

PRESENT TRUTH

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

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A Garment of Light.



Many of you as have been baptized into Christ have put on Christ."

THE words "put on" in this text are from the Greek word of which the anglicised form is "endued." The meaning of this word is *clothed*; it occurs in Matt. vi. 25. "Take no thought for your life, what ye shall eat, or what

ye shall drink; nor yet for your body, what ye shall put on;" or, with what ye shall be endued or clothed. The same word occurs in Rev. i. 13: "clothed with a garment down to the feet." So our text may be read: "As many as have been baptized into Christ, are endued, or clothed, with Christ." This coincides with the exhortation, "Put ye on the Lord Jesus Christ."

THERE is another place where this word occurs that shows that it does not mean merely putting something on the outside. It is in 1 Cor. xv. 53, 54. Verse 49 says, "As we have borne the image of the earthy, we shall also bear the image of the heavenly." Verses 51 and 52 tell us that we shall be changed; "for this corruptible must *put on* [be endued or clothed with] incorruption, and this mortal must *put on* immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

NOTE that this *putting on* of incorruption and immortality is not a veneering, not an outward covering of life and glory, with an inward core of corruption and death. Death is "swallowed up," not covered up. So as many as have been baptized into Christ have been swallowed up in Christ.

PUTTING on Christ is putting on righteousness and salvation, because His name is "the Lord our righteousness," and He is our salvation. So we read: "I will greatly rejoice in the Lord, my soul shall be joyful in My God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness." Isa. lxi. 10. Likewise we read that Joshua the priest "was clothed with filthy garments, and stood before the Angel. And He answered and spake unto those that stood before Him, saying, Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Zech. iii. 3, 4. The clothing that the Lord puts on takes away iniquity, just as the putting on of immortality is the swallowing up of death.



TAKE the lily as a representation of the way in which God clothes His creatures. After the exhortation, "Take no thought for your life, what ye shall eat . . . neither for your body, what ye shall put on," the Saviour says, "Why take ye thought for raiment? what ye

shall put on," or be endued with. "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Matt. vi. 28, 29. What is the clothing of the lily? Try to take it off, and you will learn. If you rob a lily of its beautiful clothing, what have you done to it? What has become of the lily? It is gone; you have destroyed it. You cannot have the lily apart from its clothing, nor the clothing apart from the lily. Take the freshness from

its leaves, and the exquisite tints from its petals, and the lily is gone; for the clothing of the lily is the lily itself, its life. So long as the lily lives it has that beautiful clothing, and loses it only when it dies. Solomon was not thus arrayed; his royal robe could be taken off and admired apart from himself, like the crown jewels.

BUT we ask again, What is the clothing of the lily? It is the clothing which God Himself wears; for He who puts His glory on the heavens, puts it also on the tiniest flower. God "covereth Himself with light as with a garment." Does He cover Himself round about with light, while within is darkness? Is His clothing something that can be put on and taken off at pleasure, like that with which men clothe themselves? No, for "God is light, and in Him is no darkness at all." His glorious garment of light is therefore but the shining forth of His life. When God covers Himself or any of His creatures, He does not cover up anything, but the covering is the outward appearance of that which is within.

THE glory of the heavens is the glory that appears in the flower, for the light of the sun is the life of the plant. Its garment is the sunshine; it takes all the light of heaven, the glory of the whole solar system, to bring the lily to birth and to give it its beautiful clothing, for its clothing is formed as it grows. Christ is the light of the world, so those who have put on Christ in baptism have the same clothing that God Himself has. The righteousness of Christ is put into and upon them, so they can say, "I live, yet not I, but Christ liveth in me." He takes possession, and all the wealth of power and love and goodness in Him, all that conquered sin and kept it from manifesting itself in Him, is ours. His promise is that by His Spirit we shall be endued, or clothed, with power. The power will not simply be upon us, but in us. Our infirmities will be changed into power, even as mortality is to put on immortality. His life will dominate us, and subdue all the passions and lusts of our sinful flesh, if we submit ourselves to Him, to be clothed upon, swallowed up, in His life.

"Not a flower
But shows some touch in freckle, streak, or stain,
Of His unrivalled pencil. He inspires
Their balmy odours, and imparts their hues,
And bathes their eyes with nectar; and includes
In grains as countless as the seaside sands,
The forms with which He sprinkles all the earth."



THE LAW OF LIFE.

THE SIXTH COMMANDMENT.

(Continued.)

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

"WHENCE COME WARS?"

LET us take another development of the violation of this commandment. The Scripture asks: "From whence come wars and fightings among you?" and the answer is returned: "Even of your lusts that war in your members." Then the Word continues, "Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not." James iv. 1, 2. Nothing is more common than war and the war spirit. War is not generally looked upon with abhorrence, even by most professed Christians, but in many cases as a thing to be gloried in. In every war, from every paper and from almost every pulpit the word that is foremost whenever there is any provocation on the part of any other nation, is war. If war is not advocated or longed for, its possibility is at least considered, and yet the people who thus talk and think would be shocked at the imputation that they are breaking the sixth commandment. But of what does war consist?—Of fighting and killing; and killing is forbidden by the sixth commandment. There certainly can be no war with nobody killed, and no intent to kill. "Love is the fulfilling of

the law," and "love worketh no ill to his neighbour." The Saviour says, "Love your enemies," and love cannot possibly be consistent with killing them.

War comes from the lusts that war in the members of men. A war in which thousands are killed comes from precisely the same source as the murder of a single individual, and is simply the one case multiplied. One man is envious of another's good fortune, is jealous because the other has attained distinction that he has not; he desires some property that one has; he is angry with him because of disrespectful or contemptuous language, and so he kills him. Even so it is with nations: they go to war because one has used undiplomatic language, and will not withdraw it. One is getting the advantage of another in the matter of commerce; one is acquiring territory which the other wants or claims as its own by right. So they go to war, thousands are killed, and the world and the church unite to praise the glorious deeds that have been done. Meanwhile, the man who killed a single person, has been hanged. All the time the commandment says, "Thou shalt not kill;" and no amount of casuistry or reasoning can reconcile war with this commandment. Since it is wrong to kill a single man, manifestly it cannot be right to kill a thousand.

WHAT SELF-DEFENCE INVOLVES.

"BUT" some will say, "we are never the aggressors; we do not fight except in self-defence, to maintain our rights, and

we do not believe in fighting under any other conditions." It seems to be almost universally accepted that people must defend themselves and their rights, although we have the assurance that "the Lord will maintain the cause of the afflicted, and the right of the poor" (Psalm cxi. 12), and He says, "Vengeance is mine, I will repay." So whoever thinks that he must defend himself, or avenge his own wrongs, takes upon himself work that belongs to God alone, and shows that he thinks that he is better able to manage his own case than the Lord is.

Let us see what is written in the law: Jesus said, "Ye have heard that it hath been said, an eye for an eye, a tooth for a tooth: but I say unto you that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also." Matt. v. 38, 39. Whoever looks up this quotation will find that it was not addressed to individuals, but was a rule for the direction of the judges in the cases that came before them. The whole law of which it was a part was given to the Israelites only because of their unbelief, and because they rejected God from being their sole King and Judge. In this, as in many other things, we must believe that "from the beginning it was not so," and Christ's work is always to bring men back to the beginning, to Himself. The words of Christ, "I say unto you that ye resist not evil," taken in this connection, show that His followers are not to have recourse even to the course of law. This is especially what Christ has reference to, as the next verse shows: "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." How much less, then, should one take the initiative, and sue another at the law. And since even "legal" measures in self-defence are forbidden by the Gospel, which is the revelation of the commandment, how plain it is that one has no right to take things into his own hands, to do anything in self-defence.

It is very common to hear this teaching called impractical, but the burden of defending the Lord is not laid upon us. He knew what He was saying and He meant what He said, and His own life furnished the example of His teachings. When an armed band came out to take Him by violence, and Peter zealously undertook to defend Him, He rebuked him, saying, "They that take the sword shall perish with the sword." If there was ever a case of rights invaded, a case where self-defence against injustice,

oppression, and violence could be justifiable, that was the one. But He demonstrated His own teachings, leaving us an example. When He was reviled, He reviled not again, when He suffered, He threatened not, but committed His case to Him who judges righteously.

Some one is sure to be ready with the question, "What would you do in case a robber should assault you, demanding your money or your life"? We need never borrow trouble from the future, or speculate how the precepts of Christ can be obeyed, under various conditions. If we believe, grace will be given for the time of need. In the supposed case, it seems quite evident that the course of wisdom would be to give up the money and save the life. But suppose one resists in such a case, let us make a comparison between him and the robber. If one objects to parting with his money, the robber may kill him and take it. In that case the robber would be rightly called a murderer. It is a sordid murder; he has taken his victim's life for a paltry sum of money. But suppose the robber does not succeed in his object; suppose his intended victim is the quicker or stronger man of the two, and kills him instead; is he not also a murderer?—he has killed a man merely for a sum of money. The robber would kill him to get it, he kills the robber to save it. In either case it would be a life taken for money. Who can say that one is less guilty than the other? Self-defence does not seem so attractive when put in this form, does it?

But the objector may say that it is not for money that the man kills the robber, but to save his own life. Very well, let it be so. Then the man takes upon himself the responsibility of deciding who ought to die and who ought to live. He acts on the assumption that his own life is worth more than the robber's, and takes the case into his own hands, acting both as judge and executioner. This is something for us to think about. The commandment does not say, Thou shalt not kill except in self-defence, or under provocation; Thou shalt not kill anyone except a thief, or a very bad man, or one who you think is not as fit to live as you are. There is no exception: "Thou shalt not kill."

The whole question of self-defence, or of standing for one's rights, is settled by the statement that "Love seeketh not her own." The defending of one's rights shows the absence of love; where love is not, there is hatred, and hatred is murder, so we cannot avoid the conclusion that self-

defence is murder. The commandment, "Thou shalt not kill," forbids violence of any form or degree. No matter how many objections may arise, the fact is that the commandment is easy to keep when the love of God is in the heart, for "this is the love of God that we keep His commandments, and His commandments are not grievous." It is difficult and impossible to keep the law, only when the love of God is not given a place in the heart. There is no depth of cruelty of which human nature is not capable when it is not influenced by the love of God; and there is no measure of righteousness that is not possible where that love is given full sway.

