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THE NEW BIRTH

THIS was the subject of our Lord's discourse with Nicodemus recorded in John 3. Christ said on that occasion, that:—"Except a man be born again, he cannot see the kingdom of God." The new birth is therefore a thing of infinite importance to us. Have we experienced this great change? Or rather is the great change which this new birth represents being steadily carried forward in our daily experience?

The new birth is what Ezekiel calls giving men a heart of flesh in place of the heart of stone which we possess by nature.

"And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh." Ezek. 11:19.

The new birth is the act of creating within men a clean heart and renewing a right spirit.

"Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51:10.

The new birth is what Paul calls the circumcision of the heart.

"But he is a Jew, which is one inwardly; and circumcision is that of the heart, and in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:29.

The new birth is but another name for conversion.

"Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

Paul calls it the washing of regeneration and the renewing of the Holy Ghost.

"Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing or regeneration and renewing of the Holy Ghost." Titus 3:5.

It is the act of putting off the old man and putting on the new.

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceit-

ful lusts. And be renewed in the spirit of your mind. And that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4:22-24.

This great change begins when we first yield to the Spirit of God, and continues till the work of grace is perfected in us. Conversion is the work of God's grace upon the heart.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8-10.

But this work of grace must make constant progress in us while we live.

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever." 2 Peter 3:18.

This work begins when we first believe in Christ. But faith is not the only thing necessary to our salvation.

"Even so faith, if it hath not works, is dead, being alone." James 2:17.

Peter says that we must add to our faith virtue, that is, a righteous obedient character. Then to our virtue we must add knowledge, that is, of God's word and our duty toward Him. To this knowledge we must add temperance, that is, to control our appetites and passions. To temperance we must add patience that is, the control of our own spirit and temper. To patience we must add godliness, that is, complete devotion of our lives to God. To this we must add brotherly kindness, so we would lay down our lives for our brethren. To all this must be added charity, or the perfect love of God. (2 Peter 1:5-7.)

This is the great work of conversion. What progress has it made in our hearts?

OBEY—Acts 5:32

PRAY—Luke 11:13

TARRY—Luke 24:49

RECEIVE—Acts 2:4

“RECEIVE YE THE HOLY GHOST”

“To us today, as verily as to the first disciples, the promise of the Spirit belongs.”—“Testimonies,” Volume 8, page 20.

The Holy Ghost A Gift

AS the Apostles received this wonderful gift from heaven, so in all their teaching and preaching it was uppermost in their mind, it was the all-important object before them and they were anxious, yes, happy to see others obtain the same blessing.

Today as then it should be the theme of every sermon for this time. Every true child of God should plead for the baptism of the Holy Ghost.

The Spirit of Christ comes as a teacher, a guide, and comforter and leads believers into that one mind in Jesus Christ our Lord. “But he that is joined unto the Lord is one spirit.” 1 Cor. 6:17. Therefore, every member of God’s true church, baptized with the Holy Ghost will be led but one way which is of truth and life everlasting.

Holy Spirit a Necessity:

What are our souls without His grace?—as dead as the branch in which the sap circulates not. What is our Church without Him?—as parched and barren as the fields without heaven’s dew and rains. Where is the hope of salvation without Christ? If the Spirit come not to our aid, our eyes will fail with looking for these much-valued blessings.

The Effect of the “Holy Spirit”

“Tell me,” said a father to his son, “what difference you can detect between two needles.—one of which has received an electric shock, whilst the other has not. And yet the one has hidden virtues, of which the other has none. The electric shock has rendered the one needle a magnet, which if duly balanced, will enable man to find his way across the trackless ocean. As the needle, so may that soul be which has received the electric shock of the “Holy Ghost:” on the ocean of a sinful world, it shall point wanderers to the heaven of everlasting rest.

Names of “Holy Spirit”

“Breath of the Almighty; Comforter; Eternal spirit; Free spirit; God; Holy spirit of prom-

ise; The Lord; Power of the Highest; The Spirit; Spirit of life; Spirit of grace; Spirit of Prophecy; Spirit of adoption; Spirit of Wisdom; Spirit of Counsel; Spirit of Might; Spirit of understanding; Spirit of Knowledge; Spirit of the fear of the Lord; Spirit of Truth; Spirit of Holiness; Spirit of Revelation; Spirit of the Judgment; Spirit of burning; Spirit of Glory; Seven Spirits of God; Voice of the Lord.

Emblems of the “Holy Spirit”

Water-Cleansing, refreshing, abundant, freely given.
 Fire-Purifying, illuminating, searching.
 Wind-Independent, powerful, sensible in its effects, reviving.
 Oil-Healing, Comforting, consecrating.
 Rain and Dew-Fertilizing, refreshing, abundant, penetrating.
 A Dove-Gentle, Meek, innocent, forgiving.
 A Voice-Speaking, Guiding, Warning, Teaching.
 A Seal- Impressing, Securing, Authenticating.

Outpouring of the Holy Spirit

“And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.” Joel 2:28. The hour is coming when the Holy Ghost shall be poured out again as in Apostolic times. It will be poured out in wonderful manner, the knowledge of the Lord shall cover the earth as the waters cover the surface of the great deep; when “His” will shall be done on earth as it is in heaven. There shall be such a miraculous amount of Holiness, such an extraordinary fervor or prayer, such a real communion with God, and so much vital religion, and such a spread of the doctrines of the cross, that everyone will see that verily the Spirit is poured out like water, and the rains are descending from above.

Oh! Let us pray earnestly for the renewing of Pentecostal times that God’s work on earth may be finished and all His people be taken home to glory. A. T. Chapman

“COME UNTO ME”

IN Matthew 11:28-30 is found the greatest and most loving invitation that has ever been extended to mankind, and it is given by the greatest and most loving one who has ever lived on earth. He who is the creator of the universe is Jesus. The invitation is extended to all who “labor and are heavy laden,” to come to Him. And He says, “I will give you rest.” He does not say, I may give you rest, but He makes it emphatic, “I will give you rest.”

Oh, how many in a time like this are heavy laden and are longing for rest. So, if there is a longing in your heart for rest and peace that you do not now enjoy, that the world cannot give or take away, will you not say just now, “Jesus, I come”? If you do the coming which is your part, He will fulfill His part by giving you rest. No one will ever be compelled by force against His will to come.

