

PRESENT TRUTH

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

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NO. 19

THE ASCENSION OF CHRIST.

(Luke xxiv. 44-53; Acts i. 1-11)†

FORTY days after His ascension Jesus led His disciples out as far as to Bethany, "and He lifted up His hands and blessed them. And it came to pass while He blessed them, He was parted from them, and carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy." Luke xxiv. 50-52.

When Jesus told the disciples that He was about to go away and leave them, their hearts were filled with sorrow; how then did it come to pass that when He actually went away, they were filled with joy? Part of the answer is found in Acts i. 11, where we read that two angels stood by them as they were steadfastly gazing up into the space where they had seen Jesus disappear, "which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

THE BLESSED HOPE.

The promise of Christ's coming is the "blessed hope" that cheers and strengthens

God's people. It is one of the "exceeding great and precious promises" by which we are made partakers of the Divine nature, and fitted for the society of God throughout

live soberly and righteously and godly in this present world, looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ, who

gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for God's own possession, zealous of good works." Titus ii. 11-14, R.V.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself even as He is pure." 1 John iii. 2, 3.

THE ASSURANCE OF CHRIST'S SECOND COMING.

THE ascension of Jesus to heaven is the assurance of His second coming. He said, "If I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John xiv. 3. Christ crucified is Christ risen again; for the resurrection is inseparable from the crucifixion. When Jesus was laid in the tomb, it was a certainty that He would rise again. God loosed the pains of death, "because it was not possible

that He should be holden of it." Acts ii. 24. Even so the crucifixion and resurrection embrace the ascension to heaven; for the mighty power which God



eternity. "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should

†International Sunday-school Lesson for May 19. The article, "How to Understand the Scriptures," is also based on this lesson.

wrought in Christ when He raised Him from the dead, lifted Him up to the heavens, to a place at the right hand of God, "far above all principality, and power, and might, and dominion." Eph. i. 19-21.

And, still further, the ascension of Christ makes certain and necessary His coming again. The second coming of Christ is but the culmination of the crucifixion, the resurrection and the ascension. Of the Lord's Supper, the Apostle Paul writes: "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." 1 Cor. xi. 26. The death of Christ, therefore, embraces everything that follows it in Christ's work,—the resurrection, the ascension, and the coming again. No one can perfectly preach "Jesus Christ, and Him crucified" without preaching the second coming of Christ.

THE MANNER OF CHRIST'S COMING.

THE ascension of Jesus shows the manner of His second coming. While the disciples beheld Him, He was taken up, and a cloud received Him out of their sight. But we are assured that this same Jesus shall come in like manner as He went into heaven; therefore, "Behold, He cometh with clouds, and every eye shall see Him." Rev. i. 7. As He went up, He would usually recede from the gaze of the spectators, then the cloud alone would be seen, and lastly that would fade from view. So when He comes again, the first thing to be seen will be a white cloud, and after that Christ Himself will be recognised on it. "I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." Rev. xiv. 14. This is at the time of the harvest—the end of the world. First, the people will see "the sign of the Son of man in heaven," namely, the great white cloud,—and then "they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. xxiv. 30.

THE PROMISE OF THE SPIRIT.

THE other reason why the disciples returned from seeing the ascension of Jesus, with great joy, was that they had received a most wonderful and blessed promise. Jesus said, "Behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke xxiv. 49. At the same time He told them that they

would not need to tarry long, for He also said: "Ye shall be baptized with the Holy Ghost not many days hence." And then He added, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts i. 5, 8. Whoever has any sense of the meaning of this promise cannot help rejoicing, even in death itself; for the resurrection of the dead is "with power according to the Spirit of holiness;" and that is the power which makes us sons of God. So the joy that comes to all who are still looking up into heaven, whither their Lord has gone, is the knowledge of the fact that the power of the coming of the Lord is the power of His personal presence in their hearts by His Holy Spirit.



HOW TO UNDERSTAND THE SCRIPTURES.



NOT in what sense we should take them, not in what light we should regard them, but how we may arrive at a perfect understanding of them. The matter is set forth in few words in Luke xxiv. 45.

Jesus had appeared to His disciples, who could scarcely believe that He who had brought others from the grave could Himself rise from the dead. "And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures."

"A man can receive nothing except it be given him from heaven." John iii. 27. But since God "willeth that all men should be saved, and come to the knowledge of the truth" (1 Tim. ii. 4), it is possible for every one to receive a perfect

knowledge of God's Word, which is the truth. And the acquirement of this knowledge does not at all depend on one's education or strength of intellect, for the things concerning Christ are hidden from the wise and prudent, and revealed unto babes.

"The Lord giveth wisdom; out of His mouth cometh knowledge and understanding." Prov. ii. 6. To whom does the Lord give wisdom?—"If any of you lack wisdom, let him ask of God, who giveth to all liberally, and upbraideth not; and it shall be given him." James i. 5. It is given to every one who lacks it, and who asks for it. There is no partiality with God, and He gives nobody a monopoly of wisdom or of any branch of knowledge.

But some one will say, "I have asked for wisdom, and yet I have not obtained it. Now be careful not to charge God with falsehood. The Lord says: 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.'" Matt. vii. 7, 8. If you have not received wisdom, then as surely as God is the God of truth you have not yet asked for it.

Remember that there is such a thing as asking amiss, that we may consume it upon our lusts (James iv. 3), and in that case we are told that we shall not receive. This is no contradiction of the statement that every one that asketh receiveth; for he who asks amiss, really does not ask at all. Whoever asks for a thing different from what God has promised, or for the purpose of using it in a way that God has not designed, has not asked for that which God has promised.

Many unconsciously ask amiss, not knowing what wisdom really is. We have seen that the Lord gives wisdom, and that a man can receive nothing except it be given him from heaven; then in order to ask to some purpose we need only to know that "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James iii. 17. To ask for wisdom, then, is to ask for peace, purity, gentleness, goodness. "The fear of the Lord, that is wisdom; and to depart from evil is understanding." Job xxviii. 28.

Christ opened the minds of the disciples, that they might understand the Scriptures. Thus it reads in the more correct rendering of the Revision. The difficulty did not lie in the Scriptures, but in the minds of the

disciples; and so it is to-day. It is for this reason that we have this exhortation:—

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. xii. 1, 2.

It all consists in getting a new mind, the mind of Christ, and this mind becomes operative in us as soon as we yield our bodies a living sacrifice to God. When we are willing that the mind that was in Christ shall be in us, and that this mind shall control the flesh, crucifying it, and keeping all its passions dead, then floods of light will pour in upon us from the Holy Scriptures. The great trouble is that we deceive ourselves so willingly. We like to persuade ourselves that we have yielded all except one or two pet sins; but the ship is not loose from her moorings until the last cable has been let go.

Christ is "the power of God, and the wisdom of God," and He "of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. i. 24, 30. But He is meek and lowly in heart; He is righteousness; therefore no one need hope to understand the Scriptures, until he is perfectly willing that everything that the Bible reproves shall be given up and taken away, and that all the righteousness which the Bible commends shall be received into the life. When one comes to that frame of mind, then his darkness shall be as the noonday, and he, like Christ, will be of quick understanding in the fear of the Lord." Isa. xi. 2, 3. To use an expression which is so familiar that all can get the idea, he will grasp the truths of the Bible by instinct. As the margin indicates, he will scent the fear of the Lord, which is wisdom.

The proper prayer is, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." Ps. cxix. 18. The way to get the eyes open is to apply the eye-salve that the Lord supplies (Rev. iii. 18), which is the Holy Spirit. Compare Isa. xi. 1, 2 and Acts x. 38. "Ye have an unction from the Holy One, and ye know all things." 1 John ii. 20. The Spirit of the Lord God, which was upon Christ to make Him of quick understanding in the fear of the Lord, proclaims "recovering of sight to the blind."

"There is nothing covered, that shall

not be revealed; nor hid, that shall not be known." Matt. x. 24. In the last days the knowledge of God is to be proclaimed so fully that all must hear, and all who wish for heavenly wisdom will understand. God said to Daniel that in the time of the end the words that were sealed should be opened, and then many should turn to and fro, "and knowledge shall be increased." Nevertheless "the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." Daniel xii. 4, 9, 10.

All therefore that is necessary to make the most ignorant person proficient in knowledge, not in "theology," but in wisdom that is recognised and respected among the worldly people, is to yield one's soul and body to the Lord, to do His commandments. Give your mind over to Christ, for Him to renew it, and open it, and understanding will be natural to it.

And the children may know, for Paul said to Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." 2 Tim. iii. 15. He had not only studied the Scriptures from childhood, but he had known them when he was but a child. What a child can understand may surely be easily grasped by anybody who has a childlike mind. "The opening of Thy words giveth light; it giveth understanding to the simple." Then "seek ye out of the Book of the Lord, and read," and through the knowledge of God, and of Jesus our Lord, grace and peace shall be multiplied unto you. ♦

GLORIOUS LIBERTY.

GOD'S kingdom is an absolute monarchy. "There is one King, and there is none beside Him." He says, "I am God and there is none else." He is absolute ruler, and He gives absolute authority. But that one who, as a king under God, because a child of God, a child of a King, that one who has that absolute authority over the devil in him, that he can say to him, "Get thee hence," and he will go,—is the one who is bound with the everlasting chains, not of darkness, but of light; a slave of Jesus Christ is a free man. Yielding, we rule and reign with Christ.

