

Henry Moissan, the celebrated French chemist, has actually succeeded in producing small diamonds! He subjects iron and carbon to the prodigious heat of 5,400 deg. Fahrenheit; and when he takes the crucible out of this hotter than Babylonian furnace, he finds that certain small crystals are produced, which are as veritable diamonds as any found in the mines of South Africa! This is a marvel of scientific experiment; but just what Moissan is doing with iron and charcoal, our heavenly Father has always been doing in the realm of grace. He subjects his people to the seven-times heated furnace, and lo! the jewels of rarest lustre come forth. His diadem will bear innumerable precious stones of this sort from the days of Daniel and of Paul, on to the last saint who will come out sparkling and splendid from His crucible.

There may be some readers of this article who are wondering why a just and loving God is subjecting them to such severe and long continued trials. The only discoverable answer is that the Divine Purifier is at His wise and holy work upon them. It is a familiar fact that the metallurgist who is purifying silver, always keeps the crucible over the flame until he can see his own face reflected in the molten metal as in a mirror. Dear brother or sister, when Jesus Christ, who "sitteth as a refiner" over your heart, can see his own image reflected in you, then the chastisement and the discipline will have wrought their blessed purpose. Then He may pour thy spiritual gifts and thy influence into such a mould as may please Him best. Learn to let God have His own way; for fiery trials often turn out golden Christians. Crosses and crucibles will be done with when we get to heaven.—*Rev. Theodore L. Cuyler in Evangelist.*

CHARACTER OF THE CHRISTIAN PREACHER.

The preacher of the cross is properly respected for the genuineness of character implied in his very calling, and this is his best credentials to all classes and his chief power in reaching and moulding their lives for happiness and usefulness. The preacher must practice his own teaching if he would be really effective. His words will be his own instruction: "Thou therefore who teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? The spiritual instructor, if he make others spiritual, must himself partake of his own teaching. Paul shows that the Jews preached too little to themselves. They fell into the error of teaching others what they did not feel inclined to practice themselves, and so he catalogues certain sins of which he knew them to be guilty. The immorality of the teacher sometimes becomes a great hindrance to the acceptance of the truth he would give to others.

The world justly demands purity of life in the preacher. He must be consistent. His light must shine before men. There ought to be no hiatus between his declarations and his conduct. Let it be said of him:

The lore of Christ and his apostles twelve
He taught, but first he followed it himself.

If he would be the channel of good to others, it behoves him to clear away all that might impede the flowing. Unless he is what he professes, he will defile the purity of the stream of truth. It is especially true of the preacher, that

The purest treasury mortal time affords,
Is spotless reputation; that away,
Men are but gilded loam or painted clay.

Christ and his apostles cited their own conduct, their own lives, as the vindication of their teaching. Great moral leaders have been men of sterling character. Their teachings might sometimes be questioned, but not their lives. They were holy men. They walked with God. They sought to

please God and not men; and they were in constant communion with him.

When the breath of suspicion once falls upon a preacher, he is at once robbed of power. His financial record, his domestic relations, his personal habits, his whole life must be a living exemplification of all he would enjoin upon others. Such a man is a tower of strength to the cause of truth in any community. We have in mind now a young preacher, who went to a bank to borrow \$500 in the name of the church, to aid it in a time of great need; but the loan was politely refused, until he proposed so to become personally responsible for the amount, although many in the church were worth much more than he. His prompt, upright business methods in the community commended him to its best financial institution, though he was worth very little himself. The minister of the word with a bad financial record, is practically powerless.

The purity and constancy of his life in respect to his domestic relations, must be above criticism. Any failure here will not be condoned. Eloquence and logic are as nothing if he is not perfectly loyal to his family, which he has promised in the most solemn way to love and protect. His ministerial life will be of short duration if he fail here. Foppishness and coquetry will not be tolerated in the evangelist or pastor, however learned or eloquent. The standard of purity and fidelity must not be lowered, but elevated. Permit no man to enter the pulpit if there is any reasonable doubt as to his sincerity. Unholy men professing to be preachers of righteousness, have destroyed homes, wrecked churches, blasted promising lives, and left shame and disgrace in their pathway. Let the churches protect themselves from the ravages of such wolves in sheep clothing. No preacher can lift a church above his own moral and religious standing.—*Ch. Standard.*

THE USE OF THE BIBLE.

