

PRESENT TRUTH

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

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God the Creator ^{OF ALL} Things.

(Gen. i, ii 1-3)*

IT is said that at a dinner party at which Macaulay attended, a lady turned to him, and said, "I have wished so much for a long time to know the history of the world, and now that we have a few minutes while they are bringing on the fish, I wish you would tell it to me." We have a parallel to this story in the range suggested for a single Sunday-school lesson; for to study the creation of the heavens and the earth, and all things in them, together with the Sabbath which crowned the work, and God the Creator of all, is a far greater work than that assigned to Macaulay. But a few suggestive thoughts and texts may open the way for each reader to study further to advantage.

THE BEGINNING.

We begin with the beginning. "In the beginning God created the heaven and the earth."

How did He create them?—

"By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth." "For He spake, and it was; He commanded, and it stood fast." Ps. xxxiii. 6, 9. Our translators have inserted in verse 6 the word "done," in *Italic*, which we have omitted, as the Hebrew text gives no hint of any such word. The idea is not that after God spake something was done, but that as soon as He spake everything was in existence.

Now concerning the Word of God, by which all things were made, read these familiar words: "In the beginning was the Word, and the Word was with God,

and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not one thing made." John i. 1-3. This refers to Christ, for "the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth."

Not only did Christ begin the work of creation, but He Himself is the Beginning. Read the following texts:—

"In Him were all things created, in the heavens and upon the earth, things

from His own infinite, eternal life everything came. All the matter of the universe is but the manifestation of His existence. Thus we read that the mountains were "brought forth," literally, born, of the everlasting God. Ps. xc. 2. This is far from saying that matter is God, or any part of God. The child is brought forth by its mother, yet it is not its mother. We can never understand the mystery of creation, any more than we can understand the mystery of God's existence; but we know that ever since the creation of the world, the invisible things of God, even His everlasting power and Divinity, are revealed in the things that He has made. Everything that He has made bears the impress of His being.

Jesus Christ is "the power of God, and the wisdom of God." 1 Cor. i. 24. Of God we read that "He hath made the earth by His power, He hath established the world by His wisdom." Jer. x. 12. Now hear what Wisdom says: "The Lord possessed Me as the beginning of His way, before His works of old." Prov. viii. 22, R.V., margin. In the Hebrew there is no suggestion of such a word as the "in" of the Common Version, or the "as"

of the Revision; so it should read: "The Lord possessed Me, the beginning of His way." Christ, the wisdom and the power of God, is the Beginning of all things. In Him all things are, and hold together.

"LET IT BE."

"By faith we understand that the worlds have been framed by the Word of God, so that what is seen hath not been made of things which do appear." Heb. xi. 3. Christ is the Word, the expression of the Father's thought. All things are in Him, so that when He speaks, the word

visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist [that is, hold together]. And He is the Head of the body, the church; who is the Beginning." Col. i. 16-18, R.V.

"These things saith the Amen, the faithful and true Witness, the beginning of the creation of God." Rev. iii. 14. As stated in Col. i. 15, He is "the Firstborn of all creation." When He was, everything was; although everything did not at once appear. "In Him was life," and



* International Sunday-school Lesson for July 7.

that goes forth from His lips contains the things named. Notice how easily He brought forth the heavens and the earth. At each successive step He merely said, "Let it be," and immediately it was. After each command, we read, "And it was so." The word rendered "so" has the idea of stability, steadfastness—to establish, to constitute, to confirm. Thus: "He commanded, and it stood fast." "Say among the nations, The Lord reigneth; the world also is established that it cannot be moved." Ps. xcvi. 10. Whatever God says is so. His saying so makes it so, because it was already in His word.

Remember now that creation is the assurance and pledge of redemption. God has a desire to the work of His hands, and has not made it to be destroyed. "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." Isa. xlv. 18. "Thy people also shall be all righteous; they shall inherit the land for ever, the branch of My planting, the word of My hands, that I may be glorified." Isa. lx. 21. "Whatsoever God doeth, it shall be for ever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before Him." Eccl. iii. 14.

Therefore although the earth is defiled and corrupted, and men are depraved and lost, the fact that God made the earth, and made man to inhabit it, is proof that it, with man, will be redeemed and restored. Nay, more, it is proof that the work of redemption has been done; for "we which have believed do enter into rest," because "the works were finished from the foundation of the world." Heb. iv. 3. "Wherefore if any man is in Christ, there is a new creation." 2 Cor. v. 17, R V., margin. In Christ, "who is the image of the invisible God, the First-born of all creation," we have redemption through His blood, because "in Him were all things created." Col. i. 14-16.

Let us then see what practical help there is for us in the repetition of the words, "And God said, Let it be," "and it was so," in the story of the creation. As we read the following texts we should remember that we may make them a reality to us by responding from the heart, "Amen," that is, "Let it be so," or "It is so." If we do this, we have creation repeated in us.

"Let this mind be in you, which was also in Christ Jesus." Phil. ii. 5.

"Let all bitterness, and wrath, and clamour, and evil speaking be put away from you, with all malice." Eph. iv. 31.

"Let the peace of God rule in your hearts." Col. iii. 15.

"Let the Word of Christ dwell in you richly in all wisdom." Col. iii. 16.

And finally, "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding." Luke xii. 35, 36. And this: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. v. 16.

These last texts are most closely allied to our lesson, for the first thing mentioned in creation is light. God said, "Let there be light; and there was light." Now it is God, who said, "Light shall shine out of darkness," who "shined in our hearts, to give the light the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. iv. 6. The command to us is, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee." Isa. lx. 1, 2. Is it not glorious to know that simple, implicit faith in the Scripture record of creation, and the recognition of the fact that God is still the same Creator, will drive away all the darkness of sin, and make us light in the Lord?

THE ALL-PERVADING, ALL-POWERFUL SPIRIT.

"AND the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." The word rendered "moved" is the same that is used with reference to a bird fluttering over her nest (Deut. xxxii. 11) or brooding over her eggs or young. Here we have the Spirit represented as the source of all the power that brings order out of chaos, and gives every particle of matter its right relation to every other particle throughout the universe. Milton recognised this, when, in beginning the story of "Paradise Lost," he wrote:—

"And chiefly Thou, O Spirit, that dost prefer
Before all temples the upright heart, and pure,
Instruct me, for Thou knowest; Thou from the first

Wast present, and with mighty wings outspread
Dove-like satst brooding on the vast abyss,
And made it pregnant."

There is a power the existence of which scientists recognise, yet which to them is a mystery. Following the ancient heathen philosophers, they have declared that there are various "forces" inherent in matter, and have named them "cohesion," "gravitation," etc., not heeding the obvious fact that what they were naming was not the power itself, but the working of the power,—that which the power accomplished. Thus: Cohesion is not the name of a force, but the result of the application of a force. The word "cohesion" means *holding together*; and to say that atoms are held together by cohesion is absurd, since it is but another way of saying that matter holds together by holding together! There is such a thing as cohesion, for matter certainly coheres, or holds together, but the statement of that fact is far from telling us what holds it together. Scientists recognise that there is a lack in their philosophy, but they are slow to accept that which will supply the lack.

In the third volume of "Nature's Miracles," Prof. Elisha Gray, in speaking of the mystery of electricity, says:—

"I cannot but think that there is yet a simple statement to be made of Energy in its relation to Matter, that will establish a closer relationship between the different branches of physical science. And this, most likely, will be brought about by a better understanding of the nature of the interstellar substance called Ether, and its relation to all forms and conditions of sensible matter."

This substance called Ether exists not merely in the interstellar spaces, but is everywhere. It pervades all matter. It is generally accepted as a truth that light is conveyed to us by wavelike motions in this unknown substance, and light pervades all things. The so-called X-rays, that is, the unknown rays of light, prove to us that there is light even in things previously supposed to be perfectly opaque, since by them men can now see through a board; and in view of this no man dare say that there are not rays of light that penetrate stones and all metals. God's question to Job, "Where is the way where light dwelleth?" still remains unanswered. God only knows, for "God is light, and in Him is no darkness at all."

In "Light Visible and Invisible," Prof. Silvanus C. Thompson, after showing that the waves of light are not waves of the air, says:—

"They are waves of another medium which, so far as we know, exists all through space, and which we call, using Sir Isaac Newton's term, *the ether*. If you ask me what the ether is made of,

let me frankly say, I do not know. . . . They are waves of a medium which, though millions of times less dense than water or air, has yet a property that resists being torn or sheared asunder; exceeding the resistance to shear even of hard-tempered steel."

Now if we are but simple enough to believe that the God who created all things has in His Book given us an exact statement of the facts of creation, we may know this mystery that puzzles the wise men of the world. Read again Gen. i. 2, and with it this scripture: "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell [literally, *hole, pit*, the lowest part of the earth], behold, Thou art there." Ps. cxxxix. 7, 8. "God hath spoken once; twice have I heard this; that power belongeth unto God." Ps. lxi. 11. That is, power is the attribute of God. "There is no power but of God." Rom. xiii. 1. And the Spirit of God is the wielder of this power. "Not by might, nor by power [earthly might or power], but by My Spirit, saith the Lord of hosts." Zech. iv. 6.

ONLY ONE FORCE.

THERE are not, therefore, many forces in the universe, but only one force,—the power of the Spirit of God, who is, literally, "above all, and through all, and in all." Eph. iv. 6. It is the Spirit of God in Christ, that holds all things together. There are not different forces, but different manifestations of one force. The "simple statement" of Energy, for which Professor Gray wished, has already been made. The Word of God is Spirit and life; it "is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in His sight; but all things are naked and laid open before the eyes of Him with whom we have to do." Heb. iv. 12, 13, R.V. The word "active" in this text is *energés*, which we have Anglicised as "energy." So the Energy which philosophers recognise as in all matter, but of the source of which so many of them are willingly ignorant, is the one Spirit of God.

