

FLIGHT NECESSARY.

The hard worked Bishop of London who has long thoroughly identified himself with the temperance movement found time recently to give a Sunday evening address to the Glasgow Abstinents' Union, in the course of which he said:—

You can fight the temptations of the devil, you can control the temptations of the world, but from the temptations of the flesh there is no escape but by flight. Flight, speedy flight; to get away from temptation as fast as you can, to get away from its presence and escape its poisonous influence—that is the only remedy which the New Testament again and again prescribes for all those who find themselves assailed by the temptations of the flesh. To cut off the right hand or the right foot, to pluck out the right eye, not because the hand or the foot or the eye are things sinful in themselves, but because, although they be in themselves excellent things, yet they are to some people occasions of sin, and if they be, and if a man find that his strength is not able to deal with them, there is no remedy, then, but to get rid of them altogether. To flee from youthful lusts, to flee is the one advice that can be given to young men and women whenever any kind of fleshly temptations beset their souls, to flee, to escape from the very neighborhood and that which allures them, because its presence has a weakening power. It is often the case—let a man look into his own experience if he will question it—it is often the case that the difference between the tempted and the untempted man is something that could hardly be measured by anybody who has not passed through it. When temptation is away you feel so strong, you feel so certain that you can deal with it whenever it comes up again; you feel so sure of yourself that you are ready to say with the Psalmist, "I cannot be moved." Nay, perhaps, to say that the Lord has made my hill so strong, and when the temptation comes all of a sudden, without any other reason than the mere presence of it there, because it has touched your senses, because your eyes have seen the thing, or your ears have heard of it, or your senses have perceived it, it is enough, your strength is gone, you are weak in its presence, you do not know yourself, you do not know your vaunted strength, you are weak, simply because you have entered within its poisonous breath. It is enough, and the one safety in your weakness is to flee. This is the rule of all temptations of the kind, be they what they may, it is the rule with regard to all this temptation; for the sin of intemperance there is nothing else for a man to do than to flee; there is nothing else for his friends to do for him than to help him to flee. It is of no use to bid him be strong, nay, it is not of any use even to bid him pray, whilst he is still daring to remain where the tempter can approach his soul. He has but one resource, he must escape from its power while he may, or else he may find that even prayer itself will not ascend from his lips with a pure and resolute will, and being thus but half prayer, it avails not in the hour of need. Men have been driven, as it were, by one universal experience, to come to the same conclusions—that for the intemperate there is but one course, and that is to abstain altogether. Let the cause of your intemperance pass your lips, and if there be any weakness in you, depend upon it the weakness will increase and the allurements will increase with it. You will be feebler and the power of the poison will be stronger, and whatever effort you make of your own will, none will be of avail unless you make the one effort which is required by the teaching of the New Testament—abstain from it entirely.

A BAD HABIT.

"Of course, it will rain to-morrow just because I want to go to town."

I suppose you constantly hear people say such things as that—probably you say them yourself. It is a general custom, even with good Christians, and apt to be accepted as quite innocent. To me it seems particularly wrong and particularly ungrateful. Any Christian will admit that God is strangely careful for our little pleasures, not only that he gives us life and breath and all things, but that He makes the ins and outs of every day matters fit comfortably together so many times when we had every reason to fear a painful jar, that He seems, so to speak, to go out of His way to please us; and then we

glibly assert at any minute, as a sort of rhetorical flourish, not even with a bitter tang showing the temptation of keen feeling: "It will be sure to be that way just because I want it to be this way. It always is so."

To think of such a habit carried on through a life-time! In the face of God's watchful kindness! I wonder that we are not afraid. I wonder still more that we are not ashamed. It would be so much more natural, and so infinitely sweeter, to take as a matter of course, what is really the matter of course, that "He careth for us;" in little things and in great, in all that we ourselves care for. Suppose an earthly friend unweariedly worked for our good, would we lightly accuse him before his enemies of all ways thwarting us in trivial mean ways? How can we so misrepresent our heavenly Father, "the One whose name is Help," "our friendly God?"—Margaret Meredith, in the Presbyterian.

