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"THE GODDESS" UNIQUE SERIAL STORY

BY GOUVERNEUR MORRIS

YNOPSIS OF PRE-

VIOUS CHAPTERS. their place. After the tragic death of John

bury girl, as she comes forth from or paradise as Celestia, the girl from heaven. Neither Tommy or Celestia recognize each other. Tommy finds an easy matter to rescue Celestia om Prof. Stilliter, and they hide in the mountains, later they are pursued by Stilliter, and escape to an island, where they spend the night.

So while the party rested at a spring, Celestia talked smoothly and earnestly to the guides. The youngter never took his eyes off her face; but the elder, after awhile, looked only at the ground, and occasionally nodded. As for the old Indian, he too, listened, and it seemed as if bundle had become too heavy tor him, for when he thought no one was looking he cast it from him into a thicket. This was an act of conscience. He had stolen. That couldn't be helped; but at least he would not profit!

Towards the end of the long tramp there had to be frequent rests, fo Celestia was getting very tired, and when at last they reached Four Corners it was only just in time to catch the New York Express.

During the few minutes there were to spare, he ever, Celestia gathered all the crow there was together, and made the decrest and most lasting impression that had ever been made upon that v dland community.

"Johnny" i amberland, of the New

York American, had just stepped off the Montreal express at Four Corners for a few days' rest and holiday by tracking down through a period of six weeks, and causing the arrest of a certain gentleman, who had been using the United States mails to separate unsophisticated people from their money

Johnny, however had no sooner stepped off the train at the newsless place than he ran head first into the news. And that afternoon there appeared a column of the American devoted to Celestia and headlined like

"Angel from Heaven found in Adirondacks. Is the most beautiful woman in the world; insane or an advertising scheme. think her a female Billy Sunday-Wants to Reform New York-Will be taken to Bellview Obser-

vation Ward." Think of the maddest you have ever een, multiply that by ten, and you will have some idea of Tommy's state Mr. Barclayof mind when he found that his clothes were gone. It was half an our before he was able to think. longer any sight or sound of Celestia. bug-house or not."

Almost it seemed as though she nev"I'm afraid she is," said. Tommy

After the tragic death of John Amesbury, his prostrated wife, one of America's greatest beauties dies. At her death, Prof. Stilliter, an agent of the interests, kidnaps the beautiful three-year-old baby girl, and brings Still furiously angry, but calmer he hurried to the hut and used up a precious hour to make a suit of clothes out of the buffalo robe. He succeeded with an old nail, which he found, in making holes for his arms and legs to go through, and in cutting a strip of the interests, kidnaps the beautiful three-year-old baby girl, and brings go through, and in cutting a strip of the interests. They have nothing to do but spit on a red-hot stove and laugh."

"I've got extra clothes," said Cumberland, "If you wait here I'll go and come back with the necessary. Aren't you dying for a smoke?"

"I am," said I ommy. "You're a processory of the p three-year-old baby girl, and brings go through, and in cutting a strip of her up in a paradise, where she sees hide for a belt, but as a suit the affair in a paradise, where she sees hide for a best, but as a suit the accepted three of three of the accepted three of three of the accep who instruct her for her misined to carry the buffalo suit over his
reform the world. At the arm to be donned hastily in case he
from heaven recently found
from heaven recently found

which were soon bruised and bloody, for a sensation, I don't know what out what had become of her.

