BREAD FROM HEAVEN.

(Ex. xvi. 1-15.)

O give thanks unto the Lord, for He is good; for His mercy endureth for ever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and He delivered them out of their distresses." Ps. civ. 1-6.

That is a description of a portion of the experience of the children of Israel in their journey from Egypt to Canaan, and is written for the instruction and encouragement of God's redeemed people in all lands to the end of time. Read the whole story, in the sixteenth chapter of Exodus.

One of the first lessons for us to learn from it is that God gives according to our need, and not according to our actions. The people murmured in the wilderness, charging Moses and Aaron with having led them out to kill them, and thus denying God's leadership; yet God supplied them with food just as readily as though they had honoured Him. "He hath not dealt years later several thousand of the descendants of these same people were out in a desert place without any food. Jesus said to Philip, "Whence shall we buy bread, that these may eat? And this He said to prove him: for He Himself knew what He would do." John vi. 5, 6. Even so was when the people were in the desert without bread in the days of Moses. The same Lord was with them, and "He Himself knew what He would do." God knew that there was no food in the wilderness, yet He had led them there; and this is the reason why:—

"Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments, or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. viii. 2, 3.

The most obvious reason for the giving of the manna, was to satisfy the hunger of
This truth is made very apparent in the miracle recorded in the sixth chapter of John, together with the talk that followed. There were five thousand hungry men, besides women and children, and but five loaves of bread; yet as Jesus took the bread in His hands, and broke it, it multiplied, so that all were filled, and there was more bread at the close of the meal than at the beginning. There the people could see with their own eyes that the bread that they ate came directly from Christ; and this is the truth which this miracle, as well as that of the manna, is designed to teach us concerning our daily bread.

Our daily bread contains the life of the Lord, and yet it is but representative of that life; for Christ came that we might have life, and that we might have it "more abundantly." John x. 10 The life that is contained in all the food and drink and air and sunlight on this earth is but a small fraction of the infinite life of the Great Creator and Father of all, which is at the service of all who will accept it. These visible media of His life are designed to teach us our dependence on Him, and to introduce us to His inexhaustible storehouse of power.

A SABBATH LESSON.

So in giving the children of Israel manna God was proving them whether they would walk in His law or not. It was not merely to see if they would keep the Sabbath day. They could not very well help keeping that, outwardly, at least; when no manna fell on the seventh day, and twice the usual amount fell on the sixth day. For forty years God made it plain which day was the seventh day, and how sacredly He regarded it; and the same day, with the same sacredness, is the Sabbath of the Lord to-day; and if we do not keep it we read the story of the manna in vain.

But, as already stated, it was not for the purpose of seeing if the Israelites would nominally keep the Sabbath, that the manna was given. It was to see if they would trust God implicitly; for that is true Sabbath-keeping. It was to see if they would accept His life as their own, and recognise and acknowledge day by day that they lived only by Him, and so allow Him to control their every act and thought. That is the lesson He wishes us to learn from the record, as well as from the food which He daily gives us.

The Sabbath itself is given to make us know God as the Creator and Sustainer. You would laugh at the idea of anybody saying in the wilderness when the manna was being given every week day, that he didn't see how he could keep the Sabbath, and that he should certainly lose his living if he did. The God who commanded the observance of the Sabbath was the God who was feeding them from His own table, and, so to speak, making it easier for them to keep the Sabbath than not to.

Well, the same conditions obtain to-day. The same commandment is in force, and the same God lives to supply us with our daily bread. Do not think that the account of the giving of the manna was recorded merely for our amusement. It was that we might learn the lesson of trust in God. Dare you do it? or do you think that He cannot or will not do for you what He did for ancient Israel? Was the record written in vain, so far as you are concerned?

A LESSON OF UNSELFISHNESS.

The Apostle Paul refers to the gathering of the manna, to enforce a lesson of unselfish giving. When he was pleading for a liberal collection for the poor saints, he wrote: "I mean not that other men be eased, and ye be burdened; but by that equal distribution, that now at this time your abundance may be a supply for their want, that their abundance may also be a supply for your want; that there may be equality; as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." 2 Cor. viii. 13-15. Compare Ex. xvi. 16-18.

Some in reading the words, "He that gathered much had nothing over, and he that gathered little had no lack," have supposed that in some miraculous manner the manna shrunk if one had gathered more than a certain quantity, and increased if he had not gathered enough; but the fact is that those who had more than they needed for the day divided with those who had an insufficient quantity. There was the same condition that existed after Pentecost, when all the believers had all things common, and none laid up for the future. The lesson of the manna is not only that God gives us bread, but that He gives it to us as we need it. We can trust Him to provide for our wants, even as little children trust their parents.

The Lord feeds us from His own table, and taught of that which we have belongs to us. Therefore we are to consider that all of His children have the same right to the Lord's table that we have. If we find more "under our hand" than we need for the time, it is not to be hoarded up to
A CRY FOR HELP.

W e give place here to the following sincere cry of a soul in distress, believing that many readers of THE PRESENT TRUTH will find their own experience and longing expressed in it; and I trust it will also touch a responsive chord in the hearts of many others, who know the redemption that is in Christ Jesus, and who will join in the prayer that the answer that follows may be blessed to the deliverance of souls from the snare of the enemy.

"I venture to approach you as my friend, and as I am in great trouble I have taken the liberty of asking you to help me. During the past few months I have given way to a black sin, that is slowly but surely dragging me down, away from my Saviour. I am a Sunday-school teacher and Christian worker, and have known what it is to enjoy fellowship with God; but as the time of writing I feel the worst of sinners. Will you tell me how to overcome? First, please note these facts: every time I am tempted I yield, and soon after I am filled with sorrow; I go on my knees and implore God's forgiveness; I realise that He has forgiven me, and I promise Him that I will never do it again; but alas, after a few days the temptation comes again, and again I yield, and so I go on. I have prayed and fasted, but I really cannot resist, much as I wish to do so; for I may tell you that I detest myself for the shameful way I treat my dear Saviour; it seems no use making resolutions, no use asking God's help. Oh! do tell me what I am to do. I feel like giving up altogether, but no! I cannot do that; I must conquer. I cannot, dare not, go on in such a life of sin and misery. It is impossible to remove the cause of temptation; what I want to know is, when I am greatly tempted, How may I stand and conquer? Please do help me. I do so want to be a real, true Christian. Yours in great distress."

I am very glad that you have had confidence enough to make the request for help that you have, and thankful that the Lord has provided the answer for you. There is help for you, and abundant victory; the Bible was written for no other purpose than to afford help to people in just your condition; for there is no temptation come upon you but such as is common to man; and "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. x. 13.

It is a glorious thing to know that even the weaknesses of our flesh are, through Christ, made stepping stones to infinite power. One of the brightest passages to me in the whole Bible is the expression in the eleventh of Hebrews, concerning the men of faith who "out of weakness were made strong." So the Apostle Paul said, "I take pleasure in infirmities, for when I am weak, then am I strong" (2 Cor. xii. 10); for God said to him, "My grace is sufficient for thee, for My strength is made perfect in weakness." Therefore, instead of losing heart, we can say, "Most gladly will I rather glory in my infirmities, that the power of Christ may rest upon me." Instead of becoming despondent, we are to "count it all joy when we fall into divers temptations." James i. 2. This shows that the very temptation itself, instead of being against us, is a means of grace, if we look at it from God's point of view. All power in heaven and in earth belongs to Christ; and so even Satan, with all his wrath against the Lord, is but an instrument to carry out His purposes. "Our help is in the name of the Lord, who made heaven and earth." Ps. cxiii. 8.

