

PRESENT TRUTH

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

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NO. 20

THE KINGDOM OF GOD.



CREATION has but one Lord, and one law. "The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all." It is told of Frederick the Great, of Prussia, that he entered a school, and began to examine the children. He picked up from the desk a piece of stone, and said to the children, "To what kingdom does this belong?" They said, "To the mineral kingdom." There was a plant there, and he picked it up and said, "To what kingdom does this belong?" They said, to the vegetable kingdom. He then said to them, "To what kingdom do I belong?" He was the king, and they did not like to say, "To the animal kingdom;" so they said, "To God's kingdom." That was correct; and that was the answer they might have given to the other questions as well. Everything is a part of God's kingdom.

There is, then, one law for all the universe, and that is the law of God's life. The life of the Lord is the law for all creation; and the plants, yea, and the animals as well, follow that law; not because they know how to read, not because there is a law book which they consult to find out how they should grow. No; the life of the Lord is in them, and that is their law.

"Behold the birds of the air." The Lord said to Job: "Doth the hawk fly by thy wisdom, and stretch her wings toward the south?" Of the ostrich He said: "God hath deprived her of wisdom, neither hath He imparted to her understanding." So we see that it is God who imparts understanding even to the birds. It does not come to them by accident.

How do the birds that go south in the autumn know where to go? How do they know they ought to go? How do they know winter is coming? Or, having learned that, how do they know the way there? How do they know the way back again? Oh, you say, they have been there before, and those that have been there before lead the others. But, mark you, every year the birds that fly south first are the young birds, that have never been there before. It is always the younger birds that lead the

way. The birds that are born this year, will next autumn fly south before the old birds start. That is a fact demonstrated by observation. How do they know where to go? Who taught them? "Oh, that is the law of their nature." Ah, where did they learn that law? Where is the birds' law book, where are their chart and compass, so that they know the way to get there?

You call it instinct. Very good; call it so, if you please. Then it is evident that instinct is the highest law of man. Read Isa. xi. 1-3: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom

and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord: and shall make him of quick understanding in the fear of

the Lord." "Make him quick of understanding;" literally, make him *scent* the fear of the Lord. He will know it by his very nature. The fear of the Lord shall be instinctive with him, and that is the very highest and most perfect form of knowledge.

It is a marvellous thing as one stands on the deck of a steamer, at midnight, to think that through the darkness, and in the fog, that steamer keeps on its way across the trackless ocean, and we come, without varying one particle to the right or to the left, to the very harbour for which we started three thousand miles away. It takes years of hard study, and long practice afterwards, to give a man the skill to guide a ship across the ocean; but a bird six months old will make its way across the ocean the first time it tries. When man is of quick understanding in the fear of the Lord, he will know what to do the first time, although he never did it before, because God will work in him. He will "understand righteousness, and judgment, and equity, yea, every good path." Prov. ii. 9.

You know that in the new heavens and the new earth, from one Sabbath to another, and from one new moon to another, all flesh shall appear before God



to worship. They go up to Jerusalem from the uttermost parts of the earth, and they will not have a chart or compass to guide them; but every person, wherever he may be, will go directly to the place. All will then have instinct, the wisdom of the life of the Spirit of God in them.

In the first chapter of Ezekiel we have a picture of the throne of God, a living throne, pulsating with the life of God, sending it forth in a stream of life; it is a throne composed of living creatures, and they go to the right, and they come and go like a flash of lightning, "whithersoever the Spirit was to go, thither was their spirit to go," because the Spirit of life was in them. That is the way it is in God's kingdom, when He is allowed His own way, and reigns supreme. That is the working out of the law of God, the life of God in the creature.

When man, who is the throne of God, has the Spirit of God fully dwelling in Him, that one universal, undivided Spirit thinks God's thoughts in him, and guides him, just the same as when my brain thinks, my foot moves. My brain thinks, and I move; whithersoever my spirit is to go, thither my foot is to go, because the same spirit is in it. So when we are joined to the Head, then as God thinks, the body will move.

The perfect man is the man who does not think for himself, but lets God do his thinking for him. He is a free man; a free thinker, if you please. It is God's presence that makes a man free. When we get away from God, we come into bondage; only when we hold ourselves as servants of God, are we free. God is to think through our brains, and move through our nerves and muscles, controlling every movement of the body. We yield ourselves voluntarily to God, that He may live in us, using the voluntary muscles just as He does the involuntary muscles; then everything is according to the will of God, all things are of God, and God's life is perfectly manifested. That is the law of God perfectly established in His kingdom. It is the constitution of God. An unwritten law?—Nay; a law written on the fleshy tables of the heart, by the Spirit of the living God.

"CROWN Him the Lord of Peace!
Whose hand the sceptre sways
From pole to pole, that wars may cease,
And all be prayer and praise:
His reign shall know no end,
And round His pierced feet
Fair flowers of Paradise extend
Their fragrance ever sweet."



THE LAW OF LIFE.

THE FIFTH COMMANDMENT.

(Continued.)



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

The most obvious meaning of the commandment, the duty of children to obey their parents, need not occupy our attention at this time, since everybody recognises and understands that. Everybody quotes the fifth commandment to impress upon children the necessity for obedience. Let us then dwell on that which is little thought of, on a phase of the commandment not usually recognised. In Ephesians vi. 1-3, the fifth commandment is quoted, and in the fourth verse we are made to see the responsibility resting on parents in connection with it. We learn that it applies to them equally with their children. Parents are in the place of God to the children whom He gives them. For the first few years at least the whole responsibility rests on the parents to see that the children keep this as well as the other commandments. If the parent does his part well, the children will certainly do theirs, for God says, speaking of the same promise that is referred to in the commandment, "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob. As for Me, this is My covenant with them, saith the Lord: My Spirit that is upon thee, and My words

which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." Isaiah lix. 20, 21. So then the faithful parent can say: "Behold I and the children whom Thou hast given me."

THE ADMONITION OF THE LORD.

IN immediate connection with the commandment the Apostle says: "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." That is, nourish them, bring them up, cultivate them, train them as plants, in the way that they should go. The word "admonition" will bear study. It is composed of two Greek words, one of which means *mind*, and the other, *to place*; admonition, therefore, means placing in the mind. One must know the admonition of the Lord in order to bring his children up in it. God does not admonish as most people do; unfortunately men very commonly judge of the Lord's admonition by their own, instead of learning from God how they ought to do. God's covenant is, "I will put My laws into their mind, and write them in their hearts." He sends His Spirit to place the law in the heart and life. This is the admonition, the "putting in mind" of the Lord. As God gently breathes the Spirit into the soul, thus placing there His righteous law, so the parent is to instil loyalty and obedience into the mind of the child, for the parent stands in the place of God, and

in its earliest infancy must reveal to it all that it knows of God.

SOME ILLUSTRATIONS.

Two cases will show how very much parents are concerned in this commandment. God said of Abraham, "I have known him, to the end that he may command his children and his household after him, that they may keep the way of the Lord, to do justice and judgment; to the end that the Lord may bring upon Abraham that which He hath spoken of him." God was made known to Abraham, in order that Abraham might make Him known to his children. The result of this was that God could bring upon Abraham that which He had spoken of him. Suppose that Abraham had not known the law of life, and had not trained his household according to it. What then?—He himself would have lost the promise.

So we see that parents are concerned in this commandment as much as children possibly can be. If they should not do their duty, there would be no possession of the promised land. But the parents are not to rule by arbitrary authority, because they are bigger and stronger, because they support the children, or because they wish their dignity and authority to be respected. No; the parent is to rule even as God does, who gives His law by His Spirit in the hand of a Mediator, gently establishing a bond of union by which the law may flow from Him to us.

The case of Eli presents a view of the opposite course, and taken in connection with the case of Abraham, shows that, if we can make any comparison, it is a more fearful thing for parents to have disobedient children, than for the children to be disobedient. God expects the children of His people to be His also. Eli was God's high priest, but he had wicked sons; He knew of their wickedness, and remonstrated with them, saying, "Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons, for it is no good report that I hear; ye make the Lord's people to transgress." 1 Sam. ii. 23, 24. But his sons paid no heed to this mild remonstrance, and the Lord said to Samuel: "I will perform against Eli all the things which I have spoken concerning his house; when I begin I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile and he restrained them not." 1 Sam. iii. 2, 3. Eli did not learn from the

Lord how to govern, and he lost much by it. Abraham had learned the lesson from God, and it was eternal gain to him.

There is another phase of the commandment that is scarcely ever thought of. "Honour thy father and thy mother." To whom does this speak? There is no limit; it speaks to every one who has or has ever had a father and a mother, that is it speaks to all mankind without exception. This commandment is not limited to children; it speaks to the man of fourscore as well as to the child of four. Some one may say: "I have no father or mother; they are dead; how can I honour them?" Just the same as though they were alive; indeed it is often the case that people do not learn to honour their parents until after they are dead. A person never in his life gets into a condition where this commandment does not apply to him. He may never have known father or mother; they may have died the day he was born. Yet the commandment still speaks to him, "Honour thy father and thy mother."

THE COMMANDMENT UNIVERSAL.

STILL more: it makes no difference about the character of the father or mother; they may have been the most depraved characters, nevertheless the commandment speaks: "Honour thy father and thy mother." It is not the child simply, that is the index of the parent, but so long as a person lives, his character reflects upon his ancestry. Even though a man's parents have not done their duty by him, have neglected or ill-treated him, and have trained him in habits of sin rather than of righteousness, still his duty is to honour them. How? you will ask; must he implicitly obey and always follow their evil teachings? Not by any means. That would not be honouring them. He must honour them by his upright life.