You have read that the creation itself shall be delivered from the bondage of corruption into the glory of the liberty of the children of God. Do you know what that means? You have read about the saints' inheritance, the world to come; you have

read some of the glorious descriptions of the marvellous beauties of the new earth, when the wilderness shall rejoice and blossom as the rose, when there will be no more curse, no more sin, because the former things have passed away; there will be joy, thanksgiving, and the voice of melody. What is that? That is simply the bringing of the creation to share the blessedness that the children of God have been enjoying. The creation itself shall be delivered into the glory of the liberty of the children of God.

And that liberty is ours now, because where the Spirit of the Lord is, there is liberty, and the Lord is the Spirit; but what is the liberty? It is freedom from sin, from that vile passion that held us with bonds that would not be broken. We would make stern resolutions; we would pray, and fast, and resolve, and we would think that we were freed from it, but lo! it was all there still. But when, in the fear of God, and knowing God, we find that there is a power in us that we never knew before, working in us and keeping that sinful thing in abeyance, O, what marvellous joy it is! O, what a blessed thing it is, to be free! What a glorious thing it is to be set free from bondage for ever. There is that absolute liberty, but it comes only by absolute subjection to God.

AND as the flowing of the ocean fills
Each creek and branch thereof, and then retires,
Leaving behind a sweet and wholesome savour;
So doth the virtue and the life of God
Flow evermore into the hearts of those
Whom He hath made partakers of His nature.
And when it but withdraws itself a little,
Leaves a sweet savour after it, that many
Can say they are made clean by every word
That He hath spoken to them in their silence.
—Longfellow.

IN laying hold on the promises, we should be careful not to mutilate them. There are enthusiastic persons who gather promises out of the Bible for personal use, much as little children gather flowers from the woods to transplant them into their own gardens: they seize upon whatever delights the eye, and appropriate it without stopping to notice whether it has any roots. As a rule the "I wills" of God are but the fair flowers of the promises that He would have us transplant into our own lives. The assurance that we are to have a particular blessing is worthless if detached from the conditions upon which the blessing is to be sent or, as we often need to be reminded, from the accompanying direction as to where it may be found. It matters little whether we accept the promises in the Bible as we are—as we are often—exhorted to do, if we do not accept them as they are. —*Sunday-School Times.*



THE FIFTH COMMANDMENT.

THE FREEDOM OF THE LAW.



HONOUR thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

Let us first notice the last part of this commandment, the part which shows that the law is not limited in its application, but is for all eternity. "That thy days may be long upon the land which the Lord thy God giveth thee." Consider the circumstances of the giving of the law. The Lord had just led His people out of Egypt, out of the house of bondage. It is evident, then, that He was not leading them into bondage: therefore the law is not, as some suppose, a yoke of bondage, but is a gift to free men. The Lord brought the people out of bondage, that

they might be free to keep His law. "He brought forth His people with joy, and His chosen with gladness, . . . that they might observe His statutes, and keep His laws." Ps. cv. 43, 45. "I will walk at liberty, for I seek Thy precepts." Ps. cxix. 45. So far is the law from being bondage, that only free men can keep it. The law is the truth (Ps. cxix. 142), and the truth makes free. John viii. 32.

THE LAND THAT THE LORD GIVES.

WHAT is the land spoken of in this commandment? The people to whom it was spoken well understood, or at least they had the means of understanding. They had been told, even before they left Egypt, that they were being delivered in fulfilment of God's promise to Abraham hundreds of years before. God said: "I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage, and I have remembered My covenant. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments; and I will take you to Me for a people, I will be to you a God, and ye shall know that I am the Lord your God, which bringeth

you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an heritage; I am the Lord." Ex. vi. 4-8.

When God made this promise to Abraham, He said, "I will establish My covenant between Me and thee and thy seed after thee, in their generation, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. xvii. 7, 8. The land was promised to Abraham, as well as to his seed, and both he and they were to have it for an everlasting possession. Yet God "gave him none inheritance in it, no, not so much as to set his foot on." Acts vii. 5.

Abraham, however, died in the full assurance of faith; for God had told him, in the making of the covenant, that he should die before he received the promised inheritance. See Gen. xv. 13-18. So Abraham well understood that the promised land could be received only through the resurrection of the dead, and would be bestowed when God should raise all those who sleep in Jesus. "The promise that he should be the *heir of the world*, was not to Abraham or to his seed through the law, but through the righteousness of faith." Rom. iv. 13.

THE WORLD TO COME.

THE land, therefore, promised to Abraham was the earth, and that this is the land referred to in the commandment is shown in Eph. vi. 2, 3, where the commandment is quoted thus: "Honour thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth." The whole earth is given to each one who by his obedience shows himself to be a child of Abraham. But not the earth as it now is. Oh, no; God did not give this present evil world to man. It is most dishonouring to our Father, when men quarrel over any portion of this earth as it now is, and claim it as theirs by right, by virtue of the gift of God.

Suppose a friend of yours, well known to be very wealthy, should promise to keep you in clothing, and should publish this promise as something of great worth, and then should give you only some worn-out

clothing, picked up at a pawn shop. You would not make a boast of this, and call attention to it as proof of his generosity. People who knew of the transaction would say: "I should think so rich a man as that could do better than to give you old clothes," and you would feel ashamed for your acquaintance. So we should have too much respect for our heavenly Father, to tell anybody that it is this old, worn-out earth that He has given to us for a possession. He is a King, and He gives like a king. Moreover we know that it is not this present evil world that is assured to us by the promise, for the land given is for an everlasting possession, and this world "passeth away, and the lust thereof." But we, "according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

The land to which God was leading Israel from their bondage was His own dwelling-place, as we read in the song of Moses, when they stood on the shores of the Red Sea, freed from their adversaries. "Thou in Thy mercy hast led forth the people which Thou hast redeemed; Thou hast guided them in Thy strength unto Thy holy habitation." "Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thy hands have established. The Lord shall reign for ever and ever." Ex. xv. 13, 17, 18. This will be fulfilled when "the tabernacle of God is with men, and He will dwell with them and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; for the former things are passed away." "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads." Rev. xxi. 3, 4; xxii. 3, 4.

But the Israelites did not believe, and so they could not enter into the promised land. Heb. iii. 18, 19. Nevertheless the promise, as we have already read, still holds good. Several hundred years after the time for the fulfilment of the promise which God had sworn to Abraham, but which the Israelites did not accept because of unbelief, God repeated the promise to David. At that time David was king over all Israel, and "the Lord had given him rest round about from all his enemies," and the kingdom had reached the greatest measure of power and territory that it ever attained. Then God said to him: "I will appoint a place for My

people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime." 2 Sam. vii. 1, 10.

It is evident, therefore, that any restoration of the Jews to their former possession in Palestine could not possibly be the fulfilment of God's promise. At the time of their greatest earthly prosperity, they were not in their own land, the land that God had promised to plant them in. When David transmitted the kingdom to Solomon, he said to the Lord, "We are strangers before Thee, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding." 1 Chron. xxix. 15.

The true land of Canaan, the land where God will plant His people so that their days may be long in it, for they will have it for an everlasting possession, is the whole earth, where righteousness will dwell, and the children of wickedness will not afflict them. Canaan means submission, bowing the knee, and in that new earth all flesh will come before the God who hears prayer, and will worship Him in Spirit and in truth; for then "The Lord shall be King over all the earth; in that day there shall be one Lord, and His name one." Ps. lxxv. 2; Isa. lxvi. 22; Zech. xiv. 9.

The same truth is stated through the prophet Amos: "I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inherit them; and they shall plant vineyards, and drink the wine thereof, they shall also make gardens, and eat the fruit of them, and I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos ix. 14, 15. Connect this with the eleventh and twelfth verses: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old, that they may possess the remnant of Edom, and of all the heathen, which are called by My name, saith the Lord that doeth this."

Many years after the resurrection of Jesus, there was a meeting of Christians in Jerusalem; the apostles and elders were talking about the preaching of the Gospel, and after Peter had given his experience, James said: "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His name. And to this agree the words of the

prophets; as it is written, After this I will return, and will build again the tabernacle of David, that is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom My name is called, saith the Lord, who doeth all these things. Known unto God are all His works from the beginning of the world." Acts xv. 14, 18. Thus we see that the planting of Israel in their own land is to be accomplished through the preaching of the Gospel, which is the power of God to make new creatures, and to make the earth new for their habitation. Then will be manifest that which God knew "from the beginning of the world," when the earth was new. This is the inheritance of every one who honours his father and his mother.

