EV. DR. TALMAGE.

ENINENT DIVINE'S SUNDAY DISCOURSE.

the Miracle at Cans-Lesson of danging the Water Into Wine-Christ pathes That We Should Not Shadow an at others With Our Own Griefs (Copyright 1999.)

stron, D. C. – A remarkable of the ubiquity of English people is furnished by the re-at have reached Dr. Talmage in Europe for a sermon in out-of-haves, where he did not expect to bases, where he did not expect to alle person who could understand are as here, he presents religion ints and invites all the world to guests and join in its holy merri-rit John ii, 10, "Thou hast kept wine until now." the could understand

at some until now. chapter invites us to a marriage site. It is a wedding in common as plain people having pledged each hand and heart, and their friends and and heart, and their friends come in for congratulation. The of the less because there is no pre-In such other they find all the hey want. The daisy in the cup alle may mean as much as a score in garlands fresh from the hot-when a daughter goes off from th nothing but a plain father's and a plain mother's love, she is smuch as though she were a prinmuch as though she were a prin seems hard, after the parents red her for eighteen years that diact months her affections re been carried off by another, other remembers how it was in case when she was young, and so up until the wedding has passes ip until the wedding has passed aqueters are gone, and she has

are are to-day at the wedding in Galilee. Jesus and His mother anvited. It is evident that there people there than were expected eme people have come who ed or more invitations have than it was supposed would be ac course there is not a sufficient sine. You know that there is wine. a st wine. You show that there is a more embarransing to a house marransment, and He comes up im-gain to releve it. He sees standing nin jots. He orders the servants to the sith water; then He waves His are the water, and immediately it are the water, and immediately it are alwine. Taste of it and see for server, no logwood in it, no strychnine inst first rate wine. I will not now mried to the question so often dis d in my own country whether it is to drink wine. I am describing the is drink wine. I am describing the is the two. When God makes wine are the server best wine and 120 cal as it was. When Good makes white maks the very best wine, and 130 gal of it standing around in these water size so good that the ruler of the clutes it and says: "Why, this is better than anything we have had! has kept the good wine until now." mill mixale! A prize was offered to press who should write the best es use the size of the best est at the miracle in Cana. Long man a sere presented in the competition set won the prize by just this on suptive of the miracle: "The con-ater saw its God and blushed."

hern from the miracle, in the first t Christ has sympathy with ers. You might have thought would have suid: "I cannot be with this ho usehold deficient is not for Me, Lord of heaves with to become caterer to this with, to become raterer to this have vaster things than this to a." Not so said Jesus. The wine t and Jesus, by miraculous power, the rescue. Does there ever come supply in your household? Have sake a very close calculation? Is it for you to carry on things do at for you to carry on things de at respectably? If so, don't sit d rry. Don't go out and fret, but is who stood in the house in Cana at Pray in the parlor! Pray in here there be no room in all at monotone to the the theorem of the store in the store of the store of the store of the store in the store of the store of the store of the store in the store of the store of the store of the store in the store of the store o Let there be no room in all unconsecrated by the voice of f you have a microscope, put w drop of water and see the in-ing about, and when you see makes them and cares for them them come to the conclusion the care of you and feed you. lusion tha