A DEADLY WEAPON.

THERE are various kinds of weapons with which murder is committed. One may use a knife, or poison, and among poisons there are some that are worse than others. The tongue is declared to be "an unruly evil, full of deadly poison." Of natural, unregenerate men it is said, "the poison of asps is under their lips." Who shall say that it is less sinful to poison a man with the tongue than to poison him with arsenic? The Lord says: "Thou shalt not go up and down as a tale-bearer among thy people, neither shalt thou stand against the blood of thy brother." A man's whole life may be poisoned by a few ill-advised words. It is not merely the one talked about who is injured, but the one to whom the evil tale is repeated may be destroyed eternally through its influence. And the evil is not lessened, but it is even aggravated, by the fact that the evil thing that is reported is true. We need, then, most earnestly to pray: "Set a watch, O Lord, before my mouth; keep the door of my lips."

THE COMMANDMENT POSITIVE.

THE law says further, "Thou shalt not hate thy brother in thine heart; thou shalt in anywise rebuke thy neighbour, and not suffer sin upon him." Lev. xix. 17. Hatred is murder; the absence of love is hatred; and we here see that whoever knowingly allows his neighbour to remain in sin without seeking to save him does not love him. It is counted as hatred, and he is therefore his murderer. "Hereby perceive we the love of God, because He laid down His life for us, and we ought to lay down our lives for the brethren." 1 John iii. 16. "The brethren" here referred to are not merely those in immediate fellowship with one,

but all mankind; for Christ, who gave His life to save the world, said: "I will declare Thy name unto My brethren," meaning those who were hateful, and hating God and one another. He came as the living embodiment of the law, and His mission was to save life. In this we see that the law is not negative, but positive; it does not require merely that we should refrain from taking life; it demands that we should do everything possible to save life. "No murderer hath eternal life abiding in him." This teaches that it is only by the recognition of eternal life, that we keep from the violation of the commandment. That life abiding in us makes us know the sacredness of life, so that when we see our brother going in the way that leads to death, we are constrained to give ourselves to save him.

THE SACREDNESS OF LIFE.

THE sacredness of the commandment is seen when we realise that life is the gift of God,—not the gift of something apart from Him, but the gift of Himself. Life is as sacred as God, because He is our life. Therefore he who would destroy life would if it were possible destroy God. This is but another statement of the Scripture truth that "He that committeth sin is of the devil," who "was a murderer from the beginning." He set himself in opposition to God, and although he did not, since he could not, slay the Lord, he was nevertheless a murderer from the beginning, for he had murder in his heart; and the fact was demonstrated when he instigated the princes of this world to kill the Prince of life.

Life is not ours to give or take. The command, "Thou shalt not kill," is absolute, and we may not take our own life any more than our neighbour's life. The reason why, is that it is a sacred trust from God. When one kills another, he deprives him of life for a season. He may shorten his life by years, or it may be that he deprives his victim of but a few moments of life. "But even though the one killed had but five minutes more to live, the act is just as much murder as though he had five years. This truth applies to one's dealing with himself, as well as with another. He who by base practices or neglect or abuse of God's gifts shortens his own life, is directly violating the commandment, "Thou shalt not kill."

What a sacred responsibility rests upon every one to lay hold on eternal life by faith, by making use of every agency which God has given for the sustenance of life,

and by denying every sinful lust that wars against the soul,—the life. To keep one's body in health is as sacred a duty as to preserve the soul from sin. The man who injures the body of another is justly considered a criminal. But his own body is just as sacred as that other's, and is really no more his own. "What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" "If any man defile the temple of God, him shall God destroy." Therefore to injure one's own body or wilfully to neglect any means which tends to build it up, is to defile the temple of God, and therefore is a sin against God.

PARTNERS WITH GOD.

WE are workers together with God; God takes us into partnership with Himself in His life work. Everybody is a portion of the channel of the river of life; the stream coming from the heart of God flows through every one who does not obstruct it. Christ, who gives the living water, says that the living water shall flow from every one who believes. In giving man the power to perpetuate the race, God makes him a partner with Himself in dispensing life. Whoever abuses this gift, or by any means cuts off possible or prospective life, or by any means renders himself incapable of giving the fullest possible life to his offspring, is directly guilty of violating the commandment, "Thou shalt not kill." Life is a wonderfully sacred thing, and it is a fearful sin to trifle with it.

If we saw nothing but this side of the question, we might well exclaim, "Who then can be saved?" We have all "sinned and come short of the glory of God." But there is hope. "If thou, Lord, shouldest mark iniquity, O Lord, whoshould stand? but there is forgiveness with Thee, that Thou mayest be feared." And here we are comforted with the knowledge that all the commandments of God are promises, and the greater the commandment, the more exceeding great and precious the promise which it contains,—the promise by which we are made partakers of the divine nature "having escaped the corruption that is in the world through lust." Precious promise! "Thou shalt not kill." No longer is it a hard enactment, purely negative in its force, but it is the blessed assurance that God in His infinite mercy, and by His wondrous grace will let the stream of life flow through us so freely that it will restore that which

was lost, and keep us from every way of death. It is the assurance of redemption from every evil habit, of salvation from every vice that corrupts and tends to the destruction of soul and body. Not only so, but that we shall be dispensers of that stream which causes everything to live whithersoever it cometh. Let us then fight the good fight of faith, and lay hold on eternal life.

"ONLY ONE."

A THOUSAND bonfires crowned the hills,
A thousand banners waved on high;
The cannon spoke in awful tones,
And shouts of triumph rent the sky;
For there had been a battle won,
The message read, at little cost.
It was a glorious victory,
And *only one* was lost.

But in a cottage near at hand
A woman mourned and wept alone;
And little children thronged her knee;
And wondered at the mother's moan.
They were too young and innocent
To understand what they had lost,—
How hard an orphan's lot may be,
How sad and tempest-tossed!

And she, the mother, heeded not
The booming cannons' awful roar;
She heard, instead, a well-known voice,
Now stilled in death for evermore.
She did not mark the joyous throng,
Nor see triumphal banners wave.
She only saw, through blinding tears,
A soldier's lonely grave.

She saw the ranks in battle stand,
The deadly bullet's cruel flight;
It did its awful work too well,
It turned her day to darkest night.
Through the stern future she must fight
Life's hardest battles all alone.
What wonder if she failed to see
The glory that was won?

Oh, long ago, while lightnings flamed,
And Sinai's mount was all a-smoke,
While listening thousands quaked and feared,
The voice of God majestic spoke.
"Thou shalt not kill," it loud proclaimed
To us, as to that waiting host;
And war is murder just the same,
Though *only one* be lost.

—Viola Smith.

We frequently hear this text of Scripture quoted: "Surely the wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain" (Ps. lxxvi. 10); but few get from the rendering in our common version all the strength that they should. The Hebrew word rendered "restrain" means "to gird," "to bind about," and the word rendered "remainder" means, as one can see by a moment's thought, the extremity, the last portion. The idea

therefore is that God takes the utmost limit of human wrath and girds Himself with it. See Revised Version. So far is He from being troubled by the raging of the heathen, that He takes all the strength of their wrath and binds it about Himself as a girdle. This is the way that He restrains it, and makes it praise Him. He even wears it as clothing. What comfort is there in this for us?—This, that since God can get glory to Himself out of the raging hate of men, surely He can much more be glorified by our sincere and loving, even though feeble and blundering, efforts to serve Him.

THE REVELATION OF JESUS CHRIST.

(Acts xxii. 6-16).*



IN setting forth the Gospel by which we are saved, the Apostle Paul said: "I delivered unto you first of all that which also I received, how that Christ died for our sins according to the Scriptures; and that He was buried; and that He hath been raised on the third day according to the Scriptures; and that He appeared to Cephas; then to the twelve; then He appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then He appeared to James; then to all the apostles; and last of all, as unto one born out of due time, He appeared to me also." 1 Cor. xv. 3-8. Some of these appearances of Jesus we have already studied, and some of them are not described in detail in the Gospels; but His manifestation to Paul is related with more fulness of detail than any other. We find it not only in the text referred to at the head of this article, but also in Acts ix. 1-20 and xxvi. 9-20.

Do not fail to note that no difference is made by Paul in speaking of the appearances of Jesus before His ascension, and His manifestation afterward. The Jesus now in heaven is the same that first descended "into the lower parts of the earth," and who "also ascended up far above all heavens, that He might fill all things." Eph. iv. 9, 10. And it is "this same Jesus" that will come again. Whether He appeared before His crucifixion or afterwards, before His ascension or afterwards, makes no difference; He is always the same Master and Lord who came from God and went to

God. He is the same that will come again; and His revelation to Paul, and the language used concerning it, make this truth more real and emphatic than anything else.

BEAR in mind that in the case before us we have something more than the mere fact that one man was seen by another. When Ananias came at the command of God, to baptize Paul, and restore his sight, he said: "The God of our fathers hath chosen thee, that thou shouldst know His will, and see that Just One, and shouldst hear the voice of His mouth. For thou shalt be His witness unto all men of what thou hast seen and heard." Paul himself said that it pleased God to reveal His Son in him, that He might preach Him among the heathen. So it was not merely the appearing of Christ to Paul, but the revelation of Him in Paul. God said of him: "He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel." It was not enough for Paul to be able to say that he had seen the Lord; he must bear the image and superscription of the Lord about with him, so that all could become acquainted with Him. Christ was revealed in Paul, in order that Paul might reveal Him to the world. Even so must it be with every one who is a witness for the Lord.