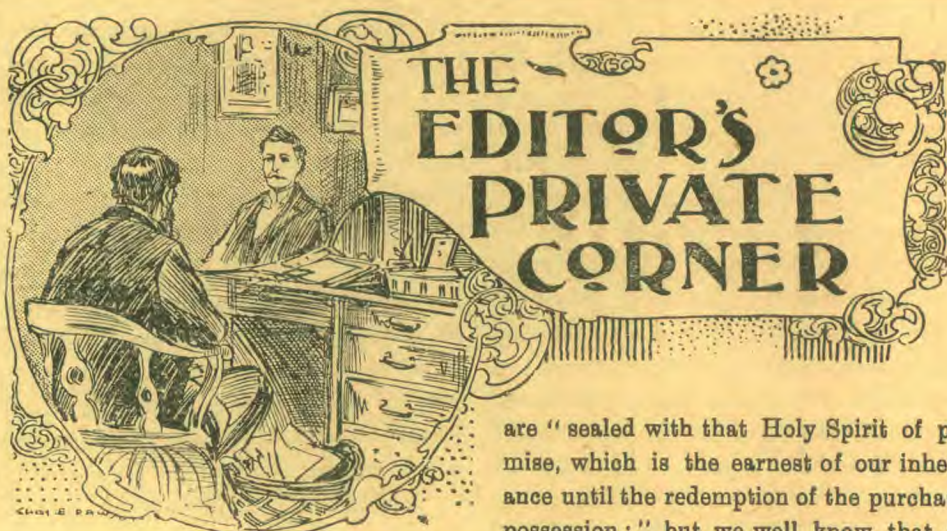
LONG LIFE.

"THAT thy days may be long." How long?—For ever; for the land which the Lord God gives us is to be ours for an everlasting possession. We are to be planted in the land, and pulled up no more. God says to the one whom He delivers, "With length of days will I satisfy him." "He asked life of Thee, and Thou gavest it him; even length of days for ever and ever." Ps. xxi. 4. How long would it take to satisfy one with a life of fulness of joy? How long before one would say that he had had enough? In that perfect life which nothing can disturb, in that full day where "we shall ever feel the freshness of the morning, and ever be far from its close," rich in love and happiness, one can never be tired. Nobody ever gets tired of life who lives with the Lord. Every day will be so full of satisfaction that nothing less than eternity of such blessedness can fully satisfy.

ALL THE COMMANDMENTS IN EACH.

This commandment shows very clearly how each one contains the whole. "Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." Whoever obeys this commandment is sure of everlasting life. The sure promise is that whoever honours his father and mother will be satisfied with length of days in the new earth. Does that mean that we can keep this, and ignore the others? Not by any means; all are equally important. It means that he who honours his father and mother is a doer of all the commandments, even as we read, "He that loveth another hath fulfilled the law." Truly the commandment is exceeding broad.

(To be Continued.)



"THE MARKS OF THE LORD JESUS."

"AT our morning lesson on the Sabbath, some discussion was caused as to Paul's meaning in the 6th chapter of Galatians and the 17th verse. We know it was the custom at that time to brand slaves with their owners' particular marks, and most of the class thought that Paul was so branded or pierced with a particular mark. I think Paul meant that his sufferings in the flesh were the marks of the Lord Jesus, such as his receiving stripes, his bad eyesight, and many other sufferings that he endured in the body. I shall be glad if you will answer this question in the PRESENT TRUTH."

BEFORE talking about the question itself, I wish to say a few words concerning discussing texts of Scripture, or any expression found in the Bible. Truth is never arrived at by discussion, but by meditation; it is revealed, not reasoned out. "Be still, and know that I am God," says the Lord. "Swift to hear, slow to speak" is the motto for Bible students, as well as for all others. "If any man speak, let him speak as the oracles of God." 1 Peter iv. 11. Christ said, "We speak that we do know, and testify that we have seen." John iii. 11. Like Him, therefore, we too should speak only that which we know, and not that which we imagine, or that which is but passing thought. Inasmuch as Jesus has said, "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth" (John viii. 31), there is no reason why we should not refrain from expressing any mere opinion about any portion of Scripture. Indeed, in view of what He has promised, it is a matter of presumption to do otherwise.

It is true enough that slaves, as well as cattle, have been branded with a particular mark, to show who laid claim to them; but the idea that the Lord Jesus uses a branding iron on the bodies of His followers is purely fanciful. In Eph. i. 13 we read that, in Christ, those who believe

are "sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession;" but we well know that the Spirit of God does not brand any figure on the bodies of believers. In Rev. xiv. 1 also we read of redeemed ones standing with the Lamb on Mount Zion, "having His Father's name written in their foreheads." These texts may serve to help us in understanding Gal. vi. 17.

While there is no specific mark on the bodies of believers such as is placed on cattle, by which one can at a glance distinguish them from unbelievers, "the marks of the Lord Jesus" are undoubtedly distinguishing marks. They indicate to whom the one who has them belongs. If we study the subject a little farther we shall see that these marks are the characteristic signs of the Lord's life, transforming the mind and soul of the believer, and manifesting itself even in the body.

The connection (Gal. vi. 12, 14) shows that the "marks" of which the Apostle Paul speaks are the marks of the cross of Christ. He says, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me" (Gal. ii. 20), and this agrees with what he says in 2 Cor. iv. 10: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh."

The Apostle Paul had the marks of the Lord Jesus, the marks of His cross, yet he had never hung on the cross. We also are to have the same marks, being crucified with Christ, yet it is not probable that any person in this age will be stretched on a cross of wood. The cross stands for the death of Christ, as indicated in 2 Cor. iv. 10 already quoted, and we are to be "made conformable unto His death" (Phil. iii. 10) every day of our lives. Only so can the life of Jesus be made manifest in our mortal flesh.

Paul had suffered doubtless more than any other follower of Christ has ever suf-

fered; and he certainly bore the scars of some of his beatings and stoning; but such scars do not necessarily mark one as belonging to the Lord Jesus, and therefore his words refer to more than those outward marks. He was weak in body, but "strong in the Lord and in the power of His might." God said to him, "My strength is made perfect in weakness," and this led him to exclaim, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." 2 Cor. xii. 9. The life of Christ manifest in our mortal, sinful flesh is that which marks us as His. This is indicated by Gal. vi. 15: "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Whether a man has the marks of a knife or an iron or a stone in his flesh, or not, is a matter of no importance; all depends on being a new creature.

Our bodies belong to the Lord Jesus. They are prepared for Him to dwell in, and each one is to be offered as "a living sacrifice." Heb. x. 5; Rom. xii. 1. This offering of ourselves,—soul, spirit, and body,—to the Lord Jesus means our crucifixion with Him; for it means the giving up of our own life of sin in exchange for His life of righteousness. In being crucified with Him we become new creatures, for, being buried with Him, we rise to walk in newness of life. Rom. vi. 3, 4. This transformation, this passing from death to life, is by the renewing of the mind. Rom. xii. 2. This is not the work of one single moment or hour, but the inward man is to be "renewed day by day." 2 Cor. iv. 16. The mind that was in Christ is to be in us, and this is the mind of the Spirit. The Holy Spirit, the personal presence of Christ,—His life,—is to take possession of us, mortifying the deeds of the body, and using all its members as instruments of righteousness. Thus the body is to be brought completely under the control of the mind.

This involves, it should be remembered, a transformation of the body; for Rom. xii. 1, 2, which exhorts us to present our bodies a living sacrifice, tells us that we are to be transformed by the renewing of our minds. This is our "reasonable service." Reason, and not passion and impulse, is to control the body. The renewed mind must be master, and the body must not be used in any way, or subjected to any treatment, for which a good reason—a Scripture reason—cannot be given. When this is the case, the sentence, "I like it" will never be heard in defence of

any practice, for that is no reason at all; but the individual will become enlightened as to what is right, and will then allow the same Spirit which gives him this enlightenment to teach him to like everything that is good. Whoever recognises that God has of right the control of his body will say from the heart, "I delight to do Thy will, O God." His mouth will be satisfied with "good things" and he will not long for anything that is in any degree harmful.

Now when this transformation takes place, the results will be apparent. The life of Jesus will be manifested in the mortal body, in the renewal of youth. See Ps. ciii. 5; Isa. xl. 31. Thus we see that "the marks of the Lord Jesus" are the evidences of the life of Christ. He cannot be hid, and if He be formed within, the hope of glory, even the world will be able to see to whom the one thus possessed belongs. This is the fulness of the kingdom of God,—for "the kingdom of God is within you," and its manifestation will be the most striking sign of the soon coming of Christ.

One blessed lesson should be noted before we drop this question. The apostle says: "From henceforth let no man [no individual, whether man or devil] trouble me; for I bear in my body the marks of the Lord Jesus." The marks of the Lord Jesus are His characteristics, as we have seen, and the life of Jesus is His name. See Acts iv. 10, R V. As men place their names on their property, in order that others may be warned not to interfere with it, so God does with His possession. This is our confidence. The Lord's slave is a free man, and whoever can say of the Lord, "whose I am, and whom I serve," can also say to all who have any designs against his liberty, "Hands off, for I belong to the Lord Jesus!" By the life of the Lamb we successfully resist the devil, and cause him to flee from us. It is a glorious thing to be the property of the Lord; let us allow Him to stamp His image and superscription more distinctly upon us.

SOMEONE, having learned that Christ is our life, and that day by day we are to eat His flesh and drink His blood, asks concerning the Lord's Supper: "What is the use of keeping the form when we have the reality?"—Just this much, that if you do not have the reality, the form is but a mockery, most repugnant to God. It was because of form without reality, that God called for somebody to shut the doors of

the sanctuary, so as to put a stop to kindling fires on His altar for nothing, and offering vain oblations. Mal. i. 10; Isa. i. 11-14. God is pleased with the sacrifices of righteousness, and with none other.

SERVICE AND THANKS.