sked if he might swort, steps of a house. The lady of sheld said, "Yes; you seem very he says, "I am very poor." She as t you sometimes get discouraged and is going to let you the wont that God is going to let you. The had looked up in the wom-and said, "Do you think God me stave when I trust Him and the best I can?" Enough theoar people! Trust in God and you can. Amid all the worri-housekeeping go to Him. He a housekeeping go to Him. He s housekeeping go to Him. He hyor control your temper and su-hour domestics and entertain your ad manage your home economies, we handreds of women weak and and exhausted with the care of manag. I commend you to the Lord limit as the best adviser and the figurat aid—the Lord Jesus who may his first miracle to relieve a Take iron this miracle that Christ may in abundance. I think a support of wine would have made up attended. I think certainly they are had enough for half the guests. I think certainly they are had enough for half the guests. I be enough; certainly enough the support of wine will do; certainly five will be enough; certainly enough the support of the support of the support and forty gallons and litty gallons anty gallons and 100 gallons and the of the very best wine. It is this do not generous scale. Does we Creater, go forth to make the makes them by the whole for-southed like the fern or silvered appen or broad like the palm. I the tropice, Oregon forests. I the tropice, Oregon forests. I the tropice, they four the in the spirace-mough for the in the spirace-mough for the how are proved to cover up the ghastliness of gene. Does He go forth to econt malso from this miracle that Christ als hand a flower, enough to every brow a chaplet, enough ay to cover up the ghastliness of are. Does He go forth to create He pours it out not by the cup-by a river full, a lake full, an all pouring it out until all the trough to drink and enough with wath.

Up, my dear itiends, do you not know those children will have trouble enough of their own atter awhile. Be glad they cannot appreciate all yours. Keep back the cup of bitterness from your daughter's lips of the tomb poverty may come to her, betraval to her, bereavement to her. Keep back the sorrows as long as you can. Do you not know that that son may, after while, have his heart broken? Stand between him and all harm. You may not fight his battles long. Fight them while depondency over his soul. Hather be like devine on the sorrow of the child of your own of the other, bot on the sould be back the sorrow of the child of your own of the sould be back the sorrow of the child of your own of the sould be back and so the wedding hiding the sorr own of the sould be back and so the sould be back the black of the back of the sould be back the black in the back of the back of the sould be back the black in the back of the

beheve that He wants us to cat hard bread and sleep on hard mattresses unless we like them the best. I think, if circum-stances will allow, we have a right to the luxuries of dress, the luxuries of diet and the fuxuries of cresidence. There is no more religion in an old coat than in a new one. We can serve God drawn by golden burness a certainly as when me so foot harness as certainly as when we go afoot. Jeaus Christ will dwell with us under a fine ceiling as well as under a thatched roof. What is the difference between a Chi-

nese mud lovel and an American home? What is the difference between the rough bearskins of the Russian baor and the bearsaries of the Russian base and the outfit of an American gentleman? No difference except that which the gospel of Christ, directly or indirectly, has caused. When Christ shall have vanquished all the world, I suppose every house will be a maniston, and every garment a robe, and every house an arch necked courser, and every house an althematic value and every horse an arch necked courser, and every carriage a glittering vehicle, and every man a king, and every woman a queen, and the whole earth a paradise, the glories of the natural world harmonizing with the glories of the material world un-til the very bells of the horses shall jungle the praises of the Lord.

I learn, further, from this miracle that Christ has no impatience with festal log; otherwise He would not have accepted the invitation to that wedding. He certainly would not have done that which uncreased the hilarity. There may have been many in that room who were happy, but there was not one of them that did so much har the joy of the wedding party as Christ Himself. He was the chner of the ban-queters. When the wine gave ont, He sup-plied it, and so, I take it, He will not deny us the joys that are positively festal. Who was it that sent the raven tapping on the window? The same God that sent the raven to feed Elijah by the brook Cherith. Christ in the hour extremity! I learn, further, from this miracle that

the raven to feed Elijah by the brook Cherith. Christ in the hour extremity! You mourned over your sins. You could not find the way out. You sat down and said: "God will not be merciful. He has cast me off." But in that the darkest hour of your history light broke from the throng and Jesus said: "Oh, wanderer, come home! I have seen all thy sorrows. In this the hour of thy extremity I offer thes pardon and everlasting life!"

