

all true rest. It is not heartlessness. It is an ordering of life founded on faith in God.

Rest in vacation may at first be idleness. Mere quiet gazing at green fields, the shadows on high mountain walls, the changeable levels of the sea is what tired eyes most crave. Yet our mood quickly changes. Springs of energy begin to flow again and must find channels for their flowing. Idleness loses its charm and we begin, like boys let out of school, to ask for something to do. Occupation is the next condition of successful rest. The day or week or month of holiday is come. Then may the hobby that has stood pawing impatiently so long be ridden again. Then the cyclo-meter begins to register its long spins. Then books are read and other books are planned or written which the task-work, happy though it may have been, kept in the background. The law of rest is change. He who reads the same books, does the same work, talks with the same people in vacation as in all the year loses the charm of refreshment which comes with novelty. Most of us are dependent on the presence of our fellowmen, but we shall appreciate our own home circle better if we have mingled with new people while we were away. We ought to be more appreciative and less fault-finding with our own acquaintances for our discovery of the substantial identity of human nature everywhere.

Such a vacation, wisely used, is worth all the excitements of the hurrying routes of travel and the crowding gayeties of great hotels. If ever in our busy lives we ought to look nature in the face and quietly interrogate our own hearts and meet men in the simplicity of an unselfish brotherhood and look up with a child's quietude of faith to God, it is when in His providence we are permitted to lay aside our cares and go forth on a furlough from life's urgent battlefield.

THE NATIONAL ANTHEM.

The *Independent* says that it will be a sign of the advance of Christianity if Dean Hole's adaptation of the second verse of "God Save the Queen" becomes popular enough to replace the present accepted form. The new verse reads:

"O Lord our God arise,
Scatter her enemies,
Make wars to cease;
Keep us from plague and dearth,
Turn Thou our woes to mirth,
And over all the earth
Let there be peace."

The old form has the words:

"Confound their politics,
Frustrate their knavish tricks;
On Thee our hopes we fix,"

THE PRAYING WHEEL.

Everybody has heard of the Buddhist Praying Wheel in Tibet—the turning of which is as meritorious as the repetition of the prayers written out and rolled round the axle of the wheel. In his book on this strange superstition, the author, Mr. Wm. Simpson, the well-known war correspondent of the *Illustrated London News*, proves its connection with the ancient and widespread worship of the sun. The wheel rotates in the direction of the sun's apparent path in the heavens, and is part of the same circle of observances as, amongst other things, certain Eastern religious dances, certain fire-festivals of Celtic and Teutonic tribes, and certain pilgrimages which are all directed "sunwise." "The movement or path of the sun," says Mr. Simpson, "had become the type of the 'right movement,' the 'right path'; it came to express all that is good, right and true." On the other hand ceremonies directed in an opposite direction are symbolic of decay and death; of all that is 'false, evil, untrue.' So a prayer with the face in the right direction is meritorious; and some ingenious priest, perhaps, suggested that a prayer wound round the drum of a wheel, and rotating in that direction, would equal in merit the saying of the prayer. The belief and practice have grown grotesquely. As the rich Jews in Europe hire Jews in Tiberias to do their praying for them, so a Tibean hires a man to turn the praying wheel for him, or (more efficaciously) harnesses a stream to do the work night and day, accumulating merit all the while. Nor is this all: the more prayers

you put inside the revolving wheel, the greater the merit. Each rotation is equal in worth to the recital of every prayer the wheel contains, and there are wheels sixty feet in diameter, packed with printed prayers and holy books, and revolving by human labour, or by water-power—-heaping up virtue for the rich owner, which will get him released from so much of the Tibetan purgatory. How different from the prayer which Mr. Moody says he has prayed a million times—the cry of the heart, 'Lord, help me'?"

LOGIA OF CHRIST.

According to the despatches cabled to the press, the new logia of Christ recently found in Egypt, on a small leaf $5\frac{1}{2}$ by $3\frac{1}{2}$ inches, are as follows:—

"Jesus saith, And then thou shalt see clearly to cast out the mote that is in thy brother's eye."

It agrees, with a slight change of order, with this Greek text of Luke 6:14. The second saying is startling and entirely new. It reads:

"Jesus saith, Except ye fast to the world ye shall in no wise find the kingdom of God; and except ye keep the Sabbath ye shall not see the Father."

This being at variance with the accepted teachings of Christ, it is suggested that it is perhaps a Jewish forgery with a view to supporting the Jewish Sabbath.

The third reads:

"Jesus saith: I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken, and none found I athirst among them: and my soul grieveth over the sons of men because they are blind in their heart."

This is quite new, and the beginning was suggested by Baruch 3:38. The fourth saying has perished, only one word remaining. This is the Greek word for *beggary*. As this was not used by Christ in any Gospel, the logion is considered to have been new. The fifth, which contains certain gaps is of extraordinary interest:

"Jesus saith, wherever there are [here occurs a gap] and there is one [gap] alone I am with him. Raise the stone and there thou shalt find Me: cleave the wood and there I am."

There is here a Gnostic, almost pantheistic, suggestion, quite foreign to the ideas of the Gospels. The sixth saying coincides in part with Luke 4:24:

"Jesus saith: No prophet is accepted in his own country; neither doth a physician work cures upon them that know him."

This is considered to prove that Luke had the same original records as the logia, because the Greek for *accepted* here, was used by Luke only and was hitherto supposed to be one of his mere literary changes on Matthew's collection. The seventh saying is similar to Matthew 5:14, but is incomplete. This much is preserved:

"Jesus saith: A city built upon the top of a high hill and established, can neither fall nor be hid."

The eighth saying, apparently new, is undecipherable. The date of the manuscript is probably about 200 A. D., and perhaps it represents sayings current in Gnostic circles.

WHAT WE NEED.

We are to ask in the spirit of little children for precisely what we think we need. Not that the prayers will always be granted. Denial is sometimes kinder than consent. But in God's own way the prayer of faith always receives its special, individual answer.

There are still in this world of ours those whose barrel of meal and cruse of oil are fed by unseen messengers, as they, God's poor, and His own, wait upon Him and renew their strength.

The danger is that we shall demand imperiously, instead of humbly supplicate, God's answers to our petitions. He always answers. But we do not always recognize His dealing with us as an answer. Often His "no" is better for us than His "yes" would be, for it is a no which will change to yes in the development of our spiritual nature, or in the heavenly home. It is always the best answer when He gives us to feel that the kingdom of heaven is within us. And the only way, after all, is to leave everything unreservedly in these dear hands of His.