IT is natural to expect some expression of appreciation from those upon whom we confer benefits. Men expect to be thanked when they have rendered service, and that expectation is based, not only on the usages of courtesy, but on human instinct. The ungrateful man and the unappreciative man are visited with something like contempt in public opinion; they are more objectionable than men who commit offences of a much more serious character. But this natural desire for the appreciation of benefits may become a danger to those who are in the way of rendering service to others; for service ought to have no root in the hope of recognition, any more than sound work ought to be done for the sake of recompense. Recompense is just, and ought to be expected; but a man must put skill, honesty, and thoroughness into his work for the sake of his own integrity. In like manner a man ought to serve his fellows, not for what they are going to give him in return, but because service is his business in this world.

From one point of view it is a matter of entire indifference whether we are thanked or not. It is no concern of ours whether a great service which we have rendered to a fellow-being draws from him an expression of gratitude. The manner in which our service is met, is important to him, not to us; we are concerned with the doing of the deed: he is concerned with his attitude toward our act. It is significant that almost nothing is said in the Gospels about the services which men rendered to Christ; everything is said, on the other hand, of the services which Christ rendered to men.

But this way of estimating service never occurred to Christ. It never occurs to the heroic and the self-sacrificing; they are concerned to give the utmost without reference to what is returned to them. It is enough for them to find a fellow-being in a situation which appeals for help; that of itself evokes their activity. Work, if it is to be sustained and powerful, must be the result of an inward conviction or of a spiritual impulse; it must not depend for its energy on the stimulus which comes from any kind of recognition or gratitude. A man is to serve his country, no matter how badly his country treats him. A man is to serve his community to the utmost of his ability and with entire sincerity of devotion, without reference to local recognition. The great servants to

society—the teachers, prophets, poets, and leaders—have never looked for pay; rewards were sometimes given them and sometimes denied them, but they poured out all that was most original and forceful in their natures under the impulse of conviction or the passion for service. Applause is good if it comes, but a man can do his work without applause. What he cannot do is to measure the work by the applause, and to give and do only so much as he is paid for giving and doing.—*The Outlook.*

"THAT I MAY KNOW HIM."

"I seem to know more of the Lord Jesus Christ than of any personal friend I have on earth."—*McCheyne.*

LORD, let me talk with Thee of all I do,
All that I care for, all I wish for too;
Lord, let me prove Thy sympathy, Thy power,
Thy loving oversight from hour to hour.
When I need counsel, let me ask of Thee,
Whatever my perplexity may be,
It cannot be too small for me to bring
To One who marks the sparrow's drooping wing,
Nor too terrestrial, since Thou hast said
The very hairs are numbered on our head.
'Tis through such loopholes that the foe takes aim,
And sparks unheeded burst into a flame.
Do money troubles press? Thou canst resolve
The doubts and dangers such concerns involve.
Are those I love the cause of anxious care?—
Thou canst unbind all burdens they may bear.
Before the mysteries of Thy word or will
Thy voice can gently bid my heart be still,
Since all that now is hard to understand,
Thou wilt unravel in yon heavenly land.
Or do I mourn the sore besetting sin—
The tempter's wiles which mar the peace within?
Present Thyself, Lord, as the Absolving Priest,
To whom confessing we go forth released.
Do weakness, weariness, disease invade
This earthly house which Thou Thyself hast made?
Thou only, Lord, canst touch the hidden spring
Of mischief, and attune the jarring string.
Would I be taught what Thou wouldst have me give,
The needs of those less favoured to relieve?—
Thou canst so guide my hand that I shall be
A liberal, cheerful giver, Lord, like Thee.
Of my life's mission do I stand in doubt?—
Thou knowest! Thou canst clearly point it out.
Whither I go, do Thou Thyself decide,
And choose the friends and servants at my side.
The books I read would I submit to Thee:
Let them refresh, instruct, and solace me.
I would converse with Thee from day to day,
With heart intent on what Thou hast to say,
And through my pilgrim walk, whate'er befall,
Consult with Thee, O Lord, about it all.
Since Thou art willing thus to condescend,
To be my intimate, familiar friend,
O let me to the great occasion rise,
And count Thy friendship life's most glorious prize.
—*Selected.*

"He that glorieth, let him glory in this, that he understandeth and knoweth Me,"



WHEN SHE WAS NEAR.

My mother's heart was honey,
And her kiss was sweetest balm,
And though the world was full of storm,
Her lap was full of calm.
Her arms and breast were filled with rest,
Her smile was full of joy,
And life was dear when she was near,
And I a little boy.

The world is full of golden gifts,
And yet my spirit sighs
Between the gracious long agoes
And happy by and by.
I am a-weary of the cares
That fill the lives of men;
I would I were a little child
Within those arms again.

—Nixon Waterman.

ACCORDING TO PATTERN.



ONE day as John Ruskin was at his easel in the gallery at Turin, he was approached by a fellow artist of less experience, who asked him for some advice. "Watch

me," replied Ruskin, and then proceeded to spend five minutes in examining the flounce in the dress of one of the figures he was copying, after which he painted *one thread*. He looked for another five minutes, and then painted another thread.

When we see such earnestness manifested by the artist in studying a human composition in order to be able to reproduce it faithfully, and then call to mind the infinitely greater and more exalted work to which we as Christians have been called; that, namely, of studying the character of Jesus, the Son of God, and reproducing it, not in perishable colours, nor in the cold, white marble, but in our own lives, must we not mournfully admit that "the children of this world are wiser in their generation than the children of light"?

The artist who hopes to excel, spends many years in studying the best models; the aspirant after literary fame gives his days and nights to the diligent perusal of the great classics; the actor toils terribly that he may be able to portray certain passions and emotions in a life-like manner; but the Christian, who alone has a truly divine task to perform,—a task which stands at

the very summit of man's possible attainments, and calls for the exercise of all his God-given powers, how is he spending his time? Is he thoroughly awake to his responsibilities, and with all his heart co-operating with the Divine Master workman in the great life work?

When the children of Israel were directed to build an earthly sanctuary for the Lord to dwell among them, they received very strict orders to follow the pattern which had been shown to Moses in the mount. This was not all. The Lord, through His Spirit, instructed the several workmen in the performance of their tasks, so that they were able to make an exact copy of the Divine pattern. Thus was reared a tabernacle composed of the most precious materials which earth could afford, and fashioned according to the heavenly pattern.

But for all its glory and beauty, that building was only a type. The lesson it taught was that God desired to dwell in each believer. "Ye," writes Paul, "are the temple of the living God." These are living temples, not fashioned with hands, but created by the great Life-giver Himself. And as the individual Christians are temples, so they are also living stones, forming part of that great building still under construction, having Christ for its chief corner stone, and which "groweth unto an holy temple in the Lord."

As the whole church is the temple, so every Christian home represents a certain part of the whole, some quiet corner, or a little side-chapel, if you please, built up of the different members of the family which are "as polished stones after the similitude of a palace." Truly the home is a sanctuary, and the mother is, after God, the chief architect. Her task is a far more sacred one than that set before any earthly artist. She is to form from the children God has given her beautiful pillars which are to stand in the house of the Lord for ever, and show forth His glory.

Then does the mother need to study the Divine pattern? Does she need to seek wisdom from above? Does she need to be much in secret prayer, and to search diligently the precious Word of God for light upon her daily duties. Truly every little detail of the home life is of more real and lasting importance than the making and putting together of the various parts of the tabernacle. The characters of your children

require more delicate fashioning than the beautiful vessels of solid gold used in the service of the sanctuary.

And yet scores of mothers seem much more intent on the outward clothing of their children than on the inward adorning. What are these doing?—Building with "hay, wood, and stubble," which will all be burned up, and not heeding the Divine instruction to build with "gold, silver, and precious stones," which the fire can only purify, but not destroy.

It is said that the German sculptor, Dannecker, spent eight years on a statue of the Saviour, and that the combined emotions of joy and sorrow were so eloquently expressed in that piece of marble that men could not look upon it without weeping. If human genius can effect such results in cold marble, what cannot the divinely instructed mother accomplish in the training and fashioning of her children which are God's own handiwork. May not our little ones receive in their tender years such an impress of the Divine that as they go forth into the world, their faces will be lit up with the love of God, so that people cannot look upon them without being drawn a little nearer to their heavenly Father?

M. E. OLSEN.

WILLING HORSES.

ONE of the judges at a horse show made a shrewd criticism which has a broader application than he gave it.

Four high-bred carriage horses were on view.

"I see no difference between them," said an unskilled looker-on. "They seem to me to be equals in blood, beauty and training."

"No," said the judge. "This horse," touching one of them, "is incomparably the finest. He is of a better breed than the others, his temper is good, and he is stronger than any of them. But I would not buy him. He will be short-lived. The others will outlive him by years."

"Why? What is wrong?"

"He is too willing a horse. Look! He pulls for both himself and his mate. He shoulders the whole weight, and the other simply trots alongside. There are many such horses. They use up their vitality before middle age."

It occurred to one of the bystanders that there were also many such men and women.

In almost every family there is some unselfish energetic draught-horse who draws the load of the others. It may be the old father, plodding at his desk the year round, while his wife and daughters are idling; or it may be the fast-aging farmer's wife who keeps house and cooks and irons and sews while the girls are busy in their clubs or entertaining their friends. Often it is a homely old spinster aunt or sister.