Trouble came. You were ilmost torn to pieces by that trouble. You braced yourself up against it. You said, "I will be a stoic and will not care." But before you had set them. you had got through making the resolution it broke down under you. You left that all your resources were gone, and then Jesus came. "In the fourth watch of the night," the

Bible says, "Jesus came walking on the sea." Why did He not come in the first

Bible says, "Jesus came walking on the sea." Why did He not come in the first watch or in the second watch or in the third watch? I do not know. He came in the fourth and gave deliverance to His disciples. Jesus in the last extremity! I wonder if it will be so in our very last extremity. We shall fall suddenly sick, and the doctors will come, but in vain. We will try the anodynes and the stimu-lants and the bathings, but all in vain. Something will say. "You must go." No one to hold us back, but the hands of eter-nity stretched out to pull us on. What then? Jesus will come to us, and as we say, "Lord Jesus, I am airaid of that wa-ter: I cannot wade through to the other side." He will say. "Take hold oi My arm." and we will take hold of His arm, and then He will put His foot in the surf of the wave, taking us on down, deeper, deeper, deeper, and our soul will ery, "All Thy waves and billows have gone over me." They cover the izet, come to the head, and own soul eries out. "Lord Jesus Christ. I pass the girdle and come to the head, and

THE SABBATH SCHOOL INTERNATIONAL LESSON COMMENTS FOR JULY 8.

Subject: Jeaus the Bread of Life, John vi., 12-40-Golden Text: John vi., 15 -Memory Verses, 35-37-Commentary on the Day's Lesson.

Memory Versee, 35-37-Commentary on the Day's Lesson.
22. "The day following." Following the feding of the five thousand. "When the people-saw." Some of the people had tarried on the plain where the five thousand had been fed over night. They had send that been fed over night. They had send the disciples leave in the only boat there was present, and when Jesus did not go with them they had remained in hopes to see thim in the morning. During the night He had gone to His disciples on the sea and in the morning. There was present and the morning the and His disciples landed near Capernaum.
23. "Other boats." Which usually carried over wood and other commodifies from the eastern districts, had come from Therizes. In these boats, many, finding that Jesus had left the neighborhood, took passage, and came to Capernaum, seeking for Him.
23. "Rabbi." Master, teacher. "When camest Thon." It was a mystery to there how He got across the sea without being were. "News of His acrival had spread for and near, and His way was hindered by crowds, who had, as usual, brought their sick to the streets through which he was passing in hopes that He would head them. Mark 6:355.
26. "Jesus answered them." This ad drives was cleavered of the synapsystem worship. "Yerily, veril," The repetition of this word among the Jesus had produced of equal import with the mark cleave and the intracted to this word among the Jesus and white bow, or Messah ship. They commentand when how, any spiritual with the mark cleave are different of this word among the Jesus and worship. "Yerily, veril," The repetition of this word among the Jesus and with the mark cleave are different with the mark cleave are different on this word among the

result of the miracles rather than at the divine agency that had produced them Selfishness in any form was very distaste-tul to Jesus, and especially so now, when the saw these people following Him for "the loaves and isness" - 27. "Which perisheth." Our chief ob-ject in life should not be to gain tempor-al suppless. Every nam should be diligent for his bodily wants, but still, that is not the principal thing. We are to seek first "the kingdom of God," and the one who seeks first the satisfaction of his worldly and temporal wants, degrades his soul and acts in a manner unworthy of his Greator. "Which endureth." We are to labor for spiritual and eiternal good. La-bor not for "the things which are seen." for they will perish with the handling; but labor for the things which are seen." The term is especially appropriate here, as it is only by virtue of His incarnation that Christ gives this enduring food. "Shall give." God gives us His good things, and yet we must seek for them." "Scaled. To seel anything is to attest by some sign that it is gennine. - 29. "What shall we do." Those who asked this question are evidently not the same as those who murmared at Him in verse 41. "The works of God." Works that will be pleasing to God and will be the means of securing the "meat which and as those who murmared at Him in verse 41. "The works of God." Works that will be pleasing to God and will be the means of securing the "meat which enduret." - 29. "That, ye believe." Faith is the

undureth

endureth." 28. "That ye believe." Faith is the principle which produces good works. "Whom He hath sent." If you desire to do works plensing to God accept His em-bassador—His representative in this world. The greatest sin that human be-ings can commit is the sin of rejecting the Lord Jesus Christ. It is an open insult to the Almighty.