Nothing is too hard for Him.

Your trouble, in short, is this: you are trusting to yourself rather than to the Lord. I know it does not seem so to you, because you pray earnestly, and implore God's forgiveness, and believe and even realise that He has forgiven you. Yet the fact that you invariably fall when the temptation comes, shows that you are not trusting the Lord for salvation; for we read, "The Lord also will be a refuge for the oppressed, a refuge in times of trouble; and they that know Thy name shall put their trust in Thee; for Thou, Lord, hast not forsaken them that seek Thee." Ps. ix. 9, 10. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever." Ps. cxxxv. 1.

NOT OUR PROMISE, BUT GOD'S.

The secret of your failure is revealed in one sentence, which I repeat from your own words: "I go on my knees and implore God's forgiveness; I realise that He has forgiven me, and I promise Him that I will never do it again; but alas, after a few days the temptation comes again, and again I yield." Your experience is that of many thousands of sincere Christians; but it is not real Christian experience, because it is not the experience of Christ. He "was tempted in all points like as we are, yet without sin." It was not because He was of a different nature from us, for inasmuch as the children were partakers of flesh and blood, "He also Himself likewise took part of the same" (Heb. ii. 14), and in all things was "made like unto His brethren." Heb. ii. 18. Like you He, "in the days of His flesh," "offered up prayers and supplications with strong crying and tears, unto Him that was able to save Him from death," and He "was heard, in that He feared." Heb. v. 7. He trusted in God, not in Himself. His words were: "I have set the Lord always before Me; because He is at My right hand, I shall not be moved." Ps. xvi. 8.

And again: "The Lord God will help Me; therefore shall I not be confounded; therefore have I set My face like a flint, and I know that I shall not be ashamed. He is near that justifieth Me; who will contend with Me? let us stand together; who is Mine adversary? let him come near to Me. Behold, the Lord God will help Me; who is he that will condemn Me?" Isa. i. 7-9. And then we have the words: "Who is among you that feareth the Lord, that obeyeth the voices of His servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon His God." Instead of promising the Lord that you will not yield again, you must take His promise that you shall not. Your mistake has been in trusting your own promise instead of the Lord's promise. It is by the
"exceeding great and precious promises" of the Lord that we are made "partakers of the Divine nature, having escaped the corruption that is in the world through lust." 2 Peter i. 4. "He is faithful that promised" (Heb. x. 23), for "all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us." 2 Cor. i. 20. "This is the victory that hath overcome the world, even our faith." 1 John v. 4. Our promises can add nothing to God's promises; they are not only wholly unnecessary, but they are a hindrance. We promise that we will not do the evil thing any more; but that very promise implies the supposition of strength on our part, whereas power belongs only to God, and our strength is in recognising that.

Remember that Jesus died for our sake, not for His own. He did not need to come to this earth and be tempted, to prove His own loyalty to the Father. He came to declare the Father's name unto His brethren. He came to show that by the faithfulness of God all flesh can be saved. "In Him is no sin;" but He was made to be sin for us, in that He bore our sins. 2 Cor. v. 21. The flesh that He took was our flesh; the sins that He overcame were our sins; and He did really overcome them. When He cried, He was heard in that He feared. And He still bears our flesh,—an High Priest "touched with the feeling of our infirmities." He can have compassion on the ignorant, and on them that are out of the way, because "He Himself also is compassed with infirmity." Heb. iv. 2.

Our oneness with God comes through the recognition of the fact that Jesus Christ is come in the flesh. When strong temptation comes to us, our victory lies in recognising that it has already been overcome. Then in the face of it we can say, "Thanks be to God which giveth us the victory, through our Lord Jesus Christ." 1 Cor. xv. 57. "Thanks be unto God which giveth us this resource in respect of our weaknesses." This man was helpless, and could not move, but had to be carried. When he was let down into the presence of Christ, Jesus said to him, "Son, be of good cheer, thy sins be forgiven thee." Matt. ix. 2. Comfort and good cheer came to the poor palsied man with those words. He knew that he was forgiven, but neither he nor the man that sat by knew the power that was in that forgiveness. So, in order that they might know that the Son of man had power on earth to forgive sins, and that they might know the power that was in that forgiveness, He said to the palsied man: "Arise, take up thy bed, and go unto thine house." And in the strength of that word he rose and walked. His rising up and going to his house was the visible manifestation of the forgiveness of his sins.

THE POWER OF FORGIVENESS.

I see by your letter that you are well enough acquainted with Christ to know the fact of forgiveness; but what you have not yet learned is the power of forgiveness. There is forgiveness with God, that He may be feared. Ps. xxx. 2. "The fear of the Lord is to depart from evil." (When God forgives our sin, that forgiveness is the power by which we resist sin in the future. The life that cleanseth from the sin abideth with us to withstand it.) Christ is a merciful and faithful High Priest, to make reconciliation for the sins of the people; but His priesthood is according to "the power of an endless life." Heb. vii. 16. So the faith that overcomes the world is the faith that grasps the fact that Jesus Christ, with His endless, incorruptible life, abides in us to save us from sin which brings corruption and death. Then we say, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. ii. 20. Mark the expression. "I live by the faith of the Son of God." The faith that Jesus Christ had in the Father, by which He resisted sin in the flesh, is given you for the same purpose in your flesh.

It was to teach us this, that the miracle of healing the palsied man was recorded. This man was helpless, and could not move, but had to be carried. When he was let down into the presence of Christ, Jesus said to him, "Son, be of good cheer, thy sins be forgiven thee." Matt. ix. 2. Comfort and good cheer came to the poor palsied man with those words. He knew that he was forgiven, but neither he nor the man that sat by knew the power that was in that forgiveness. So, in order that they might know that the Son of man had power on earth to forgive sins, and that they might know the power that was in that forgiveness, He said to the palsied man: "Arise, take up thy bed, and go unto thine house." And in the strength of that word he rose and walked. His rising up and going to his house was the visible manifestation of the forgiveness of his sins.

THE POWERLESSNESS OF HUMAN RESOLUTIONS.
The same thing is shown in the healing of the man at the beautiful gate of the temple. See how perfect an illustration this is of your condition: a man who was impotent in his feet, and never had walked, having no power to stand alone! He might have promised the Lord every day of his life that he would walk, but that would have done no good. Resolutions to walk would never have helped him. But when Peter said: "In the name of Jesus Christ of Nazareth, rise up and walk," and his faith laid hold of that name, "immediately his feet and ankle bones received strength, and he went into the temple walking and leaping and praising God." Acts ii. 1-16. The name by which he was made to stand up was the name by which he continued to stand, for the next day, as he stood in the midst of the council, Peter said: "In the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in Him doth this man stand here before you whole." And it is in this name, and in this way, that we are saved. Acts iv. 10-12.

GRACE GREATER THAN SIN.

"Forasmuch, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his life in the flesh to the lusts of men, but to the will of God." 1 Peter iv. 1, 2.

