

PRESENT TRUTH

I AM THE WAY. THE TRUTH. AND THE LIFE. LO, I AM WITH YOU ALWAYS.

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NO. 29.

THE CALL OF ABRAHAM.

(Gen. xii. 1-9)†

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great;

and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed." Gen. xii. 1-3.

How literally this promise has been fulfilled is scarcely comprehended. Taken in a purely physical sense, it has been fulfilled in a most marvellous manner. There is no other man known to history, to whom such a multitude of people can directly trace their ancestry. We know that we are all sons of Adam; but here we have something more definitely marked. Here we have a man whose numerous descendants bear his impress, a man who has transmitted a family resemblance to more people than any other man that ever lived. For we must remember that not only the Jews, whose family resemblance is known all over the world, but also the hosts of Arabians, are directly descended from Abraham.

But this, wonderful as it is, does not

begin to exhaust the promise made in the call. Indeed, it scarcely touches it; for it is in Isaac alone that the true seed of Abraham is called (Gen. xxi. 12),—in Isaac, the child of promise, he who was born of the Spirit. Gal. iv. 28, 29. So we read the words of the prophet: "Hearken to Me, ye that follow after righteousness, ye that seek the Lord; look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged. Look unto Abraham your father, and unto Sarah that bare you; for

ness, and the nations that can truly trace their ancestry to him will be "the nations of them which are saved," who bring their glory and their honour to Zion, the heavenly Jerusalem. Rev. xxi. 24.

SPIRITUAL BLESSINGS THE ONLY REAL ONES.

NOTICE the promise in the call: "In thee shall all the families of the earth be blessed." Let no one limit this to temporal prosperity. It is true that food, and

clothing, houses and lands, the power to get wealth, are, if rightly obtained and used, blessings from the Lord, "who giveth us richly all things to enjoy;" yet the wealth of this world is at the best uncertain, and merely temporal. "What is a man profited, if he shall gain the whole world, and lose his own soul?" To limit any promise of blessing from God to the things of this earth only, is to limit His goodness. "The

eternal God" deals always with eternal things; that which we get from Him for the needs of this life are incidental, and only with reference to the life to come.

But there is no possibility for doubt in the matter of the promise to Abraham. Words could not make it any plainer than it is put in the third chapter of Galatians. "Abraham believed God, and it was reckoned unto him for righteousness. Know therefore that they which be of faith, the same are sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith,



when he was but one I called him, and I blessed him, and made him many. For the Lord hath comforted Zion; He hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody." Isa. li. 1-3.

Thus we see that upon the call of Abraham, and the multiplying of him into a great nation, yes, a multitude of nations, depends the comfort of Zion. His seed are only those who follow after righteous-

† International Sunday-school Lesson for July 28.

preached the Gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed. So then they which be of faith are blessed with the faithful Abraham." Verses 7-9. And again: "Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Verse 16.

If we read the story of Abraham, and do not read the Gospel of our salvation in it, we read it to no purpose. More of this, however, will appear in a subsequent lesson. The blessing promised to the nations of the earth, even to all the families, is the blessing that comes by the cross of Christ; for "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal. iii. 13, 14.

CALLING THE GENTILES.

It is strange that people read into the Old Testament history promises only to the Jews, and imagine that for some hundreds of years God cared for the salvation of only one people. Such things are read *into* the Bible, not *in* it. Look at the facts. God called Abraham, or Abram, as he was then named. Who was he?—He was a Gentile, the son of heathen parents (Joshua xxiv. 2), so that the very calling of him, without the specific promise, is a pledge of salvation to any other Gentile who will believe as Abraham did. And then the promise was, "In thee shall all the families of the earth be blessed." His call, as we have read from Gal. iii. 8, had direct reference to the Gentiles—to all nations.

To say or to think that for centuries the energies of God, so far as this earth is concerned, were almost wholly absorbed in caring for one people, "the fewest of all people" (Deut. vii. 7), or that, even if they did not absorb His energy, He was indifferent to all others, is most dishonouring both to His power and His goodness. How anybody who holds such a view can trust God for salvation, it is difficult to see. How can they believe that He now cares for all? How can they think that after hundreds of years of exclusiveness He has suddenly become broad-minded? He says that He does not change; how then can those who think that for ages He

loved only the Jews, believe that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"? How plain it is, that to hold such views of God's dealing in the past is to undermine faith in the Gospel.

MISSIONARY EFFORT IN ANCIENT TIMES.

ALL the Old Testament history and prophecy shows that God was working through the chosen seed of Abraham to save the world. He was trying to induce them to fulfil their mission, namely, to carry the Gospel of the kingdom to the whole world. When they would not do it, but instead of converting the heathen, became perverted by them, God made the truth known through the kings of the Gentiles. Read especially the second, third, fourth, and sixth chapters of Daniel. See how Jonah was sent against his will to the city of Nineveh. Read the direct appeals, warnings, and threatenings to the different nations by name, in the writings of the prophets. And, finally, read the words of God to Jeremiah: "Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Jer. i. 5. The word "nations" is the same as Gentiles, or heathen. So hundreds of years before the advent of Christ, the Gentiles had a prophet specially ordained for them, just as afterwards they had an apostle. He dealt as well by them before the crucifixion as afterwards; but the most of the people whom He called would not go.

Why did God choose Abraham?—Because when God called, Abraham obeyed. He calls all, but those who will not hear the call cannot be used. Why did He work through Israel for so long?—Because, headstrong as they were, they were the only people near enough to Him for Him to work through.

NO CONTINUING CITY.

ABRAHAM'S call was first to get out of his country. In that we see that the purpose of God for those whom He calls is not to give them a dwelling place on this earth in its present state. By faith Abraham "obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a

city which hath foundations, whose builder and maker is God." Heb. xi. 8-10. "Here have we no continuing city." Everything reared by human hands is bound to perish. The proudest structures built by man crumble into ruin. But whatsoever God doeth, it shall be for ever; and the city which He builds shall stand throughout the ages of eternity. All who will be blessed with faithful Abraham must be content to sojourn as he did,—not rooted to any spot on this earth, but looking for "a better county, that is, an heavenly."

PROTECTION.

"AND the Canaanite was then in the land." Gen. xii. 6. That was when Abraham dwelt in it, moving about from place to place as a stranger. What is the meaning of that item thrown in seemingly without any connection? Read the subsequent history of the Canaanites, and you will see. There were many kingdoms of them, and they were strong and cruelly fierce, all fighters. They had no love for the strangers that came among them. They had, as a class, no virtues, least of all hospitality. Read how the very sight of them by the spies whom Moses sent out, and the story of their warlike power, frightened the whole nation of Israel. Yet Abraham, Isaac, and Jacob dwelt safely in the land, because they believed in the Lord.

"He is the Lord our God; His judgments are in all the earth. He hath remembered His covenant for ever, the word which He commanded to a thousand generations, which covenant He made with Abraham, and His oath unto Isaac; and confirmed the same unto Jacob for a law, and unto Israel for an everlasting covenant; saying, Unto thee will I give the land of Canaan, the lot of your inheritance; when they were but few men in number, yea, very few, and strangers in it. When they went from one nation to another, from one kingdom to another people; He suffered no man to do them wrong; yea, He reproveth kings for their sakes; saying, Touch not Mine anointed, and do My prophets no harm." Ps. cv. 7-15.

ABRAHAM A PROPHET.

YES; Abraham was a prophet,—a speaker for God,—one by whom God made His will known to the people. God said to one of the kings whom He reproveth for Abraham's sake, "He is a prophet; and he shall pray for thee, and thou shalt

live." Gen. xx. 7. Ah, it was not merely for Abraham's sake that God preserved him and multiplied him. God sent Abraham to Canaan as a missionary to the the heathen, and He protected him that he might bear his testimony to them.

And this is how he did it: "And the Lord appeared unto Abram, and said, Unto thy seed will I give this land; and there builded he an altar unto the Lord who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east; and there he builded an altar unto the Lord, and called on the name of the Lord." Gen. xi. 7, 8.

Everywhere he went he erected a place of worship. But that was not all; he "proclaimed the name of the Lord," or, as Young renders it, "He preached in the name of Jehovah." By a comparison of the Hebrew of this passage with that of Ex. xxxiv. 5, we find that the two passages are identical. So we find that Abraham did not merely call on the name of the Lord for his own sake, but he made that name known to the heathen. It was by their rejection of the message which he took to them, that their iniquity became so full that God was obliged to cut them off.

PREACHING THE RESURRECTION.

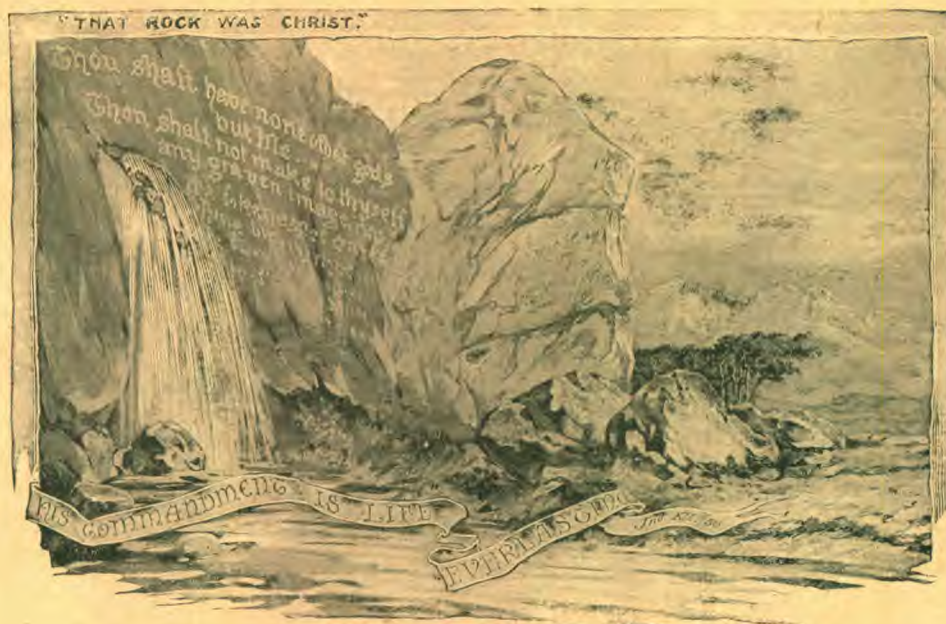
By the revelation of God to Abraham, we may know what he preached to the heathen in Canaan. God said to him, To thee and to thy seed will I give this land; yet Abraham himself never had any permanent dwelling place there, neither did Isaac or Jacob, nor, in fact, any of their descendants, not excepting King David. 1 Chron. xxix. 15; Ps. xxxix. 12. The whole nation was subsequently carried away, and they have no possession whatever in it to this day. God called Abraham to the land, but "He gave him none inheritance in it, no, not so much as to set his foot on; yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts vii. 5.