May I ask, are you heavy laden with burdens of this life that you cannot carry? Do you sometimes feel discouraged when fighting the battles of life? Do you feel you must have help if you are able to hold out? If so, you must take the first step which is “come.” That is why Jesus says to come because He knows you will never be able to carry your burdens alone. It is the greatest honor that has ever been extended to mankind to be invited to come and have fellowship with the king of the universe. It is only through His great love for you that He extends to you the invitation, “come.” So it is left up to you to either come and find rest unto your soul and be saved, or to stay where you are and carry your own burdens and be lost at last.

There are just two paths which lie before you and it is necessary for you to make your choice between the two. If you have not already come and found that rest unto your soul, are you really anxious to find it? He patiently waits and is longing to give you rest. There is wonderful power in the word “come” because it is uttered by the one who has said “all power is given unto me in heaven and earth.” He is the one who brought this world into existence: We read in Psalms 33:9, speaking of Jesus, “For He spake and it was done; He commanded and it stood fast.” We have also

the example of Peter as recorded in Matthew 14:28, 29:

“And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And He said, come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.”

So Peter had faith in the word “come.” He was able to walk on the water, something that no other human being has ever done. Just as long as he had faith in the word “come”, which was spoken by Jesus, he was able to walk on water. But just as soon as he lost faith in the word “Come”, he lost faith in Jesus and began to sink.

Are you willing just now to step out by faith on the word “come”, for that is the only way you will ever reach Him and this is the first step you must take if you expect to find rest unto your soul. To illustrate: If, on a radio broadcast, President Roosevelt would announce that all who are struggling financially and are laden with the cares of life, to come at once to Washington, D. C. and he would take care of all of their problems the rest of their lives, I wonder how many would respond to this invitation? Without a shadow of a doubt, there would be multiplied millions who would take advantage of this opportunity and they would consider it a great honor to receive such an invitation. There would have to be extra trains and busses running to accommodate the people who would be on their way to Washington, D. C. But this invitation would only involve this life, whereas the one that is extended from Jesus is not only good for this life and does not end here but it also reaches over to life eternal when the earth is made new. This brings to mind that wonderful song which we sometime sing which says, “Won’t it be wonderful there, having no burdens to bear” and another which says, “After we have been there ten thousand years bright shining as the sun, there’s no less days to sing God’s praises than when we first begun.”

The second step you must take is, “Take My yoke upon you and learn of Me.” This means fellowship with Him and being co-worker with Him. He loves you more than any one else does. Your interest, your joys, your sorrows, your perplexities are His because you are His. Nothing is too hard for Him. Nothing is hard

for you when you and Jesus are yoked up together. What a wonderful privilege to be yoked up together. What a wonderful privilege to be yoked up with Jesus, who is the creator of the universe, the king of kings, and the one to whom all power in heaven and earth is given.

The third step He says is, "Learn of Me." The real object of coming to Christ and taking His yoke upon us is that we may learn of Him. We shall gain but little and shall fail in the end if we take the first two steps and then refuse or neglect to take this one because we are God's sons whom He created. He desires us to learn of Him for He wants us to become like Him. By beholding we become changed. Looking unto Jesus, inviting Him in, cherishing His presence, listening to His voice, and by learning of Him, we are changed into the same image. This is the secret of rest. Jesus came that we might have life and this life comes to us when we become acquainted with Him, for we read: "This is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent." He offers to teach us that we may know Him and have this eternal life.

When inviting us to learn of Him, Jesus mentions His meekness. In all His examples Jesus was meek and lowly in heart. If we are to learn of Him we should study earnestly His life and character and seek to conform our lives to the pattern He has set before us. In humility He came down from heaven and was born in a manger. In meekness, He was always seeking to help others by healing those who were sick and feeding those who were hungry when He had no place to lay His head. In humility He went to the cross where He gave His life willingly for you and for me. Jesus has promised that if we come to Him and take His yoke that our burdens will be light and we will find rest.

Do you find in your Christian experience that your burdens are heavy, that you are having a hard time serving God, that you are being defeated by the devil, that you are struggling along almost in despair with an up and down experience of sinning and repenting of the same old sins which still remain in your life, and not having victory? Jesus extends the invitation to you to come to Him and have rest. If this is the picture that your life presents and also your experience, there is just one remedy and that is to heed the invitation. "come." Wilt thou not respond. "Jesus, I come?"

O. O. Metcalfe

"He Careth For Us"

"The angel of the Lord encampeth round about them that fear Him and delivereth them." Ps. 34:7.

How often man is brought where it seems no earthly help can reach him. And yet these very extremities God sometimes seizes as His best opportunities to help—best, because at such times we are made to realize more sensibly that God has wrought for us, best, because the help we receive under such circumstances, increases our faith and confidence in God, and teaches us to trust Him as "Our Father."

A singular instance of God's care for His children is related as having occurred during the persecution of the sixteenth century. During the awful massacre at Paris, by which so many were removed from the world, Moulin, a celebrated Protestant writer and speaker, in order to escape the fury of the Catholics, crept into an oven. Almost instantly a spider moved its web over the mouth of the hiding place, and when the enemies of the fugitive examined the premises they passed the oven with the remark that no one could have been there for some days.

Cases of this kind are very numerous, but the above will serve to illustrate how easily God can devise means for the safety of His servants. He can do as much for His people to-day. Certainly His promises are the same, and He will never forsake any who put their trust in Him.

My brother, my sister, does the battle sometimes go hard with you! Does temptation or trial press until it seems as though you must give up? Remember the promise of Him who has said, "I will never leave thee nor forsake thee." Learn to trust Him and look up with confiding faith, pleading help, and it will come.—Selected.

"The peace of Christ—the peace of Christ—money cannot buy it; brilliant talent cannot command it; intellect cannot secure it; it is the gift of God."—"Testimonies," Vol. 4, p. 559.

