

"Did you tell Mr. Ransom that Bray had been running them?"

"No, sir; I told you."

"Ah, that is well. I don't want to kill Bray. Suppose I give you fifteen cents a week for not telling Mr. Ransom when Bray runs his sheep; how would that do?"

As soon as the little shepherd got the idea into his head he scornfully rejected it. "That 'ud be paying me for a lie," he said, indignantly. "I wouldn't tell lies for all the money in the world."

When he said this, Mr. Joynes took off his own hat and reached down and took the small, dirty hand in his. "Hurrah, herdsman!" said he. "I beg your pardon for offering you a bribe. Now I know that the keeper of Mr. Ransom's sheep is not afraid of a man four times his size, but that he is afraid of a lie. Hurrah for you! I am going to tell Mr. Ransom that, if he doesn't raise your wages, I shall offer you twice fifteen cents and take you into my service. Meantime, Bray shall be shut up while your sheep are on my side of the hill. Will that do? All right, then. Good morning, countryman."—Sunbeam.

Baby May's Strange Ride.

BY MARY E. MERRILL.

"Frankie, I wish you would put Baby into the cab, and take her for a ride, while I am washing this morning."

"Can't I draw her in my little wagon, mamma? I'm tired of pushing that old cab!"

"I'm afraid you might tip her over, sonnie."

"No, I won't, mamma. I'll be so careful. I'll go just as slow and easy! Please, mamma!"

So mamma put Baby May into the little red express wagon, and tucked pillows all about her. Very carefully Frankie drew her out of the yard, and down the meadow lane to the big oak. There he pulled the wagon into the shade, and left Baby May squealing with delight at a red squirrel scampering along the fence, while he ran on down the hill for a cluster of the loveliest blue asters!

When he came back, dear me! there was Baby May all tangled up in a raspberry bush. She had climbed out of the wagon in her eagerness to get the "pitty kitty" on the fence, and had soon come to grief.

Frankie placed his small passenger in the wagon again, much to Baby May's disliking, who screamed and kicked in a very unbecoming manner. As often as he loosed his hold on her, so often she scrambled out, until the little boy was in despair. How should he ever get her home again?

As he stood thinking, he noticed an empty nail-keg under the fence. Jim the chore-boy, had brought it down one day with salt for the cattle. Why not put Baby into that? Just the thing! She couldn't climb out of it!

It was some time, however, before Frankie succeeded in getting little sister to see what a delightful thing it would be to ride in a nail-keg, but at last she submitted to being squeezed into her new coach.

Upright in the wagon stood the keg and from out the top peeped just the tip of Baby's white sunbonnet. Frank laughed at the funny sight as he started the express on its way, and the little passenger crowed with glee.

They were making a careful turn on the top of the hill, when the wheel settled into a rut. Frank gave the tongue a sudden jerk, started the coach, when, all in an instant, over tipped the keg, quite off of the wagon, and rolled away down the hill.

Oh, oh! Oh dear, oh dear, dear. What would become of Baby May. The frightened little man started in pursuit. Faster and faster rolled the keg, until Baby's white sun-bonnet was only a twinkling streak shooting away to the foot of the hill. Was little sister killed? Frankie could hear no noise except the bump, bump, of the rolling coach.

On and on it sped, until, down in the hollow, long before Frankie caught up, it stopped in a mud-puddle. Then from inside the keg came such a piercing wail that Frankie's heart was cheered. Baby May surely was alive!

A moment more, and he had rescued the dilapidated passenger. Her strange ride had so surprised her that she had not remembered to cry until it was all over, and then her small lungs were exercised with energy.

It was a sorry-looking, mud-be-draggled, and tear-stained little figure that Frankie clutched bravely in his short arms as he totted up the hill. There were scratches and bruises on Baby May's face and hands, and her pink dress had been torn on a nail. Frankie placed her tenderly in the cart again, where she sat quietly while he very, very carefully drew her home.—Sunday School Times.

The Messenger and Visitor

will be sent to all new subscribers to January 1, 1903, for \$1.50. We hope our agents and the pastors of all our churches will do what they can to increase the circulation of their own paper. It ought to go into at least ONE THOUSAND HOMES before the New Year. It is the best assistant a live pastor can have in his work. SEND IN THE NAMES PROMPTLY.