What is the trouble? Did God break His word?—Not by any means. Knowing that God cannot lie, and reading this inspired statement as to the facts of the promise, we are shut up to the conclusion that the promise to Abraham was to be fulfilled through the resurrection. The land was to be his for an everlasting possession after the resurrection of the just. Even so Abraham understood it, because

God plainly told him that he was to die and be buried before the possession of the land was given. Gen. xv. 13-16. So Abraham died in faith, fully assured that the land was his, although he possessed not a foot of it.

It was by faith that Abraham sojourned in the land of promise as in a strange

country; and the faith that sustained him was the faith in the resurrection through Jesus Christ. See Heb. xi. 17-19. It was this faith, therefore, which he made known to the heathen in the land, and that same faith and hope is ours to proclaim to-day to the people among whom we sojourn.



THE LAW OF LIFE.

THE NINTH COMMANDMENT.

(Concluded.)

SUPERFLUOUS WORDS.



HERE is a thing spoken of in the fifth chapter of Matthew, which is not usually understood as coming under the head of the ninth commandment, but is commonly referred to the third.

Jesus says, "Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all; neither by heaven; for it is God's throne; nor by the earth; for it is His footstool; neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." Matt. v. 33-37.

This refers to ordinary conversation, and not to the giving of testimony in a court of law. The Saviour Himself gave testimony

under oath, before the Jewish Council. The man who always tells the truth, and speaks nothing else, can take a judicial oath without any fear. So the injunction, "Swear not at all," does not refer to this, any more than it refers to the taking of the name of the Lord in vain. The reference is to the strong assertions and pledges with which people are apt to back up their statements, in order to give them weight.

One will say, "If this is not so, you may have my head for a football." Now his head is not his own to give away, and he has no right to pawn his life in support of anything he may say. "The earth is the Lord's and the fulness thereof," therefore we have no right to pledge anything in heaven or earth in substantiation of our assertions.

Some people seem unable to make a simple statement of fact, unaccompanied by something to make it emphatic. In this they show a lack of confidence in their own word, and unconsciously proclaim that their unsupported word is not to be believed. Unfortunately that which they rely on to substantiate it adds no force to it whatever. The Bible rule is to tell the simple, unvarnished truth, and let the

matter rest there. Thinking people will attach more weight to that than to anything else. They will understand that the person so speaking is accustomed to being believed, and that is the same as saying that he is accustomed to telling the truth. Anything more than the simplest statement of fact is of evil.

PRACTICAL JOKING.

Who has not heard people seek to justify themselves for some false statement made to some unsuspecting individual, by saying, "Oh, I was only in fun"? They wished to see how credulous the person was, and to make sport of his innocence. Then if any inconvenience or calamity results from taking the joke as a serious matter, the joker coolly throws the blame upon the deceived one, saying, "He ought to have known that I was joking." That is to say, he ought to have known that you were lying; he ought to have been so well informed as to your reputation, that he would not suppose you to be telling the truth, unless he was especially assured of the fact. How lightly the practical joker holds his character and reputation!

Do you wish to know how the Scriptures regard the sort of "fun" that consists in deceiving an unsuspecting person? Read this: "As a madman who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbour, and saith, Am not I in sport?" Prov. xxvi. 18, 19.

Would you think it a light matter if a man should throw a lot of live coals into a crowded room? or if he should begin shooting on the street? or if he should scatter poison in the fields, or in the springs of water? Nothing more terrible can be thought of; yet that is just the character of the practical joker. The man who lies in earnest has at least some hoped-for object to gain; but the man who lies in sport proclaims himself a fool. There are no more dangerous pests in the world.

THE ROOT OF THE MATTER.

BUT let us now come to the very heart of the subject. If there is truth in the inward parts, there will be no outward manifestation of falsehood. Christ is the Truth; therefore when Christ dwells in the heart by faith, none of the errors to which we have referred will be seen in the life; for He came to bear witness to the truth. John xviii. 37. He is called "the

faithful and true Witness." Rev. iii. 14. To us is given the high honour of being classed with Him; for God says: "Ye are My witnesses, and My servant whom I have chosen." Isa. xliii. 10. Farther on we read: "This people have I formed for Myself; they shall show forth My praise." Verse 21. God made man, just as He made everything else, to be a revelation of Himself. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." 1 Peter ii. 9.

The inanimate creation is true to its calling, witnessing for God. See Acts xiv. 17. The everlasting power and Divinity of God have from the creation of the world until now been clearly revealed in the things that He has made. Only man has proved false to his trust, defacing the image of God, and repressing the truth in unrighteousness. Yet even in fallen humanity God's faithfulness and truth are to be seen; for every sinner is an unconscious witness to the long-suffering of God. The man who blasphemes the name of God, and even denies His existence, is a monument of His tender mercy. It is a fact that "all men are liars;" for while they were made in the image of God, to reveal His character, they exhibit the opposite.

Yet "we can do nothing against the truth, but for the truth," no matter how much we try to, for God makes even the wrath of man to praise Him, and so the truth of God more abounds through our lie unto His glory. Rom. iii. 7. That is to say, God will see to it that His will is done, even in spite of man; and He will make them the agents of it; but they will have none of the benefit of it, because it is done against their will.

STRIFE AND FALSEHOOD.

THE commandments are all linked together; no one can break one of them without violating the whole. We have read that whoever hates his brother is a murderer, and in like manner we find that he is a liar as well. The Apostle James says, "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." James iii. 14. Christ is the truth, and He is meek and lowly in heart; now it is a fact that He is come in the flesh, so that every man who cherishes or exhibits bitterness or wrath denies the presence of Christ in the flesh. He holds down the truth in unrighteousness.

THE ULTIMATE TEST: CONFESSING OR DENYING CHRIST.

IN 1 John ii. 22, we have the whole case summed up in a single question: "Who is a liar, but he that denieth that Jesus is the Christ?" The one who denies that Jesus is the Christ, is a liar, and according to this question, nobody else is a liar. Now we have traced falsehood to its lair, and can identify it in its very beginning. If a man has not denied that Jesus is the Christ, he is not a liar; but if he has denied this truth, he is a liar though he never speaks. If you wish to stop lying, you must go to the root of the matter. You may tear off a limb here, and pluck out an evil habit there; but until Jesus is fully recognised and acknowledged as the Christ of God, the lying disposition exists.

Peter at one time denied the Lord, but he did nothing more than every man has done. "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1 John iv. 2, 3. Moreover, "whosoever believeth that Jesus is the Christ, is born of God;" "and whosoever is born of God sinneth not." 1 John v. 1, 18. By putting these statements together, and thinking carefully over them, we may see that every sin that we commit is a denial that Jesus Christ is come in the flesh,—a denial that He is the Son of God,—and therefore that it marks us as liars.

We are told, "The Word is nigh thee, even in thy mouth, and in thy heart." Rom. x. 8. Christ is the Word, and it is by His presence that even sinners live. So we read further: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

We can confess only that which already is so; it is a truth, therefore, that Christ is come in the flesh of every man, and that whoever will confess His presence has salvation. But to confess Christ,—to confess that He is come in the flesh,—is to say from the heart what the Apostle Paul wrote in Gal. ii. 22: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

To confess Jesus, therefore, is to be just as He was—to allow Him to dwell in us; and to speak and act through us. If

this be the case, we cannot help telling the truth, since He is the truth; and if this be not the case, our whole life will be a lie. The man who has not Christ abiding in him cannot help being a liar.

So the only way any man can keep the ninth commandment is to give himself wholly to the Lord, to be used by Him according to His good pleasure. "It is the Spirit that beareth witness, because the Spirit is truth." 1 John v. 6. Christ said: "Ye shall receive power, when the Holy Ghost is come upon you; and ye shall be My witnesses." Acts i. 8. Only as one has the Spirit of truth, can one be capable of telling the truth.

WITNESSES TO THE TRUTH.

JESUS said, "To this end was I born, and for this purpose came I into the world, that I should bear witness unto the truth." John xviii. 37. Again, "As My Father hath sent Me, even so send I you." A great mistake that many people make is to suppose that they cannot witness for the truth unless they do a great deal of talking. Just as it is possible for a person to act a lie, so may one act the truth. Often our testimony is a great deal stronger if we keep our mouth shut. It is not necessary for us to be always in an attitude of "defence." We are not obliged, as witnesses to the truth, to answer every objection that cavillers bring. The Lord says, "Who is blind, but My servant? or deaf, as My messenger that I sent? who is blind as He that is perfect, and blind as the Lord's Servant? Seeing many things, but Thou observest not; opening the ears, but He heareth not." Isa. xlii. 19, 20. Jesus is the Truth and the Life. His life was sufficient witness to the truth; then when He spoke, His words were faithful testimony, because He spoke just what He was.

RECEIVING THE TRUTH.

It is a common thing to hear that such an one has received the truth. What is it to accept the truth—It is to accept the Lord Jesus Christ as one's own personal Saviour. No matter how correct anybody's belief is as to form, he has not the truth unless he has Christ within. Unless a man knows the Lord, he does not even know what the truth is; how then can he tell the truth? To accept the truth, therefore, is no light thing. It is not merely to assent to it, but to be transformed by it.

BELIEVING FOR ANOTHER—DISBELIEVING GOD.

