

these was the well-known chemical product which the Arabian chemist, Albucais, is said first to have distilled from wine, which, on account of its subtlety, was called acohol which is now called ethylic alcohol, and which forms the stimulating part of all wines, spirits, beers, and other ordinary intoxicating drink. To the research I devoted three years, from 1863 to 1866, modifying experiments in every conceivable way taking advantage of seasons and varying temperatures of seasons, extending observation from one class of animals to another, and making comparative researches with other bodies of the alcohol series than the ethylic or common alcohol.

The results, I confess, were as surprising to me as any one else. They were surprising from their definitiveness and their uniformity. They were most surprising from the complete contradiction they gave to the popular idea that alcohol is a supporter and sustainer of the animal temperature.

1. That it is an entire fallacy to suppose that alcohol, in any of its forms as intoxicating drink, is the gift of God to man.

2. That if the habit of drinking intoxicating beverages is never indulged, it is never felt as a want.

3. If this habit be indulged, the difficulties of throwing it off are tenfold increased.

4. You may further teach by history and example—but always better by example—that the hardest work, mental and bodily, is best carried on without the stimulating effects of this agent which so many look to for support in all their labors.

5. That alcohol has no claim, in a scientific sense, to be considered as a sustainer either of bodily or mental life or work.

6. That in alcohol there is nothing that can build up any tissues or supply any force.

7. That in approaching the subject of temperance, and in showing the uselessness of the most mischievous of all agents within the reach of men, you are promoting a good which extends beyond your own time."

The Foreknowledge of God.

It is true that all the future lies open to the eye of God as distinctly and completely as all the past? If it be that presence and prescience exactly correspond we must answer yes. God not only fills all space with His presence but He fills all time also. "God is a circle whose circumference is everywhere and whose centre is nowhere," is a very ancient saying. And all eternity, past and future, lies within that circle, as truly as all space. Therefore God knows the future because he is in the future. Motion and succession are alike unknown to the Almighty. That is, God has not to go to any place in order to be there: for He is omnipresent or everywhere. So he has not to wait till the next century in order to know what will happen in it; for He is omniscient or all knowing. It is sometimes a good thing to have an old and accepted doctrine challenged that we may be set to thinking about it. Dr. James Martineau has denied in the most explicit terms the foreknowledge of God. He says "The belief in the divine foreknowledge of our future has no basis in philosophy. We no longer deem it true that even God knows the moment of our moral life that is coming next. Even He does not know whether I shall yield to the secret temptation at mid-day. To Him life is a drama of which He knows not the conclusion." If this be so then we can think of nothing so dreary and dreadful as to be living

under the direction of such a God. Would we like to ride upon a train whose engineer can know nothing of what is before him, and who carries no locomotive headlight to throw a single ray of illumination upon the track that stretches on into the darkness of midnight? What a torture of perpetual foreboding would it be to travel on such a route! And as we are moving on through time is it possible that we are under the escort of one who knows nothing of what may happen tomorrow? "Then let me off this train," one might reasonably say, "I had rather walk than ride under such circumstances."

But what relief to turn from this opinion of a great man to the clear testimony of the word of God "Whom he did foreknow he did also predestinate." Elect according to the foreknowledge of God."

And as the Scripture is given by inspiration of God, this is God's own testimony to Himself on this great question of foreknowledge. And cannot we see even with our short sighted wisdom how necessary it is that it should be so? Foreordination of course is impossible without foreknowledge. You may manage your little retail business, without knowing what a day may bring forth, and get on fairly well; but we are bold to say that God could not manage the universe on these conditions. All the celestial trains have to be run on schedule time, or God's business and man's business alike will be thrown into inextricable confusion. Suppose the sun were an hour late in getting in tomorrow morning; or suppose that on account of some celestial storm blocking up the roads, it were two or three days behind time, what a panic it would bring on in business, and what a wreck would result in the universe. We cannot conceive it possible that the unvarying order which we see all about now could exist without a perfect knowledge of God's part of all the future. When God sends forth the train of the ages from His presence, all the track over which they move must be foreseen or wreck and collision will be the consequence.