The Young People

EDITOR,

J. W. BROWN.

All communications for this department should be sent to Rev. J. W. Brown, Havelock, N. B., and must be in his hands at least one week before the date of publication.

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Daily Bible Readings.

Monday, Dec. 9.—Galatians 3. "The just shall live by faith" (vs. 11). Compare Rom. 1:17.
Tuesday, Dec. 10.—Galatians 4:1-15. Sons and heirs of God (vs. 7). Compare Gal. 3:29.
Wednesday, Dec. 11.—Galatians 4:16-31. We are children of the promise (vs. 28). Compare Acts 3:25.
Thursday, Dec. 12.—Galatians 5. "Be led of the Spirit" (vs. 18). Compare Rom. 8:2.
Friday, Dec. 13.—Galatians 6. "Let every man prove his own work" (vs. 4). Compare II Cor. 13:5.
Saturday, Dec. 14.—Acts 18:23b-19:10. Proof that Jesus was the Christ (vs. 28). Compare Acts 17:3.

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The Kingdom of God.

VIII. The Laws of the Kingdom.

DAILY READINGS.

Sunday.—The character of love. I Cor. 13.
Monday.—The law regarding murder. Ex. 20:13. Matt. 5:21-26. I John 3:14.
Tuesday.—The law regarding social purity. Ex. 20:14. Matt. 5:27-32. I John 3:3.
Wednesday.—The law regarding revenge. Matt. 5:38-42. Luke 6:27-38.
Thursday.—The law regarding enemies. Matt. 5:43-48. Rom. 12:14-21.
Friday.—The law regarding property. Ex. 20:15. Matt. 6:19-34; 25:14-30. Luke 12:13-21.
Saturday.—The law of neighborly kindness. Luke 10:25-37. Matt. 25:31-46.

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A kingdom not only has a king and subjects, it also has laws, written or unwritten, that set forth the principles according to which the king rules his kingdom. This is true of the Kingdom of God. The King has given his subjects the laws upon which the kingdom is founded, and according to which the life in the kingdom is to be guided in its various activities and developments.

1. In the first place let me say that the Decalogue has never been repealed. (Ex. 20:2-17.) It is sometimes said that the citizens of the kingdom are not under the law but under grace. But that simply means that they are under the higher law of grace and have a power in Christ on their side which the citizens under the old law did not have. Certainly no one can read the Sermon on the Mount and suppose that the citizens of the kingdom are not subject to the law of righteousness as the Master sets it forth therein and as he lived it. To be under grace means to be subject to the law of grace which is far more exacting than the law of Moses. In order to see this we need only to compare the laws of the Decalogue with Christ's explanation of them for the citizens of the kingdom. (Take for example the laws regarding murder, Ex. 20:13. Matt. 5:21-26. I John 3:14. The citizens of the Kingdom of God are under the most binding obligations to the law of God's righteousness—to love it and to do it, here and now and forevermore.)

2. It is sometimes said that the Sermon on the Mount (Matt. 5:3-7:28) is the constitution of the Kingdom of God. Certain it is that in the Sermon on the Mount we have an exposition of the righteousness which belongs to the Kingdom of God. But Christ in another place sums up the law of the kingdom in these words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, 'Thou shalt love thy neighbor as thyself.' On these two commandments hangeth the whole law, and the prophets." (Matt. 22:37-40.) There we see that the law of the Kingdom of God is summed up in two general laws or principles, viz:

a. Love to God,

b. Love for fellowman.

And these two are, after all, but two parts of one and the same love (see I John 2:9-11; 3:17, 18; 4:20, 21.) However loud one's protestations of love for God may be, or for Christ, the New Testament makes it clear that love for one's fellowman is the practical fruit of love for God, and that if one loves God he must necessarily love his fellow. (Cf. John 14:21, 23, 24; 15:9, 10, 12, 13.)

3. Let us examine these two laws of the kingdom.

a. Love for God. Matt. 22:37. Compare the first commandments of the Decalogue, Ex. 20:3-6.