At the last day the Lord Jesus will be revealed from heaven in flaming fire taking vengeance on them that know not God, and giving rest to His afflicted ones; for "unto them that look for Him shall He appear the second time without sin unto salvation." Heb. ix. 28. The same Jesus that appeared to Paul will appear to all the world, and in exactly the same manner—in light above the brightness of the sun. But His manifestation to Paul was His revelation in him, even as when He comes at the last day it will be "to be admired in all them that believe." 2 Thess. i. 10. So He will be revealed in them all at that time. This shows, then, that the power given to Paul for witnessing for Christ, and the power given to every one who will receive it to preach the Gospel, is the power of the coming of Christ in glory. All the power by which the heavens and earth will be renewed,—the power of the world to come,—is at every man's disposal for the preaching of the Gospel, and that means that it is ours for *living* the Gospel, since that is the only effectual way of preaching it. "All power is given unto Me

in heaven and in earth. Go ye, therefore, and teach," said Jesus, "and, lo, I am with you alway." This is the true revelation of Jesus Christ.

THE message to Paul was, "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." What! can one wash away his sins in baptism? Yes, certainly, if he calls on the name of the Lord; "for whosoever shall call upon the name of the Lord shall be saved." Rom. x. 13. The name of the Lord is a strong tower, for it is Himself. His name is His life. To be baptized into the name of the Lord, is to be immersed in His life—hidden in Christ. It is impossible that such an one should be lost, for we are "saved by His life."

WHOSOEVER *calleth* on the name of the Lord shall be saved. It is not the one who has called, but the one who continues to call. "Every one that *asketh* receiveth," not the one who asked once and left off asking, because he became discouraged. "Men ought always to pray, and not to faint." We must divest ourselves of the selfish idea that we pray merely for the sake of getting something from the Lord, and that, having obtained it, we need not call on Him any more. We should not regard the Lord as merely a convenient payer of the debts that we incur. We call upon Him because His presence is good, and it is delightful to know Him. In Him we live; He is our life; and His life continually flowing saves us from sin and death. Thus real baptism is continuous, in that, being baptized into Christ, we abide in Him.

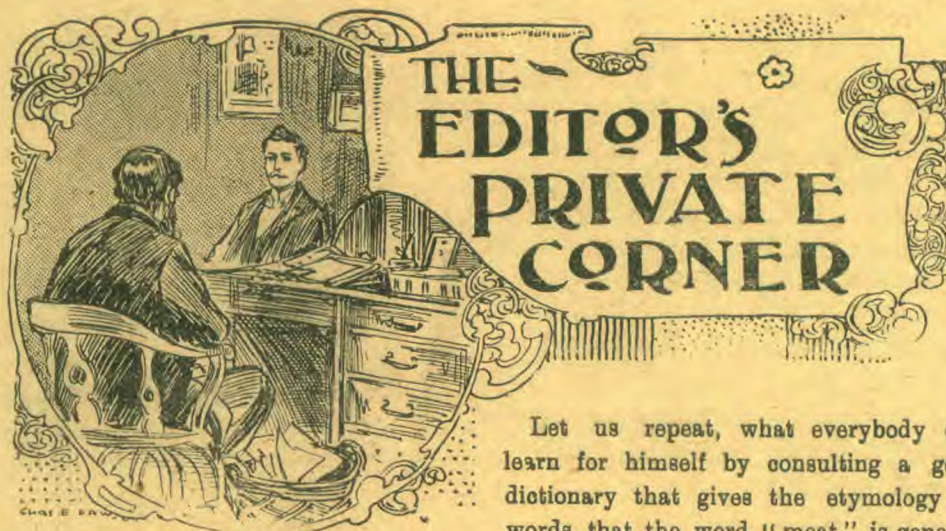
ALL that Paul needed to enable him to be a messenger of the Gospel was to have Christ *revealed in him*. Christ was near him all the time, even in his mouth and in his heart, but Paul (then called Saul) was holding Him down, kicking against the influence of His Spirit. We read even of the heathen that "that which may be known of God is manifest in them; for God hath showed it unto them;" because ever since the creation of the world the invisible things of God, even His everlasting power and Divinity, are clearly to be seen in the things that are made. Rom. i. 19, 20. Christ, the Truth, is present with all men, but they hold Him down in unrighteousness. This was the case with Saul, the Jewish zealot and persecutor; but as soon as he recognised the Lord's presence, and acknowledged Him as Lord, the

* International Sunday-school Lesson for June 9. The title of the lesson is, "Jesus appears to Paul."

pressure was taken off, and Christ shone forth. So we may be comforted and encouraged with the assurance that Christ is present with all men, not merely to save them, but to make them the bearers of salvation to others; for God has chosen the base things of the world, and things that are despised, to be His light and salvation to the ends of the earth. See 1 Cor. i. 27, 28; Isa. xlix. 6, 7. God has given "to every man his work," and there is no one so weak or so wicked that he cannot do it, if he but allows God to work in him, "both to will and to do of His good pleasure."

ONLY once is Ananias mentioned in the Bible, yet his name is as well known as that of Paul. All we know of him is that he was a humble "layman," as men nowadays would call him. He was not known outside of Damascus, but he had "a good report of all the Jews which dwelt there." This man was chosen to give instruction to the man who was to bear the name of Christ before kings. He himself could never have carried the message to them in person, but who shall say that his share in it is any less than Paul's, or that he will have any less credit in the Judgment? What matters it that one is used but once as an instrument in God's hands to accomplish His will? if we are always ready, so that when the time comes for which God created us, He can find us prepared for the emergency, it is enough. It is not what we do, so much as what we are willing to do, that counts with God. We may be sure that God will speak to the one who is nearest Him, and who best knows His voice.

THE most trustworthy person is the sinner who has confessed his sin, and has been forgiven. It is a great mistake to suppose that forgiveness of sin is complicity with it. God passes by the transgression of the remnant of His heritage, because He delights in mercy, yet He has not the slightest sympathy for sin. His righteousness is demonstrated by the fact that He forgives the sins of all who confess. Christ "was manifested to take away our sins, and in Him is no sin." Nor does the forgiveness of sins tend to make the one forgiven careless, so that he will regard it as a light thing to sin. It is the goodness of God that leads men to repentance, and that same goodness continuing to be manifest to them will hold them faithful to God, and keep them from falling again into sin. Therefore it follows that he who exhibits most of the kindness and love of God in his dealing with his fellow-men will in turn find the most good in those with whom he comes in contact.



MEATS CREATED TO BE RECEIVED WITH THANKSGIVING.

"Does not 1 Tim. iv. 1-5 show that the eating of flesh foods is not only permitted, but that it is the work of evil spirits, and a doctrine of devils, to command anyone to abstain from meats which God has created to be received with thanksgiving, since every creature of God is good, and nothing to be refused?"

THIS question has often been asked, and will no doubt frequently be repeated; but it is very easy of explanation, and we shall take pleasure in answering it as often as it comes our way.

In the first place, let it be understood that no person on earth has the right or authority to command any other person or persons to abstain from meats which God has created to be received, or from those which He has not created to be received. No man on earth is of right master of any other man. Every man is answerable directly and solely to God, and God alone has the right to command men to do or to refrain from doing. Therefore to the question if it is not the work of evil spirits, and a doctrine of devils, to command anyone to abstain from meats to be received with thanksgiving, the answer must be, yes. Nobody has the right to command anything contrary to God's will, nor even contrary to what He has permitted even though it be harmful. "The Lord is our Judge, the Lord is our Law-giver, the Lord is our King."

But although we have no authority to command, we have authority to teach, and to point out the commands of the Lord. Let us therefore study the word together, to see what the will of the Lord is in this matter; and when we have discovered "that good, and acceptable, and perfect will of God," let no one say it is the teaching of devils to counsel men to follow it.

Let us repeat, what everybody can learn for himself by consulting a good dictionary that gives the etymology of words, that the word "meat" is generic, and not specific. That is, it means food in general, and has primarily no reference to a particular class of food. In common talk it is now usually understood to mean flesh meat, and the old use of "meat" to indicate food is almost obsolete; but in the Scriptures, which are translated into the English of three hundred years ago, it means food of any kind whatever, and when the flesh of animals is specially referred to, it is called "flesh."

It is evident, therefore, that the word "meats" in 1 Tim. iv. 3 does not define anything. In order to know what particular food is meant, we must take into consideration the relative sentence that qualifies it. What meats are they from which some command that we should abstain?—Those "meats" which God has created to be received with thanksgiving.

This sends us back to creation, and to the record of that event we turn. The last thing created was man: and the Lord God planted a garden eastward in Eden; and there he put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food (Gen. ii. 8, 9); "and God said, Behold, I have given you every herb bearing seed, to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so." Gen. i. 29, 30.

Here we have the original natural use of the word "meat," and we see that it refers solely to the products of the ground—fruits, grains, and vegetables. The fruits and the grains—seeds—are the meats which God created to be received with thanksgiving. He did not create animals to be eaten either by man or by any other animals; but the green herbs themselves—

coarse vegetables and grass—were created to be meat for the beasts and the birds and the creeping things. Flesh is not in the list of “meats” created either for man or for beasts. Thus we see that, according to God’s plan in creation, the flesh of animals is not meat—food—at all. It has become meat—food—only in the process of degeneration and departure from God’s original plan.

I am not endeavouring to explain to you who are referred to in 1 Tim. iv. 1-5, as teaching doctrines of devils, and forbidding to marry, nor how it is that they command to abstain from meats which God created to be received with thanksgiving; I do not think that I could do it if I should try, and that is not what you have asked me to do. All I am concerned with is to show that those who teach that the products of the earth—the fruits and the grains—are the best food for man, do not come into the list. They do not “command” anybody to abstain from flesh meats, although the flesh of animals was not “created to be received with thanksgiving.” In the creation flesh was not given even to the beasts, and much less to man. So even though some over-zealous person should command to abstain from flesh, he would not thereby put himself into the list of those against whom the Spirit expressly warns us.

“But God permitted man to kill and eat animals!”

He certainly did, and therefore no one would have any right to command anybody not to do so, even though he were authorised to give commands. But please bear in mind that we are not obliged to do everything that God permits. He permitted Balaam to go at the request of Balak to curse Israel, and even plainly told him to go; yet we have only to recall the beginning of the narrative to learn that Balaam ought not to have gone on the errand. He was determined to do it, however, and God gave His consent.

