

war of a quarter of a century ago brought to a successful termination by men who were easily discouraged." All these undertakings, and all undertakings of any sort, must have their root in hope.

There are two ways of conquering the discouragement: By the law of opposites; by the law of faith.

By the law of opposites. For example, if one find himself shadowed by ill health, he will increase both his ill health and the shadows which it casts by perpetual thought of it and constant attention to its symptoms. The way is, as far as possible, to front health, and in all right ways to determine to reach it. The man who persistently thinks toward sickness is the man who will gather about himself the gloom of sickness. The man who persistently thinks toward health is the man who will soonest get both into it and into its sunshine.

For example again: If we are shadowed by multitudinous disappointments, the way to overcome their discouragement is by thought opposite them rather than toward them. I read once of a woman who said that she always went through at least two hours of worry and despondency about her trials, and when she had cried until she had a wet handkerchief spread out to dry on every chair in the room, she thought she might cheer up a little, but she never expected to be happy in this life. "Why," she said, "if I were happy I should think I had lost all my religion."

Too often such is the Christian notion. But God wants us to be happy; and the way out of the gloom of petty disappointments is by thought of Him and our many blessings.

For example again: Nobody need be discouraged by sin, if only one will repent of it. "There is forgiveness with Thee, that Thou mayest be feared."

Also, we can overcome discouragement by the law of faith. One tells how, in his youth, he and a young companion became lost in the maze at Hampton Court; they wandered about

tired and discouraged, but they felt sure that they would find their way out presently, and they thought it would seem foolish to ask direction, though they saw an old man working not far off. They utterly failed, however, in getting out, and at last came to ask the old man if he could possibly tell them the path out of the maze. "Why," he answered, "that is just what I am here for. Why did you not say you wanted to get out before?" And he put the young men at once on the right track. And that is what our Lord Jesus is for. The steady asking of Him and the following of His directions will deliver from many of life's mazes and from its gloom.

FEB. 19-25.—THE CHRISTIAN'S DAY.
—1 Chron. xvi. 37.

The whole religious arrangement and ritual of the Hebrews had fallen into sad disorder. Years since, in the time of Eli, trusting in the symbol of Jehovah rather than Jehovah Himself, the elders of Israel had carried the ark of God into battle with the Philistines. But disaster smote the Hebrews, and the uncircumcised Philistines made booty of the ark.

But their god Dagon fell mysteriously in the sacred presence of the ark, and the frightened Philistines sent the ark back into the keeping of the Hebrews.

It found resting-place in Kirjath-jearim; and Eleazar, of the priestly line, the son of Abinadab was commissioned with its care.

So through all these years of the ministry of the prophet Samuel, of the reigns of Saul and his son Ishbosheth, of the earlier reign of David before the nation was compacted under him, the sacred ark, the centre and heart of the Jewish ritual, had remained at Kirjath-jearim. Meantime the tabernacle—the sacred tent for the sacred ark—had stood at Gihon, and other priests had been caring for it there.

So there were two religious centres, two sets of ritual worship.