THIS is an impossibility. We often here a man say, "I can believe for others, but I cannot believe for myself. I can believe that God forgives and saves my brother, but I cannot believe that He saves me." This is the worst sort of deception. It is rank nonsense. One cannot play fast and loose with the truth in that way. Whoever really believes the Lord, believes Him all the time. The Lord does not change, and He does not display partiality. Therefore if He can be believed at all, He must be believed all the time. "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life." 1 John v. 10, 11. Whoever disbelieves God to the slightest extent, makes Him out to be a liar. But God is not a liar. He "cannot lie." Therefore whoever charges God with lying is himself a liar. And whoever does not believe does this; therefore every person who does not believe that God has given eternal life, everlasting salvation, to him personally, is a liar of the worst sort.

Let no one persuade himself that he thinks well of God, unless he believes with absolute certainty that God saves him. Don't talk about believing that He will save somebody else, but not you. If God is true, you can believe Him all the time, when He speaks to you as well as when He speaks to somebody else. What would you think if a man should say to you, "I can believe everything you say, when I hear you talking to somebody else; but as soon as you begin to talk to me I lose all confidence in you, and think that you are lying." Would you think that he had a very high opinion of you? Yet that is the way many people regard the Lord, and they are not ashamed to talk such feelings out right before His face.

SAVED FROM LYING.

You say, "Well, then, I am lost, for I have lied all my life." No; you are not lost, for Christ has given Himself to you, and since He is the truth He saves you from all untruth. All His commandments are promises; so when He says that we shall not bear false witness against our neighbour, He means that He will see to it that we witness to the truth, if we but receive Him. Christ died for the ungodly, for all the ungodly; therefore the sum of

all lying, in fact, the only lie we can really tell, is to neglect this great salvation. It is the same as saying either that Christ has not died, or else that His death is not sufficient ransom. But, on the other hand, as soon as we accept salvation, our whole life of lying ceases.

It is not enough to be on our guard against falsehood; we must submit to the truth. We must by yielding bear witness to the fact that God is abundantly able to do all that He has undertaken. His word is true from the beginning, and is settled for ever in heaven; therefore we may depend upon it. It will not fail us. God Himself has such confidence in it that He says to every one who takes Him at His word, "Thou shalt not bear false witness." "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free."

THE SHOES FOR CHRISTIANS.

EVERY man who wants to walk in safety through this present evil world must pay heed to the instruction to have his "feet shod with the preparation of the Gospel of peace." Eph. vi. 15. Whoever leaves these off when he goes out as a Christian worker will soon find himself forgetting his mission and wrestling with flesh and blood.

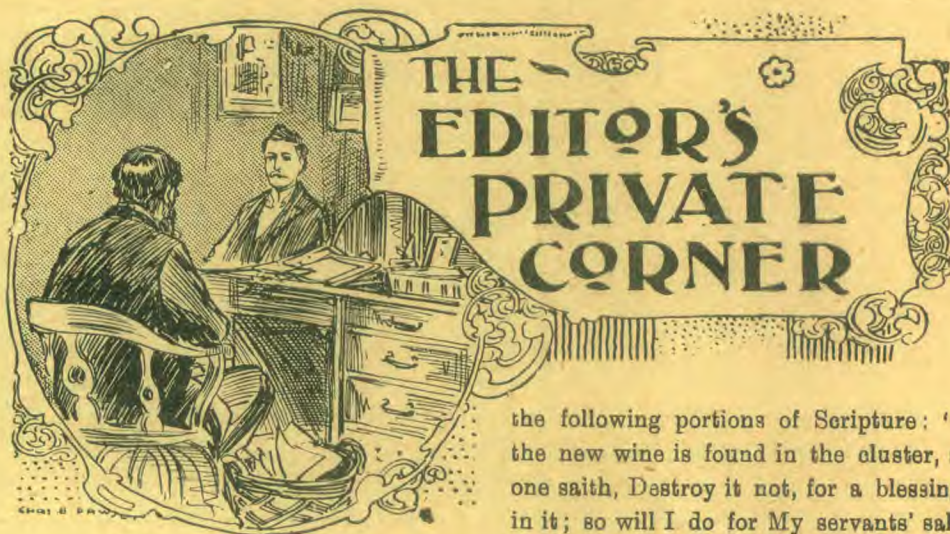
As long as we have these shoes on, no matter where we go, we shall stand in peace. We may be surrounded with storm and tumult, but our feet will be resting on the peace of God, and by means of these shoes, we shall take that peace wherever we go.

These shoes are a part of the armour that Christ wore, and it was these that enabled Him to stand so quietly among supercilious opposers, to carry peace into the midst of roaring seas and demoniac madmen, and to stand before His unjust judges without answering their falsehoods.

Nor is their virtue merely a passive one. The wearer is carried by them where the wicked are who know no rest, preaching peace to them that are near and to them that are far off. The Gospel of peace is no gospel unless it be proclaimed, for gospel means glad tidings. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

W. T. B.

OUR deeds have an inescapable reflex influence; what we do helps to make us what we are.—P. S. Moxon, D.D.



THE WINE THAT THE LORD MAKES.

"CAN you tell me whether the water that Jesus turned into wine at the marriage feast was fermented and intoxicating, or not? Also whether all the water in the vessels was changed to wine, or only that which was actually used. I have heard that the Greek word for wine means to inflame, and that consequently wherever wine is mentioned it must be intoxicating."

THE word "wine," as well as its equivalent in the Greek, is not specific. There are various kinds of wine, but nobody can tell the nature of the article referred to by the unqualified word "wine;" some qualifying word must be connected with it, in order for us to know whether the article referred to is good or bad, fermented or unfermented, unless there is something else in the text that indicates it, as, for instance, the effect that it produces. For, just as a tree is known by its fruit, so wine is known by the consequences of drinking it.

There is good water and bad water—water that is pure, and water that is stale and nauseous. Fresh water is good, but the same water that is good to-day will be unfit to drink if allowed to stand a few days. It is water, however, even after it has stood till it is teeming with disease germs; and its name, "water," unqualified, does not convey any idea as to its character.

Just so it is with wine. When it is first pressed from the grapes it is pure, refreshing and wholesome; but after it has stood exposed to the air for a season it undergoes fermentation, or decay, and is then poisonous. It is still wine, however, although no longer good wine; and the term "wine," if unqualified, does not tell us anything as to which kind it is.

WINE IN THE CLUSTER.

THAT the fresh, pure, unfermented juice of the grape is really wine, is seen from

the following portions of Scripture: "As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it; so will I do for My servants' sakes, that I may not destroy them all." Isa. lxy. 8. Here we see that not only the freshly expressed juice of the grape, but even the juice while it is yet in the cluster in the vine, is real wine.

Again, in Gen. xl. 9-11 we read in the dream of Pharaoh's butler: "In my dream, behold a vine was before me; and in the vine were three branches; and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes; and Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand."

Thus we see that not only is the wine found in the cluster of ripe grapes, but it is such wine as in ancient time was thought to be a drink fit for a king; for Pharaoh's butler dreamed of what he had been used to doing.

THE LORD GIVES ONLY GOOD THINGS.

Now as to the wine that Jesus made for the guests at the marriage feast in Cana. It is true that the word has no qualifying adjective in the narrative of that event; but the circumstances unmistakably indicate its character.

In the first place, let us remember that only good things come from the hand of the Lord. He sends blessing, not a curse; and we have just read that the blessing is in the wine that is found in the cluster. On the other hand, we are told that they who drink the wine "when it giveth his colour in the cup, when it moveth itself aright," that is, when it is fermented, have woe, sorrow, contentions, and wounds without cause, and that such wine at the last "biteth like a serpent, and stingeth like an adder." Prov. xxiii. 29-32. It takes away a man's senses, so that he is like one "that lieth down in the midst of the sea, or as he that lieth upon the top of the mast." Verse 34. Can anybody charge

the Lord with preparing such a drink for men? Who that reverences the Saviour can for a moment entertain the thought that He would deliberately manufacture, and order to be given to the guests at a marriage feast, such wine as would tend to take away their senses, inflame all their passions, and set them in an uproar, and possibly cause them to fight?

FERMENTED WINE NOT A NATURAL PRODUCT.

STILL further: If it were true that on this occasion Jesus made fermented wine, it would furnish a most unnatural exception to God's work; for never in nature has such a thing as fermented wine been known. On the contrary, God takes the utmost pains to prevent the wine that He makes from fermenting. Let us study the case for a moment.

Examine a cluster of grapes. See how firm the skin is upon each grape, and how closely it is fastened to the stem. The skin of the grape, like that of other fruits, is its protection against decay or fermentation. As long as the skin remains unbroken, fermentation cannot possibly take place. Each grape is, in fact, a small bottle of unfermented wine, hermetically sealed so as to preserve it from fermentation.

While the grapes are in that condition they are good to eat—delicious and wholesome. But let us take another cluster. On this one there are some grapes that have been bruised, so that the skin is broken, and some have been half-way pulled off the stem. What is their condition?—They have begun to decay; a little mould is seen in each wounded grape, and no one would eat them, not even the drinker of fermented wine, unless he had already drunk so much of it as to lose his wits. Yet that which has begun on those wounded grapes is exactly what must take place in the expressed juice, in order that it may become fermented wine. You say the grapes that have been broken are rotten. So they are, or at least they are beginning to rot, and nobody likes to eat rotten grapes; yet the very same people who reject the decayed grapes, will eagerly drink the grape juice when it has rotted still more. How inconsistent! If the grape is unhealthful when it is diseased because of a wound, how can it be healthful when the disease has progressed so far that it has produced death? The fresh juice is life-producing; the fermented juice produces death.

"OLD WINE" THAT IS BETTER.

ALLOW the perfect grape to remain in the cluster, with its skin intact, and it will, instead of fermenting, undergo a change that makes it more nourishing than ever. The juice turns to sugar, and the grape becomes a raisin. Now if we press out the juice of the fresh grapes, and as quickly as possible seal it up in bottles, so as to preserve as nearly as possible the same condition that existed in the grape, we shall secure the same result, to a large extent, that we have in the preserved grape. (In actual practice it is necessary to heat the juice before putting it in bottles, because it has been exposed to the air.) Just as the juice of the grape is richer and sweeter in the raisin than in the fresh grape, so is the juice that has been carefully sealed artificially. This is why no man having drunk old wine straightway desireth new; "for he saith, the old is better." Luke v. 39.

THE LORD MAKES NONE BUT UNFERMENTED WINE.

