

opportunity of helping some fallen brother, staying the hand that would lift the poisonous cup to the lip, or even one who entertains the child at home, thereby keeping him off the street and out of the way of temptation, and numerous other things which are in reach of all each day, but which we are apt to call the little things. But to me they are the great things and are a large part of our religion.

In Matthew, 6th chapter 1st verse, Jesus tells us to take heed that we do not our alms before men to be seen of them.

And in the 3rd verse he says, "But when thou doest alms let not thy left hand know what thy right hand doeth," and a little farther he says, "And thy Father which seeth in secret will reward thee openly."

Then can we not understand that we are not to go about making a great noise about the good we are doing, or to have any certain days or places for doing good, but be always ready to do anything that we can feel will give us that peace which our Heavenly Father gives to them who really desire to serve him.

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If faith had been alert and strong, then miracles had been an incumbrance. Since faith was weak and inert, miracles served a purpose. For a moment the spiritual order projected itself into the natural and arrested attention. No one could deny another state, and he might be aroused to possess it. A miracle was a sign—a lightning flash that proves the electricity in the air; otherwise a useless and alarming phenomenon to men. Jesus did not think highly of physical miracles; He was annoyed when they were asked; He wrought them with great reserve; He deprecated their spiritual value on all occasions. If blind men could not see the light, let them have the lightning, but it was a poor makeshift — Ian Maclaren.

## FAITH.

Faith can only impart faith, as life gives life. The ministration of the man of faith is the vital need of mankind; but the religious world idolizes scholarship and oratory, and not knowing faith seems not to need it. In itself, and unattended by the culture and harmony of the other power, faith or the religious faculty, though it may sometimes produce great insight and genius, does often, one is free to confess, associate itself with errors and misconceptions of all kinds. If attended by the culture and harmony of man's whole nature, faith will revolutionize the world again and again. There may be very wide and very real activities of mind and heart within faith, and there may be strong and wonderful faith without collateral culture; but the tendencies of the age demand the concurrent perfection of both, and this alone is calculated to give that stimulus to the progress of the pursuit of religion, so necessary to disprove the charge of unprogressiveness often laid against it. All the powers of man, touched by faith, become spiritual powers. The intellect, sanctified, becomes prophetic wisdom; the feelings set aglow by divine perception, are turned into profound devotions and the love of man; morality becomes holiness; imagination becomes second sight; faith unveils a world within the world. Everything is discussed in a new light, all nature unseals within its laws new meanings and significances; the universe is spiritualized. When the insight of faith perceives the personality of God, all the faculties, all the senses, all the experiences, all the worlds bring their confirmation. God becomes real, immortality becomes real, and all doubt is at an end.

The ants and bees organize shrewd commonwealths, whose precision and economy are unerring, showing what the spirit of intelligence can do with