Now we can understand why it is that the enemy of all unrighteousness has so persistently tried to induce men to reject the Scripture narrative of creation. He does not wish them to recognise the power that sanctifies and saves. For it is a fact that the Gospel is in creation. "We are

bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth." 2 Thess. ii. 13. The power that is seen in all creation is the power that sanctifies. If men would only believe that which is,—would believe things as they are,—that which the earth itself reveals, they would be saved. "Truth springeth out of the earth" (Ps. lxxxv. 11, R. V.), because "the earth is full of the goodness of the Lord." Ps. xxxiii. 5.

GOD THE PRESENT CREATOR.

IN the face of all these truths that we have been reading from the Word, if we are not careful we shall still fall into or remain in a fatal error. So far has Satan succeeded in blinding men's minds that, even though they recognise the fact that God did create all things in the beginning, they do not recognise Him as still the Creator. They say that the operations of "nature" are carried on by certain "laws," as though God had retired from business, leaving somebody or something else to carry it on. They forget that the One who created all things is still "upholding all things by the Word of His power." Heb. iii. 3.

Let us for a moment consider the idea that things are regulated by laws, and that God Himself does not work personally in all things. Is it not clear that whatever it is that works in matter must be exercising the power of God, and that therefore if it is not God Himself, it must be somebody or something else equal to Him? But there is but one God, and He has not deified anything or anybody else. There is indeed a law directing and controlling all things, but it is the life of God. God's life is the law of the universe.

Bear in mind that no law that is "enacted" can enforce itself. The only law that can execute its own decrees is "the law of the Spirit of life in Christ Jesus." Men speak of "the law of plant life," as though the plant studied a book of law, in order to learn how it should grow. It does grow according to a certain law, but that law is the life of God in it. The commandment, "Thou shalt not have any other gods before Me," forbids our deifying matter or law, and shuts us up to the recognition of God Himself as personally present by His Spirit, upholding, directing, and controlling the universe and every atom in it. He is still the Beginning. The same power that in the be-

ginning brought all things into being still works in them to keep them in existence. It is only the personal working of the Spirit of God that keeps the earth from dissolving into chaos, as at the first.

All this is "for our learning, that we through patience and comfort of the Scriptures might have hope." It lets us know that the power that is exerted throughout the universe is the power that works in us to will and to do the good pleasure of God. He is able to do exceedingly abundantly above all that we ask or think, "according to the power which worketh in us." We have but to recognise God as the Creator of all things, as the ever-living, ever-working God, the One who wills our sanctification by the same Spirit that brooded over the face of the waters in the beginning, and to accept that will as ours, to be perfectly saved from sin. Just think! The God whose "exceeding great and precious promises" are given to make me a partaker of the Divine nature, and to save me from the corruption that is in the world through lust, is the God whose Word brought the worlds into being. Nothing is hard for Him. He who can create a world in an instant of time, can surely save me to the uttermost.

THE MEMORIAL OF CREATION AND REDEMPTION.

"THE works of the Lord are great, sought out of all them that have pleasure therein. His work is honourable and glorious; and His righteousness endureth for ever. He hath made His wonderful works to be remembered." Ps. cxi. 24. Literally, "He hath made a memorial for His wonderful works." By what means has God made His wonderful works to be remembered?—By the Sabbath day; for when God had finished the heavens and the earth, and all their host, "He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." Gen. ii. 1-3.

The Sabbath was given to man, to be a continual reminder of God's wonderful works. Therefore He says: "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord which sanctify them." Eze. xx. 12.

It is so self-evident that the seventh day of the week, commonly called Saturday, is the Sabbath here spoken of, that we shall not here take time to dwell upon that.

Sabbath means rest; it is God's rest that we are to enter into; and the seventh day is the Sabbath—the rest—of the Lord thy God. Nothing in time or eternity can ever change the fact that God created the heavens and the earth in six days, and rested on the seventh day; and therefore the Sabbath of the Lord can never be changed. Men may make another sabbath for themselves, as they have done; but this is but a part of the working whereby they have made other gods for themselves. Nevertheless there is really only one God, and only one Sabbath.

This seventh-day Sabbath is the sign and seal of redemption. Thus: It is the memorial of creation, but not of creation as it now appears. God did not rest from His labours until He "saw everything that He had made, and, behold, it was very good." The Sabbath commemorates a perfect, new creation.

THE SABBATH AND THE NEW MAN.

Now we have only to remember that that new creation which God surveyed and pronounced very good, included man. There was a new heaven and a new earth, and a new man. The Sabbath, therefore, is the sign that a perfect, new man has been created; and so it is the sign and seal of a new man in Christ; for "if any man be in Christ, he is a new creature." The Gospel restores man to his original perfection, and the Sabbath is the assurance that God who made a perfect man in the beginning can still do it.

"We which have believed do enter into rest." Heb. iv. 3. The rest here referred to is God's rest, as the verse itself shows, and that is the Sabbath, the seventh day. See the commandment, and also the verses immediately following Heb. iv. 3. God spoke in a certain place on this wise: "And God did rest the seventh day from all His works. And in this place again, They shall not enter into My rest." The Israelites that came out of Egypt "could not enter in because of unbelief." Belief justifies, makes righteous. So we are not required to keep the Sabbath in order to become righteous, but Sabbath-keeping is the natural, inevitable result of perfect, complete redemption—the finished work of God. When we accept God as the Creator of all things, as our Creator, then we rest in His finished work, the work which was finished from the foundation of the world; and the sign that we do thus accept Him is the keeping of His rest—the seventh day.



THE LAW OF LIFE.

THE EIGHTH COMMANDMENT.

(Concluded.)



THOU shalt not steal."

ROBBING GOD.

THERE is another feature of this question that few people think of. The commandment is continually broken by men who would no more think of taking money from another man than of cutting off their own right hand. You might leave any amount of money with them, uncounted, and they would return it all; yet they are guilty of robbery.

God asks this plain question: "Will a man rob God?" The people of whom He asks it think that they are innocent, for they reply, "Wherein have we robbed Thee?" and the Lord says, "In tithes and offerings." And then He continues, "Ye are cursed with a curse, for ye have robbed Me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in Mine house, and prove Me now herewith, saith the Lord, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts."

This reproof and promise have special

application at this time, for the message has reference to the speedy coming of the day of the Lord. It is not local in its application, but reaches to the end of time. It is addressed specially to those who think they are serving the Lord, but who in a most important particular are not. If it is a grievous sin to steal from man, what can be said of robbing God!

One can rob another only by appropriating something that belongs to that other. So the fact that God charges us with robbing Him with respect to the tithe proves that the tithe belongs to Him. This is plainly stated in the Scripture: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." It may be said that this is only under the Levitical law. But truth is truth for ever; that which is the Lord's once, remains His always. The tithe of all that we receive belongs to the Lord, and not to us, even though technically we have earned it, and it is paid to us in wages. To one-tenth of our income we have no more right than we have to our neighbour's money. God lets it come into our possession for a test as to whether or not we really regard the rights of property, and recognise Him as the owner of all things.

CHRIST'S TEACHING CONCERNING TITHE-PAYING.

"BUT did not the Lord reprove the Scribes and Pharisees for their scrupulous payment of tithes?" No, He did not; hear His own words: "Woe unto you, Scribes and

Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and truth; these ought ye to have done, and not to leave the other undone." Matt. xxiii. 23. Instead of saying that they ought not to have paid tithe, Jesus says that they ought to have done it, but they ought not to have made their strictness in this matter an excuse for neglecting something else. "Ye ought," means, Ye owe it. The Saviour recognised the tithe as belonging to the Lord, by saying that we owe it to Him. He says also that we ought to be very strict in this matter; for the Scribes and Pharisees tithed herbs that were of trifling value, and He says they ought to have done it.

THE TITHE BEFORE THE DAYS OF MOSES.

THE payment of the tithes was long before the days of Moses. When Jacob had his vision of God, as he was fleeing homeless and desolate from the wrath of his brother, he said, "Of all that Thou shalt give me, I will surely give the tenth unto Thee." And many years before this, Abraham returning with the recovered spoil, taken from the city of Sodom, was met by God's priest, Melchizedek, to whom he gave the tenth of all. Abraham had sworn that he would not take so much as a shoelatchet of that which belonged to the king of Sodom, so he returned the goods which he had recovered to their proper owners,—the tenth to the Lord, and nine-tenths to the king, to use as he thought fit.

All who are Christ's are Abraham's seed, and heirs with him of the promise. The oath of God to Abraham supports us in fleeing for refuge to the holy place where Christ is priest after the order of Melchizedek. Therefore the obligation to pay tithe is the same upon us as it was upon Abraham. And since the tithe belongs to the Lord, it should no more be considered a hardship to return it to Him, than it would be to pay to a neighbour some money that was given us in trust for him.

THE TITHE AND THE SABBATH.

THE tithe rests on the same basis as the Sabbath; the same expression is used of both: "The seventh day is the Sabbath of the Lord thy God." It is God's holy day. "The tithe is the Lord's." "It is holy unto the Lord." Both serve the same purpose. The Sabbath is not a burden, but it teaches us God's power, in which we

may rest. The payment of tithe is not a burden, because it does not belong to us; but God has arranged that it should come into our hands, in order that in returning it to Him we may be reminded that "He giveth us richly all things to enjoy." The curse that follows the withholding of the tithe is not an arbitrary exhibition of God's wrath, but is the natural result of our shutting God out of our lives. The abundant blessing that is promised if all the tithes are brought in, inevitably follows that recognition of Him which keeps us ever in His presence.

HONOUR GOD WITH THE FIRST-FRUIITS.