Whenever a man lives an honourable life, the name which he bears is honoured, and his father is thus honoured through him. People who have not known his parents will naturally conclude that he must have come from a good stock; and even though they have known them, and have considered them to be worthless characters, yet seeing the right character developed in the son, they will think that there must have been some good in them, after all. Of course, the good all comes from the Lord, yet God Himself desires that the parents should share in the honour, even as He would have them co-operate with Him in the development of right characters in their children. No man can live a base,

ignoble life without bringing dishonour upon his parents; but if he himself yields to the redeeming grace of God, he redeems to some extent, at least among men, the character of his parents.

THE UNIVERSAL FATHER.

SO THIS commandment simply says to every soul on earth, Be good; do that which is right and true; honour God, the Universal Father, the One from whom all fatherhood comes. We are His offspring, and He is the One who is to be honoured above all in the honouring of our parents, and nothing that is dishonouring to God can possibly be honouring to the parent. "When my father and mother forsake me, then the Lord will take me up." Our duty to our parents when they are living, is simply our duty to God through them, and if they are dead, the relationship still continues the same to God. "As one whom his mother comforteth, so will I comfort you." God Himself is the fulness, the reality, of all human relationships.

We see that this commandment is exceeding broad; it not only embraces the whole relation of children to parents and of parents to children but the whole of every person's life. If there be any difference, it applies to the parent more emphatically than to the child, for the parents have a duty first, in order that the child may honour them in obedience to this commandment. God who gives to us the promise of the eternal inheritance, expects us to live in this world in a way becoming the inheritance. "Strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." He expects us by the grace He has given us to live in this world as we shall continue to live in the world to come.

We are to live now as in Eden. That does not mean that there should be no family and social life; quite the contrary, since the family began in Eden. It matters not that we are in a sin-cursed earth, with sinful flesh. The Lord Jesus, in whom was no sin, and who knew no sin, was "born of a woman, born under the law, to redeem them that were under the law," and He has redeemed us from the curse of the law. "We, brethren, as Isaac was, are the children of promise." The promise referred to in the fifth commandment,

which is the reward for obedience to it, is the power by which we obey it; for the exceeding great and precious promises make us "partakers of the Divine nature, having escaped the corruption that is in the world through lust." Being made partakers of the Divine nature, we honour the Father in heaven, and so all earthly relations. The possibility of this perfect childhood is shown not alone in the case of Jesus; John the Baptist, filled with the Holy Ghost from his mother's womb; Samuel, asked of the Lord, and devoted to His service from his birth; Jeremiah, ordained of God to be a prophet before he was born,—all these cases show us what is possible, and what God would have for every child. It is the birthright of every child born into the earth, the right purchased for us by Christ and made possible for every one in Him. Every child born with less has been deprived of his due, and has received an injury.

These things recognised would prevent any parent from delaying the training of his child. Most parents seem to think that the child is not capable of receiving training before it is four or five years old. It is marvellous how much an infant in arms can understand. Think of the breadth of mind that Jesus, the model child, had at twelve years of age, and you will realise that His mind must have begun to develop at a very early period. Some one will ask, how soon a child should be corrected. The answer is, just as soon as it is old enough to show self-will. "But that would be cruel!" No; not cruelty, but kindness. The admonition must be suited to the age. The younger the child, the more easily is it trained in the right way. The cruelty comes in only in neglecting this training until the child has reached an age when severe measures become necessary, and when even these will not avail.

"Train up a child in the way he should go, and when he is old he will not depart from it." This is an unqualified promise. If a person goes astray, we may be sure he has not had the proper training in his childhood. God expects that the child of every Christian shall grow up His own child. He is to be trained to recognise authority. Having learned the principles of obedience, he will obey God. But if we have failed in this, we need not despair. God enables us to redeem the past; He forgives sins of ignorance and unbelief and neglect, and saves that which has been lost. Although we have been deprived of our birth-right, we need not be despondent, for by the new

birth all the disabilities of the first birth are cancelled. We are heirs of God, who undertakes our bringing up, breathes His life and character into us, and superintends our education. Let us then honour Him by our faith in His promises, and He will honour us with His salvation.

THE GIFT OF THE HOLY SPIRIT.

(Acts ii. 1-11).*



NE of the things that made the disciples return to Jerusalem with great joy, from the mount of ascension, was the promise of the gift of the Spirit, the continuation of Christ's presence with them. Just

before His ascension He said to them, "Ye shall be baptized with the Holy Ghost not many days hence." Acts i. 5. Accordingly, ten days afterward, as "they were all with one accord in one place," suddenly "there came a sound from heaven as of a rushing mighty wind, and it [the sound] filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts ii. 1-4.

There is a deep significance in the time when this special gift of the Spirit was bestowed. It is not the day of the week, as so many suppose, that is of importance, but the fact that it was upon Pentecost that the Spirit was outpoured. The particular day of the week on which Pentecost fell that year, is of no consequence whatever. As a matter of fact, Pentecost that year fell on Sabbath,—the seventh day, which the Jews observed,—yet that fact does not in the least add to the sacredness of the day; nor does it afford the slightest reason why we should keep it. The commandment alone is sufficient reason for keeping the true Sabbath, and with that we have the fact of Christ's example and precept. His work was to "magnify the law, and make it honourable;" and the giving of the Spirit on Pentecost—which was the anniversary of the giving of the law upon Sinai,—showed how honourable the law is. "The law is spiritual." Rom. vii. 14.

* International Sunday-school Lesson for May 26.

THE first thing that the Spirit was to do was to convict of sin. This purpose was accomplished for the people on Pentecost, for as the result of the preaching "they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" and the answer was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii. 37, 38. That is to say, the Spirit convicted them of sin, and then they had to repent, in order to receive "the gift of the Holy Ghost." This is in accordance with the inspired Word, "Turn you at My reproof; behold, I will pour out My Spirit unto you, I will make known My words unto you." Prov. i. 23. The order is, (1) Heeding the reproof of the Spirit, (2) Receiving "the gift of the Spirit," and (3) The understanding of the words of the Lord. Now we do not see the apostles indicating any conviction of sin on Pentecost, which shows that that work had already been accomplished. The Spirit was already present to convict them of sin, and as soon as they fully accepted His reproof,—the evidence of which was their confessing and forsaking the specific sins reproofed,—they received His fulness.

In the same way we know that the Spirit was present among the twelve before the day of Pentecost came. In fact, it is only by the Spirit of God that anybody has an existence. "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job xxxiii. 4. Ever since the Spirit of God dovelike sat brooding over the abyss, and brought order out of chaos, impregnating matter with life, the same Spirit has been the source of all power and life in the earth,—and not merely the source of the power and life, but the very life itself. Everywhere present, like the air, it will instantly fill every vacuum. Whenever any person, by sincere confession of sin, dissociates himself from it, the Spirit rushes in to fill him. It was a wondrous coincidence that on the anniversary of the giving of the law, the hearts of the disciples should have so unitedly yielded to that law that it could fill them.

THE same thing is true to-day. The Spirit is given freely to whomsoever will receive. But people must learn what it means to pray for the Spirit. Whoever prays must pray in faith. "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven

with the wind and tossed. For let not that man think that he shall receive anything of the Lord." James i. 6, 7. Believing is receiving. The prayer of faith, therefore, is not the prayer of the one who thinks that he must change the mind of the Lord, and make Him willing to give, but of the one who knows that God has already given Himself, and who simply tells the Lord that he is willing to receive the unspeakable gift. "Whosoever will, let him take the water of life freely." Rev. xxii. 17. This water of life is the Spirit of God. John vii. 37-39.

WHAT will the Spirit do for us when we receive Him?—He will do everything. "He will guide you into all truth," "and He will show you things to come." John xvi. 13. He is the sevenfold Spirit of God—"the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord." Isa. xi. 2. "There is a Spirit in man; and the inspiration of the Almighty giveth them understanding." Job xxxii. 8. Every gift of God to man comes by the Spirit. The chief of the blessings that come by the Spirit is wisdom and knowledge, and this knowledge—the knowledge of God—is life eternal. When the soul becomes separated from sin, it comes into connection with the Intelligence of the universe; "blessed are the pure in heart, for they shall see God." "Ye have an unction from the Holy One, and ye know all things." 1 John ii. 20. "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life." 1 John v. 20.

THE knowledge that the Holy Spirit gives is of such a kind that even the world acknowledges its reality. This is seen in the immediate results of the reception of the Spirit on Pentecost. The disciples began to speak with other tongues. The reason why this particular phase of knowledge was imparted at that time was that there were thousands of people present from every nation under heaven, all of whom needed to hear the Gospel. Whatever one needs in order to do the work of the Lord, that the Spirit gives as soon as one is ready to receive it, and will make the right use of it. But this does not mean that the Spirit relieves one of the necessity for study; far from it. God

has no sympathy with laziness, and He does not give His Spirit for the purpose of pandering to it. Be sure that God will not impart the gift of tongues to a man who has not enough interest in the work of giving the Gospel as a witness to all nations, to impel him to use all the means in his power to fit himself by study to engage in that work. Everything is a free gift from God, and all is by His power, but we must nevertheless be willing to work, and must expect that the reception of the Spirit will bring more active service and more difficult work than ever before.