CAN you not now see clearly that the first state of wine, as the Lord makes it, is always unfermented? And not only so, but that unless man interferes, and changes the Lord's plan for the grape, the wine will always remain unfermented? God never makes fermented wine; that is always a product of the curse. Wine must stand some little time exposed to the air, before it becomes fermented wine.

Now we have the question answered, as to the kind of wine that Jesus prepared for the wedding guests. Just as the sun ripens the sap that is stored up in the cluster, so Christ, the Light of the world, the Sun of righteousness, made the same change in the water that was in the waterpots; and it would be as forced and absurd to suppose that it was fermented, as to expect to find fermented wine in the grape cluster. The wine was drawn out and at once carried to the governor of the feast. If any of it was left over, and allowed to stand exposed to the air for a time, it would undoubtedly ferment, just the same as any other wine that the Lord makes.

As to how much of the water became wine, we have no means of knowing. It is usually taken for granted that all the water in the six water pots was changed to wine. Whether it was or not, makes no practical difference. Only this thing is evident: that if the water became wine only as it was drawn out, we have the case for unfermented wine emphasised. But

whichever way it was there certainly was no time for the wine to ferment before it was carried to the table; and it must be remembered that time is an essential element in the production of fermented wine. God makes wine—good wine; man allows and assists it to decay, and become a curse. Be sure that Jesus did not go out of His way to make an unnatural product.

Such wine as Jesus made on that wedding day in Cana is good enough to be drunk in heaven, and will be furnished to all the guests at "the marriage supper of the Lamb." When Jesus passed the cup to His disciples on the night of the Passover,—a time when no leaven or ferment could be found in any Jewish house,—He said, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." Matt. xxvi. 29. I hardly think there is anybody so irreverent as to suggest that the wine ("the fruit of the vine," mark you) on that occasion will be such as could by any possibility produce intoxication, that is, poisoning.

THE SECRET OF ZEAL.

HE gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His possession, zealous of good works." It is only when hearts are thus purified, when they have given themselves away in response to and recognition of Christ's gift of Himself to us, that such a temper of zeal will be realised. His gift of Himself breaks the dominion of self in us, in the measure in which we receive it, and takes away the hindrances which keep us from being passionately enthusiastic after goodness. His gift of Himself melts the iron, and makes it run a glowing stream, into any mould which the founder may lay at the opening of the furnace. His gift of Himself is the secret of our being "zealous of good works."

Here is the great central station from which the electric light and heat are communicated to the city. Switch on to it, complete your connections, and keep your selves where the power will come thrilling, warming, enlightening. It is when we clasp the hand of Him of whom His disciples remembered that it was said, "The zeal of Thy house hath eaten me up;" that we, in our turn, being purified unto Him, and made His possession by our own surrender, will become "zealous of all good works."—*Dr. Maclaren.*

"THE advocates of truth must hide in Jesus. He is their greatness, their power, and efficiency."

THE CHRISTIAN LIFE.

JESUS CHRIST Himself is the secret of our life. The question has been repeatedly asked, What is it to be a Christian? I am certain that the Christian life is not the aggregate of a number of violent efforts. It is Jesus Christ living in my heart and then living His life out through mine.

I suppose most of you have been to Hampton Court. If so, you have seen that wonderful vine. After gazing at it you have begun to praise it, and say, "What marvellous bunches of grapes!" But I can imagine that if the vine could speak it would say, "Don't praise me, there is nothing in the branches themselves. We have only these bunches hanging on us because the vine life is flowing."

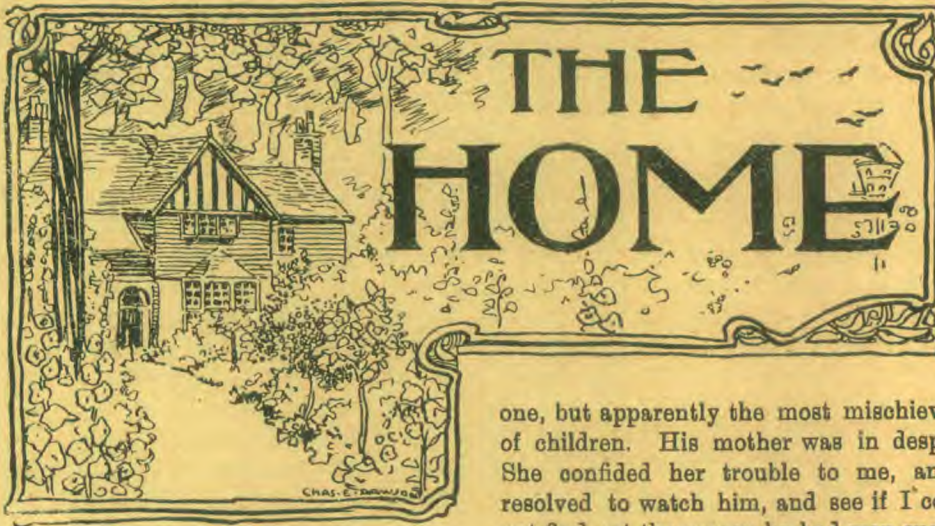
It is the life of Jesus in us and He living out His own glorious life, so that the point that naturally follows is that Jesus Christ Himself becomes the model. He is the resting place of my faith and the secret of my life, therefore let Him become my model.

What a pity we try to copy one another, and when we do it we generally copy the failures and imperfections. Some of us remember a time when every lady in society seemed to limp. You know why. One who was high and honoured in the land had an infirmity that made her limp somewhat. Therefore it became fashionable to limp. As sure as you copy another you will copy the limp. It is best to gaze right away to Christ, and take no one else as a model.

I want to know more of the meaning of that, friends: looking into the face of Jesus Christ until I am fashioned and transported into the Saviour—that gazing upon Christ until there is a blessed likeness to Him.—*Rev. Archibald Brown.*

LOVING THOSE FOR WHOM WE DO.

WE come to love people through what we do for them, rather than through what they do for us. God has gone far beyond our thinking in what He has done for us, but we take His gifts as a matter of course, until He can induce us to do something for Him. This is why He throws on us the burden of working where He might have wrought, and giving where He might have given. It is for our sakes, that we thereby may learn to love the Doer and Giver of all good. And so a wise mother, instead of doing everything for her child and herself, teaches it love by setting it to do for her. And a wise father will teach his boy love by offering him the chance to give as well as to get, whatever shape the giving may take. It is the same law for the human relationship as for the Divine.—*Selected.*



HOLY HELPING.

THERE is a way of helping,
Which makes life's pathway brighter.
And of doing deeds of kindness,
Which makes life's burden lighter.

And there also is another,
Which for want of thought and tact,
May make the burden heavier seem,
By the rendering of the act.

A tender word in judgment said,
Oft brings the wanderer back.
But words, like deeds, may lose effect,
For the kindness which they lack.

Let each one seek to know aright,
The way which all may find,
The kindly one, of giving help,
Which leaves no sting behind.

—Vanguard.

JUSTICE WITH CHILDREN.



O much has been said about the management of children, that mothers begin to weary of it all, and yet of children I wish to speak. Would that my voice could reach every woman's heart, whether mother, sister, or teacher. First, I wish to lead you back to your own childhood. Did you ever begin to do some odd job that you had not been told to do, but that you supposed yourself fully capable of performing, expecting to be thanked for kindly helping, only to find that you had done the worst piece of mischief that you possibly could, and, more than all, were told that you had done it out of pure mischievousness? If you never had such an experience, it must have been because there were so many servants that nothing was left to do, or that you were too indolent to exert yourself. A friend that I was visiting had a bright boy of six years, with a loving disposition, always willing to help every-

one, but apparently the most mischievous of children. His mother was in despair. She confided her trouble to me, and I resolved to watch him, and see if I could not find out the reason he had won such a name as "Little Mischief."

The next morning at the table my friend remarked that the weather was so beautiful that she must remove her plants from the sunny window they occupied to the veranda; but she added, "I do dread to do it, it is so tedious, and it tires me so." I noticed how the little eyes sparkled, and knew, as well as if he had told me, that the little fellow had heard what she said, and would try to do the much-dreaded job for her.

Not long after, she ran over to Mrs. A.'s, and no sooner did the gate shut than Harry was active. The flower-stand was already in the accustomed place, waiting for the plants. One by one, carefully he lifted the heavy pots, and, without breaking a leaf, transferred them to their summer quarters. Sometimes he paused to rest, then went to work again. His face was a picture of happiness. He was helping his mamma. I watched, and wondered if this would also be laid to his mischievous propensities.

My friend was gone rather longer than she expected; for, as she told me afterward, Mrs. A. had a "love of a bonnet" that she must see, as well as several costly additions to her furniture. Ah! there lay the secret of her discontented looks; for she had told me that, owing to several losses, she would not be able to expend much money on her summer outfit. As she came in the gate, her face passed through all the phases of surprise, dismay, and finally anger.

"Harry, come here this instant! What have you been doing? How dare you touch my plants?" Stinging blows fell on the hands that had toiled so thanklessly. "You are always into some mischief!" she exclaimed. I watched the child; he was heart-broken. His bosom heaved, and his sobs were pitiful.

"Go to your room, and stay the rest of the morning." He obeyed. "There! what did I tell you? How can I manage such a boy?"

"By simply understanding him," I replied.

"What do you mean?"

"This: your little boy wanted to help you; I read it in his face. His motives were the best. You said it tired you so, and he generously did the disagreeable task for you."

"But if he had dropped one?"

"He did not; and if he had, a broken plant is better than a broken heart. I tell you candidly, if you do not act differently with that boy, he is ruined." They were harsh words, but I knew the mother's heart would in time forgive them.

"What can I do?"

"Put yourself in his place. Find out his motive, if you can, and, believe me, ten times out of twelve, what passes for mischief is only a wish to lighten your burdens—a desire of the loving heart to help you."

She went with me to the veranda. We rearranged the plants, and I called her attention to the heavy pots, and then to the little aching arms and back, and after she had acknowledged she was glad they were moved, I begged her to tell her little boy the same.

"What! acknowledge that I did wrong to punish him? I would lose all control over him if I did that."

"Try this time, and see," I urged.

And she did. When she entered Harry's room, he sat in a chair by the window, quietly watching the floating clouds. Still smarting from a sense of injustice, he did not look round or smile.

