

PRESENT TRUTH

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

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NO. 25.

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." Pa. cvii. 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.

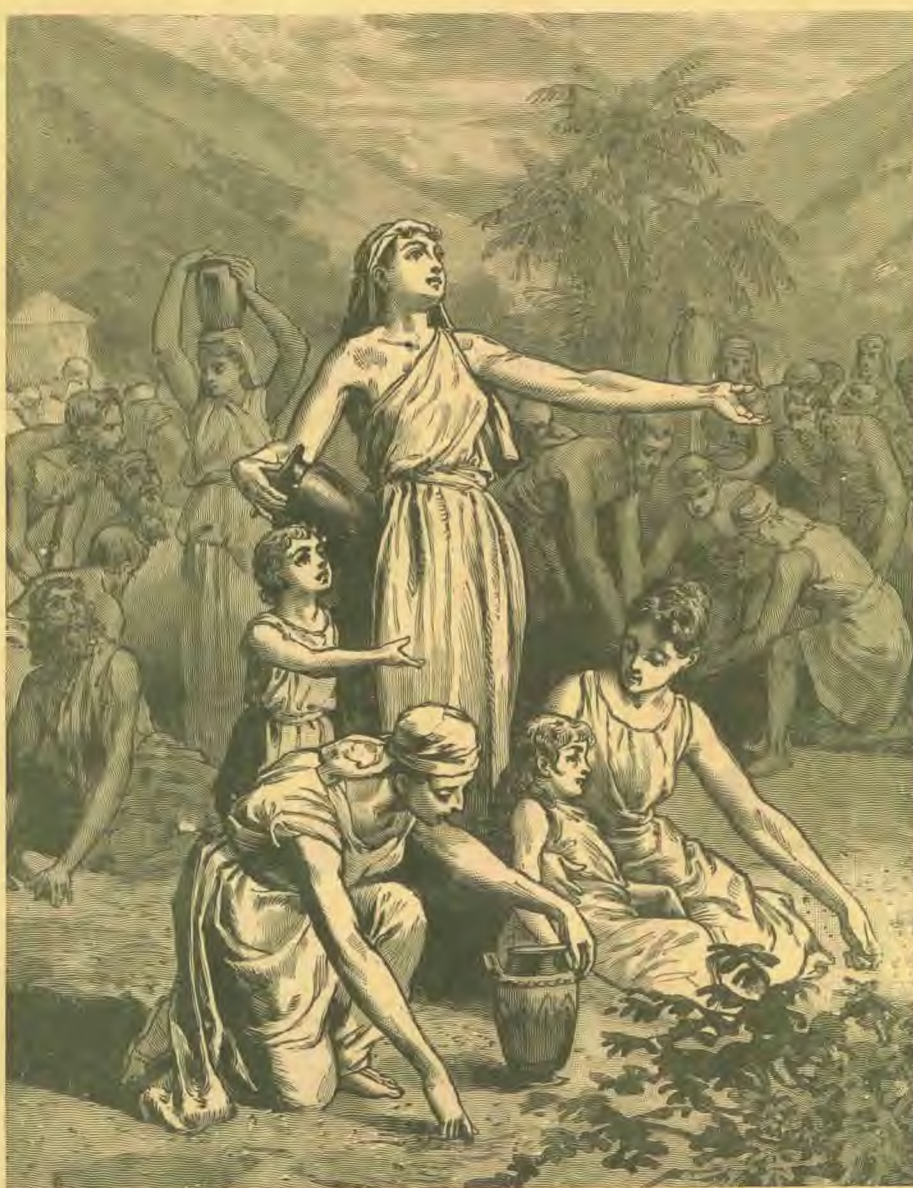
One of the first lessons for us to learn from it is that God gives according to our need, and not according to our actions. The people murmured in the wilderness,

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 it 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



"HE COMMANDED THE CLOUDS FROM ABOVE, AND OPENED THE DOORS OF HEAVEN."

with us after our sins; nor rewarded us according to our iniquities."

The next lesson that we should learn is the uselessness and the sinfulness of complaining when in trouble. Many hundred

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

*International Sunday-School lesson for July 6.

the people. But we are told that God first "suffered them to hunger." He knew what He would do; He designed all the time to feed them out of His abundant storehouse; and His suffering them to hunger was for the purpose of preparing them for His gift, and causing them to appreciate it. So we may know that whenever God suffers us to get into distress, that is an evidence that He has something for us.

WHY GOD GIVES FOOD.

BUT this is not all. God suffered the people to hunger, and then fed them with manna, in order that they might know that man does not live by bread only.

That is, God wishes us to know that our daily food is to teach us of His salvation. This is plainly set forth in Ps. lxxviii. 22-25:—

"They believed not in God, and trusted not in His salvation; though He had commanded the clouds from above, and opened the doors of heaven, and had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food."

Even though they had bread from heaven, they did not trust in God's salvation! That bread which came down from heaven was Christ's own self,—His body,—for Jesus said, "The bread of God is He which cometh down from heaven, and giveth life unto the world." "I am the bread of life." John vi. 33, 35. The fathers "did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." 1 Cor. x. 3, 4. They drank from Christ, and they ate from Him; their life day by day was sustained by Him,—in fact, He was their life,—yet they trusted not in His salvation! Was it not strange?

