

The point in his history we here emphasize is his superstition as a result of failure to walk with God. When he was obedient he destroyed all witches—superstition—out of the land. But when he became disobedient he sought them out and tried to brace himself up with the words of dead saints to be obtained through them. When God was departed from him he consulted the spirit of Samuel.

Now, this history is being constantly reproduced in the church to-day.

When a man is truly converted to God, like Saul of old, he obeys the voice of the living God in his definite, distinct commands to him. But when God departs from him, through legalistic teaching, then he too often imitates the Israelitish king, in hunting up some witch of Endor through whom he may, as a substitute for the Holy Ghost, consult a dead Christ or his apostles.

Also the justice of God has arranged, like as with Saul, that such should have their counterfeits. Saul really heard, we will presume, the voice of Samuel. And so can these searchers after another god learn the words of dead saints.

Paul, Peter and John, yea, even Christ, himself, apparently speak at their earnest call, to establish them in their pet theories, and so they become confirmed in their rejection of the Holy Ghost as the *only* teacher sent from God.

But in one respect we are inclined to think these modern witch hunters are not as honest as their prototype. When Saul realized the contrast between the two results he acted out openly what he inwardly felt.

When God had spoken to Saul he knew by experience of the perfect peace and rest of soul which is the result of perfect obedience. But when Samuel, the dead Samuel, spoke, he felt within himself the mighty contrast, and in consternation at his unrest of soul bewailed the difference in outward exhibitions of dread. Not so

these moderns, for in many instances they dissemble and "cry, peace! peace! where there is no peace."

How vast the difference in soul rest when man hears the living God and obeys his voice from what it is when he hears the voices of his dead saints and attempts to obey! Reader, do you know by experience this difference?

Like Samuel of old, we have received orders to let no witches or witch-consulters live in this spiritual movement. Nay, as before intimated, if by their necromancy they even attempt, and, like her of Endor, succeed in raising up the Christ to speak as a rival to the Holy Ghost, we simply shall look upon their offence as still more deadly, and spare them not; like Samuel, we will hew them in pieces before the Lord.

WHOM DOES THIS FIT?

A SCHOOL BOY'S IDEA OF FAITH.—The amusing story of the school boy's answer when catechised on the subject of "Faith" is confirmed by Mr. T. F. Dale, of Bledlow Vicarage, Bucks, England, late chaplain at Lahore, in the Punjab. Mr. Dale writes to *The Spectator* to say that it was given to him quite recently by a European boy in an Indian school. "What do you mean by Faith?" was the question. "Please, sir, when you believe anything you are quite certain is not true," was the prompt answer. "But the story on this subject I delight in," says Mr. Dale, "was that of the little boy who asked his mother what faith was, and received the not very judicious reply that faith was believing in something you could not see, but which was told you by a person whom you could trust. 'For instance,' she continued, 'if I told you there was a chair in the corner, you would have to believe it, though you could not see it.' 'Yes, mother, but should I be bound to sit in it?'" Mr. Dale thinks it would be curious to discover how many people do really think that faith is believing something that they know is not true. "More," he fancies, "than we imagine."—*Sel.*

YES, more than anyone fancies who has not had his attention turned to the subject as a real study.

How many stop to think of the apparent or real absurdities which exist in the