The Books of the Bible

In Genesis the world was made by God's creative hand;
 In Exodus the Hebrews marched to gain the promised land;
 Leviticus contains the law, holy and just and good;
 Numbers records the tribes enrolled—all of Abraham's blood.
 Moses in Deuteronomy records God's mighty deeds,
 Brave Joshua, into Canaan's land, the host of Israel leads.
 In Judges their rebellion oft provokes the Lord to smite,
 But Ruth records the faith of one well pleasing in His sight.
 In First and Second Samuel of Jesse's son we read,
 Ten tribes in First and Second Kings revolted from his seed.
 The First and Second Chronicles see Juda captive made;
 But Ezra leads a remnant back by princely Cyrus aid.
 The city walls of Zion Nehemiah build again,
 While Esther saves her people from the plots of wicked men.
 In Job we read how faith will live beneath affliction's rod,
 And David's Psalms are precious songs to every child of God.
 The Proverbs like a goodly string of choicest pearls appear;
 Ecclesiastes teaches man how vain are all things here.
 The mystic song of Solomon exalts sweet Sharon's rose;
 Whilst Christ, the Saviour and the King, Isaiah shows.
 The warning Jeremiah apostate Israel scores;
 His plaintive Lamentations then their awful downfall mourns.
 While kings and empires yet to come Daniel in vision sees.
 Ezekiel tells in wondrous words of dazzling mysteries:
 Of judgment and of mercy, Hosea loves to tell;
 Joel describes the blessed days when God with man shall dwell.
 Among Tekoa's herdsmen Amos received his call;
 While Obadiah prophesies of Edom's final fall.
 Jonah enshrines a wondrous type of Christ, our risen Lord.
 Micah pronounces Judah lost—lost, but again restored.
 Nahum declares on Nineveh just judgment shall be poured.
 A view of Chaldea's coming doom Habakkuk's visions give;
 Next Zephaniah warns the Jews to turn, repent and live.
 Haggai wrote to those who saw the Temple build again.
 And Zachariah prophesied of Christ's triumphant reign.
 Malachi was the last who touched the high, prophetic cord;

Its final notes sublimely show the coming of the Lord,
 Matthew, and Mark, and Luke, and John, the holy gospel wrote,
 Describing how the Saviour died—His life, and all He taught.
 Acts proves how God the apostles owned with signs in every place;
 Paul in Romans teaches us how man is saved by grace.
 The Apostle, in Corinthians, instructs, exhorts, reproves;
 Galatians shows that faith in Christ alone the Father loves.
 Ephesians and Phillipians tell what Christians ought to be;
 Colossians bids us live to God and for eternity.
 In Thessalonians we are taught the Lord will come from Heaven;
 In Timothy and Titus a bishop's rule is given.
 Philemon marks a Christian's love, which only Christians know;
 Hebrews reveals the gospel prefigured by the law.
 James teaches, without holiness faith is but vain and dead;
 Peter points the narrow way in which the saints are led.
 John, in his three epistles, on love delights to dwell;
 Jude gives awful warning of judgment, wrath, and hell.
 The Revelation prophesies of that most glorious day
 When Christ—and Christ alone— shall the kingly scepter sway.

—Selected

FAMILY WORSHIP

"In too many households, prayer is neglected. Parents feel that they have not time for morning and evening worship. They cannot spare a few moments to be spent in thanksgiving to God for His abundant mercies,—for the blessed sunshine and the showers of rain, which cause vegetation to flourish, and for the guardianship of holy angels. They have no time to offer prayer for divine help and guidance, and for the abiding presence of Jesus in the household. They go forth to labor as the ox or the horse goes, without one thought of God or heaven. They have souls so precious that rather than permit them to be hopelessly lost, the Son of God gave His life to ransom them; but they have little more appreciation of His great goodness than have the beasts that perish."—"Patriarchs and Prophets," pp. 143, 144.

"The work of God is onward. Reforms must be carried on, and we must take hold and help move on the car of reform."—"Testimonies," Vol. 3, p. 540.

HOME MISSIONARY DEPARTMENT

"The Master's loving eye doth see
 Each earnest effort in His name,
 Though shrouded in obscurity,
 And all unknown to worldly fame.
 Upon each brow His hand shall set
 A glittering, fadeless coronet;
 Then who would faint, or fear, or stay
 From harvest toil? Go, work to-day!"

A Missionary Spirit

REFORMS have never been brought about without effort. It has required men and woman who possessed an undying devotion to the principles of truth which were advanced, and those who would meet obstacles with firm and unyielding trust in Him who was the author of the right. When one is willing to yield his own way, his own personal interest, in short, lead a life of self-denial, and if need be, sacrifice his life to the principles of righteousness, then there will be power in his efforts.

It is faithful, untiring laborers that are wanted. Our Saviour taught His disciples to pray "the Lord of the harvest," to send forth laborers into His harvest. Not simply teachers, or preachers, but "laborers." When the spirit of labor rests on men, God can use them.

Love is the motive power of true missionary work. Love is an active principle, and cannot live without works. Love is a heavenly plant, and flourishes, not in the soil of the natural heart, but only in a heart renewed by the grace of God. It never becomes weary in doing good to others, for "it suffers long and is kind." Christ was the great exemplar of this principle. And just in proportion to the amount of His spirit which we possess, will we labor for the upbuilding of the cause for which He shed His blood.

God had a definite object in committing the gospel to mankind, and there should be a united action on the part of God's remnant people to carry out this object. Every true child of God will take hold of the work. Our time to work is short. The day of God is hastening. Ruin is coming upon the world, and upon us rests the responsibility of setting forth the truth of God in its purity. We cannot hope to find it a work in which our circumstances will be congenial to our natural hearts. We must

set ourselves to this work as those who labor to save the perishing, and who think not of their own ease, or convenience, or comfort. God calls us to labor, and not to faint. It is by faith that we are to live, and our works are the test of our faith. Onward in the light of present truth, is our only safe course. To go back, is perdition. But the true will not draw back to perdition, but believe to the saving of the soul.

The precious blood of the Son of God which was shed for the salvation of mankind, tells the worth of the soul. And he who for the sake of gain or personal ease, will neglect to labor for the salvation of others, and will let worldly interest come in between him and such labor, deceives himself. Christ left riches, and honor, and glory, and took upon Himself poverty. This was the missionary spirit exemplified in the Son of God. Christ came not to be ministered unto but to minister; and they who are truly His followers will possess a spirit of self-denial and a willingness to serve not themselves but others. It will require a devotion on the part of His followers that will lead them to make every effort to further the cause of God on the earth.

—(A. W. D.)

Individual Work

EVERY one has his own work to do and his own cross to bear. God knows best what we are competent to perform and able to endure, and He assigns us our proper place in His vineyard. But we are not always contented with our lot. We would often prefer the place of others, regarding their work as easier and their burdens as lighter than our own. In this we commit two errors, first, in taking for granted what we do not know to be true, that the labor and suffering of others are less than our own. If we knew all about their work and their trials, we might come to a different conclusion. Appearances are often deceptive, and are not always a true index to the reality. Were we able to change places with those whose condition we envy, we might soon be convinced of our folly and greatly regret our choice. In the second place, it is wrong for us to repine at our lot. Whatever God calls us to do or to suffer, we should cheerfully accept as the allotment of His hand. It may seem hard to us, but He knows what is best, and if we could see the end from the beginning, as He does, we would

choose our present position. Instead, then, of envying others, and murmuring and complaining at our lot, let us learn, with the apostle, in whatsoever state we are therewith to be content, and faithfully perform its duties, and patiently endure its trials. This is true wisdom. To do otherwise would be great folly.