God did not design that Israel should ever have any other king than Himself; but when they insisted on having a king, like the heathen round them, He permitted them to have one, and He Himself selected their king for them. The subsequent history of Israel shows, however, that it would have been far better if they had adhered to God’s plan for them.

Moses, acting under the instruction of the Lord gave laws regulating polygamy and divorce, “but from the beginning it was not so.” Matt. xix. 3-8. Thus Christ, “who is the Beginning,” refers us

back to the beginning for instruction as to what we ought to do. Do not understand me to say that the eating of flesh is to be classed with polygamy, as a sin; I have referred to this merely to show that the fact that a thing is permitted does not prove that it is the best thing. Remember that the text speaks of meats which God created to be received, and not to those which He afterwards permitted to be used.

God “giveth us richly all things to enjoy,” allowing us to have whatsoever our souls lust after; yet it is exhibiting much more gratitude, and a higher appreciation of His gifts, when we are satisfied with that which His Love provided for us in the beginning. The nearer we come to the beginning, the nearer shall we be to God.



OUR TALENTS.

God has lent men talents—an intellect to originate, a heart to be the place of His throne, affection to flow out in blessings to others, a conscience to convict of sin. Each one has received something from the Master, and each one is to do his part in supplying the needs of God’s work.

God desires His workers to look to Him as the Giver of all they possess, to remember that all they have and are comes from Him who is wonderful in counsel and excellent in working. The delicate touch of the physician’s hand, his power over nerve and muscle, his knowledge of the delicate organism of the body, are the wisdom of Divine power, to be used in behalf of suffering humanity. The skill with which the carpenter uses the hammer, the strength with which the blacksmith makes the anvil ring, come from God. He has intrusted men with talents, and He desires them to look to Him for counsel. Thus they may use His gifts with unerring aptitude, testifying that they are workers together with God.

WEALTH.

Property is a talent. To His people the Lord sends the message, “Sell that ye have, and give alms.” All that we have is

the Lord’s, without any question. He calls upon us to awake, to bear a share of the burdens of His cause, that prosperity may attend His work. Every Christian is to act his part as a faithful steward. The methods of God are sensible and right, and we are to trade on our pence and our pounds, returning our freewill offerings to Him to sustain His work, to bring souls to Christ. Large and small sums should flow into the Lord’s treasury. All the people of God are to pay a faithful tithe. This is the Lord’s portion, and He will reward a faithful return to Him of His own.

The Lord Jesus, whose we are by creation and by redemption, has pointed out our duty. “Seek ye first the kingdom of God, and His righteousness,” He says, “and all these things shall be added unto you.” Those who choose to gratify every selfish desire will be judged accordingly. Living to please self, they dishonour God.

THE GIFT OF SPEECH.

Speech is a talent. Of all the gifts bestowed on the human family, none should be more appreciated than the gift of speech. It is to be used to declare God’s wisdom and wondrous love. Thus the treasures of His grace and wisdom are to be communicated.

An indwelling Saviour is revealed by the words. But the Holy Spirit does not abide in the heart of him who is peevish if others do not agree with his ideas and plans. From the lips of such a man there come scathing remarks, which grieve the Spirit away, and develop attributes that are satanic rather than divine. The Lord desires those connected with His work to speak at all times with the meekness of Christ. If you are provoked, do not become impatient. Manifest the gentleness of which Christ has given us an example in His life.

As Christians we should speak as Christ would speak were He in our place. We long to see reforms, but often because things do not move just as we wish them to move, an evil spirit puts drops of gall into our cup, and other souls are poisoned. By our ill-advised words they are chafed and stirred to rebellion. Make it your aim to speak the truth in love. Then the Lord Jesus by His Spirit will supply the force and power. Do not mingle self with anything done for God. Ever reveal the meek and lowly spirit of the Master.

All who claim to serve God should show by word and action that they are His children. To show by the daily life that we are members of the royal family is of more value in God’s sight than all learning, all high accomplishments.

HEALTH.

Strength is a talent, and is to be used to glorify God. Our bodies belong to Him. He has paid the price of redemption for the body as well as for the soul. “Ye are

not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." God is the great Care-taker of the human machinery. Were it not for His constant care, the pulse would not beat, the action of the heart would cease, the brain would no longer act its part.

The brain is the organ and instrument of the mind, and controls the whole body. In order for the other parts of the system to be healthy, the brain must be healthy; and in order for the brain to be healthy, the blood must be pure. If, by correct habits of eating and drinking, the blood is kept pure, the brain will be properly nourished.

We can serve God better in the vigour of health than in the palsy of disease; therefore we should co-operate with God in the care of our bodies. Love for God is essential for life and health. Faith in God is essential for health. In order to have perfect health, our hearts must be filled with love and hope and joy in the Lord.

The tastes are to be elevated, the appetite subdued, by those who are seeking for the eternal inheritance, a life which measures with the life of God. The Gospel demands an unreserved surrender of body and soul, with all their energies and capabilities. The Lord claims all the service which any human being, aided and enriched by Divine grace, can render; and to withhold this from Him is robbery.

INFLUENCE.

Influence is a talent, and it is a power for good when the sacred fire of God's kindling is brought into our service. The influence of a holy life is felt at home and abroad. The practical benevolence, the self-denial and self-sacrifice, which mark the life of a man, have an influence for good upon those with whom he associates.

Imperceptibly influences affect the mind, and form the character. If the mind does not appropriate high and holy influences, it appropriates those that are low and debasing. If there is not a growth in piety and grace, there is a growth in worldliness and sin.

In the Lord's plan there is a diversity in the distribution of talents. To one man is given one talent, to another five, to another ten. These talents are not bestowed capriciously, but according to the ability of the recipient.

ACCORDING TO ABILITY.

According to the talents bestowed will be the returns called for. The heaviest obligation rests upon him who has been made a steward of the greatest abilities. A man who has ten pounds is held responsible for all that ten pounds would do if used aright. He who has only ten pence is accountable for only that amount. God accepts according to what a man has, not

according to what he has not. He does not expect from the man who has only one talent what He expects from him who has five.

In the parable the man who received one talent hid it in the earth. He refused to do what he could to increase that which was given him, and then tried to make his lord responsible for his neglect. Had he been intrusted with five talents, he would have done just the same as he did with one.

It is the faithfulness with which the endowment has been used that wins the Lord's commendation. If we desire to be acknowledged as good and faithful servants, we must do thorough, consecrated work for the Master. He will reward diligent, honest service. If men will put their trust in Him, if they will recognise His compassion and benevolence, and will walk humbly before Him, He will co-operate with them. He will increase their talents.

God has left us in charge of His goods in His absence. Each steward has his own special work to do for the advancement of God's kingdom. No one is excused. The Lord bids us all, "Occupy till I come." By His own wisdom He has given us direction for the use of His gifts. The talents of speech, memory, influence, property, are to accumulate for the glory of God and the advancement of His kingdom. He will bless the right use of His gifts.

We claim to be Christians, waiting for the second appearing of our Lord in the clouds of heaven. Then what shall we do with our time, our understanding, our possessions, which are not ours, but are intrusted to us to test our honesty? Let us bring them to Jesus. Let us use our treasures for the advancement of His cause. Thus we shall obey the injunction, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also."

MRS E. G. WHITE.

HE EVER LIVETH.

LUTHER was once found, at a moment of peril and fear, when he had need to grasp unseen strength, sitting in an abstracted mood, tracing on the table with his finger the words, "Vivit! vivit!"—"He lives! He lives!" It is our hope for ourselves, and for His truth, and for mankind. Men come and go; leaders, teachers, thinkers, speak and work for a season, and then fall silent and impotent. He abides. They die, but He lives. They are lights kindled, and therefore sooner or

later quenched, but He is the true light from which they draw all their brightness, and He shines for evermore. Other men are left behind, and as the world glides forward, are wrapped in ever thickening folds of oblivion, through which they shine feebly for a little while, like lamps in a fog, and then are muffled in invisibility. We honour other names, and the coming generations will forget them, but "His name shall endure for ever, His name shall continue as long as the sun, and men shall be blessed in Him; all nations shall call Him blessed."—*Alex. Maclaren.*

THE HARVEST IS SURE.

NEVER mind whereabouts your work is. Never mind whether your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see results in the hot working day, the cool evening hours are drawing near, when you may rest from your labours, and then they will follow you.

Know this, that never yet
Share of Truth was vainly set
In the world's wide fallow;
After hands shall sow the seed,
After hands from hill and mead
Reap the harvests yellow.

Thus, with somewhat of the seer,
Must the moral pioneer
From the future borrow;
Clothe the waste with dreams of grain,
And, on midnight's sky of rain,
Paint the golden morrow!

DIVIDED STILL.

CENTURIES ago God directed the prophet to write thus of the divided state of the kingdoms in the last days:—

"They shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay." Dan. ii. 43.

Many efforts have been made since the Roman empire was broken up into ten kingdoms, to re-unite the shattered fragments, but every effort has proved in vain. Nearly every throne in Europe is related by marriage—"mingling with the seed of men"—but this does not secure tranquillity, or even unity among the powers.

A statement that has an interesting bearing on this point was recently made by the German Chancellor. Replying to some statements made by the German Press relative to King Edward's visit, Count von Bulow said:—

We will live in peace with England; but (for) our practical politics are dependent upon reciprocity. Our foreign politics are not affected by dynastic considerations or the ties of relationship.

This is about equal to saying, "We live in peace with England because it suits us, but the ties of relationship do not enter into our foreign politics."

Long ago the nations were divided, and they are still divided, and further, they must so remain until the sceptre is given back to "Him whose right it is." The rulers make great demonstration of cordiality and attachment, but the nations are divided even as the word, written nearly 3,000 years ago, testified they would be to the end.—*Bible Echo*.

TRANSFORMATION.