MANY who do not deny the obligation to pay tithe, do not pay it, excusing themselves by saying, "I have nothing with which to pay; after I have fed and clothed my family, I have nothing left." But whoever has wherewith to get food and clothing, has wherewith to pay the tithe; for the principle taught by the tithe is this: that nine-tenths of what we receive will, with the blessing of God, go further than the whole

of it without His blessing. God is to come first in all our considerations; we are to "seek first the kingdom of God and His righteousness." "Honour the Lord with thy substance, and with the first-fruits of all thine increase." Prov. iii. 9.

It makes no difference to us what is done with the tithe after we have paid it into the Lord's treasury. There our responsibility ends. We are to pay, even though it be destroyed. Think of the multitude of offerings that were brought to the Lord merely to be burnt up. By this God would show the people that He did not need their gifts, and would remind them that He could support them even though all their property were destroyed. This is especially necessary for us to remember in these days, just before the day of the Lord, when the seed shall be "rotten under their clods," the garners laid desolate, the barns broken

down, and the corn withered; when the rivers of water shall be dried up, and the fire devour the pastures of the wilderness, and the flame burn all the trees of the field; when the dust shall be turned into brimstone, and the land into burning pitch. Then it will be a grand thing to have learned that God alone is the hope and stay of His people.

THE BASIS OF STEALING.

WHY is it that people steal? It is because they think that they have not enough, and they cannot trust God to supply their needs. Some do not know the Lord, and they suppose that they are obliged to look out for themselves. Others who profess to know the Lord, lose their supposed trust as soon as they see difficulty. Therefore we see that the basis of what is generally



recognised as stealing is identical with all distrust of God.

There are many who do not pay tithe, because they have never realised that it was a duty. "Will a man rob God?" Many do, who have never robbed their fellow-men, and who have a reputation for honesty. The Lord says that the tenth belongs to Him. Then He ought to have it. But if I keep it and use it, knowing what the Bible says about it, how can my neighbour have confidence enough in me to trust me with what belongs to him? If a man will rob God, will he not rob his fellow-man? Dare anyone trust such an one? Yes; because there is a law against theft, and the man who steals from his neighbour is not only punished, but he loses credit and reputation. The Lord does not demand His own immediately; He does not call for a settlement every month and every year; so in our blind

selfishness we take liberties with Him, persuading ourselves that He does not see nor care. Ps. xciv. 7. And as nobody knows whether we pay tithe or not, we do not lose standing with men; or we may get the credit of paying tithe by paying a fragment of it, and calling it the tithe. That is, we are honest for appearance sake, and because of fear of the law. Let us ask ourselves, is our supposed honesty only a sham, an outside show, and are we honest only because there is danger of being found out and punished if we are not so?

THE SECRET OF ALL HONESTY.

ONE thing more. The Apostle Paul bears witness to the great liberality of the churches of Macedonia, in spite of their "great trial of affliction," and "their deep poverty." He did not need to plead with them to make an offering to the cause of God, but says, "To their power I bear record, yea, and beyond their power they were willing of themselves, praying us with much entreaty that we would receive the gift." The reason for this is that they "first gave their own selves to the Lord." 1 Cor. viii. 1-5. This is the secret of all honesty; for whoever is honest with the Lord will never defraud any man.

Not simply our property, but we ourselves belong to the Lord, and we are to render to Him His own. When we recognise that we are not our own, but that our whole being belongs to Him, we shall also recognise that we can have no property in our own right. Strength is more than money; and the commandment "Thou shalt not steal" forbids our robbing God of the strength that is His due. If I wantonly destroy my neighbour's property it is the same as though I steal his goods. All our members belong to the Lord, as instruments of righteousness. If we misuse them in any way, making them serve our own personal gratification, we are guilty of theft. We owe to the Lord, not merely all the strength we may have at this present moment, but all that we might have if we lived according to the law of life in Christ Jesus.

And here we see again that the commandment is life everlasting. All God's requirements are really statements of His promises. He asks nothing from us that He does not first give to us; and in asking for it of us He does not ask that we give it to Him, in the sense that we ourselves are deprived of it, but that we always have it in possession to render to Him. So the commandment "Thou shalt not steal"

requiring us to give all the strength of our soul and body to the Lord, means that if we heed His word He will see that we have perfect strength to give to Him. His commandments are not grievous, but on the contrary they assure us all blessings. Everything grows with use, so as we keep the commandment, yielding to God all the strength which His own everlasting power works in us, we shall go from strength to strength, until at last we appear in Zion before God.



GOD'S TENTH.

WHEN good old Jacob learned to give
One-tenth to God of all he had,
He found that he with ease could live
And blessings came to make him glad.
May be you owe to God a debt—
Pay up at once—lest you forget!

'Tis said this law was set aside—
Some boast they are no longer bound—
But if love makes the path more wide,
It would a better way have found
No better plan has reached us yet!
Pay up at once—lest you forget.

"But I am very poor," you say,
"With scarce enough to eat and wear,"
Perhaps you've robbed God's tenth away,
And lost the blessings He would share.
Of all men you are most in debt—
Pay up at once—lest you forget.

—Victorian War Cry.

SPIRITUAL KNOWLEDGE.

THERE is not so much need of learning as of grace to apprehend those things which concern our everlasting peace; neither is it our brain that must be set to work, but our hearts. However excellent the use of scholarship in all the sacred employments of Divinity, yet, in the main act, which imparts salvation, skill must give place to affection.

Happy is the soul that is possessed of Christ, how poor soever in all inferior endowments. Ye are wise, O ye great wits, while ye spend yourselves in curious questions and learned extravagances. Ye shall find one touch of Christ more worth to your souls than all your deep and laborious disquisitions. In vain shall ye seek for this in your books, if you miss it in your bosoms.

If you know all things, and cannot say, "I know whom I have believed," you have

but knowledge enough to know yourselves completely miserable. The deep mysteries of godliness, which to the great clerks of the world are as a book clasped and sealed up, lie open before him (the pious and devout man) fair and legible; and while those book-men know whom they have heard of, "he knows whom he hath believed!"

"The truth of Christianity," says a pious author, "is the Spirit of God living and working in it; and when the Spirit is not the life of it, then the outward form is but like the carcase of a departed soul."

Divinity has certainly been confused and perplexed by the learned. It requires to be disentangled and simplified. It appears to me to consist in this single point, the restoration of the Divine life, the image of God (lost and defaced at the fall), by the operation of the Holy Ghost. When this is restored, every other advantage of Christianity follows in course.—Bishop Hall.

AFFINITY WITH GOD.

SEEING ourselves in the naked grandeur of our eternal relation to God, beholding the immensity of our unending life, living in the eternal now, the one thing needful can only be our affinity of soul and life to the Divine; that character which finds its correspondence and completion in the character of God. That this is so is shown by the circumstances which gave rise to the statement, "One thing is needful." The principle underlying this utterance rests upon the attitude of Martha and Mary towards Christ. Study the two women. To Martha, life was an unbroken path of duty. Her life was lived, as it were, outside of herself. Mary's life was hid within. Martha served; Mary loved. In Mary there was, what Martha had not, a kindredness of mind, an affinity of soul, a oneness of spirit with Jesus—and in that affinity she possessed the one thing needful.—Selected.

PREACH FROM EXPERIENCE.

I WISH, says a woman of God, that more ministers had the courage of the young man who received a call immediately after he left the theological seminary. He had graduated from his college with honours and then prepared for the ministry. He was very much elated at his call to fill a pulpit so soon. He started on Sunday morning with his manuscript to preach his first sermon. As he approached the pulpit he saw the words, made with scarlet pinks on a bank of white pinks behind the pulpit, "Sir, we would see Jesus!"

The Holy Ghost did His work on the conscience of the young preacher. He gave out the hymn, the congregation sang, and then before kneeling, he said, "I answered your call. I am your minister. I

came to your church this morning with my sermon, but I cannot read it. All that I can see are the burning words you have placed for me to look at—"Sir, we would see Jesus." "Oh, my people," he exclaimed, "how can I show Him to you when I have not seen Him myself? But bear with me. I will seek Him. I will see Him, and then I will show Him to you." And then he prayed, and the people wept, and they all prayed, "Show me Thyself! I beseech Thee, show me Thy glory."

Need I tell you that that young man preached Jesus, showed Jesus, and that the people saw Him? Oh, how hungry the people are for Jesus, and if the ministers knew Him (not about Him), the people would see Him.—*Selected.*

LIVING UNTO GOD.

WHILE the Lord loves His children as dearly in the hour of death as at any other time, and counts them His, although sleeping, yet greater emphasis in the Word is put upon our *living* for God than upon our *dying* for Him. Among the most precious things God counts our living for Him. He says: "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

When the temptations of the enemy are being pressed in like a flood, when every fibre of faith is needed to sustain the pressure upon the soul because of contact with sin, then it is that God is glorified in our living for Him. Christian courage and fortitude are needed in living for Christ, and filling up that life of suffering left behind by our Lord. He left us a pattern for *living*. It would have been easier had it been possible for Jesus to exclaim, "It is finished," before He spent that terrible night in Gethsemane, that morning of cruel mocking, scourging, and shame. But in all this He was living unto His Heavenly Father.

We count ourselves dead because the law has condemned us as sinners worthy to die, but Christ was not satisfied with this condition of things. He lived in the flesh—sinful flesh at that—that we might not die; He died that we might live. And because of all this, Paul, expressing the truth for all the rest of us who have sinned, wrote: "For I through the law am dead to the law, that I *might* live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

All this is beautifully expressed in the following prayer by a Chinese disciple of Christ, and although the reader may have seen it before, it is worth re-reading and reprinting many times: "Rev. D. H. Clare, of Waverly, N. Y., recently received a letter from a friend across the sea, in which the following pathetic incident is related:—

"'Never shall I forget the impression made by a wonderful prayer offered by a Chinaman at a meeting in Shanghai just before I left for Japan. He was a member of a native church near Tien-tsin, and was going back there with every expectation of death at the hands of the Boxers. He prayed: 'O Lord, we rejoice in persecution, as Thou hast taught us; and as Thou knowest it is harder to live a martyr life than to die a martyr death, grant us grace to offer this small service acceptably when Thou shalt call upon us. Should any, like Peter, deny Thee in the hour of trial, O Lord, wilt Thou turn and look upon him as Thou didst upon Peter, and by that look call him into the life of witness with power to which Thy disciples of old were called.' This man, with sixty others of his church, has since offered that smaller service."