As a rule, nobody notices these willing

drudges until they drop suddenly in the harness, worn out by pulling the load which belonged to those who were dear to them—son, wife or brother.

If, as is usually the case, they have made those about them idle, incompetent and selfish, have they done well? Are they, in fact, good and faithful servants?—*Selected.*

WOMEN AND CHILDREN OF JAPAN.



JAPAN has been termed "the paradise of babies." Chamberlain remarks that "the babies are generally so good as to make it a paradise for adults."

When the little ones arrive upon this mundanesphere, in the queer but delightful little island of Dai Nihon (great Japan), they are usually very welcome, even if they are girls. However, if they belong to the latter sex, they find their beds upon the floor for the first three days of life, to teach them thus early the source whence they originated, namely, the earth, while their brothers are said to have come from heaven.

The Japanese, like Europeans, have much to learn in reference to hygiene and the ethics of healthful living from the early dawn of life down to old age. The Japanese baby, who should be permitted to close his sleepy, oblique eyes, and remain as undisturbed as a kitten during the first weeks of his life, is, together with his frail mother, allowed but little time for rest or sleep; but, on the contrary, is the victim of numerous admiring visitors, who pass him around from hand to hand, to be looked at, complimented, and talked to. The mother has to sit up and go through the ceremony of receiving her friends many times a day. When the baby is seven days old, he receives his name; and on the thirtieth day after birth is carried to a temple, and placed under the protection of some patron deity, who is supposed to become the guardian of the child. After these preliminaries are over, the little one

enters upon a life quite as healthful and pleasant as that of children in Western lands.

The Japanese people are very small in stature, due partly to their mode of living. The children are taught at a very early age to sit with their knees bent under them, instead of with their legs straight out, as we do. To this custom, which is unnatural and unhygienic, is partly due the shortness of their lower limbs, which are out of proportion to the rest of the body.

The Japanese are great bathers. The wealthier classes are provided with facilities in their homes for bathing, but the poorer classes are not, hence they frequent the public bath houses, which are numerous all over the empire. Men, women, and children all bathe in the same large bath. The temperature of these baths is quite high, usually about 110° Fahrenheit. The baby

one occasion, when a woman came and thus inquired, the reply was, "Upon condensed milk." The interlocutor went away, and returned next day, stating that she had purchased the condensed milk, but the baby could not swallow it. Upon inquiry the fact was elicited that she had been trying to feed the infant upon the undiluted milk, just as it came from the can.

In some respects the average Japanese children live upon a more healthful diet than the children of this country. They at least do not consume such quantities of flesh foods as do the little ones in our own land. Their religion precludes the use of meat, excepting fish, which concession was granted to them on account of the weakness of the flesh.

Miss Alice Bacon says that "A Japanese child seems to be the product of a more perfect civilisation than our own, for it comes into the world with little of the savagery and barbarian bad manners that distinguish children in this country, and the first ten or fifteen years of its life do not seem to be passed in one long struggle to acquire a coating of good manners that will help to render it less obnoxious in polite society." We have sometimes thought that this is true, largely on account of the gentleness and consideration which the Japanese children usually receive from those above them, also from their early training in reference to the sacredness of life, even of the tiniest insect. They are



JAPANESE WOMEN CLEANING RICE.

winces when first put into such hot water, but soon learns to take it complacently.

The Japanese mother seems to have even less conception of the requirements and capabilities of the little one's stomach than her Occidental sisters. Cow's milk is not used by the Japanese. The mothers do not wean their children until they are three or four years old, but they give them anything to eat that their depraved appetites may call for. They do not use oatmeal gruels, milk, or fruit juices, and have but little idea of how to prepare suitable food for small children. The Japanese admire large people, and are anxious for their children to grow large and well proportioned. When the writer was in Japan, the mothers often asked her what she fed her baby upon, as she was so large and plump. On

taught not to kill ruthlessly or to torture the meanest creature that creeps upon the earth. Thus lessons of compassion and kindness, not only for the human family, but for the whole animal creation, are early inculcated, and such teachings have had much to do with producing a people who are noted for their uniform courtesy, self-restraint, and thoughtfulness for others. One of the most beautiful features of Japanese life is the consideration and courtesy between members of families at home, and the reverent respect paid to the aged by parents and children alike.

The little girls in the Orient are not supposed to require so extensive an education as their brothers; hence their train-

(Concluded on page 300.)



GOD'S JEWELS.

MOSES was told by the Lord when he was first sent into Egypt, that he should lead the people out, and they should serve God upon that mountain where he had seen the burning bush. If you look in the third chapter of Exodus, you will see that that place was "the mountain of God, even Horeb."

We have journeyed with the Children of Israel through the "great and terrible wilderness," we have followed the pillar of cloud and fire, we have eaten with them of the manna, we have drunk of the Rock, and now we have come to "Horeb, the mount of God."

The Lord had fulfilled His word; He had brought His people to the place that He promised. And now, upon the mountain where He had first appeared to Moses in the burning bush, the Lord called him again, and gave him a message for the people. He said:—

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people, for all the earth is Mine. And ye shall be unto Me a kingdom of priests, and an holy nation."

These words of the Lord must have been in the mind of Moses when, long afterwards, reminding the people of the Lord's tender care for Israel in "the waste, howling wilderness," he said: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him."

And now that He had shown them His great love, His tender care, His Almighty power to keep and to defend them, He told them that He wanted to be their King,

and to make them His peculiar treasure. Who would not have such a mighty King, such a loving Saviour, such a tender Shepherd, One in whom they could rest "from all want and danger free"?

But there was one condition. What was it that was to make them God's peculiar treasure? "If ye will obey My voice, and keep My covenant."

God's covenant, or promise, was that He would give them the victory over all their enemies, that all that would harm them should be destroyed, and that He would give them the whole world for an everlasting possession. Now He said to them, "Obey My voice, and keep My covenant." How could they—how can we—keep God's covenant? Only by *believing His promise*; for "this is the victory that overcometh the world, even our faith."

This promise was made to Abraham, but "the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

That is, it was not anything that they could do, but it was simply believing what God could and would do, that was to make them His peculiar treasure, and give them an everlasting home in the world to come.

God is "no respecter of persons." So wherever there is one who believes in Him, that one is His peculiar treasure. He says: "Every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant, even them will I bring to My holy mountain."

The Sabbath, which is God's gift to us, is the sign of His power to fulfil His covenant. When we keep it holy, and rest upon it, we show that we have ceased from our own works, from all our vain efforts to save ourselves, and are trusting only in the power of Him who created all things by His Word, to make us "new creatures in Christ Jesus."

In doing this, we are taking hold of, and keeping, God's covenant, and He will make

us anew, pure and holy, and bring us to His holy mountain; that

"Beautiful Zion, built above;
Beautiful city that I love,"

about which you often sing. By and by this beautiful city will come down upon the earth made new, which will be the everlasting home of all who put their whole trust in Jesus to save them.

These will be, as God said to Moses, "a kingdom of priests, and an holy nation," and together they will sing: "Unto Him that loveth us, and loosed us from our sins by His blood; and He made us to be a kingdom, to be priests unto His God and Father, to Him be the glory and the dominion for ever and ever. Amen."

Because the Lord had done so much for them, the Children of Israel were in danger of thinking that He cared for them only, and did not love any other people. Indeed, this was the great mistake that they made all through their history, and it led them to despise other people so much that they would not even eat with those of another nation, for fear that it would defile them. Thus they became like the heathen themselves, many of whom, as you may have read, have so separated themselves one from another by what they call *caste*, that they cannot mix freely, even with those of their own nation.

But that was not what God wanted Israel to do, and if they had given heed to these words that He spoke to them from the mount, they could never have made this great mistake. God said only that they should be His *peculiar* treasure, *above* all people,—which showed that all are His treasure and He loves all.

He wanted to teach the Israelites this, and so He added, "for all the earth is Mine." "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

But those who take what He gives so freely to all, those who take Jesus to be their Saviour, are His *peculiar* treasure above all others. God wanted Israel to be a missionary people to carry to the ends of the earth the Gospel, the "good tidings" of this mighty Saviour, so that all the world might become, like them, His peculiar treasure.

"Little children, little children,
Who love their Redeemer,
Are His jewels, precious jewels,
His loved and His own."

"Like the stars of the morning,
His bright crown adorning,
They shall shine in their beauty,
Bright gems for His crown."



IN a little French poem written for children by Lamartine, he tells them not to say, as some do, "God does not know me, for I am too little. He looks upon the whole universe, and in His great creation my smallness hides me from His sight." And then he tells this little fable to show that it is *because* of His greatness that God sees every little thing in His universe, and loves all with equal love, whether great or small.

A mountain eagle said one day to the sun, "Why do you not shine only upon the lofty summits of the mountain? What is the use of lighting up these low meadows, these dark gorges, and soiling your rays upon the grass in these shades? The unseen moss is unworthy of you!"

In reply the sun only said to the bird, "Come, and mount up with me!"

The eagle, rising with the rays of light into the cloud, saw the mountain gradually disappearing, getting smaller and lower, until at last, from his great height, all appeared level to his astonished eyes.