Lord Jesus Christ. It is an open insult to the Almighty. 30. "What sign." Sign is the usual word for miracle in John. "That we may see." Proof had been given them again and again, but their darkened minds-could not perceive the truth. They seem to cavil here, too, for they had just seen the miracle of feeding the five thousand. 31. "Did eat manna." They really say to Christ that He must not expect to es-tablish this claim as Messiah by giving five thousand one meal, for Moses did even more than that: He fed vast mill-ions for forty years, and his was "bread from heaven," while Christ used barley bread and fish. "As it is written." Ex. 16: 13-18. 32. "It was not Moses that gave you."

THE HUSBAND WHO COOKS. He's Even Worse Than the One Who Talks About Mother's Ples.

"My husband is really an awfully sweet fellow," said a little woman to a circle of feminine friends the other evening; "indeed, he has but one really flagrant fault that 1 know of, and not one of you could ever guess what that is. Don't try, for you won't succeed, so I'll tell you. It is simply that he thinks he can cook, loves to cook and insists upon cooking.

"He has never once said anything to me about his mother's ples, or bread, or cake; indeed, I believe he thinks she was a very inferior cullnary artist; but I had rather a thousand times he did that than imagine himself the chef he does.

"About three times a week he comes bustling in and says to me, 'Come down in the kitchen, Edith; I'm going to cook a stenk."

"At first I used to protest, but that did no good, so now 1 follow meekly at his heels. As soon as the cook catches sight of us a look of consternation appears on her face, and she promptly retires to the table and sulks. Then monsteur, my husband, clears a space in the range, regardless of the consequences to boiling vegetables; rakes the fire in an energetic mascu line way that sends coals to the other side of the room, puts on the skiller, and after many tribulations and much fussing, heats it to his satisfac tion and muts on the meat.

"A blaze follows and soon the odor of scorched beef pervades the air, the room becomes full of smoke, which penetrates to the other parts of the house, and we all nearly choke to death. Then the doors and windows must be opened to be sure, and ten minutes later we are all sented at the dinner table wrapped in shawls and a smoky atmosphere, and eating burnt meat, which the chef of the family pronounces delicious.

"I don't mind his making mayonnaise dressing, for 1 don't like to beat it myself, and he does, so I let him work off his superfluous energy on that many times. But worst of all his attacks of cooking fever are those he develops when he comes in late at night and insists upon making a rab bir. I'm not an enthusiast about rabbit in the wee smal' hours of the night. so I retire.

"Directly I am aroused from a doze by a stentorian volce which says, 'Edith, where's the salt?' I reply with explicit directness.

"Presently there's another wall. 'I can't find the acohol? 'Is there any mustard in the house?' 'It's a wonder you wouldn't keep the catsup where

a fellow could get hold of it," until, in very desperation, I get up, put on a wrapper and go downstairs to put right under his blessed, blind, old eyes everything he could possibly want.

"We women have many troubles, but if you all don't know anything about the ills of a husband who will cook, you haven't experienced one of the greatest."-Baltimore News.

Bakers in the Middle Ages.

An article in an English technical journal gives some curlous details in regard to bread and bakers in the Middle Ages. Bakers were subject to rigid laws and close government supervision. In London only farthing and half-penny loaves were allowed to be made. If the baker retailed his own brend he was not allowed to sell it in his own house, before it, or before the oven in which it was baked. He was obliged to dispose of it in the market on Tuesdays and Saturdays only, and sometimes on Sundays. A baker of white bread was not allowed

to make bread of unbolted flour, and

FASHION'S PARASOLS.

Some of the Latest Fancles in Season's Sunshades.