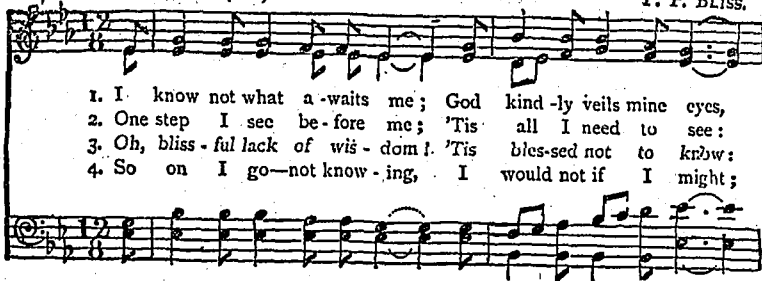
There are but few schools in the United States that have not secret rum-mills near them. There is a class who open such places near schools for the trade of the boys. The real purpose is always concealed, for publicity would ruin the game. In back-rooms, securely guarded, the boys are train-

He Knows.

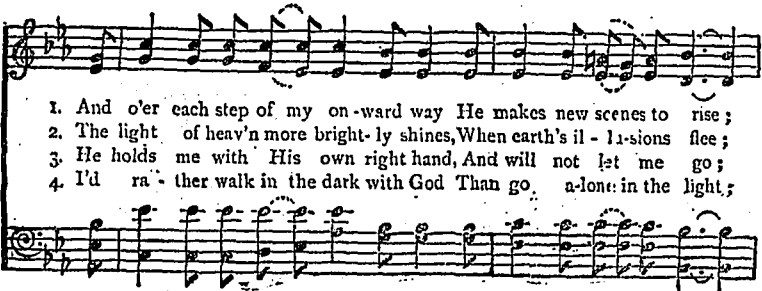
"He knoweth the way that I take."—Joh 3:11, 20.

MARY G. BRAINARD. (alt.)

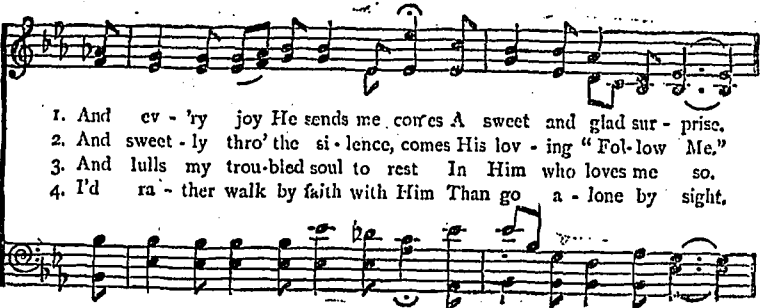
P. P. BLISS.



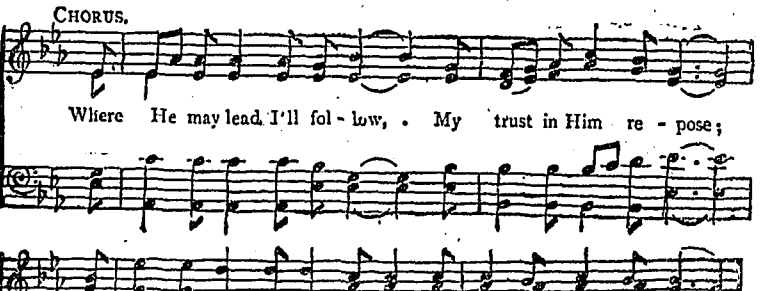
1. I know not what a-waits me; God kind-ly veils mine eyes,
2. One step I see be-fore me; 'Tis all I need to see:
3. Oh, bliss-ful lack of wis-dom! 'Tis bles-sed not to know:
4. So on I go—not know-ing, I would not if I might;