UPON the work table in the laboratory I noticed beneath a glass a tiny cube of gleaming gold resting upon a cube of dull lead. When I asked my friend, the chemist, what experiment he was trying with his little metal cubes, he answered, "Come in again in a month, and I will show you."

A month later I found the chemist working at his leaden cube with test-tube, Bunsen burner, and chemical acids.

"What are you doing to the lead?" I asked.

"Oh," he replied, "just making sure of what the lead has been doing," mixing, as he spoke, two liquids, which, on coming together, took a pale yellowish tinge.

"Sesquioxide of iron and protochloride of tin," he said, dipping into the liquid a glass rod, which he then plunged into the vessel containing the lead in its latest estate.

"Watch," he said; as he drew the rod through the liquid, I saw in its track a delicate purple tinge.

"It is pretty," I said, "but what does it mean?"

"It surely means gold," he answered.

"Gold," said I, in surprise; "but it was the leaden, not the golden cube which you had there."

"Yes," the chemist replied; "only the lead has been in good company, a month with gold, and it has gained some of the gold particles by being with the noble metal; so much for keeping good company."

I wondered that the lead cube resting in contact with the gold should be permeated by its tiny, precious particles; but I remembered that I had seen human creatures gain gold from good company, and reverently I thought of the One of human kind who was perfectly pure, with no alloy of sin, and of what it must mean to live in His presence, in holy touch with Him; for even so may our lower natures be permeated by His glorious life, till, at last, for ever with Him, we may be transformed.—*Selected*.



THE late Doctor Furness said, "The devil makes much noise and show with his work and alarms us all; but God is silently at work all the time, in a world He has made to His own hand, and He does infinitely more, while we think nothing about it."



COMMON AND UNCOMMON MIRACLES.

DR VIERWORN, the German physiologist, makes the statement that the limit of our knowledge is reached when we have reduced everything to one Great Cause. This Great Cause for all things, he says, some have named the Unknown, others have called it God.

Even scientific men, whose minds have not been illumined by the light of revelation, recognise to a certain extent that there is a Master Spirit that pervades the universe, and is responsible for the harmony and order everywhere manifested. The principles that control the physical world lie parallel with those that control the spiritual world. In a certain sense, the smallest cell in the human body is endowed with something of that Divine wisdom that is manifested throughout the universe. In the smallest things we may discern God at work; and we need not be surprised that in this vast complexity there are many things taking place that we cannot explain. But as we become more acquainted with the *known*, we become more and more intelligent with reference to that which has before been unknown.

The simplest thing that God does is a miracle; but owing to our familiarity with the daily occurrence of His working, we may regard it as a very commonplace incident. Other things, which we have not observed so frequently nor understood so well, we may term a miracle.

In Num. xvii. 6-9, is described an uncommon miracle. A piece of almond timber budded, blossomed, and bore almonds in a night. But when another piece of the same kind of wood buds, blossoms, and bears almonds, only requiring several months in which to accomplish the task, it is a matter of no surprise to anyone. Yet one is as inexplicable as the other.

Christ fed five thousand persons by multiplying bread. But when the same miracle, only requiring several months' time, is performed in a wheat field, it is not regarded as a miracle; and yet it requires the same Divine power to take one kernel of wheat and make fifty out of it, as it re-

quired to take one loaf of bread and multiply it into fifty loaves.

Christ once made wine in an instant, but He repeats the same miracle in every cluster of grapes that hangs from the vine.

When a man is instantly healed, we say a miracle is wrought; and a meeting is called to thank God in a special manner. But if God, in His infinite mercy, takes six months to accomplish the same results, fre-

quently neither the sufferer nor his friends feel under any special obligation to praise God for the restoration: they will, however, probably praise the doctor, or some drug that had hindered his restoration.

Sometimes a miracle is defined as something that is out of harmony with natural law; but this definition is a result of ignorance rather than of knowledge. The law of gravitation says that everything shall come down, yet every growing tree apparently deviates from it,—defies it,—not only carrying up wood into the air, but tons of water as well, and yet no law is violated. The following lines are from an article by Mr. French, in *Scribner's Magazine* :—



"*The Labour of a Single Oak*.—A single oak of good size is said to lift one hundred and twenty-three tons of water during the months it is in leaf. This moisture is evaporated, and rises to form rain-clouds. All the trees are busy doing the same thing. From this estimate of the labour of a single oak, we can gain some idea of the immense force which the forests exert in equalising the evaporation and precipitation and preventing periods of inundation and drought."

When we see something happening that we cannot explain, we call it a miracle, while those miracles that we are accustomed to see daily, we regard as simply commonplace events; but is not one as truly a miracle as the other?

DAVID PAULSON, M.D.

A MIRACLE, with miracles enclosed,
Is man; and starts his faith at what is strange!
What less than wonders from the Wonderful;
What less than miracles from God can flow?

—Young.



A WREATH OF MAY FLOWERS.

THE primrose-drop, the spring's own spouse,—
Bright daisies, and the lips-of-cows,—
The garden star, the Queen of May,
The Rose, to crown the holiday.

—Ben Jonson.

THE KING'S GARDEN.



QUEEN ROSE.

LL of you would, I feel sure, if I should ask you which you think the sweetest and loveliest of all the fair flowers, agree with me in giving the crown of honour to "sweet Queen Rose."

We might almost say that all that is beautiful in flower life, meets in this crowning wonder, which seals up the sum, "perfect in beauty." The purity of the lily, and the snowdrop; the fulness of the peony and the hyacinth; the perfect shape and delicate moulding of the lilac and the Egyptian lily; the exquisite colours and shading of the sweet pea, the petunia, and the pansy; the richness of the gladiola and the geranium; the precious fragrance of the violet, the wallflower, and the mignonette;—all the virtues which distinguish the different flowers, we find combined, bound up, and sealed, in this "perfection of beauty," which stands as the type of all.

Now we are going to talk about that flower in the King's Garden which He calls "the bond of perfectness," and so we have taken the rose as the fit emblem of it. Can you tell what it is?

Do you remember that we said last week that each of the commandments of God is a divine seed from the Father's own heart, which He plants in the heart gardens of His children, to bring forth the fragrant flowers of His own lovely character? But there is one word that sums up all the commandments, and has in it the grace of every one of them. It is *Love*; "for all the law is fulfilled in one word, even in this; Thou shalt love."

And so God says that Love "is the

bond of perfectness." As the Rose, the emblem of perfection, is the Queen of the flowers, so Love, "the bond of perfectness," reigns in the King's garden, and gathers up and seals within itself the graces of all the fair flowers that bloom there.

Each commandment, as we shall see when we come to look at them more closely, contains some special grace of God, that it may be unfolded and revealed in the hearts of men. But in love, the crowning grace, or rather the summing up of all the graces, "all the fulness of God" shines forth, for "God is Love."

The Rose seems to us the summing up of all that is beautiful in nature; and Christ, who is "the One altogether lovely," calls Himself, The Rose of Sharon.

Since God is Love, and the seeds of all that is fair in His garden come from His own heart, they must all spring from Love, and show to us its different characteristics.

You know that there are different families of plants, and the plants belonging to each family are known by their likeness to each other in some particular. Now the family name of all the plants in the King's Garden is Love, from which they all spring.

As we walk in the Garden, and examine the flowers, we shall find many different ones,—Worship, Holiness, Obedience, Faithfulness, Kindness, Purity, are the names of some of them. But we shall know by their fragrance that they all belong to the one family of Love. For it is Love that is the life of every virtue; it is this that breathes its sweet odour over the whole Garden, and makes of each flower a censer in which holy incense is offered to the King. This fragrance is not something

put on from outside, as we might sprinkle scent on an artificial flower; it is the life of Love within, breathing itself out.

Do you think that the King would be pleased with worship, if such there could be, that did not spring from Love? Do you think He would accept the forced obedience of fear, or the gifts of self-interest? No; the King wants no scentless flowers in His Garden for the sake of appearances, but such only as breathe out the sweet fragrance of Love.

But when Worship is the expression and offering of Love; when Obedience is Love hastening to fulfil His lightest wish; when Kindness is Love pouring out its treasures in His service,—this is "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God."

And so in its fragrance, as in its beauty, the Rose is a fit symbol of the Love of God, which He plants in the hearts of His children, to be the glory and sweetness of the King's Garden.

The fragrance of the Rose cannot be separated from its petals; it keeps its sweetness, even in death. To the one who crushes and bruises it, it but yields a sweeter fragrance, even as Christ, the Rose of Sharon, showed the full strength of His love when "it pleased the Lord to bruise Him." Then Love poured itself out, a willing offering, that we might receive it into our hearts, and so be able to offer to God the sweet incense



of loving service that would be acceptable to Him.

So each of the King's Gardens may be to Him "a sweet savour of Christ," His beloved Son who said: "I delight to do Thy will, O My God; yea, Thy law is within My heart,"—that law which is summed up in the one word, Love.

May the sweet Rose of Sharon which in His heavenly courts

"Unfolds its heartsome bloom,
And fills the air of heaven
With ravishing perfume,"

bloom also in each "little corner" of the King's Garden on earth, until it shall shed its fragrance over all the wide world.

"O to behold it blossom,
While by its fragrance fanned,
Where glory—glory dwelleth
In Immanuel's land."

PLANT THE ROSES.

SOME years ago there lived an elderly gentleman whom everybody half-laughingly, but lovingly, called "Rosy Jackson." The old man was once a prosperous farmer, but as age came upon him he gradually left the active pursuits of life, and gave himself up to the enjoyment of the well-earned leisure he deserved. His sole care was that of a little flower-garden which surrounded his home. Here he took pleasure in the rearing and training of various plants and flowers, but especially in the cultivation of the rose. He had roses planted everywhere, and he took great delight in talking by the hour of his favourite flowers. From this passion of the old man came the well-meant nickname bestowed by the friends who loved him.

Children loved to visit "Uncle Rosy Jackson," as they called him. He ever gave them a kind welcome, and would ramble for hours about his garden with them, showing them his most beautiful flowers, and telling them all sorts of stories. When they went away they always carried a little bouquet of their own selection, and—what was the old gentleman's choice—a simple little root of a rose-bush, the latter his favourite present.