"WHO hath despised the day of small things?" Christians are ready enough to recognise the work of the Holy Spirit in great phenomena, such as speaking with tongues, and the instantaneous healing of disease, but they forget Him in things that do not make so much show. Is there a man who has great ability in any line?—let him give the credit to God. Have you a special aptitude for learning languages?—then recognise that as the gift of the Spirit; for "a man can receive nothing except it be given him from heaven." "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." Let professed Christians once fully appreciate this truth, and yield themselves to "the law of the Spirit of life in Christ Jesus," and Gentiles will come to their light, and kings to the brightness of their rising. Nothing which it is right for them to do will be impossible to them; whatsoever they do will prosper; and God will give them wisdom and largeness of heart to know every right way; for "godliness is profitable for all things, having promise of the life that now is, and of that which is to come." "Thanks be unto God for His unspeakable gift."

THOUGHTS FROM ISAIAH IX. 6.

WE must always keep in mind that the government is upon Christ's shoulders, and so we do not have the responsibility of running it. We cannot properly manage ourselves; we are unable to tame our own tongues. "The tongue can no man tame." Anything that has to be governed, you will need to let Christ have. We may rebel against His government, but there is a harvest for every rebellious act.

If somebody gets up a rebellion, he will be allowed to go on until the har-

vest, and by and by the Lord will let him reap the products of his own rebellion.

Disease germs grow and multiply at a tremendous rate, but by and by they begin to secrete a poison that destroys themselves. Their own mischief-making is suicidal. That is how it is with a person who does not submit to the government of Christ. By and by his rebellious thoughts, acts, purposes, and plans will result in his destruction. Let us leave the government on Christ's shoulders.

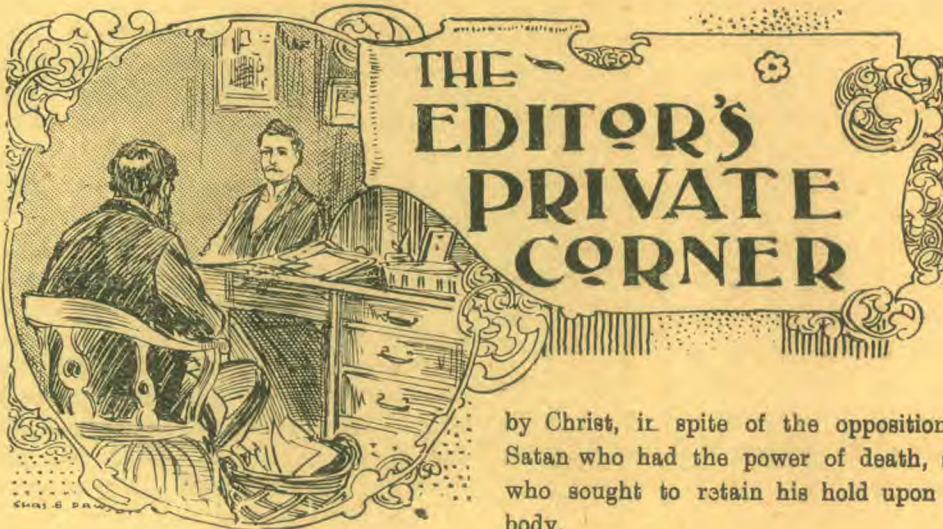
"Wonderful." You would naturally expect our Governor to do wonderful things. That is His name. God always gives people names according to their character. He has a wonderful character. He is a wonder-worker,—a real wonder-worker,—not merely as a show performer to excite curiosity. He works real wonders, wonders that the angels marvel at. The greatest of His wonders is the miracle of saving sinful men and women, transforming their hearts by His grace.

"Counsellor." When you need counsel, go to the Lord for it before you go to anyone else. Take all your troubles to Him. Do you talk to Him before every move you make? Do you take Him for your counsellor? "The counsel of the Lord standeth for ever, the thoughts of His heart to all generations." Ps. xxxiii. 11.

If you get counsel from the Lord it will stand for ever. You can build on the sure foundation. "Blessed is the man that walketh not in the counsel of the ungodly." Ps. i. 1. The ungodly will always be on hand to give their counsel. They are very free with their counsel, and anxious to tell you what to do. Before you take counsel, be sure to find out whether the advice is the counsel of the ungodly, or of Him who is Wonderful, on whose shoulders is the government. The Wonderful Counsellor says, "I counsel thee to buy of Me gold tried in the fire." The way we buy that gold is by an experience in which our characters are tried in the fire. If you want this gold tried in the fire, you will need to have your character tried in the fire.

W. S. SADLER.

IN the kingdom of God every man is a king, but a king ruling in his own body, and recognising every other man as a king; and although no man expects anybody to be subject to him, he is subject to every other man. There will be perfect harmony in that kingdom of God. Each one will give up his own way, and take God's way, holding himself subject to the will of God in the others. Then everybody will have all that the others have. Each person gives up to everybody else, so that each individual will have all that all the rest have.



ASLEEP IN JESUS.

"In your issue of the 25th you have an article on 'Death and the Resurrection,' for which I thank you much. One cannot deny these truths you state from the Word, and as a brother seeking for light, and a clearer conception of this wonderful event, may I ask you to help me? I feel sure what I ask will be of much benefit to my fellow-readers who are seeking after the truth. We know that the body lies in the grave until the resurrection, but where does the spirit dwell? Matt. xvii. 23: 'And behold there appeared Moses and Elias talking with Him,' and yet Moses and Elias had been dead for a long period. When a child dies before it has reached the age to discern right from wrong, is it unconscious? Does it not grow and develop in the heavenly land? Does not John in the Revelation tell us of the great host before the throne of God, serving Him day and night in His temple? He says that these are they which came out of great tribulation, and have washed their robes in the blood of the Lamb. I know that these bodies will be changed in the twinkling of an eye, but I am at a loss to know about the departed spirits: does not the soul live on in perpetual consciousness and development, until through the resurrection power, soul and body are again united?"

The article on "Death and the Resurrection," to which you refer, was one of a series contained in Nos. 10-18 in which you will find the answer to most of your questions. We will, however, consider briefly the points that you mention.

Reference to 2 Kings ii. will remind you that Elijah, so far from having "been dead for a long period," was, like Enoch, translated without seeing death, and therefore his appearance with Christ upon the mount of transfiguration proves nothing concerning the state of the dead.

Moses died upon Mount Nebo, and the Lord buried him, but the place of his sepulchre was unknown. Nevertheless, we have in Jude 9 the proof of the resurrection of his body, which accounts for his appearance also upon the mountain. We have the evidence of the Scriptures that the body of neither of these men was in the grave. Elijah did not pass through the tomb, and Moses was raised from the dead

by Christ, in spite of the opposition of Satan who had the power of death, and who sought to retain his hold upon his body.

On the other hand, contrast with the statement concerning Moses that "no man knoweth of his sepulchre unto this day," the words of Peter concerning David, that he "is both dead and buried, and his sepulchre is with us unto this day." This he said as proof of the fact that "David is not ascended into the heavens," thus showing that man has no conscious existence apart from his body. The sepulchre containing David's ashes, was considered by Peter, speaking when he was filled with the Spirit on the day of Pentecost, sufficient evidence that David had no conscious existence elsewhere.

THE GATE OF DEATH AND THE GATE OF LIFE.

THE children to whom you refer are well represented by the babes that Herod slew in order to rid himself of the infant Christ. "Then was fulfilled that which was spoken by Jeremiah the prophet,

"A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because they
are not."

If you turn to the prophecy in Jeremiah from which this is quoted, you will find the message of comfort that God sent to these mourning mothers: "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." This land of the enemy Satan, the adversary, is the grave, to which death is the gate of entrance. And the comfort that the Lord gives to mothers is, not that their little ones have already entered upon a higher and more glorious existence, but that they shall be brought back from the grave.

Christ, in His conflict with the enemy to recover His own, has "pressed the battle to the gate." He has passed through the gate of death, and secured the key to the

enemy's citadel. He has forced a way out of the enemy's prison-house by "the power of His endless life." Through the gate of death man enters the enemy's land; through the gate of life he is brought back again by Him who has "spoiled principalities and powers." Having opened "this gate of the Lord into which the righteous shall enter," by "the power of His resurrection," Christ will, when the last enemy death is destroyed, conduct through it by the resurrection all those whom He has rescued from the hand of Satan. Then, and not till then, will the children come, with all the redeemed, from "the land of the enemy."

Moreover, if, as you suggest, the children were growing and developing in heaven, would not the resurrection of their infant bodies be somewhat incongruous?

JOHN certainly does, in the book of Revelation, speak of the host of the redeemed whom he saw standing before the throne of God. But you must bear in mind in reading this book that the things that John saw in vision on the Isle of Patmos, and which he was told to write, were most of them "the things that must come to pass hereafter." See Rev. iv. 1; i. 19.

THE SPIRIT IN MAN.

In order that you may the better comprehend the answer to your question about the dwelling-place of the departed spirits, we must consider for a moment the nature of the Spirit that animates man. "There is a Spirit in man, and the breath of the Almighty giveth them understanding." Job xxxii. 8, R.V. The Spirit in man is the breath of God, as is evident from the account of man's creation: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Man was formed from the dust of the ground, to be a dwelling-place for the Spirit of God. "What! know ye not that your body is the temple of the Holy Ghost which is in you?" In our mortal bodies dwells the eternal Spirit of Him "who only hath immortality." 1 Tim. vi. 16. It is this that gives organisation, individuality and understanding to the dust of which our bodies are composed. Man has not an immortal spirit of his own inhabiting his body; but he himself is the dwelling-place of the immortal Spirit of God.

Therefore, "if He gather unto Himself His Spirit and His breath, all flesh shall

perish together, and man shall turn again unto dust." Job xxxiv. 14, 15. The experience of death and the resurrection is summed up in two verses of Ps. civ: "Thou gatherest in their breath, they die, and return to their dust. Thou sendest forth Thy Spirit, they are created, and Thou renewest the face of the earth." Verses 29, 30, R.V., margin.