"Now," said the sun, "you see, proud bird, if the mountain is to me higher than the grass. To my giant eyes, nothing is either great or small. The drop of water appears the same to me as the ocean. I am the beauty and the life of all who look upon me. The grass glorifies me, as much as the stately cedar. I warm the ant, I drink the tears of the night [you know it is by the sun's rays that God draws up in the morning the drops of dew that appear in the evening, and by this great work of evaporation the whole earth is watered and made fruitful], and my rays are perfumed by lingering upon the flowers. And it is thus that God, who alone is the measure of His own greatness, with an equal eye beholds all nature."

Will you not then, dear children, praise the Lord who sees and provides for the tiniest insect that He has made, and in whose eyes everything is great, because of His own greatness.

THE KING'S GARDEN.

A FABLE IN VERSE.

THERE was a lovely garden once, and flowers both sweet and fair,
With many trees of noble size, grew up together there.

The King, its owner, seldom walked along that flowery way,
And yet the lovely garden plot was in his mind each day.

And all went well—till one sad hour a silly whispering wind
Brought foolish thoughts and discontent, and thus they all repined:—

First said the Oak, "What use am I? 'tis fifty years to-day
Since in this garden first I grew, and here I still must stay.

As no one ever loves to sit beneath my swelling shade,

I care not what becomes of me, so I will droop and fade.

Could I bear fruit like other trees, methinks I'd not repine—"

Yet scarcely had the Oak tree ceased, when thus began the Vine:—

"What use am I? I need support, and so each day must cling

To this old wall, and, in the heat, no shelter can I bring.

'Tis true I bear a little fruit, but no one comes this way;

I'm sure I shan't be missed at all, so I'll just die away."

"I am no use! what can I do?" exclaimed the blushing Rose,

"Although my perfume scents the air, my cheek with beauty glows,

Yet no one ever passes by, or gives one look at me;

He went up where the Rose-bush stood, and that was dying, too;

"Ah! foolish plant who couldst not wait, I looked for flowers from you."

A little pansy blooming by, heard what the monarch said,

And as he slowly turned away, she raised her cheerful head.

He saw with pride her glowing tints, and said, "What doest thou here,

Looking so sprightly and so gay where all seems dark and drear?"

"You placed me here," the flower replied, "and so I thought I'd stay,

For I felt sure you'd find a use and ask for me one day;

And though I'm but a tiny flower, and little can I do,
Of pansies I have always tried to be the best that grew."



A CORNER IN THE GARDEN.

I think I'd better fade away, for what use can I be?"

But one bright noon in summer-time the King himself came round,

And how his kind heart must have grieved to mark the change he found!

The trees and flowers, once gay and fair, were withered now and dead;

And no green shade from sultry heat could shield his weary head.

He went up to the faded Oak, and said, "I wanted thee.

I meant to make a noble ship to cross the deep blue sea,

Hadst thou but waited patiently; but thou art useless now,

Save to be burned; the gardener's axe shall quickly lay thee low."

He saw the withered Vine, and said, "I wanted thee for fruit:

Thee, too, I'll cast into the fire, both sapless stem and root."

"Well done, my flower!" the King exclaimed, "thou'st nobly borne thy part,

And ever therefore from this hour I'll wear thee near my heart;

I'll give to thee a brilliant eye, and with thy colours gay,

Still shalt thou bloom when chilling winds sweep other flowers away."

* * *

There is no one in this wide world, however weak or small,

Who ought to say, "I am no use," for God has work for all,

And each must give account to Him, for all that he has done,

Though some have many talents given and others only one.

Yet for that one the Lord will ask, so hide it not away,

Or else with shame thou'lt stand condemned on th' accounting day.

—Ellen E. Burman.

(Concluded from page 297.)

ing consists largely in acquiring the rudiments of a literary course, namely, "the three R's," the domestic arts, and such accomplishments as playing upon the *koto* and *samisen* (stringed instruments), serving tea, and arranging flowers.

Their dressmaking is not such a complicated, soul-harrowing, and ever changing task as it is in this country, where the fashions change every season. There they enjoy comparative immunity from varying fashions, and wear the healthful and picturesque costumes that have descended to them from grandmothers of past generations. The coiffure, however, of both dames and maidens is a source of trouble and inconvenience. They endure the discomfort of sleeping with their necks upon blocks of wood in order to preserve intact the coils and loops of ebon tresses arranged by the hairdresser. Thus we see the frailty of human nature, as revealed in the vanity that will endure untold discomfort for the sake of a foolish fashion.

In Japan, children are not constantly rebuked by nervous mothers who are afraid of their demolishing bric-à-brac or marring furniture. When they enter a house, they leave their shoes at the door, so they are never chided for bringing in mud.

There is no furniture in a Japanese room excepting the *hibachi*, or fire box, which contains a few live coals over which simmers the little kettle ever ready to furnish the hot water to make tea for a guest. If the babies fall upon the floor, they are not hurt, for the floor is covered with thick, soft matting, upon which they sit in the daytime, and sleep at night, covered by *futons* (quilts), which are folded away in the morning.

On holidays, which are numerous in Japan, the parents accompany the children to groves or gardens, and enjoy with them the outdoor life of which the Orientals are so fond. The children have many games, both for outdoors and indoors, and often even the grandparents join them in their sports.

Though the children in Japan on the average are about as healthy as the little folks of other lands, one notices there that many of them are afflicted with disagreeable skin diseases, due partly to their lack of proper diet, and also to the fact that the mothers have the heads of the children shaved at a common barber's shop, where the same razor is used indiscriminately for all alike, without being thoroughly cleaned and disinfected. Again, many diseases are communicated in Japan by means of the medicine god, Benzuru. The suppliants pray, and rub the old god on the part corresponding to the diseased portions of their bodies, and then apply to the afflicted parts the virtue supposed to have been received. In this way many receive the germs which their neighbours have left, and are worse off than before. It is a common sight to

see mothers bringing their children to this god, and supplicating it in the manner described to heal their little ones.

But on the whole, the childhood of the Japanese children passes away as happily and uneventfully as that of children in Western lands. After all, what would the world be without children? They are the buds of the earth, the roses and lilies with their loveliest petals just beginning to unfold, and O, how easy it is for them to be dwarfed, withered, and blasted, just as are tender plants by icy winds and scorching suns. As the gardener carefully protects his buds from adverse influences that would hinder their development into the beautiful blossoms which gladden weary eyes and shed sweet fragrance around, so let us cherish the children, and let no impatient, unkind words fall upon their sensitive ears, to blight their expanding lives and wither the graces with which the Creator designed that they should be adorned as naturally as the plant is adorned by its blossoms.

SOPHIA BRUNSON.



MECHANICAL SKILL A GIFT FROM GOD.



THE best qualification for any kind of work is that which is given by the Holy Spirit. The Lord recognises no such distinction as the world assumes between religion and business. The Spirit is as well qualified to give a person mental or mechanical skill, as to teach him how to pray.

When the ancient tabernacle was to be reared up, the Lord said to Moses, "See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah; and I have filled him with the Spirit of God, in wisdom and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship." Ex. xxxi. 2-5.

These words reveal to us a general truth. Whoever has wisdom and skill has them as the gift of God; and whoever desires them for any line of lawful human endeavour, whether it be managing a farm, directing a workshop, or preaching the Gospel, should seek them from the Lord. All nature attests the constructive wisdom and skill of the Spirit; for it was the Spirit that in the beginning brooded over chaos and developed from it the marvellous works of creation. And the promise of

God is, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." James i. 5.

It is because men are so slow to realise that all their skill of every kind comes from God, that they so often take the glory to themselves, and make God's gift a means of separation from Him, instead of a bond of union.

W. A. SPICER.

THE LONGEST SUBTERRANEAN TELEGRAPH CABLE IN THE WORLD.

THE British Postal Telegraph Department has recently completed the laying of the underground telegraph cable, in place of the overhead wires, between London and Birmingham, a distance of 117½ miles—the longest underground telegraph cable in the world. The overhead telegraphic wire system, especially in the midland counties, suffers considerably from the effects of storms, notably in winter when the wires are often broken down by the weight of the snow, completely disorganising the telegraphic communication for hours and sometimes days.

The cable consists of seventy-six wires, each of which is insulated in specially desiccated paper, and the whole inclosed in a leaden sheath to prevent the admission of moisture. It is laid in cast iron socket pipes, built in sections of 150 yards each. These pipes are buried at a depth of about four feet below the roadways, and where the cable passes beneath the pathways, at a depth of only two feet. The cable was manufactured in sections of 152 yards, thus leaving a yard at either end of the pipe sections, to enable the connections between the sections to be made.

When a section of pipes had been laid, the drum containing the cable was brought to the end of the conduit, a pulling clip fixed to the end and the cable pulled through the pipes. As the cable passed off the drum into the pipes it was freely lubricated with petroleum jelly.

Great care had to be exercised in joining the sections, so that the insulation was rendered perfect. The lead covering at the ends of the two cables to be joined were first removed, to lay bare the ends of the conductors which were laid back in flakes to facilitate the process of separately joining each pair of wires. The joints were effected by means of a split copper tube tinned inside, with paper wrapped longitudinally round the exterior, and the wires secured tightly together with thread. No two joints were made in the same place, so that the wires did not present a bulged appearance at one spot. More paper insulator was then wrapped round and a lead sleeve pulled over the exposed wires and sealed up thoroughly at each end, so that the cable was converted into practically one length.—*Scientific American*,

ASBESTOS.