Badly bitten by mosquitoes, gnats, and deerflies, he had by five o'clock arrived within half a mile of Four Corners, when a sound of footsteps cooking neither to the right nor to the caused him to dart behind a virburn- left, but her lovely face had such an um bush and dress hastily in his buffalo robe suit. That so dressed he she was so touchingly young, that the resembled a cross between the wild worst scoffers felt their hearts soften man from Borneo and a Christmas and go out to her. stocking, did not trouble him. Step-

shuddered. Every brave man has his weakness; an inborn fear of maniacs was Johnny's. He would have given his reputation to be elsewhere, but he noticed her clothes at all. And only some feeling akin to remorse was had plenty of real nerve, and though gnawing at his leathery heart, for he had plenty of real nerve, and though most fringe of the crowd saw that, was seen to cast sidelong glances at was seen to cast sidelong glances at desperate, he resolved to face it like except for thin sandals, her small the bundle he had made of Tommy's clothes, and later when the party had resumed its way, it seemed as if the humoring them: so he drew a long leave the taxicab and enter Belle-

by it. However, I regret, to say, a few days later the old man returned thought you were Robinson Crusoe; a carriage of the head, or any dress unless they were manifested. Thus but, if you think you are somebody so white, or anyone that moved with far they have been manifested only else I think so, too. I think what- so much grace." ever you do.'

"If you think I'm mad—" Tommy sanity. began, but Cumberland interrupted with a hasty "No, siree, I don't. Just hours on end," he said, "and of as sane as I am. Wouldn't wonder if course I've formed an opinion, but than this particular one of the relasaner. Maybe two or three times as I refuse to interfere in any way sane."

Tommy couldn't help laughing.
"Look here," said Tommy, "don't

At first they all thought in the woods, where he would get My clothes were stolen while I was told them that she came from in swimming. I threw this fashion-heaven, and had come to save the able suit together out of respect for Anthony Comstock, and am looking for a young lady named Celestia

"The girl from heaven?" "That's what she says; but how do "Me? I interviewed her just before she boarded the New York Express. Bible stories." Professor Stilliter, the famous psychologist, found her in the woods, and

between you and me, she's some girl." "Who are you?" Tommy asked, ab-"John Cumberland, New York Am-

"Then you probably know who l "If you're really Mr. Thomas Barclay, I do. Are you?" Tommy merely nodded, and the re- not only mentally but physically orter knew he was speaking the

"If you've any statement to make, Tommy shook his head.

"They took her to New York." And by that time there was no make up his mind whether she was What's to become of her?"

er existed, as if she had been an hallu- "Poor kid. Look here, old man, I'd cination of some sort. But that he be a life-long friend to anybody who'd was without clothes was a fact which bring me a decent suit of clothes in he was not for a moment to forget, time to catch the next train. I know

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## SEE CHAPTER FOUR NEXT WEEK

Chapter Four of The Goddess may be seen at the Brant Theatre last half of next week, beginning Thursday, Nov. 18th.

until he contrived something to take everybody in Four Corners, but some heir place.

Still furiously angry, but calmer he this. They have nothing to do but

age of eighteen she is suddenly thrust into the world, where agents of the interests are ready to pretend to find there.

So he swam to the mainland keeping the buffalo hide out of the water as much as he could, and on feet thronged with idlers on a lookout thronged with lookou The one to feel the loss of the little Ames of the waiting taxicab arose no jeers and in-

> Her white dress, falling in unstocking, did not trouble him. Stepping back into the trail and renewing his way he came face to face with John Cumberland of the American.
>
> Her white dress, faming in the broken lines from her shoulders, the jewelled band low across her fore-thead, would, at the time and place, wine Mercy on Let us reason as to the way in which Divine Mercy on Let us reason as to the way in which Divine Mercy on Let us reason. John gave one look at Tommy and make almost any other wearer ridi- vine Mercy, or Love, gains the vicculous. But Celestia's face was so tory over Divine Justice. In so docommandingly good and beautiful ing, I believe that we shall be learnthat only women and reporters ing something as to our proper attithose of them who were in the fore-

way to get along with maniacs is by humoring them; so he drew a long breath, assumed a ghastly smile. "Is it—it must be Robinson Crusoe?"

"What's that?" cried Tommy sharply. "Of course she's mad, poor thing," these thought, "or else they are going to make out that she is.

