An Uplifting Talk on This Famous Biblical Story-How It Reveals One part of God's Nature.

heard her say to a friend, "This is the thir teenth time I have crossed the mountains. The first time I could not keep the tears from rolling down my cheeks, so impressed was I, but now," she said, "I know it say well that I frequently go through the whole range with scarcely a glance cast out of the window." It is thus, alas! that we read God's word, and that which fills heaven with wonder, and furnishes the angels a theme for never-ending praise, we read with indifference or fail to read at all. And vet my own confession is that I never have had until recently the best of this story of the prodigal.

I thought it was to give us a vision of the younger son, and as such it would be a message to backsliders, and while this is one part of the interpretation it is not by any means the best part. Then it occurred to me the story might have been given us that we should take warning from the selfishness of the elder brother, but I conceived such a dislike for this character that I never cared to consider him even for a moment. But it has in these later days become to me one of the sweetest portions of all the New Testament because I believe the parable was written that we might fasten our eyes upon the father of the parable and in that father get a glimpse of God.

Did it ever occur to you that in the pic tures of the fathers of the Bible you were always given a vision of one part of the nature of God? Jacob crying out; Me Ye have bereft of my children; Joseph is not, Simeon is not, and now You will take Benjamin from me," is an illustration of God crying out in His great tenderness over this jost, my son! would God I had died for these," is just a hint as to the way God feels over His lost ones for whom His Son has really died. And yet better than any picture of a father as the revelation of God reless over His lost ones for whom His Son has really died. And yet better than any picture of a father as the revelation of God feels over His lost ones for whom His Son has really died. And yet better than any picture of a

"BUT WHEN HE WAS YET A GREAT WAY OFF."

These words must have a wonderful meaning, for the measurement is from God's standpoint. It would be an awful thing to be a great way off according to man's conception, but when it is the computation of One who is infinite we are startled and set over a startled and set over a startled. man's conception, but when it is the computation of One who is infinite we are startled, and yet our amazement gives way instantly to adoration, for we are told that even if we are so great a distance from Him we are not to be discouraged. In Acta ii: 30, we read that the promise is unto "all that are afar off," and in Ephesians ii: 13, 17. we are told that "Ye who sometimes were far off are made nigh by the blood of Christ," and that Jesus Christ "came and preached peace to you which were afar off," as well as to them that were nigh. It never is any question with God as to how deeply one has sinned. It is a remarkable thing that throughout the whole Bible He has ever chosen the most conspicuous sins and the most flagrant sinners that He might present to us His willinguess to forgive.

God requires but three things if we would know Him in this way.

First, there must be a willing mind. In Isaiah i: 19, we read, "If ye be wilking and obedient, ye shall eat the good of the land." In another place we read, "If there be first a willing mind, it is accepted for what a man hath and not for what he heath not." In still another place we read, "If there be first a willing mind, it is accepted for what a man hath and not for what he heath not." In still another place we read, "If there be first a willing mind, it is accepted for what a man hath and not for what he heath not." In still another place we are told, "If any man will do His will he shall know of the doctrine." God Himself, infinite though He may be, will not save us against our wills.

Second, there must be a desire to know the truth that we may do it. Mere knowledge of the truth may be our condemnation, and it is the saddest thing in the world that so many people know and yet are unwilling to do. It will be an awful judgment which must finally fall upon the rank and file of men because all their lives they lived under the shadow of the church and heard the preaching of the word, all of which condemns them.

The third requirement is an honest confession of one

resion of one's intentions. God never gives to one more light than he uses, but if there is in the heart a single desire, however faint, to know Him, and that desire is confessed before men and unto God. He enlarges our vision, sheds upon us more abundant light, and it is always by the way of confession that we enter into the fulness of joy.

"HIS FATHER SAW HIM."

Mr. Moody says that that father was soking through the telescope of his love. I have always felt that he was looking through his tears. It is said that when astronomers want to increase the scope of their vision they add to the number of enses, and sometimes our falling tears are their vision they add to the number of enses, and sometimes our falling tears are increased in the Lesson. They bring objects far removed nigh unto us.