If the woman who uses a parasol would be particularly far in advance of her feminine rivals this summer she will buy herself the very latest creation in parasol ingenuity, the sunshade with square edges. It is not a hing of beauty, perhaps, but at least it is strikingly odd and to be odd is at least to be noticed. The square parasol is covered with a bandana handkerchief in the gaudiest pattern obtainable and the effect is certainly bizarre and unusual. The newest handles for the season's parasols are club shaped, and some of them are adorned with bunches of flowers and fruit. Among the elaborate handles wooden ones are seen mounted in gold and silver and set with real or imitation jewels. lvory, coral, and lapis lazuli are also cut up into the parasol handles. Parasols for morning service are always of plain design and material. Silk is, of course the rule. For carriage use a white satin sunshade is always a desirable requisition and it may be beautified by lace buterflies and flowers appliqued upon the satin. One of the fancy shades shows parasol formed of stitched bands of white taffeta put together with strips of insertion and nemstitching .- Chica-

to Chroniele.

Sound of a Thunderstorm.

It is generally agreed that the sound of a thunderstorm cannot be heard if at a further distance than between fifeen and eighteen miles, although Sir Richard Phillips has stated that thunder may sometimes be heard as far off as twenty-five miles, Lightning he says, is reflected 150 or even 200 miles. The velocity of lightning is so great that the sounds produced at the various points of a flash may be regarded as simultaneously produced. As compared with the sounds of cannon-firing he fire of artillery has been heard some 370 miles away. When fired mongst the mountains of Erzgebirge the people at Antwerp heard it quite listinctly. To a certain extent this an be accounted for by reverberation. The report of cannon travels particuarly far, as it communicates vibratic o the soil.

Cat Farm in Oregon 'There is a large cat "farm" in Lin-

coln county, Oregon, and the residents in the vicinity have obtained the consent of the postoffice department to the christening of their postoffice by the name of Angora. The first postmaster of Angora, singularly enough, Is Thomas Tom.

Durban as a Winter Resort.

Durban is a winter resort and contains some of the finest residences in the world. They afford a good ocean view and are surrounded by trovical trees, flowers and fruits.

Are You Using Allen's Foot Ease?

It is the only cure for Swollen, Smarline, Tired, Aching, Hot, Sweating Feet, Corns and Bunions, Ask for Allen's Foot-Ease, a powder to be shaken into the shoes. Cures while you walk. At all Druggists and Shoe Stores, 25c, Sample sent FREE, Address Allen S. Oimsted, LeBoy, N. Y.

A peanut wagon in Chicago caught fire the other night, and some excited man turned in an alarm. Six engine companies, two trues companies and three marshals responded.

Thirty minutes is all the time required to with PUTNAM FADELESS DYES. Bold by all druggistr.

Two hundred and fifty of the Paris police are mounted on bloycles. They earry a saber on the handle in the daytime and a revolver at night.

Pino's Cure for Consumption is an infallible medicine for coughs and colds, - N. W. SAMUEL, Ocean Grove, N. J., Feb. 17, 1900.

The South African war is making the tin-plate workers of Birmingham, England, unprecedently busy.

A Colonel in the British South African army says that Adams' Tutti Frutti was a blessing to his men while marching.

In the United States the annual consumption of borax is about 12,000 tons a year. E. A. Hood, Toledo, Ohio, says: "Halls' Ca-

tarth Cure cured my wife of catarth fifteen years ago aud she has had no retur of it. It's a sure cure." Sold by Druggists, 56.

More deaths are due in England to alcoholism than to diphtheria or typhoid fever.

Mrs. Winslow's Soothing Symptor children teething, softens the gums, reducing inflamma-tion, allays pain, cures wind collo. Ec. a portia. It cost £300,000 per mile to build the un-derground railways of London.

The Best Prescription for Chills

and Fever is a bottle of GROVE'S TASTRIESS CHILL TONIC. It is simply from and quinting in a tasteless form. No cure-no pay. Price 50.

The favorite theatrical play in India is the presentation of the exploits of some god.

You Look Cross

What makes you look that way? There certainly must be some good reason for it. If your tongue is coated, if you are bilious, if your head aches, if your food rests heavy on your stomach, and if you are constipated, then the whole trouble is with your liver.