Another crowd not so large saw ner leave the taxicab and enter Belloway become like Him. In considering Divine Love and Divine Justice, we are to remember that God is perfect in all His attributes. Both His Justice and His love are perfect. But inagmuch as these are perfect. But inagmuch as these are perfect.

Professor Stilliter, who was well tation of these qualities that espe-"I am Tommy Barclay," said Tom- known to the Bellview authorities, cially interests us. Let us note how my with a certain fierceness. though he remained a spectator of "Of course you are," exclaimed the all the tests to which her mental though he remained a spectator of these attributes manifest themselves, reporter, "that's what I meant to say powers were subjected, refused to sons. give his own conclusions as to her

"I've been with her a good many with your experiments and deductions."

be an ass if you can possibly help it, was mad. They couldn't help it. She rights which we do not possess. We world. And she told them these things with such simplicity and dignity that it was obvious to the most cynical that she at least believed

tors afterward, "telling her children ence, should not live. gree, and her mind continued to death must result from transgresbeing able to prove that she was de- and in harmony with His own Law, fective, it began to dawn on them but also because it would not be good after hours of experiment and ob-

test after another; they became tence was altogether proper, not only more and more puzzled. Instead of because it is right for God to be just servation that she was the opposite, At last Professor Stilliter took the head doctor aside.

"You haven't even a pretext for detaining her, have you?" he asked. "Not one," said the doctor. "She's as sane as you or I, according to all "To Belleview. Stilliter couldn't the tests, and yet she can't be.

"Why, as long as I discovered her," said Professor Stilliter, "I feel that I must at least look after her until I discover who her people are. So. you'll keep her here for an hour I'll send for her." The doctor followed Professor Stil-

far corner whose face was concealed by a newspaper. At the outer door of the waiting-room Professor Stilliter shook hands with the doctor. "It's been wonderfully interesting,

And I'll send for her in about an

The door closed behind him and the doctor turned to retrace his steps to the observation room. Just then the gentleman in the corner rose to his feet, laid aside his

newspaper and disclosed the bronzed face of Tommy Barclay. "I'd like to speak wih you for a moment, if you don't mind," he said.

(To be Continued.) Children Cry FOR FLETCHER'S CASTORIA

Judge Taft, of Los Angeles, recenty ruled that a kiss is not evidence intention to marry.

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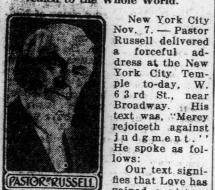
## A SUNDAY SERMON BY PASTOR RUSSELL

# OF JUSTIGE AND LOVE

Mercy the Outward Expression of Love.

Love's Victory in God's Great Plan

Most Valuable Training—How 55, 57. One Redeemer Could Purchase a Have Conceived So Wonderful a Plan—God's Love Soon to Be Re-vealed to the Whole World.



judgment.' He spoke as fol-Our text signifies that Love has gained a victory tude; for we should copy God's character. We should study His methods, His ways, that we may have Heavenly wisdom. When, therefore, we see how God's Love gains the victory

over His Justice, we shall see how it should be with us, in order that we to a faithful few. It is the manifesthat we may thus learn valuable les-

Justice the Foundation of God's Throne.

Undoubtedly there is no lesson that tionship of justice to love, in order to know how to exercise these qualities as God exercises them, and yet with some variations for He see that God's Love operated in the very beginning, when He created His Son to be His Logos. His Love was atterwards seen in his creation of angels and men, in his own image. Then we see that the fall of our race brought into operation Divine Jus-"It was like a tice; for it was Justice which decreed mother," said one of the young doc- that man, because of his disobedi-

"Dying, thou shalt die," was the Cross-questioning could neither hat of Divine Justice. (Genesis 2: shake her narrative in detail or de- 17.) When Justice decreed that respond quickly and patiently to one sion, Divine Love agreed that the senfor man to live everlastingly in a fallen condition.