"I can give you flowers," he would say, "but they will fade. Plant this rose, and you can have flowers for yourself."

He kept a bed of roses, which was devoted entirely to the carrying out of his original thought.

"Roses help to make the world bright," he would say to anyone who asked him if it did not take a great deal of time and trouble to carry out his notion; "and if I can do anything to bring more cheerfulness and happiness to others, what does this time amount to?"

And so in dozens of gardens and windows throughout the neighbourhood flourished beautiful and fragrant roses that would not have grown and bloomed had it not been for the loving thoughtfulness of good old "Uncle Rosy Jackson." Dear old soul! he has long since gone, but there yet live hundreds whose lives were made brighter and better by the bright-tinted flowers he sent into their homes.

You like, do you not to have a bunch of roses, a gift of love from a friend's garden? But how much more would you like to have a rose tree of your very own, to fill your garden with fragrance and beauty, and give you the opportunity of offering these tributes of love to others.

So while it is good to receive kindness and love from others, how much better it is to have the rose-tree of love blooming in our own heart garden, to enrich us con-

tinually, and to enable us to give away the roses of sweet loving words, kind actions, obedience, and gentleness. Then let us be sure that we have the Rose of Sharon planted in our hearts, and not be content with giving away our roses only, but try to get every one else to have shoots from this same glorious tree planted in their hearts also, till "the desert shall rejoice and blossom as the rose."

LOVE'S INCENSE.

A FOOTSTEP down the alleys!
The listening hedgerows lean.
God walks among His valleys;
He makes His mountains green.
His garden knows His greeting,
Fair earth His favour feels,
And modest nature meeting,
Before His glory kneels.

For Him her tender duty
Its dearest welcome spreads,
And all her buds of beauty
Are censers where He treads.
Her touch, in adoration,
Unseals their hoarded sweet,
And summer's best libation
Anoints His holy feet.

Shall hearts withhold and harden
When heavenly feet go by?
When God walks in His garden
Shall love its bloom deny?
Or shall the lives He planted
Their sweetest welcome pay,
And thanks, too long ungranted,
Shed fragrance on His way?
—Theron Brown.

WHAT IS A WEED?

WHAT is a weed? It seems a very simple question. Most young people would say, "Why, it's just a—weed!" Or, if they knew about gardening, they might say, "Well, it's something that you don't plant, but it comes up just the same, and you have to pull it up." I remember very well a splendid flower that was sent once to my mother—a great *datura*, white and fragrant,—and how she showed it to me, and explained that it was, after all, only a variety of the despised "Jamestown weed." "It is a glorified weed," she said, and I never forgot the phrase. And afterward I found out that the very word "weed" was not originally meant as a reproach to the plant that bore it, but came from the good Anglo-Saxon "weod," which meant a shrub of any kind, or even a tree.

Then when I visited a schoolmate who lived on a farm, I found that the beautiful white-and-yellow daisies that I loved so were nothing but weeds on a farm, and were rooted up wherever they showed their pretty heads. And as I grew older, and travelled, I began to find out that what was a flower in one place was a weed in another, and people weeded up in some places what other people kept in conservatories in other places. So the question, "What is a weed?" seemed to get harder and harder to answer all the while.

But finally I got the clue. What do you suppose it is? Why, just this. It isn't the plant that makes the weed, but the place the plant is in. If it is in a fit place, its own place, a place not set apart for anything else, it is simply a plant; and if it is beautiful, we call it a wild flower, and admire it and gather it. But when it takes a place that we need for other flowers, or for other plants, and crowds them out, then we are right to make war upon it; for it is a weed, useless and obnoxious.

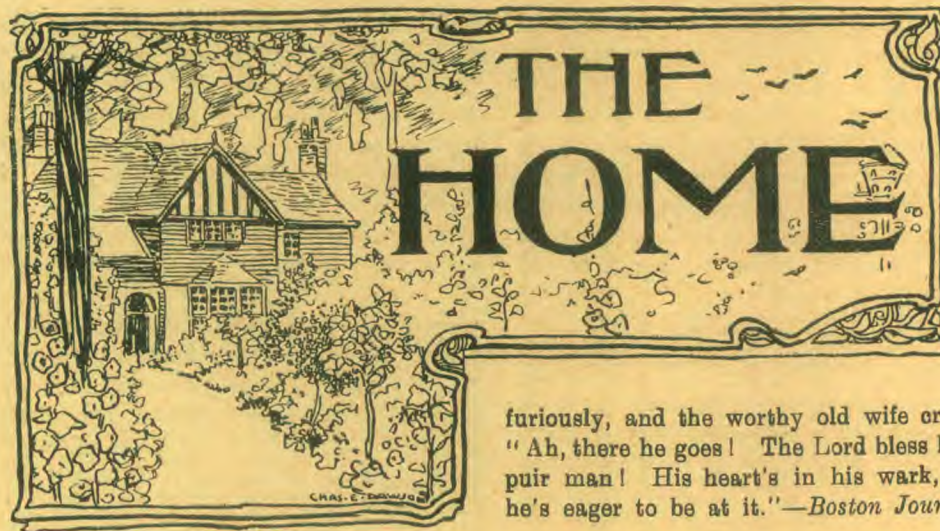
And that clue has given me another clue. When I was a child I often wondered whether some things I wanted to do were right or wrong—whether they were flowers or weeds in my soul garden. I couldn't always tell: can you always tell, young people? But since I have settled in my mind what makes a weed, I have solved my question. Remember, I am not speaking of sinful things, but only of doubtful things. Sinful things are not just weeds; they are poison plants, to be rooted up at once. But the doubtful thing is not wrong in itself, any more than the ox-eye daisy or the goldenrod. As long as it does not grow in the wrong place, and crowd out better things, it does no harm.

But just there is where we must watch it. A farmer who had a field of goldenrod and no wheat—what a failure of a farmer he would be! A girl who had a garden bed, and only field daisies in it, with never a rose nor a heliotrope nor a geranium—what a mockery her garden would seem! Whatever interferes with the best we can make out of our lives; whatever makes us vain, or selfish, or lazy, or unloving; whatever crowds out, little by little, better things—that is a weed; and, if we are wise, we will root it up now, while we are young; for the best time to do weeding, as everybody knows, is early in the morning!
—Priscilla Leonard.

THERE are many hundred varieties of the rose. In California there is a "Gold of Ophir" rose-tree which was found to have ten thousand roses growing on it at one time!

"If God has made this world so fair,
Where sin and death abound,
How beautiful beyond compare
Will Paradise be found."

THE wretched discontent which makes some people so miserable themselves, and such destroyers of happiness in others, is only the natural result of the habit of discontent indulged through years. Anyone who is conscious of such a disposition should be so ashamed of it that he will at once set about conquering it, and transforming his gloomy spirit into one of happiness and joy. God help us in all such efforts to do His will, and to grow into the grace and beauty of Christ!—Selected.



CHILDHOOD.

FROM THE GERMAN.

THERE was a time when I was very small,
When my whole frame was but an ell in height;
Sweetly, as I recall it, tears do fall,
And therefore I recall it with delight.

I sported in my tender mother's arms,
And rode a-horse-back on best father's knee;
Alike were sorrows, passions, and alarms,
And gold, and Greek, and love, unknown to me.

Then seemed to me this world far less in size,
Likewise it seemed to me less wicked far;
Like points in heaven, I saw the stars arise,
And longed for wings that I might catch a star.

I saw the moon behind the island fade,
And thought, "Oh, were I on that island there,
I could find out of what the moon is made,
Find out how large it is, how round, how fair!"

Wondering, I saw God's sun, through western
skies,
Sink in the ocean's golden lap at night,
And yet upon the morrow early rise,
And paint the eastern heaven with crimson
light;

And thought of God, the gracious Heavenly Father,
Who made me, and that lovely sun on high,
And all those pearls of heaven thick-strung to-
gether,
Dropped, clustering, from His hand o'er all the
sky.

With childish reverence, my young lips did say
The prayer my pious mother taught me:
"O Gentle God! oh, let me strive alway
Still to be wise, and good, and follow Thee!"

So prayed I for my father and my mother,
And for my sister, and for all the town;
The king I knew not, and the beggar brother,
Who, bent with age, went, sighing, up and down.
—Longfellow.

JUDGE NOT.

AN old Scotch woman was walking to church with her family. The Auld Kirk minister rode past at a tremendous rate, and the old lady said to her children: "Siccan a wey to be ridin', and this the Sawbath day. Aweel, aweel, a gude man is merciful to his beast!" Shortly afterward her own minister rode past just as

furiously, and the worthy old wife cried: "Ah, there he goes! The Lord bless him, puir man! His heart's in his wark, an' he's eager to be at it."—*Boston Journal*.

THE HOME ATMOSPHERE.



THE healthy, happy infant or little child is the type of the most blissful and enjoyable condition which ever falls to the lot of mortals. Such a little one rejoices in the beautiful and pleasant things in this world. For its especial delight the bright sun shines; the moon at night and the stars light up the darkness for its especial enjoyment. It may even feel such a sense of possession of those beautiful things as to want to lay hold on them, and to desire its mother to give it the lamp, or climb up and bring it a star. It has full faith in every one around it, and not until it has been deceived, does it begin to be haunted by doubt and unbelief. It loves the blue sky, the bright-coloured flowers, and all things that speak of health and brightness. It is thus that the all-wise Creator would have human existence begin.

The little child is also a mirror of the words and actions of the home life, and no looking-glass, be it ever so perfect a reflector, can equal the plastic mind of infancy for absorbing and reflecting in after life either the bright, happy, loving home life, where peace dwelt and all were kind and loving, or the home where fierce quarrels and discord made up the daily routine of words and deeds, where the little one soon learned that to escape punishment it must prevaricate and conceal its acts, especially if its parents or guardians were angry or out of temper.