"The grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world." Titus ii. 11-13. This grace is given to us all freely, according to the measure of the gift of Christ. Eph. iv. 7. Where sin abounds, there does grace much more abound. Rom. v. 20. Do you find sin in your flesh, asserting itself and claiming the mastery? Know, then, that more abundant grace is there, and that if from it is you learn to deny ungodliness and worldly lusts, "sin shall not have dominion over you; for ye are not under the law, but under grace." Rom. vi. 14.

How are you to deny ungodliness and worldly lusts? By confessing Christ in your flesh: "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. x. 10. Thus: sin comes like a cruel slave driver, claiming you as its victim; but you say, "I am dead; it is not I who live here any longer, but it is Christ, over whom sin has no power." Do you not see at once that your victory is gained through your faith in Him? The old slave master may crack the whip to frighten you into submission, but you say with glad confidence, "O Lord, truly I am thy servant; Thou hast loosed my bonds." Ps. xcvi.
June 19

THE PRESENT TRUTH.

16. It is impossible for a man to be overcome while holding fast this confidence.

NOT AN EXPERIMENT.

Let me impress this thought upon your mind: You are not to try experiments with the Lord. You must not wait to see if you have the victory, before you claim it. That is not trust in the Lord. You must have confidence enough in the Lord to know that He has gained the victory over everything for you, and must live and rejoice in the strength of it. It is the victory that gains the victory. If this message comes to you in the very moment of defeat, you can assert your liberty, saying, "Rejoice not against me, O mine enemy; when I fall, I shall arise." Micah vii. 8.

Then begin at once to thank the Lord for the wonderful deliverance that He has given you. Do not doubt, for it is doubt that brings defeat. Do not resolve what you will do, but keep your mind on what God has already done, and you cannot help singing for the joy of it. I can assure you that while you are in this state of joyful confidence in God, having no confidence in your own flesh, but "strong in faith, giving glory to God," temptations will have no power.

"Be careful [anxious] for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding shall give you peace. Amen." Phil. iv. 6, 7.

PURITY AND SIMPLICITY OF LIFE.

I went on indefinitely in the same line, for the Bible is a vast storehouse full of the riches of God's grace,—an armoury in which is all the armour of God, ready for our use. But I cannot close without offering some practical suggestions which I am sure you will find useful, whatever the temptation may be that besets you.

We are exhorted to "abstain from fleshly lusts, that war against the soul," and in order to do this we are told to "make no provision for the flesh, to fulfill the lusts thereof." Rom. xiii. 14.

Many sincere souls, earnestly longing and praying for deliverance from sins inherent in the flesh, are unconsciously working against their prayers, and providing for the fulfilling of those lusts, by their habits of life. We may co-operate with the life of Christ within us, or we may work against it and hold it down. Our business in life is to learn the secret of that life, that we may fall in lines with it, and not in any way oppose its action. That life is purity and simplicity: which teaches us that all our habits should be simple, and our food and drink and air, by which life is conveyed to us, should be as pure as possible.

The man who drinks intoxicating liquor cannot help becoming intoxicated. So the person who through improper diet generates poisons in his system, cannot help being irritable or passionate. These things are as really the manifestation of intoxication as is the staggering of the drunken man. We know that God can rescue the drunkard from his bondage, but He cannot keep him from becoming intoxicated if he drinks. So God saves us from fleshly lusts, by instructing us concerning the things that beget those lusts, and saving us from them.

I cannot now go into all the details concerning the right way of living, but I shall be glad to answer any further questions you may have on this subject. I only wish to call your attention to the fact that we have victory and salvation in our own hands, for God's divine power "hath given unto us all things that pertain unto life and godliness." Jude 18, 20.

THE RIGHTEOUSNESS OF CHRIST IN THE LAW.

THIS greatest difficulty Paul had to meet arose from the influence of Judaising teachers. These made him much trouble by causing dissension in the church of Corinth. They were continually presenting the virtues of the ceremonies of the law, exalting these ceremonies above the Gospel of Christ, and condemning Paul because he did not urge them upon the new converts.

Paul met them on their own ground. "If the ministration of death, written and engraved in stones, was glorious," he said, "so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. The law of God, spoken in a spiritual grandeur from Sinai, is the utterance of condemnation to the sinner. It is the province of the law to condemn, but there is in it no power to pardon or to redeem. It is ordained to life; those who walk in harmony with its precepts will receive the reward of obedience. But it brings bondage and death to those who remain under its condemnation.

So sacred and so glorious is the law, that when Moses returned from the holy mount, where he had been with God, receiving from His hand the tables of stone, His face reflected a glory upon which the people could not look without pain, and Moses was obliged to cover his face with a veil. The glory that shone on the face of Moses was a reflection of the righteousness of Christ in the law. The law itself would have no glory, only that in it Christ is embodied. It has no power to save. It is lustless except as in it Christ is represented as full of righteousness and truth.

The types and shadows of the sacrificial service, with the garments, the emblems, the bread, the wine, were appointed to typify the Messiah, to lead the nation to look forward to the great event. They were but foreshadowings of things to come, and were shadows of things that were to come.

The ministration of the law, which passeth all understanding was glorious, the ministration of grace and truth is more glorious. For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. The law of God, written and engraved in stones, was a ministration of death. Without Christ, the transgressor was left under its curse, with no hope of pardon. Christ was revealed to the world, and with sin came death. Christ was the Propitiation for man's sin, and the sacrifice and propitiation was a shadow of the reality. He is the propitiation for the sins of the world. He is the sin offering, the sacrifice for the sins of the world. He is the antitype. He is the sacrifice, the antitype of the types and shadows of the law.

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rious, when Christ was revealed, giving His life-giving, sanctifying Spirit to all who believe?

The proclamation of the law of ten commandments was a wonderful exhibition of the glory and majesty of God. How did this manifestation of power affect the people?

—They were afraid. As they saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.” They desired Moses to be their mediator. They did not understand that Christ was their appointed mediator, and that, deprived, of his mediation, they would certainly have been consumed.

“Moses said unto the people, Fear not; for God is come to prove you, and that His fear may be before your faces, that ye sin not. And the people stood afar off, and the noise of the trumpet, and the mountain smoking, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.” They desired Moses to be their mediator. They did not understand that Christ was their appointed mediator, and that, deprived, of his mediation, they would certainly have been consumed.

Paul said, “I delight in the law of God;” and David, “O how I love Thy law! It is my meditation all the day. Some cherish such antipathy to the law of God that they will go out of the way to disown and stigmatize it. Thus they despise and pour contempt on the majesty and glory of God.

The moral law was never a type or a shadow. It was set before man’s creation, and will endure in the throne of God. God could not change nor alter one precept of His law in order to save man; for the law is the foundation of His government. It is unchangeable, unalterable, infinite, and eternal. In order for man to be saved, and for the honour of the law to be maintained, it was necessary for the Son of God to offer Himself as a sacrifice for sin. He who knew no sin became sin for us; He died for us on Calvary. His death shows the wonderful love of God for man, and the immutability of His law.

In the sermon on the mount, Christ declared, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle in the law shall not pass, till all be fulfilled.”

Christ bore the curse of the law, suffering its penalty, in order to accomplish the plan whereby man was to be placed where he could keep God’s law, and be accepted through the merits of the Redeemer; and by His sacrifice, glory was shed upon the law. Then the glory of that which is not to be done away—God’s law of ten commandments His standard of righteousness—was plainly seen by all who saw to the end of that which was done away.