"Harry, come here." He obeyed. "Why did you move the plants? Tell me the exact truth." He looked up to her face, and, reading encouragement there, he simply said: "Because you said it tired you so. I am 'most a man now; I can help you lots. I did not break one—not one, mamma; and they were heavy. Are you glad now I did it, mamma?"

"Yes, yes, Harry; and I was cross and hurt your hand. I am sorry."

"Oh, it does not hurt any more now. Next time I'll wait till you tell me."

They came back together, and I saw by the looks of my friend that she had learned a lesson not soon to be forgotten. That was six years ago. They called while passing through our town this winter, and a more gentlemanly, helpful boy, would be hard to find. She said: "I have you to thank. From the day of the much-needed lesson, I watched, and looked into the motives of my child, and always found that the so-called mischief arose from a desire to be useful. I soon got acquainted with my boy, and had no more trouble with him. He is now my greatest comfort."

Mothers, fathers, all that have charge of precious souls, beware how you misconstrue their motives! Though they may perhaps seem to do things out of pure mischief, be sure it is so before you punish them, lest they cease to care, and as they have

the name, only wish to make it fact. Be sure none of these sins are laid to your charge.—*The Housekeeper.*

DOING WHAT SHE COULD.

I SEE," said Jane, laying down the paper with a sigh, "that Mr. Danielson has given half a million dollars [£100,000] to the new hospital. If one only had his millions! There is so much to be done in the world, and if you have neither money nor talent you can do nothing!"

Her father looked at her a moment. She was one of the eager, nervous, modern girls who are burning with anxiety to set right a world gone wrong.

"Let me tell you a story about myself, Jennie," he said. "When I went to college I was a farm-boy, used to a home life with my mother and sisters. The college was in the midst of a busy town. I had a small room in a cheap boarding-house which swarmed with noisy students. They sang, shouted, played games, fenced, and sometimes drank. It was impossible for me to study. After a couple of months I ceased to try, and sang and told stories and soon began to drink with the rest.

"One day the sister of one of my classmates asked me to supper. Each of the class had been asked by her in turn. She was a plain, middle-aged woman, not learned or bright in any way, busy in taking care of her family and house. But she had a thought to spare to a stranger—a boy whom she saw probably on the brink of ruin.

"When I was going away she said, laughing, 'Of course you will be working hard now to be leader of your class, to satisfy your mother. It is simply impossible for you to study in that babel of a house. Why not take the corner of my back porch for a study?'

"She led the way to a little nook overlooking an old-fashioned garden. 'It is never used,' she said. 'Nobody will disturb you. You can enter from outside. We shall not interfere with you, nor will you with us.'

"The quiet little corner, shaded by grape-vines, was an enchanted place to me after the noisy, ill-smelling boarding-house. I came to it the next day and found a chair and table with a lock-drawer for my paper and books. I remember that the tears stood in my eyes for sheer happiness. It was the first time that I had been alone since I left home. I went to work. I would be leader of my class! I would satisfy mother!

"Well, that little nook was my salvation. The woman who gave it to me and her husband and children grew to be dear to me. They brought me into a world of innocent, pure aims, quite apart from my college life. If I was kept near to the

right during the years when a man is most sorely tempted, it was by the kind thought which gave me that quiet corner. There was not one of my class whom that woman did not know and help by her sympathy in some simple little way. Yet she had neither money nor great intellectual gifts."

—*Youth's Companion.*

THE SONG OF THE SKIRT.

SWEET, sweep, sweep,
With trailing skirt, O maid,
Through the filthy flood and slush and mud,
Till thy dress is tattered and frayed.

What matters though men may smile,
And street cleaners stop their work,
When fashion's decree says a thing must be,
No woman will dare to shirk.

So sweep, sweep, sweep,
Gather microbe and mud and dirt;
For style and wealth beat comfort and health,
And that is the song of the skirt.

—*Selected.*

CAN YOU DUST?

A SHABBILY dressed young man applied to the manager of a large department store for employment.

"What can you do?" asked the manager.

"Most anything," answered the applicant.

"Can you dust?"

"Yes, indeed."

"Then why don't you begin on your hat?" The fellow hadn't thought of that.

"Can you clean leather goods?"

"Oh, yes."

"Then its carelessness on your part that your shoes are not clean." The fellow hadn't thought of that, either.

"Well, can you scrub?"

"Yes, indeed," was the reply.

"Then I can give you something to do. Go out and try your strength on that collar you have on. But don't come back."

While a neat attire is not always an index to good character and ability, the fact remains that of two applicants the business man will always employ the neatly dressed, attractive looking boy rather than one who is careless in his appearance.

The reason is obvious. The boy who is particular in regard to the details of his dress will be careful in his work, and thus command the respect and confidence of his employer.

To be well dressed is not to have expended a great deal of money on your clothes; on the contrary, if your garments are neat in appearance, and whole,—if your collar is clean, your necktie neatly fastened, your shoes polished, and your trousers carefully pressed,—the care and thought displayed in these small matters will more truly reflect character than the richness of the material of your clothes.

Muddy shoes can reflect nothing! Neatness and cleanliness are important recommendations, and are within the reach of every boy seeking work.—*Selected.*

BRINGING OUT THE ANGEL.

WE are told of an old picture which had been thrown aside in an unoccupied garret. Upon its frame, as well as upon the picture itself, the dust of years had settled, so that no one could form any correct notion of the work which had once been bestowed upon it. At last, by chance, a visitor found the picture and dragged it from its dark resting place. With a cloth he carefully brushed one corner of the canvas. The dust lay thick upon it, and flew in a cloud as he touched it. Faithfully he worked on until at last he could trace part of the outline. The sight cheered him, and he rubbed away until he at last stood face to face with one of the masterpieces of Raphael. What a prize he had found among those piles of rubbish! Only a little work was needed to bring back its beauty.

Sometimes those who toil in the midst of life's dust and debris find little to comfort them or to repay them for their labour. They are ready to give up in despair. "It is not worth while," they sigh. "There is nothing here but rubbish."

Then comes the patient servant of the Master, searching slowly among the cast-off things about him, and with tender hand, he reaches down to wipe away the stains of earth. At first the return seems slight and the work full of weariness, but in the end there rises before him a soul renewed and redeemed, a fit dwelling for the Holy Spirit.—*Selected.*

THINKING, speaking, acting, register themselves on the tablets of the soul and grow into character. By these processes and through these methods of activity—our thinking and speaking and acting—we are securing and preserving, as in stereotyped form, the sure record of ourselves. Our yesterdays are all in us and a part of us.

* * *

"PERSONS who are always cheerful and good-humoured are very useful in the world; they maintain peace and happiness, and spread a thankful temper among all who live around them."

* * *

No man has come to true greatness who has not felt, in some degree, that his life belongs to his race, and that what God gives him is given for mankind.—*Phillips Brooks.*

* * *

SELF-CONTROL reaches its highest discipline in the absolute giving away of the whole life to the care and service of God, —*Joseph Parker.*



THE KING'S GARDEN.

"A LITTLE monitor presents her page
Of choice instruction with her snowy bells—
The Lily of the Vale."



WHAT is the message of the Lily? You will all be able to tell at once, for the lily has ever been the emblem of purity. So the snowy bells of the valley lily ring out the message, Be pure.

"The red rose
says, Be sweet!
The lily says, Be
pure!"

Jesus is both "the Rose of Sharon, and the Lily of the Valleys." All the sweetness and the purity of the flowers come from Him who made them. He is the sweetness of the Rose, and the purity of the Lily. If you keep this always in mind, you cannot look at any of His works without learning something of Him.

The fair lily of purity is always to be found in the King's Garden. The seed of it is in the Eighth Commandment: "Thou shalt not commit adultery."

Do you know what is the purest thing in the world? Perhaps you will say, The snow. But snow can be soiled, as you

have doubtless seen it, and then it is no longer beautiful. But there is something so pure that it cannot be defiled,—so pure that it purifies whatever comes in contact with it. It is *light*.

And do you know that the white-robed lily wears a garment of light? It reflects the beautiful, bright, pure rays that shine upon it, and this is what clothes it with its white garment.

Some of the lovely-coloured flowers we have talked about show us the beauty of the light, but the lily shows us its purity. But remember that the light is the reflection of the glory of the Lord. So we may say: Some of the flowers show us a little of the beauty of the Lord, but the lily shows us something of His purity.

When Jesus, the Lily of the Valley, appeared to a few of His disciples in the dazzling splendour of His perfect purity, "His raiment was white as the light," "so as no fuller on earth can white them."

These things teach us how we may obey the lily's message, "Be pure." It is by turning to the light, by living in the light, letting the light of God's face shine upon us, and reflecting it.

God tells us in His Word that He is of purer eyes than to behold iniquity, and cannot look upon sin. Yet He says, "Him that cometh unto Me, I will in no wise cast out." So when we obey His call and come to Him, He will

"Show His reconciling face,
Shine away our sin and shame,"

and we shall be purified by His presence.

If you have been in places where flax is grown for making linen, you have no doubt seen fields spread all over with linen thread put out in the sunshine to bleach, that is to be made white. If a white garment becomes stained or discoloured, it is put into the sunshine to whiten.

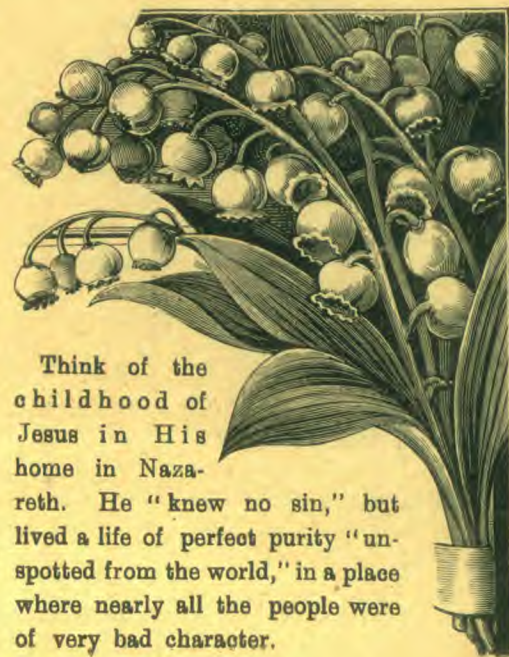
So if you would have all the stains and

marks of sin taken away, and be made pure in heart, come in prayer to God, and look up into the face of Jesus, who is the Light of the world, and He will make you clean and white. "If we walk in the light, . . . the blood of Jesus Christ cleanseth us from all sin."