OUR EVERLASTING DWELLING-PLACE.

IN the sublime ninetieth Psalm, Moses the man of God, speaking of the subject that we are considering, comforts himself with the following assurance: "Lord, Thou hast been our dwelling-place in all generations. . . . Thou turnest man to dust, and sayest, Return [come again] ye children of men. For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night."

"In all generations," from the beginning, God has been our dwelling-place, for "known unto God are all His works from the beginning." We existed in the Divine mind, and had our being in the thought of God, ages before we were brought into visible and conscious existence. All visible things in the universe are but the uttered thoughts of God, and "because of His will they were" in Him, before "they were created." Rev. iv. 11. Thus, "known unto God" only, we slept unconscious in the bosom of the Father, until, the fulness of time being come, He sent us forth and we awoke in this world, clothed with "a body, as it hath pleased Him."

Of David we are told that he, "having served his own generation by the will of God, fell asleep, and was gathered to his fathers, and saw corruption." And thus it is with every child of God: having accomplished the will of God in this world, God gathers to Himself His Spirit, the body given to him turns to dust, and again he *sleeps in Jesus*, as in the beginning. But for the Cross of Christ it would not have been so, for it is this that has hallowed death into sleep, and changed the grave into a bed.

Those who are merely sleeping have not ceased to be. This "Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not the God of the dead, but of the living: for all live unto Him." These words were spoken by Jesus to prove to the Sadducees "that the dead are raised."

So long as God keeps us in mind, we dwell in Him and are safe, even though we

have no separate, conscious existence. That which will finally blot the wicked from the universe, will be the fact that God puts them from His mind, and they cease to be in His thought.

He who sent us forth into the flesh by His Spirit, giving us visible form and conscious life, will, when the time comes for those who sleep in Him to awake, bring forth from the dust of the earth glorified, immortal bodies for His everlasting habitation. For "He turneth man to dust, and sayeth, Come again, ye children of men." And the space of time that intervenes between the turning into dust, and the return in response to His call, even though it be a thousand years, is in His sight "but as yesterday when it is past, and as a watch in the night."

What matter, then, though for a while we pass out of sight and consciousness, sleeping in Jesus, hidden in the bosom of God, "our dwelling-place in all generations"?

The Glorification of Life—Oh, the glorious Gospel of the Christ of God! To have affinity with God, to live in Him, and possess eternity of being, what glory is this that belongs to frail humanity! Christ circumscribes life? Why, His *one* thing includes all things—it is God. It includes life—continuous, unbroken, eternal life. Oh, the grandeur of this perpetual life in God! This is the one thing needful. Without it we have nothing. With it we have all things. Man leaves the creative hand of God, walks this earth, is lost for a few short moments, and then is seen going on, on, in point of existence, parallel with God. Life, according to Jesus, is an eternal NOW.—*Methodist Times*.

THE RESURRECTION OF MOSES.

MOSES died, but not as men usually die. Neither disease nor old age caused his life to cease. He was an hundred and twenty years old, but "his eye was not dim nor his natural force abated." Deut. xxxiv. 7. In what other way, then, could he die?—Only by faith. But is that possible? We read of old Simeon, to whom it was revealed by the Holy Ghost that he should not die till he had seen the "Lord's Christ." When at last the old man held the infant Redeemer in his arms he cried, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word." Luke ii. 25-29. It was so with Moses. God told him to get up into the mount and behold the land that was to be given to the children of Israel, "and die in the mount whither thou goest up." Deut. xxxii. 49, 50.

Moses went up into the mount and God showed him all the land of Gilead, then "Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord." Deut. xxxiv. 5. Moses believed God and yielded to His will, and God hushed him to rest as tenderly as the twilight kisses the mountains. He died in peace "according to the word of the Lord."

God regarded this voluntary yielding up of life as the uttermost test of obedience. So though Moses died and entered the grave, even as the Son of God died and was buried, God did not leave him there. Angel hands prepared his resting place, and angel hands again rolled back the covering while Michael—"the One like God,"—called the sleeping saint to life.

While this operation was in progress Satan appeared and would have prevented the resurrection of Moses. Satan claimed the grave as his prison-house (Isa. xiv. 17), and as he was yet master of the tomb, he would not allow Moses to be liberated. But Moses had not died by Satan's power, he had died by faith, and so the devil who has "the power of death" had no part or lot in the matter. It was for this reason that Christ turned upon the enemy with the heavenly anathema—"The Lord rebuke thee." Jude 9.

Satan was rebuked; Moses was taken from the grave, made to live again, changed into the image of the Divine, and taken up to view more lofty scenes than he had ever seen from Pisgah's brow.

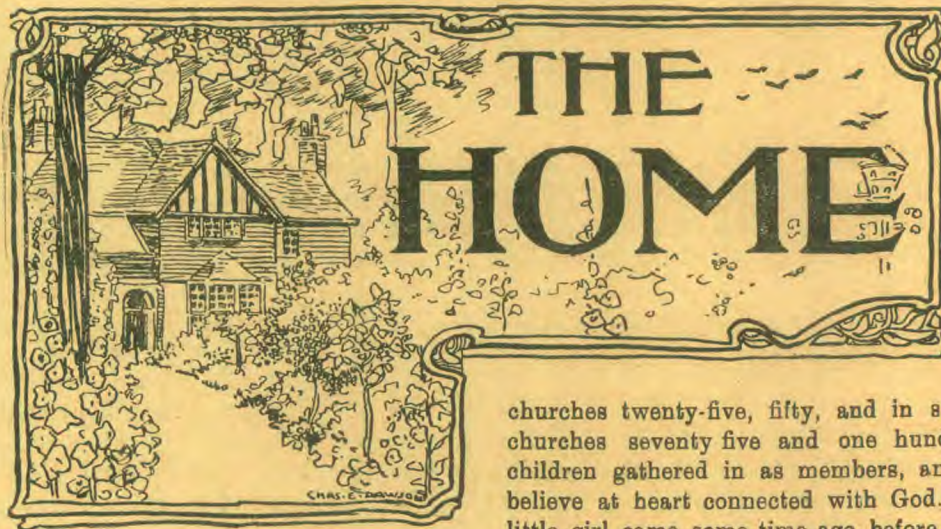
When Christ stood on the mount of transfiguration with the cross before Him, Moses and Elijah were sent as two heavenly delegates to comfort the Man of sorrows. Moses had died and he could tell Christ of that experience. Elijah had stood alone, as Christ must stand alone, with the sentence of death over him, and so they talked about "His decease" which *He was to accomplish* at Jerusalem. Luke ix. 30, 31.

On Pisgah's height, in the resurrection of Moses, God demonstrated that He had power over death, and that there was life for His people beyond the tomb.

R. HARE.

"ASLEEP in Jesus! soon to rise,
When the last trump shall rend the skies;
Then burst the fetters of the tomb,
And wake in full, immortal bloom."

"CALEB saw all the giants and walled cities that the other spies saw. He knew that the walls 'reached up to heaven.' But he knew that God was above the walls, and that God was stronger than the giants; and he knew, too, that God was with His people. He therefore said, 'Let us go up at once, and possess it; for we are well able to overcome it.' Caleb knew that he himself was weak, but he knew that God was strong, and he talked on God's side. He kept on talking just that way, and afterward he went in and possessed the land."



THE SACRED HYMN.

SOFT the mother's voice and sweet,
Coming through the shadows dim,
Singing her wee child to sleep
With the dear old-fashioned hymn.

Backward, forward, rocking slow,
With the babe upon her breast,
And the clear voice, hushed and low,
All her heart is full of rest.

Little tender finger-tips
Held in mother's loving hand,
Pressed with soft, caressing lips,
This her flower from Babyland.

Evening shadows gather fast,
Bright the fire within the grate,
In it's mother's soothing clasp
Baby enters Dreamland Gate.

Still the mother sits and sings,
Softly in the twilight dim;
In her heart are sacred things,
On her lips the precious hymn.

—Selected.

WORKING FOR CHILDREN.

[The following is part of an address by Mr. Dwight L. Moody at a Sunday-school Union, in London, in the spring of 1867. Mr. Moody was then holding his first series of meetings in London, and Mr. Hammond was conducting meetings in Mr. Spurgeon's Tabernacle and other parts of London, in the beginning of the Children's Special Service Mission.]



ANY parents think their children cannot come to Jesus early in life. I fear many teachers go to the Sunday-school and never think of urging upon their scholars the importance of immediately surrendering their hearts to Christ.

I believe myself that if children are old enough to come to the Sunday-school they are old enough to come to Calvary.

I have been urging this for many years upon the teachers of America, and God has blessed the effort put forth. In a great many places in America there are in our

churches twenty-five, fifty, and in some churches seventy-five and one hundred children gathered in as members, and I believe at heart connected with God. A little girl came some time ago before the elders of one of the churches to be examined. After talking with her, they came to the conclusion that, though she might be a Christian, she was too young, being only seven years old, to join the church, and that she had better wait. The little child, as she turned to go away, while the tears fell fast from her eyes, said, "Please tell me how old I must be before I love Jesus."

That is the question for us to settle, friends. I believe if the Sunday-school teachers of England were only faithful in urging upon the children the duty of immediate consecration to Christ, you would have a very different report next year; and instead of having to tell of 7,000 added to



the church, you would be able to rejoice over 100,000 gathered in.