Moral Integrity

NOTHING with which we have to do is really small. It is only by exercising principle in the small transactions of ordinary life that our characters are formed. In the various circumstances of life we are tested and proved, and thereby are qualified to fill more important positions. The mind must be trained through daily tests to habits of fidelity, to a sense of

The education of many is not such as to strengthen those high moral qualities which will enable them to stand alone in the strength of God in defense of truth, amid the severest opposition, firm as a rock to principle, true to moral character, unmoved by censure, or human praise, or reward, preferring death rather than a violated conscience.

The work of God calls for men of high moral powers to engage in its promulgation. Men are wanted whose hearts are merged with holy fervor, men of strong purpose, that are not easily moved, who can lay down every selfish interest and give all for cross and crown. The cause of present truth is suffering for men who are loyal to a sense of right and duty, whose moral integrity is firm, and their energy equal to the opening providence of God. Such qualifications as these are of more value than if men had untold wealth to invest in the work

REVERENCE IN THE PULPIT

Where there is no reverence, there is no godliness. The great reform so needful to-day must begin on the altar of God. Let the priests cease to offer strange and unhallowed fire. Let them cultivate in their own experience and speech that reverence which their people must feel if they are to be spiritually elevated. Let the pulpit be occupied with important themes; let sin, righteousness by faith and a judgment to come, fill the mind of the preacher. Let substantial doctrines be preached. It is a test whether the minister has preached Christ or himself to mark the impression made upon the hearers; is it made by the man, or by the truth he presents?

"The Word is the preacher's life, and as the golden oil flows from the heavenly olive trees into the bowl, it makes the lamp of life flash with a clearness and power that all will discern. Those who have the privilege of sitting under such a ministry, if their hearts are susceptible to the Holy Spirit's influence, will feel an inner life. The fire of God's love will be kindled within them. The Bible, the word of God, is the bread of life. He who feeds the flock of God must himself first eat of the bread which came down from heaven. He will see the truth on every side. He will not venture to come before the people until he has first communed with God. Then he is led to work as Christ worked. He respects the varied minds that compose his audience. He has a word that touches the case of all, not worldly, confusing ideas. He has no right to introduce the worldly perplexities. The bread of life will satisfy every soul-hunger."—"Testimonies to Ministers," p. 340.

Our great need in these days of peril, is an army of workers who, like Paul, will preach the word. Men in whose hearts Christ is formed "the hope of glory."

the claims of right and duty above inclination and pleasure. Minds thus trained are not wavering between right and wrong, as the trembling reed in the wind, but as soon as matters come before them, they discern at once that there is a principle involved, and they will instinctively choose the right without long debating the matter. They are loyal because they have trained themselves to habits of faithfulness and truth. By being faithful in that which is least, it becomes easy for them, through acquired power, to be faithful in greater matters.

and cause of God. Moral integrity, energy, and strong purpose for the right, are qualities that cannot be supplied with any amount of gold. Men possessing these qualifications will have influence everywhere. Their lives will be more powerful than lofty eloquence. God calls for men of heart, men of mind, men of moral integrity, men He can make the repositories of His truth, who will correctly represent and exemplify its sacred principles in their daily life. —Mrs. E. G. White, in "Signs of the Times," February 24, 1881.

The Victory of Faith

"For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." 1 John 5:4.

AS you journey through the different nations that are at war you hear only one expression; there is only one prevailing thought; all are united in one spirit, there is but one aim—"victory". Every object, military or civilian, bear evidence to this by displaying mottos or a "V" for victory. There is but one aim, to beat the enemy and gain the victory. Hardships of indescribable manner are endured, millions of lives are lost, and yet the battle continues. The victory must be ours, is the cry of every nation.

On another stage a different scene is presented to us. A different battle is being carried on and different weapons of warfare are employed. This host is led by one general and is made up of citizens of all nations, again having one purpose in mind and one aim, which they are sure to achieve if they remain in the battle and carry the fight to the end. The victory will be theirs for they have a leader who has never lost a battle and their source of supplies is inexhaustible. They must press forward, they must prevail for their cause is righteous and just and they must gain victory.

Dear reader, you and I are in this battle; every soul upon the face of this earth has this battle to fight. This is the battle the apostle Paul refers to in Eph. 6:12:—

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

This is the battle of faith we are admonished to fight in 1 Timothy 6:12. This is not a battle against different people of this earth but a spiritual battle against sin and the wily machinations of the devil.

This battle cannot be fought with carnal weapons of warfare, but spiritual. The weapon in our hands should not be a burnished blade of steel, but rather "the sword of the spirit which is the Word of God."

"And take the helmet of salvation, and the sword of the spirit, which is the word of God:" Eph. 6:17.

When the Midianites were encamped against Gideon the Lord gave specific instructions to Gideon; not a blade of steel was employed, yet

the victory was gained. "The sword of the Lord and Gideon", Judges 7:20, was the cry, and faith gained the victory. We are fighting this good fight of faith. Our weapon is the word of God, and it is sharper than any two edged sword. When we are approached by the enemy, who is going about as a "roaring lion" seeking to devour whom he may, our means of retaliation should be, "It is written", or "Thus saith the Lord." Not one inch of ground can we yield because the Christian fight is a battle and a march continuously forward.

Our motto should not be a worldly slogan but rather, "on the word of God we take our stand" or "we cannot do otherwise, so God help us." If the world is displaying a "V" for victory it is doubly necessary for Christians to display their victory card, which is their faith. The world is united to gain their victory, we can be, must be, and will be united to gain our victory.

"At last the victory was gained. The army following the banner with the inscription "The commandments of God and the faith of Jesus" was gloriously triumphant. The soldiers of the cross were close beside the gates of the city and with joy the city received her king. The kingdom of peace and joy and everlasting righteousness was established."—"Testimonies," Vol. 3, p. 41.

Praise God, the inspired writer saw the victory was gained. Yet, it will be gained, the soldiers of the cross will triumph. There are those who are falling in the battle as soldiers of the cross but crowns of righteousness will be presented to them. This is the crown we should strive to obtain.