ASBESTOS is a mineral that crystallises in long fibres. The fibres can be separated as easily as those of our softer woods, and are woven into a variety of articles which are worn for protection against fire.

Among these articles are mittens to guard the hands of firemen, assayers, refiners, and others who are exposed to burning. As the material is not affected by heat, the workman thus protected can grasp hot irons, crucibles, and the like, without discomfort.

Masks for the face are also made of asbestos. It is said that the heat from the hottest fire cannot penetrate through them to the skin. Air for breathing is supplied through a tube from beneath the mask, so that the flame or the burned atmosphere is not inhaled.

Complete suits of fire-proof asbestos cloth are now made for firemen's wear. As the material is indestructible, and a bad conductor of heat as well, the wearer is protected in the midst of flames. Of course air for breathing must be supplied through tubes in some such way as it is supplied to the diver when he is under water.—*Youth's Companion*.

CURIOUS PLAYTHINGS.

OUR modern toys are as ingenious as they are varied and pretty, but the young people of Europe have no monopoly in this respect. For centuries the children of the far East have delighted themselves with the very queer and interesting contrivances known as expanding water toys.

They come in small wooden boxes similar to the little paint-boxes that are so well known, and they look like dirty shavings, broken matches and dilapidated tooth-picks. But throw one of them into water, and the ingenious little toy at once shows itself to be something more than a bit of stick.

The wood has been kiln-dried, and as soon as it touches the water it begins to absorb the same and to expand almost indefinitely.

As it increases in size it separates, and suddenly opens and becomes a very pretty toy. One stick changes into a flower-pot containing a rose-bush in full bloom, another becomes a fat mandarin carrying an umbrella, a third a sea-serpent ferocious in its tiny dimensions. A whale, a tiger, and a lady of fashion taking her daily promenade are all represented.

The figures are coloured, and present an astonishing variety in design and treatment.

How they are made and compressed is one of those trade secrets which are kept inviolate by the guild which makes a livelihood by their manufacture.

On rare occasions it is possible to get larger and more artistic figures, historical characters, and portraits of great monarchs, poets and teachers, dwarfed trees, and tiny-houses whose doors and windows are full of inmates.

The ordinary kind cost a mere song, but the finer qualities are often very expensive. Expensive or cheap, they have for long years given pleasure to the children of Kyoto and Canton.—*Selected*.

WHERE VIOLINS ARE MADE.

IN the village of Mittenwald, in the heart of the Bavarian highlands, live the men who manufacture the greater part of the world's supply of violins. Mittenwald has taken the place of Cremona, although it would probably take another 100 years before its violins could be mentioned in the same breath with those of the Italian town. Of the 1,800 inhabitants of the village, over 800 are exclusively occupied in the manufacture of violins, and the output reaches the incredible figure of 50,000 violins per annum. They are exported to all countries in the world, the better instruments going to England and America. One organisation of makers alone exports 15,000. Each family of violin makers has its own particular trade secret, a sort of trick of the trade, handed down from father to son. Outsiders, and still more, rival makers, are not permitted in a workshop that is not theirs. The people of Mittenwald have an interesting violin school where the village boys are instructed in the general technical departments of violin building.

The course lasts three years and embraces, in addition, the art of drawing, singing, and playing on the violin. In the building of a violin much is left to the individuality of the builders. It is seldom that two violins are exactly alike in every particular. The villagers of Mittenwald are generally of opinion that the varnish with which the instrument is covered is of the first importance, and attribute the fine tone of the violins made by Stradivarius, Guarnerius, and others to a secret of varnish which has evidently been lost for ever. Mittenwald uses maple wood for its violins, brought from the distant forests of Dalmatia and Bosnia, and pine wood of a certain quality and resinousness found only in the neighbouring forests. The old-looking violins seen in many a music shop window are not infrequently brand-new instruments from Mittenwald. The blackness and shabbiness, the rubs and scratches, the Italian names of makers inside, and the picturesque date—let us say 1743—are often the work of the ingenious fiddle makers of this remote idyllic village in Bavaria. "We must supply the market," they say, in extenuation of this class of business; "if we do not, some one else will."—*Leisure Hour*.



—The number of recruits enlisted last year was 98,361, against 42,700 in 1899.

—Dr. James Chalmers and Mr. Oliver Tomkins have been murdered by natives on the Fly River, New Guinea.

—A case of plague is notified at Constantinople. Precautions have been taken to prevent the spread of the disease.

—Thirty thousand Russian peasants in Kherson and Besarabia, it is said, have died of starvation in the past month.

—Several earthquake shocks were experienced in Guernsey, April 24. No material damage appears to have resulted.

—The number of living creatures in the Zoological Gardens at the end of the year was 2,865—758 mammals, 1,495 birds, and 612 reptiles.

—A steamer, with Turkish troops and pilgrims for Mecca on board, struck on a coral reef in the Red Sea. Nearly 200 lives were lost.

—Nearly a thousand young salmon have been placed in the Thames at Teddington to test the possibility of making it once more a salmon river.

—At a mass meeting of Jews held in America it was resolved to take measures to start a fund for the purchase of Palestine from the Ottoman Empire.

—During the year, 4,914,000 copies of the Scriptures were issued by the British and Foreign Bible Society; and about 300 colporteurs were maintained in twenty-seven different countries.

—A giant geyser at Rotomahana, New Zealand, is attracting attention. A mass of boiling water half an acre in extent rises to a height of 300 feet, while immense columns of steam ascend as far as the eye can see.

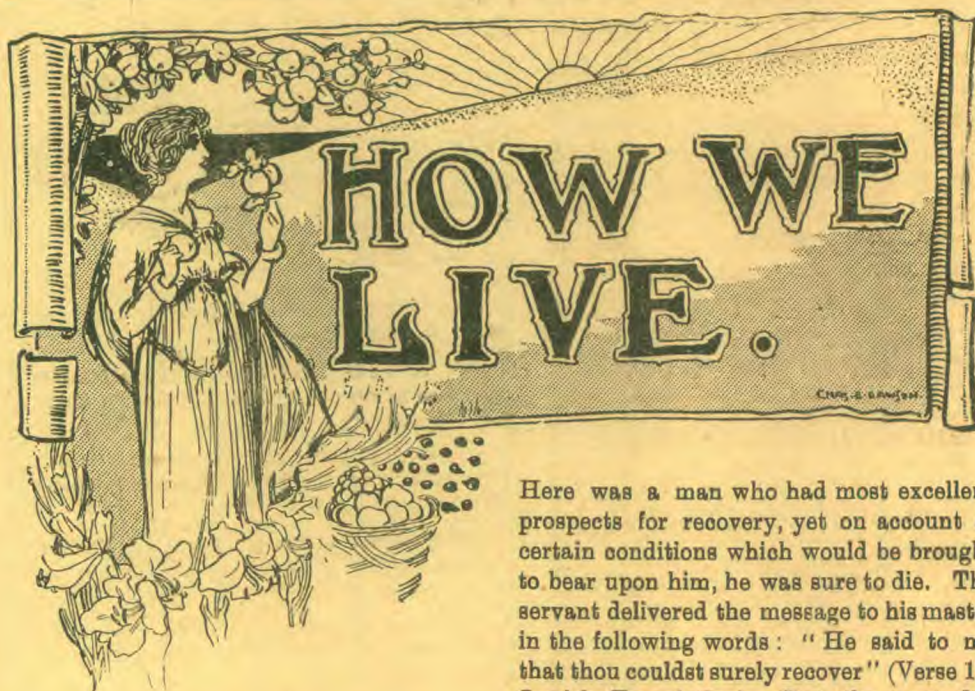
—The Chartered Company has offered 100,000 acres of land to induce Australian and other colonial farmers to settle in Rhodesia, on the sole condition that £100,000 shall be spent on improvements in ten years.

—In the Manchester district there are still scores of sufferers from the beer poisoning epidemic. The arsenic taken into the system is said to be accelerating the deaths of persons suffering from various diseases.

—According to the annual report of the Royal National Lifeboat Institution, the number of lives saved by the lifeboats during the year was 865. The total amount of subscriptions was £69,963, whereas the expenditure exceeded the sum of £95,600.

—Among the ten deputations received by the King at St. James's Palace, May 3, was the Roman Catholic deputation headed by Cardinal Vaughan, who was accompanied by nearly all the Roman Catholic Bishops of England. This is the first time since the Reformation that a body of Roman Catholic ecclesiastics have been received at Court.

—A preliminary return of the population of the London and County Boroughs, compiled from the census returns, has been issued. It appears that the population of London has increased by 307,717. Among the notable increases in the county boroughs, are Birmingham, 44,069; Cardiff, 34,929; Leeds, 61,448; Leicester, 36,950; Liverpool, 55,728; Manchester, 38,562; Newcastle, 28,581; Portsmouth, 29,882; Salford, 22,876; and Southampton, 21,374.



MUSCLE AND MENTAL POWER.

TO have a good body and a sound constitution is one of the most essential elements in success. The leaders in all departments of life have almost invariably been strong men physically as well as mentally.

It is the men who possess the good, finely-developed bodies who win the laurels in the struggles of life. This is true of men in all walks of life. It applies to the merchant as well as to the farmer, to the bank clerk and to the policeman, the student and the athlete.