I was urging this a little while ago in Michigan, when an old missionary who was present endorsed all that I said. His locks were grey; his pilgrimage was nearly ended. "Years ago," he said, "my wife died in this country, and I was left with several motherless children. The next Sunday my little girl, seven years old, came to me and said, 'Shall I not take the children into the bedroom, as mother used to do?' I let her go, and she took her little brother and her sister, three years and a-half old, by the hand, and retired to the chamber to pray beside the bed where they had been accustomed to kneel. When she came back, I noticed that she had been weeping, and I said, 'Nellie, what are you weeping about?'

"O father," she said, 'I could not help weeping! After I had prayed, just as mother taught us to do, little Susan got

up to pray.' 'Well,' I said, 'what did she say?' 'She closed her eyes, and lifted up her face to heaven, and said, "O God, how could You take my dear mother, and leave me no mother to pray for me? I want You to make me good, for Jesus Christ's sake."'" Said the old missionary, "God heard that prayer, and that little girl gave evidence of a change of heart before she was four years old."

Do you believe that children can come thus early to Christ? If so, carry them to Him; and if you have not believed it hitherto, let me urge you as a friend and a brother to go to your class next Sunday with your heart burdened with the care of their immediate salvation.

There is a father on the banks of the Mississippi River who would give all the wealth he possesses if he could call up his son from his last resting place, and make one prayer for him. Some time ago the boy lay dying. "Father," he said, "I wish you would pray for me. You have never prayed for me." The father cried, and said he could not pray. For seventeen years that son had been given to him, and yet he had never breathed his name in prayer. O prayerless fathers and mothers, you who never pray with and for your children, do not suppose that is the way the world is going to be converted! And, O teachers, do not be satisfied with talking in a general way to your scholars, but take them by the hand and lead them to the Saviour!

A friend of mine was urging this some time ago upon a mixed audience of teachers, parents, and children, and he pressed upon the two former that they must not be satisfied with just telling the children about the Saviour, but must take them by the hand and lead them to Him. As he spoke, a little girl got down from her seat in the centre aisle, and stepping up to the speaker, the tears streaming down her cheeks, said, "Please, sir, will you lead me to Jesus?"

How many children in the dark lanes and alleys of this great city are now reaching out their hands to you Christian people—Sunday-school teachers—and crying, "Lead us to Jesus!"

Amongst the children in a Sunday-school class in Illinois, was one girl, seven years of age, the daughter of a very ungodly man. The father was a young man, but he was one of the worst in the country, a drunkard, a blasphemer. The little girl was converted, and on the next Sunday she urged her father to go with her to the class. He went with her to the door, but he would not go in. He had never been in a place of worship or a school in his life. However, the superintendent came out, and persuaded him to attend the class. This resulted in his conversion, and since then he has established 1,180 Sunday-schools, and has gathered over 100,000 children into these schools. All this is the fruit of that teacher's leading the

drunkard's little daughter to the Saviour, and then urging her to do something for Christ.

You do not know but that there may be a Whitfield, a Wesley, a John Knox, in some of the dark lanes and alleys of London, and if you should be the means of leading them to the Saviour, they, in their turn, may be the instruments of the conversion of thousands. O, remember time is short, and what we do for Christ we ought to do quickly! I heard, at the Bible Society meeting, an expression made use of by the sainted Martyn when in this country. "I am willing," he said, "to be torn limb from limb, if I could only hear one Hindu inquiring for Jesus." O, that we all had that passion for souls which the sainted Martyn had, and that we all had our hearts burdened for their salvation!

One of the most faithful teachers I ever met was one who did not wake up to a sense of his responsibility till he was given up to die. He was a teacher in my school, and one morning as he came into our store I noticed that he was very pale. "Ah," he said, "the doctors have given me up to-day! I have had bleeding of the lungs, and I am now going to settle up my business, and go back to die in New York State. I feel that all is right except one thing." "What is that?" I inquired. "It is my Sunday-school class," he said; "if they were converted, and I thought I should meet them with joy at the judgment day, what would I not give!" "Let us go and see them," I said. "I have lost so much blood," he replied, "that I can hardly walk." "I will take you in a carriage," I said. We went together from house to house, for he was a faithful teacher, and knew where all his scholars lived. He was so weak that when he left the carriage he could hardly cross the sidewalk. He spoke to all the children, and pleaded with them to give themselves to the Saviour. After thus urging them affectionately, he got down upon his knees, and asked Christ to change their hearts. For ten days he so laboured, and at the end of that time every one of his scholars had been brought to the Saviour. "My work," said he, "is now done, and I shall go home to die." We all met him on the last night he remained in the city; it was a very sad and yet a very joyful meeting. We sang beautiful hymns together, and then prayed together, and then we bade him farewell. In the evening we thought we would go

and see him off by the train. We met him on the platform, just as the sun was sinking into the West. One after another of his class pressed around him, once more bade him farewell, and then we joined in singing,—

"Here we meet to part again,
But when we meet on Canaan's shore
There'll be no parting there."

HIS HIGHEST REWARD.

THE following passage is from an address of Stainer's to his brother organists as President of the R.C.O.: "I was one Sunday walking at some seaside place, and on turning a corner I heard a number of Sunday-school children singing a hymn



As the car rolled away from the platform, he held up his thin hand, and, pointing to heaven, said, "I shall meet you all there." He has gone from us, but his influence in Chicago is felt still, and will last as long as Chicago stands. Some of my best teachers were converted through his last dying efforts. Be ye also faithful, and God will give you souls for your hire.

I had composed. I thought to myself, 'I want no higher reward than this for all my work.' I can only tell you that I would not exchange it for the very finest monument in Westminster Abbey."

"To me 'tis little joy
To know I'm farther off from heaven
Than when I was a boy."

—Wordsworth.



THE ROYAL LAW.

DID you ever wish that you were a member of the royal family—a prince or a princess, the child of a king? No one can be adopted into the royal family, because all the members must be of “the blood royal.” So it is only by royal birth that one can get into the royal family.

Of course there is no difference between what men call “royal blood,” and any other; for God “hath made of *one blood* all nations of men.” In His sight there is no difference between the white, the black, and the red man; the master and the slave; the king and the peasant.

There is really only one truly royal family, and of that every child who is born into this world may become a member. Would you not like to know what that family is, and how you may get into it?

It is the family of the great King of heaven and earth,—the One who will “be King over all the earth,” when all the kingdoms of this world shall have passed away for ever. Is it not a grand and glorious thing to belong to His family?

“Adam was the son of God.” But he lost his high position as a member of the royal family, and so he lost also the crown of glory and honour that his heavenly Father had given him.

But Jesus died to restore all that Adam lost, and to bring back to the Father His lost sons and daughters. He came to “bring many sons unto glory,” to make them again of royal blood, sharers of His own kingly nature. So He is calling all to leave the family of the wicked one, who is the father of all evil, and to come back to the Father’s house, the household of God. He says:—

“Come out from among them, and be ye separate and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.”

When God led the Israelites out from the darkness and sinfulness of Egypt, He said to them: “Ye shall be unto Me a kingdom.” But He is “the King of kings.” Every one who belongs to His kingdom, becomes a king, as Adam was in the beginning.

Do you remember the beautiful song of the redeemed that we spoke of last week: “Unto Him that . . . hath made us *kings* and priests unto God”?

have the royal blood; we must share His kingly life, and have His Divine nature. And He says that it is His *great and precious promises* that are to make this wonderful change for us.

And what a change! Think of the Israelites, a nation of slaves; all that we have learned of them thus far shows their cowardice; their slavish fear, their unbelief and hardness of heart. And was it such as these that God wanted for His kingdom? Yes, for

“He raiseth up the poor out of the dust;
He lifteth up the needy from the dunghill;
To make them sit with princes,
And inherit the throne of glory.”

So no matter how poor, how low, how sinful we may be, God can make us kings.

The first thing that God did after He sent the message to Israel that if they would obey His voice they should be His kingdom, was to give them the “exceeding great and precious promises” by which they might become kings, partakers of the Divine nature.

That they might realise more of the mighty power of Him who spoke these precious promises to them, and so know how able He was to fulfil them all, God came down in terrible majesty upon the mount Sinai, and the holy angels with Him.

“His glory covered the heavens,
And the earth was full of His praise,
His brightness was as the light.”

And “there were thunderings and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud. And all the people that were in the camp trembled. . . . And Mount Sinai was altogether on smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.”

Then from the midst of this glory, God spoke to the people “the Royal Law,” that had the power to make them kings, those great and precious promises that would make them partakers of the Divine nature, and therefore members of the Royal Family.

And that they might know the power of God’s Word to carry out all that He said, “His voice then shook the earth.”

Did you ever hear the story of the old

THE LAW OF GOD.

I.

Thou shalt have no other gods before Me.

II.

Thou shalt not make unto thee any graven image or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and shewing mercy unto thousands of them that love Me, and keep My commandments.

III.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

IV.

Remember the Sabbath day, to keep it holy. Six days shall thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V.

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI.

Thou shalt not kill.

VII.

Thou shalt not commit adultery.

VIII.

Thou shalt not steal.

IX.

Thou shalt not bear false witness against thy neighbour.

X.

Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour’s.

“The blood of Jesus Christ His Son
cleanseth us from all sin.”

So when God said, “Ye shall be unto Me a kingdom,” He meant that they should be His family, and that each one of them should be a “king and a priest.” And what He said to them, He says to us also, “ye shall be unto Me a kingdom.” So let us see how this can be.

God gives to us “exceeding great and precious promises, that by these ye might be partakers of the Divine nature.” If we are to be kings, members of the family of the great King of the universe, we must

woman who was so calm in the midst of an earthquake, that her friends asked her how it was that she could keep so peaceful when in such danger? Her answer is well worth remembering: she said that "she was glad that she had a God who *could shake the earth.*"

But when God came down upon Mount Sinai to show His people His power to give them life and to keep them from sin, which brings death, they "trembled and stood afar off," and said to Moses, "Let not God speak with us, *lest we die!*" Moses was the only one who dared to draw near to hear the joyful sound of God's almighty Word.

On the opposite page you can read the words that God spoke to them, and as you do so, you will see that each of these commandments is, like all the commands of God, a precious promise to all who will believe and receive the Word.

God promised them that they should have no other gods before Him; that they should not make nor worship any graven image; that they should not take His name in vain; that they should remember His Sabbath and keep it holy; that they should honour their parents and live for ever in the new earth; that they should not kill, steal, lie, nor covet.

Were not these great and precious promises, and would not such a people be kings indeed? Yes; if they had heard in faith, the Almighty Word, which created the heavens and the earth, would have fulfilled itself in them. It would have written itself in their hearts, and worked out in them all these precious things that God promised.

And this is what it will do for us, if we hear and believe it. It will write the Father's name upon us, so that we shall be recognised as His children, as members of His royal family, by all who know Him.

"His commandment is life everlasting."

SIMPLE ARITHMETIC.

If you add, my dear, to some one's joys,
Pray tell me what you do!
Do not look puzzled, the answer is plain—
The joys are doubled for you!

—Adelbert F. Caldwell.

A good deed is never lost. He who sows courtesy reaps friendship, and he who plants a kindness gathers love. "Whatsoever a man soweth, that shall he also reap."—*Green.*



A MAY SONG.

HERE are two verses of a song that used to be sung on May Day, by the children who went about carrying bunches of May:—

A bunch of May we have brought to you,
And at your door it stands;
It is but a sprout, but is well budded out,
By the work of our dear Lord's hands.

The hedges and trees they are so green,
As green as any leek,
Our Heavenly Father watered them
With heavenly dew so sweet.

WHAT THE BLUET SAID.



WILL had been sent to school, but when he reached the field that he crossed on the way to school, and that took off quite a little of the distance, he noticed how thick the little bluish flowers were that are called "bluets."

Will knew there was no time to spare, but all at once he thought it would be a great deal nicer and a good deal more fun to stop and pick some of the pretty little flowers, than it would be to sit in school all the afternoon with a spelling-book in his hands, trying to learn a spelling lesson.

Of course Will knew what was right just as well as any little boy knows, but all at once he made up his mind to pick the little Mayflowers and let school go. So down he went on his naughty little knees, and pick, pick, with his fingers until his small back ached, and his fingers were stiff. But in one hand he held a large, thick bunch of the bluets.

"Now I'll take them home and put them in water," Will said to himself, "and then perhaps mamma will want to put them on the supper table."

Then Will thought it would never do to go home quite so early because—because—mamma would want to know how it happened, and she might not just like it, having her little boy stay out of school picking little blue and white blossoms, without her saying he might.

So Will made up his mind again, to creep round very carefully, and if no one was looking he would get into his own

little room and stay there until it was time for school to be out. And so he did. And he put the bluets into a glass of water, sat down in his comfortable little chair, and watched the little blue-whitish flowers until—why, what surprise was this?

One of the bluets all at

once had a little face, and what was more, it began talking to Will.

"We never should have dared to do it," the bluet said.

"Shouldn't have dared to do what?" asked Will.

"To disobey."

"Who did disobey?"

"You did. You know you did."

"How did I disobey?"

"You were sent to school. You should have gone to school. Now you are afraid to have the truth known that you ran away from your lessons, and stopped to pick us from our beds in the field."

Will opened wide his eyes, he thought, in astonishment; "But why wouldn't you dare disobey? What difference would it make to little bluets whether or not they disobeyed? And who do you have to obey?"

"Our Maker," said the little flower. "We have to obey His laws, and if we didn't we should die."

"You're joking," said Will. "Flowers can't have laws. They're too small. They just come up out of the earth, look round, and then by and by drop back to the earth. The idea of flowers having to obey!"

"You had better listen to me," said the bluet, "for small as I am, I can teach you something you ought to know. Everything has laws. When we are down under the ground, all at once we can feel a moisture or dampness reaching us. Then we know the frost of winter has melted away, and that the time has come when the April showers and the May sun are reaching the earth, and it is time for us to look up. We obey this call and go to work. Soon we peep up above the soil into the beautiful light.

"Then more than ever we feel the laws that are within us. We must lift our heads to receive the dew that comes morning and evening to refresh us. We must lift our faces to receive the sunlight that helps keep us alive. We must drink in the showers that sometimes fall, and must stand up bravely when the wind comes sweeping across our little forms.

"Oh, dear, no! A bluet wouldn't dare disobey the way you did. Such a little thing would take our life away. If we would not take the dew we should wither away. If we turned away from the sun-

shine we should droop and fall. If we refused to stand upright when the wind swept by, down we should go, and out would go our little life. We must either obey or die."

"Dear me! I'm glad I'm not a bluet," said Will.

"It's a far grander thing to be a boy," sighed the flower. "I think if I had been made a boy I would be a good, true one, not a naughty, disobedient one. I know we have the same Maker, and it is just as bad for a boy to do what is wrong as it is for a little flower."

Then the bluet closed its little mouth and seemed to fade from sight just as the door opened and there was Will's mamma coming in.

"Oh, mamma!" the little boy cried, "do the flowers have to obey God? And can the bluets talk? And was it far worse for me to stay out of school and pick May-flowers than it is for the flowers not to obey, and drink the dew, and see the sunshine, and stand against the wind?"

"I think my little boy must have been dreaming," said Will's mother, "and I think some good, wise being must have taught him a useful lesson in his dreams."

Then Will remembered all about staying from school, picking the flowers, creeping like a little guilty creature into the house, and dropping asleep while watching the innocent little blossoms. So he told his kind mamma all the truth, and all about his dream.—*Watchman*.



THE MIGRATION OF BIRDS.



IN the *Youth's Companion* Mr. Bradford Torrey has an interesting article on Bird Migration, which gives a charming picture of the bird life of the northern part of the United States, where his observations were taken. The birds mentioned are many of them such as are not commonly to be seen in this country, and it will be noticed that some species which do not leave us in the winter,—the robin for instance,—migrate from New England, although it is in a more southern latitude.

What we call the migration of birds is a concerted, almost universal, movement on their part to avoid cold weather and its consequences. Their home is in the north. There they were born and reared. For the north country they have an indestructible affection, as the Swiss have for their mountains. But in the winter season the home land is uninhabitable, and they go away and return with the seasons' change.

In other words, the autumnal migration is a flight to pleasanter climes, and the vernal migration is nothing more or less than a coming home again.

A JOYOUS SEASON.

The spring movement, naturally, is the joyous one; joyous for those who share in it, and for us who watch its progress. The autumnal departure is more or less a sad business, accomplished in silence. The return is full of hope and joy, attended with music. Then every man with a soul in him should be awake to what is going on. Not that he need be an ornithologist. He need not know one warbler from another. Only let him have a pair of eyes in his head and a heart to sympathise with the movements of life about him.

Then, if he remembers that all he sees is only the tiniest fraction of what is taking place at that moment over all the northern hemisphere, he will feel his soul stirred. For in all the natural world, as we call it,—as if we ourselves were not a part of nature,—there is nothing more wonderful to think of than this flight of millions on millions of winged creatures back to the birthplaces from which, when the clock strikes the hour, nothing but death or absolute disablement can keep them away.

Think of the thousands of humming-birds, each no bigger than an insect, that were hatched last year and the year before last in New England and Canada. They have been to Central America or Mexico for the winter. Now, in April and May, they are streaming back, every one to his place. Think of them, I say. Let your imagination

dwell upon them as they make the long journey, stopping here and there for rest and food, but anon taking wing again for another stage, till at last, on the day appointed, each pair is in its own orchard or grove, ready to build another nest and rear another brood.

Each in its own grove or orchard, I say, and I do not use the words carelessly. We may take it as practically certain that when a bird starts northward, it starts not for the north in general, but for a given spot,—a township, at least, and more likely a particular farm or swamp or piece of forest.

In ordinary circumstances this cannot be exactly demonstrated—it would be impossible to gather the necessary data; but you have only to watch the course of things with your own eyes for a few years to become well satisfied of its truth. The evidence, one bit added to another,—“cumulative evidence” you may call it if you please,—will be sufficient to raise the strongest kind of probability, while in many individual cases it will amount to actual proof.

One of my nearest neighbours, for example, had for at least five years the same robin summering in his grounds. It was what is known as a partial albino. Great splashes of white marked its back and wings. There was no mistaking it for any other bird of its kind. In the autumn it disappeared. In the spring it came back. How far south it had been there was no telling; to Georgia, perhaps; perhaps to Florida. But wherever it had been, it knew the way home again.

“A GENIUS FOR GEOGRAPHY.”

So I observed one year in a roadside swamp, through which my daily walk often took me, a song-sparrow with a most original voice and tune; a song so unusual that I could be morally sure of never confounding any other with it. Well, the season passed and the bird disappeared. Then spring came round again, and behold! my sparrow was back in his old place, singing the same extraordinary, unmistakable ditty.

These instances are such as happen in the experience of all observers. Taken together, they constitute a body of evidence, fairly amounting to proof, that birds more or less habitually return year after year to the same spot, wonderful as the fact may seem when the extent of their southward journey is taken into account. Surely they must have, as some one has happily expressed it, “a genius for geography.” Better still, they must be subject to very strong local attachments. They might say (who doubts it?) with the human poet:

“I remember, I remember,
The house where I was born.”