What you need is a good liver pill, an easy liver pill, a purely vegetable liver pill. You need a box of Ayer's Pills, that's what you need. These pills cure constipation, biliousness, dyspepsia, and sick headache.

25 cents a box. All druggists.

" I always keep a box of Ayer's Pills on hand. There is no pill their equal for a liver regulator. Long ago they cured me of liver complaint and chronic constipation."- S. L. SPELLMAN, Columbus, Ohio, May 31, 1900.



earth, and put you on the track low to make Mon-ey right at your house. Address all orders to The R. B. Wills Medicine Company, 23 Eliza-beth St., Hagerstown, Md. Branch Offices 129 Indiana Ave., Washington, D. C.

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Four or five onnees of sugar is all that an adult in good health should eat with impun-ity in the course of a day.

To Cure a Cold in One Day. Take Lakatuw Bnono Quintes Tanters. All druggints refund the money if it fails to cure. E. W. GROVE's signature is on each box. 20.

Among the clocks to be seen at the Parls Exposition is one of the year 1590, which be anged to Henry III.

F175 permanently oured, No fits or nervous-tiess after first day's use of Dr. Kline's Great Nervellestorer Eurial botble and tcoalise free DR. R. H. KLINE, Ltd., Wil Aren St., Phila, Pa.

The F each government has liberated in Indagascar during the last four years above Madagascar dur 1,000,000 staves.

Many delicious feuits are grown in Para guay.

wash, wash, wash, wash, and a provide redemption? It is a salvation for this one, a little and a little for the other, but wall. "Whoseever will, let him back man an ocean full for him wass ior the young, promises for promass for the lowly, promises for promises for the lowly, promises and for the halt, for the outenst, ananoned; pardon for all, com-parent of the lowly, promises and merey for all, heaven for all-the cupful of gospel supply, but a Aye, the tears of godly re-are all gathered up into God's at some day, standing before the will lift our cup of delight and di begin to pour in the cup, and by "Nop. Jesus; we do not want for own tears!" And Jesus will will so that the tears of the wine of heaven?" Sorrow was for a night, but joy cometh and sense. for a night, but joy cometh

further, Jesus does not joys of others with His own might have sat down in that d said: "I have so much much poverty, so much persecu-e cross is coming. I shall not the gloom of Mr. the gloom of My face and of a shall be cast over all this o said not Jesus. He said to Here arred life. Let it be a joyful oc-l will hide My own griefs. I will ¹⁰ hide My own griefs. I will low." There are many not so I know a household where any little children, where for "musical instrument has been ause there has been trouble Alas for the folly! Parents will have no Christmas tree holiday because there has a the house! Hush that stairs! How can there be a there has been so much trou-News ools Will offer orything con-

They cover the test, come to the knee and pass the girdle and come to the head, and our soul cries out, "Lord Jesus Christ, 1 cannot hold Thine arm any longer." Then Jesus will turn around, throw both His arms about us and set us on the beach far beyond the tossing of the billows. Jesus in the last extremity! That wedding scene is gone now. The wedding ring has been lost, the tankards have been broken, the house is down, but Jesus invites us to a grander wedding. You know the Bible says that the church is the Lamb's wife, and the Lord will af-ter awhile come to fetch her home. There will be gleaning of torches in the sky, and the trumpets of God will ravish the air with their music, and Jesus will stretch out His hand, and the church, robed in white, will put aside her veil and look up into the face of her Lord the King, and the Bride-groom will say to the bride: "Thou hast been faithful through all these years. The mansion is ready. Come home. Thou are fair, my love!" and then He shall put upon her brow the crown of dominion, and the table will be spread, and it will reach across the skies, and the mighty ones of heaven will come in garlanded with beauty and striking their eympals, and the Bride-groom and bride will stand at the head of the table, and the banqueters, looking up, will wonder and admire and say: "That is Jesus, the Bridegroom. But the scar on His brow is covered with the coronet, and the stab in His side is covered with a robe," and "That is the bride! The weari-ness of her earthly woo lost in the flush of this wedding trumph!" There will be wine enough at that wed-ding, not coming up from the poisoued vats of earth, but the vineyards of God will press their ripest cluaters, and the trum with the beavenly vintage, and the and the tankards will blash to the brim with the beavenly vintage, and the and the tankards will blash to the trum with the beavenly vintage, and the analian revelry of Ahasuerus, where a thousand lords feasted, will be there. And the Queen of Sheba, from the banquet of So

earthly feasting was poor compared with that. Then, lifting their chalices in that light, they shall cry to the Lord of the feast, "Thou hast kept the good wine until now."

