

dressed in pure lilen. Sweat is a sign of the fall and sin, of bondage and slave labor, and if Adam had never sinned there would never have been any sweat from a human body, because God mentioned the word "sweat" as a curse on Adam and a token of evil. God wants us to worship Him in the spirit which agrees with the garments of pure linen, and the freedom of the spirit of love and faith and hope, without the admixture of legality or bondage or religious slavery. So that the unmixed garment is to set forth the pure and unmixed worship of the heart. At the close of Revelation we are told that the Bride of Christ was dressed in pure linen, clean and dazzling, and there is no mention made of wool, but every word indicated the spiritual nature separated from the flesh.

Now just put all these things in the Bible in a straight row and see what a magnificent picture it sets forth of serving God and worshipping Him in a state of separation, and not having the service or the heart mixed up with contrary elements . . . —From God's First Words.

WE KNOW THE END

Napoleon, ambitious and bloody military genius, was but one of the many "men of destiny" who would build monuments to themselves at any cost to their fellows. But sometimes he was not too sure of himself. After some years and experience in conquest and defeat had sobered him he remarked, "Alexander, Caesar, Charlemagne and I in our turn commanded the nations of the world, but it was necessary for our personal presence to be with them but for this Man (he was speaking of Christ), millions of His followers today would die for Him."

Ah, yes, what a contrast. Those who with great abilities lived selfishly lived for the little while. The Lord Christ who lived and died that men might be saved lives eternally in human hearts. To them He is the One "altogether lovely."

The present-day attempts to crush out Christ and His influence among men, despite appearances, has no promise of permanent success. Did not His enemies bring Him to the buffeting, and the scourging, and the cross and the sealed tomb? But by and by there was an empty tomb, showing the futility of all their cruel planning.

When the list of all earth's conquering despots is complete—those that have been and are and are to come—Napoleon's "but this Man" will mark the mighty difference. He will survive. And all goodness and holiness and truth and all men who have chosen Him will survive. We take no chances. We know what the end will be.

WHY CAN'T I BELIEVE?

"But why can't I believe?" Jesus gave us a hint of the answer in John 5:44, "How can ye believe which receive honor one of another and seek not the honor that cometh from God only?" And in the forty-seventh verse He said, "But if ye believe not his (Moses') writings, how shall ye believe my words?" These questions are unanswered and clearly imply that there are certain conditions to be met in our attitudes toward men, God, and His law. Unless we meet these conditions it is impossible to exercise saving faith. As seekers we are, as one evangelist said, not trying to

on His willingness. But we cannot lay hold on His willingness until the hindrances are removed and the adjustments of attitude are made. An electrician said, "When we got the wires all hooked up right the lights came on." And why not? The power was there all the time.—Kenneth West.

SUPPLY AND SECURITY

It is not hard to have faith for the supply of all our needs if the granary is full of wheat and the cellar of fruit and potatoes, and when there is money in the bank. It is not hard to have faith for our society when distance from danger or victory in arms seem to show that no evil thing will happen. But perhaps this is not faith at all.

When there is no food in sight and when there is no money in pocket, or bank and no employment with compensation then faith could function. Yet no matter how bad the prospect there need be no "naked faith," for there are still the promises of God. "For he shall deliver the needy when he crieth: the poor also, and him that hath no helper" (Psalm 72:12) and "The Lord is my shepherd, I shall not want" (Psa. 23:1).

When there is pestilence or disaster or war there can still be faith in God and His promises. "Fear thou not, for I am with thee; be not dismayed, for I am thy God" (Isa. 41:10); and Psa. 91:1-4, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler," and so on to the end of the Psalm.

"WHAT IS THAT IN THINE HAND?"

What can God expect?

Not much from the heathen who never heard His name. Not much from the poor, underprivileged creature whose capacity to understand and to pass out is small. Not much from those who have a knowledge of nominal Christianity but have never known the possibility of personal salvation.

But surely more of you who have lived in a Christian home, who have seen the lives of saints, who have been nurtured for a life of usefulness, who have been the subject of many prayers, who have a bright mind, who have possibilities of leadership, who could say to others, "Come on," who could be an encouragement and a tower of strength to others if you would stand by and with them.

"What is that in thine hand?" said God to Moses. He could not possibly be responsible for less. If God has a great investment in you; if your mind is full of things with which you could somehow serve a needy generation; think you that it is harmless that you throw those gifts upon the ground or use them only for your personal ends?

Remember that Moses' rod became a serpent upon the ground. Your rich gifts may turn to swift poison, too.

"Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).

HOW GOD SEEKS A MAN

The very first thing that happened after the news reached heaven of the fall of man was that God came straight down to seek out the lost one. As He walked through the garden in the cool of the day He might have been heard calling, "Adam! Adam! Where art thou?" It was the voice of grace, of mercy, and of love. Adam ought to have taken the seeker's place, for he was the transgressor. He had fallen, and he ought to have gone up and down Eden crying, "My God! My God! Where art Thou?" But God left heaven to seek through the dark world for the rebel who had fallen—not to hurl him from the face of the earth but to plan for him a way to escape from the misery of his sin. And He found him.—D. L. Moody.

TRUST HIM AND BE STILL

Sometimes we do feel very sorry for ourselves. One reason perhaps is because we see someone treated better than we are or someone who suffers less. It would help a little if we would look at those whose fortunes are worse, if not almost infinitely worse, than ours.

Then Paul gives to us a most astounding suggestion, saying, "This light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." If affliction and all the other trouble and bitterness which beset us here "worketh for us," making a continual deposit for us in eternity, then we should not complain too much about the things that we suffer which do not seem quite right. Our trouble is that we are too short-sighted—we profess to believe in eternity, but do not act like it. We profess to believe that God has a long time in which to make straight and right what is crooked and wrong here, but our grumbling may suggest our skepticism.

Whether others do so or not, the "judge of all the earth" will do right. He will do so though He delays long. He will do so at the best time and in the best way. Let us trust Him and be still.

LOOK UPON THE BRIGHT SIDE

I learned to look upon the bright side of my condition and less upon the dark side, and to consider what I enjoyed, rather than what I wanted; ; and this gave me sometimes such secret comforts, that I cannot express them; the which I take notice of here, to put those discontented people in mind of it, who cannot enjoy comfortably what God has given them, because they see and covet something that He has not given them. All our discontents about what we want, appeared to me to spring from the want of thankfulness for what we have.—Daniel Defoe in Robinson Crusoe.

Animals are such agreeable friends; they ask no questions, pass no criticisms.—George Eliot.

Take your needle, my child, and work at your pattern; it will come out a rose by and by. Life is like that—one stitch at a time taken patiently and the pattern will come out all right like the embroidery.—Oliver Wendell Holmes.

Education is good, but perfect sanity is better still.—A. T. Schofield.