Do you not see the real reason why God gives us food for the nourishment of our bodies? It is that we may know and remember our dependence upon Him. We eat in order to live; but it is in Him that we live, and move, and have our being. God could, if He wished, keep us alive without food; but in that case we could not so readily recognise the fact that we are not self-existent nor self-sustained. Our daily bread—our life—not only comes from heaven, from the hand of God, but it brings to us the very life of God,—the life by which we are saved. The power of God, which saves every one that believes, is seen "in the things that are made." Rom. i. 16, 20.

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 of the week 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 Sanctifier. 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.

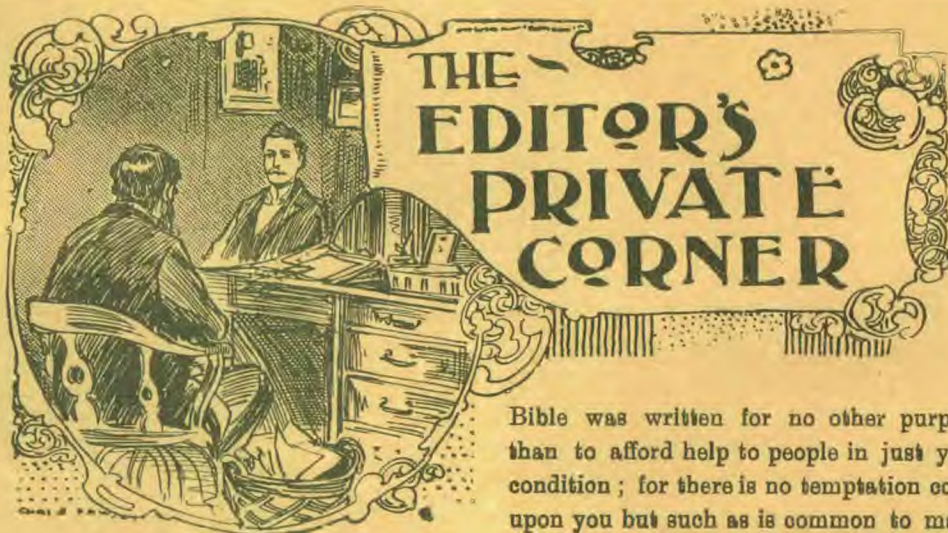
THE Apostle Paul refers to the gathering of the manna, to enforce a lesson of unselfish giving. When he was pleading for a liberal collection for the poor saints, he wrote: "I mean not that other men be eased, and ye be burdened; but by an equality, that now at this time your abundance may be a supply 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 naught 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

spoil, but passed on to be used while it is fresh. So as we live by faith in the "God and Father of all, who is over all, and through all, and in all," He will give day

by day our daily bread, supplying all our need according to His riches in glory, and His kingdom will come, and His will be done in earth as it is in heaven.



A CRY FOR HELP.

WE 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 at 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 prayed, 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. cxxiv. 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. cxxv. 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. l. 7-9. And then we have the words: "Who is among you that feareth the Lord, that obeyeth the voice 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 promise; 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. v. 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 always causeth us to triumph in Christ." 2 Cor. ii. 14. Do you desire deliverance from the temptation? That desire is the enmity which God has put in you against Satan; it is the evidence of the presence of Christ in you; for "the Word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." Know that it is Christ in you, longing for freedom from that sin for His own sake, and then you will know that just as surely as He overcame in the flesh eighteen hundred years ago, so surely will he overcome in the same flesh to-day; for Jesus Christ is "the same yesterday, and to-day, and for ever." Heb. xiii. 8.

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. cxxx. 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 cleanses from the sin abides 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 men 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 iii. 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 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; "for 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. cxvi.

16. It is impossible for a man to be over-
come 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 keep your hearts and minds through Christ Jesus." Phil. iv. 6, 7.

PURITY AND SIMPLICITY OF LIFE.

I MIGHT go 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 fulfil 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 line 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."

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us," (Eph. iii. 20) "who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour be glory and majesty, dominion and power, both now and for ever. Amen." Jude 24, 25.

THE RIGHTEOUSNESS OF CHRIST IN THE LAW.

THE greatest difficulty Paul had to meet arose from the influence of Judaizing 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 engraven 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 awful 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 lustreless except as in it Christ is represented as full of righteousness and truth.

The types and shadows of the sacrificial service, with the prophecies, gave the Israelites a veiled, indistinct view of the mercy and grace to be brought to the world by the revelation of Christ. To Moses was unfolded the significance of the types and shadows pointing to Christ. He saw to the end of that which was to be done away when, at the death of Christ, type met antitype. He saw that only through Christ can man keep the moral law. By transgression of this law man brought sin into the world, and with sin came death. Christ became the propitiation for man's sin. He proffered His perfection of character in the place of man's sinfulness. He took upon himself the curse of disobedience. The sacrifices and offerings pointed forward to the sacrifice He was to make. The slain lamb typified the Lamb that was to take away the sin of the world.

It was seeing the object of that which was to be done away, seeing Christ as revealed in the law, that illumined the face of Moses. The ministration of the law, written and engraved in stone, was a ministration of death. Without Christ, the transgressor was left under its curse, with no hope of pardon. The ministration had of itself no glory, but the promised Saviour, revealed in the types and shadows of the ceremonial law, made the moral law glorious.