On every hand we see those who are dropping by the wayside, because they are not girded with the proper implements of warfare. The prince of darkness gains a victory and sets out to find some other helpless soul. By his cunning ways he lays snares and traps hundreds at one time, and not only are they prisoners of sin but he employs them as a means of enticing others. The enemy even appears as an "angel of light" and those who do not have the word of God on their side, and are not deeply entrenched in its precious truths, are deceived

by his cunningly devised temptations and before they realize it they are on the enemy's ground, subjects to capture.

There are many ways by which we can get on the enemy's ground. As the great rulers of this earth seek for new and secret weapons, likewise Satan and his co-helpers are inventing new means of deception. The automobile, radio, as well as musical instruments, which have proved a blessing to many, have contributed much to humanity by saving of lives, bringing souls to Christ and lifting them to a higher standard, are employed by Satan as instruments of destruction; and thousands are doomed because of their corrupting influences.

Science is taking the place of the inspired word, modernism is substituted for the old time religion, and the cry of the people is, "we want something new". The Scriptures are misinterpreted and wrested to please the throngs and will eventually lead to their destruction. Oh, may God's people not be misled by these modernistic, deceptive teachings but be a people that know the Lord. May they follow Him in trials and tribulations and be on guard every moment when temptations knock at the door.

We are citizens of the heavenly kingdom and our interests are above. We, as Abraham of old, are looking for a city whose builder and founder is God, and whose foundations are not laid by the hands of men. If we, by sacrificing principle, pledge our allegiance to any other power, we prove traitors to our heavenly king. The more interest we take in the affairs of this life, the less will be our interest in the heavenly. We cannot serve two masters. If our hearts are bound to the things of this life we are worldly minded and therefore have not the mind of Christ. We cannot work in harmony with the army of the Lord. The army of the Lord has only one interest at stake and that is eternal life. If they lose their life for their master's sake they have a promise of everlasting life.

Soon this life will all be over; soon the last man will have fallen in battle; and the last victory gained. Are you on the winning side? Have you chosen Christ as your leader or are you on Satan's side? There are only two leaders involved, you must choose one or the other. Christ is leading His royal company on to victory. He shed His blood for them and they need only to take up their cross and follow Him. The only questions to be answered are: Have you taken the shield of faith, are your

feet shod with the preparation of the gospel of peace, are you wearing the breastplate of righteousness, do you have the sword of the spirit in your hand or are you still engaged in this wordly conflict for gain?

When the strongholds of kings shall be overthrown, when the arrows of wrath shall strike through the hearts of His enemies, His people will be safe in His hands. God's kingdom ruleth over all. The program of coming events is in His hands. The majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge. The divine Instructor is saying to every agent in the accomplishment of His plan, as He said to Cyrus in Isa. 45:5, "I am the Lord and there is none else, there is no God beside me: I girded thee, though thou hast not known me."

Are you allowing the Lord to gird you or are you standing unprepared? The Lord will sustain His army with spiritual food, yes, He supplies the bread of life and leads them to the fountain of living water. Will you not take up your cross and follow Him? He will gladly welcome you into the fold that you may be among those who gain the victory over every besetment and every sin.

Ervin J. Stabel

BEHIND THE CROSS

"Behind the cross, oh! let me hide,
The cross of Christ the crucified,
Let self sink down; 'tis not my aim
To gain applause for my weak name.

"I would not strive to please the ear
With words of peace when foes lurk near.
I would not seek to clothe my theme
In lofty words to bring me fame.

"Behind the cross, oh! let me hide;
On that Christ suffered, bled, and died;
And I, while pointing to that scene,
Should bear a humble, contrite mien.

"I do not wish to hear men say,
"That's a smart man, we heard to-day."
Ah no, I'd rather see them weep,
Then should I hope some fruit to reap."

---Selected

"Religion pure and undefiled, ennoble its possessors. You will ever find with the true Christian a marked cheerfulness, a holy, happy confidence in God, a submission to His providence, that is refreshing to the soul."—"Testimonies," Vol. 3, p. 377.

Our Homes and Our Health

Growing Old

Softly, so softly! the years have swept by thee,
Touching thee lightly with tenderest care.
Sorrow and death they have often brought nigh thee;
Yet they have left thee but beauty to wear;
Growing old gracefully,
Gracefully fair.

Far from the storms that are lashing the ocean,
Nearer each day to the pleasant Home-light;
Far from the waves that are big with commotion,
Under full sail, and the harbor in sight;
Growing old cheerfully,
Cheerful and bright.

Never a feeling of envy or sorrow,
When the bright faces of children are seen;
Never a year from the young wouldst thou borrow—
Thou dost remember what lieth between;
Growing old willingly,
Thankful, serene.

Rich in experience that angels might covet,
Rich in a faith that has grown with thy years,
Rich in a love that grew from and above it.
Soothing thy sorrows and hushing thy fears;
Growing old wealthily,
Loving and dear.

Hearts at the sound of thy coming are lightened,
Ready and willing thy hand to relieve;
Many a face at thy kind word has brightened—
"It is more blessed to give than receive."
Growing old happily,
Ceasing to grieve.

Eyes that grow dim to the earth and its glory
Have a sweet recompense youth cannot know;
Ears that grow dull to the world and its story
Drink in the songs that from Paradise flow;
Growing old graciously,
Purer than snow.

—Selected

Influence of Kind Words

OH! the power of kind words! Volume upon volume might be written upon this subject and still the half could not be told. Naught but the records of eternity can show the good a kind word has done for many a poor sin-sick traveler in this vale of tears. How many a wandering soul has been preserved from the abyss of ruin to which he was fast hastening.

and his feet turned into the highway of life eternal, by a few gentle encouraging words.

Truly, "Kind words can never die." They sink deep into the heart, and time cannot blot out the grateful remembrance of them, especially when spoken to cheer some poor mourner's bleeding, stricken heart.

How different from the soft melody of gentle words, are the jarring notes of censure. While a pleasant word has power to create love and sunshine in the hardest heart, a harsh word will go home to the heart like the poisoned arrow of the savage Indian, gendering strife and hatred, and sometimes urging to an act of desperation. Would you a wanderer reclaim, and bring him back from the paths of sin and folly in which he has been groping? Then, "Speak not to him a bitter word." For is it not enough that innocence and peace are gone without thy censure?

"Speak kindly to the erring,
Thou yet may'st lead him back,
With holy words and tears of love,
From misery's thorny track."