If God had permitted man to live imagine the tremendous power he would have had by this time. As it is, we see that some of our race in three score and ten years are able to cultivate such qualities of mind and over their fellows; and were they allowed to live on indefinitely in sin, they would undoubtedly bring all others into captivity to themselves. Except man should exercise the attributes of his character in harmony with the Divine character, he should not be permitted to live, because of the great injury which he would do liter into the waiting-room. This to others. Thus, in the Divine arwas empty but for a gentleman in a rangement, we see Love agreeing with Justice that sinful man should

Why God Permitted Sin.

Again, when our race came under the death sentence, God might have hasn't it?" he said. "I'll let you know cut us off more quickly than He did how she gets on. Meanwhile thanks had He not in mind the very Plan of for all the trouble you have taken which we are now learning—the Divine Plan of the Ages. (Ephesians 3:11, Diaglott.) Man was to learn certain lessons during the present life, in order that he might profit by them in the future life. We see, then, that God has arranged a very reasonable and loving way in dealing with the sinner race. In His wonderful Purpose He planned to redeem man from this death condition, and to restore the race in due time.

All the experiences of the present life will have a bearing upon the members of the fallen race during the period of their restoration, in the incoming Age. God planned that mankind should have experiences of pain and death, thus to learn the needful lessons. For six thousand years the world has been getting its education along the lines of sin-lessons as to what a terrible thing sin is, how hard it is to control, how ruinous are its effects, how hardening of the heart, and that final death will inevitably result from its continued practise. Thus twenty billions of our ace have had a great schooling time

during the past six thousand years. Love Plans Man's Redemption.

ranged a Plan whereby redemption them acceptable to the Father. Not would come, whereby Love would then could they receive the betriumph over Justice. In God's due getting of the Holy Spirit. Ever time a purchase price for man would l be given. Then, after Justice should been with the Church, begetting each reign for six thousand years, during one who came into this class. which the world would learn its needed lessons with respect to the hein-ousness of sin in all its manifold forms, redeeming Love should become restoring Love, calling mankind forth from the tomb, during the thousand years' Reign of the One

who purchased them. So ultimately, when death and hell (the grave) shall have delivered up all that are in them, and when the curse of death shall be no more, Love of the Ages—Why God Permitted
Man's Fall—Experience With
God's Justice First—Man's Six

will have triumphed over Justice.
Thus we read, "O Death, where is thy victory?" "Thanks be to God, who givwill have triumphed over Justice. Thousand Years of Schooling a eth us the victory through our Lord Jesus Christ!"—1 Corinthians 15:

This is one of the most wonderful Race—No Human Mind Could things that we see in the Bible—the more wonderful as we understand it the more. God always maintains His Justice, and He always maintains His Love; and we are blessed by both. Justice, having triumphed over the world for six thousand years, has brought our race down to Sheol. Hades-the tomb. Love, in the meantime, began to operate, though in harmony with Justice; and it has given the great sacrifice of Jesus, and has arranged that at the time of the Second Advent of Christ, and through His Reign of a thousand years, He shall awaken all humanity from the sleep of death.

How One Could Purchase a Race. We can thus see in the Bible what a great equalization, or balance, God has arranged. Since twenty thousand millions of souls have sinned, it would, in any other way than God's way, have required twenty thousand million redeemers. But when we see how God is operating, we wonder at His arrangement. He provided that only one man should be condemned to death, and that through this one man condemnation should come upon all men while still in his loins. Thus one man could pay the penalty for all. "For since by man [Adam] came death, by man [Jesus] comes the resurrection of the dead." (1 Corinthians 15: 21.) One man was a

sinner; One man was the Redeemer. Beautiful! We never heard of anything like this except in God's Plan. Think of a great Plan, covering six are going to make out that she is, "That's all right," said Johnny, and that's worse; and did anybody inherent, invisible qualities of the Dieasily and perfectly poised! Justice will never be cheated out of its dues; yet Love gains the victory and provides the way out of the difficulty, and does this at the expense of the One through whom the whole Plan is consummated-our blessed Lord