This is often the first step in the wrong direction. From concealment soon comes direct falsehood. The little one who lives in a selfish home atmosphere will have a double life, and all manner of bad traits of character will grow with his mental and physical strength. He soon learns to deal out to others the same treatment that he receives. Knowing that he will deceive

others if he can, he naturally thinks that others are trying to deceive and get the better of him. All this has not only a bad effect on the mind and morals, but it affects the physical being as well. The action of the heart is depressed, the digestion hindered, and assimilation and the building up of tissues become imperfect. The wastes are retained in the body because of the defective elimination, and an imperfect body is the result. When the mind is buoyant, and the hopes are stimulated by a prospect of present bliss and future enjoyment, it is like the stimulating effects of the spring sunshine to the animal and vegetable world.

Sunshine for the body, and sunshine of happiness in the heart are the birthright of infancy and childhood, if it is sought to cultivate healthy human plants. In this day of painstaking, scientific research to find the cause of every result, we often meet with the term "degenerate." Often the word is passed over without a thought. What is it to be degenerate?—In one sense, the whole human race are degenerate from the perfect type in the garden of Eden. But even to-day there is an ideal of human perfection recognised as attainable, and deviations from this are said to be more or less degenerate,—less perfect in form and structure, weaker mentally, and more or less debased morally. In fact, a man's degeneracy may be measured by the amount of injury he does the world he lives in, and the amount of evil influences he leaves to work after him.

Let the human plants, then, have their springtime of life and activity warmed with the sunshine of love and hope and faith. It is to prepare them to bring forth fruit to bless their fellow-men in after life, and to forward the Master's work in the earth. It is the time when the growing body should lay up a store of physical strength to fit it for its life-work, and enable it to withstand all the harmful influences that tend to cause disease and to injure the human body.

Teach the children to respect the body and to treat it well because it is sacred, made to be the temple of the Holy Ghost. Teach them that it is their duty to be happy and active, to live to serve God and to help their fellow-men. In the garden of Eden man knew only good. Because of his desire to know evil came the fall. Every child of Adam must sooner or later meet evil, but give the little ones a chance to become acquainted with all the good possible, so that they may have a reserve of health and strength and courage to make a successful battle of life's warfare. Help them to improve body, mind, and morals. Talk to them of health and happiness, truth and beauty, and "whatsoever things are pure" and "lovely." All these are the language of health. "A merry heart doeth good like a medicine."

KATE LINDSAY, M.D.

PSALM CXXXVIII. 3, R.V.

I AM so lone,
Cold is my heart like a stone;
God, I am weak, Thou art strong;
This is my troublesome day;
Why hast thou left me so long?
Hear Thou the prayer that I pray.

Where is relief?
What shall I do with my grief?
Art Thou my Father? Afar
Is there a haven of peace?
Send me a light from Thy star,
Bid my forebodings to cease.

God, come to me!
This is my cry unto Thee!
Father, Thou comest at length,
Therefore my trouble is stilled;
What hast Thou given me? Strength?
Now is my longing fulfilled.

Strength in my soul,
Quietness, power, self-control—
These are not all that I asked,
Yet are they all that I asked,
Weary was I, overtaken,
Now am I strengthened indeed.

Lord of my love,
Thou hast come down from above;
I am encouraged with strength;
Have I to suffer Thy will?
Yet have I comfort at length;
Lord, I will learn to be still.

—Marianne Farningham.

AN IDEAL LIFE.

IT is said of Elias Riggs, D.D., LL.D., who continued his work of translating and study of the languages of his field to within a few days of his death, at ninety, that his life was governed by a clocklike regularity of habit, controlling his hours of work and sleep, his food and exercise, which kept him from many of the pitfalls into which less controlled workers fall. "This secret of the prolongation of his intellectual and physical powers was, after all, but a part of his absolute devotion to God, the controlling force in all his actions."

There is something very beautiful in the contemplation of a life so disciplined, and whose discipline came from the highest of all motives, the desire to use his powers to the last cell of his brain and the last fibre of his strength in God's work. Though delicate in health these later years, his usefulness far exceeded in duration that of many a man physically stronger. Is it any wonder that God, accepting such a full consecration, lengthened out his years far beyond the usual limit? or that it could be said of him, "In the midst of perplexities, worry was unknown to him. In afflictions such as cannot fail to come in so long a life, his sorrow could never be comfortless grief. Nothing, however terribly harrowing to his feelings, could shake

for an instant his hold upon the fact that the director of all his affairs was the omniscient God, and that God was his Father."—*Medical Missionary.*

THERE is, in every human heart,
Some not completely barren part,
Where seeds of love and truth might grow,
And flowers of generous virtue blow,
To plant, to watch, to water there,—
This be our duty—this our care.

—John Bowring.

"SHUTTING THE EYE ON THAT SIDE."

A PRETTY story is told by the editor of the *Young Peoples' Weekly* concerning a little boy whose treasured library had fallen into the delighted hands of a baby brother for an unmolested fifteen minutes. And while there were, as Tommy bravely declared, "lots of pictures left," the occasion seemed, to one of Tommy's friends, sufficient to demand at least a crumb of comfort. So, after the rather unwise manner of many comforters, she said, "See the book in your hand! One side of the picture there is gone."

"Yes, but I shut the eye on that side," was the brave reply.

Dear little philosopher—how much happier people would be if, when things happen to vex and try them, they would, like him, "shut the eye on that side"! There are so many pleasant things to look at, it would be impossible to see them all, even if one never saw a disagreeable thing in his life. Then when something unpleasant happens, or some plan you have set your heart on carrying out is spoiled, will you not "shut the eye on that side," and keep a brave outlook on the side of the pleasant and beautiful?—*Youth's Instructor.*



—The Admiralty this year will commence the construction of three battleships of 18,000 tons each. They will be the largest and most powerful war vessels afloat.

—The Korean Government have leased to Japan 450 acres of land for the purpose of forming a settlement at Masampo. Russia was formerly anxious to secure this land.

—Notwithstanding the fact that about 200,000 Italians emigrate each year, the population of Italy has increased four millions since 1881, being now 32,449,754, according to the recent census.

—Last year 45,548 Finns passed through Hull on their way to the United States. The year before last the number was 29,962. Russia's oppressive policy in Finland is the cause of the increased emigration.

—There are still nearly half a million famine sufferers in receipt of relief in India.

—During the present year 1208 English-made reapers and binders have been shipped to France.

—The amount of England's coal output in 1886 was 157,518,000 tons, and 225,170,000 tons in 1900.

—Mr. Andrew Carnegie has donated two million pounds to Scotch universities, to be used in assisting Scotch students in getting an education.

—Bresol, the assassin of King Humbert, has committed suicide in the San Stefano prison by hanging himself from a grating by means of a towel.

—The Khedive has pardoned Arabi Pasha, who, after an exile of eighteen years, will now return to Egypt. The former chief is now very much broken in health.

—A public analyst, giving evidence before the Arsenical Poisoning Commission, said absolute freedom from arsenic was impossible in any brewed beverage.

—The Turkish authorities have prohibited the entry of typewriters into that country, on the ground that the authorship of typed writing cannot be recognised.

—Mr. Alfred Harmsworth has given £10,000 to the London Hospital, Whitechapel, to endow one of the three lamps started there for the cure of lupus by the action of light.

A "People's House," modelled on the lines of the People's Palace in East London, has been provided by the Government in St. Petersburg as an antidote to the drink-shops.

—Three Russian officers have been sentenced in default to six months' imprisonment on a charge of drawing plans of Nagasaki Harbour, Japan, adjacent to the fortifications.

—In the new coinage the farthings will be made of a metal which will preclude their being gilded and passed as sovereigns. Sixpences and half sovereigns are also to be altered.

—The two surviving daughters of Livingstone have just opened an extension of the Livingstone College, founded eight years ago at Leyton, for training missionaries in medicine and surgery.

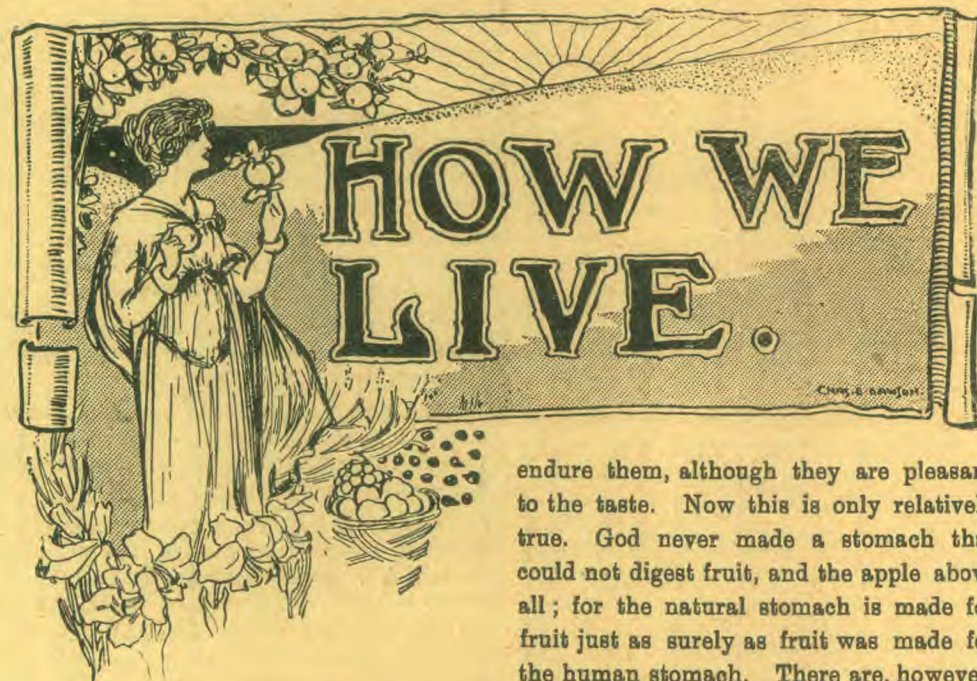
—The population of Scotland is now larger than that of Ireland, being 4,471,957 at the late census, against 4,456,546 in Ireland. The population of Scotland is increasing, while that of Ireland is diminishing.