Paul wrote: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course [living for Christ], I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." 2 Tim. 4:6-8. It was *keeping* the faith when men and evil spirits were seeking to destroy it; it was fighting the battles of the Lord under great opposition; it was continuing his course unto the end, that filled the life of this apostle so full of blessing to his fellow men, and brought such great joy to the heart of God.

Shall we not likewise count ourselves indeed dead, actually dead, to sin, that we may be reckoned among those who are "alive unto God through Jesus Christ our Lord?"

T. E. BOWEN.

A TRACT TALK.

THE value of tracts, is seen in the following incident. A young Hindoo of some education fell into bad habits, and in his extremity stole nine rupees from his aunt. Passing on his way he found in his path the "Heart Book," a tract translated and printed in his own language. On reading it his attention was arrested and his conscience aroused. He went home, confessed his theft, and restored the money. For six months he read and re-read the graphic description of his own heart-workings in the little book. His conscience, so seared and dead before, now gave him no rest. His aunt advised him to go to a friend in a near village who had a larger book, which they called "God's Word." He went, borrowed the friend's Bible, and read it as he had read the "Heart Book." He was converted, ceased all idolatrous worship and rites, and was baptized. His family persecuted him, cast him out, and performed his funeral rites; but he lives, an earnest, happy Christian.—*Selected.*

PATIENCE.

Be patient! In the early spring
The farmer sows the precious grain;
But many days their flight shall wing.
And moons shall wane and wax again,
And storms descend, and tempests drear,
Ere tiniest shoots of green appear.

Be patient! ages long ago,
God made the world for ends sublime;
But centuries filled with crime and woe
Have deeply dyed the stream of time;
Yet through the dark His mercy great
Has waited calm, and still doth wait.

Be greatly patient like our God.
Though hearts seem hard and cold as stone,
Yet He who caused e'en Aaron's rod
To bud, thy toll will ne'er disown.
Sow thou the seed with purpose high:
The harvest cometh by and by.

—Viola E. Smith.

FILLED WITH THE SPIRIT.

THE central fact of that day was the gift itself, not the transient symbol, nor the transient consequence. Mark the universality of the gift. "They were all filled." In old times, prophets and leaders had been endowed with the Spirit for various offices, but in Christ's kingdom it is to be poured out on "servants" and "handmaidens." The sun at rising touches only the peaks, but at noonday it floods the valleys. Every Christian possesses that gift, and has a new life given at first, and continuously sustained, by the indwelling Spirit. Alas that so many of them do not recognise the fact! Alas that so few of them are as completely possessed by that Spirit as they might be! For the completeness of the gift is emphatically marked. "They were all filled,"—their whole nature was charged with the subtle, all-pervading influence, which, permeating every part, would manifest itself through all vital actions, in the varied manner proper to each. The same life gives swiftness to the foot and strength to the arm, tints the cheek and brightens the eye, clears the mind and melts the heart. "All these worketh that one and the self-same Spirit." Every Christian may be thus filled with a Divine life. But how shrunken the tide, in the case of most of us, compared with the full river of God that might water our souls, and make all manner of things live whithersoever it came!—*Alexander McLaren, D.D.*

"As we meet and touch each day
The many travellers on our way,
Let every such brief contact be
A glorious, helpful ministry;
The contact of the soil and seed,
Each giving to the other's need,
Each helping on the other's best,
And blessing, each, as well as blest."



A BRAVE LOOK FORWARD.

A SURE look forward! Never mind
How oft the pathway twists and turns;
He that is truly sorry learns
To pray, and never look behind.

A bright look forward! Much, you know,
Depends upon a sunny sky.
Then let us purpose, you and I,
To keep our way with smiles aglow.

A brave look forward! Let us dare
To plant our standards for the right;
And let whoever may take flight,
Let's firmly stand, like soldiers, there.
—Frank Walcott Hutt.

JOE'S "BURNING HEART."

FROM his father, Joe Berwick inherited a black-smith shop, his trade, and a love for drink. The smithy a weather-beaten, old brick building, with bleared, cob-webby windows and crumbling foundations, stood in an open lot near the centre of the village. This lot was covered with a bed of black cinders, the accumulation of twenty years, and on top of the cinders all manner of rusty wheels, tires, plows, farm implements, and broken-down carts which had been collecting there for about the same length of time.

Joe, a great swarthy, stalwart fellow, was a splendid workman, and when the ring of his hammer made the sparks fly cheerily from the anvil, how his mother in that little cottage next to the smithy listened to the music of it! and all the neighbours could tell you how she used to sing. But the days and days when Joe was off on a drunk, and the old smithy was dark and silent—only the Lord knew how his mother used to pray!

Joe had been away to a Keeley cure for months, and when he returned he was cured, as they all hoped. But poor Joe! he no sooner entered the smithy than the old temptation, which seemed still lurking

about the smoky walls and the bleared windows, all leaped upon him whichever way he turned, and no man ever began a braver fight with the powers of darkness than did Joe Berwick that day.

Just a month Joe had been home, and the old thirst was on him that morning with something like madness. To resist it was like trying to stand in the way of a lightning express train. Joe found himself trembling and giving way. He threw down his hammer and went to the open window, feeling faint and sick. The strip of doorway by his mother's cottage lay fresh and green in the April sunshine, and a robin, lighting on an apple bough bursting with buds, was whistling joyously. Joe's mother in her sunbonnet, with her skirts carefully pinned back, was weeding out her bed of grass pinks in the garden. Joe could hear her singing:—

"The Prince is ever in them,
The daylight is serene,
The pastures of the blessed
Are decked in glorious sheen."

Joe loved flowers and sunshine: he loved this peaceful little home; more than all, he loved his mother. He leaned his face heavily in his hands—Oh, how the battle was raging! There was a strange look in his eyes, when a few moments later, he put on his hat in a shamed way and walked out of the shop.

"I'm afeard Joe's goin' to give in," muttered the foreman with a troubled look on his face.

"Goin' to give in?" laughed the customer who chanced to be waiting. "Nobody ever expected him to hold out mor'n a week."

The old foreman turned back to his work with something like a groan. He had known and loved Joe since he was a little lad. Through the open window still came the mother's voice clear, almost shrill, in its sweetness:—

"The Prince is ever in them,
The daylight is serene,
The pastures of the blessed
Are decked in glorious sheen."

The customer had paid for his work and gone away before Joe's familiar step was heard returning, and then he went straight past the shop into his mother's flower garden. He had something in a pot which he was carrying, and the foreman, glancing

out of the window, heaved a sigh of relief; for he knew that Joe was all right when he heard the lad say in his hearty voice,—

"I brought you a posy, mother. It's a primrose."

"Why, Joe! whatever made you do it?" cried the little mother, putting down her trowel with such a look of surprise and delight, and her hands trembled so she almost let the pot fall as Joe handed it to her.

From time to time all summer, Joe kept bringing home flowers until the tiny garden spot was crammed full, the borders of the walks were filled, and even the porch was overflowing with them. Mrs. Berwick, no longer surprised or delighted, began to think that her son had gone out of his senses.

"Never mind," she said, soberly, as she put up the last hanging-basket; "he'll get over it when cold weather comes."

But cold weather came, and Joe still kept up his mania for buying flowers. One night when he came in with a great burly chrysanthemum, his mother lost all patience.

"Why, Joe, this house is so cluttered up with plants now I can hardly find room to set my foot down, and the windows are so filled up we can't see out of 'em—and what do you keep on buying more for?"

"Mother!" said Joe, taken aback, for she was a woman who never scolded, "I had'n't noticed the house was filled up so, and I thought you liked flowers—and the truth is, when the old cravin' came back drivin' me most mad, I just took to spendin' that money for flowers I might have spent in drink, and the Lord knows how it helped me. Do you mind now, mother?"

"Joe, my lad!" and the tears were streaming down his mother's cheeks, "you can buy flowers until we have to move out on the pavement if you'll only keep sober and steady. Of course I don't mind," and then Joe's mother was fast in Joe's arms, and they were crying together.

While Joe slept that night, Joe's mother was praying—praying as no mother ever prayed for a son on a battle-field before—that her son might not give in.

After this, Joe gave his mother a little purse to keep, and whenever he felt the old passion coming back, he put in it the money he would have spent for drink. The purse was filled over and over, and his mother saved it all until such a time as it could be spent for "Joe's flowers."

The garden being full, another summer the waste ground around the smithy was cleared up, soil was put there in place of cinders, and all neatly sodded, with a great heart of flowers in the centre. This heart Joe kept filled with blazing red flowers, and the old foreman, who knew the story now, could not help telling the neighbours, he was so proud of Joe. The neighbours, who were all fond of Joe, could not help speaking of it to one another as they passed and repassed many times a day,

and so it came that even the children knew every one of these flowers meant a battle and a victory, and they used to speak of this bed reverently as "Joe's Burning Heart."

The old smithy hardly knows itself any more since its foundations have been rebuilt so square and true, its windows cleaned and brightened, and its weather-worn walls covered with shining ivies. On the south side facing the cottage, a greenhouse has been built; and here Joe spends every spare moment, busying himself in the care of his flowers, or reading and studying about them, for it is his ambition to become not only a florist, but a botanist.