The penalty resting upon mankind was met by the sacrifice of Jesus' life. But is that not unjust? Oh no! The Bible assures us that God stated the proposition beforehand to the Son, and that the Son was in full agreement with it-not the Man Jesus, but the Logos, the Word, the Messenger Michael, the Godlike One. The proposition was made to Him that by the purchase of the whole race of man through His sacrifice He might obtain the honor and glory of Messiah-the opportunity of delivering and blessing the thousands of millions of humanity who had been condemned to death in Adam. And then. what more? Oh, much more!-that He should be supremely exalted, even to the Divine nature, for all eternity -far above angels, principalities. powers, and every name that is named. (Philippians 2:3-11.) All this is the great triumph of Love over Justice. While Justice remains forever inviolate, yet Love is the victor. Mercy rejoiceth against Judgment-Justice.

God's Wonderful Plan of the Ages When we see the Bible teaching concerning the Divine Plan, it gives us a confidence in the Bible that we can get from no other quarter. It is on in imperfection, we can scarcely the study of the Bible from the outside, by those who try to tear it into shreds, and the employment of their brains against the Bible, that prove the professors of our day the worst of all times. Only when we perceive character as to give them ascendancy from the inside can we see the over their fellows; and were they alstrength of the Bible. No human mind ever originated such a Plan. It is surely Divine, surely Biblical. We did not discover it, but it was shown to the faithful "in due time."

We know that this great Plan is of God; and the Book that contains such a wonderful Message is surely the Word of God. It must be that those "holy men of old spake as they were moved by the Holy Spirit." The Spirit of God indited this wonderful Message. The many men, in various times and places, who uttered the words did not know what they meant. The understanding was not then due. But their words constitute a harmonious whole, and "were written for our instruction, upon whom the ends of the ages have come."-1 Peter 1:10-12: 1 Corinthians 10:11: Romans 15:4.

Nor could we understand their words until we received the begetting of the Holy Spirit with its consequent enlightenment. This brought these things to our attention in God's due time, and enabled us to understand their meaning. So the Apostle Paul writes to some, "After that ye were illuminated, ye endured." (Heb. 10: 32, 33.) We now understand what it means to be illuminated. The il lumination is the work of the Holy Spirit, which we received at the time of our consecration unto death. This illumination of the Church had its beginning at Pentecost. Up to that time the Spirit had not been given .-John 7:39.

The Church is a special class, called out in advance of the world. The early Church had to wait until Jesus had finished His sacrifice for sin, had ascended up on High as the great High Priest, to appear in the presence of God for us (the Church, not yet for the world), to sprinkle the blood of His sacrifice upon the Mercy Seat on our behlf, and had become As we study the matter, we can see | the Advocate of those who would folgreat wisdom in God's course. Love low in His steps. (Hebrews 9:24.) was not indifferent, though for a Having made satisfaction for the sins time God could not show man his in- of the consecrated, He imputed His

terest. Love had beforehand ar- own merit to them, thereby making since that time the Holy Spirit has

With this begetting comes the illumination. We are then sons of God. Not only does this illumination enable us to understand things previously hidden from our eyes, but thereafter all the Word of God becomes food to us, that thereby we may grow in grace, in knowledge, in justice, in love, in all qualities of the Divine character, that thus we may become more like our Father who is in Heaven.

Deliverance of the World Now Due. Having, then, seen how Divine Jus-tice has operated up till now for the future blessing of mankind, we look further, and see that Divine Mercy is now about to gain a great victory for the whole world. As soon as the Church is glorified, the merit of the Redeemer is to be applied for all the human race. But it will require the entire thousand years of Messiah's Reign before Mercy will have fully triumphed over Justice. We now perceive what Love will be doing for the world throughout those thousand years. It will be awakening mankind from death and lifting them up from degradation to holiness and life.

This will all come through the Lord Jesus Christ, who will be God's Agent, the Agent of Justice and of Love. The faithful Church will be Judah and gave Jehoiakim and some associated with Him in all His Kingdom, glory, and honor. In order that we may be of this class, not only must we be begotten by the Spirit of God, but we must also manifest the fruits of that Spirit, we must be quickened by it. Then in the First Resurrection we shall be born of the Spirit and shall share with our Lord this tongue of the Chaldeans that they work of love for all mankind, and shall also share His glory forever. At the conclusion of the Millennial Reign this glorious work of Divine Love will have been accomplished. Through all the outworkings of this wonderful Plan, the principles of absolute Justice and absolute Love will be observed, operating in full har- drank. At least that was the provimony.

In what manner will God's Justice operate during the next Age toward mankind? may be asked. Some have difficulty in seeing how the world in the future will have their sins forgiven. Will God not hold against the of Jehovah, changed to names suggesworld something for wrongs committive of idols (verses 6, 7). But this ted in this life? Will the murderer they could bear without any sin on have the same opportunity as those their part. Our Lord Jesus Christ who have been more noble in their Himself was taken prisoner, bound lives? How will Justice then be represented?

We believe that God's dealings will be in full harmony with Justice; that while Love will be especially operative or manifest during the Millennial Age, yet Justice will never be violated. Will mankind in the future, then, be punished for their sins in the present life? Yes, and no. They will not be punished in the sense of being held legally accountable for sins of His death in providing satisfaction no doubt he had prayed to his God satisfaction for the sins of believers, prince of the eunuchs that he and his this class are no longer legally re- friends might be excused from receivsponsible for them. The same prin- ing the food from the king's table and the future.

How Justice Operates.

For the present we will consider he Church of Christ. Suppose one had lived in such a way as to have gotten himself into a bad condition of ody, mind, and morals. These things will be more or less as a penalty upon him after he has become a Christian. Although God has forgiven his sins and cleansed him from all unrighteousness, nevertheless such a one will have in his body or in his mind certain natural penalties result- 37. 38. If this is a temperance lesson ing from his previous sinful course. If he had lived a sinful life for many years, the evil would be so much the more deeply entrenched; and he will have all the greater fight to overcome these deeply imbedded tendencies to sin. One who has lived a conscientious, moral life will have just that much less to overcome.

If through evil thoughts or evil deeds the mind of that person has become poisoned, he may have to battle all his life against the seeds of sin, not in the way of direct punish- ways see the necessity of denying himment for his wrong-dong, but through natural law; for the Creature is to be developed while tabernacling in the flesh wherein the evil seeds have been sown. It is like a piece of land which has long been given over to weeds, in which case the roots would have become deeply entrenched in the soil. This land may afterward be changed into a wheatfield; but we know from experience that the weeds will be there also, and that the wheat will not flourish

so readily, because of this fact. It is even so with our hearts and our bodies. After we have given them to the Lord the fleshly tendencies are still there. God has accepted us as New Creatures; His graed has covered our sins; and they are no longer chargeable to us. But whoever has had a larger planting of sin in his former life may have to his dying day a great battle against these poisonous weeds; and that will be a proper and natural punishment for his past course. So it will be in the future. The world will get retribution for their sins, just as we do for ours, and it will take many years to get entirely free from the effects of all visions and dreams, so that these

Not of That Denomination.

While a sergeant of a certain regiment was engaged with a company of the National Reservists a short time ago in physical drill-a drill that demands, to say the least of it, small amount of agility—a private, who looked as if he had been younger in his day, complained to the non commissioned officer in charge that he was too old for that sort of prac-

"How old are you?" said the instructor

"Fifty-three," said the private. "Why," exclaimed the instructor, 'the Romans used to do this sort of hing at the age of sixty." "That may be," said the private, "but I'm not a Roman; I'm a Wes-

THE INTERNATIONAL SERIES.

Lesson VII.-Fourth Quarter, For Nov. 14, 1915.

Text of the Lesson, Dan. i, 8-20-Memory Verse, 15-Golden Text, I Cor. xvi, 13-Commentary Prepared by Rev. D. M. Stearns.

I am very glad to have the privilege of writing a lesson on Daniel, even though it be what is called a temperance lesson, for we shall find much more in it than appears on the surface He is mentioned in Ezek xiv. 14, 20, with Noah and Job as noted for their righteousness. He is mentioned by the Lord Jesus in Matt. xxiv. 15. in connection with the great tribulation at the end of this age immediately preceding the return of the Lord in His glory, to which Daniel also refers in chapters ix, 27; xii, 1. We recently saw a little captive maid glorifying the God of Israel under very trying circumstances, and in this lesson we see four captive young men glorifying the God of Israel under difficulties The Lord permitted this oppression and captivity because of the sin of of his people and some of the vessels of the house of God into the hand of Nebuchadnezzar, king of Babylon, and among the captives were these four young men of royal blood, who were chosen to stand in the king's palace and to be taught the learning and might stand before the king (verses

3-5). They were to have a three years' course of preparation for their calling, and as to their food they were nourished from the king's table daily the same meat and wine which he ate and sion made for them. It was humiliating for an Israelite to be a captive. It was humiliating to have their beautiful Jewish names, each of which had in them a suggestion of the true God and led by His captors as they pleased. They also called Him a devil and' Beelzehub and said that He was beside Himself. So in these two particulars they were foreshadowing the sufferings of Christ.

When we suffer in these ways we have fellowship with Him in His sufferings. When it came to eating and drinking that which had been offered to idols Daniel purposed in his heart the past; for this would nullify the work which Christ accomplished in for Adamic sin. Christ having made about this. He asked permission of the ciple will operate with the world in be given very plain fare, which had not passed that way, asking that they might be proved for ten days. The same God who permitted them thus far to suffer for His sake now gave them favor in the sight of this man, and he consented to prove them. At the end of ten days they were fairer and fatter in flesh than those who did eat the portion of the king's meat, so it was kept from them, and they were given the plain fare, which had not been offered to idols. See Deut. xxxii, the same principle applies to food as to

> To my mind it is a lesson on the neessity of keeping one's self wholly for God in every particular and of being willing to submit cheerfully to difficult circumstances for His sake. In chapter x. 2. 3. Daniel says that for three weeks he did without pleasant bread or flesh or wine, while he mourned and waited upon God for a special purpose, implying that he did not alself food that could have the blessing of God. As to the sin of intemperance or self indulgence in any matter, the teaching of scripture is very plain, and the filthiness and beastliness of strong drink could scarcely be more vividly described or condemned than in Isa. v. 11, 12, 22, 23; xxviii, 7, 8. The only remedy is in Christ Jesus, who alone can forgive sin and give the sinner a new nature and such a purpose to keep one's self wholly for Him as Daniel had.

> Though he stood before the earthly king in a place of honor, he stood more consciously before the King of kings. for whose sake he in his old age went to the lion's den rather than dishonor him by any fear of man, for whose sake his three friends went to the fiery furnace rather than bow down to any image which man might set up. No doubt Daniel and his friends were prayerfully diligent in their Chaldean studies, but God gave them knowledge and skill in all learning and wisdom, and He gave Daniel understanding in young men were ten times better than all the magicians and astrologers in the whole realm (verses 17, 20), On three different occasions related in this book, when all the wisdom of Babylon's wise men failed. Daniel did not fail once because his God never failed him. Any believer who is willing to pay the price by self denial and indifference to what others say or think of you and a purpose of heart to see no one but Jesus only and covet only His approval may know the power of God as others cannot. The whole cost of saivation fell upon Jesus Christ, and we receive freely what He so fully provided and paid for. But to be His faithful witnesses we must have the devotion, self denial and continuance of Daniel.