“We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” Christ is the sinner’s advocate. Those who accept His gospel behold Him with open face. They are the relation of His mission to the law, and they acknowledge God’s wisdom and glory as revealed by the Saviour. The glory of Christ is revealed in the law, which is a transcript of His character, and His transforming efficacy is felt upon the soul until men become changed to His likeness. They are made partakers of the divine nature, and grow more and more like their Saviour, advancing step by step in conformity to the will of God, till they reach perfection.

The law and the Gospel are in perfect harmony. Each upholds the other. In all its majesty the law confronts the conscience, causing the sinner to feel his need of Christ as the propitiation for sin. The Gospel recognizes the power and immutability of the law. “I had not known sin, but by the law,” Paul declares. The sense of sin, urged home by the law, drives the sinner to the Saviour. In his need man may present the mighty argument furnished by the cross of Calvary. He may claim the righteousness of Christ; for it is imparted to every repentant sinner. God declares, “Him that cometh to Me I will in no wise cast out.” “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

Mrs E G White

STUDIES IN THE GOSPEL OF THE KINGDOM.

THE SURE MERCIES OF DAVID.

I t is death which prevents the continuance of a house or family.

“And they truly were many priests, because they were not suffered to continue by reason of death.” Heb. vii. 23.

Sin is the cause of death.

“Sin, when it is finished, bringeth forth death.” James I. 15.

Sin is disobedience to the law of God.

“Sin is the transgression of the law.” 1 John iii. 4.

Righteousness gives permanence to a house.

“The wicked are overthrown, and are not; but the house of the righteous shall stand.” Prov. xii. 7.

Therefore the promise to establish David’s house for ever (2 Sam. vii. 16), and that his seed should never cease to exist (Ps. xxxix. 35, 36), was the promise of a Saviour to come in the flesh who should save from sin, and bring to humanity complete victory over death and the grave.

“I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.” Rev. i. 18.

This was the blessing which David asked for his house.

“Let it please thee to bless the house of Thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it; and with Thy blessing let the house of Thy servant be blessed for ever.” 2 Sam. vii. 29.

It was the blessing of righteousness by faith.

“Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and their sins are covered. Blessed is the man to whom the Lord will not impute sin.” Rom. iv. 4-8.

That righteousness is the basis of God’s eternal throne.
and the rejoicing of the hope firm unto the end.”

Heb. Hi. 6.

The temple of the Lord was to be at Jerusalem:

“Hearken unto Me, ye that know righteousness, that ye may walk in the light of thy security.”

Ps. xcvii. 2.

11. 7, 8.

The promise to David of a throne and a house to be established for ever, the covenant was made that the Son of God should become the Son of man and occupy David’s throne as David’s Son.

He “shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.”

Luke i. 32, 33.

“Jesus asked them, saying, What think ye of Christ? Whose Son is He? They say unto Him, The Son of David.”

Matt. xii. 22.

This is the last Adam, the second Man, the head of the new humanity, the promised Seed.

“And so it is written: ‘The first man Adam was a living soul; the last Adam was made a quickening Spirit.’

The first man is of earth, earthly; the second man is the Lord from heaven.”

1 Cor. xv. 44, 45.

Thus David’s house became the Lord’s house, and in this union of divinity with humanity the rock foundation was laid, upon which the house was to be built which would continue eternally.

He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven.

And I also say unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it.”

Matt. xvi. 15, 16.

We personally shun in “the sure mercies of David” by building upon the sure foundation.

“Therefore thus saith the Lord God, Behold, I lay Zion for a foundation stone, a tried stone, a precious corner stone, a sure foundation.”

Isa. xxv. 15.

Thus we become a spiritual house, the temple of the Lord.

“To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”

1 Peter ii. 5.

“Ye are... of the household of God; and are built up in the foundation of the apostles and prophets, Jesus Christ also being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are built up together for a habitation of God through the Spirit.”

Eph. ii. 19, 20.

In this house the law of God is enshrined, as in the tabernacle of old.

“I will put my law into their minds, and write it in their hearts.”

Heb. viii. 10.

And over this house Christ the Lord is also Son, as the pledge of its eternal continuance.

“He saith to as Son over His house: whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.”

Heb. iii. 6.

W. W. Prescott.
it is His way of living. That law commits life that it must work to build up and to that is the manner of His life.

vi. 2.

burden, and because it needed help, Jesus one to a life of burden-bearing because the very law of His life, Ile was con-

strained to go down to help the world in trouble.

Still, the love for others that is to make all burden-bearing a joy is not manufactured within ourselves. It is the gift of God’s own love that comes as a result of personal experience. Rom. v. 4, 5. But by exercise the gift of helpfulness is increased.

How shall we bear the burdens of others? Love must teach the way.

The burden of sin is the heaviest of all. Know Christ as the One who bears your sins, and you can point the way of release for others.

A discouraged heart is a burdened one. Speak the cheerful word that shows that somebody cares. The uplifting power of a kindly hand upon the shoulder is a marvelous of spiritual science.

The poor are to be relieved, the sick to be ministered to. Everywhere people are carrying burdens grievous to be borne, because of ignorance of right ways of living. It is a sin in these times for anyone to allow himself to remain in ignorance of the simple principles of healthful living, which are Heaven’s gift to the people in order that they may undo heavy burdens and let the oppressed go free.

Job was a burden-bearer of ancient times. “When the ear heard me,” he said, “then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that is ready to perish came upon me: and I caused the widow’s heart to sing for joy. . . . I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the saucy which I knew not I searched out.” Job xlix. 11-10.

This is so good a lesson on bearing burdens that God has preserved it for us in modern times.

While the burdens of the world grow heavier year by year, calling for an army of burden-bearers, the Bible shows that selfishness will be a special characteristic of the last days. Men will be “lovers of their own selves.” The Lord must save us from this wickedness. He is to have a whole people whose lives will be a protest against selfishness, and who will manifest again the same spirit of helpfulness toward all men that Jesus showed. “If any man have not the Spirit of Christ, he is none of His.”

Anybody who nurses a sour disposition and an evil temper cannot help adding to the burdens of the world. On the other hand, anybody who cultivates a cheerful, kindly disposition will be lifting burdens on every hand.

W. A. SPICER.

SERVANT FOLK IN INDIA.

A LADY writing in the Youth’s Companion, gives a lively description of the servant problem in India, as experienced by her during her ten years’ residence there. Impertinence among Orientals is unknown, and the proper answer, the dignified thing to say, is considered as much a part of a servant’s qualifications as knowing how to make beds or black books:

If a newcomer is deficient or awkward in this respect, his fellows call him a “jungly” person, and are ashamed of his manners. Reference, of course, is in the air of the East; you swallow it with every breath, but it is so subtle and courteous that nobody grows very haughty or hard to please as a result.

I hope I treat Hatim with the same consideration he accords to me, the only difference, naturally, being in degree. There are things, such as washing plates, which I should not dream of asking him to do; nor would anything but an emergency induce me to send for him at the hour when I know he is eating or smoking.

Sometimes instead of saying “Do it,” I say, “It will be to be done,” which is more polite; and I constantly address him as “Worthy Hatim,” which is even more pleasing to him than “Your Honour” is to me. Nor would he think of coming into my presence with his shoes on or his turban off, or of omitting to touch his forehead in salaam when first I see him in the morning.

