comes often to the perfectly

healthy. Too commonly, though, as childhood is left behind, the habit fails, and a half-smile is the best that visits the thought-lined mouth of a modern man or woman. People become more and more burdened with accumulations of knowledge and with the weighing responsibilities of life; but they should still spare time to laugh. Let them never forget, moreover, and let it be a medical man's practice to remind them, that "a smile sits ever serene upon the face of Wisdom."—*Lancet*.

TRICHINOSIS.

THIS disease is due to a parasite, the so-called "*trichina spiralis*." The parasite was first discovered by medical students in making human dissections, and was regarded as a dissecting-room curiosity. An outbreak of sickness after a public dinner where ham was largely consumed, led to an investigation, which showed the bodies of the victims to be swarming with those parasites; an examination of a portion of the pork which had not been consumed, showed it to contain the parasites in a living form.

Careful investigation has gradually revealed the whole life-history of this parasite. It is taken into the body in the flesh of swine or other animals, either in the free or encysted state. The small organisms rapidly develop in the intestine and give birth to numerous young, it having been proved that a single worm may give birth to a thousand young ones. These young worms rapidly penetrate the walls of the intestine and enter the blood, and are carried by it to the muscles, among the fibres of which they may imbed themselves, curl up, and become encysted; thus they may remain during the whole life of the person. During the first few days after infection, no peculiar symptoms may be noticed, but later, when the young worms begin to penetrate the intestine, a severe diarrhoea and symptoms closely resembling those of typhoid fever may occur. When the parasites reach the muscles, severe muscular pains and spasms may occur, together with fever, resembling spinal meningitis. Cases of trichinosis have been

mistaken for cholera, cholera morbus, and ordinary diarrhoea, as well as spinal meningitis and typhoid fever. It is probable that very few cases of this disease are recognised as such.

If the patient survives the acute attack, the living worms which remain in the muscles may for many years give rise to pains resembling muscular rheumatism. An eminent German authority asserts that so-called chronic muscular rheumatism is generally due to the presence of these parasites in the muscles. The writer, while a medical student in the Bellevue Medical College, observed these parasites in a subject which he was dissecting; calling the attention of the demonstrator, Professor Janeway, he was told that careful record has shown that one out of seventeen of all the subjects dissected in the Hospital was found infected in this way.

Trichinosis is generally contracted from the use of infected pork, but it may be communicated by other animals as well as the hog. Any animal which eats dead animals is likely to be infected with this disease, hence chickens and fish have been found to harbour these parasites. Rats, especially, suffer from the parasite because of the frequency with which they visit deadhouses. It is probable that hogs contract the parasites from rats. So the natural history of the word is this: A rat has trichinae and dies. A hog eats the rat and gets trichinae. The hog dies. A man eats the hog and gets trichinae. The man dies. A rat eats the man, and gets trichinae, and passes it on to another hog. Thus one scavenger eats another, and passes the parasite along.

The parasites seem to be very widespread. They have been found in Chinese pigs, in the flesh of wild hogs of Syria, also in hogs from South America, and in the native hogs of India, as well as those of the lower parts of the United States and Europe.

It is evident that the only safety from trichinae is to be found in the entire disuse of pork, an article as unfit for consumption to-day as it was when the ancient Israelites were forbidden by Jehovah to make use of swine's flesh. J. H. KELLOGG, M.D.

Too much cannot be said of full, deep breathing. It is no hobby or wild notion, but if you would prove its benefits, practise it daily, and you will increase the circulation, purify the blood, and send it rich and hot to warm the feet, make ruby lips, and plant roses on the cheeks. It will aid your digestion, and give you clean, sweet breath, promote sleep, quiet the nervous system, strengthen the throat and vocal organs, and increase the chest capacity. It will also cure your asthma, catarrh, and bronchitis, and prevent lung trouble.

Seasonable Literature For the . . Young. . .

JUVENILE books may be had without number; but unfortunately by far the larger part of them are calculated merely to please and amuse, while those of an instructive and helpful character are often written in such a style that they prove uninteresting. We believe the following books will be found a real blessing in every home where there are children.

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A charming setting forth of the prominent events of Bible history, taken up in their proper chronological order. The story is told in such simple language that even little children will have no difficulty in understanding it, while older readers will not fail to note the earnest manner and chaste elegance of diction which distinguish this book from others of its class. It contains thirty-five chapters, twenty-two beautiful half-tone engravings, 192 pages. Cloth, 3/-, Board Covers, 2/-.

Gospel in Creation,

By E. J. Waggoner. This book was not written especially for children; but its interesting contents and lively style make it a favourite with young and old. Parents or teachers going for a walk with the children in the park will find it an excellent volume to take with them to read and study by the way. The author treats in a reverent manner of the mysteries of creation as brought to view in the first chapter of Genesis and other Scriptures, and emphasises the close connection between creation and redemption. A number of illustrations add to the value of the book. Cloth, 1/9.