Reformation in the Home

"Not until parents themselves walk in the law of the Lord with perfect hearts, will they be prepared to command their children after them. A reformation in this respect is needed,—a reformation which shall be deep and broad. Parents need to reform; ministers need to reform; they need God in their households. If they would see a different state of things, they must bring His word into their families, and must make it their counselor. They must teach their children that it is the voice of God addressed to them, and is to be implicitly obeyed. They should patiently instruct their children, kindly and untiringly teach them how to live in order to please God. The children of such a household are prepared to meet the sophistries of infidelity. They have accepted the Bible as the basis of their faith, and they have a foundation that cannot be swept away by the incoming tide of skepticism."—"Patriarchs and Prophets," p. 143.

“What Doth The Lord Require of Thee?”

“What doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?” Micah 6:8.

“Do Justly”

THERE seems to be a sort of progression in the prophet's expression, doing justly, loving mercy, and walking humbly with God,—a sort of climax. Justice is the first and fundamental principle of true religion. Any character not built upon that, is founded on sand. We must love righteousness and hate iniquity, and see to it that we do right in all things. We are told by the Lord: “Blessed are they which do hunger and thirst after righteousness: for they shall be filled.” Matt. 5:6. We know that righteousness by faith is a gift, but like all other blessings it is given under conditions. All those who desire to possess this blessed gift must “hunger and thirst” for it. It is then that the Lord will fulfil His promise: “for they shall be filled.” Filled with what? With righteousness! The Lord requires of us “to do justly. This requirement of the Lord must be met by all those who claim to be His children. We all realize that it is impossible for us in our strength to meet this requirement, but the Lord has made provision for this through His Son, Jesus Christ.

We are living in an age when the “love of many has waxed cold,” and we inquire: what is the cause of this condition? Let the word of God give the answer: “Because iniquity shall abound.” Matt. 24:12. This is the reason for the downfall of God's professed people. But we inquire, what will the Lord do when this condition shall prevail? Let the word of God again give the answer: “When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.” Isa. 59:19. The Spirit of prophecy likewise bears record that “Standard after standard was left to trail in the dust.” “Testimonies,” Vol. 8, p. 41. But in spite of this sad condition of apostasy the Lord will have a faithful few who accept the counsel of the True and faithful Witness, and they will “exalt the standard and pour forth the straight truth.” “Early Writings,” p. 270. It is indeed a privilege of having a part in this work to **exalt the standard** of truth and righteousness. The Lord requires of us to “walk in the light, as He is in the light.” 1 John 1:7. But how can we prove then that

we are walking in the light and not in darkness? Let the word of God again give the answer: “But the **path of the just** is as the shining light, that shineth more and more unto the perfect day.” Prov. 4:18.

“Love Mercy”

We are also required by the God of heaven to “love mercy.” in order to be saved in His kingdom and meet His acceptance. As mercy is one of God's own attributes, those who are to dwell forever in His presence must possess it and appreciate it. To dwell with God we must be like Him.

What is mercy? Webster defines it as follows: “A disposition to overlook injuries, or to treat an offender better than he deserves; to forgive obligation out of compassion for the offender. An act of favor, pity, compassion or tenderness.” We are required then, by the God of Heaven, to have a disposition to overlook injuries. We are to treat men even better than they deserve out of compassion for them. We are required to be tender, kind, pitiful and forgiving. Why should we not all have such a disposition? We can see it is beautiful in others, when they exercise it. Hatred is not lovely. Revenge is not admirable. It is noble to rise above the personal feeling of resentment and to forgive personal wrong. Our great Pattern has set us the example. When hanging on the cross, after being spit upon, beaten, insulted, and nailed upon the tree, and suffering in agony, He looks upon His persecutors and cries, “Father forgive them, they know not what they do.” Luke 23:34. Such an example of mercy was never shown before. We admire it because it was so noble. Will it not be noble in us to cherish the same spirit in our hearts when we are slighted or mistreated?

He is a Christian who really follows Christ. Without the spirit of Christ we are none of His. “If any man will come after Me, let him deny himself and take up his cross daily, and follow Me.” Matt. 16:24. If we follow Christ we shall love mercy. It was love and mercy that caused Christ to come to this earth to save a lost race. All those who are ever saved must perform deeds of kindness and love without hope of reward in this life. We must do it because it is noble, because it is right and because our Lord has set us an example. This is an age of self-

ishness and covetousness. When the "form of godliness" has taken the place of the "power." When professors of religion are "lovers of pleasure more than lovers of God." Living, persevering faith is becoming very scarce. How few there are who are willing to consecrate their lives to works of benevolence such as Christ performed for the purpose of saving others. As Christians we should rise above the stress of duty to the high plane of loving to do good for its own sake. Then our souls will be sustained with trust in God and cheerfulness and happiness will be ours.

"Walk Humbly With Thy God"

The Lord also requires us to walk humbly with Him. This expression signifies a close union and communion with God. When two persons walk out with each other it is a sign of companionship and love and harmony. They go in the same direction, over the same ground. They converse of things of mutual interest. They are one in spirit. Man cannot, of course literally walk with God, as friend with friend, in the sense of physical companionship. But "Enoch walked with God three hundred years." What an example was this! And he lived in an age of moral corruption, yet he was not contaminated by it all.

Is God not the same to-day? Is He not just as powerful? Have we not equal facilities, means of grace as potent, as Enoch had? Is it not for God's glory and men's good that they should walk with Him? Should we not find God a precious companion? It was for this purpose that God created man, that he should participate in His goodness and enjoy His blessing. It is not for our good or the Lord's pleasure that we should live at as distance from Him in coldness and barrenness. He would be greatly pleased if we would draw near to Him and dwell in the sunshine of His favor. Those who gain this experience He will bless with His grace here, and take at last, as He did Enoch, to the kingdom of glory above.

The marginal reading of our text, which is literal Hebrew, seems to shed light on this point. Instead of, "to walk humbly with thy God," the margin reads, "to humble thyself to walk with God," making the humbling of the heart necessary before we can walk with Him, in sweet companionship. Christ teaches us that before we can enjoy true rest in Him we must first learn the lesson of meekness and lowliness. "Learn of Me, for I am meek and lowly in heart, and ye shall find rest to your souls." Matt. 11:29. He indicates the lesson we must learn before true rest and peace can be

obtained. "Thus saith the high and lofty One that inhabiteth eternity whose name is Holy: I dwell in the high and holy place, with him also that is of a humble and contrite spirit, to revive the spirit of the humble and to revive the heart of the contrite ones." Isa. 57:15. It is plain, from this text, with whom the Lord will dwell. When we realize how poor and weak and unworthy we are, and feel our utter helplessness, and our great need of the Lord's help to be right in His sight, or to accomplish anything in His cause, then we have come to the very point where He loves to bestow His blessing upon us. Then He will use us and work through us.