Sometimes he and the others are a little too respectful. It is very difficult to break a table servant of the habit of offering dishes first to the master or mistress of the house, and afterward, to any guests there may be; and it is a constant trial to find among your effects, after paying a visit, stray collars or handkerchiefs of your own. They are things that puzzle the Oriental mind.

One secret, no doubt, of the smoothness with which the domestic machine runs in
India is its complete detachment from the family. There is a little line of white-washed huts a few hundred yards from the house, the servants' quarters. If you pass one of the open doors you might see inside a little figure bending some brass cooking pots, an old blanket or two, and perhaps a hookah. There, in all the dignity of isolation, each of your servants sleeps and cooks, squats and smokes, and adds up his accounts.

They will not eat together, but they will jabber and compare, lend, borrow, and quarrel interminably. They have a great notion, too, of hospitality, and if you interfere with the reception of their friends you will bring shame upon the household, and become unpopular.

There they live, quite independents of the sabbih in the big house with its carpets and curtains. Their connection with him ends with their daily duty, unless they are ill, when it takes the form of quinine or castsor-oil, as the case may require. Saladin does an echo from the quarters reach the ear of the sabbih, but once in a very long time a dispute may arise which claims his interference.

There is Keetra. Keetra is the bearer, who dusts, but does not sweep; who makes the beds, but will not carry in the tea-things; who washes down the wain-scoting, but will never scrub the floor. Keetra has a manual, the sweeper, who does all that is required to the floor, but will not use soap and scrubbing-brush unless the memsahib is standing in the doorway looking at him.

Keetra's peculiarities are many. His idea of dusting is to flick. He flicks the chairs and the tables so violently that you are constantly disturbed in your dreams by the sound of it in the adjoining bedrooms at six in the morning. He flicks the ornaments out of place and the pictures crooked; it is my painful duty every morning in the year to put the pictures straight.

There is no use in pointing it out to Keetra; he would put them crooked with the opposite slant. The dust, of course, dances joyously in the air for half an hour and then settles again; but I might as well try to remodel Keetra as to change his conception of dusting.

The khasansah is the head table-servant, and the kitmutgar is the waiter. Their business is to step lightly and not to rattle the plates, for we are nervous in the East.

Our kitmutgar, Serajdin, is a treasure. He is as soft-footed as a cat, and almost as quick. It only allows us to finish inside our food before he takes away our plates, and he never hovers. To hover is one of the most serious faults of which a kitmutgar can be guilty—to wave behind one's chair, undecided whether to bring another slice of toast, or to wait and change one's knife and fork; it really makes the person in the chair very nervous. Serajdin never does that.

Serajdin is a little short-sighted,—it was he who broke my Worcester teacup by putting it carefully down where there was a table, and it is not sure that I can give him a pair of spectacles without making a similar present to Hastina, who does not require them. We cannot have Serajdin putting on airs. I must see what Hastina says.

When I think of the washing days of civilisation, wherever the washing is “done in the house,” I am more than ever sure that there are some advantages in living in India. In India the washing is certainly not done in the house, but it is better, perhaps, not to insist on knowing where it is done.

There are streams and large puddles called tanks, which lend themselves, I believe, to the purpose. Thither many dhobees resort, and beat the garments entrusted to them upon smooth stones in the water, afterward bleaching them in the sun upon the waste.

When there is a wind a good deal of confusion arises, and when the wash comes home you are very apt to find other people’s initials upon your cuffs and collars. If the number is right the dhobe cannot understand this grievance. Mrs. Jones’s handkerchief is just as good as yours, perhaps better; why give him all the trouble of returning it to Mrs. Jones, and then finding that, after all, your handkerchief has gone to Mrs. Smith?

The durlie sits in the veranda and sews. He holds one end of the seam with his great toe, and gets over it at a wonderful pace. He is clever at copying and very literal in his reproduction. An old Anglo-Indian story tells of a durlie who was told to make a new pair of trousers on the pattern of an old pair, and faithfully put in the patch which adorned the original.

The durlie may be recognised by his umbrella. He carries an umbrella, and always puts it up after dark, irrespective of the weather, especially on moonlight nights. You must ask the father of all the durlies why.

The coachman drives, but will not groom the horse; that is the duty of the sepoys. You are struck with the economy of the coachman; he puts out the carriage lamps while you wait anywhere, and lights them with one match. Afterward, of course, you learn that the carriage candles are his and not yours; the matches also. You pay him so much a month for those things, and if he can make one month’s supply last for two, it is only honest economy. Honesty is so odd a conception in the East!

Then there is the malle, a self-respecting, quiet countryman, who seems to be part of the garden as he stoops over it with his short, broad knife. For generations his fathers all have stooped over it as closely, and who should know better than he when the shoots will show and the seeds will “speak”? There is great fraternity among mollies.

I never lack a flower that is in season, whether it grows in our garden or not; no doubt our plot contributes to other drawing-rooms at other times. A malle, indeed, is a person who produces flowers. Many people who have not a roof of garden ground keep a malle for this purpose, but I am glad none of them are my neighbours.

The bobsahee, or cook, is a man of real selence. You do not often see him, as your orders go through the khasansah, and the kitchen is not a place where the memsahib is welcomed; but you can always depend upon him, at 3l or 5s. a month, to send up, if you wish it, a dinner of ten courses for a dozen people.

He is a little too fond of putting hot sauces and red pepper into his dishes, but he has some quite special recipes, and I am sure he would make my fortune in England or America if ever he should emigrate.

The mensahil washes the diaries. He is an obscure functionary, and never appears unless he breaks one.

The durwan sits at the gate in the daytime and takes in cards and letters.

The chowkidar walks round the house at night and shouts. He shouts parly to let burglars know he is about, and partly, I believe, to keep up his own courage. He has a particular and cultivated way of shouting; it is the most appalling sound, close to your open window, in the midst of your first flushers. The chowkidar of the next house answers it, and so they go on howling to each other the whole night long.

I thought I should much rather have the burglars and got it over, but I discovered that they were not the necessary alternative. You pay a chowkidar and you get no burglars, just as you pay a malle and rejoice in flowers.

The burglars respect the fact that an honest man is earning his living, perhaps one of their own brothers, and they have only apparently to be informed of this to stay away. So we engage a chowkidar to sleep and be silent, which is more comfortable all round and quite as effective. These go to houses which refuse this support to an honest man, and this is just as.

So the little colony lives at our doors, and the thieves go to houses which refuse this support to an honest man, and this is just as.

We do not take quite so much responsibility as that, but a good deal of interest of our lives in India gathers round these people, who do so much to make us feel at home, and do it so willingly, and we are glad of any little glimpse that circumstances sometimes give us of their private ideas and affairs. As a whole, they are wonderfully faithful to their souls, and for some of them we have a personal affection. How, indeed, shall I ever have the courage to set up housekeeping without them!
"Forasmuch then as the children are pariahs of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." Heb. ii. 18.