But what a comfort it is to know that the Great Father of us all looks after us with a pity that is infinite and with a sympathy that is beyond conception. The vision of the father of the prodigal was limited, but God's eye aweeps through all space, and He seen us wherever we are He can even behold our thoughts, and when you bowed your head and said, "I ought to come," and partly lifted your hand so an expression of your intention, or started to rise that you might make public your confession, He saw you and was ready to run to meet you. This is all that He resulting on your part. "HIS FATHER SAW HIM."

ready to run to meet you. This is all that He requires on your part. He is ready to do all the rest.

It is said that Dr. Rainsford, of England, in one of the Northfield conferences at one time related the story of an eld friend of his, a German professor, who was an agnostic, and as you know the creed of the agnostic is simply. I do not know." This old professor came to visit Dr. Rainsford and went with him to all the swryices of his church. When the day was

Second, Then up you not think that it is probable that God has made a revelation of Himself to His creatures?" and his friend answered, "Yes, probable."
Third, "Well, do you not think," said he, "that He would make that revelation plain if we were to ask Him?" and the old projessor answered, "I should think He would be obliged to."
"Well," said Dr. Rainsford, "have you ever asked Him?" and the old man an swered, "No."
"For my sake," said he, "will you ask Him now?" and they fell upon their knees in the study, and they fell upon their knees in the study, and they fell upon their knees in the study, and they fell upon their knees in the study, and they fell upon their knees in the study, and they fell upon their knees in the study, and they fell upon their knees in the study, and they fell upon their knees in the study, and they fell upon their knees in the study, and they fell upon their knees in the study, and they fell upon their knees in the study, and they fell upon their knees in the study, and they fell upon their knees in the study, and they fell upon their knees in the study, and they fell upon their knees in the study, and they fell upon their knees in the said, "Now, Professor, you pray," and the said, "Now, Professor," and he was just going on to say, "I will walk in it." when suddenly he sprang to his feet with his fact the said, "Now, Professor," and the old man in the said, "Now,

"HE HAD COMPASSION AND RAN."

I never knew until recently what that word "compassion" meant. I know now that it indicates one's suffering with an other. It is this that makes the story of a man's transgression so pathetic. Other hearts are made to ache and almost break. Other eyes are filled with tears and other lives made desolate. I can see this old father going up to the outlook from his home, gazing off in the direction which his boy had taken, coming down the steps again like David of old crying out. "Oh, my son, my son, would God I had died for you!" He had compassion.

We had in our city a young man who was more than ordinarily prosperous in his business, and his prosperity seemed to be the cause of his downfall. It became so marked that his partners called him into their office to say that he must either mend his ways or dispose of his interests in the concern. His promises were good, and all went well for a little season, and then when the failure was worse than ever they instead that he should dispose of his "HE HAD COMPASSION AND RAN."

then when the failure was worse than ever they insisted that he should dispose of his then when the failure was worse than ever they insisted that he should dispose of his interests to them, and with a great sum of money he began to sink rapidly. He had gone from bad to worse until not long ago they found him floating in the river, for he had taken his own life. The story is sad in the extreme, but the saddest portion of it is found in the fact that there is an old man to-day going about the streets of the city mourning for his son. He scarcely lifts his eyes from the ground as he walks. Sometimes you behold him with the tears rolling down his cheeks. He has compassion. And it is a fact that one never sins, breaking even the least of God's commandments, that the heart of the great and loving Father does not yearn ever him and long for his return.

IV. WHAT DID HE DO?

WHAT DID HE DO?

We all know this story so thoroughly well that it would seem almost unnecessary to emp, isize things the father did when the meeting between himself and his son occurred, but for the sake of the story let me say:

First, "he kissed him." You will notice that he did not wait until the boy's garments had been changed, or the signs of his wanderings removed. There would have been no grace in this. But clad in all his rags he threw his arms about him and drew him close against his heart, and gave him the kiss which was the sign of complete reconciliation. This is what Jesus Christ waits to give to every wandering soul. The old hymn says, "My God is reconciled," and this is the teaching of the Scriptures. It is not necessary that I should work myself up into a fever of excitement, nor weep and wail in the depths of my despair, but it is necessary only that I should receive what God offers me in Jesus Christ. The first step in the Christian life is an acceptance of that which comes from above.

We had in Philadelphia a young man belonging to one of the better families, so-called, who by his wayward actions dis-

We had in Philadelphia a young man belonging to one of the better families, socalled, who by his wayward actions disgraced his father and finally broke his
heart. After a little he left his home,
went to Baltimore, from there to Washington, and after months of wandering determined to return. He was ashamed to
meet the members of his family, but he
knew that if he made a peculiar sound at
the door at the midnight hour there was
one who would hear and understand, and
when he stood before that door it was
swung open and without a word of rewhen he stood before that door it was swung open and without a word of re-proach his mother bade him welcome. The next morning he did not come down from his room, the second morning he was ashamed to come, but the third morning as he descended the stairway his brother, a physician, met him and said, "Edward,

as he descended the stairway his brother, a physician, met him and said, "Edward, mother is dying." She had been suddenly stricken down and was anxious to see him. He made his way into her room, knelt beside her bed and sobbed out, "Oh, mother, I beseech you, forgive me!" and with her last departing strength she drew close to him, placed her lips close to his ear and said, "My dear boy, I would have forgiven you long ago if you had only accepted it." This is a picture of God. With a love that is infinite, and a pity beyond description, He waits to save every one who will but simply receive His gift of life.

Second, I have always imagined that when the father started out from the house running to meet his boy, that the servants must have noticed him, and possibly they ran after him. When the father saw the condition of the son I can hear him as he turned to the approaching servants to say, "Run, bring the best robe and put it on him," and it is a beautiful thing to me to know that when they brought the robe the father wrapped it round about him, thus covering over all the signs of his wandering. This is what God does for me and for you. The moment we believe the robe of Christ's righteousness is placed about us, and God looks upon us as without spot or blemish, for we are at once accepted in the beloved.

I remember that when Jonathan was dead and David wanted to do something

out spot or blemish, for we are at once accepted in the beloved.

I remember that when Jonathan was dead and David wanted to do something for some one that belonged to him, the only one he could find upon whom he might lavish his affection was poor, little, lame Mephibosheth. He was lame on both his feet, you will remember (his nurse had dropped him as she was fleeing away from the enemy), but when David found him he placed him at the king's table and in such a position that his lameness was hidden, and if you had been on the opposite side from him you never would have known that he had a mark of deformity about him. This is what God does for every poor, wandering, lost one that comes to Him. "I, even I, am He that blotteth out all thy transgressions, and I will remember them against you no more forever."

Third, he put the ring on his hand. The ring is always the emblem for completeness. And this was a bautiful illustration of the fact that the father's love was perfect, and that his love **ad not been affected by the wanderings of the boy. This

fected by the wanderings of the boy. This is certainly true of God, and I know no better figure to give a thought of his love than that of the ring.

"For the love of God is broader than the measure of man's mind,
And the heart of the Eternal is most wonderfully kind." Wonderfully kind."

Fourth, he put shoes on his feet. I can see the poor boy as he hobbles on to meet his father, his feet bleeding at every step, for the shoes were worn and he walked with difficulty, but when he was well shod with shoes from the king's house I can see him taking the hand of the old father and running back to his home. One of the commonest excuses presented by men for not yielding to Christ is the fear that they may not hold out, but to me it is comforting to know that the moment we are saved He puts shoes on our feet, and that we are shod with the preparation of the gospel of peace.

"AND THEY KILLED FOR HIM THE I can see the old father as he runs from home to home exclaiming, "Come and rejoice with me, for my boy was dead and is alive again. He was lost and is found," and they begin to be merry. One can never have the fatted calf killed for him but once, but one of the delightful things about the Christian life is that we may repeatedly sit down to enjoy the feast for others, and it is thrilling to know that we never have a time of feasting here that they do not have a time of rejoicing in heaven, "For these is iou in the presence of the angels of God over one sinner that repent

At the close of a meeting in Joliet, Illi-nois, I sat down heside an honored evan-gelist, Rev. H. W. Brown, and among other things in his career, he told me this story.

nos. I sat down heside an honored evangelist. Rev. H. W. Brown, and among other things in his career, he told me this story:

A number of years before he had a remarkable work of trace in the lake region of Wisconsin in that town of the strange name. Oconomowoc. After his work of grace he returned one day for a little visit, and as he stepped off from the care he saw at the station an old man named James Stewart. Knowing him well he asked him why he was there. The old man renlied that his boy had gone away from home and had said to him, "Father. I will return some day, but I can not tell when," and said he, "I am waiting for him to come back." Strange as it may seem, thirteen years afterward he revisted that old town, and the first man he saw when getting off from the care was this old father. He had forgotten his story, but he met him, saying, "Mr. Brown, he hasn't come yet, but he will come, and I am waiting," "Just then," said my friend, "I lifted up my eves and saw one walking down the aisle of the cer, and said to myself. If I was not sure that the boy was dead I would say that that was the son." But other eyes had seen him, too, and with a great bound the old father surang to the steps of the car, and when the boy reached the nlatform, and in less time than I can tell it, he was in his father's arms. The old father sobbed out, "Oh, my son, thank God, you've come, you've come," and then, turning to my friend, he said. "Mr. Rown, I should have waited until I died." Thus God waits, and looks and yearns and looks. Thue Jesus Christ entreats us to look unto Him and be saved, and in His name I bid you come.

God Resolves.

We are about to start out on a new year. It is worth something to make a good start. It is a good thing to make a few good resolutions at the beginning of the year. We drift out of the way, get into bad habits, and no time is better to pull ourselves back into right courses than the beginning of a new year. There is one thing we can all do, and that is to resolve to be a little more cheerful and genial than we have been in the past. We can write down the fact that we intend to speak a shade more kindly than the year before. We can also resolve to show the world that glorious morning face that Stevenson speaks of. It is surely our duty to carry a cheerful spirit into each day's task and trial. We do well to count up our mercies and be cheerful. It is an awful sin to go through the world grumpy and morose. This is a good, glad world we are in. We are girded round with mercies new every morning and fresh every evening. If we give ourselves unselfishly to the service of others we shall find joy and gladness everywhere.

The Greatest of These is Love." God Resolves.

"The Greatest of These is Love."

Christian fellowship is possible only because of love. It is the only ground on which different faiths can meet. Christian unity is not and cannot be found in creed, for there are no two persons of the same church even that read and understand the Scriptures alike, much less those of different faiths. Instead of being nearer together after a discussion of their creed they are further apart. Christian unity cannot be effected in our creed. Such is impossible. It is not found in our polity. Here the same difficulties confront us as before. Nor is it to be found in our tastes. Indeed, if there is any difference it is that we get farther apart here than on any other ground. Creed, or polity, or tastes are not possible grounds of unity, indeed, they are impossible grounds of unity, indeed, they are impossible grounds. There is but one possible ground, and that is found in love. We may differ in our ideas concerning creed and polity and in our tastes, but if we have love in our hearts we can strike hands with our neighbor and say, "My brother."—Ram's Horn.

Blessing Ourselves. "The Greatest of These is Love."

Blessing Ourselves.

God blesses us by enabling us to bless ourselves. Blessings are largely the result of reaction; they are the return upon ourselves of that which we do. Just as modern nechanism has made the recoil of great forces a great part of the value of those forces—the recoil of rapid-fire guns does almost all the work of those guns—so divine Power makes, out of the reaction of what we do, our own fates to condemn us, or our own angels to bless us. We confess this truth in the proverb that we make our own beds, and must lie on them. God gives us the words of life—words of lahor or duty or love or burden, but we set them to music, and life is a melody or a threnody largely from the way in which we set the measure. Familiar are Emerson's words: "If you love or serve, you cannot, by any hiding or stratagem, escape the remuneration." God rules, and God so rules that no man or manner of event can rob us of the prize that God has fitted us to prepare for ourselves.—Sunday-School Times. Blessing Ourselves.

Power of One Bellef.

Have you ever thought what a change it would make if you believed with all your heart and soul and strength and mind that God is? This one belief would alter everything. Some may even think that it would change too much; if we realized God as He really is we could think of nothing else. This I do not admit. The thought of God should be to the best of our thinking, like the sky to other objects of our landscape, always there, blue, serene, unifying. In His presence, constantly and steadily realized, everything would find its right place; it would be easy to do right and difficult to do wrong. In fact, the problem of life would be solved,—James Stalker.

As We Sow.

There is a flower called heartsease, which flourisheth on the meanest soil when fed with good deeds and kindly thoughts, and 'tis worth a king's ransom to its possessor. That same flower had its roots deep in the heart of God, and its fruit unto eternity, where every good shall respits unfailing harvest of weal, and every ill deed find its just meed of woe. We need not think to cheat ourselves with the fancy that God's law can fail. Here and hereafter we shall reap as we have sown.—A. L. Glyn.

Wealthiest Girl in the World. There can be but fittle doubt that

the Grand Duchess Olga of Russia who has just attained her seventh birthday, is the wealthiest little girl in the world. Immediately after her birth something like a million pounds was settled upon her, the huge sum being safely invested in England and France. If she lives to reach her mafority her marriage settlement is like ly to be the largest on record. No one knows the extent of the white czar's wealth; it is doubtful if he himself does. He is far and away the largest landowner in the world, and he has gold and other mines in Siberia which bring in a revenue, the amount of which is never made public.

Mistakon Notion About Leaves. It is true that people often say that the turning up of leaves is a sign of rain, but the sign does not seem to be a very true one, declares the Monthly Weather Review. There are many kinds of trees like the silver-leaf pop lars, in fact all the poplars, the maple and some of the caks, which turn their leaves up whenever there is a their leaves up whenever there is a fairly strong steady wind, but they de it as much in clear weather as in rainy. Possibly the belief may have arisen from the fact that winds cap able of turning leaves over very often precede or follow rainstorms.

The World's Smoking Sill.

The world now consumes 6,300,000,000 pounds of tobacco yearly, or 2,812,500 tons. This is worth \$200,000,000. In other words, the world's smoke bill is just \$5,000,000 a week.

Jews Allowed to Acquire Land. Permission to acquire land has just een granted to the Jews in Russia.

THE SABBATH SCHOOL

nternational Lesson Comments For February 8.

Subject: The Church at Corinth Pounded, Acts xiii., 1-11-Qoiden Text, 1 Cor. III., 11-Memory Verses, 9-11-Commentery on the Day's Lesson.

I. Paul's arrival at Corinth (vs. 1, 2). 1
"After these things." The events at
Athens described in our last lesson. "De
parted." Paul's stay in Athens was short
and he never returned to the city. Intellectual Greece had scornfully rejected the
gospel message and henceforth the apossis
visited more fruitful fields. "Came to Corinth." About forty-five miles southwest of
Athens. Here he labored alone for some
time before his co-workers arrived. Corinth was the seat of commerce in Southern
Greece, and at this time was the political
capital and the residence of the Romas
pro-consul. It was situated on the isth
mus which connects the two portions of
Greece. It was the wealthiest and wicked
est city in all Greece, and was the seat of set city in all Greece, and was the seat of of every kind of licentiousness and excess And yet in this wicked city Paul had a good revival and established a Christian

of wery kind of licentiousness and excess. And yet in this wicked city Paul had a good revival and established a Christian church.

2. "Aquila—Priscilla." "Most devoted friends of Paul, persons of culture and piety (v. 26). They are always mentioned together. From this we concluded that they furnish a happy example of harmony and sympathy in Christian life. Priscills was one of those bright, carnest womes called into action by the work and teaching of Christ and His chosen friends; one of the pioneers of that devoted band of women workers who have, for 1800 years done such splendid work for the Lord in all climes and among all peoples." "Claudius." The fourth Roman emperor. This was the twelfth fear of his reign. "Jewy to depart." This took place early in A. D. 52 on account of a revolt in Judea. The Jews were very numerous at Rome, and inhabited a separate district of the town, on the banks of the Tiber. They were often very troublesome, and were several times banished from the city. "The decree did not remain long in force, for we find Aquila in Rome not long after (Rom. 16: 3) and many Jews resided there when Paul carne."

II. Paul's method of work (vs. 3, 4). 3. "Same trade." Paul's first concern when he entered Corinth was to find a home for himself and then to seek for employment. "Who could dream that this travel-stained man, going from one tentmaker's door to another, seeking for work, was carrying the future of the world beneath his robe?" "Wrought." Paul labored for his own support in Ephesus (Acts 20: 34) and Thessalonica (1 Thess. 2: 9), as well as in Corinth (1 Cor. 4: 12).

4. "Reasoned—persuaded." From the Scriptures, and the personal testimonies of eye witnesses. Paul showed that Jesus was the Messiah and the gospel true. The gospel appeals to reason and good sense. The facts Paul presented showed how reasonable it would be to become Christians. He sought out his kindred and made opportunities to tell them of Christ.

III. The arrival of reinforcements (r. 5). 5. "Were come." Silas and Timothy a

inth. Compare I Cor. 4: 11-13. Paul was faithful in the midst of the greatest difficulties.

IV. Paul turns to the Gentiles (vs. 6-11). 6. "Opposed themselves." The word implies very strong opposition, as a force drawn up in battle array. It was an organized opposition. The more than usually violent opposition of the Jews was no doubt stirred up by the intense earnestness of Paul in his work, after the arrival of Silas and Timothy, when he was "pressed and constrained by the word." I will go." When argument and appeal brought no candid thought, but only opposition and blasphemy, Paul said, sadly and forever, to the Jews in Corinth: "I will trouble you no more." "Unto the Gentiles." In Corinth. He afterward preached to the Jews in other places.

7. "A certain man's house." Used for teaching and worship. For his own lodging he still remained with Aquila and Priscilla. "Worshiped God." A proselyte, not a Jew by birth. No doubt he became a Christian. Nothing more is known of Justus. "Joined — the synagogue." "A standing protest to the unbelief of the Jews. It would draw in many who would be coming to the synagogue. The owner was a Gentile, and would win the attendance of the Gentiles."

8. "Crispus." His first convert was the

Jews. It would draw in many who would be coming to the synagogue. The owner was a Gentile, and would win the attendance of the Gentiles."

8. "Crispus." His first convert was the ruler of the synagogue he had left. His decided course made the conduct of others equally decided. "Chief ruler." A man of learning and high character. His conversion took him out of office in the Jewish church. "All his house." The first recorded instance of the conversion of an entire Jewish family.

9. "Then spake the Lord." It is likely that Paul.was at this time much distressed by the violest opposition of the Jews, and probably his life was in danger, and he wight have been entertaining serious thoughts of ceasing to preach or of leaving Corinth. To prevent this and comfort him God was pleased to give him this vision. "Be not afraid." "Isolation from his own people, physical weakness and the slowness of the people to believe, besides the danger of sudden persecution or death, made Paul question the wisdom of further effort in Corinth, since in other places he had withdrawn when opposition came. Fear operates against faith, and God forbade it."

10. "With thee." To sustain thee in trial, to give utterance in the Spirit, to give point and edge to thy words, to protect thee from hostile enemies, and to make thee victor in every conflict. Though men oppose and leave thee, I will not. Thus the assurance came in the hour of necessity. "No man—hurt thee." No man shall oppose or condemn thes, to destroy thee. He was not to meet death at that place. He should be attacked and brought to the judgment seat (v. 12), but no violence should crush him. "Much people." "Not many already consecrated to God, but many in whom he saw a preparedness to receive the gospel."

11. "He continued." Paul's fear, or despondency, was not rebellion. To know God's will was to do it. He feared not trials so much as a failure to follow the Lord's guiding hand. A word of command with a promise of help settled all doubts, and gave course for the undertaking. "Yess a

Recovered Watch Through Dream. Some weeks ago John H. Tudor, a well-known citizen, went squirrel hunting a few miles from Montreal, Canada. He bagged a number of squirrels, but in the "bagging" lost a watch. He was puzzled over it until he recollected a dream he had that his watch was in a certain spot near where he had hunted. He went where the dream had directed him to go, and found his watch. It was hanging to a twig of a tree. He had shot a squirre! in that tree, and as the squirrel had lodged in the tree he went up it and got his victim. In descending his watch had been torn from his

After 2,000 Years. The extraordinarily resuscitating power of light received a very curious illustration a few days ago in the silver mines at Laurium. A mine had been abandoned more than 2,000 years and the seed of some poppies were found beneath the slag of a species which had disappeared for twenty cen turies. The slag was removed, in a short time the entire space was coy ered with the most gorgeous show of popples. After their twenty centuries' rest they had bloomed as vigorously as ever without air or a single drop

CHRISTIAN ENDEAVOR TOPICS,

Pebruary 8 .- "Bible Lesson From Men That Falled." Gen. Iv. 8-12; Judges xvl. 20, 21; 1 Sam. III. 11-14; xv. 26-29.