THE JEWISH ECONOMY REVEALED CHRIST.

Paul desired his brethren to see that the great glory of a sin-pardoning Saviour gave significance to the entire Jewish economy. He desired them to see also that when Christ came to the world, and died as man's sacrifice, type met antitype.

After Christ died on the cross as a sin offering, the ceremonial law could have no force. Yet it was connected with the moral law, and was glorious. The whole bore the stamp of divinity, and expressed the holiness, justice, and righteousness of God. And if the ministration of the dispensation to be done away was glorious, how much more must the reality be glo-

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 thunders, 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 Moses drew near unto the thick darkness where God was."

The pardon of sin, justification by faith in Jesus Christ, access to God only through a mediator because of their lost condition, their guilt and sin—of these truths the people had little conception. In a great measure they had lost a knowledge of God and of the only way to approach Him. They had lost nearly all sense of what constitutes sin and of what constitutes righteousness. The pardon of sin through Christ, the promised Messiah, whom their offerings typified, was but dimly understood.

Paul declared, "Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away."

The Jews refused to accept Christ as the Messiah, and they cannot see that their ceremonies are meaningless, that the sacrifices and offerings have lost their significance. The veil drawn by themselves in stubborn unbelief is still before their minds. It would be removed if they would accept Christ, the righteousness of the law.

Many in the Christian world also have a veil before their eyes and heart. They do not see to the end of that which was done away. They do not see that it was only the ceremonial law which was abrogated at the death of Christ. They claim that the moral law was nailed to the cross. Heavy is the veil that darkens their understanding. The hearts of many are at war with God. They are not subject to His law. Only as they shall come into har-

mony with the rule of His government, can Christ be of any avail to them. They may talk of Christ as their Saviour; but He will finally say to them, I know you not. You have not exercised genuine repentance toward God for the transgression of His holy law and you cannot have genuine faith in Me, for it was My mission to exalt God's law.

THE MORAL LAW A TRANSCRIPT OF CHRIST'S CHARACTER.

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 denounce and stigmatise 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 existed before man's creation, and will endure as long as God's throne remains. 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 shall in no wise pass from the law, till all be fulfilled."

Christ bore the curse of the law, suffering its penalty, carrying to completion 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 see 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 recognises 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.

IT 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. cxxxix. 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 whose 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.

"Righteousness and judgment are the establishment of His throne." Ps. xvii. 2.

It has in it the assurance of eternity to man.

"Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but My righteousness shall be for ever, and My salvation from generation to generation." Isa. li. 7, 8.

Through the promises made 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. xxii. 42.

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 made a living soul; the last Adam was made a quickening Spirit. . . . The first man is of the earth, earthy; the second man is the Lord from heaven." 1 Cor. xv. 45, 47.

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 say also 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. 15-18.

We personally share in "the sure mercies of David" by building upon the sure foundation.

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Isa. xxviii. 16.

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. 4, 5.

"Ye are . . . of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself 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 builded together for a habitation of God through the Spirit." Eph. ii. 19-22.

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

"I will put my laws into their minds, and write them in their hearts." Heb. viii. 10.

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

"But Christ as a 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.

CONFIDENCE.

THERE is a God: for right is right,
And right at length e'en here doth win;
There is a God: for righteousness
Is mightier here and now than sin.

If God be God—all shall fall out
As truest goodness doth besit;
We ask no more: content to know
Thy love and power are infinite.

Strong in this strength, my soul, endure
Through earth's unsolved perplexities;
Till in Thy light we see the light
Of Heaven's unvelled verities. —T. W.

PREPARING A PEOPLE.

IN My Father's house are many mansions. . . . I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto Myself." John xiv. 2, 3. While He is preparing a place, He is also preparing a people for that place. This work may be spoken of in two phases: His work in their behalf in heaven, and His work in their behalf on earth. This includes the whole Gospel.

Christ once lived a life on earth exactly similar to ours, except that it was free from sin. He lived as a humble, obedient child; He worked as a faithful, painstaking tradesman; He became an active labourer in giving the Gospel of salvation to all who would hear Him, and He was the great physician for all bodily ills, and the comforter for all kinds of sorrow. He bore our sicknesses and carried our sorrows, and finally gave up His life on Calvary, just outside of Jerusalem on earth, that we might have eternal life inside the New Jerusalem in heaven, and finally on the new earth. Then He ascended to the right hand of the Father, there to do a work for man in heaven, and to continue to work through the Holy Spirit on earth.

In Heb. iv. 14 we read, "Seeing then that we have a great high priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession."

Christ's earthly experience is spoken of as in a special manner fitting Him for this priestly work. "Though He were a son, yet learned He obedience by the things which He suffered; and being made perfect He became the author of eternal salvation unto all them that obey Him, called of God, an high priest after the order of Melchisedec." Heb. v. 8-10.

"Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able also to succour those that are tempted." Heb. ii. 17, 18. Christ is not only a merciful and faithful high priest, but He is one who is touched by every feeling of weakness in those who come to Him. "For we have

not an high priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." Heb. iv. 15. He knows the feeling of our infirmities, for He has felt the power of temptation in every point; so we can never come into a difficulty that He does not understand, or in which He cannot feel for us. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" verse 16.