The first promise of a Saviour that was given to man, was in the word of God to the serpent that had deceived them and got them into his power. It was the promise that the Seed of the woman should give the serpent a crushing blow that would destroy him, though in doing this He would Himself be wounded. As we have studied God's great works of creation, we have learned that the Seed from which they all come is the Word of God, and that Jesus is that Word by whom all things were made. So He is the real Seed of all living things. Every seed that is sown, and that springs up and unfolds into a beautiful plant, is a parable. It is to teach us of the true Seed, Jesus, and that the whole universe is but the unfolding of the riches of His glory, for He is the beginning of the creation of God.

And now to man in his sorrow and sin came the wondrous promise that this Divine Seed, the Creator and Lord of all things, would humble Himself, and take the form of one of His creatures, and be made in the likeness of man. The Word was to be made flesh, in order to put within man again that power that made him the son of God in the beginning. For those who receive Jesus into their hearts by believing in Him, He will put within them the power that made the heavens and the earth, to break the chains of the serpent, and to make them again new creatures. This Holy Seed will unfold in the heart, and form Christ within us to save us by His life. The Divine Word that made all things is the power that saves them.

God said that He would put enmity between Satan and the children of men. If it were not for this, all would be the willing slaves of Satan. But the Word comes into the heart of every child that is born, to teach him what is right, and to make him want to do it. Every good impulse, every desire to do right, comes from Jesus, and is a fulfillment of this promise of God to put enmity between man and the serpent. It is this that teaches the heathen that have not heard the Gospel from man, to know right from wrong, and to love what is good and true, and hate evil. For Christ is "the true Light, that lighteth every man."

"I cannot feel Thine touch my hand
With pressure light and mild,
To check me as my mother does
Her little wayward child."
"But I have felt Thee in my thought,  
Standing with sin for me;  
And when my heart loves God, I know  
The sweetness is from Thee."

Adam and Eve soon saw the sad results of their sin. The falling leaves and fading flowers showed that death had come into the world. But in all these marks of the curse they could read the sweet story of the Cross. They told of Him who was bearing the curse, and whose life was stronger than death; for if it had not been, all things would have vanished.

Sin has brought death upon us, as God said that it would, but Jesus has taken its curse upon Himself, and is giving us life every moment by His power that can raise the dead. Because of sin, the leaves fall from the trees, the grass withers, and the flowers fade. But the Seed, the Word of God which abides for ever, clothes the world again with new beauty, telling of the Saviour's victory over death, and that He will restore all things.

The seed falls into the ground and dies, that it may spring up and give birth to many more seeds. This also is a figure of the true Seed, Jesus, who gave up His life that He might bring many sons unto glory, and clothe them again, and the earth also, with all the glory of the new creation.

**E. E. A.**

"Oh may we keep and ponder in our mind  
God's wondrous love in saving lost mankind;  
Trace we the Babe, who bath retrieved our lose,  
From the poor manger to the bitter arose;  
Tread in His steps, assisted by His grace,  
Till man's first heavenly state again takes place."

**A LITTLE TALK FOR LITTLE FOLKS.**

I want to tell you what I have just heard, and remembering how I would have liked to hear such a talk when I was one of the "little folks," as I listened I decided to let my pen pass the little talk for children on to you.

It was at a Sunday School Anniversary. The people called it a "Sabbath School Anniversary," but that was because they did not know the true Sabbath of the Lord. The preacher read for the second lesson from the third chapter of the first letter of John. Look in your Bibles and find 1 John,—near the end of the New Testament. Now turn to chapter iii. and read verses, 1, 2, 3, and 4. This is what the preacher read, and then said, "We will step there," and moving from behind the pulpit desk to one side, he said:—

"Ten years ago when I was here, a lady said to me one day, 'Have you no word for the children?' That set me thinking, and from that day till now, at every service I always say a few words to the children. I am sorry I cannot now look into their faces, but they can hear what I say. There is a big word in that last verse we read, that I want to make plain. The verse ends with 'Sin is the transgression of the law.' That big word is made up of two Latin words: 'trans,' across, and 'gradae,' to step. So transgression means 'stepping over a boundary, or line.' This old Book says that 'sin is stepping across the line God has put round His law.'

"Some boy or girl may ask, How can we know where God's line is?—Let me tell you a little story to answer that question. The story tells how a good fairy was very anxious to help a little prince she knew to grow up to be a wise and good king, so she gave him a silver arrow, and told the little prince if he always wore that in his bosom, he would always know when he was doing right or wrong. The prince did what the fairy told him for some time, and he found that very often this silver arrow pricked him very sharply, and he did not like to be pricked. Then he left his arrow at home and went out, thinking he could enjoy himself better without the pricks, and do as he liked. But he found he got into all sorts of trouble and was so sorry when he remembered things he had done, and words he had said, which the arrow would have pricked him for, if he had worn it all the time as the fairy told him to do, that he began to wear it again, and got into the habit of minding the pricks before they got so sharp, and so he grew up to be what the fairy wished—a good and wise king.

**EASY STEPS FOR LITTLE FEET.**

JEANNIE and Johnnie have not been happy today. Would you like to know why? It is because they have been quarrelling, as some other little children sometimes do.

Johnnie is a little echo of Jeannie. When Jeannie smiles and speaks gently, her little brother laughs and is good and happy. But when Jeannie is cross and speaks sharply to him, Johnnie cries and pouts and says naughty words too. Here is a lesson for all little boys and girls who have baby brothers or sisters.

But now it is bed-time, and mamma has been telling them that God is love, and that He wants all. His little children to be like Him. So He says, "Little children, love one another." He also says, "Let not the sun go down on your wrath." So Jeannie forgets that she has been angry with dear little Johnnie, and makes him happy with a sweet kiss.

"It is our enemy Satan who tries to make us unkind to one another. He knows that this will make Jesus sorry. Let us ask God every day to give us loving hearts, and make us kind and gentle to one another, that we may be like Him."
Now let us see what God has given to every boy and girl, which does what that silver arrow was said to do in the story. Have any of you ever been left at home while mother went out of the room, and seen the basin with lumps of sugar in it, looking so sweet and nice, that as soon as mother went out one or two lumps of sugar, thinking, 'Mother won't know?' I don't say you ever did such a thing, as you would know if you had not done that thing; yet, as mother came back while the sugar was still in the mouth, it did not seemed so sweet as it looked, and the cheeks got hot and red, and a little voice whispered, 'You stole that sugar; you are a thief.' That little voice was just God's silver arrow pricking the sugar stealer.

When Henry Ward Beecher was a little boy, he saw a little tortoise one day lying in the sunshine near the lake. He was like some other boys I have known, always ready to pick up a stone and throw it at something, and a thought came to his mind, 'Stone that tortoise,' and he was ready to do it. He found a stone, held it in his hand just ready to drop on the back of the little tortoise, when he heard a voice saying to him, 'Don't stone that little creature; God made it and sees you.' Henry dropped the stone, but not on the tortoise's back, and ran home to his mother. When he got indoors he called out, 'Mother, was it spoke so loud to me when I was going to stone that tortoise, and told me not to do it?' His mother said, 'It was God that spoke to you, my boy, and we call that voice of God which He gives us all, Conscience. Whenever Conscience speaks be sure you listen and do as it tells you, or do not do what it tells you not to do. Then you will learn to please God always.'

'Now, you will see what we all have to tell us what to do or say, or which way to go, instead of a silver arrow from a fairy. Just God's voice inside every one, and I hope you will never forget to obey Conscience, so we may learn what God wants us to do, or not to do, and so never step over or across the line God has set round about us, and about which this Old Book tells us so plainly.