Sir C. Warren's Matn.

There is something extremely English in the story of Sir Charles Warren "doing trimbics," as Bouncer expressed it, in the open air on the battlefield of Vaal Kranz. Sir Charles, under no circumstances, intermits his morning bath. On the occasion of Buller's last effort to relieve Ladyamith Sir Charles found it impossible to leave his post, so when day broke on

the battlefield he ordered his servant to bring his bath with sponge and towel, and then and there, in the open air, Sir Charles Warren, commanding the Fifth division, proceeded to take his bath, sublimely indifferent to the fire of the enemy. The enemy were, perhaps, too much astonished at the British eccentricity of bathing at all, much more of bathing in this extremely public fashion, to attempt any violent intermption .-- London Daily

A Compromise. "Going to the Paris show?" "No, I complicites ed with my wife, and we're home and study French."in Phia North American.

from heaven," while Christ used barkey bread and fish. "As it is written." Ex. 16: 1348.
32. "It was not Moses that gave you." (R. V.) Our Lord refutes their argument by showing. 1. That it was not Moses, but God, who gave the manna. 2. That that was not the true bread, but was merely a type of it. 3. That God had given them now a bread infinitely more excellent. "Giveth you." God is continually giving the true bread.
33. "Unto the world." The raanna was given to the Hebrew mation for a short time, the "true bread" was for the whole world for all time.
34. "Evermore give us this bread." They did not understand yet that He was speaking of Himself. They had as vague a conception of His meaning as the Samaritan woman at the weat had of the "hving water." They needed what they had agnorantly asked for.
35. "I am the bread of hife." Jesus keeps them in doubt no longer; and yet, when He speaks plainly the mystery only deepens; so blind is the natural heart. I am the One who give th his unter He would and saves from the death of sin. "Shall never hanger." All shall never desire apiritual condition the soul hungers and thirsts after God, but in Christ every desire of the inner life is fully met, and the grame to given to him. In a healthy spiritual condition the soul hungers and would not accept the most positive proofs of Christ's divinity.
37. "That the Father giveth Me." Those who yield to the influences of the Spirit, when the Father draws them (v. 44), be long to Christ, inasmuch as He has marchased them and through His blood along they can be saved. "In no wise cast out." "Keyen did Josus reject the cry of a penitave been."

tent, however greeous ins crutes inder inve been." 38. "The will of Him that sent Me." Christ made the long journey from heaven to carth, not as a private person on a private mission, but "to settle affairs-between the great Creator and the whole creation."

between the great Creator and the whole creation." 39. "I should lose nothing." It is God's will that all should be saved, and that nothing be lost. Christ will lose nothing that is committed to Him." All who believe on Him are to be saved, and will be raised up. Teachings. — Men often pay an exter-nal regard to Christ and His ordinances, not for the purpose of honoring Him and obtaining epiritual blessings, but for the purpose of promoting their worldly inter-ests and accomplishing their worldly inter-ests and accomplishing their selfash ends. The great work which God requires 61 a sinner is not only to forsake his sins and renounce every evil thing, but also to be-lieve on the Lord Jesns Christ as his Sa-viour. viour.

MAX NORDAU AT HOME.

Peculiar Style in Which the Great Man Lives.