His work as priest is to make reconciliation for the sins of the people, and to dispense mercy and grace and help in every time of need. Is the priesthood of Christ such a living reality to you that you can go to Him to receive all this? He is able to do all this for you. There are thousands who need the salvation and help and comfort of just such an high priest, but they do not know where to find it.

Anciently the heavenly priesthood of Christ was shadowed forth to man through an earthly priesthood, which represented it. The death of Christ was represented by the death of lambs, and various animals, and the priest ministered their blood in the behalf of the repentant sinner. This blood of animals did not take away the sin, for "it is not possible that the blood of bulls and goats should take away sin." Heb. x. 4. It was simply a figure for the time then present.

Christ as high priest is spoken of in Heb. viii. 1, 2, thus: "We have such a high priest who is set on the right hand of the throne of the majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man." Christ is now a minister of the heavenly sanctuary, of which the earthly one was a figure. But while it was a figure it was not the "very image." It had truly many lessons to teach, and yet it fell short in many ways. So while many lessons in regard to the priesthood of Christ are taught by comparison with it, we find in Heb. vii. 23-25, a very encouraging one taught by contrast. Speaking of the earthly priesthood, it says, "And they truly, were many priests, because they were not suffered to continue by reason of death, but this man, because He continueth ever, hath an unchangeable priesthood, wherefore He is able to save them to the uttermost who come unto God by Him, seeing He ever liveth to make intercession for them."

The marginal readings add force to these verses. The priesthood does not "pass from one to the other" as did the earthly priesthood, because of the death of the priests, but Christ continueth for ever. Each time we go we shall find the same dear, loving Priest awaiting us, able not only to save to the uttermost, but to save "evermore," (margin) those who come unto God by Him, seeing He ever liveth to make intercession for them.

JENNIE OWEN McCLELLAND.



LED.

"The clouds hang heavy round my way,
I cannot see;
But through the darkness I believe
God leadeth me.
'Tis sweet to keep my hand in His,
While all is dim;
To close my weary, aching eyes,
And follow Him.

"Through many a thorny path He leads
My tired feet;
Through many a path of tears I go,
But it is sweet
To know that He is close to me,
My Guide, my Guide.
He leadeth me, and so I walk
Quite satisfied."

—Selected.

BURDEN-BEARERS.

BEAR ye one another's burdens, and so fulfil the law of Christ." Gal. vi. 2.

The law of Christ is the life of Christ; it is His way of living. That law commits one to a life of burden-bearing because that is the manner of His life.

Jesus is the Master Burden-bearer. Because the world could not bear its own burden, and because it needed help, Jesus came. He could not stop in heaven, apart from human need and human woe. By the very law of His life, He was constrained to go down to help the world in trouble.

We are to fulfil the law of Christ. His law, His life, in us, will assuredly constrain us to go to the help of every need within our reach. It is a law of the divine life that it must work to build up and to help. The same Spirit of God that wrought in Christ and that works in all heaven, is the power that works in us, just in the measure that we permit.

Christ's burden is light, and His yoke easy. Yet how it pressed Him! Worn and weary, He took upon Him our griefs and carried our sorrows. He bore the crushing weight of sin upon the cross. Still, it was for the joy that was set before Him that He endured it. And in that joy of the Lord was His strength. He loved the world that He suffered for, and so His burden was light.

Dr. McGregor, of Scotland, once met a little girl staggering under the load of a

robust little lad, whom she carried in her arms along the rough road.

"Isn't that a heavy load for you, my little girl?" he said.

"Oh, no, sir," she replied; "you see, sir, he is my brother."

The brave Highland lassie had the secret that makes the burden light. She loved her little brother.

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 marvel 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 any one 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 was 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 cause which I knew not I searched out." Job xxix. 11-16

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 cheery, 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 boots:—

If a newcomer is deficient or awkward in this respect, his fellows call him a "jungly" person, and are ashamed of his manners. Deference, of course, is in the air of the East; you swallow it with every breath, but it is so suitable 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 host and hostess, carried off in your interests by your own people. The sahib's discontent under these circumstances is one of the 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 low rope bed, 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, equates 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 independent of the sahib 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 castor-oil, as the case may require. Seldom does an echo from the quarters reach the ear of the sahib, but once in a very long time a dispute may arise which claims his interference.

There is Kettra. Kettra 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 wainscoting, but will never scrub the floor. Kettra has a menial, 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.

Kettra'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 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 Kettra; 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 Kettra as to change his conception of dusting.

The khansamah 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 this country.

Our kitmutgar, Serajdin, is a treasure. He is as soft-footed as a cat, and almost as quick. He always allows us to finish 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 waver 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 no table,—and I am not sure that I can give him a pair of spectacles without making a similar present to Hatim, who does not require them. We cannot have Serajdin putting on airs. I must see what Hatim 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 dhobee 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 durzie 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 durzie 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 durzie 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 durzies why.

The coachman drives, but will not groom the horse; that is the duty of the syce. You are struck with the economy of the coachman; he puts out the carriage lamps while you wait anywhere, and relights 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 these 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 mallee, 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 just as closely, and who should know better than he when the shoots will show

and the seeds will "speak"? There is great fraternity among mallees.