Providence is equally impossible without foreknowledge. "All things work together for good to them that love God," says the Scripture. How do they work? By the guidance of infinite chance? Wheels within wheels, and wheels playing wheels in the vast system of human circumstances and all permitted to move according to their own sweet will; is this the way in which all things work together for good to God's saints? We know it cannot be so. There must be a divine Superintendent directing all: and He can direct all only as He knows all things from the beginning to the end. Here is a cause; and yonder, twenty years hence, is the effect. Unless God sees the relation of the two, how can he touch the keyboard of causes with His finger today, so as to effect our highest good a score of years in the future. And God works at long range. He is no day-laborer planning only from sunrise to sunset. We believe that our pious grand-mothers praying and studying their Bibles in the lonely cottage among the hills had much to do in shaping our Christian characters. And when now we pray for success upon our labors we seem to hear the Lord saying: "Before thou callest I answered: and before thou knewest Me I girded thee." And we don't believe that God can make all things work together for good to His people unless He begins very far back and looks very far ahead. And prophecy is an overwhelming answer to the denial which we have quoted. God has foretold and He must therefore have foreknown. He foretold the destruction of Jerusalem, the fall of Tyre, the rise and fall of the four successive world empires, Persia, Medo-Persia, Greece and Rome, and innumer-

able other events which have literally come to pass. Let who will believe that all these predictions and fulfillments are only the result of happy guess-work. We cannot believe it. To foretell is to have foreseen. Light travels faster than sound. You can see the flash of fire from the cannon's mouth a mile away, considerably before the noise of the discharge reaches the ear. God flashed the light of prediction upon the pages of His word, and we see it; wait a little and we can see the event itself.

H. A. GORDON.

J. B. Gambrell, in *Baptist Standard*: "Gowns, rituals, catchy subjects, etc., will not help Baptists. Our strength lies in preaching the plain gospel in simplicity, with hearts deeply imbued with the spirit of Jesus, and not at all in frills and feathers, fads and folderol, starch and stiffs. Every little catch-minnow device in a church is a detraction from the dignity of Christian worship and a departure from the simplicity of Christ."

Married.

YAIL-YOUNG.—At Brockway, York Co., Aug. 17, by the Rev. C. J. Steeves, James Yail and Nellie Young both of Brockway.

WARD-BUDD.—At Lewisville, August 3rd, by the Rev. Ira M. Baird, Valentine Ward of Little River, and Lavonia Budd of Coatesville, Kent Co., N. B.

STEEVES-JONAIL.—At the residence of the bride's father, Aug. 10th, by Rev. Harry S. Erb, Mr. Reuben E. Steeves of Salem to Miss Lily E. Johah of Dawson, A. Co.

WASSON-CAMBER.—At Woodstock, on the 9th ult. by Rev. F. Allison Currier, M. A. Mr. Arthur Wasson, of Bloomfield, Carleton Co., to Miss Hattie Gabel Camber, of Woodstock.

MORRIS-DRAPER.—At Woodstock, on the 15th ult. by Rev. F. Allison Currier, Mr. Moses Morris, of Kingsclear, York County, to Miss Lillian Draper, of Southampton, York Co.

STAIRS-ANDERSON.—At Woodstock, on the 18th inst., by Rev. F. Allison Currier, Mr. Wilbert Don Stairs, of Centre Waterville, York Co., to Miss Sevrna Edith Anderson of the same place.

DUNCAN-SNOW.—At Woodstock, on the 20th inst. by Rev. F. Allison Currier, Mr. William Duncan, of Medfield, Mass., to Miss Rebecca Helen Snow, of Woodstock, N. B.

CLARK MOOR.—At the residence of the bride's father, Marysville, July 27th, by Rev. H. H. Ferguson, Mr. George A. Clarke to Miss Millie Moore both of Marysville.

HENDERSON SOUTH.—At the home of Miss Pond, Needham street, Fredericton, July 20th, by Rev. F. Clarke Hartley, Mr. Archibald Henderson, of Durham, to Miss Nancy South, of Fredericton.

PETERSON WHITE.—At the parsonage, Fredericton, July 20th, by Rev. F. Clarke Hartley, Mr. Burton Peterson to Miss Mary White, both of Marysville.

HOWLAND-DEGRASS.—At Wausli Free Baptist church, July 27th, by Rev. F. Clarke Hartley, Mr. Charles D. Howland to Miss Bessie B. McGrass, both of Wausli.

Died.

GREEN.—At Green Road, Carleton Co., N. B. Aug. 12th, 1904, Mary, aged 76 years, wife of Deacon Calvin Green closed her eyes in death, caused by a complication of diseases. About fifty-six years ago, during revival services conducted by Elders Pennington and Haskell, at Woodstock, Sister Green professed faith in the Lord Jesus, was baptized by Elder Haskell and at first, united with the Free Baptist body, but afterward became a consistent member of the Baptist church worshipping at Union Corner. She was a good wife and mother, kind to the poor and always interested in the cause of Christ. Besides many other friends, who mourn their loss, Mrs. Green leaves her beloved a husband, one son, two daughters and an adopted daughter. Pastor Atkinson conducted the funeral services. Interment took place in Union Corner Cemetery.