—At a recent meeting of the Académie de Médecine a paper was read, which stated that leprosy, which twenty years ago was practically unknown in France, has become so prevalent that urgent measures are necessary to prevent its further spread.

—There is a severe epidemic of typhoid and enteric fever in the West Ham district, and the inhabitants have been officially warned against eating ice-cream. A boy died in London from ptomaine-poisoning, due, as the coroner said, to eating ice-cream purchased at street barrows.

—According to the most recent revision of the Ordnance Survey, Great Britain measures 56,782,000 acres, of which 588,000 are covered by inland water. Eighty-six per cent. of the total area of the country is under cultivation, although the acreage of arable land is decreasing.

—A Parliamentary paper shows that the estimated cost of the war in South Africa down to the close of the present financial year is £142,807,000, and of the operations in China, £5,660,000, in addition to interest and charges on war debt £4,850,000—a grand total of £153,317,000. Of this amount, £45,271,400 has been, or is to be, provided out of taxation, and £108,046,000 by loans.



THE KING OF FRUITS.

AN old Scandinavian tradition represented the apple as the food of the gods. The story was to the effect that when they felt themselves growing old and feeble and infirm, the gods resorted to the apple for renewing their powers of mind and body.

This simply shows that the Scandinavians recognised the value of the apple as a food and a medicine. Indeed, the food that God has provided for man's use is really medicine—the only medicine that anybody ought ever to take. Let anybody whose nerves have been overwrought and are tired, confine himself almost exclusively to a diet of apples for a few days, and he will find himself another being. A single meal wholly of apples will often work wonders in one's spirits and strength.

We have talked with many people who did not know that there is Scriptural authority for saying that the apple is the king of fruits, yet that is actually the case. In the Song of Solomon ii. 3 we read: "As the apple tree among the trees of the wood, so is my Beloved among the sons;" and the medicinal virtues of apples are recognised in the words, "comfort me with apples." Verse 5. We see that the apple tree sustains the same relative position to the other trees, that Christ does to men, and of course its fruit has the highest rank among the fruits of the trees. Those in whose diet apples occupy a large place in proper combination, will have little use for the doctor.

Some will tell us that they "cannot digest apples;" that apples give them pain, and that their stomachs cannot

endure them, although they are pleasant to the taste. Now this is only relatively true. God never made a stomach that could not digest fruit, and the apple above all; for the natural stomach is made for fruit just as surely as fruit was made for the human stomach. There are, however, people who have so abused their stomachs that they have become wholly perverted, and they tolerate that which is positively harmful, while they reject that which is good. Now what such people ought to do is to get their stomachs into proper working order that God's best gifts will be delighted in, and the bad will produce disgust and pain.

It is often the case that the difficulty with regard to apples is only imaginary, the indigestion being really traceable to some other cause. It is certain that apples in themselves never caused indigestion; but the combination of apples with something with which they are incompatible will cause trouble. Apples, as well as other acid fruits, should not be eaten with milk. They are best when taken by themselves. A flesh diet is naturally enough opposed to them, since flesh was not in the list of foods for man when fruits and grains were prescribed. It is best not to use sugar with fruit, but, if it is too sour to be pleasant, to combine it with a sweet fruit in cooking. Raw apples are more wholesome than cooked apples. Another thing that it is well to observe, especially if one's stomach is not perfectly normal, and very active, is that it is not well to mix starchy food of any kind directly with apples, or indeed, with any other fruit containing acid. First eat the starchy food, which must be thoroughly cooked and dry enough to require sufficient mastication to ensure mixture with the saliva, and afterwards fruit may be eaten not only with impunity, but with pleasure and profit.

If you want pure flesh, eat pure food.

RESULTS OF HABITUAL BEER DRINKING.

DR. S. H. BURGEN, a medical practitioner for over thirty-five years, says:—

I think beer kills quicker than any other kind of liquor. My attention was first called to the insidious effects of beer drinking years ago, when I began examining for a life insurance company. I passed as unusually good risks five Germans—young business men—who seemed to be in the best of health and to have superb constitutions. In a few years I was amazed to see the whole five drop off, one after another, with what ought to have been mild and easily curable attacks of disease. On comparing my experience with that of other physicians I found that they were all having similar luck with confirmed beer drinkers, and the incidents of my practice since then have heaped up confirmation upon confirmation.

The first organ to be attacked is the kidneys; the liver soon sympathises with them, and then comes, most frequently, dropsy or Bright's disease, both of which are certain to end fatally. Any physician who cares to take the time will tell you that among the dreadful results of habitual beer drinking are lockjaw and erysipelas, and that the beer drinker seems incapable of recovering from the effects of mild disorders and injuries not usually regarded as of a grave character. Pneumonia, pleurisy, fevers, etc., seem to have a first mortgage on him, which they foreclose remorselessly at an early opportunity.

SUGAR.

CANE sugar is not digested in the stomach; it gives rise to fermentation and acidity, and is often a source of irritation. Its use is unnecessary, as starch, which constitutes about fifty per cent. of food of vegetable origin, is wholly converted into sugar by the process of digestion.

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

The sugars to which the stomach is naturally adapted, are milk sugar, or the sugar which is normally found in milk, malt sugar, which is produced by the action of the saliva upon starch, and fruit sugar, or levulose, the sweet element of fruits, also found in honey.—*Good Health.*

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"We are also His offspring." Acts xvii. 28.

THIS is one of the very few quotations from heathen authors to be found in the Bible. The Holy Spirit in thus setting the stamp of approval upon some of the statements in the world's literature, reveals the fact that "there is a spirit in man, and the inspiration of the Almighty giveth them understanding." Job xxxii. 8. Every true thought is of God, and if we were always perfectly passive to His will, our acts and thoughts would all be a revelation of God's perfect character. It is only as we hold Him down in unrighteousness, that we say and do foolish things.

THE genealogy of Christ, beginning with "the Son of Joseph," ascends backward to "Seth, which was the son of Adam, which was the son of God." Luke iii. 23, 28. The Son of God is thus the Son of man, and every son of man—Adam—is thus a son of God,—a prodigal son, it may be, but a son nevertheless, to be drawn back to the Father's house if possible.

If you wish to be impressed with your kinship with Christ, read the book of Ezekiel. The expression, "Son of man" was so often upon the lips of Christ, as applied to Himself, that we have almost come to regard it as peculiarly His own. But all know that the prophet Ezekiel was a man, as other men, yet throughout this book he is again and again addressed as "son of man." Of course we see the fact as soon as we think of it, but it is necessary to call our attention to it in order that we may see that Christ is one with us.

THE same title applies to all mankind. "How excellent is Thy loving-kindness, O God! therefore the children of men [sons of men] put their trust under the shadow of Thy wings." Ps. xxxvi. 7. But the

fact that we are sons of men—sons of Adam—marks us as sons of God.

THIS is in no sense derogatory to the character of Christ. Quite the contrary. It is to His everlasting honour and glory that He could take upon Himself the form and nature of man, with all its ills and weaknesses and faults, and still never have even the trace of sin found in Him. He did no sin and knew no sin, and therefore we may be made the righteousness of God in Him. 2 Cor. v. 21.

THE fact that Christ, the Son of God, is the Son of man, emphasises the dignity of manhood, instead of lowering the dignity of the Godhead. It shows us the standard of true manhood. We have all fallen far below that perfect standard, and therefore we must in Christ Jesus be made new men. Every man becomes "a perfect man" only when he comes to "the measure of the stature of the fulness of Christ." Eph. iv. 18. May the eyes of our understanding be enlightened by God's Spirit, that we may know "the hope of His calling," and walk worthy of it. To be a man—one whom God can call "a good man," is to occupy the highest place in creation.

THE child, the seed, the grain of corn,
The acorn on the hill,
Each for some separate end is born
In season fit, and still
Each must in strength arise to work the almighty will.
—R. L. Stevenson.

"HAVE faith in God." There is none other in whom we can possibly have faith; for "faith cometh by hearing, and hearing by the Word of God." Rom. x. 17. People sometimes talk about having faith in their fellow-men, but this is a mistaken use of the word; whatever amount of trust we repose in the word or deed of any man, it is not worthy to be called faith. Jesus Christ is the Author and Finisher, the perfecter of faith, and true faith centres only in Him.

FAITH never disappoints. People are often disappointed in men, or things which they have expected, but it is impossible to be disappointed in God. No matter how good a man's intentions may be, there is always the possibility that he may not be able to do that which he has promised; but there can be no element of uncertainty

in faith. It is as sure as God Himself. Faith leaves no room for doubt, because it is the very substance of the things hoped for, the evidence of the thing unseen. Therefore put no confidence in the flesh, neither your own nor that of others, but have faith in God. Then just to the extent that God is allowed free course in men will they be trustworthy.

MUCH of the bread eaten by the Chinese is said to be first boiled and then browned by baking. If this be true, it shows that the Chinese have a better knowledge of some of the first principles of hygiene than the people of most other countries have; for scarcely anything is more unhygienic than soft, poorly-baked bread. It is impossible to cook starch too thoroughly before it is eaten, and double cooking of grain—both boiling and baking it—is almost the only way that will ensure its perfect assimilation by the human system.

IT is stated as a fact that "the longest-lived people have generally been those who made breakfast the principal meal of the day." Whether there are any statistics to verify this or not, it is beyond question that people who take their principal meal in the morning have a much better prospect for health, other things being equal, than those who take a heavy meal at night, a custom which is all too common. The only reason why people do not generally have a hearty appetite in the morning, better in fact than at any other time of day, is that their digestive organs are exhausted with the labour that they have been forced to perform during the night, when they should have been allowed to rest.

WHAT have we to do in order to please God?—Simply to allow Him to do; to see Him in all His works and all His gifts, and to know that He alone can do things well enough to be pleasing to Him, and that all that He does in you is reckoned as your own deed. And when He who does the good works dwells in you by faith, can there be any doubt that you will have in yourself the witness that you please God? Therefore "the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight."