Out there the yallow willow gleams,
Brown furrows lie along the slope;
The sky is mirrored in the streams,
And every seed is full of hope;
The cackling of the sithful hea
Proclaims another duty done;
The iluc buds have burst again.
The calves lie doxing in the san;
The earth seems paloitant below,
A sense of life is in the air,
And all things have combined to show
That God is still supreme Out There.

Ob. scoffer, crase a while to speer!—
Above the shouting of the throng,
The clanging, and the roar, I hear
The hangy lark's immortal song.
"The oby's Cod is deiven out,
The reople's hope is dead," you cry;
"tarced's sinay trail is all about.
The strong survive, the weaker die!"—
But ye that angrily complain
Against the city's heartless way,
Ah, know ye not that God's domain
Still stretches wide Out There to day?
—Chicago Record-Herald,

**秦朱永永长来来来来来来来来来来的大学大学大学大学大学大学** 

thought it just possible he might have entered these grounds and concealed himself somewhere, but as they had found no trace of him such was evidently not the case. At this point one of the gentlemen suddenly exclaimed, whole party hurrled thither, the door was unfastened, and sure enough the

He was secured after a desperate struggle, in which he succeeded in wounding one of the keepers with a knife (how and from whence procured remains a mystery), but he was ultimately safely taken back to the asy-

In course of time I got better, but it was years before I quite recovered from the horrors of the night I spent locked up with what proved to be a homicidal maniae.-The Wide World

absent-minded man in the world," said one of the clerks in a large office in Carondelet street, "and his wife is continually calling him down about it, but it doesn't seem to do any good, Strings tied around his fingers, cards In his bat, and even plain memoranda right before his eyes on his desk generally get him tangled up all the When we had that last cold snap a few weeks ago, his wife told him in the morning to be certain to send a man to replace a broken pane in one of their bedroom windows. He knew how mad she'd be if he forgot so he kept repeating the word 'glazier' to himself all the way down on the street car, and as soon as he got his head in the door he shouted to the office boy: 'Johnny! write "glazier" on my desk blotter immediately!' With that he felt safe, and it would havbeen all right, I dare say, if the fool kid hadn't written 'glacier' instead of

"The old man thought no more of the matter until late in the afternoon, when he happened to notice the mem. on the blotter and began to scratch his head. 'Glacier! glacier,' he muttered: ler what that to remind me of!" He thought a long time, then suddenly he brightened up, 'Ah! I have it now!' he exclaimed; 'glacier-a mass of ice! That means they are out of ice at the house and want a quantity. So he rushed over to the 'phone and ordered 200 pounds of ice to be sent up to his residence by a special wagon. That was the coldest night of the year, too. I'd

A Food Cost of Five Cents Per Day. The following is the scale of dietary employed in the Middlesex jall!

Dinner-Five ounces of cooked meat. without bone; eight ounces of bread and eight ounces of potatoes on three days in the week; eight ounces of bread, one pound of potatoes and one pint of gruel on two days in the week;

don was soon the recipient of a pro-"But, Mary," she argued, food is palatable - you cleared your plate—and it is certainly wholesome bad to taste, ma'am," responded Mary, firmly, "but I don't call it wholesome no, ma'am, not when they fill a body's other sense was numbed for the time plate with tomato and cabbage and parsnips and potato all at once, and give you finbball things without any fish in 'em, and goose things without defore I had finished I was laughing the lock roused me to action. I sprang any goost in 'em, had croquette things to payelf for my fears.

As I turned out the lamp I thought room, almost knocking over the maid is gives me confusion of the stomach! FRIENDLY INFLUENCES.

Dr. Talmage Says Influences Once Hostile Are Now Friendly to Christ.

Weapons Formerly Used Against the Lord's Armies Captured and Put to His Service.

Washington, D. C.—In this discourse once antagonistic but now friendly to the gospel and encourages Christian workers; text, I Samuel xxi, 9, "There is none like that; give it me."

David fled from his pursuers. The world runs very fast when it is chasing a good man. The country is trying to catch David and to slay him. David goes into the house of a priest and asks him for a sword or spear with which to defend himself. The priest, not being accustomed to use deadly weapons, tella David that he cannot supply him, but suddenly the priest thinks of an old sword that had been carefully wrapped up and laid away—the very sword that Goliath formerly used—and he takes down that sword, and while he is unwrapping the sharp, glittering, memorable blade it flashes upon David's mind that this is the very sword that was used against himself when he was in the fight with Goliath, and David can hardly keep his hand off it until the priest has unwound it. David stretches out his hand toward that old sword and says, "There is none like that; give it me"—in other words, "I want in my own hand the sword which has been used against me and against the cause of God." So it was given him. Well, my friends, that is not the first or the last sword once used by giant and Philistine iniquity which is to come into the possession of Jesus Christ and of His glorious church. I want, as well as God may help me, to show you that many a wenpon which has been used against the armice of God is yet to be captured and used on our side, and I only imitate David when I stretch out my hand toward that blade of the Philistine and cry, "There is none like that; give it me!"

I remark, first, that this is true in regard to all scientific exploration. You know that the first discoveries in astronomy and geology and chronology were used to battle Christianity. Worldly philosophy came out of its laboratory and out of its laboratory and out of its observatory and said, "Now we will prove, by the very structure of the heavens the Kerter in help and the sword

of the midnight heavens struck a silvery chime in its praise.

Worldly philosophy said, "All that story about the light 'turned as clay to the scal' is simply an absurdity." Old time worldly philosophy said, "The light comesatraight." Christian philosophy says, "Wait a little while." And it goes on and makes discoveries and finds that the atmosphere curves and bends the rays of light around the earth literally "as the clay to the scal." The Bible right again; worldly philosophy wrong again. "Ah," says worldly philosophy, "all that alliesion to Job about the foundations of the earth is simply an absurdity, "Where wast thou, says God, when I set the foundations of the earth? The earth has no foundation." Christian philosophy comes and finds that the word as translated "foundations" may be better translated "sockets." So now we see how it will read if it is translated right. "Where wast thou when I set the sockets of the earth?" Where is the socket? It is the hollow of God's hand—a socket large enough for any world to turn in.

Worldly philosophy said: "What an absurd story about Joshua making the sun and moon stand still. If the world had stopped an instant, the whole universe would have been out of gear." "Stop," said Christian philosophy, "not quite so quick!" The world has two motions—one on its own axis and the other around the sun. It was not necessary, in making them stand still, that both motions should be stopped—only the one turning the world chime in its praise.

stand still, that both motions should be stopped—only the one turning the world on its own axis. There was no reason why the balting of the earth should have jarred and disarranged the whole universe. Joshua right and God right; infidelity wrong every time. I knew it would be wrong.

wrong.

I thank God that the time has come when Christians need not be scared at any scientific exploration. The fact is that religion and science have struck hands in eternal friendship, and the deeper down geology can dig the higher up astronomy can soar all the better for us.

The armies of the Lord Jesus Christ have stormed the observatories of the world's science, and from the highest towers have flung out the banner of the cross and Christianty now, from the observatories at Albany and Washington, stretches out its hand toward the opposing scientific weapon, crying, "There is none like that; give it me!"

I was reading of Herschel, who was looking at a meteor through a telescope, and when it came over the face of the telescope it was so powerful he had to averthis eyes. And it has been just so that many an astronomer has gone into an observatory and looked up into the midnight heavens, and the learned man cried out: "Who am I? Undone! Unclean! Have mercy, Lord God!"

Again, I remark, that the traveling disposition of the world, which was adverse

is the burned itself out in a very short time, and I was left with my horrible companion in the pitch durkness, and the very short time, and I was left with my horrible companion in the pitch durkness, and the read and agony. I hardly dared even to breathe as I listened to the deep shoring of the dreadful thing, and whenever the sound graw softer my heart almost ceased to heat with the adjustment of the street is a little addition made whenever the sound graw softer my heart almost ceased to heat with the adjustment of the agree of those who are said econe at inst.

How ardently I longed for dawn heaven only knows. I really felt at all that If it did not come soon I could not bear the strain of this terrible expectancy any longer and must go out of my mind. To add to my misory I was beginning to suffer from most dreadful cramp, brought on through lying still for so long in the same attitude. And I hardly dared to me the wind of this terrible expectancy any longer and must go out of my mind. To add to my misory I was beginning to suffer from most dreadful cramp, brought on through lying still for so long in the same attitude. And I hardly dared to mere a subjected to large labor. The foregoing looks like a meager diet, but Governor Boston says the three one of the deep state of light appeared on the wall opposite to me, and as it gradually increased in brilliancy and dimensions I was able to distinguish first various objects about the room, and the hideous thing on the bear and the healthen nations. The gospels and then the hideous thing on the bear and the learned and go out and preach Christ and then the hideous thing on the bear and the came more clearly visible the horrible truth was forced upon me. I had been attempting to steel myself for the revelation, and was expecting for the re which Jordan was passed, the Red Sea bank on which were tossed the carcasses of the drowned Egyptians. A man said: "I went to the Holy Land an infidel." came back a Christian. I could not help

It."

I am not shocked, as some have been, at the building of railroads in the Holy Land I wish that all the world might go and see Golgotha and Bethlehem. How many who could not afford muleteers now casily buy tickets from Constantinople to Juppa Then let Christians travel! God speed the rail trains and guite the steambhin this night panting across the deep in the phosphoreacent wake of the shining feed Him who from wave cliff to wave cliff bestormed Tiberius. The Japanese come across the water and see our civilization.

and examine our Unristianity and go back and tell the story and keep that empire rocking till Jesus shall reign

"Where'er the sun Does his successive journeys run."

"Where'er the sun."

Does his successive journeys run."

And the firearms with which the infidel traveler brought down the Arab horseman and the jackals of the desert have been surrendered to the church, and we reach forth our hand, crying, "There is none like that; give it me!"

So it has also been with the learning and eloquence of the world. People say, "Religion is very good for aged women, it is very good for children, but not for men." But we have in the roll of Christ's host Mozart and Handel in music; Canova and Angelo in sculpture; Raphael and Reynolds in painting; Harvey and Boerhaave in medicine; Cowper and Scott in poetry; Grotius and Burke in statesmanship; Boyle and Leibnitz in philosophy; Thomas Chalmers and John Mason in theology.

The most brilliant writings of a worldly nature are all aglow with Scriptural allusions. Through senatorial speech and through essayist's discourse Sinai thunders and Calvary speaks and Siloam sparkles.

Samuel L. Southard was mighty in the courtroom and in the senate chamber, but he reserved his atrongest cloquence for that day when he stood before the literary societies at Princeton commencement and pleaded for the grandeur of our Bible.

Daniel Webster won not his chief garlands while responding to Hayne nor when he opened the batteries of his cloquence on Bunker Hill, that rocking Sinai of the American Revolution, but on that dey when, in the famous Girard will case, he showed his affection for the Christian religion and culogized the Bible. The cloquence and the learning that have been on the other side come over to our side. Captured for God! "There is none like that; give it me!"

So, also, has it been with the picture making of the world. We gra very any.

quence and the learning that have been on the other side come over to our side. Captured for God! "There is none like that; give it me!"

So, also, has it been with the picture making of the world. We are very anxious on this day to have the printing press and the platform on the side of Christianity, but we overlook the engraver's knife and the painter's pencil. The antiquarian goes and looks at pictured ruins or examines the chiseled pillars of Thebes and Nineveh and Pompeii, and then comes back to tell us of the beastliness of ancient art, and it is a fact now that many of the finest specimens, merely artistically considered, of sculpture and painting that are to be found amid those ruins are not fit to be found amid those ruins are not fit to be looked at, and they are locked up.

How Paul must have felt, when, standing amid these impurities that stared on him from the walls and the pavements and the bazaars of Corinth, he preached of the pure and holy Jesus! The art of the world on the side of obscenity and crimp and death.

Much of the art of the world has been in the possession of the vicious. What to unclean Henry VIII. was a beautiful picture of the Madonna? What to Lord Jeffreys, the unjust judge, the picture of the "Last Judgment?" What to Nero, the unwashed, a picture of the haptism in the Jordan? The art of the world on the wrong side. But that is being changed now. The Christian artist goes over to Rome, looks at the pictures and brings back to his American studio much of the power of these old masters. The Christian minister goes over to Venice, looks at the "Crucifixion of Christ," and comes back to the American pulpit to talk as never before of the sufferings of the Saviour. The private tourist goes to Rome and looks at Raphael's picture of the "Last Judgment." The tears start, and he goes back to his room in the hotel and prays God for preparation for that day when "Shriveling like a parched seroll,"

when "Shriveling like a parched scroll."
The flaming heavens together roll." "Shriveling like a parched scroll,"
The flaming heavens together roll."
So, I remark, it is with business acumen and tact. When Christ was upon earth the people that followed Him for the most part had no social position. There was but one man naturally brilliant in all the apostleship. Joseph, of Arimathea, the rich man, risked nothing when he offered a hole in the rock for the dead Christ. How many of the merchants in Asia Minor befriended Jesus? I think of only one-Lydia. How many of the castles on the beach at Galilee entertained Christ? Not one. When Peter came to Joppa he stopped with one Simon, a tanner. What power had Christ's name on the Roman exchange or in the bazaars of Corinth? None. The prominent men of the day did not want to risk their reputation for sanity by pretending to be one of His followers. Now that is all changed. Among the mightiest men in our great cities today are the Christian merchants and the Christian bankers, and if to-morrow, at the Board of Trade, any man should get up and malign the name of Jesus, he would be quickly silenced or put out. In the front rank of all our Christian workers to-day are the Christian merchants, and the enterprises of the world are coming on the right side. There was a farm willed away some years ago, all the proceeds of that farm to go for spreading infidel books. Somehow matters have changed, and now all the proceeds of that farm to go for spreading infidel books. Somehow matters have changed, and now all the proceeds of that farm to go for spreading infidel books. Somehow matters have changed, and now all the proceeds of that farm to go for spreading infidel books. Somehow matters have changed, and now all the proceeds of that farm to go for spreading infidel books. Somehow matters have changed, and now all the proceeds of that farm to go for spreading infidel books. Somehow matters have changed and provided the missionary cause. One of the finest printing presses ever built

changed, and now all the proceeds of that farm go toward the missionary cause. One of the finest printing presses ever built was built for the express purpose of publishing infidel tracts and books. Now it does nothing but print holy Bibles.

I believe that the time will come when in commercial circles the voice of Christ will be the mightiest of all voices and the ships of Tarshish will bring presents and the queen of Sheba her glory and the wise men of the East their myrrh and frankincense.

I look off upon the business men of this

cense.

I look off upon the business men of this land and rejoice at the prospect that their tact and ingenuity and talent are being brought into the service of Christ. It is one of the mightiest of weapons. "There is none like that; give it me!"

Now, if what I have said be true, away with all downheartedness! If science is to be on the right side and the traveling disposition of the world on the right side and the learning of the world on the right side and the learning of the world on the right side and the business acumen and tact of the world on the right side, Thine, O Lord, is the kingdom! Oh, fall into line, all ye people! It is a grand thing to be in such an army and led by such a commander and on the way to such a victory. If what I have said is true, then Christ is going to gather up for Himself out of this world everything that is worth anything, and there will be nothing but the semi left. We have been rebels, but a proclamation of amuesty goes forth now from the throne of God, saying. "Whosoever will, let him come." However long you may have wandered, hewever great your crimes may have been. "whosoever will, let him come." Oh, that this hour I could marshal all the world on the side of Christ! He is the best friend a man ever had. He is so kind, He so loving, so sympathetic. I cannot see how you can stay away from Him. Come now and accept His mercy. Behold Him as He stretches out the arms of His salvation. saying, "Look unto Me, all ye ends of the earth, and be ye saved, for I am God." Make final choice now. You will either be willows planted by the water courses or the chaff which the wind driveth away. eth away.

The first collected edition of Chau-There are something like 165,000 church edifices in this country, many of them large and costly modern structures, on expensive sites. Yet so far as we can learn not a church in America avails itself of the elevator. The business advantage of the elevator is obvious. Where land is expensive it pays for itself many times by making practical a repetition of floors otherwise out of the question. Instead of spreading out the modern structure shoots up. Elevators in churche could be used for two purposes: First to increase the value of a gallery. Where a church has a gallery this is generally neglected and the unpopular part. An elevator might easily raise pew rents sufficiently to make it a very profitable investment. Office and apartment rentals have been thus revo lutionized. And, second, the social facilities of a church could be furnished

without the expense of additional lots

and a separate construction. This might be done without impairing the

churchly character of the architecture

THE SABBATH SCHOOL.

International Lesson Comments For May 12.

Subject: The Great Commission, Matt. xxviil., 16-20-Golden Text, Matt. xxviii., 20-Memory Verses, 18-20-Commentary on the Day's Lesson.

os the Day's Lesson.

16. "Then." Matthew does not notice any of the important events that have taken place between Christ and His disciples since the morning of the resurrection. They did not go immediately into Galilee, but waited in Jerusalem at least one week, when Christ appeared to them again, on Sunday night, April 16. While they were waiting in Galilee for the appointed time of the meeting Jesus surprised seven of them at the sea of Galilee (John 21: 123), and fully restored Peter to his former position among the disciples. Soon after that interview occurs the special meeting of today's lesson. This was His eighth appearance. "The cleven." While there is no mention here that any besides the eleven were present, yet it is the general opinion that the whole body of the disciples had come together, and that this was the time when Christ appeared to the 500 brethren referred to by Paul in I Cor. 15: 6. "Into Galilee." Why did Christ have this meeting in Gahlee? This lawing been the principal scene of Christ's ministry, the greatest part of His followers lived there, and for this reason He chose to make His most solema and public appearance in that country. "Had appointed them." Jesus had evidently named the mountain. Lange calls attention to Matthew's three sacred mountains: 1. The mount of the Beatitudes. 2. The mount of the great Resurrection Meeting.

17. "When they saw Him." There was something mysterious and supernatural in the manifestation of the glorified body. The more devoted and loving disciples yere probably the first to recognize their Lord. "They worshiped Him." They gove divine honor to Him, which was signified by some outward expressions of aloration. Those who see Jesus with an eve of faith are always true worshipers of thim. They are ready to how humbly at His leet and give Him the love that is due Him. "But some doubted." Certainly none of the eleven after what had taken place at previous interviews at Jerusalem, but if the 500 were now present, we may weel believe this of some of them. L

we have an account in the Bible, and has been established beyond the possibility of a mistake.

18. "And Jesus came to them." (R. V.) This drawing near was manifestly a special approach unto those who were doubting. "All authority." (R. V.) Authority and power differ; for many have authority to do what they have no power to do, while others have power but no authority. Our Lord's authority implies power also. Christ was about to commission His apostes, and send them out with authority as amhassadors to the nations, and He first shows them by what authority He acts. "Hath been given." (R. V.) He did not assume it, or usurp it, but it was given Him; He was legally entitled to it and invested in it by a grant from Him who is the Fountain of all power. God set Him King (Psa. 2: 6. inaugurated and enthromed Him. Lake 1: 32. As God, equal with the Father, all power was originally and essentially His, but as Mediator, as God-man, all power was given Him. "In heaven and in earth." Christ ims authority and power in heaven. 1. to intercede with the Father. 2. To send down the Holy Spirit. 3. To raise up His followers.

4. To give them a seat at His right hand in kingdom of endless glory. He has authority and power on earth." (R. V.) 1. To convert sinners. 2. To sanctify, protect and perfect His church. 3. To subdue all nations to Himself. 4. Over death. 5. To judge the world. 6. He also has authority and power over all the forces of nature.

19. "Go ye therefore." This commission is a substantial contents."

death. 5. To judge the world. 6. He also has authority and power over all the forces of nature.

19. "Go ye therefore." This commission is given primarily to the anostles, who were to carry on and establish the work Christ had inaugurated. What must have been the feelings which such a commission awakened! We conquer the world for Thee, Lord, who have scarce conquered our own misgivings—we fishermen of Galidee, with no learning, no means, no influence? "And make disciples." (R. V.) They were not to go and subdue, or pronounce judgments against the nations, but to make disciples by preaching the gospel of Christ—a gospel of peace and love. Henceforth they were to be fishers of men. If we are true ministers of Christ we will win men to the truth and thus lead them to obtain salvation. "Of all the nations." (R. V.) This word of Christ breaks down the middle wall of partition which had so long excluded the Gentiles from the win men to the truth and thus lead them to obtain salvation. "Of all the nations."

(R. V.) This word of Christ breaks down the middle wall of partition which had so long excluded the Gentiles from the visible church. The apostles at first were forbidden to go to the Gentiles, now they are sent to all nations. The Gentiles are to be christianized without first being made Jews. The commission given to the anostles is still binding on the Christian church. Christs words, according to Mark, are, "Go ve into all the world, and preach the cospel to every creature." How can Christians fold their arms contentedly, in the presence of the world's great need? "Baptizing them." This was to be a sign that they had left their heathen religions, and had become true converts to Christianity. "Into the name." (R. V.) This means that converts are pledred by baptism to a faith which has for its object the being designated by that name, and which brings them into union with Him. The word "name" has a wide and deep meaning: it implies a living reality, a nover, and in Scripture, when applied to God, is cuivalent to the Godhead. "Father-Holy Ghost." Here we have the trinify clearly set forth. There is One God, with one undivided name and nature, who exists as three Divine Persons, under the personal distinction of Father. Son and Holy Spirit.

20. "Teaching them." It is the duty of the apostles and ministers of Christ to instruct those who become disciples or learners. "To observe" etc. What Christ has commanded must be taught and observed. We are to "observe" etc. What Christ has commanded. "I am with you alway." Literally, I am with you every day. In the person of the Holy Spirit, Christ would never be absent from them a single day. This should be a source of no little encouragement to all true ministers of the cospel. He is not coming. He is here with us now. 1. He is with both the weak and the strong. 2. He is not the hattle as well as the victory. 3. He is with us in life and in death. 4. In time and in eternity. "Unto the end

eer's works was published by Pynnon who issued the first of the three parts in 1526. In 1522 there followed an editio by Thynne, and others appeared in 1561, 1598, 1602 and 1687, to say nothing of that which came from the house of Lintot in 1721, which has the dis tiaction, in the opinion of scholars, of being the worst ever printed. The name of Thomas Tyrwhitt is justly remembered in connection with Chauces and this by reason of the scholarly edition of the "Canterbury Tales, 1775-8, to which he added information notes and a glossary. Not until Dr. Furnivall produced his six-text volume in 1868, was Tyrwhitt's work, as a vhole, superseded,-New York Post.

First Publishers of Chaucer

The roar of a lion can be heard farther than the sound of any other living creature. Next comes the cry of a hyens and then the hoot of the ow After these the panther and the jackal. The donkey can be heard fifty times farther than the borse, and the cat ter times as far as the dog. Strange as it may seem, the cry of a bare can be heard farther than that of either the

CHRISTIAN ENDEAVOR TOPICS.

May 12 -- "Practice Christianity." 1 John III., 14-18.

Scripture Verses.-John xv. 13; Rom. xvi. 3, 4; Phil. II. 3, 8; Heb. ziii. 12, 13; 1 John Iv. 11, 20, 21; vii. 12. LESSON THOUGHTS.

Mere promises without action, pre fession without practice do not make real Christianity. The rainbow is beautiful, but we value it most be-cause God has fulfilled the promise which it represents. Profession is which it represents. Profession is beautiful; but only practice gives it value before God. There is no service like his who

serves because he loves.
Our relation to God is shown by our bearing toward one another. SELECTIONS.

How much we take, how little give, Yet every life is meant

To help all lives; each man should live For all lives; each man should be For all men's betterment.

When Ridley was Bishop of London he wrote thus to a wealthy and powerful member of the Royal Council: "Christ lieth abroad in our London, bungry, without lodeing, hungry, don streets, without lodging, hungry, naked and cold. Will you not help to

lodge Christ?" Ah! in all issues of poor human strife Nanght brings reward save a sweet ministering life.

Man's mission lies in goodness, mercy,

These, nurtured here, eternal bloom above.

The crusaders of old used to bear a

painted cross upon their shoulders. It is to be feared that many amongst ourselves take up crosses that sit just as lightly,—things of ornament, passports to respectability, a cheap substi-tute for a struggle never made and a

crown never striven for.

When the interpreter had done, he takes them out into his garden again, and led them to a tree whose inside was all rotten and gone. Then said Mercy, "What means this?" "This tree," said he, "whose quiside is fair. tree," said he, "whose outside is fair, and whose inside is rotten, is it to which many may be compared that are in the garden of God; who with their mouths speak high in behalf of God, but in deed will do nothing for him; whose leaves are fair, but their heart good for nothing but to be tin-der for the Devil's tinder-box."—Bun-

EPWORTH LEAGUE MEETING TOPICS. May 12 -- "Practice Christianity." 1 John Ili., 14-18.

This has often been called the practical age. But it is not so practical as it might be and ought to be. There as it might be and ought to be. There is nothing so practical as Christianity, and we are not quite Christian yet. This is rather the utilitarian age. Everybody is asking not whether a thing is right—which means to be thing is right—which means to be truly practical—so much as, "What will it profit?" is a good test. It is quite proper to ask of our Christlanity what it is good for; what it has done; what it can do. And Christianity need not hesitate to show for itself. It needs only to point to the world and say, "The nineteenth century is my monument."

Its inspiration-Love.-"We know that we have passed from death unto life," says the apostle John, "because he, says the aposte John, "because we love the brethren," And again he says, "Hereby perceive we the love of God because he laid down his life for us." The test of anything that comes to us asking our support is whether it seeks man's good. We have been in the habit of thinking that that only is practical which achieves some degree of worldly suc-cess. But we should learn that the most impractical thing in the world is selfishness, and the most impracti-cal people are the selfish men and women about us. He who preaches kindness is often contemptuously referred to as a mere idealist, a visionary. There could not be a greater mistake. The real visionary is he who looks for merely immediate results and does not take in the far-distant future-eternity as well as time. He who comes to men with love in his heart is pretty sure to study men and methods even more carefully than the selfish man.

Its Expression - Self-giving should not allow ourselves to think for one moment that love is a mere the thus is the sure road to sentimentalism. It is loving in word. But to truly love is to love in deed. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whose bath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

## RAMS' HORN BLASTS



THERE is often more of Christ in the kitchen than in Your worth de-

pends on what you True fishers of

souls have little use for bread and butter bait. A man may have a keen mind without a cutting ton-

It is always harder to use the heart than to work the head in religion. A man will usually wince on the spot where his conscience is most

The burial of Christ was the sowing of the seed of eternity in the soil of this earth.

When the devil becomes the defender of the faith it is time to revise the

Too many want God's light on their envenward way while they wrap their lives in fog.

The only man who is fitted to disseminate his thoughts is he who can

concentrate them. The man who serves God for His rewards will serve the devil when he

Usually a woman might as well go to hell to save the devil as to marry

A man's interest in religion will be according to the amount of principle he has in it.

Many who are willing that their work should be done by proxy will be surprised to receive their reward that

He who cannot forget the kindners he has done is little better than he who remembers the injuries he has

He who defies danger defeats de-

## II. I hear the clang of gongs and feel The jar of traffic in the street; I see the ragged beggar steal Along, with shuffling, weary feel; I hear mon, promaturely henr, Compisining of the wrongs they bear; I hear men talk of "cent per cent." I see men crowding everywhere, And through it all, day after day. I hear the doubter voice his doubtThe city's hope is flong away. The city's God is driven out.

IN THE CHUDLEIGHS' SUMMER-HOUSE.

The Story of a Dreadful Night.

By Dorothy Praser.

capes and adventures it was not repeated. "Only imagina-more or less thrilling, yet tion or something outside," I murperfectly authentic, but I mured to myself, and getting into bed think for sheer "blood-curdleness" there are few to bent a strange and norrible experience of a friend of mine. As I think it may interest others I give it here as nearly as I can remember in having been - /akened by a vague

her own words. For obvious reasons the names given to both people and places are purely fletitions. one of their annual house-party at "Rathlin," their Suffolk home. I cheerfully accepted, for "digs" are a dull period when they are duller than another I think it is during the "merry senson." Therefore the 18th of the of Elmersfield. I found that Norah

had sent the carriage to meet me, and had thoughtfully provisioned it with a foot-warm r and some rugs, of which more than one fall of snow already. and everybody prophesied a "white hour or so we drew up before the ally increasing, and suddenly some house, and my friend came out on the frightful thing rushed out from under steps to welcome and carry me off to doir. When we were snugly cusconced before the fire and had duly chatted about various subjects of home luterdear, I am so sorry, but will you mind

sleeping in the 'summer-house?' The fact of the matter is that Henry has invited a friend of his and his wife to stay here for ten days or a fortnight. and as it is their first visit I have been obliged to give them your usual room. all the others in the Louse being already occupied." Before I go farther I must explain

the house, and consisted of two good- with a wild beast! sized rooms. One of these 'ad large use when the house was full.

Most of the other guests were known When we were in the drawing-room | commence to score. after dinner the conversation turned upon superstitions, and from those,

member till the hour arrived for bed. you are going to sleep in such solitary

"Oh. Mary is not frightened: you don't believe in any of those things, snoring of the dreadful thing, and do you?" "Not I. Norah," I answered, laugh

ing: "it would inke a very special kind of ghost to frighten me." Early hours were the custom at ter II o'clock when I left the house, last that if it did not come soon preceded by a maid carrying a lantern My room looked very bright and cosy. A good, big fire was burning brightly,

tables. any way in which she could assist me same attitude. And I hardl; dared to further, and receiving a reply in the negative, was about to leave the room | fear of waking the loathsome creature. when she suddenly turned back, say- At length a pale line of light appeared ing, "There is something wrong with on the wall opposite to me, and as it this lock, miss, and the door won't fas- gradually increased in brilliancy and ten on the inside. But if you like I will lock it on the outside and take the first various objects about the room, key away with me, and when I come and then the hideous thing on the bewith your hot water in the morning I

can unfasten it." I did not much like the idea of being locked in, but as the girl said she would be sure to come early, and had been attempting to steel myself hinted that they had lately been much for the revelation, and was expecting

hood, I thought it best to agree. As soon as she was gone beyond re-call, however, I wished I had never consented. The possibility of fire for the first tim: presented itself to my mind, and I vividly pictured myself locked in there with no chance of escape and being burnt to death within a few hundred yards of my friends. However, there was no help for it now, and I commenced to undress. Before I had finished I was laughing

E hear of marvellous es- | I heard a slight sound. I listened, but

was asleep in a very few minutes. I must have been in bed a couple of hours, I should think, when I awoke with a start and that horrid feeling of

something without knowing what. I sat up in bed and peered across the room. The fire had burnt so low that It was in the winter of 1880 that I only the user outlines of the curniture received an invitation from my old were visible; whilst nil the corners friend Mrs. Chudleigh to go and make | were in absolute darkness. I instened intently for some minutes, but not a sound broke the slience except a faint tapping, caused, I knew, by the ivy place at any time, and if there is any | being blown against the window-pane. I lay down again and was just dozing off when-that sound was repeated. Yes, there was no doubt about it this mouth saw me stepping out of the time. A peculiar scuffling noise, and a train at the familiar little station panting sort of breathing like that of some large animal-issuing, it seemed

to me, from under the bed! A horrible sickening fear seized me All the stories of the evening before I was very glad, for the weather was flooded back on my memory. How abdecidedly "sharp," There had been sind my own words seemed to be now "I should not be frightened!" be frightened, indeed, ween I was quaking so with fear that I could hard-After a drive of three-quarters of an ly breathe! The noise had been gradu-

my bed, seuffled across the room and a comfortable cup of tea in her bou- flung itself down in front of the fire. It appeared, so far as I could make out in the dim light, to be a shaggy sort of onimal, rather bigger than a est Norah Chudleigh said: "Oh, Mary, large dog. Of course, I guessed at once what it was. Some wild beast had escaped from a traveling menagerie and, wandering into the grounds, had arrived at the open door. Going in, it had found a comfortable spot under the bed and had gone to sleep there. Such was my theory formed in a mo

ment of utter terror. I lay speculating as to whether it would be possible for me to reach the that the "summer-house" North redoor and escape before the creature ferred to was not what is usually un-hoticed me. Then I suddenly rememderstood by the term. It and been bered that even if I reached the door built by the last owners of "Rathlin" in safety I should be unable to get out! (for what use I do not know) at a dis- Horror of horrors; I was obliged then

tance of some 150 or 200 yards from to spend the waole night locked in What I endured no words can tell. French windows round three sides of My forebend and hands turned cold it, and the Chudleighs and arranged and clammy and I trembled so with it as an elaborate kind of summer- fear that I expected every moment the house, with book-cases, easy chairs, creature would hear the bed shaking' writing-table and everything that and thus become aware of my prescould add to its comfort. The other ence. Half an hour, or perhaps an they had fitted up as a bedroom for hour (it seemed ten to me at the time), passed without anything occurring, I was not at that tiny a nervous and then the beast suddenly arose, girl, and the idea of sleepin; quite and, bounding across the intervening alone away from the house aroused space, sprang on to the foot of my not the slightest uneasiness in my bed. I should have screamed if I had mind, so I readily acquiesced in the been able. Thank God fear had deprived me of the power. Still the creature did not seem to have noticed me, for it only made a queer sort of

to me, and Norah and her husband clucking noise, and then curied itself made an excellent host and hostess up, and in a few minutes I heard it All through the long, long, wenry hours of the night I lay there, not darvery naturally, drifted to ghosts, and ing to close my eyes for an instant, we amused ourselves by recalling all and in mortal terror lest any minute the stories of the kind we could re- the brute might wake up and tear me to places. Never before or since have "Very slifty subject for us to have hit hours seemed to pass so slowly. The on, Miss Bentley," said Colonel Chud- fire burned itself out in a very short a pint of soup and eight ounces of leigh, as he bade me good-night, "when time, and I was left with my horrible

"Rathlin," and it was only a little af- heaven only knows. I really felt at and a shaded lamp stood on one of the misery I was beginning to suffer from The girl inquired whether there was through lying still for so long in the

roubled with tramps in that neighbor- I might see a wolf, a baboon, or even a bear, but in my wildest imaginings I had never dreamed of the possibility of this! Merciful heavens! what should

what could I no? The shock of the awful discovery overcame me completely. I was perfectly paralyzed with fear, and every ing. I lay thus in a half-fainting condition, until the sound - oh, how unspeakably welcomel of the key in the lock roused me to action. I sprang from the bed, and, rushing from the

as I did so, dragged the door to, scream ing, "Lock it! Ob, lock it!" and fell insensible at her feet.

The rest of this narrative I did not learn till some months afterward. The maid, dreadfully alarmed, instinctively did as I told her, and then ran for help. I was carried to the house, where I received the prompt care and attention of a doctor who was numbered among the guests.

He said that I must have received a very severe shock; of what nature he was, of course, unable to say. He expressed grave fears as to what the effeet might be on my brain, and or dered that I was to kept absolutely quiet, and on no account to be questioned in any way.

Thus all chance of finding out the cause from me was effectually put a stop to. The only way that remained was to Interrogate the servant. She was sent for, and eagerly detailed the little that she knew, with the result that it was resolved to go and examine the room. Colonel Chudlelgh, accompanied by several of the other gentlemen, immediately set off for the purpose. As they were crossing the lawn they observed two men in uniform searching among the shrubs and

bushes. On catching sight of the Colonel they immediately came forward and explained that they were looking for a dangerous lunatic who had escaped from the Elmersfield Asylum two days before. They had been beating the whole country-side, but their efforts had so far been fruitless. They had "Look in the summer-house!" The

dangerous maniac was found there!

Magazine.

Glazier and Glacier.

"Our boss is just about the most

'glazier.' like to know exactly what his wife

said when he got home."-New Orleans Times-Democrat.

Breakfast-One plut of gruel made from oatmeal or Indian cornmeal, and eight ounces of bread with syrup.

bread on two days in the week.