Max Nordau lives in Paris above a drinking shop. It appears that the name "Nordau" was originally used by its owner as a pseudonym to newspaper contributions. With the consent of his father, Herr Sudfeld, a wellknown Pesth Hebraist, he legally assumed it, transforming himself from "South Field" (Sudfeld) into "North Meadow" (Nordau). Except when he is visiting his patients, Dr. Nordau spends all his time in his study. The room is plainly furnished. A bookcase is one of its conspicuous features. Among the books are many presentation copies of Lombroso's works. With this author and scientist Dr. Nordau keeps up a constant correspondence, and prides himself on being one of the very few men in Europe who can de-cipher the professor's handwriting, which appears to most people entirely illegible. Leading out of this room is Nordau's barely furnished bed room, the camp bedatead of which may be seen through the open door.

bakers of the latter were not permitted to have a bolting sieve in their possession. They were not allowed to heat their own ovens with fern, stubble or straw or to bake at night. They were not allowed to take back bread from hucksters when once it had become cold. Hotels and keepers of lodging houses were not permitted to bake bread. Private individuals who had no oven of their own were in the habit of sending their flour to be kneaded by their own servants at the moulding boards belonging to the bakers; the loaves being baked in their ovens. The profits of bakers were strictly defined. The quality of bread made was in degree indicative of the rank of people who ate it. The finest and whitest was called "simnel bread" and was only consumed by the most luxurious persons occupying high rank, and in affluent circumstances. The "waste wealthy middle class used bread." which is supposed to have resembled what we know as the French "gateau." Poorer middle class people bought bread of an inferior quality called "cocket." A still lower grade was "tourte" made of unbolted meal. It was so called because the loaves had a twisted form. Tourte was used by the humbler classes and the inmates of monasteries. Three other inferior grades of bread were made; by whom consumed it is not stated.

All She Asked.

"And you say you would die for me, George?" and the second "Die for you? Yes, a thousand

deaths!" "You are a noble man. George."

"My darling, you do not know me yet.

"Well, I do not wish you to die for me, but I will tell you what you can do for me to show your affection."

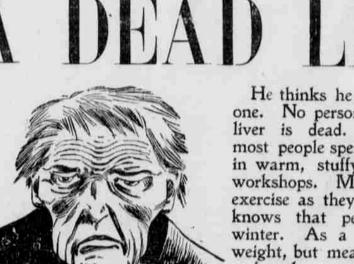
"What is ft? Shall I pluck the stars from the cerulean dome? Shall I say to the sea, 'Ha! ha! cease to flow, for my love wills it?' Shall I tell you bright and inconstant moon that is glinting the hilltops with her light that she must not shine on thy face too roughly? Shall I----

"No, George, no," she smilingly said, "I do not wish you to attempt such impossibilities. All I ask of you is this

"You?"

"All I ask is this-don't call again."

The Cause of the Duks's Absence. Among the many stories told lately in connection with the late Duke of Argyll the following seems to have escaped repetition. A distinguished officer of the army called on the Duke at Inverary Castle, and was told by the servant that he was not at home. "Where is he?" asked the officer. "He's awa', awa'," was Donald's hesitating reply; "awa' washing himself." The Duke was at a seaside watering place.-London Globe.



He thinks he lives, but he's a dead one. No person is really alive whose liver is dead. During the winter most people spend nearly all their time in warm, stuffy houses or offices or workshops. Many don't get as much exercise as they ought, and everybody knows that people gain weight in winter. As a rule it is not sound weight, but means a lot of flabby fat and useless, rotting matter staying in the body when it ought to have been driven out. But the liver was overburdened, deadened-stopped work. There you are, with a dead liver, and spring is the time for resurrection. Wake up the dead! Get all the filth out of your system, and get

ready for the summer's trials with clean, clear blood, body, brain free from bile. Force is dangerous and destructive unless used in a gentle persuasive way, and the right plan is to give new strength to the muscular walls of the bowels, and stir up the liver to new life and work with *CASCARETS*, the great spring cleaner, disinfectant and bowel tonic. Get a box to-day and see how quickly you will be



134 Lonnard St., N. Y. Chr.