Nor does Joe forget his old comrades; and when he meets one in the street, out of work it may be, or down-hearted, or bound for the saloon to have it all out in a spree, Joe will ask him in the greenhouse to see the flowers or to offer him some odd bit of work, or just to give him some little potted plant to take home to the children, and what with Joe's kindness and friendliness, and the sweetness and the brightness of the flowers, and the encouragement of it all, the poor fellow will be tided over that hard place and saved from the spree.

"An' that's the way Joe works it," says the old foreman to a neighbouring gossip. "That's the way he lends a helpin' hand. An' the boys are willin' to take a word of advice from Joe—they know what he's been through."

It was one summer morning that I first saw Joe's flower garden, and this story was told to me. Fine blush roses and tall madonna lilies were filling all the June air with fragrance; and as Joe's mother walked between them, she was singing softly but with confidence:—

"The Prince is ever in them,
The daylight is serene."

It was a busy morning with the sound of Joe's anvil ringing out lustily and cheerily; and as I stood looking and listening, it seemed to me I had never heard such eloquent preachers of temperance as these lovely, innocent flowers opening in the sunshine—"Joe's flowers."—*Frances B. Callaway.*

WHAT YOU ARE.

A LITTLE boy was on the scales, and, being very anxious to outweigh his playmate, he puffed out his cheeks, and swelled up like a little frog, but the playmate was the wiser boy. "Oho!" he cried in scorn, "that doesn't do any good; you can only weigh what you are!" How true that is of us bigger children, who try to impress ourselves upon our neighbours and friends, and even upon ourselves, and, yes—sometimes upon God Himself, by the

virtues we would like to have! It doesn't do any good. You may impose upon your neighbour's judgment and get him to say you are a fine fellow—noble, generous, brave, faithful, loving; but if it is not deeply true, if you are not generous, brave, and loving, these fancied qualities are not moving you to be generous, brave, and loving. "You can only weigh what you are."—*Australian Christian World.*

"THE inner side of every cloud
Is bright and shining.
I therefore turn my clouds about,
And always wear them inside out,
To show the lining."

REVEAL CHRIST TO THE CHILDREN.

ARE we showing Christ to the children? Are we revealing Him to them in our looks, words, and actions? Only through our life can they know Christ; the only way they can see His tender, pitying smile, and realise His love for them, even when rebellious and disobedient, is to see it in our face.

But, you plead, This child is so trying, hateful, and exasperating, and has such an unlovely disposition. Yes, and that is why you should show Christ to him; for it is an evidence that the childish heart has been starved for the want of Him. May God pity the little ones who are in this condition.

Unkind words and harsh looks, fault-finding, threatening,—all these things hide the sunshine of the Saviour's face from little children, as surely as storm-clouds and rain hide the sunshine from the earth. The little ones suffer when they are under this cloud. They are out of harmony with that law of love which governs the universe, and there follows a confused and morbid condition of mind, which, if continued, must result in disaster.

Would finding fault be a source of encouragement to us? Would it help us on in the better way to receive frowning looks when we need a smile? Are we faultless ourselves? Have we no need of the Father's pitying compassion and forgiveness? Did not He, even after years of sin and rebellion against Him, extend to us with infinite love and longing, the invitation to come and find rest? He knew the weariness, the headache, the loss, we suffered by wandering in the wilderness of sin, and He pitied us with a great pity, and loved us with a great love, in spite of all our waywardness.

I have known a mother to take her wilful child, and with solemn mien and true earnestness undertake to impress upon his mind the enormity of his guilt, when committing some misdemeanour, yet no sign of relenting or sorrow for his act would be evinced. But when the Spirit of

Christ came into her heart, it showed in the pitying tenderness in her eyes, and immediately two young arms were thrown about her neck, and warm kisses were showered upon her face. Children recognise the true Spirit of Christ manifested in us, and they readily respond.

Oh, that God could teach us—every father, every mother, every one who has any association whatever with little children—to show Christ Jesus to them. They need this; it is their right. Forbid them not.—*Review and Herald.*

CHRIST BEARS OUR LITTLE GRIEFS.

THEY tell us that in some trackless lands when one friend passes through the pathless forests, he breaks a twig ever and anon as he goes, that those who come after may see the traces of his having been there, and may know that they are not out of the road. Oh, when we are journeying through the murky night and the dark woods of affliction and sorrow, it is something to find here and there a spray broken, or a leafy stem bent down with the tread of His foot and the brush of His hand as He passed; and to remember that the path He trod He has hallowed, and thus to find lingering fragrance and hidden strength in the remembrance of Him as "in all points tempted like as we are," bearing grief for us, bearing grief with us, bearing grief like us.

Do not keep these sacred thoughts of Christ's companionship in sorrow for the largest trials of life. If the mote in the eye be large enough to annoy you, it is large enough to bring out His sympathy; and if the grief be too small for Him to compassionate and share, it is too small for you to be troubled by it. If you are ashamed to apply that Divine thought, "Christ bears grief with me," to those petty molehills that you magnify into mountains sometimes, think to themselves that then it is a shame for you to be stumbling over them.

But, on the other hand, never fear to be too irreverent or too familiar in the thought that Christ is willing to bear, and help you to bear, the pettiest, minutest, and most insignificant of the daily annoyances that may come to ruffle you.—*Alex. MacLaren, D.D.*

IN proportion as persons help lift up others, and the more unfortunate the race, and the lower in the scale of civilisation, the more do they lift up themselves.—*Booker T. Washington.*

SOULS are made sweet, not by taking the acid fluids out, but by putting something in—a great love, a new spirit, the Spirit of Christ. The Spirit of Christ, interpenetrating ours, sweetens, purifies, transforms all.—*Drummond.*



"As he walked in the garden this morning,
Our baby, not yet two years old,
He paused by the border of pansies,
And laughed at their velvet and gold.
'Why, darling! what is it?' I questioned.
His laugh rippled over with glee:
'See! how can I help it, dear grandma,
The pansies are laughing at me!'"

THE KING'S GARDEN.

HEART'S-EASE.

YOU all know this pretty little flower, do you not? Very likely you have gathered in the fields the tiny Heart's-Ease, or wild Pansy, with its smiling face; and of course you all know well its larger and more beautiful sister, the garden Pansy.

Do you know what this name means? It is from the French, *pensée*, meaning *thought*. And this is a good name to put with the other while we think over together some *Thoughts* that give Heart's-Ease,—ease or rest of heart.

We found out that each little seed contains a thought of God. His Word is the seed through which He puts His thoughts into the garden of our hearts. We have already talked of three of these wonderful seeds, and the beautiful plants that come from them; and it is in the fourth that we find the seed of Heart's-Ease or Rest.

"Remember the rest day, to keep it holy? Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not

do any work, . . . 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 rest day, and hallowed it."

EVERLASTING REST.

Do you know what it is to be so very tired that you long to rest? You would never have known what this feeling of weariness is if sin had not come into the world, bringing "death, and all our woe." For when God made man He "caused him to rest" in the Garden of Eden. Adam and Eve had plenty of work to do, and yet they had rest all the time that they were doing it, and so they were never tired. Was not this a happy state to be in?

The word Sabbath means *rest*, and so to keep the Sabbath of the Lord is to keep *God's rest*. And this every one may do, for God has given it to all. He made the Sabbath, which is His rest, for man, and He tells every one to keep it.

But God "fainteth not, neither is weary." So to really have the rest of the Lord is to be like He tells us those will be who wait on Him: "They shall run and not be weary; they shall walk and not faint." In giving us the Sabbath, the King is putting into His Garden the seed of His own everlasting rest, so that the flower of perfect Heart's-Ease may grow there.

EVERLASTING STRENGTH.

Now let us see what it is that causes God to rest, and then we shall understand better how we may keep His rest.

Do you know that it is *strength* that gives rest? When one gets weary it is because he has "gone beyond his strength," as we say. You know you can run and play and work for a while without feeling tired, especially if you do not keep it up too long at a time. Your strength is *renewed*—that means that you get a fresh supply of it,—and so you feel at rest and at ease, even while you are working or playing. But when you keep on too long, and your strength is all used up, how tired and heavy you feel, and how tender and sore your muscles are!

Then you have to wait awhile, until you get rested,—that is, until you get a fresh supply of strength in your body. But the true rest that the Lord gives is to keep us from ever feeling tired in mind or body, and it will, if you keep it, bring us back to the happy state of Adam and Eve in Eden, so that we shall never need to *stop* and rest, because we shall be resting all the time.

"They that wait upon the Lord shall *renew their strength*" just as soon as it is used up, and it is because of this that "they shall run and not be weary; they shall walk and not faint."

Now do you see why it is that God never faints or grows weary? It is because "in the Lord Jehovah is *everlasting strength*." It is because of His everlasting strength that He has everlasting rest, and is able to give it; and the way that He gives us His rest, is by giving us His strength.

God tells us to look at all the things that He has made, in which we may see "His eternal power,"—His everlasting strength,—and then we shall understand that "the Lord, the Creator of the ends of the earth, fainteth not, neither is weary."

So when God puts the seed of His rest into His Garden, He is putting there His own everlasting strength, for this alone can give true rest. He does not tell us to keep our own sabbath, or rest, but "the rest of the Lord thy God." But the only way that we can have and keep God's rest, is to have God's strength, and so He says that we may be "strengthened with all might, according to His glorious power." Then we shall enter into His glorious rest.

To teach us to know His power so that we may rest in Him, God has given us



THE SABBATH AS HIS MEMORIAL, to keep in our minds the wonderful works of the Creator. "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day," because His works were finished.

The "Song for the Sabbath Day," (Psalm xcii.) shows that the Sabbath day is for us to remember and praise the great Creator, and think upon His mighty works.

"O Lord, how great are Thy works,
And Thy thoughts are *very deep*."

In all the works of God we see His great, deep, almighty thoughts, unfolding all about us. We may read His thoughts, see into His mind, and learn to know Him and rest in Him.