"Consider the lilies, how they grow. They toil not, neither do they spin, and yet I say unto you, that even Solomon in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you?" He who gives the lily its pure garment of light, shall much more clothe you with the robe of His everlasting righteousness and purity.

No matter what your surroundings may be, *you* may be pure in heart. Did you ever see a beautiful white water lily floating on a slimy, stagnant pool of water? And did you read the message that Jesus has written for you upon its petals? It is that even in this dark world of sin, you may grow in beauty, in purity, showing the grace and glory of Jesus to all who look upon you.

Dr. T. L. Cuyler tells about visiting a coal mine, and he found growing at the mouth of the mine some beautiful white flowers, but alas! they were covered with the black dust of the place. He spoke of it regretfully to one of the miners, who took one of the flowers and shook it slightly. At once the dirt slipped off, and left the beautiful petals glistening white. "You see," said the miner, "this flower has the power to live in the midst of dirt without ever getting dirty." So the Christian can live in an evil world without being contaminated.



Think of the childhood of Jesus in His home in Nazareth. He "knew no sin," but lived a life of perfect purity "unspotted from the world," in a place where nearly all the people were of very bad character.

When Philip told Nathanael about Jesus of Nazareth, Nathanael said with astonishment: "Can there any good thing come out of Nazareth? Philip said unto him, Come and see!" And when he went he found the fairest and purest lily that ever grew in this world.

Now the King wants the lilies of purity to bloom in His Garden, so that anyone who does not believe that He has the power to make and keep us pure, can come and see. This is a greater miracle than a pure white water lily growing on a dark, slimy, muddy pool. The light that God sheds from heaven over this dark world, can purify all who will come to it, and clothe them with grace and beauty.

"Maiden with the meek brown eyes,
In whose orb the shadow lies,
Like the dusk in evening skies;
"Bear a lily in thy hand,
Gates of brass cannot withstand
One touch of that magic wand."

— Longfellow.

It may be that you have read these lines before, and wondered what was their meaning. The lily in the hand represents purity of heart, by virtue of which we can gain an entrance wherever we will.

You know what it was that closed the gates of Eden, and shut man out from the Garden where he walked and talked with God. It was sin, *impurity*. But when this is taken away by "Him that loved us, and washed us from our sins in His own blood," then again we may come into His holy presence, which brings back Eden to earth and makes heaven below. For Eden means *delight*; and "in His presence is fulness of joy."

"Blessed are the pure in heart, for they shall see God." They shall see Him now by faith, and as He reveals Himself, in all His works, and at last they shall "enter in through the gates into the city."

"There is a city bright,
Closed are its gates to sin,
Naught that defileth
Can ever enter in."

The glory of God lightens it, and the Lamb is the light thereof, and

"The sons of ignorance and night
May dwell in the eternal light
Through the eternal love."

In a poem of Milton's which some day you may read, he tells of a pure-hearted maiden who, when in danger was delivered by a guardian angel. As the angel ascends heavenward again, he says:—

"Mortals that would follow me,
Love Virtue, she alone is free;
She shall teach you how to rise
Higher than the starry skies;
And if Virtue feeble were,
Heaven itself would stoop to her."

"GROW IN GRACE."

God makes the lilies grow,
Cheering with sunshine, freshening with the dew,
And if He tends the flowers to make them fair,
Will He not you?

God bids the Christian grow,
Grow as the lily, He Himself the dew,



And Christ the sunshine and the soil, and Christ
The life in you.

God makes the lilies grow
By drawing to the light and to the blue,
With face uplift to heaven and to the sun;
So will He you.

As flowers sweet fragrance breathe,
Filling the air with that by which they
grew,
So, soul, the fragrance of God's precious love
Will breathe from you.

As flowers inweave the light,
Catching the prism's colour in their hue,
So some fair beauty of thy Sun divine
Will shine in you.

As men can name a flower,
By its sweet fragrance though 'tis hid from
view,
So by thine influence, men will judge, O soul,
Thy nature, too.

O may the Master be
Thy seed, thy soil, thy sunshine, and thy
dew,
Till Heaven's fragrance flows in love divine,
O soul, through you.

FANNIE BOLTON,

CONSIDER THE LILIES.

SEE my field-lilies, grandmamma!
Aren't they lovely?"

"Yes, indeed, Marjorie dear; and your face seems to me like them, a part of the summer morning."

"I have had such a chase for them, over the hill and through the wood and down to the meadow on the other side! I could not find any at first, but just as I was growing discouraged, I caught sight of one little scarlet cup swinging in the breeze, above the tallest grass-heads. A humming-bird saw it at the same moment, and I waited a little, to give him time for a dainty sip or two. How pretty he was, with his feathers shining in the sun! I remember what Uncle Joe told us about the South American birds, which the people there called 'winged flowers,' and I could not tell which was prettier, my nodding spotted lily, or the little green-and-

gold-coated fellow that darted away as I came near. Then all at once I saw a whole bed of lilies, so I brought home all I could carry."

Grandmother touched the flowers with a caressing motion; then she folded her arms gently in her lap.

"I love the field-lilies better

than any other flowers in the world, Marjorie," she said, softly. "Can you guess why?"

The young girl looked thoughtfully down at the bright petals, which seemed to embody the very soul of summer-time. A sudden light came into her eyes.

"Is it—is it because of Him who said, 'Consider the lilies'?"

"That is it, dear. When I look at a lily, it is not the flower I see, but a picture of that far-off country, whose hills and valleys have been made for ever sacred by the footsteps of One who 'spake as never man spake.' I can fancy the beautiful sea of Galilee shining in the sunshine, and on its western border, a green hill, whose sloping sides are covered with a throng of people. The poor, the distressed, the weary-hearted are there: the lame, the deaf, and the blind have been brought out of many an afflicted home, and among them He moves whose gracious presence carries everywhere comfort and healing. And, at last, I see Him seated quietly on the green grass among His disciples, and hear from His lips the words of that

wonderful sermon, which will never grow old so long as there are human ears to hear, or hearts to understand. And I can see how the eyes of the people follow His finger, as, pointing to some bright flowers growing near, He tells them that 'Solomon in all his glory, was not arrayed like one of these;' and then: 'If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith!' Oh, what must such words have meant to the tired, toiling, discouraged ones who heard! It must have been to many their first, half-understood idea of a love that did not seek mere worldly rewards,—a faith untroubled by vain anxieties for the future.

"But the one great lesson of trust which Christ meant the lilies to teach, holds many small ones, Marjorie. 'If God so clothe'—there is so much in that little word 'so'! How does God clothe them, my dear?"

"So—so beautifully, grandmamma!"

"That is true, Marjorie. But there is something to remember about that. There are two sorts of beauty, just as there are two ways of seeing—the outside and the inside way. Can't you see where the comfort may come?"

"You mean there is such a thing as heart-beauty, grandmamma?"

"Yes; and there may be enough of that to shine through the plainest face, and to touch the commonest things in the poorest and barest lives with an abiding glory. When I was a little girl, I remember that my mother sometimes took me with her to visit a poor, bedridden old woman in the county workhouse. The little room where she lay on a cot was the emptiest and most forlorn possible, but it seemed to me a delightful place because of the lovely spirit which filled it, and the peaceful beauty of the old, wrinkled face, which seemed to light up all the room. Young as I was, I liked better to stay there than in the prettiest parlour I had ever seen. But there is more in our little world, Marjorie. Do you remember that when you were using your new microscope the other day, you wondered to see how rough and coarse the smoothest silk and velvet and finest lace looked under the glass? But when you tried a leaf or a grass-blade, you saw many new beauties, which your eye could not discern before. One little tuft of blue blossoms, which you gathered from a weed by the roadside, with petals so small that you could scarcely distinguish them at all, became a great bunch of such wonderful, perfect bloom as would have made you half wild with pleasure if you could have seen them in the garden or a conservatory. God does His work so——?"

"So perfectly!" cried Marjorie, quickly.

"Right again! When you were a little thing, Marjorie, your papa was often away

from home for weeks together; and whenever mamma sat down to write a letter to him, you would beg to write, too. Then mamma would lift you on her lap, and put the pencil in your little hand, and guide it over the paper. Sometimes you would hold your fingers so stiff that the pencil would make only straggling marks, which nobody could read, in spite of all her care. Then she would say, 'Gently, gently, darling! Let your hand move with mine.' By and by you would come and show me your little letter, with the writing almost as clear and smooth as upon mamma's own page.

"So it is, when we give up our own stubborn wills, and ask God to use us in His way. Then we are—what an honour!—'workers together with Him.' His thought



flows into our thought, and a part of the infinite strength and skill comes into our feeble hands, and our work grows to look like His.

"My sermon is done now—a long one for a little text. Run and put your lilies in water, my dear, before they droop in the warm sunshine. Then you shall come back and sing to me."—*Selected.*

CURIOUS FACTS.

FRAUENHOFER made an instrument for use in optics by which he could draw 32,900 lines in the space of an inch.

When the sea is blue in colour, it is deep; but when appearing green, it is shallow water. Only 100,000th part of the rays of light penetrate to a depth of 300 feet, hence the bottom of deep water is in total darkness, and deepens the apparent colour of the surface.

A soap-bubble film is only about three-fourths of a millionth of an inch in thickness.

When a body has fallen 189 seconds, the speed will become uniform, and acquire a velocity of 6,100 feet per second.

Sound passes through water at the rate of 4,708 feet per second. Under water, the sound of a bell can be heard 45,000 feet.

The organ was invented by Ctesibius, a barber of Alexandria, about B.C. 100. The lyre of the Greek was the same as the modern harp, and the viol, or vielle, of the middle ages, our violin. These, with the flute, are said to have been known to the Romans. The piano was invented by Zumpe, of London, England, about 1766.—*Selected.*

This Present Evil World.

STAGE DEMORALISATION.