Before we can use the Bible we must know what it is, how it came to be, and what it teaches. At this stage of study the "Inductive Method" is of supreme value. For this is the method which in the physical and social sciences has proved so fruitful. It aims to gather all the facts of the Scriptures, to arrange them according to the principles of co-existence in space, succession in time, antecedent and consequent, cause and effect, germ and matured form. Sacred geography, chronology, and philosophy work together to one end. First the blade, then the ear, then the full corn in the ear; such is the order of creative action and of our own discoveries of truth. A right method follows the expanding revelation of redemptive purpose from the first evangel to the crowning of Christ after His resurrection as King of the spiritual realm. The confusion into which these writings have been thrown by the carelessness and ignorance of man is compelled to yield to the order introduced by scientific method.

But the Bible is not an end in itself; it is one of the chief means of accomplishing the loving purposes of God for man. Jesus sets forth the moral rank of hearing and doing in Matt. 7: 15-27. Intellectual processes are instrumental, while moral uses are ultimate. The teaching of Jesus is adapted, in form and contents, to doing the will of the Father. "Both head and heart make human life. Work for ends, I mean for uses," said Mrs. Browning. The study of the Bible with solemn purpose of obedience, is lighted up with the radiance of love and hope, and stirred by the energy of a consecrated purpose. Schopenhauer insisted that men learn rapidly and correctly only that in which they are, for some reason, interested. There must be some hunger and thirst for knowledge and for righteousness if we understand the great Book.

The intelligent study of the Bible is aided by

taking the point of view of the authors of the sublime pages. They were "men of God," and they saw all events in the light of the Sun of righteousness shining over the kingdom of the Eternal. They desired the triumph of that kingdom more than all else. They spoke and wrote with most urgent desire to promote that kingdom whose sphere and ideals they comprehended but slowly as they spoke "in divers portions and in divers manners." Each new experience, each century of trial, each heavenward prayer, brought forth some larger and juster conception. As sailors discover new constellations by journeying southward, so the writers of the Bible, as they urged present reforms, discovered new doctrines in their heavens.

There is a vital and rational connection between the humane spirit of our age and the larger comprehension of revelation. The "Inductive Method" itself is more than an intellectual scheme; it is born of a solemn determination to go to the roots of all facts, to face all truths, and never to offer God the sacrifice of a lie. It is of honest origin; it believes truth is from the Good One, and is meant for the good of man.

Therefore the interpreter of the Bible should live the best life of its authors if he would understand them. He must at times go forth from his library and critical apparatus into the real world of joy and suffering and sinning, where these books first sprang into being. He must not consider this experience as a waste of hours, lost to scholarship. Once he has felt the power of modern words he enters into the meaning of the ancient words, contemporary of all ages, and returns invigorated from the fresh air, as from gymnasium and bath, to the somewhat musty atmosphere of grammars and lexicons. This point of contact with human life may be anywhere. Jesus was laborer, physician, preacher, friend, teacher, and His living relations to nature and society flooded the Old Testament with meridian light. In the real world of action the acute sophistries of scribes and Pharisees were swept away like cobwebs. It is true that a too public life kills or at least maims scholarship. Jesus Himself filled the lamp of His spirit with the oil of prayer and meditation on the silent mountain. He reflected and He saturated His memory with the knowledge of the sacred writings of His ancestors. In the rhythmic alternations between thinking and acting, paying and doing, receiving from God's fulness and pouring into man's emptiness, He passed His days. A river is kept pure by accepting the constant tribute of springs and rills, and by pouring its opulent flood into the sea, or quenching the thirst of forests and cities on its banks. For the superficial child of these "merchantable days" we advise retreat and contemplation; for the student who apart from social life handles words that have spilled their contents, we urge Christlike service at regular times and in suitable degrees.

"By deed and word and pen
Thou hast served thy fellow men,
Therefore art thou exalted.

—*Prof. C. R. Henderson, in Standard.*

Reputation, after all, is but the shadow cast by character; beauty, in its best and highest sense, commands all forces worth the having in all worlds. Beauty of character includes every good which human heart can know, and makes the woman who possesses it a princess in Israel, whose home is everybody's heart and whose heaven is everywhere. The dullest eye may reflect this beauty; the palest cheek may bloom with it; the most unclassic lips may be wreathed with its smile of ineffable good will and heavenly joy. For beauty of character comes only from loving obedience to every known law of God in nature and in grace. Lovingly to learn, and dutifully to obey, these laws of our beneficent Father is to live.—*Frances E. Willard.*