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 mallee, indeed, is a person who produces flowers. Many people who have not a rood of garden ground keep a mallee for this purpose, but I am glad none of them are my neighbours.

The bobachee, or cook, is a man of real science. You do not often see him, as your orders go through the khansamah, and the kitchen is not a place where the memsahib is welcomed; but you can always depend upon him, at £1 or £1 : 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 his fortune in England or America if ever he should emigrate.

The mussalchi washes the dishes. 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 partly 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 slumbers. 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 get 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 mallee 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. The thieves go to houses which refuse this support to an honest man, and this is justice.

So the little colony lives at our doors, as it has lived at the doors of all the sahibs since white faces first came to rule India. It lives apart, but it is very dependent, with the dependence of children. A common phrase of humility is, "Your honour is my father and my mother."

We do not take quite so much responsibility as that, but a good deal of the interest of our lives in India gathers round these people, who do so much for our comfort, 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 salt, and for some of them we have a personal affection. How, indeed, shall I ever have the courage to set up housekeeping without them!



JESUS DIED FOR ME.

I LOVE to sing of that great power
That made the earth and sea:
But better still I love the song
Of "Jesus died for me."

I love to sing of shrub
and flower,
Of field, and plant,
and tree;
My sweetest note for
ever is
That "Jesus died
for me."

I love to think of an-
gels' songs,
From sin and sorrow
free;
But can the angels
strike their notes
To "Jesus died for
me"?

And when I reach
that happy place,
From all tempta-
tion free,
I'll tune my ever rap-
turous notes
With "Jesus died
for me."
—Selected.

THE PROMISE OF
A SAVIOUR

AND the Lord
God said unto
the serpent . . . I
will put enmity be-
tween thee and the
woman, and between
thy seed and her seed;
it shall bruise thy
head, and thou shalt
bruise his heel."
Gen. iii. 15.

This promised Seed
is Jesus; for it is He
who "was wounded
for our transgressions,
He was bruised for our iniquities."
But by being bruised upon the
Cross He has taken away all the power of
Satan, and given him his death-blow.

"The Word was made flesh and dwelt
among us." John i. 14.

"As many as received Him, to them
gave He power to become the sons of God,
even to them that believe on His name."
John i. 12.

"Forasmuch then as the children are
partakers of flesh and blood, He also Him-
self 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

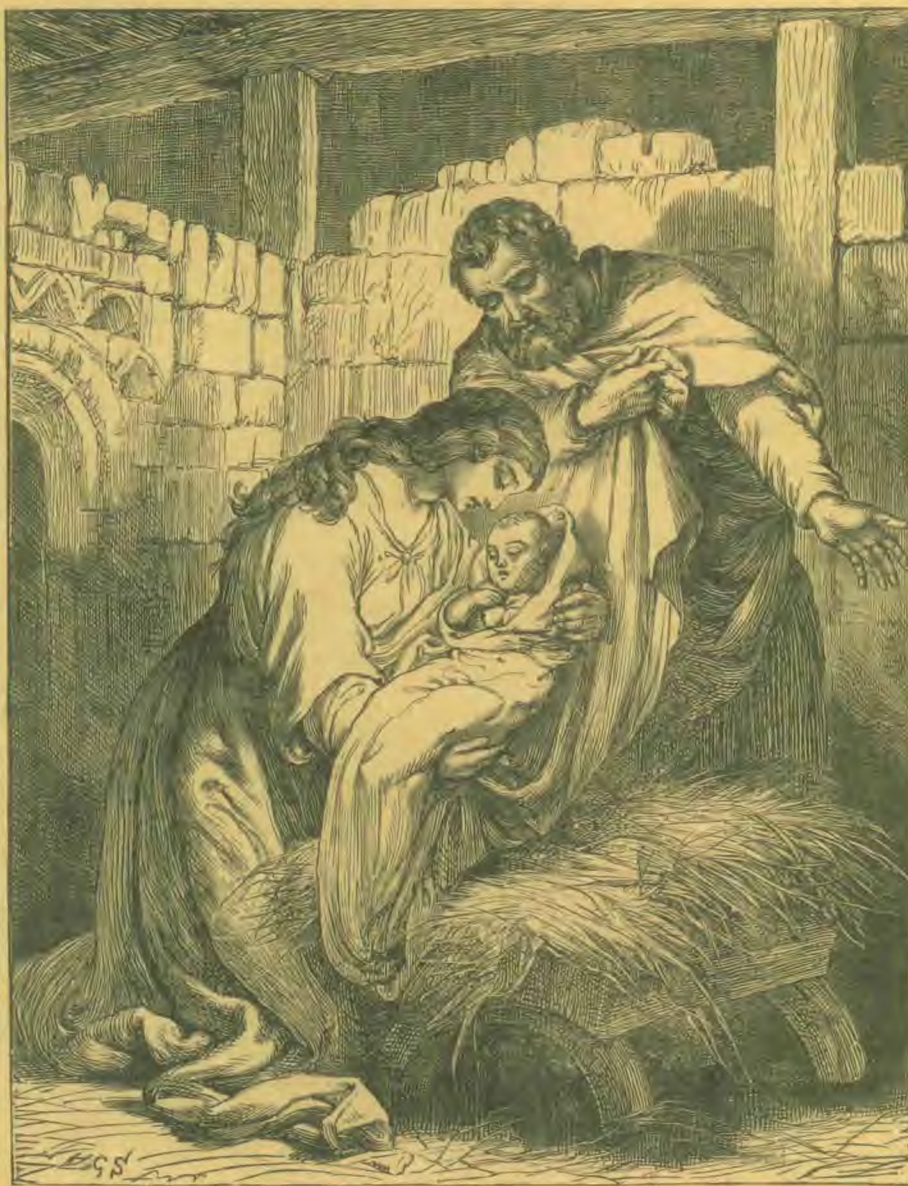
parable. It is to teach us of the true Seed,
Jesus, and that the whole universe is but
the unfolding of the riches of His glory,
for He is the beginning of the creation of
God.