One of the interesting things about bird migration is that, with the greater part of the smaller species, the journey is accom-

plished at night. The fact, surprising as it may seem, is well established, but no one need take it for true at second-hand.

A good way to settle the question for yourself is to keep close watch of a city enclosure. You will discover very soon that arrivals—and departures, as well—take place almost entirely between night-fall and morning. Or, if your home is in the country, you may stand out-of-doors after dark, at the right season of the year, and listen to the calls of the little travellers as they pass in the darkness overhead. Or you may perhaps be able to visit a lighthouse on a cloudy night—when birds fly low—in spring or autumn, and with good fortune see swarms of birds hovering about the light or dashing themselves against the glass. After one such night fourteen hundred dead birds were picked up at the base of the Statue of Liberty, in New York Harbour.

Or, if you have access to a telescope, you may watch birds flying across the face of the moon, and may even determine the identity of some of them. By this means more than one man has made calculations as to the altitude at which the birds were flying. Some of them, it is believed, travel at a height of three miles.

For at least four months of every year the atmosphere may be said to be full of birds on favourable nights, all winging their way northward or southward according to the season. It is a thing to think of.

If we could see this aerial host, we might be said to watch the migration. As it is, what we mostly see is a few of its accidents and accompaniments. We go out in the morning. Here, in a roadside hedge, is a bunch of ten or twenty white-throated sparrows, or a group of warblers, made up, most likely, of three or four species. In yonder tree is a flycatcher of some kind that does not live in our neighbourhood.

These we call signs of migration. They are exactly that: *signs* of it, accidental details of it. These few individuals happen to have dropped out of the procession just here; most of them for a day or two, others for the summer; but the grand flight, the procession itself, has gone on and on, far overhead, and we have seen nothing of it.

These mere fringes and edges of the show, however, are enough to afford the liveliest pleasure to one who watches for them. We need not know the species apart, I said; but it is much better for us if we do. Then only are we in a way to get now and then a glorious surprise, such as brightens the whole day for a man. It is worth the cost of part of one's spare time for several years to be able to call such wayfarers by name, and to tell the rare ones from the common; to see in your own home woods a brilliant warbler which you have looked for unavailingly in the mountains south and the mountains

north. Behold him! Here he is—the very bird! You know him on the instant, and you are thankful for the sight.

Little by little, too, as the years pass, you come to know when and where to look for the different members of the long procession. Before the end of February you are frequenting old apple orchards, on the watch for the first bluebird, the dearest comer of the year. In early March—I am taking my dates from my own Massachusetts hunting-grounds—the song-sparrows will reach us, a tuneful throng. All the hedgerows and the swamp edges will be ringing with their melody. And with them will be flocks of robins and blackbirds.

April will bring its own share of wings: swallows, sparrows of sundry kinds, the earliest warblers, the first of the thrushes (first and best—the hermit), and toward the end of the month our own "brown mocking-bird," the ecstatic thrasher.

As for May, every day of it would require a chapter by itself, if the story were really to be told, the procession moves so steadily and the ranks are so full: warblers, vireos, the later sparrows and finches,—the rosebreast and the indigo-bird among them—the scarlet tanager, the humming-bird, the cuckoos, the oriole, the bobolink, the wood-thrush and the veery (with their northern relatives, that only drop in upon us by the way), and a host beside.

A certain few species, you will learn after a while, are to be looked for only in spring, and a certain few others only in autumn. In other words, you will discover for yourself one of the curiosities of bird migration; that some species seem to go and come by different routes.

On my own beat, for example, I seldom fail to see a few—one or two, as a rule—mourning warblers in the course of the spring movement, say in late May, or perhaps during the first two or three days in June. I have never seen or heard of one hereabout in the fall. Connecticut warblers, on the other hand, are generally present rather sparingly in the autumn, say in the middle of September; but I have never seen or heard of one in the spring.

The reason of this state of things I know nothing about. Here, as everywhere else, to say that a thing is mysterious is only to say that its causes are hidden from our view. Of mysteries in this restricted sense of the term the migration of birds certainly offers no lack.

Meanwhile the birds, who know nothing of the mystery we make of their movements, continue to come and to go with the changes of the seasons: and little as we may be accustomed to think of it, there is no measuring the interest which their going and coming add to human existence. How different the course of the year would be, not to ornithologists merely, but to people in general, to all, at least, who love the sights and sounds of the natural world, if birds did not migrate.



—Mining work has been resumed on the Rand.

—A law prohibiting opium smoking on pain of death has been promulgated in Korea.

—A Childhood Exhibition has been opened in Paris. It is a show of everything that concerns children.

—The dangers to which railway servants are exposed are shown by the fact that 618 were killed and 15,000 injured last year.

—The Russian Commission appointed to guard against and combat the plague has declared the town of Masra, in Mesopotamia to be infected.

—A medical investigation shows that the serious outbreak of enteric fever in South London is thought to be due to the eating of fried fish purchased at shops.

—The Mayor of Lyons, France, has prohibited the opening of any establishment for the sale of intoxicants within 250 yards of any cemetery, church, hospital, or school.

—Unrevised census returns supplied by the Registrar-General give the total population of England and Wales at 32,525,716, being an increase over 1891 of 3,525,191.

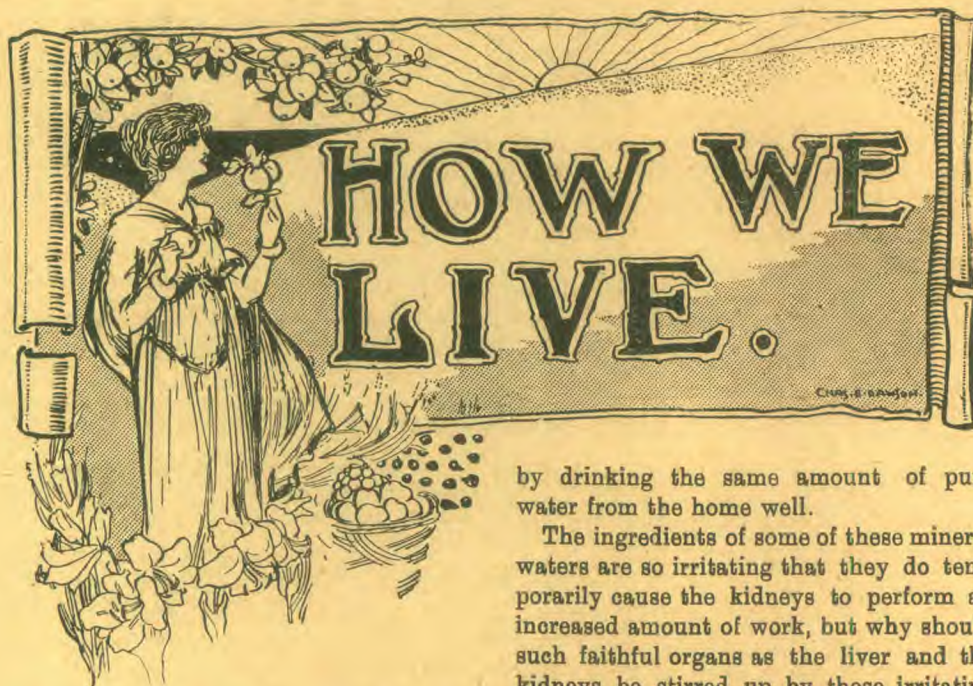
—Thunder and hail storms have been general of late. On Sunday, May 5, the heat was summer-like in Devonshire, and the following day there were two heavy falls of snow on the Dartmoor hills.

—In a great fire at Jacksonville, Florida, about three-quarters of the town have been destroyed, and between 10,000 and 15,000 persons are homeless. A number of people have lost their lives. The fire originated in a fibre factory.

—In a recent inquest on the body of a servant who was burnt to death owing to a cinder which fell on her flannelette petticoat, the Hackney coroner said that flannelette is "a most dangerous material. If it once gets alight it is all up with you. It burns worse than anything else I know." Those who wear this material should heed this warning, and be on their guard against accident.

—The *Ophir*, with the Duke and Duchess of Cornwall and York on board, reached Melbourne on Monday, May 6. The royal couple received an enthusiastic welcome from the immense crowds which lined the streets. On the 9th inst. the new Parliament of the Australian Commonwealth was inaugurated at Melbourne by the Duke of Cornwall, accompanied by the Duchess, in the presence of a large concourse. At the conclusion of his address his Royal Highness read a message of congratulation from the King.

—The returns for 1899, which have just been issued, show that while the marriage rate for that year was the highest recorded since 1876, the birth rate was the lowest ever known. For twenty-five years the birth rate in England and Wales has been steadily declining, just as it has on the Continent, but more rapidly. And it is not in the Old World alone that this decrease is met with; the newer settlements are beginning to show it. It seems to be a fact that decay comes with "civilisation," which "does everything for the mind, and nothing for the body, destroys health by congesting population in vast cities, and so ultimately kills off its subjects." This is also a sign that the end of the age is approaching.



WHAT IS BETTER THAN A MINERAL SPRING?

THERE are many who honestly believe that almost any sin against the body can promptly and satisfactorily be atoned for by a few weeks' sojourn at some famous or infamous mineral spring. The moral courage that might have been used to resist temptations to violate nature's laws is now sufficiently aroused to enable the physical sinner to swallow daily large quantities of more or less ill-smelling or unpleasantly flavoured mineral water. Pure water has always been recognised as a universal cleansing agent, but just where and when the notion became prevalent that its virtues in this respect would be greatly increased by its being saturated with various mineral substances is not now definitely known.

