

whose pride was wounded by the degrading foreign exactions of the Romans," and in consequence suffered public disgrace, being supposed to have lost all sense of patriotism and honor, in that they could stoop for the purpose of pecuniary gain, "to act as instruments of such a galling form of servitude, and therefore were visited with a universal popular hatred and scorn."

What marvel therefore that this act of Jesus was so strongly condemned by the sanctimonious Pharisees, especially when followed by his mingling so intimately with them in the feast given by Matthew after his call.

They asked his disciples why their Master ate with publicans and sinners? Jesus himself answered the question in his characteristic manner, "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous but sinners to repentance." What could they say to this; it should have been enough to silence all criticism, all fault-finding, and to open their minds to perceive the true character of Him who "went about doing good."

In thinking over this account, related with such beautiful simplicity, of the calling of Matthew, the predominating trait of his character has appeared to me to be prompt obedience to the divine call; there were no questionings as to the propriety or the feasibility of a compliance therewith; no hesitancy; no compromise with business; no doubts as to the right; but he simply "arose, left all, and followed him." It is the most simple, child-like, and unqualified submission to a divine requisition, that I find anywhere on record. Herein is a lesson for us of this day. When the voice of our Divine Leader is heard in our hearts to "Follow me," then we should emulate the example of this poor, despised publican, leave all and follow him," whithersoever the call directs, to whatever duty it be, whether great or small. It

is to the *obedient* only that the reward of peace is given. Not the merit or the magnitude of the service, but the obedience of the servant, is the gauge of recompense, as many devoted followers of Christ have experimentally known. Do we generally realize the truth of this; or do we not often rebel and refuse to comply with clear requirements of duty, because forsooth they are small and therefore seem to us trifling and insignificant, forgetting that *duty* is never a trifle, however little it may be; forgetting also that to him and to him *only* who is faithful in the discharge of *little* duties will be given the privilege of performing larger ones; and to such was the message of the Master, "Well done; thou hast been faithful over a few things; I will make thee ruler over more. Enter into my joy." This joy being the peace, the happiness, that is the result of duty done; that blissful feeling which all experience, who are faithful *doers* of their Father's will. Everywhere in the history of these early followers of Jesus Christ, we find that obedience was one of the express commands given, and not only with them but in the Old Testament we find the same conditions, "Obey and thy soul shall live."

Let us of this day learn from this account one lesson and learn it well, that even as Samuel of old said, we shall know that, "To obey is better than sacrifice, and to hearken than the fat of rams." Of what value are these records to us, if we glean nothing for our own benefit from the reading of them? Let us then apply ourselves diligently to ascertain what lessons lie in them for us individually and learning profit by them. ELIZABETH H. COALE.  
Holder, Ill., 3rd mo. 19th, 1894.

## HEAVEN WITH US.

J. R. LOWELL.

Not only around our infancy  
Doth heaven with all its splendors lie;  
Daily, with souls that cringe and plot  
We Sinais climb and know it not.