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 begin-
ning. For those who
receive Jesus into
their hearts by believ-
ing in Him, have
within them all 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 un-
fold 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 will-
ing 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 fulfil-



THE WORD MADE FLESH

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

ment 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 Thee 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,
Striving 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.

"O! may we keep and ponder in our mind
God's wondrous love in saving lost mankind;
Trace we the Babe, who hath retrieved our loss,
From the poor manger to the bitter cross;
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 stop 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 '*graeo*,' 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 to-day. 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 the table when mother went out of the room, and seen the basin with lumps of sugar in it, looking so sweet and nice, that one hand has crept to the basin and taken out one or two lumps of sugar, thinking inside, 'Mother won't know'? I don't say you ever did such a thing, as you would know it was stealing, but some boys and girls have done just that thing; yet, as mother came back while the sugar was still in the mouth, it did not seem quite 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, who 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 what 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 'bounds,' 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 without leave. On another side there was 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.



A NOTED SCIENTIST.

THE greatest scientist of any age was that ancient Jewish king to whom God gave "wisdom and understanding exceeding much, and largeness of heart as the sand that is on the seashore." Before the special endowment of the Spirit of wisdom was given in answer to his earnest prayer, while still "young and tender," he appears to have shown remarkable discretion; for his father David, in giving instructions to be carried out after his death, said: "Do according to thy wisdom;" "for thou art a wise man, and knowest what thou oughtest to do."

But not content with his natural aptitude, or rather, because he was naturally wise-hearted, Solomon "applied his heart to know wisdom," and sought her as silver. Prov. ii. 2. And when, in consequence, Divine inspiration was added to his natural endowments, the result was "wisdom that excelled all the wisdom of the east country, and all the wisdom of Egypt."

This wisest of men tells us repeatedly where and how he obtained wisdom, that we may see that the source is open to all who will make it the aim of their life to attain to like understanding. "The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding." "The knowledge of the Holy"—that alone is true science; and this is to be obtained where Solomon sought and found it, in His Word and in His works—the volume of inspiration and the book of nature. Beholding and enquiring into the works of God with an intellect quickened and guided by the Holy Spirit, Solomon learned the ways and the wisdom of God—practical wisdom that was recognised and appreciated by all the scientists of the world—wisdom that bore length of days in her right hand, and in her left hand riches and honour (Prov. iii. 16).

"And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom." Among them, from the ends of the earth, came the Queen of Sheba to prove him with hard questions. And when she had communed with him of all that was in her heart, and all her perplexing questions had been answered, she exclaimed: "Happy are these thy servants, which stand continually before thee and hear thy wisdom." We can gather from the following some idea of the things which these servants were accustomed to hearing from the lips of Solomon.

"He spake of trees, from the cedar tree that is in Lebanon even to the hyssop that springeth out of the wall." He was a botanist; he said, "I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kinds of fruit. I made me pools of water, to water therefrom the forest where trees were reared." Here he had abundant opportunity for his observations. His teachings, like those of "a greater than Solomon," abound with references and illustrations drawn from nature. Hear him comparing Christ among the sons of men to the apple tree which holds first rank among the trees of the wood, affording delightful and protecting shelter and yielding sweet, life-giving fruit. He is the author of that beautiful and oft-quoted passage: "Lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell."

He was a zoologist; for "he spake 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 conies which being a feeble folk "make their houses in the rocks;" the ferocity of the "bear robbed of her whelps;" "the little foxes that spoil the vines," etc.

He spake 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 set as a precious stone in the foil of a ring;" delighting in "the singing of birds."

He spake 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 his own people who, contrary to the expressed will of God, insisted on having a king to lead forth their armies.

Tradition credits Solomon with super-human consciousness of sound and ability to interpret it:—

"Wisest of men, he knew
The languages of all
The creatures great and small
That trod the earth or flew.

"Across an anthill led
The king's path, and he heard
The small folk, and their word
The king interpreted."

He said, "I gave my heart to seek and search out by wisdom concerning all things that are done under heaven," and he saw that God "hath made everything beautiful in his time." But after a lifetime of study, he concluded that, though God had set eternity in the hearts of the sons of men—given them eternal life in which to continue their study of His works, yet "no man can find out the works that God maketh from the beginning to the end." (Eccles. iii. 2.) E. E. A.

A Sixth Sense.—The actual possibility of a sixth sense in human beings was advanced with great plausibility by Dr. Javal at the meeting of the Paris Academy of Medicine. Dr. Javal, who is blind, denied that Nature compensates blindness by increased sensibility of touch and hearing. Rather he considered that when a person is blind an extra development takes place of the sixth sense, which has been called the sense of obstacles.