There is another story which will make the big word a little plainer, and this is a true story about myself. When I was ten years old I was sent away to school. There was a big playground belonging to that school, which I knew very well. I soon found that there were what were called 'bounts,' outside which no boy must go, without a 'permit' from a master, or a monitor. On one side of the playground was a little gate painted green, and we must not go through that gate unless the other side is also green, that a door, which we must not go through without leave. On another side was a high wall, which we must not climb over. In another corner was a gate leading to what we boys called 'a tuck shop,' and we must not go out that way without leave.

Well, at that time I was passing rich with three pennies a week pocket money to spend as I liked, (which is more than I have to spend that way now) and one Saturday I had been paid my 3d., and those pennies were burning a big hole in my pocket, and I wanted so badly to get to the tuck shop to spend my pennies. But there was not a master, or a monitor anywhere in sight. After waiting and watching, when nobody came who could give me leave, I went without, and it did not take me long to get rid of those hot pennies, and carry back some sweets. I ran back, and just inside the gate stood a master, who called me by name and said, 'Where's your permit? 'I went without one' was my answer, and a loud whisper inside said, 'You went out of bounds.' The master said, 'You will have a bad mark,' and a bad mark was put against my name in the report book,—and there it stands all these years, and will stand against me for 'transgressing' the law of that school. You see I crossed over the line, and knew all the time it was wrong, but listened to the bad voice telling me to go, instead of to God's voice telling me not to go, and so got that bad mark which stands to this day. This will help you to understand what God's Book says, that 'Sin is the transgression of the law.' It just means stepping over the line which God sets round about every one of us, and shutting our ears to God's voice which we call 'Conscience.'

There is the little sermon for little folks which they will hardly be able to forget if they try. And the big folks who heard it will remember it too, I am sure.

E. H. BRADLEY.
He was a zoologist; for "he skate also of beasts." Notice his allusions to "the lion which is strongest among beasts, and turneth not away for any;" the roe and the young hart "skipping upon the mountains;" the "flock of sheep coming up from the washing," the greyhound and the he-goat which "go well," and "are comely in going;" the comies which being a feeble folk "make their houses in the rockes," the ferocity of the "bear robbed of her whelps;" the "little foxes that spoil the vines," etc.

He skate also "of fowl." He was an ornithologist, marvelling at "the way of an eagle in the air," admiring the eyes of a dove, "fitly placed, and as a precious stone in the fold of a ring;" delighting in "the singing of birds.

He skate also "of creeping things." He was an entomologist, and, like a noted scientist of the present day, appears to have made a special study of ants, which he greatly admired for their superior intelligence. He added to his stores of wisdom by considering the ways of the ant; "which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest."

The locusts also, he said, "have no king, yet go they forth all of them by bands," perhaps conveying an indirect reproof to those who were then quarrelling with reference to the Sabbath.

He spake also to the king about the use of the tongue, he having an eye to the interests of the Church, and said, "The tongue is a fire, a world of herbs, kindled by the word of God. It is a world of destruction. Such a mouth can set on fire the whole wood, stubble, dry grass, and windy hill; and then no man can put it out again."

WASHINGTON, D.C., May 21st, 1885—The DAILY MAIL reported that a coal merchant last week lost his life through an act of forgetfulness. He went for a drive, but forgot to put the bit in the horse's mouth, and so could not control the animal when it bolted. It is very uncommon for one to go to put the bit in a horse's mouth, but thousands of people lose their lives for eternity through forgetting to bridle their own tongues.

All can rejoice in the peace that has been proclaimed, and no one will grudge the tribute of praise to the soldiers who have faithfully discharged the duties of their calling to his bidding. But the tongue can go on name; it is an evil, full of deadly poison; "how can we bridle it? Only by putting it continually into the keeping of Him who has "power over all flesh;" and "let him that is without sin cast the first stone." We must not forget, but meditate "God's law day and night, and then our tongues will not lead the body to destruction."
THE VALUE OF PERSPIRATION.

"This girl who suffers with an oily skin," declares an exchange, "will find in the hot days of summer an opportunity of a ration should be encouraged. Do not dam annoyance. Every friendly drop of perspiration doth not let the stream with the perpetual powder rag. A little rivulet carries with it impurities of which you should be glad to be rid.

"It has been well said that the labourer at his toil is hygienically cleaner than my lady in her boudoir who boasts that she never perspires. Do you ever see a labourer with a pimpled, eruptive skin? No! That is left for the fair faces whose possessors continually thwart nature. The toller may be tanned, begrimed, or careworn, but he sweats out the impurities. To sweat is vulgar; to steam the face, and pay for the process, is beneficial—so thinks my lady I "

THE FOUR ESSENTIALS FOR HEALTH.

Health is that condition of structure and function that most perfectly fulfils the object for which each human being exists, or possibly it would be better to say, ought to exist. We are well aware that there are many who do not exist primarily for health, but rather for the pleasure of the senses. There is no more eficacious way than this to defeat the attainment of the greatest blessing of life. Nothing is more dangerous to health than self-indulgence.

Health when viewed from a high standpoint is synonymous with holiness, which means to be completely whole, and hence concerns both character and body. Speaking from the purely physical standpoint, it is plainlv evident that almost all have sinned, and have short of the glory of health and holiness. That the wages of sin is death is attested on every hand.

In plants, or food builders, are found the primary food stuffs repeated over and over again in many varieties of foods, but in different proportions. The food elements required by the body are few in number, but arranged in an infinite number of combinations; and these, together with the peculiar flavour of each, furnish mankind with all the variety needed. The five or six food elements in their various combinations supply all that is of physiological value in the economy of life. The individual flavours of foods probably possess no food value; they cannot be analysed, and doubtless are provided for the purpose of satisfying the peculiarities of taste, and of leading to the selection of certain foods suitable to the needs of the body under different conditions.

The selection of food, the preparation of it, and the eating of it are voluntary—a matter of choice. Man is responsible for these three steps. He may select foods that are pure, wholesome, and health producing. He may prepare them in a simple manner, and masticate them thoroughly. Foods that are selected with disregard to their nutritive value, that are served in the latest French method, and eaten with "gustatory lightening speed," sooner or later produce so much physical disorder that a man is driven entirely off the road to health, and has so hard a time on the road of diseases, that his attending physician recommends a trip abroad more for his own rest and comfort than for that of his patient.

A food is not a food to the body until it is carried to each little individual cell of the many billions of cells; until it is carried in such a form that it may be used in the process of repair. Food in the stomach is still outside the body. It must be digested, absorbed, carried by the blood to the cell, and assimilated before it is of service. These four stages of the route are involuntary, are directed by the sympathetic nervous system, and represent the mysterious life hidden in each body, ever carrying on the work of repair and healing. If the voluntary part is well performed, there need be no concern about the perfection of the involuntary processes.

THE GOSPEL IS THE ONLY CIVILISER.