IN the April number of *Munsey's Magazine* there is a suggestive article on "Whom the Stage Demoralises," by Hartley Davis, from which the following paragraphs are taken. That Mr. Davis does not by any means write as a Paritan, is evident throughout the article. He is a believer in the theatre, and thinks that its mission is for good; he even advocates "an alliance between the church and the theatre;" but he gives plain facts as to the effect of the theatre upon the actors themselves. With marvellous inconsistency, he says:—

"If the player folk have improved with the march of progress, it has been despite the theatre rather than because of it. While the influence of the stage upon those who support it is for the better, its effect upon those who are supported by it is demoralising."

No man can labour to benefit others, without himself being benefited. He who waters others, shall be watered also himself. Therefore if the theatre were an elevating agency, its effect would be to elevate those who are connected with it. But hear further:—

"True it is that many things conspire against the actor. Some are of his own making, while he is the helpless victim of others, and they are so blended that it is often impossible to distinguish them. Some of the conditions that make it difficult, not to express it more strongly, for an actor to be a rational human being according to conventional standards are here set down:

"The artificiality of his life, which permeates and dominates his whole existence, and the consequent striving for effect and contempt for fact.

"His isolation from the prosaic workaday world.

"His lack of moral and personal responsibility.

"His hunger for praise and personal aggrandisement.

"The artificiality of his existence is a natural concomitant of the actor's calling, because it develops to the fullest extent a temperament bent in that direction. He must have an emotional nature to succeed, and he becomes the creature of his emotions. Sometimes he makes them subjec-

to his reason, and rarely, both are dominated by a fine and noble nature. Then the world knows a great actor and a greater man.

"If actors with a deserved reputation for naturalness should conduct themselves in drawing-rooms as they do on the stage, they would not be tolerated; and the converse of this is true. Exaggeration and affectations are necessary to produce effects before the footlights; and after a time the players reach a state of mind where they could not recognise truth if it came up and shook hands with them.

"To the player, everything is a 'situation' or a 'scene.' He wants to be 'down stage' and in the limelight. The theatre is his criterion for everything, and he looks at everything from the stage point of view; necessarily, his deductions are false, and his whole life becomes a lie."

When we remember that "no lie is of the truth," that truth can never be built up through falsehood and deceit, and that "there shall in no wise enter into" the New Jerusalem "anything that defileth, neither whatsoever worketh abomination, or maketh a lie" (Rev. xxi. 27), it is easy to see that no Christian can rightly have anything to do with the theatre, except to try to save people from it and its influence. The misguided clergymen who talk about an alliance between the theatre and the church are certainly not safe guides for inexperienced souls. But read further:—

"Nearly everything in the life of the player folk exemplifies the fact that they hold themselves free from moral and personal responsibility. The laws and conventions that govern the rest of the world are not for them. So long as an actor's private life does not interfere with his capacity or his inclination for work, it will not interfere with his stage success. This is true of no other profession or occupation. So long as the part is played well, the player's doings outside the theatre are of no concern to the manager.

"Actors and actresses are the one group of people who have no fear of the crime of discovery. In fact there are celebrities who can measure the value of scandal in dollars and cents. A condition of affairs that makes such a thing possible is bound to drag down those concerned in it."

Exactly; and it will have the same effect on those who support it. One cannot touch pitch without being defiled. Still further:—

"One side of stage life, perhaps the most demoralising of all, has not yet been considered—that is the modern comic opera, burlesque, extravaganza, musical comedy, or whatever you may choose to call the performances made up of come-

dians, music, and a host of pretty girls who wear tights of many colours. The spirit pervading it is illustrated by the reply credited to a manager long identified with this class of companies.

"Is it possible for a young woman to succeed on the comic opera stage and remain virtuous?" he was asked.

"'Y-e-e-s,' he returned, 'it is possible, but it isn't necessary.'

"To see a comic opera stage at its worst, one should attend the rehearsals that drag along from three weeks to three months. During this time the performers work like slaves, and receive not a penny for it. When a new piece is in preparation, the producer is supreme. He may be the manager of the company, but more often he is a stage manager who makes the putting on of new plays his business. Even when the manager aims to keep his company on as high a plane as possible, it is extremely difficult to eliminate a certain degree of coarseness and vulgarity, while other organisations are characterised by a downright brutality and vileness that makes an ordinarily decent man's blood boil. Now and then there are players of position who resent this, and who take the part of the sufferers, but as a rule they become so accustomed to shocking things that their sensibilities are dulled.

"Some of the big stage managers are masters of malignant insult. Profanity, interlarded with coarse jibes, rolls from their lips. Some actors can out-Herod the producers. I have in mind particularly one very clever and popular comedian, who has the foulest mouth of any human being I know. How these persons escape being thrashed is one of the marvels. . . . There is nothing in the world that can excuse the abominable language constantly used by some of the ablest stage managers of the day."

The writer does not wish to be understood as making a wholesale charge against the virtue of actors; on the contrary, he says that there are many who go through the ordeal of the stage, and come out unscathed. But enough is told to show that the tendency of the stage is towards the demoralisation of all connected with it; and for that reason alone, even if its evil influence extended no further, Christians ought to consider it only as one of the devil's traps, against which it is their solemn duty to warn men and women, and especially the young.

ONE who does right to-day need not be troubled about doing right to-morrow. Every act done is a seed that will bear fruit, each after its kind. The man who is generous to-day will find it easier to be generous to-morrow. An act repeated often enough becomes a habit, and the fruit of habit is character.

BEFORE the coronation, the two-horse power engine that now blows the organ in Westminster Abbey is to be replaced by one of ten-horse power.

THE Bureau of Vital Statistics reports that the number of deaths from the heat in Greater New York during the week ending July 6 amounted to 989.

THE sum of 950,000 dollars (nearly £200,000) has been offered by Mr. Carnegie to the City of San Francisco, California, for the purpose of building a free library. Mr. Carnegie seems determined that "knowledge shall be increased," but it is to be feared that his well-meant contributions will not greatly further that desirable result.

THE New York *Christian Advocate* says that in the United States "homicides are so numerous as to make a number sufficiently great in two years to surpass the killed in an extensive war." Yet there are comparatively few convictions for murder, that country being about the most comfortable part of the world for criminals.

THE net result of the celebration of "Independence Day" (the Fourth of July) in the United States was twenty-one persons killed, and 1,611 injured by fireworks. The accidents were chiefly caused by the premature explosion of rockets and the bursting of toy pistols, arms or hands being frequently blown off. That would not be an inconsiderable loss for a battle, and the question still remains unanswered, What was it for?

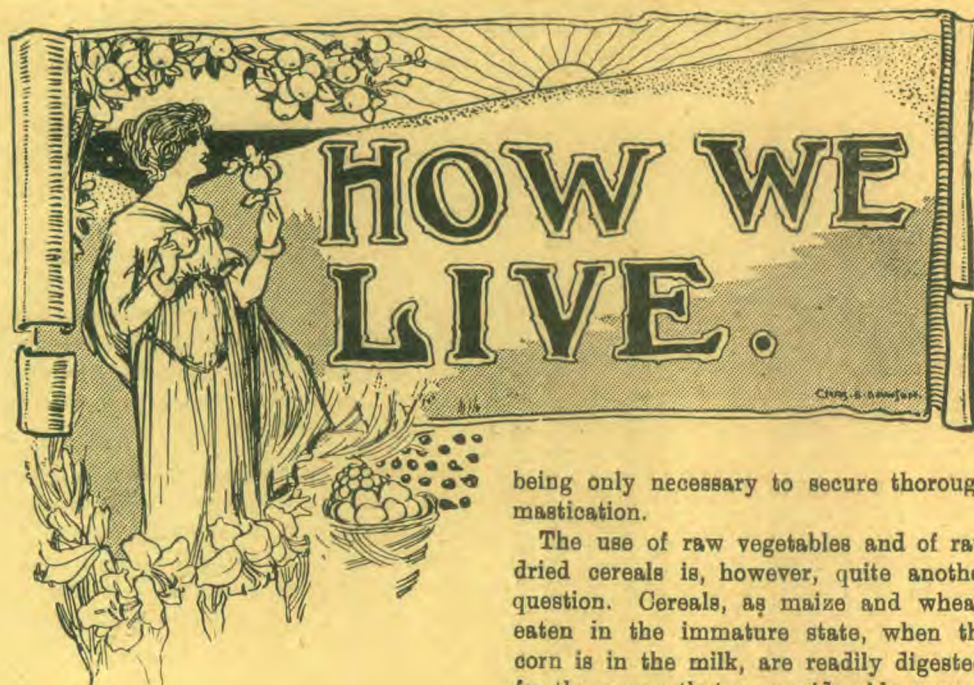
THE German Emperor, in a speech on the occasion when his second son formally received his commission as an officer in the First Regiment of the Guards, said: "The noblest task is the defence of the Fatherland, the noblest weapon is the sword, and the noblest uniform is the Prussian soldier's." To follow that line to the end, one must say that the noblest end of man is suicide, since the sword is the instrument of self-destruction. The Lord has said, "All they that take the sword shall perish with the sword."

ONE of the American scouts who helped Lord Roberts in the Transvaal War, and who afterwards spent six months in exploring for gold in West Africa has just returned. Among other items of experience, Major Burnham says:—

"One of the most amazing things was to see a stretch of country larger than Ireland absolutely destitute of inhabitants. It was the scene of one of King Samory's gigantic slave raids, and the whole of the population had been killed or driven away. Hundreds of human skulls, bleached by the burning sun, told a tale of terrible slaughter."

Truly, "the dark places of the earth are full of the habitations of cruelty."

THE real status of politics and politicians is set forth better than we have ever seen it before in a recent book delineating the attempt of a man to win a seat in Parliament, and his failure. It is of course not an actual history, but simply a picture of the system. From a book notice we quote the following extract from a letter to the defeated candidate: "I trust you are cured. You have seen politics at close quarters. . . . There must be politicians, of course, as there must be scavengers; but you are under no compulsion to join their ranks. There will always be recruits from those whose tastes and education adapt them to a profession which is none of the highest. Needless risks of self-humiliation are better avoided by most men."



THE RAW DIET QUESTION.



HERE certainly seems to be cogent argument in favour of a raw dietary. The subject is not one to be dismissed with scorn.