One cannot rest on anything that is weak or unsound. Could you rest on a chair, or on your bed, if you were all the time afraid that it might give way and let you down?

Sometimes we see a little boy or girl trying to carry a younger brother or sister not much smaller than themselves. But although they bravely do their best, the little one in their arms does not look very happy or peaceful. It is afraid all the time of being let fall; it is not *resting*. But let the father come along and gather it in his strong, loving arms, and see the look of peace and trust that comes into the little one's face. It is resting in its father's arms, because it knows that he is strong.

So before we can rest in God, we must know that He is strong. Because of this He tells us: "Lift up your eyes on high, and see who hath created these [the sun, moon, and stars], that bringeth out their host by number. He calleth them all by name; by the greatness of His might and for that He is *strong in power*, not one faileth."

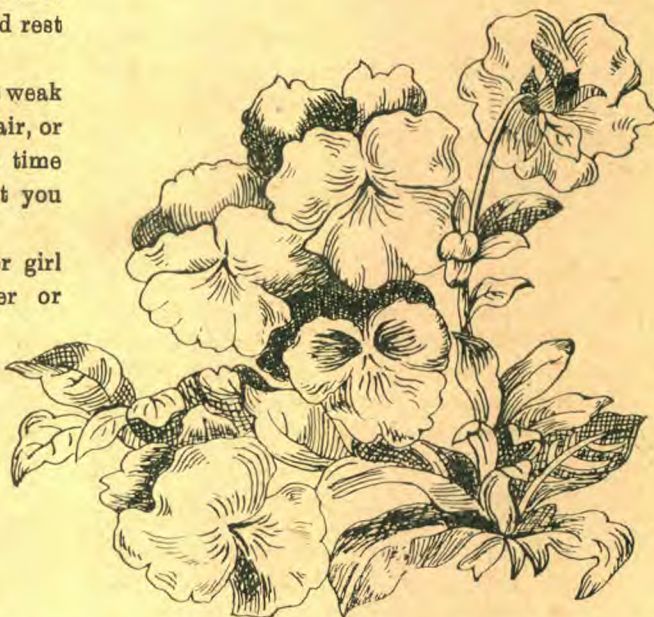
We are to look up and see the glorious sun, the silver moon, and the bright stars, —some of which are suns many times larger than our sun,—we are to think of Him whose great power made them all, and who still, by the greatness of His might, holds them up in the heavens and keeps them all from falling.

Then we shall know something of the strength by which He gathers the lambs with His arm, and carries them in His bosom. Can you not, dear little ones, who are His little lambs, rest safely and sweetly in the bosom of Him who holds

up the world, and the sun, moon, and stars? Can you not drop all your burdens, and let Him carry them and you also? for He says, "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest."

"THE AMEN."

IN the beginning, God said of everything that He wished to have in the earth, "Let it be so," and "it was so." But sin, we have found, causes all these beautiful things to vanish away, and would have changed the earth into a desolate waste, but for one thing. What is that?



It is the Cross of Jesus Christ; for this is the power by which God again creates all things new. It is through the Cross that He gives out new life to all things. It is this alone which renews the strength of the whole creation of God.

And so Jesus says that He is "the Amen," and that all the promises of God in Him "are yea and amen."

You know what this word means, for you say it and hear it very often. "So be it," or "Let it be so." It means, It shall be so because God has said so.

So to all that God said in the beginning when He made the world and all things in it, the Cross of Christ is saying, "Amen, it shall be so." It was because of this that God rested on that first Sabbath day of time, although He knew how all His beautiful and perfect work would be marred by sin. He knew the power of the Cross of Jesus Christ to bring all things back to the beauty and perfection of the Garden of Eden when Adam and Eve first rested there, "and God saw everything that He had made, and behold, it was very good."

He knew the power of the Cross to make sinful people new creatures, pure and sinless as Adam and Eve first came from His hand.

So, do you see, dear children, that it is only through the Cross of Jesus Christ, through the gift of His life for you, that this beautiful flower of Heart's-Ease can still bloom in the King's Garden? And as He sees it there, in the hearts of all who truly keep His Sabbath, His rest,—it is a sweet reminder of His beloved Son, who gave His life to save His creatures from perishing—"a sweet savour of Christ."

As the King walks in His Garden on the Sabbath, as of old He walked in Eden, He still rests and is refreshed, as He sees the new creation rising through the Cross of Jesus Christ. For the Sabbath is the token, the pledge, to Him as well as to us, of the complete restoration of that fair world, that most beautiful Garden, in which the King first rested. He says, "Hallow My Sabbaths, for they shall be a sign between Me and you."

So when you have "the flower called Heart's-Ease in your bosom," you have there the King's pledge of love that you shall be made perfect, and shall have a home with Him for ever in that beautiful new earth, when

He shall make "her wilderness like Eden, and her desert like the Garden of the Lord." Then never more will you faint or grow weary, but you will have the perfect rest that God gave to Adam when He first caused him to rest in Eden.

Then, dear children, let the sweet faces of the little pansies ever bring to your mind *thoughts* of the great power and love of Him who has poured out His own life to redeem you, and has given you "*rest*" by His sorrow, and life by His death."

THE PEACEFUL SHEPHERD LAD.

NOW as they were going along and talking, they spied a Boy feeding his Father's Sheep. The Boy was in very mean clothes, but of a very fresh and well-favoured countenance, and as he sat by himself, he sang. Hark, said Mr. Great-heart, to what the Shepherd's Boy saith. So they hearkened, and he said:—

"He that is down need fear no fall,
He that is low, no pride;

(Continued on next page.)

He that is humble, ever shall
Have God to be his Guide.

"I am content with what I have,
Little be it, or much;
And, Lord, contentment still I crave,
Because Thou savest such.

"Fulness to such a burden is
That go on pilgrimage;
Here a little, and hereafter Bliss,
Is best from age to age."

Then said their Guide, Do you hear him? I will dare to say, that this Boy lives a merrier life and wears more of that Herb called Heart's-Ease in his bosom than he that is clad in Silk and Velvet.—*John Bunyan.*

BRIEF HINTS FOR BRIGHT GIRLS.

NOT every girl can learn to play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments" are within everybody's reach: Keep your own room in tasteful order. Have an hour for rising, and rise. Learn to make bread as well as cake. Never let a button stay off twenty-four hours. Always know where your things are. Never let a day pass without doing something to make somebody comfortable. Never go about with your shoes unbuttoned. Speak clearly enough for everybody to understand. Never fuss, or fret, or fidget.—*Silver Cross.*

"IT STICKS!"

"Oh, dear! how it sticks!" cried a little boy, as he tried to get some black stains from his hands and coat. He had been watching some men lay a new pavement where they used hot pitch and gravel. He went too near the kettle of pitch, and got some on his coat. It stuck very tight.

There is something else that sticks besides pitch, and does more harm, too. I always think of it when I see a little boy put a cigarette into his mouth, or hear one using naughty words. I say to myself, "Oh, my boy, you are forming a bad habit that will stick to you."

Do you guess what I mean? It is so easy to learn to do wrong, and *bad habits stick*. They are worse than pitch.—*The Water Lily.*

MAKE us Thy messengers to shed
Within the homes of want and woe
The blessings of Thy bounty, spread
So freely on the world below.
Let us go forth with joyful hand
To strengthen, comfort, and relieve;
Then in Thy presence may we stand,
And hope Thy blessing to receive.

—*Woodman,*



THE HIGHEST TIDES IN THE WORLD.



THE Bay of Fundy probably derives its name from the Latin word *funda*, meaning "deep." It lies between New Brunswick on the north and Nova Scotia on the south. It is known to nearly every one because of its high tides—the highest in the world. The bay is about seventy miles in width at the entrance, and converges to thirty about one hundred and fifty miles above, where it divides into two arms, known as Minas Basin and Chignecto Bay, with their tributaries.

Tides rise and fall twice every twenty-four hours and fifty minutes. The highest tides occur at each new and full moon: these are called spring-tides, and often rise to the almost fabulous height of seventy feet. Spring-tides also ebb very much lower than do other tides. Neap tides do not ebb so low nor flood so high, not more than half the extremes of spring-tides.

Why the tide should rise to such a great height in this bay seems to be a phenomenon of nature with no satisfactory explanation. A number of theories are advanced, but the one most generally accepted is that the length of the bay has constantly convergent shores. The tide is very swift, flowing seven knots an hour.

The ancients reasoned that the earth respired twice a day. At each inhalation the tide would flood, and at each exhalation it would ebb. Had they visited the Bay of Fundy, they might have concluded that old Mother Earth was practising the latest respiratory movements to develop her lungs.

Most of the Fundy shores are very high and rocky, but around the tributaries at the head of the bay the shores are rarely precipitous, but predominant in broad, flat lands, reaching far back inland along the streams.

The greater portion of these lands was formerly submerged by the sea at high tide, but man has now reclaimed thousands of acres of this beautiful marsh-land from the sea by means of heavy dykes, and converted it into luxuriant meadows, dotted over with barns. Longfellow wrote of it:—

"Bursting with hay were the barns, themselves a village. . . .
Dykes, that the hands of the farmers had raised
with labour incessant,
Shut out the turbulent tides; but at stated
seasons, the flood-gates

Opened, and welcomed the sea to wander at
will o'er the meadows."

Occasionally the farmers do let the water in through the dykes, because the rich alluvium (marsh mud) deposited by the waters greatly enriches the land. Sometimes the "turbulent tide" under a high wind ploughs through the dykes, and floods miles of meadow and field, destroying the crops. In winter, when the farmer has more leisure, he goes out with his team beyond the dykes at ebb-tide, and hauls the rich alluvium from the flats to the up-land.