The effect of the culture of the body is best seen in the ancient Greeks and Romans, with whom it was a part of the regular school routine. It was not confined to the athletes of the day alone, but orators, philosophers, and statesmen strengthened both mind and muscle by indulging in abundant athletic exercises. It is related of Cicero that he once found himself a victim of dyspepsia, and, instead of consulting the physicians, he gave his attention to the gymnasium, and at the end of two years he emerged as strong and robust as ever.—*Physical Culture.*

THE QUESTION OF HEALTH.

FROM a medical standpoint, 2 Kings viii. 9-15 is of extreme interest, as it pictures the experience of so many invalids. The king of Syria sent his servant to the man of God to inquire of him what his physical prospects were, "Shall I recover of this disease?" Elisha promptly returned this answer, "Thou mayest certainly recover," but volunteered this further information to the servant who was to carry the message, "Howbeit the Lord hath showed me that he shall surely die."

Here was a man who had most excellent prospects for recovery, yet on account of certain conditions which would be brought to bear upon him, he was sure to die. The servant delivered the message to his master in the following words: "He said to me that thou couldst surely recover" (Verse 14, Jewish Translation). But the next day some one took a thick cloth, soaked it so full of water that the air could not pass through it, and "spread it on his face, so that he died."

There are thousands of invalids to-day to whom God is saying, "Thou couldst surely recover," but just as the thick wet cloth smothered the king, so vile patent medicines and irrational methods are destroying their last remnant of hope. They are perishing for want of God-given remedies that would co-operate with nature's forces and allow them to live.

A man has Bright's disease, which means that the kidneys have become so crippled that they can no longer carry off the abnormal poisons forced upon them. Kind but ignorant friends perhaps exhort the patient to drink beef tea, which is nothing but the waste products of beef. This treatment is merely another way of spreading a thick cloth over the invalid's face. He is unable to carry off his own waste products without aid, and yet he must undertake to carry off a portion of the waste of another animal.

Under ordinary circumstances, twenty-five per cent. of all who contract pneumonia die. But statistics gathered covering several thousand cases treated by cold compresses to the chest, and by such other rational remedies as hot applications to the limbs, fomentations to the back, etc., instead of by whisky, brandy, and other things that will cripple a healthy person, much more one who is already disabled, show that the death-rate in this disease under this form of treatment has been lowered to nearly five per cent.

Years ago, about thirty out of every hundred cases of typhoid fever died. But Dr. Brand, a German physician, discarded the ordinary medical treatment, and used instead cool baths. He treated eight thousand cases in the German military hospitals, and only four out of every hundred died.

His plan is now being adopted by intelligent physicians everywhere.

A prominent physician in a large insane asylum, believing that the use of flesh foods tends to increase epilepsy, placed a large number of epileptic patients upon a non-flesh diet for a stated period. He found that during this time, on an average, the number of attacks were reduced one half.

These are but a few of the many instances that might be cited to show how God is saying to the average invalid, "Thou mayest certainly recover," but somebody is about with a "thick cloth," as it were, working against nature. When the cultivation of health becomes as important an object as cultivating business, and when rational methods of maintaining health are given as much prominence in our common schools as is now given to other subjects, useful or otherwise, then, and not until then, may we hope that nature will have an opportunity to exert its beneficent influence for the restoration of health, and many lives now doomed to death may be saved.

DAVID PAULSON, M.D.

MEAT-EATING AND ALCOHOL.

DR. HAIG has pointed out the reason why meat produces the whisky appetite. Meat fills the body with uric acid, and uric acid contracts the arteries and excites the nerves. The high tension of the nerves causes an appetite for alcohol, which, being a narcotic, dilates the arteries and quiets the nerves. Meat puts an edge upon the nerves which alcohol is wanted to blunt. In the end, tea and coffee produce the same effect as does meat; temporarily they dilate the blood vessels and relieve the tension, but afterward there is a craving for something, one hardly knows what. Many meat eaters have a longing for something, but they cannot tell what it is.

A lady who was a great meat eater, once came into my office, and said, "Doctor, am I ill? or am I wicked?" and burst into tears. "What do you mean?" I asked. She said, "I am cross; I scold my husband, my children, and my neighbours. I used not to do it, and I don't know what is the matter. Am I wicked, or am I ill?" I considered her habits, and was glad to tell her that her case was not one of total depravity, but of total indigestion. Her nerves were so sensitive and irritable that she could not control them. She did not drink alcohol, but if some physician had recommended her to take a dose of alcohol or whisky and she had taken it, she would have felt so comfortable after it that she would have wished for another dose, and might soon have become a toper. This is what many people have done, because they found that alcohol relieved the tension of the nerves. Meat eating has the effect to produce this tension of the nervous system, and it is a fundamental evil.—*J. H. Kellogg, M.D.*

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THE Gospel has often been preached as a Gospel of *giving up*. But instead, it is a Gospel of *receiving*. The Lord Jesus Christ is the One who has given up everything, and we are the ones who receive everything.

THERE is glorious freedom for the children of God now; and when at the last the creation itself, that is, the visible creation, the earth itself and all that it contains, which is now subject to vanity—is delivered from the bondage of corruption, it will be delivered only into the glory of the present liberty of the children of God.

BEFORE this corruptible body is made incorruptible, and the natural, sinful body is exchanged for the spiritual, sinless body, God will demonstrate what He can do in spite of corruption and mortality. He has condemned sin in the flesh, showing that even in sinful flesh He can live a sinless life. His perfect life will be manifested in mortal flesh, so that all will see it.

WHEN God has given this witness to the world of His power to save to the uttermost, to save sinful beings, and to live a perfect life in sinful flesh, then He will remove the disabilities and give us better circumstances in which to live. But first of all this wonder must be worked out in sinful man, not simply in the person of Jesus Christ, but in Jesus Christ reproduced and multiplied in the thousands of His followers.

THE Gospel of Jesus Christ is in the world to-day to bring men back to the beginning; and when the Gospel shall have finished its work, and every soul susceptible to the influences of the Spirit of God has yielded to that influence, then will the end come, and the new earth and the new heavens will be here as in the beginning; and the beginning will always continue unto the end; and there will

never be any end, because the end will be the beginning. Always fresh, always new, will the earth be; always new will the body be. The power by which Jesus is able to subdue all things to Himself, the power by which the heavens and the earth shall be made new, is the power by which He takes this sin-cursed body, and works His will in it; finally, by that same power, quickening it, and making it immortal.

"WHERE sin abounded, grace did much more abound." God's power is so great that He makes the devil himself serve Him. He takes the wrath of man, and makes it praise Him. He takes the wrath of man, and binds it about Him, girds Himself with it, and is victorious even by means of it. He takes the evil passions of man, and makes them serve out His purpose. Do you not know He did it with Joseph? His brethren were moved with envy, and sold him into Egypt; but it was God who sent him there. So Herod, and Pontius Pilate, and the rulers of Jerusalem, stood up against the Lord and against Christ. What for?—To do all that He had appointed to be done. They were not serving the Lord intentionally, but although they conspired against the Lord, to do Satan's utmost will, nevertheless, God's will was worked out. God can work in spite of the devil. More than this, since the wrath of man and devils praises God, every effort against the truth only makes the power of God more striking.

"CAN any man live a sinless life?" we have been asked.—No, but Christ can. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." I have demonstrated that I can do nothing. The wages of sin is death, and so I must die, and let the Lord take the management. The first man showed his impotence, and now the second man Adam comes in, and in Him God's power is fully revealed. There is only one man, and that is the Lord Jesus Christ. By the obedience of One many are made righteous. We become men indeed, perfect men, only as we are in Him.

WE are "a people for God's own possession." Not simply a people that He calls His own, and claims as His property; but the people whom He possesses, the people possessed of God. That is to say, that just as completely as a person

may be possessed of the devil, so that he is held captive by him at his will, the old things may pass away, and that person may be possessed of God, so that he is held captive by God, at His will. God's captive is a free man.

JUST as the old man found pleasure in serving the devil, even so, and ten thousand times more, will the new man find joy in the will of God, so that you and I, like Christ—nay, not you and I, but Christ in us,—may say, "I delight to do Thy will, O My God," "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." We are to be possessed by Him, possessed by the Spirit of God, so that His mind is our mind; as He thinks, we act. That is possible. Oh, that God would give every one the conception, not only of the possibility of such a thing, but of the joy and blessedness of it.

GOD puts His name upon His people, that all may know to whom they belong. Men put their names upon their places of business for a sign. Christ says, "Behold, I and the children whom the Lord hath given Me are for signs and for wonders." Wherever the men of the world come into contact with the people of God, they are to see the name of God, and recognise at a glance that God dwells within, and does business there.

WE often hear the old exhortation, "Give the devil his due," the idea being that one must not too severely condemn the acts even of that enemy of all righteousness, and accuser of the brethren. There is a lot of misplaced charity in this world, and just because it is misplaced, it ceases to be charity. We have no right to condemn any soul, not even the devil himself; for judgment has not yet been given to the saints of the Most High; but that does not mean that we must gloss over their evil deeds. A woe is pronounced upon those "that call evil good; and good evil; that put darkness for light, and light for darkness." Isa. v. 20. To "give the devil his due," is to hold to that which is true of him, namely, that he is the hater of everything good,— "a murderer from the beginning," "a liar and the father of it." Whoever calls evil good, gives place to the devil, and declares that goodness is sin.