Water-drinking is virtually a bathing of the tissues on the inside, and it is a lamentable fact that thousands who are scrupulously careful with reference to external cleanliness, almost entirely neglect this internal bathing, which is the more important of the two.

Much of the fluid which is drunk nowadays is so heavy with poisonous substances in the form of liquor, tea, or coffee that it can hardly be expected to accomplish much in the human system.

Thousands of those who annually flock to mineral springs are very much benefited, because merely changing the routine of life for a few weeks is a balm of Gilead to many a worn-out, nervous wreck, and the draining through the system of large quantities of even brackish water does carry away a certain amount of waste products which, however, in most cases, could have been eliminated more effectually

by drinking the same amount of pure water from the home well.

The ingredients of some of these mineral waters are so irritating that they do temporarily cause the kidneys to perform an increased amount of work, but why should such faithful organs as the liver and the kidneys be stirred up by these irritating substances? They are not lazy, but tired. The so-called "torpid" liver is a worn-out liver, and the same thing is true of the kidneys; instead of swallowing various mischievous fluids, we might better manifest our gratitude to these organs for their faithful efforts to keep us alive by a radical change for the better in our daily bill of fare.

Professor Schafer, of London, in his recent great work on physiology, calls attention to the important fact that experiments have indicated that the most common constituents of mineral waters diminish not only the quantity but also the quality of the pancreatic juice, while distilled water, in other words, pure water, increases this secretion. The pancreatic juice is the digestive fluid *par excellence*, and anything that interferes with or limits its usefulness, is striking a blow at one of the important functions of the human body.

There is a deep-rooted delusion abroad that air is improved by adding tobacco smoke to it; that mustard, pepper, and the whole catalogue of irritating flavours can be substituted for those naturally present in food; for every food has a normal flavour of its own, just as each flower has an individual odour, although many have so far paralysed the delicate nerves of taste as never to recognise that. Substitution of the unnatural for the natural and of the artificial for the real is the spirit of the age. So it is not surprising that the same principle should be applied to the matter of drinking water, and that the notion should be entertained that in some way its usefulness to man can be increased by destroying its purity.

The average invalid needs not simply a temporary renovation, which can in some cases be secured by going to mineral springs, but he needs to be lifted above the disease line. This he can accomplish by

forsaking once and for ever the habits of life that have been dragging him down; and then by utilising such applications of rational remedies as will cure the whole man.

DAVID PAULSON, M.D.

WORK AND WORRY.

WORRY kills ten where work kills one. Perhaps we may say that wholesome work never kills. Worry, if long continued, will completely break down the strongest constitution and the most iron-like nerves. Speculators and other men who take great chances never die of old age. Among persons of this class suicide and insanity are exceedingly common. Suicide may generally be looked upon as the act of an unbalanced mind.

Peace of mind and peace of heart are necessary for perfect health. Real contentment comes only from a consciousness of harmony with God. The man who has surrendered his will to the will of God, who has sought and found the divine order of life, and who walks in it not from a sense of duty while constantly longing for by-and-forbidden paths, but because he finds peace and happiness and joy in it,—this man is of all men best prepared to live, and is most certain to enjoy length of days.

—Good Health.

NUTS AND FRUITS FOR BRAIN WORKERS.

BLANCHED almonds give the higher nerve or brain and muscle food; no heat or waste. Walnuts give nerve or brain food, muscle, heat, and waste. Pine kernels give heat and stay; they serve as a substitute for bread. Green water grapes are blood purifying, but of little food value; reject the pips and skins. Blue grapes are feeding and blood purifying; too rich for those who suffer from the liver. Tomatoes—nerve or brain food and waste; no heat; they are thinning and stimulating; do not swallow skins. Juicy fruits give more or less the higher nerve or brain, and some few muscle food and waste; no heat. Apples supply the higher nerve and muscle food, but do not give stay. Prunes afford the highest nerve or brain food, supply heat and waste, but are not muscle feeding. They should be avoided by those who suffer from the liver. Oranges are refreshing and feeding, but are not good if the liver is out of order. Green figs are excellent food. Dried figs contain nerve and muscle food, heat and waste, but are bad for the liver. The great majority of small fresh seed fruits are laxative. All stone fruits are considered to be injurious for those who suffer from the liver, and should be used cautiously. Lemons and tomatoes should not be used daily in cold weather; they have a thinning and cooling effect. Raisins are stimulating in proportion to their quality.—*Journal of Health.*



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TRUTH is the Word of God, and the Word of God is light; nobody but a blind man ever has any trouble to see a light that shines. The fact that a man has never in his life seen any other light used at night except that from a tallow candle, does not in the least stand in the way of his recognising that the light from an electric lamp is light, the first moment he sees it. There are, of course, different degrees of knowledge, but never any controversy between those different degrees. All truth is one.

LOVE is not a feeling, an emotion, merely; it is an intensely practical principle. We are told by the Apostle to "love in deed," and deeds of love are not dependent on feeling. The new commandment is that we love one another as God has loved us, and "Hereby perceive we the love of God, because He laid down His life for us." Herein is love; and therefore, since we are to love one another as He has loved us, "we ought to lay down our lives for the brethren." This does not necessarily mean that we are to die for them, but that we are to give our lives, a continual, living sacrifice, in service for those who need. And as we thus obey in faith this command of Christ, we shall find that each deed of love is as a precious seed in our own hearts, producing an abundant harvest of the love of God.

A WRITER in the *Christian* gives the following excellent advice on the practice of love:—

If we begin with doing kindly and lovingly, we shall end by feeling the same. Often when people have come to me, saying that love had completely died out of their life towards some other person, I have bidden them go back and act with love, making the other the centre and object of their own activities; the invariable result has been the refreshing of the warm geyser-springs of affection. Do not wait to feel love, but commence at once to show it, because it is right and your duty, and as you step out in lowly faith, you will find that God will cause all grace to abound towards you that you may also abound in this good work.

As an illustration of this principle the story is told of Mr. Moody that when he found himself growing jealous of another minister he asked him to preach for him, did his best to secure him a full congregation, said all the good he could think of in introducing him, and sat down at the back of the house. He said that the cure was an effectual one.

THE Priesthood of Christ, His work as Mediator, the Minister of the sanctuary which the Lord pitched and not man, is the subject of the International Sunday-school lesson that will appear in our next issue. We are taking the opportunity to consider this important subject as fully as our space will permit, knowing from various questions received that it will be of special interest to a large number of our readers; and of untold practical benefit and blessing to all who give it a careful study.

ACCORDING to a contemporary, a Hindoo priest sent over recently to Europe to study the civilisation and religion of the West, was much impressed by the beauty and charm of the first church he attended, and with the words of the officiating minister; and after the service he went to pay his respects to the preacher.

"Your words," he said, "have deeply impressed me. You are surely one of the first servants of the Church?"

"Oh, no," replied the clergyman with humble mien, "the vicar is over me."

"And over the vicar?"

"The canons."

"And over the canons?"

"The bishop."

"And over the bishop?"

"The archbishop."

"And over the archbishop?"

"The cardinals."

"And over the cardinals?"

"The HOLY FATHER."

The Hindoo priest shook his head and ceased his questions, saying: "What a long, long ladder you want to mount up to God."

THERE is a ladder, even as Jacob saw in his dream, between heaven and earth. But this is not built up by man on earth that he may mount to God. The futility of all such endeavours is shown in the fate of the Tower of Babel, the beginning of the kingdom of Babylon—confusion and destruction. Jesus said to Nathanael, "Ye shall see heaven opened, and the angels of God ascending and descending upon the Son of Man." This effectual ladder is let down from heaven to earth, that God may visit man and minister to him, and lift him up to His own throne.

"The Son of Man" is the only Mediator, the medium, the way, from God to man, and from man to God; for there is "One Mediator between God and men, the Man Christ Jesus."

THERE is no man or body of men on earth, that has a monopoly of truth,—a corner, so to speak, so that whoever wants it must come to them. Truth is independent of men. Truth is of God, for Christ, who is the shining of His glory, and the very impress of His substance (Heb. i. 3), is the Truth (John xiv. 6). Whoever gets the truth, must get it from God, and not from any man, just as Paul received the Gospel. God may and does use men as instruments, or channels, but He alone is the Giver. Neither names nor numbers have anything to do with determining what is truth. The truth is no more mighty, nor to be accepted more readily, when it is presented by ten thousand princes, than when maintained by a single, humble, labouring man.

JUST as there is no man who has a monopoly of truth, so there are no places to which men must necessarily go in order to find it. The fact that truth was first proclaimed in a certain place, does not prove that it can be found only there, or that it can be found there at all. In fact, the last places in the world to go to with the expectation of finding or learning truth, are the cities where the Gospel was preached in the first centuries after Christ, as Jerusalem, Antioch, Rome, Alexandria, etc. Paul did not go up to Jerusalem to them that were apostles before him, but began at once to preach.

THE Papacy arose in part in this way: It was assumed that the places where the apostles, or some of them, had preached must have the truth in its purity, and that all men must take it from there. It was also assumed that the people of a city must know more of it than the people in the country or in a village. So, from all bishops being on an equality, as at the beginning, it soon came to pass that the "country bishops" (*chorepiscopi*) were rated as secondary to those who officiated in the cities. Then, when that spirit crept in, of course the next step was necessarily a strife among the city bishops to see which one should be greatest; and the unholy struggle went on until Rome gained the coveted place of power.