This simply means that for the citizens of God's kingdom, the King occupies the central place in all their life. The Greek has two verbs which mean "to love;" one refers to the "inclination prompted by sense and emotion;" the other "denotes a love founded in admiration, veneration, etc." In these two commandments and in other commandments which bid us to love one another, it is the latter of these two words which is used.

Jesus bids us to love the King of the kingdom because he is worthy to be loved and reveals himself in the Saviour, the great gift of his love to men, that the world may be saved. As the thought of Jesus centres about God as the Father, and as fatherhood sets forth the character of God in his great love for the world, we do well to let this thought of Jesus fill our own hearts. Surely we can all love such a being as Jesus shows us in the Father. And to love him is the first and great commandment. We love him because he first loved us. (I John 4:19.)

b. Love for one's fellowman. Matt. 22:39. Compare the latter part of the Decalogue, Ex. 20:12-17. The word for love is the same as in the first commandment. Jesus must mean that in man wherever he is found there is something worthy of love, for this love of which he speaks is the love we may choose to exercise towards some worthy object.

Paul tells us (Gal. 5:14) that love sums up the whole law of social relations and is the key to the whole moral life of the Kingdom of God.

In the Sermon on the Mount Jesus states the law in a different way, Matt. 7:12. It is quite evident that the observance of the Golden Rule must be based on love, for the Golden Rule wouldn't work well among men who were seeking to gratify their appetites and passions.

Note the Standard for this Neighbourly love—"as thyself." Put yourself in your neighbour's place. Enter into this life with sympathy and then do for him as if he were yourself. In Matt. 25:40, 45, Jesus puts himself in that one whom we have helped or hindered; and what we did or did not, was done or was not done to Jesus himself. This makes our relation to our fellowman a very solemn and responsible one.

But Jesus did not state a general law and then leave us to work it out as best we could. He has told us specific ways in which this law of brotherly love will work.

1. Law concerning murder. Exo. 20:13; Matt. 5:21-26; I John 3:14.

2. Law concerning social purity. Exo. 20:14; Matt. 5:27-32.

3. Law concerning truthfulness. Matt. 33-37. This means that the bare word of a citizen of the Kingdom is sufficient. His "yea" means yea; his "nay" means nay. Cf. Eph. 4:25. The Kingdom is the Kingdom of truth. The false has no place therein. Nothing is weightier than the plain statement of the truth. No amount of solemn oath can make a lie, the truth.

4. Law concerning revenge. Matt. 5:38-42; Rom. 12:14-19.

5. Law concerning enemies. Matt. 5:43-48; Rom. 12:20, 21. This word of the Master recognizes that even in one's enemies there is something worthy a man's love.

Jesus prayed for his murderers. Luke 23:34. What would become of war if this were true of the so-called Christian nations?

6. Law concerning alms-giving. Matt. 6:1-4; 2 Cor. 8:1-9:15.

7. Law concerning prayer and fasting. Matt. 6:5-15; 16-18.

8. Law concerning little neighborly kindnesses. Matt. 10:40-42; Luke 10:25-37; Matt. 25:35-45.

9. Law concerning service and sacrifice in behalf of others. Luke 22:24-27; Matt. 20:20-28; 28:19, 20; I John 3:16, 17.

But the New Testament is full of instruction concerning the ways that love takes to express itself. Being a law unto itself it is above all rules and regulations of action and obeys its own impulse, which always means the welfare of another. "To love" says Leibnitz "is to rejoice in the well-being of another." This is what the law of brotherly love means in the Kingdom of God.

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There is so much correspondence betwixt the heart and tongue that they will move at once. Every man, therefore, speaks of his own pleasure and care. If the heart were full of God, the tongue could not refrain to talk of him; the rareness of Christian communication argues the common poverty of grace. If Christ be not in our hearts, we are godless; if he be there without our joy, we are senseless; if we rejoice in him, and speak not of him, we are shamefully unthankful. I will think of thee always, O Lord; so it shall be my joy to speak of thee often; and if I find not opportunity, I will make it.—Hall.

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B. Y. P. U. Attention.

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