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 forget 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. Read James iii. 2-8, to see the necessity for having the tongue under control. "But the tongue can no man tame; it is an unruly evil, full of deadly poison;" how then can we bridle it? Only by putting it continually into the keeping of Him who has "power over all flesh," and praying, "Set a watch, O Lord, before my mouth; keep the door of my lips." We must not forget, but meditate God's law day and night, and then our tongue will not lead the body to destruction.

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 what they considered to be their duty; but not all can join in all that is said about war and the duties of citizens in relation to it. For instance, the *Baptist Times*, referring to the honours bestowed upon Lord Kitchener, says, "A soldier has nothing to do with the merits of the case in which he draws his sword. 'His not to reason why.'" This is dangerous and misleading teaching. God has never designed that one man's conscience should ever in any matter be subjected to any other man. "The head of every man is Christ." 1 Cor. xi. 3. "One is your Master, even Christ." Matt. xxiii. 10. Men should "honour the king" as well as "fear God;" but they can truly honour the king only when they truly fear God, and keep His commandments. Man's first duty is to God, and no man can take God's place to any other person. Even the parent is to give the little child "the reason why," teaching it the commandment of God that justifies his commands. The teaching that the soldier or any citizen is not to ask the reason why, is purely papal. There is a vast amount of papacy among those who repudiate the Pope of Rome. Whoever holds his conscience subject to any earthly being, recognises a pope. The true dignity of manhood, and the high calling and position of every man in Christ, is yet far from being understood.

THERE has recently been some correspondence in the *Daily News* with reference to the Sabbath, and the remarks of one correspondent called forth the following true statements from others:—

SIR,—Surely your correspondent, "M.A. Cantab," is joking when he says, "The fourth commandment does not in the least indicate that the Sabbath should be the seventh day of the week." It is the whole genius of the Commandment that the seventh day should be kept holy; and that there should be no ambiguity in this decree, the

Almighty condescends to give the reason—that is, that in six days He made the heavens and the earth and all that was in them, that He rested on the seventh day. "He blessed the seventh day and hallowed it." Three times the Almighty distinctly and specifically mentions the seventh day. From the whole of the Scriptures "M.A." cannot produce a single text annulling this holy law, nor can he find a solitary sentence authorising the substitution of the first day for the seventh. This difficulty is so clearly felt that of late years a new Protestant sect has sprung up with the object of obeying the fourth commandment in accordance with the Written Word of God, and not after the presumptuous caprice of men.

Most Protestants err with Catholics in systematically violating this Commandment. May I ask "M.A." if he can give any other authority than the Edict of Constantine for his keeping holy the first instead of the seventh day of the week? A Catholic priest told me that Sunday was kept holy simply because the Christian Church had the power to so order it, and he showed me with a kind of triumph a text from his Testament which stated Christ gave all power to the Apostles, and He sent them as He claimed to be sent by the Father. But if "M.A." repudiates the Church and the doctrine of Apostolic succession, and takes his religion solely from the Bible, how does he justify the alteration of the day that the great Father of us all commanded that we should observe.

SIR,—In reply to your correspondent, "M.A. Cantab," permit me to say, "the Sabbath" is not a perfectly correct term for "the Lord's Day," if the words in Rev. i. 10 are intended to refer to the first day of the week, which is doubtful.

Matt. xxviii. 1 plainly shows that "the Sabbath" and "the first day of the week" were two perfectly distinct and separate days.

As to saying "the Fourth Commandment does not in the least indicate that the Sabbath should be on the seventh day of the week," your correspondent is mistaken. The first time mention is made in Scripture of the giving of the Sabbath to Israel, we read, "So the people rested on the seventh day." Ex. xvi. 30. See also Ex. xx. 10; xxxv. 2.

UNDER the heading, "What Is Sunday Trading?" the *Daily Mail* of June 11 contained the following:—

"Some original conundrums were asked at a meeting of the Bristol City Council yesterday in the course of a discussion on a proposal from the watch committee that steps be taken to check Sunday trading. One member wanted to know if doctors would have to give their patients a holiday; another asked would undertakers be debarred from carrying on Sunday funerals; a third wanted enlightenment on the point whether penalties would be imposed on liverymen for supplying carriages for Sunday civic church parades; while still a fourth was curious as to the risks of bakers in cooking Sunday dinners for the poor. The council, in order to give time for the solution of these problems, adjourned consideration of the proposal."

These are but a small portion of the problems that demand solution when one undertakes to live by human rules instead of by divine principles, or when human Governments take upon themselves the regulation of people's religious life. All these arise from the failure to comprehend what Sabbath-keeping means. It is that that has led to the misapprehension concerning the day, and the substitution of the first day of the week for the seventh day of the Fourth Commandment. If all men in official positions knew the first principles of true Government, much valuable time would be saved, that is now wasted in useless speculation, and innumerable evils would be avoided.



THE VALUE OF PERSPIRATION.

"The girl who suffers with an oily skin," declares an exchange, "will find in the hot days of summer an opportunity offered by the great beautifying establishment of nature to rid herself of her annoyance. Every friendly drop of perspiration should be encouraged. Do not dam the stream with the perpetual powder rag. Let it flow as it will, knowing that each 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 toiler 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!"