1. And o'er each step of my on-ward way He makes new scenes to rise;
2. The light of heav'n more bright-ly shines, When earth's il-lu-sions flee;
3. He holds me with His own right hand, And will not let me go;
4. I'd ra-ther walk in the dark with God Than go a-lone in the light;



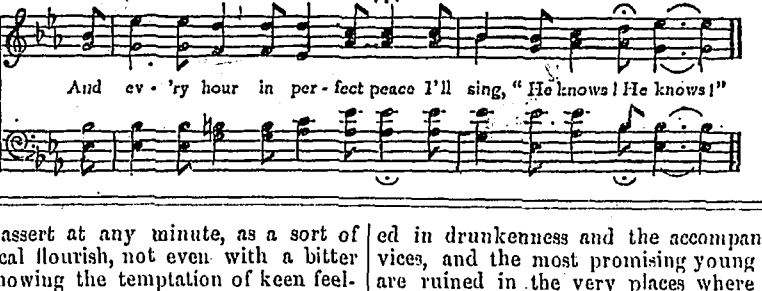
1. And ev-'ry joy He sends me comes A sweet and glad sur-prise.
2. And sweet-ly thro' the si-lence, comes His lov-ing "Fol-low Me."
3. And lulls my trou-bled soul to rest In Him who loves me so.
4. I'd ra-ther walk by faith with Him Than go a-lone by sight.



Where He may lead, I'll fol-low, My trust in Him re-poses;



And ev-'ry hour in per-fect peace I'll sing, "He knows! He knows!"



And ev-'ry hour in per-fect peace I'll sing, "He knows! He knows!"

Question Corner.—No. 10.

BIBLE QUESTIONS.

1. To what two persons did Jesus spontaneously reveal Himself as the Son of God?
2. On what occasion did Joshua and Caleb first distinguish themselves together?
3. In what places is the Church of Christ spoken of as being *one body*?
4. Where are we told to speak for the dumb in case of oppression or cruelty?
5. From what places did the Samaritans originally come? And who sent them to people Samaria?

A PROBLEM.

A young Bible student was asked, "How many boys are there in your class?" He replied, "If you multiply the number of Jacob's sons by the number of times which the Israelites compassed Jericho, and add to the product the number of measures of barley which Boaz gave Ruth, divide this by the number of Haman's sons, subtract the number of each kind of clean beasts that went into the Ark, multiply by the number of men that went to seek Elijah after he was taken to heaven, subtract from this Joseph's age at the time he stood before Pharaoh, add the number of stones in David's bag when he went to kill Goliath, subtract the number of furlongs that Bethany was distant from Jerusalem, divide by the number of anchors cast out when Paul was shipwrecked, subtract the number of persons saved in the ark, and the remainder will be the answer."

ANSWERS TO BIBLE QUESTIONS IN NO. 9.

1. Haman (Est. 7: 10).
2. Pilate (John 19: 10).
3. Jonah 4: 11.

BIBLE ACROSTIC.—1. Bath-sheba. 2. E-lizabet. 3. Lois. 4. Orpah. 5. V-ashli. 6. Esther. 7. D-eborah. 8. L-ydia. 9. E-ve. 10. T-abitba. 11. U-plavened. 12. S-arrah. 13. I-uke. 14. O-ntinent. 15. V-irgins. 16. E-sau. 17. O-ll. 18. N-aomi. 19. E-den. 20. Ase-nath. 21. N-ain. 22. O-strich. 23. T-imothy. 24. H-annah. 25. E-zra. 26. R-achel. "Beloved, let us love one another."—1 John 4: 7.

CORRECT ANSWERS RECEIVED.

Correct answers have been received from H. K. Greene, Mrs. Geo. Carruthers, R. J. D. Ellis, B. Griffin, John Finlay, Jennie Lyght, and Albert Jesse French.

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