There must have been a time in the history of the human race when the art of cooking did not exist, and when man was compelled to take his food in the raw state. He may do so still if he adheres closely to the original bill of fare, which consisted exclusively of fruits, nuts, and soft grains, that is, grains in the milk.

Fruits and nuts are, as the Mexicans put it, "cooked in the sun." Under the influence of sunlight, the same change takes place in the ripening of fruit that occurs in the cooking and digestion of green fruit or raw vegetables. The raw starch of the green fruit is, by the ripening process, converted first into dextrine, then into sugar, some portion being also converted into acid and various flavours. The digestion of starch consists of the change of the starch first into dextrine, then into maltose, then into levulose or fruit sugar. So the final results of digestion and the ripening process are the same. Raw fruit, if ripe, requires practically no digestion, simply disintegration, solution, and absorption.

Nuts contain, in addition to sugar and dextrine, a large amount of albumen and fats. The albumen requires digestion by action of the gastric juice and other fluids, while the fat requires emulsification. The digestive fluids act readily on raw albumen, while raw fats are digested much more easily than cooked fats. So, as before stated, if the dietary is confined to fruits and nuts, raw food may be taken without the violation of any physiological law, it

being only necessary to secure thorough mastication.

The use of raw vegetables and of raw dried cereals is, however, quite another question. Cereals, as maize and wheat, eaten in the immature state, when the corn is in the milk, are readily digested, for the reason that a considerable amount of sugar and dextrine is present in solution, having not yet passed into the insoluble stage of raw starch. The starch present is in a condition which renders it easy of access to the digestive fluids, so that it readily undergoes digestion even when eaten raw. Raw, dry grains, however, are very difficult of digestion. Starch in this form is not acted upon by the saliva.

The same is true to a still greater degree of raw vegetables. The large amount of woody matter which these products contain renders their reduction to a soluble state a slow and tedious process in the alimentary canal, for the reason that the human digestive apparatus does not include any means for the digestion or solution of cellulose or woody fibre, as does that of the cow or other herbivorous animals which are adapted to a diet of roots, twigs, grass, and other woody substances. The chemist can make sugar out of sawdust by using a process whereby certain well-known chemical changes are effected. In the digestive process of the cow, wood is likewise converted into sugar. So the sweet milk is, by the organic alchemy of the cow's nutritive process, produced from tasteless and, for man, indigestible wood.

The facts of the case are simply these: A raw diet is wholesome and physiologically correct as a human bill of fare when the food stuffs are selected from nuts and fruits, which are by nature prepared for assimilation by the human digestive apparatus; but if man wishes to extend his bill of fare to those things which are by nature adapted to the digestive apparatus of animals provided with more complete and elaborate digestive mechanism, he must call cookery to assist his digestive machinery. Cookery is, in short, simply a preliminary digestion, which enables man to subsist upon foods otherwise better adapted to the digestive organs of other animals than to his own.

That raw food sometimes agrees better with the human stomach than does cooked food is due to the fact that raw food, while it digests very slowly, is equally slow to ferment or decompose in the digestive apparatus. Most gastric disorders are directly due to the fermentation and putrefaction of food stuffs in the alimentary canal. Raw vegetable foods, with the exception of fruits, undergo fermentation and putrefaction, whether in the alimentary canal or out of it, very slowly; while these same substances after cooking, readily take on fermentative and putrefactive changes. Even raw fruits take on fermentative processes much less quickly than do cooked fruits when subjected to the same conditions.

This is the reason raw cabbage can be eaten with apparent impunity, while many persons cannot eat even a small quantity of cooked cabbage without great suffering. Cooked cabbage, because of the large amount of woody substance which it contains, digests slowly in the stomach, but readily ferments and putrefies. Raw cabbage eaten in the usual way does not digest at all in the stomach, neither does it ferment or decompose; it is treated as so much foreign matter, like sawdust or shavings or any other indigestible substance. The same is true of celery and of all coarse vegetables.

It is probably chiefly to this fact that is due the improvement reported by a number of persons who have adopted raw food as a regular diet. The writer is personally acquainted with a number of persons who have really derived considerable benefit from this regimen; but with an understanding of the principle involved, however, it is quite possible to derive the same advantages without digressing from direct physiological requirements.

It is just as unphysiological for a man to undertake to subsist on a diet of raw peas, beans, peanuts, potatoes, and turnips as to feed a cat or a dog upon a similar diet; but the use of raw cabbage, lettuce, celery, and onions, which regularly appear on every hotel bill of fare and upon most tables, is equally unphysiological. Raw peas and beans are no more indigestible than raw celery, though certainly less palatable. Man's digestive organs are not intended for the digestion of grass of any sort. His natural diet is nuts and fruits. It is possible for him to digest raw foods, for the pancreatic juice is capable of converting raw as well as cooked starch, while the saliva acts only upon cooked starch; but the structure of the alimentary canal indicates that his natural dietary is restricted to a less bulky and more easily soluble class of food stuffs. Nebuchadnezzar ate grass, but only while he was suffering from mental aberration, and the effects of his bovine diet were not such as greatly to encourage one to follow his example.

J. H. KELLOGG, M.D.

Who Are True Israelites?

What Country Was Promised to Them?

Who and Where are the Lost Tribes?

Will They Ever be Restored?

WHEN WILL THE JEWS RETURN TO THEIR OWN LAND?

How Will the Restoration be Accomplished?

How ^{and} Why Did God Harden Pharaoh's Heart?

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"He must increase, but I must decrease."

THESE were the words of John the Baptist concerning the relation of Christ to himself; and they show the true relation of every man to Christ. Every follower of Christ must say from the heart, "He must increase, but I must decrease."

To what extent must this increase and decrease take place?—The answer is plain: Inasmuch as the statement is absolute, with no limitation, it is evident that the increasing and decreasing must go on as long as it is possible, that is, as long as there is anything of us left, which can be diminished.

It follows, then, that we must decrease until there is nothing left of us, and He must increase until He fills all things. This obliteration of self, the merging of ourselves in Him, is indeed the only way in which our existence can be continued. If we seek our own greatness, we shall at last be as though we had not been; but if we consent to occupy our true position, as nothing, that He may be all in all, we shall live for ever, and be as though we had always been. We do not lose our personality, but Christ becomes our personality, manifesting Himself in us for just what God has designed that we should be. To sink out of sight in Christ is greater than to exalt ourselves to heaven without Him.

STILL there are people who think that the introduction of smokeless powder, long-range guns, magazine rifles, and other engines of death has made war so dangerous that the nations will be afraid to engage in it. They forget that relatively it is no more dangerous now than it always was. That is, it is equally dangerous to both parties. When guns loaded with powder and ball took the place of bows and arrows, there was a wonderful increase in

the death-dealing power of weapons; but there was no less war than before. The reason was that each opposing army adopted the new weapons, and each fancied itself the stronger, just as before. Do not be deceived: as long as lusts war in the members of human beings, there will be wars and fightings.

Who Is Reconciled?—The hymn containing the verse beginning, "My God is reconciled" is still found in some hymn-books, and some people still sing it. Aside from that it is good; but what idea can those who sing it have of God? To what is God reconciled? Is it to sin? That is a fearful charge to bring against Him. You say, "Oh, no; not to sin, but to the sinner." Well, that amounts to the same thing. To say that God is reconciled to a sinner, is to say that God was once opposed to the sinner, but that He has now come round to the guilty one's position, and agrees with him. This is monstrous.

Change the line, and read it thus, "To God I'm reconciled," and you may sing it as lustily as you please. God never had any enmity in His heart toward anybody; therefore there is no need for Him to be reconciled. But the carnal mind is enmity against God, and "God was in Christ reconciling the world unto Himself." Christ takes away the enmity,—the carnal mind,—and gives the mind of the Spirit which makes us one with God. It is sad that few Christians think while they sing, and so they do not sing with the Spirit and the understanding also.

TO KEEP WINE FROM FERMENTING.

JUST after writing the article in the "Private Corner," on unfermented wine, we noticed the following note in the *Church Family Newspaper*:—

Your correspondent asserts that the Jews at the Feast of the Passover invariably use unfermented wine. If he could give us the particulars of the method by which the Jews prevent the fermentation of grape juice, it would be very interesting. It is described as "quite sweet," which suggests that the juice has been "preserved" in some manner. Grape juice, unless treated in some such manner, *naturally* ferments. Unfermented grape juice is called *must*, not wine.

It is true that the unfermented juice of the grape is called *must*, but it is not true that it is not called *wine*. It is called wine in the Bible, as our article in this

paper shows, and it is the only perfect wine. But the question is, how to keep it so, and as there are no doubt many who think that it is a difficult matter, if not impossible, we will tell how it is done. It is very simple.

(1) Select good grapes, and press them just enough to break the skins, but not to crush them. This can be done by spreading them out on a wooden tray, and passing a roller over them, which is kept from pressing on them too heavily, by the low sides of the tray.

(2) Take the grapes so broken, and put them over the fire in a saucepan, until they become merely heated through, but not until they boil. This is only in order that the juice can be pressed out more freely.

(3) Put the heated grape-pulp in a thin cloth bag, and press out all the juice, either with the hands, or by a press.

(4) Place the juice on the stove again, heat it just to the boiling point, but do not let it boil. Then while hot pour it as quickly as possible into the bottles that have previously been thoroughly cleaned and sterilised in hot water. Fill the bottles *full*, so that there will be no air space below the cover, and seal them so tightly that no air can get in. The result, if care has been taken, will be wine that will keep pure and unfermented for years. This is personal experience.

It will be seen that nothing whatever is added to the juice. Most unfermented wine that is sold for communion wine, has some acid added to it to preserve it. This should not be done. Nothing should be put into it. Do not put even sugar in. The grapes have all the sugar that is needed. The grape juice does not need sugar, any more than raisins do. The natural wine properly made from good grapes is so sweet that most people will want to dilute it with water when they drink it.

Such wine as this may be drunk as freely as the state of one's finances will allow, for nothing in the world is more wholesome. And no other wine should ever be used at communion. It is in order that this sacred service may not be profaned by the use of wine that is intoxicating, that we devote the space to the subject that we have. It is very certain that if Christ were present at a communion table which had fermented wine, He would not take the cup and say, "This is My blood." Let us be careful never to bear false witness in this matter.