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 effectual 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 plainly evident that almost all have sinned, and come short of the glories of health and holiness. That the wages of sin is death is attested on every hand. Sin, whether physical or moral, gives rise to a wandering spirit. "And they shall wander from sea to sea, and from the north even unto the east" in quest of health, and many "shall not find it." No one can obtain health by "travelling for health" unless the causes that produce sickness are removed.

In order to have health in its fullest measure, and to maintain it, attention must be paid to four great principles which lie at the bottom of physical life. Upon

these as a foundation the highway to health is built.

I. ALIMENTATION.

One of the strange things of the day is, that man with all his boasted wisdom and superiority often manifests less discretion in the selection of his food than the animals. The animal at best is still only an animal, but he is true to the instincts of nature. The natural instincts and the intuitions which guide the animal are, as a rule, very safe for man to follow; and the more closely he follows them, the closer is the relationship he holds with nature.

It is evident from study and observation that the chief aim of man's existence was never intended to be the spending of his time in working for bread, and the supplying of his family with food. However, at the present time the majority of civilised mankind are labouring ten or more hours a day for the mere necessities of life. We are reminded of the somewhat humorous words in Proverbs, "All the labour of man is for his mouth." What shall we eat? and, Wherewithal shall we be clothed? have become the all-absorbing questions, to the exclusion of the development of the nobler, God-given qualities that lift man into the higher sphere which he was intended to fill.

The original plan of life has been entirely perverted, and as a result, there is more sickness in the world to-day because of errors in diet, errors in eating, and perverted appetites than from any other one cause. Well may the prophet ask even now: "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?"

The earth is the primary source of all food. The soil is the greatest and the most marvellous laboratory in the world. In it are taking place the most mysterious processes manifested to us in the form of vegetable life. The vegetable kingdom is the secondary source of food, and it supplies the entire animal creation with food. Animals are the tertiary source of food. The plant is the food builder for the animal kingdom, and the animal is the food consumer. For this reason the animal is not intended as the original source of food for man, nor is animal food a food of the first quality. It should therefore be used only in the most extreme emergencies.

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. It is in this selection that the natural instincts and intuition play so important a rôle.

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 lightning speed," sooner or later produce so much physical discord that a man is driven entirely off the road to health, and has so hard a time on the road of disease, 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.

F. M. ROSSITER, M.D.



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 Somoan 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.



A NATIVE SOUTH SEA ISLAND DWELLING.

Wherever there has been the slightest spark of civilisation in the Southern Seas it has been because the Gospel has been preached there, and wherever you find in the Island of New Guinea a friendly people, or a people that will welcome you, there the missionaries of the Cross have been preaching Christ. Civilisation! The rampart can only be stormed by those who carry the Cross."

Again, in a paper read before the members of the Colonial Institute, he said: "Nowhere except at mission stations is there any appearance of civilisation. For more than twenty years I have been amongst natives. I know a little of New Guinea, have visited the New Hebrides, Loyalty Group, Samoas, Hervey Group, Society and Leeward Islands, Penrhyns, Humphrey Group, and Danger Island, and nowhere have I seen our boasted civilisation civilising, but everywhere have I seen Christianity acting as the true civiliser."

A GLIMPSE OF TIBET.

TIBET is a part of the Chinese empire.

It is a land of mountains and tablelands, of plains and valleys, of rocks and ravines. Owing to the inaccessibility of the region and the suspicions which the inhabitants have entertained of all foreigners, the country was until recently almost a *terra incognita*. But within a few years travellers have to some extent explored this inhospitable land, and missionaries have entered its borders with the story of the cross.

In 1895 Mr. Petrus Rijnhart, a Dutch missionary, accompanied by his American wife, Mrs. Susie Carson Rijnhart, M.D.,

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 moslem 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 sheep-skin 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 rheumatism 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 bestow their patronage upon us."



A MISSIONARY HOME.

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,

etc.; all these are 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."

The Present Truth.

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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 and no loss be felt, 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 lost without being missed.

BUT here is some Scripture to think of in this connection. "Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" Isa. xl. 12. The answer is, God has; He has measured the dust of the earth, and weighed out the proper proportions for the mountains and hills to a single grain; there is not one too many or too few. He continues: "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.

"Known unto God are all His works from the beginning of the world." Nothing that occupied His thought in creation is too small for Him to notice afterward. He tells us that not a single sparrow is forgotten; God has them in His mind all the time. And as for us, each one of us may say to Him in truth:—

"Thou hast formed my reins;

Thou hast knit me together in my mother's womb.

My frame was not hidden from Thee,

When I was made in secret,

And curiously wrought in the lowest part of the earth.

Thine eyes did see mine unperfect substance,

And in Thy book were all my members written,

Which day by 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 Evidences," 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 to thee excellent things in counsels 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. 20, 21.

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 fitted 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. 15. 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 recognise 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 was that 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 fatness."

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?

"REMEMBER the Sabbath day, 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," Ex. xx. 8-10.

"From even unto even shall ye keep your Sabbath." Lev. xxiii. 34, R.V.

"At even, at the going down of the sun" Deut. xvi. 6.

SABBATH begins on Friday, June 20, at 8:18 P.M., and on Friday, June 27, at 8:19 P.M.