

## FOR THE NEW YEAR.

A good promise for us as we enter the New Year is that given by Jehovah to Moses and the people of Israel in their journeyings toward the Land of Promise: "And my presence shall go with thee, and I will give thee rest."

Following the sin of idolatry of which the people were guilty while Moses was absent in the Mount of God receiving the Law, the Lord declared that He would not go up with the people into the land of Canaan, but that He would send an angel before them. This Moses considered the greatest possible calamity. He gave himself at once to prayer, crying out in the anguish of his heart: "If thy presence go not with me, carry us not up hence." It was under these circumstances that it is recorded that "The Lord spake unto Moses face to face, as a man speaketh unto his friend." And this was the substance of that communication. "And my presence shall go with thee, and I will give thee rest."

If it meant so much to Moses to be assured of the presence of Jehovah in the great undertaking and responsibility that was upon him, how much it ought also to mean to us today. There are very great dangers and grave responsibilities which are not of our choosing, but from which we must not flinch. The enemy has hung persistently upon our flanks with his threatenings, while before us there have loomed difficulties as great as faced the Israelitish people as they confronted the untried difficulties of the new land into which the Lord would lead them. Shall we not as diligently seek the face of the Lord until we have a renewed assurance that His presence shall surely go with us? Without this our going forth will be but in vain. Let us tarry in the tabernacle before the Lord until He speaks.

We need the presence of the Lord to give us safety. There is the gravest possible danger unless we surely have the presence of the Lord in the midst of the camp. Our learning, wisdom and experience will avail us nothing without God's help, for we contend not against enemies of our own kind, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. But, thank God, whatever our work may be, in whatever land it may lie, however risky it may seem to men, if we have God's presence with us we are safe.

We need the presence of the Lord to enable us to live as He would have us live. Our actions, all our activity, is the product of our life, even as the fruit is the product of the life of the vine. If God is not in our hearts, there is no possibility of our living being what it ought to be. This relates to our Church life as well as to our individual lives. The life in all its relations should be in harmony with the character of God.

We need the presence of the Lord also to give us strength for our service of Himself. If we have God we will have strength to be holy as well as strength to do exploits, as in the case of David when he went forth to meet Goliath of Gath. We need the presence of the Lord also that our joy may be full. We are wont to say, "A Happy New Year to you." A happy new year is assured if the Lord is with us, as claimed by the

Psalmist: "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

God's rest is not a rest of idleness without service, but a rest in service; and if we have God's presence with us, we will find rest even in the midst of our busiest moments. It is toil without God and worry without trust that brings weariness and distress. We must be up and doing, and we dare not be idle and loiter along the way, for we must give account to God for every hour of time. But we should find the secret of perfect rest in the midst of service which is often tiring and dispiriting to the flesh.

What is the condition of God's presence? For there surely are conditions. It meant with Israel that they put away idolatry from among them, even putting aside the bravery of their tinkling ornaments and their beautiful jewels, and in humility repent of the evil of their doings, and make their confession to Jehovah. In Moses they had an intercessor whom God was pleased to hear, while we have a greater than Moses at the right hand of the Father, whom He is pleased to hear in our behalf. In the words of another: "God will not come and take possession of an unholy temple. The heavenly Dove will never dwell in a foul nest. If you want His presence you must come out from all that is evil and be separate, and then He will be a Father to you, and you His son or daughter. Do you know His presence? If you want to know it, you will know it. Give yourself up to Him, wholly and entirely, for as you give yourself wholly, you shall be holy. Holiness lies in being wholly Christ's."—Wesleyan Methodist.

## RICHES AND POVERTY.

Riches are not always what they seem to be.

A man may be in a home of luxury, surrounded by all the comforts of wealth. He may lie upon a bed of down and have every attention shown him. Yet because of intense suffering, caused by some incurable disease, you call him "poor man."

How much richer is the man who works hard all day and comes to his humble home to enjoy his supper, the companionship of his family and a good night's sleep.

The rich man of the parable was no doubt envied by his neighbors, and Lazarus pitied. The riches of the rich man belonged only to this life. The riches of Lazarus, which were hidden under his rags and his sores, belonged to eternity. Riches that soon vanish away are of little value. Those that abide are to be desired.

Many in the world are trying to heap up riches that must be left behind. Far better to have such riches as Lazarus had, riches which are free to "whosoever will."—Sel.

"We speak of bad faces and good faces. Well, we all have some kind of face, and we need not concern ourselves one iota with regard to the show of our countenance if we look well after the man who lives inside, for it is "out of the abundance of the heart the mouth speaketh," and it is also out of the complexion of the heart that the face shineth. Happy the man who like Moses, shines without being conscious of it."

## SANE, SAVED AND CIVILIZED.

And they reached the country of the Gerasenes, which is on the opposite side to Galilee; and on getting ashore, Jesus met a man, who had demons in him, coming out of the town. For a long time this man had worn no clothing, and he had not lived in a house but in the tombs. Catching sight of Jesus, he shrieked out and threw himself down before him, and in a loud voice exclaimed:

"What do you want with me, Jesus Son of the Most High God? I beseech you not to torment me." For Jesus was commanding the foul spirit to come out from the man.

The people went out to see what had happened and when they came to Jesus, they found the man from whom the demons had gone out, sitting, clothed and in his right mind, at Jesus' feet.

Before Jesus cast the demons out of this man he was devoid of clothing. After Jesus cast the demons out of him he was clothed, sat at the feet of Jesus, and begged permission to continue with him, thus proving that he was sane, saved and civilized.

There has been a great deal of just censure of immodest dress. We know of no permanent cure for immodesty in dress except by coming in saving contact with Jesus as did the man in the foregoing narrative. People should dress modestly, neatly, comfortably, and within their means. Scant dress often endangers the health as the following story will show:

A woman who had been to a garden party garbed in the least and latest bit of fashion's decree, on returning to town experienced the first results of a possible chill. She hastened to her doctor and sought advice as to the best means to prevent an on-coming cold. The doctor was abrupt. He merely said, "Madam, you had better go home, dress yourself and go to bed."

B. T. G.

## THE BIBLE.

It is the charter of true liberty; the forerunner of civilization; the moulder of institutions and governments; the fashioner of law; the secret of national progress; the guide of history; the ornament and main-spring of literature; the friend of science; the inspiration of philosophies; the textbook of ethics; the light of the intellect; the answer to the deepest human heart-hungerings; the soul of all strong heart-life; the illuminator of darkness; the foe to superstition; the enemy of oppression; the uprooter of sin; the regulator of all high and worthy standards; the comfort in sorrow; the strength in weakness, the pathway in perplexity; the escape from temptation; the steadier in the day of power; the embodiment of all lofty ideals; the begetter of life; the promise of the future; the star of death's night; the revealer of God; the guide and hope and inspiration of man.—Ex.

"No one ever found his religion where he lost it."

"Whoever fights against truth is sure to lose in the end."