Philosophy teaches that "water seeks its level," but in the Bay of Fundy and its tributaries, water apparently ignores this rule, and flows up-hill. It is not easy to describe the feeling that steals over one who witnesses this phenomenon for the first time. He looks out in the morning, and beholds a wonderful scene. The river which, the night before, was rippling lazily along, with the appearance of any other stream, except for its deep, declining banks and far-receding bed, is now surprisingly changed. It is rushing furiously upstream, seven knots an hour, growing deeper and wider continually until it has risen forty or fifty feet, and ships under full sail ride gallantly by. For a moment one can scarcely believe his senses; he almost thinks the world has turned upside down. He exclaims, "Great things doeth He, which we cannot comprehend!"

On account of these giant tides, many otherwise insignificant streams are made navigable for several miles inland. Ships can ascend these streams only at flood-tide, when the small creeks become large and deep rivers, with the current flowing swiftly toward the source. If vessels fail to reach their destination before the tide ebbs, which often occurs, they must then cast anchor, or they will be carried back to sea by the swift returning tide. Unless a vessel is specially built to lie on the bottom of the river, long lines must be fastened to the mast-head, as the flood ebbs away, and the other end taken ashore and made fast by iron bars driven down, to prevent the ship from capsizing when she settles on her keel in the river's bed on "dry land." When a person sees a ship lying, a helpless monster, in the bed of a stream, far from her home on the restless sea, it seems to touch a chord of sympathy in one's heart. Soon, with unerring accuracy, the flood-tide returns, reversing

the river, relieving the patient monster, and again the "ship's afloat."

As the water converges toward the head of the bay, it rises higher than it does lower down, and the water is forced up the rivers with great power. A grand and impressive sight may be seen at Moncton, New Brunswick, twenty-five miles up the river, at the first approach of the flood-tide. It is a tidal wave, called the "Bore." It can be heard roaring and ploughing up the river long before it comes in sight. A white, rolling wall of water, sometimes ten feet high, dashes up the river and stretches far across its bed. What was just before a small stream scarcely ten rods wide, is now more than a mile in width, bearing steamboat, ship, and barge upon its waters.

A man visiting from the West, unacquainted with the tides, on seeing the "bore" fiercely sweeping up the river, cried out to his friends with him, in great excitement, "Oh, what a mighty flood! and without a drop of rain, too! Yes, and it's coming wrong side up! What an awful cloud-burst there must have been below!"

At the mouth of the River St. John, 450 miles in length, is formed an estuary full of grandeur. One attraction is a curious fall about thirty feet high at low (tide) water; but as the Fundy flood-tide returns rushing up the river, it soon reverses the stream, and the water falls up-stream instead of down.

At high (tide) water no trace of the fall is seen, and then the river presents a scene of busy traffic. Waiting steamboats, ships, woodboats, rafts of logs and timber, now go sailing by as if no fall were ever there. Soon the tide ebbs away, and the fall again appears, guarding the river, seaward, from friend or foe with all security as before.

Truly, wonderful are the paths of God.

GEO. E. LANGDON.

THE FLOWERS OF THE SEA.

THE sea has flowers as the land has, but the most brilliant of the sea-flowers bloom not upon plants but upon animals. The living corals of tropical seas present a display of floral beauty which in richness and vividness of colour and variety and grace of form rivals the splendour of a garden of flowers. The resemblance to vegetal blossoms is so complete that some persons find it difficult to believe that the brilliant display contains no element of plant life, but is wholly animal in its organisation. Among the sea animals which bloom as if they were plants are included, besides corals, the sea-anemone and the sea-cucumber. Dr. C. M. Blackford, Jr., remarks that among the coral gardens the birds and butterflies of the upper world are replaced by fishes of curious forms and flashing colours, which dart about among the animal flowers.—*Sel.*



THE Governor of Hongkong, Sir H. A. Blake, reports to Mr. Chamberlain that for the week ending June 15 there were 151 cases of bubonic plague and 151 deaths. This is an unprecedented record.

ACCORDING to the preliminary Census Report, the population of the United Kingdom is 41,454,000, almost double what it was in 1821. The population of London, within the Metropolitan area, is 6,500,000. The rapid increase in the population of the cities of every country is a sign of degeneracy. When God made the world He planted a garden; when Cain killed his brother, he built a city.

ALL crops on the Continent have suffered severely from the intensely cold weather. Snow has fallen in several places. On the 19th the thermometer recorded eight degrees of frost in Rome. These abnormalities are indications of the approach of the time when "the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." Isa. xxiv. 1. The earth is getting old, and is tottering for its fall.

RECENT experiments at Cherbourg with the submarine boat *Narval* are declared by the French Minister of Marine to have been entirely successful. The vessel remained under water for twelve hours, and the condition of the crew is said to have been normal at the end of that time. Thus a new element is introduced which will greatly increase the terror and destructiveness of naval warfare. The greater part of the inventive energy of men in these days is expended in devising means to destroy human life. Who cannot see what the end will be?

THE *Chronicle* has learned by cable that the Superintendent of Immigration in the United States has ruled that tuberculosis is a dangerous, contagious disease, and states that the ruling that consumptives are not to be allowed to land in that country will apply to ordinary travellers as well as immigrants, and to saloon passengers as well as those in the steerage. This law, if carried out strictly, would prevent an English resident of the United States who might be tuberculous, from returning to his family after a visit to his native country.

ONE of the United States Treasury officials, who has been giving special attention to the matter of shipping, says:—

"I have examined the volume of commerce and navigation for 1900, just issued. If you look the figures over you will find that the last fiscal year, ended June 30, 1900, in one respect broke the record of American shipping. In the trade between the United States and Europe that year not one American merchant vessel went to or came from Germany, Russia, Sweden and Norway, Denmark, the Netherlands, Italy, Austria-Hungary, Greece, or Turkey.

"Two small American vessels came to the United States from France, one in ballast, one American

sailing vessel came from Belgium in ballast, and one American vessel cleared for Spain. There cleared for or entered from the United Kingdom eleven American sailing vessels, and two small steam vessels went to the United Kingdom in ballast. The American flag was never before such a rarity on the North Atlantic between the United States and Europe."

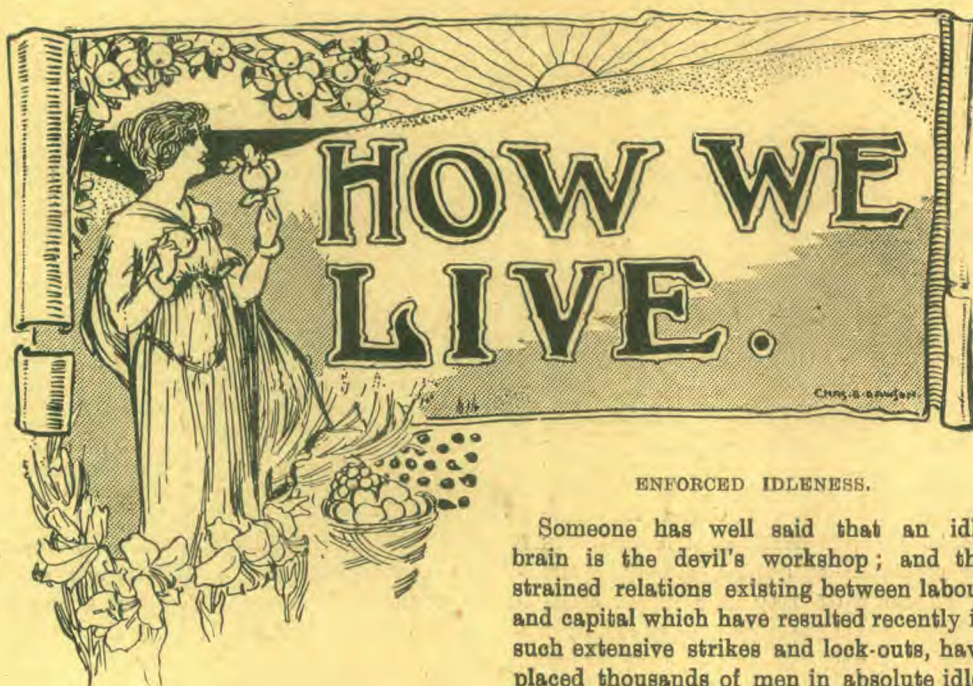
This does not mean that the amount of United States commerce is small, but that the most of it, on account of the laws of that country, is carried on under foreign flags, chiefly the British.

THERE are many incongruities in human legislation. The *Chronicle*, commenting on the prevalence of gambling on races, says: "The intelligent foreigner who reads in the morning of youths sent to gaol for gambling on an empty Thames lighter is astonished in the afternoon at seeing hundreds of such youths gambling at Ascot under police protection."

ON its last trip from Liverpool to New York, the Cunard steamer *Lucania* was fitted with wireless telegraphy apparatus, and communication was maintained with land and was kept up for some hours after leaving. Passengers were allowed to send telegrams to their friends in England at the rate of 6½d. a word. When the installation instrument is completed on the Nantucket lightship across the ocean, American liners will be only two and one-half days out of touch with land.

PROTECTIVE armour that nothing can pierce, and a projectile that will pierce anything invented, is the order of succession. The United States Government have decided to adopt Maximite, a new explosive invented by Sir Hiram Maxim, which is expected to revolutionise modern warfare. Though deadlier in its effects than Liddite, it is far safer to handle than ordinary gunpowder. Naval experts believe that the day of battleships is passing as projectiles charged with Maximite will pierce a 12in. armour plate, and the explosion that follows destroys everything within reach. What next?

THE Pope scores every time. A Latin address was sent to him by Principal Story, on behalf of the professors and students of the University of Glasgow, recalling the fact that Pope Nicholas V. inaugurated the University, which now celebrates its 450th anniversary. In acknowledging this address the Pope takes occasion to observe that Nicholas V. by inaugurating the university, showed to England the progressive and enlightened spirit of the Papacy. He forgot, however, to show wherein this spirit has been manifested in the countries where the Papacy has had everything its own way, as in Mexico and the South American States. Our readers will recall the fact that 450 years ago Wycliffe and others, by spreading the knowledge of the Scriptures, had made it necessary for the Papacy to do something in the way of education, in order to hold its own.