In a speech made in Exeter Hall by James Chalmers during one of his visits home from the South Sea Islands before his martyrdom, he used the following strong language with regard to the only true basis of civilisation—the Gospel of Jesus Christ:—

"I have had twenty-one years' experience amongst natives. I have seen the semi-civilised and the uncivilised; I have lived with the Christian native, and I have lived, dined, and slept with the cannibal. I have visited the islands of the New Hebrides; I have visited the Loyalty Group, I have seen the work of missions in the Solomon Group, I know all the
islands of the Society Group, I have lived for ten years in the Hervey Group, I know a few of the groups close on the line, and for at least nine years of my life I have lived with the savages of New Guinea; but I have never yet met with a single man or woman, or a single people, that your civilisation without Christianity has civilised. . . . It must be the Gospel first. entered the northeastern border of Tibet, by way of China. For four years these devoted missionaries did good work for the Master in ministering to the sick and the sinful. Then one day, as they were travelling, Mr. Rijnhart went for aid to a camp of nomad Tibetans, and never returned; his fate has since remained an impenetrable mystery. Left alone among treacherous strangers, Mrs. Rijnhart made her way through many perils to civilisation and safety. Since her return to America, she has told the story of her Tibetan experiences in a book entitled, "With the Tibetans in Tent and Temple." She thus describes her entrance into the country:

Westward from Sining (on the border between China and Tibet) the road leads through a highly cultivated plateau; the farms are watered by a perfect system of artificial irrigation, bearing evidence of the industry and skill of the peasants. The houses in the villages are all built of mud and have flat roofs.

On the road one meets groups of merchants, partly Chinese, but bearing a strong resemblance to the Turk, and distinguished by a head-dress which seems to be a cross between a Chinese cap and a mosques turban. These are Mohammedans going down to trade in Sining. Next comes creeping along a small caravan of camel-mounted Mongolians or Tibetans, clad in their ugly sheepskin gowns and big fur caps, on their way to see the Amban [Chinese official] of Sining, or perhaps going to eastern Mongolia or Peking; or one may meet a procession of swarthy-faced Tibetan pilgrims returning single file, with slow and stately tread, from some act of worship at Kumbum, to their homes in the valleys north of Sining. This region, so far as its inhabitants are concerned, marks the transition between a purely Chinese population and a foreign people, the Chinese predominating in the larger centres.

Of her first experience in medical work Mrs. Rijnhart says:

As soon as the people found out that we were prepared to treat their ailments and dispense medicines, they came to us quite freely. The Chinese were the first to approach us; but soon the Tibetans came, even the lamas [priests], and it was not long before we had as much medical and resultant guest-room work as we could attend to. As it is impossible to get a crowd of Tibetans to listen to a discourse, our evangelistic work consisted chiefly in conversing on Christianity with the people who came to see us, and from the very beginning we were able to interest them in the teachings of the New Testament.

The Tibetans themselves having no medical science worthy the name, the treatment given by the native doctors generally means an increase of agony to the sufferer. For headache large sticking plasters are applied to the patient's head and forehead; for rhematism often a needle is buried in the arm or shoulder; a tooth is extracted by tying a rope to it and jerking it out, sometimes bringing out a part of the jaw at the same time; a sufferer with stomach-ache may be subjected to a good pounding, or to the application of a piece of wick soaked in burning butter grease. If medicine is to be taken internally, it will consist, probably, of a piece of paper on which a prayer is written, rolled up into the form of a pellet; and if this fails to produce the desired effect, another pellet is administered, composed of the bones of some pious priest.

Mrs. Rijnhart adds: "Although the natives appear to have great faith in the native doctors, yet they were quick to bestowed their patronage upon us."

A LADY writing from Calcutta says:

"There are 4,000 Jewish families in Calcutta. They emigrate here in large numbers from Russia, Poland, Austria, Bulgaria, Roumania, Egypt, and other countries; and there are many who have brought with them Yiddish-speaking Jews. Very little is being done among these; some of them have sunk very low in sin and degradation, and yet they are accessible. A Christian lady took me round to some of the houses, because she had heard that I could speak Yiddish. It almost broke my heart, as we went from house to house, to find in what an awful state of sin they are living."
Sometimes a person thinks: "I am but an insignificant atom in the great universe; I cannot accomplish anything, and my loss would not be felt." And feeling thus, he loses energy, and almost or entirely gives up the struggle.

There are several things to be thought of at such a time. One is that the universe is composed of atoms, each one in itself is insignificant as any other. That which may be said of one may be said of all. If one can be dispensed with, so might another one, and all the rest one by one; that is, the universe might be destroyed without any notice being taken of it! You say that that cannot be; and neither can a single atom be destroyed without any notice being taken of it. "The Lord explains the dust of the earth in a balance; how much of this dust do the mountains weigh, and the hills in a balance?" Isa. xli. 12. The answer is, God has; He has measured the mountains and hills to a single grain; and His thoughts are not our thoughts; He continueth: "Lift up your eyes on high, and see who hath created these, 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 is lacking." And then He very pertinently asks: "Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed away from my God?" In place of Jacob and Israel, each individual may insert his own name, and it will read just the same.

Neither the earth nor the inhabitants came into existence by chance. God created them according to His eternal purpose.

Thine eyes did see mine unperfect substance, and in Thy book were all my members written, which in that day were fashioned, when as yet there was none of them." Surely God cares for that which He has taken such pains to make.

God created everything for a purpose, and to every person He has given a work to do. It is not for us to say whether that work is of great or little importance. How can we know, when we have not seen the plan? We know that God sees not as man sees, and His thoughts are not our thoughts; therefore we cannot estimate the value of things according to God's standard. All we can know is that everything and everybody is of importance,—how much or how little is none of our business. Our part is to give diligence not to get out of the place where God puts us, so that we may always be ready to His hand, and to know that there is not a creature so insignificant but that it can be said, "The Lord hath need of him."

Christian Evidence.—The call for something on the "Christian Evidence," is quite frequent in the religious papers, from young Christians who are brought in contact with scoffers. They want to know what books will furnish them with the matter wherewith to meet the arguments of unbelievers. There is nothing in the world that can take the place of the Bible. The Lord says: "Have not I written thee excellent things in counsel and knowledge, that I may make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?" Prov. xxii. 30, 31.

But these words of truth must be in the heart and life of the Christian, as is indicated in the verses immediately preceding those just quoted: "Bow down thine ear and hear the words of the wise, and apply thine heart unto My knowledge. For it is a pleasant thing if thou keep them within thee; they shall withal be fished in thy lips." If they are not in the life, they will not be fitted in the lips, but will have a strange sound; but coming from the heart, they will fit the lips naturally, and will have convincing power. This is the same "evidence" that is referred to by the Apostle Peter: "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter iii. 16. The best "Christian Evidence" is the life of Christ.

Like every other special miracle wrought by Christ, the giving of the manna was to teach us to recognize God at work all the time doing the same thing. When He rained bread from heaven, it was that the people might learn that that is what He is always doing. Our daily bread is just as truly rained down to us from heaven as that was of the Israelites. He "commanded the clouds from above, and opened the doors of heaven," and rained down manna; and even so "the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater." "The clouds are the dust of His feet, and "All His paths drop fairnesse."

So not only the Israelites in the wilderness, but all the heathen, even at that same time, and we ourselves, have eaten bread rained down from heaven. Indeed, we never ate any other. To the idolaters at Lystra, the Apostle Paul said that although God had suffered all nations to walk in their own ways, "He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." And this witness received into our hearts day by day with our food, makes us His witnesses. What kind of witnesses are we? Are we faithful witnesses? or have we by our faithless lives denied the Lord, saying that He is not among us?"