

That which is born of the flesh is flesh.—John iii, 6.

[ORIGINAL]

Human Nature in the Disciples.

BY GEO. SOLTAU.



N Luke ix. 10, "They told Him all *they* had done." Filled with self-satisfaction, they were in danger of forgetting the source of the power enabling them to do the work of Gospel ministry. Lacking Divine sym-

pathy, they say:—

V. 12. "Send the multitude away." Not so the unwearied Master, whose compassions fail not.

V. 32. Three of them were "heavy with sleep," inability to continue in deep sympathy with the Lord, even when He was transfigured before them. If these three on the mountain top failed to watch, those nine down below failed to work. Says the afflicted father—

V. 40. "I besought thy disciples to cast out the unclean spirit, and *they could not.*" Close and uninterrupted communion is necessary for dealing with the powers of darkness in the lives and hearts of the afflicted. When the Lord, Himself, came to the rescue, and saved the poor lad—

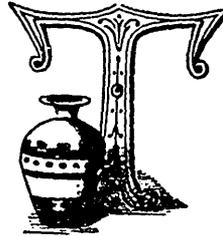
V. 43. "They were all amazed at the mighty power of God," Disciples as well as the multitude gathered around. Alas! that this fresh manifestation of their weakness and His power did not soften and impress their hearts, for—

V. 46. "Then arose a reasoning among them which of them should be greatest" None were equal to the greatness of the work before them; what need then for dwarfs to discuss who was the tallest? Love of pre-eminence leads to sectarianism and jealousy, for when a man was found using the Holy Ghost power to cast out spirits, John says—

V. 49. "We forbid him, because he followeth not with us." Yet he was doing what the disciples with all their experience of the Lord had been unable to do. Being out of sympathy with the Master's work as carried on by an "unqualified" man, what wonder that they were out of sympathy with the Master's heart and feeling toward the sinful?—

V. 54. "Wilt thou that we command fire to come down from heaven and consume them"? We question whether they could have succeeded in this attempt any more than in the former one, to cast out the unclean spirit, but they were anxious to try their power in this line, "Ye know not what manner of spirit ye are of" is the Lord's reply. Revenge is antagonistic to grace. If you cannot *save*, at least do not wish to destroy men's lives, it is good for us that our lives are in the hands of the Man of compassion and love, rather than in the hands of the Church!

Who Was the Fool.



THE following incident took place a few days ago in connection with Mr. Currie's work at the Mission Chapel in the Park Avenue, Brooklyn. It was in the after-meeting that a man arose and told of his conversion. Said he: "While standing

at the door of my store three weeks ago to-night, there was put into my hand a slip containing an invitation to the Gospel Chapel. Just then a friend's wife came up to me and said, 'Do you know that my husband is going to the ball to-night although the child is sick. Will you try to stop him?' Just then my friend came along and said to me: 'Wont you come to the ball?' 'No,' said I. 'I have got an invitation to go to another party.' 'Where,' he asked. 'At the Gospel Chapel,' I replied. 'Are you going?' he said. 'Yes,' I told him. 'Come to the ball and don't act the fool,' he replied. 'I am going to the Chapel,' I said again. At that we parted. He went away calling me a 'fool.' I came here and found Christ. The next day my friend's wife came to me in a great state and told me that her husband had got into a fight at the ball and was in the lockup. I went and paid the fine of ten dollars, and bailed him out in three hundred more. But when he went back to his work the boss sacked him. Now, friends, who is the fool? I leave you to judge."

"The wise shall inherit glory; but shame shall be the promotion of fools."—Prov. iii. 35.

Recipe for Low Spirits.



TAKE one ounce of the seeds of resolution mixed well with the oil of conscience, infuse it into a large spoonful of the salts of patience; distil very carefully a plant called "others' woes," which you will find in every part of the garden of life, growing under the broad leaves of disguise; add a small quantity and it will greatly assist the salts of patience in their operation. Gather a handful of the blossoms of hope, then sweeten them properly with the balm of prudence; and if you can get any of the seeds of true friendship, you will have the most valuable medicine that can be administered. Be careful to get the seeds of true friendship, as there is a seed very much like it called self-interest, which will spoil the whole composition. Make the ingredients into pills, and take one night and morning, and the cure will be effected.—*Selected.*