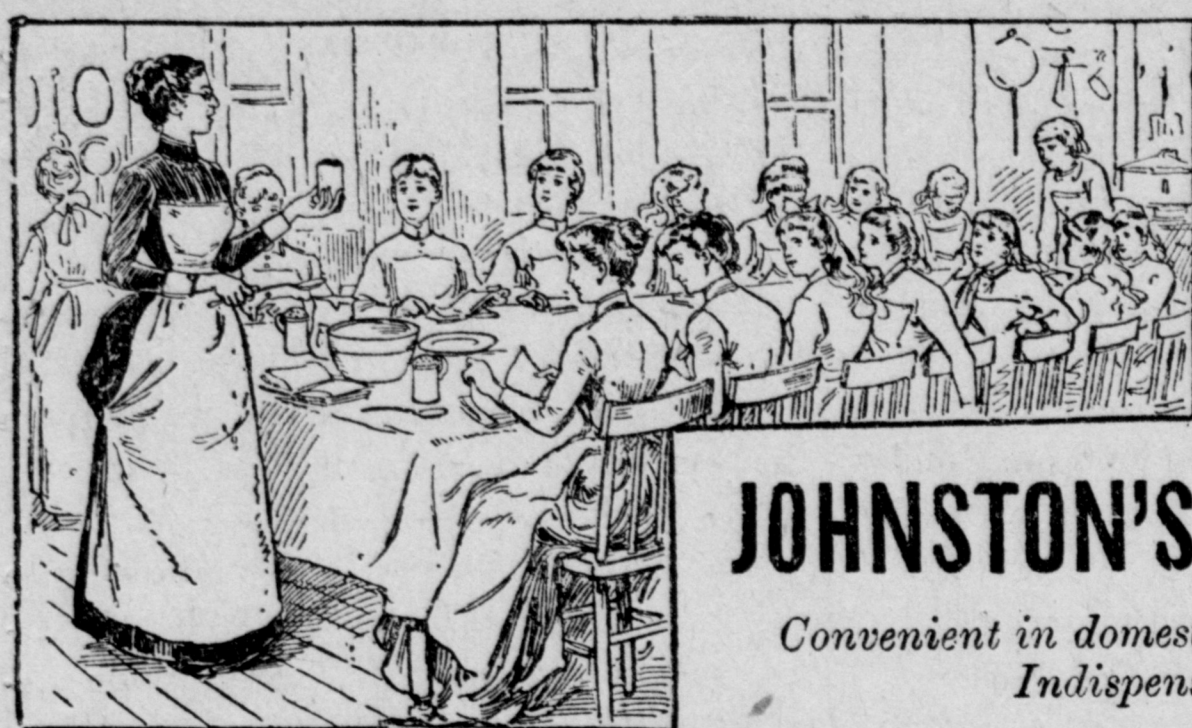




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Heaven. How successful his life after
all! He will be remembered with formal
and official recognition of his gifts, but
without any enthusiastic admiration and
grateful love."

Ah! how different all this from the
greatly beloved Daniel. Look at this
picture, and then on that, and which
would you rather be, the millionaire or
the beloved Daniel? We may never be
rich, but we may be loving, and to be
loving is better than to be rich and
great. Daniel's memory is green and
fragrant yet, and will be forever; but
the memory of him of whom I have been
speaking is already all but perished
from the earth. Oh what an epitaph to
have on our tomb is this: "A MAN
GREATLY BELOVED."

"Alcohol."

You have heard of the Philosopher's
Stone, no doubt; a wonderful stone
which folks in years gone by were al-
ways trying to discover. They thought it
would turn into gold everything that
touched it. How very silly, wasn't it? Another
silly idea some had—they thought there
was a certain liquid which if they drank
would make them live forever. They called
it "The Elixir of Life." Some men spent their
whole life trying to find it out—of course they
did not succeed. Why? Because it was all
rubbish—no such thing. One day an
Arabian philosopher who was trying to
discover "The Elixir of Life" distilled a
liquid which made those who drank it do
some very silly things, so he said that it
was an evil spirit—or, in his own
language, Al Ghoul, which means evil
spirit. Know what it really was? Yes—
alcohol. Alcohol being a corruption
of the words Al Ghoul. He was quite
right, alcohol is an evil spirit. Let us

I. What it is.
(1) It is a mocker.—That is, it pro-
fesses to be something which it is not.
It tells you it is good; but in reality it
is bad.

Illustration.—It professes to be a
food; but in reality is only a narcotic.
Food strengthens, narcotics weaken.

(2) It is a deceiver.—Many use
strong drinks because they think them
good and beneficial. These become
slaves to drink, but it works their ruin
and their death.

II. What it does.
Solomon says that it bites like a ser-
pent and stings like an adder.

(1) It fascinates.—A serpent lies hid-
ing in the grass or in a hole. There is
nothing bold or heroic about it. Then,
when it has got its victims near enough,
it fascinates them, so that they cannot
escape. Thus it is with drink—it hides
under a pleasant form or taste, and then
fascinates its victims so that they can-
not escape.

