

discipline is very marked in military life. It changes the raw recruit into one who moves and acts with machine-like precision. It gives him a control over his movements. It endues him with a power through which he rises superior to danger and is not afraid to face death. The triumph of discipline over the thought of self-preservation is well brought out by the action of our soldiers on the troop-ship *Birkenhead*, when she struck on a rock and went down off the coast of Africa. There were 124 women and children on board and they were placed in the only available boats. The men were drawn up as on parade, and Major Seton gave the word of command, "Stand still and die like Englishmen," and 440 brave men went down to their sea-grave in the trackless deep. Is it any wonder that Montalembert calls this incident the most striking proof of the discipline of the British Army? Now, it is said that the controlling faculties, by which self is ruled, mark the human brain as a stage beyond the powers of the lower animal. The power of control admits of culture. The Christian remembers that with a renewed will such a power can be cultivated to its highest point.

There is only space here to point out where discipline is sadly needed. First, there is physical indolence, the state of those who say that they were born tired. Such a nature, sluggish and inactive, is a great bar to usefulness in the world. There may be many excellent plans and much talk about work, but the life is spent in idle dreams—like the Lotus-eaters, many rest in the thought that

"Surely, surely slumber is more sweet
Than toil, the shore
Than labour in the deep mid-ocean,
Wind and wave and oar."

We can only remind each of the language of inspiration, "Whatsoever thy hand findeth to do, do it with all thy might." God placed us here with a mission to do good. He gave us an object in life, and He provides us with the highest motive for action. God has given a law to guide us in our life's work, "Six days shalt thou labour." If labour for daily bread is unnecessary, His loving provision only sets us free to work to greater advantage in His vineyard, but work we all must, both for the sake of body and of soul. "What are you doing in God's fair earth and task-garden?" asks Carlyle. There

can only be one answer, we must "work while it is called to-day, for the night cometh wherein no man can work."

Then, it is a Christian duty to remember that we must "put off the old man with his deeds and keep the body under and bring it into subjection." Varied, indeed, is the spiritual warfare in this great field of action. We must all learn for ourselves the weak point of our nature, and where the great Enemy is most likely to attack us.

"Ah, how can the unready will
At once, at every point, repel
The heart's own traitors, aided still
By energies of hell?"

It may be a self-complacent vanity or pride in physical form, it may be a love centred in self, which is impatient under the superiority of others, it may be the pride of outward show, "the giddy pleasures of the eye," it may be the temptation to intemperance, to self-indulgence, to impure thoughts, "the hidden evils of the heart," to impurity itself. The lusts of the flesh may take a thousand forms and woo us with the voice of a siren or the face of an angel. Our safety lies in Christ, who has provided for us, when we trust in Him, a way of escape for every temptation. Only let us learn from struggle the lessons of God's will. We will then find in self-discipline that only a will regenerated by the Holy Spirit can fulfil the appeals of the apostle to mortify our members, to keep under the body, to cleanse ourselves from all filthiness of the flesh and of the spirit, and to purify ourselves, even as He is pure. In all self-discipline let us remember the work of the Holy Spirit and ever pray,

"O God, renew with heavenly dew,
Our body, soul and spirit,
Until we stand at Thy right hand,
Through Jesus' saving merit."

It cannot be kept too clearly before us that our whole life is marked out by God as a course which we are to take as a discipline for our soul's good,

"Thou com'st not to thy place by accident.
It is the very place God meant for thee."

That life of discipline under the guiding hand of our divine Lord, and upheld by His grace and power, is a means of training in the great Gospel school of character. In that school Christ Himself is the master, teacher, guide and example. In that school let us learn the way to renew our wills

from day to day through the Spirit's power. In that school let us learn to follow our great Example, looking on to Jesus for daily guidance and keeping power, as we say in the spirit of the words,

"Holy Jesus! every day
Keep us in the narrow way."

W. J. ARMITAGE.

TURN TO THY GOD.

TURN from the broken cisterns of earth;
Turn from its mockeries, turn from its mirth;
Turn from its promises, what are they worth?
Turn to thy God.

Turn from life's busy and hurrying crowd;
Turn from earth's voices discordant and loud;
Then, with Thy spirit in lowliness bowed,
Turn to thy God.

Turn from thy hopes, from thy noblest quest;
Even from human love, truest and best;
These cannot satisfy, nor give thee rest.
Turn to thy God.

Turn in thy weariness, weakness and woe;
Turn in temptation none other may know;
See, He is waiting "all grace" to bestow.
Turn to thy God.

He will enable thee sin to subdue;
He will refresh thee with heavenly dew;
He will the strength of thy spirit renew.
Turn to thy God.

There in His presence is wound-healing balm,
There dwelleth deep and unspeakable calm—
Peace leading on to a rapturous psalm.
Turn to thy God.

—G. M. Taylor, in the *Gospel Trumpet*.

FOR PARISH AND HOME.

JEWISH NOTES

THE influence of Christian modes of life and work is making great progress among the Jews. They are showing a revived interest in their feast of Chanukah, which occurs in the month of December, and is being made more and more a children's festival when presents are given and received. The Young Men's Hebrew Association has, for some time past, been a powerful factor in Jewish church life. A society of Jewish ladies has recently been formed under the striking name of "The Sisterhood of Zion and Daughters of the Star." In some quarters the changing of the Sabbath services from Saturday to Sunday has been openly advocated. Not unfrequently a New Testament text, if appropriate, is quoted by a Jewish writer with approval, even though it may be the words of Our Great Teacher who has so influenced the religious thought of the world.

We jump at no hasty conclusions, though we firmly believe, that the Son