God is unchangeable. Humbling the heart before God must precede the special presence and communion with Him. We are in the perils of the last days. God has precious jewels, here and there, who are sighing and crying for the abominations done in the land. These must be searched out, and brought to the Lord. Though skepticism does come in like a flood, God's word is just as true as it ever was. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2:19. Yes, the Lord knoweth His own, and He requires us to walk with Him. How reasonable this is. If we hope to live with Him eternally, we must become acquainted with Him beforehand. Should we esteem it a hardship to commune with our best friend? Should we not esteem it a great privilege to be permitted to walk with Him?

God will take nothing less than our heart's best affections. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22:37. This is the first and great commandment of all. When we do this, the Lord will come in to us and sup with us and we with Him. He will give us joys a thousand times more precious and satisfying than any this world can give. The peace of God will rule and reign in our hearts, that peace which passeth all understanding. How precious is the love of Christ. How sweet to commune with Him, and to know that our ways please Him. When His Spirit witnesses with ours that we are the children of God, we fear not the future, we are prepared to live or die. God's love is a peaceful sea, deep and pure. Let us be willing to meet His requirements: "to do justly and to love mercy; and to walk humbly with thy God." This is my earnest desire and prayer.

W. O. Welp

Young People's Column

Our Influence Upon Others

"For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things." 2 Cor. 2:15, 16.

"NO MAN LIVETH TO HIMSELF" is an inspired declaration of the apostle Paul. However much we may incline to believe that our ways have nothing to do with those of others, it is true nevertheless, whenever we associate with our fellow-beings, or our influence through any means reaches them, we exert an influence which will be saving in its effects or to the contrary. It will tend to "gather with Christ" or to "scatter abroad."

To say that we can live and act among men without casting any influence one way or the other, is to contradict the Scriptures, and proves that we have not been as close observers as we might have been.

"It is not only by preaching the truth, not only by distributing literature, that we are to witness for God. Let us remember that a Christlike life is the most powerful argument that can be advanced in favor of Christianity, and that a cheap Christian character works more harm in the world than the character of a worldling."—"Testimonies," Vol. 9, p. 21.

The Lord has given us a pattern to go by, as well as instruction on points of duty. Every Christian is expected to make Christ His pattern. We are to "walk even as He walked." 1 John 2:6. In no case are we instructed to follow others only as they follow Christ. 1 Cor. 11:1. Elders and leaders, as well as those of experience, are expected to "be ensamples" to the rest of the flock, especially to the young converts. 1 Peter 5:1-3; 1 Tim. 4:12. Woe unto him who puts a stumblingblock or an occasion to fall, or to depart from the simplicity of the way of Christ, in his weak brother's way, whether by word, example or otherwise. Again, of the people of God it is said, "Ye are the light of the world." "Ye are the salt of the earth." "The epistle of Christ" "known and read of all men." Matt. 5:13, 14; 2 Cor. 3:2, 3. The world expects to read Christ through us, and

they have a right to do so. Hence the necessity of our letting that light so shine that it will faithfully exemplify the teachings of Christ and the power of His gospel, and thus cast its saving influence upon those around us.

When I think of these things, and the solemn responsibility that rests upon us who profess the name of Christ, I tremble for myself and God's people, and ask, "Who is sufficient for these things?" God will be our sufficiency if we humble our hearts before Him, and do our best to return to the simplicity of His ways as revealed in His word.

"It is the purpose of God to glorify Himself in His people before the world. He expects those who bear the name of Christ to represent Him in thought, word, and deed. Their thoughts are to be pure and their words noble and uplifting, drawing those around them nearer the Saviour. The religion of Christ is to be interwoven with all that they do and say."—"Testimonies," Vol. 9, p. 21.

We must come out from the world and "be separate." We cannot "conform" to its ways in conversation, dress, or otherwise, and be guiltless. As our love for these things increases, our regard for the requirements of God decreases; and any attempt to hold on to the world with one hand and grasp Heaven with the other, will only prove our ruin in the end. "Ye cannot serve God and mammon." Christ meant what He said, so be not deceived. The words which He has spoken the same shall judge you in the last day. "Be not conformed to this world." Rom. 12:1, 2. If by our conformity to the world others are led back to the world, or hindered from coming out of it, how will our account stand at the bar of God? Will ye think to be excused by saying, "Am I my brother's keeper?"

Some seem to think their influence over the world would be lessened if they did not overstep the bounds a little and conform somewhat to the world. In this they are deceived. They may gain its approbation, its love; but "if ye are of the world, the world will love his own." So if you want the friendship and love of the world, conform to its ways. But if you want the love of God, then conform to His ways. It is safe to do what the Lord

says, and not try to court the favor of the world by a conformity to it. If we hold up a false standard and win men to it, what have we gained for Christ? The higher and more prominent the position we are called to occupy, the greater our responsibility for the influence which we cast.

"Those who love Jesus will bring all in their lives into harmony with His will. They have chosen to be on the Lord's side, and their lives are to stand out in vivid

contrast with the lives of worldlings."—"Testimonies," Vol. 9, pp. 23, 24.

What is wanted, is more of those who, in the meek and lowly spirit of Christ, will stand firm as a rock for principle, in words and actions. By so doing we may thus "lift up the hands that hang down," and "strengthen the feeble knees," and the impending judgment will reveal our faithfulness, and that we have not lived to ourselves nor lived in vain.

A. W. Doerschler.

Christ Our Righteousness

The Closing Work

"The Lord God of heaven will not send upon the world His judgments for disobedience and transgression, until He has sent His watchman to give the warning. He will not close up the period of probation until the message shall be more distinctly proclaimed. The law of God is to be magnified; its claims must be presented in their true, sacred character, that the people may be brought to decide for or against the truth. Yet the work will be cut short in righteousness. The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel."—"Testimonies," Vol. 6, p. 19.

Laodicea's Deplorable Condition Revealed

"The people of God have lost much by not maintaining the simplicity of the truth as it is in Jesus. This simplicity has been crowded out, and form and ceremonies and a round of busy activities in mechanical work has taken its place. Pride and lukewarmness have made the professed people of God an offense in His sight. . . . What is it that constitutes the wretchedness, the nakedness, of those who feel rich and increased with goods? It is the want of the righteousness of Christ. In their own righteousness they are represented as clothed with filthy rags, and yet in this condition they flatter themselves that they are clothed upon with Christ's righteousness. Could deception be greater?"—"Review and Herald," Aug. 7, 1894.