(2) It destroys.—A serpent bites and
an adder stings when they have got
their victims in their power, so destroy-
ing them. So with alcohol; it strikes a
man, poisoning his blood, destroying his
intellect, often destroying both together.

III. What are we to do?

We must take Solomon's advice when
he tells us not to look on the wine when
it is red, which meant the juice of the
grape when fermented. If we do not
wish to be fools we must not be deceived
by alcohol, which is certainly an evil
spirit, and he who is deceived thereby
is not wise.—Arthur Walker in *National
Advocate*.

Diary of a Rumseller.

MONDAY.—Took ragged Bill's last
dime for whiskey.

TUESDAY.—Had a visit from Charlie
Piper, who swore off three months ago
and signed the pledge, gave him three
drinks on tick.

WEDNESDAY.—That poor, nervous fool
Dick Plaster, who gets wild and nervous
after one drink, came in today; sold him
a quart.

P. S.—Hear he killed his wife in a
drunken rage.

THURSDAY.—Johnny Slogan's wife
begged me never to sell another drop to
him. She cried till I promised.

P. S.—Sold him enough this very day
to make him smash furniture and beat
his children—ha! ha! ha! Business is
business.

FRIDAY.—Phil Carter had no money
took his wife's wedding ring and silk
dress for an old bill sent him home;
gloriously drunk.

SATURDAY.—Young Sam Chap took
his third drink today. I know he likes
it and will make a speedy drunkard, but
I gave him the value of his money. His
father implored me to help break up the
practice before it became a habit, but I
told him if I didn't sell it some one else
would.

SUNDAY.—Pretended to keep the
Sunday law today, but kept open my
back door. Sold beer and wine to some
boys, but they'll be ashamed to tell of it.
Bet my till is fuller tonight than the
church baskets are.

N. B.—My business must be respect-
able, for real gentlemen patronize my
bar—and yet I guess I won't keep a
diary, for these facts look very queer on
paper.—Selected.

Little minds are hurt by little things;
great minds see them all, and are not
hurt.

The Sabbath-School.

INTERNATIONAL LESSON.

First Quarter—Lesson I. — January 3.

THE KINGDOM OF CHRIST.

—Isa. 11: 1-10.

GOLDEN TEXT.—*He shall have
dominion also from sea to sea, and
from the river unto the ends of the
earth.*—Ps. 72: 8.

THE PROMISED MESSIAH AND HIS TIMES.

HIS ORIGIN.—Ver. 1. *And there
shall come forth a rod (a new shoot)
out of the stem (the stock or stump
left when the tree has been cut
down) of Jesse (the family of David,
from whom the Messiah should
spring). The Messiah was to come
when the kingdom was greatly
humiliated; its powers, its glories,
its prosperity, and its kingly family
cut off. But a stock would be left,
from which a new shoot would
spring and flourish. Jesse is named
rather than David, because the birth
of Messiah is thus referred to a time
when the royalty of David's house
would have passed away. It was in
him, that the kingdom should re-
turn to God's ancient people.*

HIS CHARACTER.—Vers. 2, 3.
Deserting the figure, the prophet
proceeds to describe the character of
the Messiah. He is to be David
and Solomon in one, equally great
in knowledge and in practice. *The
Spirit of the Lord* is more than the
spiritual gifts bestowed by him.
There is a personal power beyond
all words and gifts. *The spirit of
wisdom and understanding.* Denote
intellectual strength and ability.
Counsel and might are the ability to
plan and the ability to execute. *Of
knowledge and of the fear of God.*
Acquaintance with the true will of
God, combined with the determina-
tion to carry out that will. These
attributes and qualities fit him to
be the great King and Deliverer of
the fallen world. Knowing all
things in heaven and earth, he has
also wisdom and power to save us,
and to guide his people to victory.

*Of quick understanding in the fear
of the Lord.* That he shall be very
quick to see duty. "His delight
shall be in the fear of the Lord."
He was never infected with the
world's sin.

HIS GOVERNMENT.—Vers. 3-5.
*He shall not judge after the sight of
his eyes, etc.* He is not misled by
outward appearances or popular
opinions. *With righteousness shall
he judge the poor, the weak, the
helpless, who have no means of com-
mending themselves to the eye.*
*And reprove; do justice against the
wicked on behalf of the meek, the
humble, the afflicted, who cannot
plead for themselves.* *He shall
smite the earth: the anti-christian
world. The embodiment of the
forces that are opposed to God and
righteousness, equivalent to the
wicked at the end of the clause. Rod
(sceptre) of his mouth.... breath of
his lips.* He had only to speak and
it was done, as when he spoke the
worlds into being. Jesus, as the
Word of God, is to conquer the
world. His Word is the Sword of
the Spirit. He gains his victories
not by worldly weapons, but by the
word of his mouth. The history of
all true Christian progress is the
record of the fulfilment of this
prophecy. *Righteousness shall be
the girdle of his loins.* The girdle is
mentioned as an essential part of
oriental dress, and qualifies the
wearer for exertion. *Faithfulness.*
Absolute truth to his principles and
his promises.