CAUSES OF INTEMPERANCE.

DOMESTIC TROUBLE.

THE Spirit of God is like a healing balm with magical effects when applied to broken hearts and crushed spirits. But, unfortunately, the world is full of people who have never felt the persuasive power of the invitation, "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest;" and so they are seeking for artificial rest, for something that will cause them to forget their sorrow. Marriage should be the emblem of all that is good, and pure, and noble. But in these days, when reason no longer holds sway, when men and women frequently marry on the impulse of the moment, this sacred compact too often becomes merely a cloak which hides trouble too pitiful for human words to express. These mis-mated couples, in order to temporarily drown the misfortune which they themselves have produced, resort to various forms of liquors or drugs, only to find at the end that they have sown for still greater trouble.

FINANCIAL DISASTER.

During the last few years financial disaster has overtaken many a man who supposed he had enough laid by to enable him to face the ordinary difficulties of life. After racking his brain in vain to devise some means to maintain his financial standing, he has gone down in bankruptcy, and this experience has left behind such pangs of misery and remorse as to become a potent cause of inebriety. Others nurse and cherish for years some personal ambition, only to find at the last moment, that someone less competent, but possessing a stronger personal influence, has succeeded; and so, to forget the memory of their long and painful struggle, they likewise resort to baneful drugs or spirituous liquors.

ENFORCED IDLENESS.

Someone has well said that an idle brain is the devil's workshop; and the strained relations existing between labour and capital which have resulted recently in such extensive strikes and lock-outs, have placed thousands of men in absolute idleness; and so the pittance which they ordinarily receive from their unions too frequently finds its way directly into the till of the dram-shop instead of supplying the necessities of life for the unfortunate family.

SOCIAL CUSTOMS.

Modern social life seems to be constructed on such a plane as to compel its votaries to partake of wine and liquor in some form, at least upon special occasions. The man or woman in the ranks of society who insisted on being a teetotaler upon all occasions is considered very peculiar, and many a young man does not possess the moral courage to endure the scornful look, the sneering jest, or the social ostracism which is sure to follow his determined stand for right, and so he goes with the crowd; but by-and-by he finds that the crowd has forsaken him, as he staggers from one public-house to another, with the prospect of a grave in the potter's field at no distant date.

W. S. SADLER.

HOW TO DEAL WITH CHRONIC ULCERS.

AN ulcer on a limb should be regarded as suggesting that the entire skin is not in a very healthy condition, and the individual on whom it is should do all in his power to secure a better skin. Fortunately, nature is making new skin for us all the time; in reality she changes it faster than we find it necessary to buy new suits of clothing. But very many people are living on such an unhealthy plane that nature can only furnish them a little poorer skin each time. Taking this view of the case, it is very evident that it is a discouraging process to try to cure chronic ulcers by merely applying anti-septic salves, for while they prevent the inroads of germs, they at the same time tend to still further benumb the already

half-dead tissues. When a coat-sleeve begins to wear out at the elbow, we naturally conclude that it will soon give way in other places; so when a man has an ulcer on some part of his body, even if we should be successful in patching it up, as it were, some little abrasion of the skin in some other part is all that would be necessary to produce another one. Ulcers thrive best where the bones lie nearest the surface, because in such localities there is not so good an opportunity for an abundant circulation of the blood.

The rational treatment for such a condition is to live upon the most nutritious food, thereby increasing the healing possibilities of the blood, without which all other treatment will be useless. Several times a day the patient should extend the affected limb, with the foot resting upon a chair or other support; then have a pailful of water as hot as can be borne with comfort, and another as cold as can be secured, and pour a bowlful from each bucket alternately on the diseased area, and the immediate surrounding tissues; and continue this treatment for at least five minutes. Hot water will tend to dilate the blood-vessels, thus sending a large quantity of fresh blood into the diseased part, and cold water will contract the blood-vessels and urge the blood along. The reason ulcers do not heal is because there is a large quantity of poisonous material stagnating in the blood-vessels about them. This treatment tends most effectually to regenerate the diseased tissues. By perseveringly following this plan, very frequently the most obstinate ulcers can be cured.

In addition to this local treatment, it will be to the benefit of the patient if he will daily take cold sponges, or short cold baths followed by vigorous friction, for the reaction following such cold applications arouses a perfect tornado of healing impulses in all parts of the body,—it acts as a sort of fire-alarm to stir up all the tissue cells to do more efficient work.

In some instances the presence of the chronic ulcer is due to a varicose condition of the superficial veins of the limbs, and this condition may become so aggravated that a surgical operation is necessary before a permanent cure can be effected.—*David Paulson, M.D.*

A POPULAR DELUSION.

AMONG many popular fallacies none, perhaps, is more pernicious or more tenaciously held than that the addition of spirits to water "kills the insects in it." While some doubt is entertained as to the character of plain water, yet all risk of swallowing germs is supposed to be avoided by drinking the water plus an addition of whisky or other spirit. In other words, the whisky is assumed to sterilise the water, and to make it germ-free. It does nothing of the kind.—*Lancet.*

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A TRAVELLER once tried to find out from an Arab dragoman in what the holiness of a Moslem saint consisted. "What does he do?" he asked, "He do nothing; he very holy man," answered the Arab. Unfortunately the idea of what constitutes holiness is not altogether confined to Mohammedans.

"A MAN can receive nothing, except it be given him from heaven."

If all men recognised this truth, and kept it continually in mind, it would save a world of vain striving, disappointment, and mourning over the loss of fancied possessions.

WHAT wars and fightings there have been for the possession of kingdoms on this earth; yet no man has ever really possessed any territory for which he fought; for scarcely has anyone found himself securely seated on the throne, as he fancied, before his lifeless hand dropped the reins of government, and the kingdom was left to others.

THE reason for this is that, although God has given the earth to the children of men (Ps. cxv. 16), it is not "this present evil world" that He has given to men. On the contrary, Christ gave Himself for our sins, "that He might deliver us out of this present evil world, according to the will of our God and Father." Gal. i. 4. The earth as it is now is not from heaven, and therefore no man can have it and hold it, or any part of it.

It was because David knew and believed this truth, that he would not fight to dispossess Saul of the kingdom. If ever anybody was justified in using force to gain his "rights," David would have been, for the prophet Samuel, by the express order of the Lord, had anointed him king over Israel. Twice Saul was in his power, and David could easily have killed him;

he was urged to let it be done, and it was plausibly argued that God, by putting his enemy in his way, indicated that now he was to help himself; but David was inflexible.

PERHAPS you have never realised how unseemly it would have been for David to seize the kingdom, and wrest it out of the hands of Saul. A common illustration will make it apparent. It would have been just the same as though, if a friend had promised you a book, or some other article of value, you, seeing it in his hand, should snatch it out, or should steal it out of his house or from someone to whom he had temporarily entrusted it. Such a course, besides being rude and wicked, would show that you did not believe your friend's promise, and would destroy all real pleasure you could have in the possession of the promised gift.

JUST so it is with us when we cannot wait God's time to bestow on us all the good things that He has promised us. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." They come down; God does not withhold anything. With Christ all things are given to us, because in Him are all things, and if we do not see ourselves in actual possession of any good thing, we may know that we could not profit by it, or enjoy it, if it were now in our hands. The fruit is not yet ripe, and would make us ill if we had it; so the all-wise Father keeps it back from us for a season. Shall we not be content? We should even be joyful in hope.

DAVID knew that the kingdom was the Lord's, and that he, even at the height of royal power, was only a stranger and a sojourner in the land. 1 Chron. xxviii. 14, 23. As he would not fight to possess it, he held it subject to the Lord, and therefore it is secure to him and his house for ever. That kingdom is the earth made new—a spiritual kingdom, that is, where all is according to the law of the Spirit of life. Only that which is spiritual is everlasting; and so only the spiritual can be really possessed. Therefore "make no provision for the flesh," but wait patiently on the Lord for all good things; "for it is your Father's good pleasure to give you the kingdom." Though hope may be long deferred, when the desire cometh it will be a tree of life. Trust in God begets everlasting patience.

ARE you vacillating in character and easily swayed by others, so that you find it difficult to resist evil? Then rejoice greatly, since you are the more sure of going in the right way when you allow God to have full control. If you are easily swayed, you will offer the less resistance to Him; and if you give Him the sole right to sway you, all must be well with you. There is nothing like continual drinking of the Rock, to make a strong character.

A FEW days ago there appeared in one of the leading financial papers, an article entitled, "Consols and Cataclysms," in which the writer, a business man, justified the lack of attention to eternal things by men of the world as follows:—

But after all, the carelessness with which the business world regards the play of the stupendous natural forces all around it is probably based upon a very good appreciation of its own helplessness in the matter. If there is some astral body travelling in our direction, which must certainly crush us out of existence in fifty years from date, we do not know why there should be any change in the price of Consols. The interest on Consols will be regularly paid until the near approach of the said astral body makes things so hot for us that cheques curl up, and gold is impossible to handle.

How strikingly this agrees with the words of Christ: "Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day when the Son of man is revealed." Luke xvii. 28-30. It is true that every man is helpless, so far as preventing coming disaster is concerned; but every man may save himself from the wreck if he will.

"ASK, and it shall be given unto you." Matt. vii. 7.

When shall we ask?

Ask when you have need, of course; follow the example of the child, or of any young animal, which asks for food when it is hungry.

Well, then, if we ask when we are in need, when shall we receive?

You will certainly receive when you ask; "for every one that asketh receiveth." Matt. vii. 8. The Lord knows what we have need of, before we ask Him, and He has provided it for us beforehand. He Himself feels the need, and has promised to supply all our need, according to His riches in glory by Christ Jesus.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 16.