The Remedy to Be Applied

"The sinner, through repentance of his sins, faith in Christ, and obedience to the perfect law of God, has the righteousness of Christ imputed to him. It becomes his righteousness, and his name is recorded in the Lamb's book of life. He becomes a child of God, a member of the royal family."—"Testimonies," Vol. 3, 371.

Outward Evidence of Indwelling Righteousness

"Righteousness within is testified to by righteousness without. He who is righteous within is not hard-hearted and unsympathetic, but day by day he grows into the image of Christ, going on from strength to strength. He who is being sanctified by the truth will be self-controlled, and will follow in the footsteps of Christ until grace is lost in glory."—"Review and Herald," June 4, 1895.



The Children's Friend

For Parents and Children
who would follow Jesus.

Suffer little Children to come unto me.
LUKE 10:16

A PUZZLE STORY

A GOOD mother had two little daughters. The age of the elder was that of the little girl mentioned in Luke 8:42. Her name was the same as that of a woman who was a convert under the preaching of St. Paul. You will find it in Acts 16:14. Her appearance is described in Esther 1:11, last clause of the verse. I wish that her heart had been the same, but that may be more truly described in Prov. 21:4, second clause, and also by the two adjectives which are the first words of the twenty-fourth verse of the same chapter. Psalms 55:4, first clause, describes the feelings of the mother when she thought of the pride and self-will of her little girl.

The little incident I am about to relate will show how true are the words of Solomon in Prov. 14:3, first clause, and in Prov. 22:15, first clause.

A gentleman who was the same relation to this little girl that Abram was to Lot, Gen. 12:5, gave her what a woman is described in Luke 15:8 as lighting a candle to find. He told her she might spend it as she liked best.

Now, there was nothing she liked so much as the articles named in Ex. 11:2, last clause particularly the kind referred to in Isaiah 3:19, the first two there named, and also the first spoken of in verse twenty-one of the same chapter.

Unfortunately for her she could not purchase these, and she was obliged to wait until she should find something less costly. Meantime, she went out with her mother to purchase an article named in Isaiah 3:20, the first named.

For directions to read this story understandingly, see John 5:39, first clause.

although it was not, probably, of the kind worn by the Jewish maidens.

This self-willed little girl wanted it trimmed with either one of the two articles mentioned in Job 39:13. Because her mother objected, she felt as Jonah did, Jonah 4:1, and she also did what Jacob is said to have done after kissing Rachel, Gen. 29:11. Her mother reprimanded her in the words used to Jonah, Jonah 4:9, and she replied in very much the same words which the prophet used on that occasion. This made her mother realize more than ever that the ornaments which this little girl needed were those referred to in 1 Peter 3:3, 4, and lest her heart should become like that of the king spoken of in Ex. 8:15, she took her by the hand and led her where Paul recommends that children should first show piety, 1 Tim. 5:4.

On opening her purse, this little girl found that she had in her experience reversed the statement in Luke 15:32, last clause, and that she had brought it home in the same state that Naomi returned to Bethlehem-Judah, Ruth 1:21.

This good mother had another little daughter whose name was the same as that of the aged prophetess mentioned in Luke 2:36. The description of her may be found in Song of Solomon 1:15, and her character shown in Prov. 31:26.

The same relative who had given her sister a present gave her one of equal value. She obtained permission from her mother to spend it in the following manner:—

Near her lived a boy who was afflicted in the same way as the son of Jonathan, mentioned in 2 Samuel 9:3. His name was that of the apostle last mentioned in John 1:44. As he belonged to the class referred to in Deut. 15:11, he was very much in need of the articles named in the last three words of Amos 2:6.

The Sabbath Watchman

with

The Children's Friend

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These she wished to give him, as she had already provided for him a garment such as that which Paul says he forgot when he left Troas, 2 Tim. 4:13, and an article which now bears a name the same as that found in the last word of Isa. 3:19.

The reason she gave her mother for the interest she felt in this boy was the same given by Lot for choosing the city of Zoar, Gen. 19:20.

Her mother was so pleased that this little girl should be found among those mentioned in Psalms 41:1, that she assisted her by adding to the gifts something to carry with her to the parents of the boy, because they were what David calls himself in Psalms 70:5, first clause.

Accordingly, she took an article named in Ex. 29:3, and filled it with something mentioned in Ruth 1:6; Acts 27:36, the fruit mentioned in Song of Solomon 2:5, in Num. 13:24, and two of the list of things given by Abigail to David, 1 Sam. 25:12. The reason she gave for sending the article mentioned in Ruth 1:6 was that she had heard that all that they had heard of it in the house was like that described in Joshua 9:5, last clause. The kind mother also added a little money to pay the rent of what the sparrow is said to have found on the Lord's altar in Ps. 84:3.

The little girl and her mother carried these things to the house and stood as described in Rev. 3:20, first clause. They did what David said he did in the first three words of Psalms 40, until they heard a voice asking the two

questions found in Joshua 9:8. Then was done for them what was done for Peter in Acts 12:16, and when they entered the room they found what is asserted in the first line of John 11:1, in regard to a man who lived in Bethany. Beside the bed were as many children as had the patriarch named in Gen. 9:19, and speaking of the sick man they said of him what is said of Abraham in Romans 4:16, last clause.

When they asked for the mother of the family, the father spoke to the eldest child in the words used in 2 Kings 4:15. The mother spoke of the sick father in the words describing Saul in 1 Samuel 28:20, last clause, and then they did what the wise men of the East did with their treasures. Matt. 2:11.

The whole family were what we are told to be in Col. 3:15, last clause, and when their generous friends rose to go, the sick man obeyed the command in Psalms 107:1, for the reasons given in the fifth and sixth verses of the same Psalm, and he spoke to them in the words of 1 Sam. 25:6. When, in the course of the evening, the two sisters began to compare the day's experience, and the elder told of her disappointment in not having what the Israelites borrowed of the Egyptians, Ex. 12:35, she was obliged to admit the truth expressed in Prov. 3:13, 14, 15, and 17, for her sister had already proved them so by her quiet happiness.—Selected.”

“The greatest want of the world is the want of men.—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall.”—“Education.” p. 57.

“There is no such thing now as a neutral position. We are all decidedly for the right, or decidedly with the wrong.”—“Testimonies,” Vol. 3, p. 328.

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