THE PEACE AND PROSPERITY OF
HIS REIGN.—Vers. 5-9. We now
have a vision of the golden age,
which shall be the result of the
Messiah's kingdom when it has fully
come; but which began when he
first appeared and the angels sang
"Peace on earth good will to men,"
and is now in the process of fulfil-
ment. *Wolf.... lamb, etc.* It has
been pointed out that whilst the
wolf, as a rule, attacks sheep-folds,
a leopard can follow the goat along
precipices, where no wolf would
venture; and the lion will carry off
oxen, which neither leopard nor
wolf could move. *A little child shall
lead them.* For man will still re-
tain his relative superiority over the
lower animals. May there not also
be a reference to "the babe of
Bethlehem," and the power of the
Christ-child over the world? A little
child in our homes is God's benedic-
tion of peace. *Asp: a small, very
poisonous serpent. Cockatrice: the
great viper, one of the most beau-
tiful but venomous of the vipers of
Palestine. They shall not hurt nor
destroy.* Everything harmful shall
be either removed or changed into
something helpful and blessed. *In
all my holy mountain.* Mount Zion,
the type of the Church. In that
day the mountain of the Lord shall
fill the whole earth. *The knowledge
of the Lord: both theoretical and
practical. As the waters cover the*

sea: filling every part, so that no
place is so distant, that the knowledge
of God and his service shall not
reach and fill it to overflowing.

A SOURCE OF BLESSING TO ALL
NATIONS.—Ver. 10. *And in that
day (which he saw in his far-off
vision) there shall be a root of Jesse:*
that is the plant springing from
the root. There is a special reason
for the phrase here; it emphasizes
the contrast between the outwardly
mean origin and the ultimate great-
ness of the Messiah. So in Rev.
22: 16 the Messiah says, "I am the
root, even the offspring of David."
*Shall stand for an ensign: a banner,
a signal seen from afar as a rallying
point, for the nations to come, to
join his kingdom, to pray, and to
worship. His rest: his resting-
place. The land where he rules,
the church with which he abides,
the soul which he fills, shall be
glorious, with the glory of God's
character, his love and righteous-
ness. Here will be the centre of
rest and blessedness.*

The Missionary Character of the
religion of Christ is here revealed.
The blessings God bestows upon his
people are not for themselves alone,
but are a means of drawing other
nations. The civilization which is
the fruit of Christ's gospel is one of
the attractions which draw men to
him. Only a missionary church is
a true church.

PRACTICAL HINTS.

The prophecy of the Messiah so
many centuries before he came,
gives the divine sanction and proof
to him who realized the picture in
every particular.

Christ is the proof and assurance
that God is ever with us.

Only such a Saviour, the Wonder-
ful Counsellor, the Prince of Peace,
is the Saviour that can meet our
needs and redeem us from all sin
and evil.

God will never let his people be
wholly destroyed. Although his
church in one form may be destroy-
ed, out of the root of its principles
and faith shall arise a new, purer
shoot, that shall become larger and
more glorious than the original tree.
This has occurred many times in
history.

The power of God's people de-
pends on the spirit of God resting
upon them. The church that is
filled with the spirit, with divine
life, will do the most toward bring-
ing to this world the golden millen-
nial age.

Only the country, or the party,
that is guided by God's spirit to
deal justly, especially toward the
poor and helpless, can truly succeed.

No Word from Home

A pathetic story is told of a Rus-
sian State prisoner, who for four-
teen years had been kept at hard
labor in a mine in Siberia, without
hearing a word from his family and
home. His political offence had
been great, and unusual rigor was
exercised in his confinement. He
was ignorant whether the cause for
which he suffered had been stamped
out, or was making its way in
Russia; he was ignorant, too,
whether his wife and children and
his old mother were dead or alive.

At last his brother, after great
risk and suffering, succeeded in
making his way into the mine.
The prisoner recognized him, but
such was his terror of discovery that
he feared to speak to him except as
a stranger.

The two men were alone together
for half an hour, but, with longing
eyes fixed on each other, talked only
of their work, or the trifling things
about them, fearing lest the guard
should overhear even a whisper.
The brother was discovered, and
dragged away for punishment. He
finally made his escape, but the
prisoner died in the mines, still un-
cheered by a word from home.

One reads the story almost with
indignation at their cowardice.
Why did they not speak? What
comfort his brother might have
given the prisoner in that half-hour
what loving messages from home;
what high, helpful thoughts for the
lonely years to follow!

Yet we are not all in somewhat
the same position as these men? Ex-
iles from a higher country, hourly
needing help from it, remembrances
and proofs of its love, its comfort—
of the fact, after all, it is our home.
We meet each other day by day,
our hearts full of these things, of
sympathy, of comfort, of noble long-
ings; but we rarely speak a word of
them to each other. We talk in-
stead of the weather, the news, the
trifles which pass and die with the
day.

It is not wise, if indeed it is not
wicked, to keep our hearts and minds
too closely shut against each other.

An open window has often thrown
a beam out into an otherwise un-
lighted night, and guided some hope-
less traveller back to safety and
peace.—*Yonth's Companion*.