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"GREAT is the Lord, and greatly to be praised; and His greatness is unsearchable.

"One generation shall praise Thy works to another, and shall declare Thy mighty acts.

"I will speak of the glorious honour of Thy majesty, and of Thy wondrous works.

"And men shall speak of the might of Thy terrible acts; and I will declare Thy greatness.

"They shall abundantly utter the memory of Thy great goodness, and shall sing of Thy righteousness."

"All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee.

"They shall speak of the glory of Thy kingdom, and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom." Ps. cxlv. 3-7, 10-12.

WHEN John in prophetic vision saw the saints of God standing on Mount Zion, he heard them sing "as it were a new song before the throne," "the song of Moses the servant of God, and the song of the Lamb," and the substance of it was this: "Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." Rev. xiv. 3; xv. 3. From this we learn that that "new song" is simply the continuation of the "old, old story of Jesus and His love."

EVEN now God puts "a new song" into the mouths of those who cry to Him from the mire of the pit; and that new song is "praise unto our God." Ps. xl. 3. It is plain, therefore, that the new song of the redeemed in the future kingdom of glory is identical with the new song of the redeemed in the present kingdom of grace. There will be no sudden break in our lives in passing from this world to the world to come, so as to cause us to lose our identity; but the first day in the new world will be the regular step in succession in the change "from glory to glory."

THE Lord God is a Sun and Shield; the Lord will give Grace and Glory; no good thing will He withhold from them that walk uprightly." Ps. lxxxiv. 11.

THEN if you have not the thing that you long for, you may know one of two things: either that it is not good for you, or that you are not fit to possess it. Know also that in either case the present possession of it would not make you happy, for there would be such lack of harmony between you and it that you could not possibly have complete possession. If it were good for you now, you would certainly have it now; and if it be a good thing, and you do not have it now, you may be sure that you will get more good by patient waiting than by impatiently seizing it, or fretting over your deprivation.

REMEMBER that happiness is subjective, not objective. It depends upon the individual himself, and not on any possession. If we are not happy without any desired object, we should not be happy if we had it. The really happy man is he who has learned in whatsoever state he is therewith to be content. Such an one will enjoy the good thing when it comes to him, and no other can.

FEW people know at what risk their daily comforts are secured to them; but the reality is brought very close home to us when we read of the colliery disaster in Wales, where seventy-eight miners lost their lives by an explosion. Would that everyone knew that weeping shall endure but for a night, and that "joy cometh in the morning." Soon the eternal morning will dawn, when "sorrow and sighing shall flee away," for we shall have the fulness of all His gifts without labour and trouble.

WHEN we tell sinners of God's great love, and of the wondrous things He has prepared for them that are willing to receive, one will say, "That is too much for me to think of asking or receiving." That may be so, but you must remember that it is not too much for God to give. We could not of ourselves think of receiving anything; but God can think of giving as much as He pleases. He is a King, and therefore He must give royally. He is infinite in His greatness and love, and therefore His gifts must be infinite in extent. Think how unbecoming it would be for the great King of the universe to bestow a gift no greater than we are worthy

to receive. If we think to receive only a little from Him, we are attempting to have Him act in a manner unworthy of His dignity and honour. Rather let us rejoice in His greatness, and, by taking as freely as He gives, allow ourselves to be lifted out of our low and narrow estate.

OVER 200 resolutions of protest from cities, towns, and parishes of the United Kingdom have been received by the Church Association against any alteration in the language of the King's Oath. This is quite independent of resolutions passed by vestries, Free Church Councils, branches of the Young Men's Christian Association, and Orange Lodges. It is claimed that each of the 200 resolutions expresses the Protestant sentiment of the district they profess to represent.

THIS statement of the principle of healing, which was advocated by the late Dr. Foster, of the Clifton Springs (U.S.A.) Sanatorium, is simple truth, and ought to be understood by all: "The Lord Jesus Christ is the real Healer, and it is the work of the wise physician only to put the human being, by personal cleansings and other ways, in harmony with the ordinary laws of life and health, and so in the proper position to get well; but the Divine power alone heals, no matter whether it is directly, or through means applied." This principle necessarily excludes the use of drugs, or anything which can cause death, instead of being a conveyer of the life.

WE purpose making a slight change in the arrangement of the matter in PRESENT TRUTH, and we herewith call attention to it, in order that no one may think that there has been a blunder if he misses a familiar sight. It is evident that a weekly paper, which must necessarily go to press some days before the date of issue, cannot be a newspaper, and the PRESENT TRUTH has never professed to be such. There are many journals devoted to giving the current news, and but few to proclaiming the good news of salvation, and this last is our mission. No newspaper gives all the happenings in the line which it publishes; and much of that which is published as news makes no one the wiser. Therefore instead of giving a column of news items, we shall publish only those events that are worth editorial comment, and will from time to time have a column of instructive items. We believe that this will add to the interest and value of the paper.