Scripture Verses-Psa, exxvl. 5, 6: Matt. xxv. 21; Luke xix, 16-19; 1 Cor. xv. 58; Gal. vi. 9; Eph. vi. 7,8; Col. fii. 23, 24; 2 Thess, iii. 13; Heb. vi. 10; Rev. xxii. 12. Lesson Thoughts.

Apparent failure may be truest success; it all depends upon the standard adopted-Christ or world.

The greatest failure is to rejoice in another's failure, and the truest suc-cess is to be happy and helpful in

other's successes.
Our failures are worse than failures if we do not make them step-ping stones to future successes. But failures may be turned into successes if they traces, weak places, Selections. if they teach us how to strengthen the

A little more than thirty years ago there was the deepest sympathy for Chicago because of the ruin that fire had caused. The twenty-fifth anni-versary of the fire was observed, not with mourning, but with rejoicing, by Chicago itself. Not a few of the heavest blows that we have to bear may bring to us messages that after ward shall yield us peace and joy. The tearing by the ploughshare is the way to the rich harvests.

The Christian can learn a lessor from the inventor that regards fairare only as a sign that he did not try hard enough. Israel's defeat at Al was not a sign that victory was impossible, but that they needed to put away sin from them. No one need decide that he cannot testify for Christ until he has made at least as many efforts as men of the world have made that they might be ora-tors. Enthusiasm and perseverance are demanded for God's work as well as for man's.

At best our least endeavor Must faint and feil forever, Without God's guilding finger to point

the how or where; Then let us choose his choosing, All selfish choice refusing, Nor question which is better, to serve

him here or there. What this world would call failure heaven might call success, and vice versa. The life of Jesus was a failure, from the world's point of view. It was poverty-stricken and closed in darkness; yet Christ was never so successful as when he hung upon the cross. If a man wins the whole world and loses his soul, he has made a failure.

Suggested Hymns, Encamped along the hills of light. Hark the voice of Jesus. Sowing in the morning. After the toll and trouble. now, but in the coming years.

Trav'ling to the better land.

EPWORTH LEAGUE MEETING TOPICS. February 8 .- Truth and Lies .- (Eph. 4.25; Prov. 12. 19; Psa. 51, 6.)

The subject "Truth and Lies" gives us a chance to get down at one of the basal places—indeed, the very corner stone of character. Truthfulness, at the root of it, is deeper than the things we say, or the things we do. It gets down into the part of our lives where our desires and motives live. The very basis of all the greatest things of life comes when a young man gathers himself up and says, "I am going to fight for trueness in my life." When he declares to himself that whatever comes or goes he will be true, then he has laid a corner stone worthy of a man. This is all down out of sight. But it is very important, and it is very great. One is getting ready for the Gospel to do wonderful things for him when he makes this decision. Down in the deep places of life let us resolve that it shall not be so with us. Whatever it costs, we are going to have truthfulness at the very center of things. Then, when it comes to the outside, how bewilderingly many the ways in which we may tell falsehoods! The lie of silence when we ought to speak; the lie of a fleeting expression which is not true to the deeper self; the falsehoods the eyes can tell-ah, how those windows of the soul which were ness can gleam falsely!—the phrases with double meaning; the downright falsehood; the conventional social lies waich slip so easily from the lip-all these are foul winds that blow up

black storm clouds over our lives. Now let us face this fact: What ever little bit of falseness we let into our lives; however, even in the small social ways, we change color, chamepeople; however innocent we may try to persuade ourselves our particular falseness is, it is robbing us of power to be useful, it is robbing us of strength to fight life's battles, it is rob-

bing us of reality in our lives. To be true inside, to be true out side, to be true in desire and motive. to be true in the "doings and sayings" that express the inner life, this is the message we are to receive—a message from one of the deep places of life, a message which many a man and wo man weakened and palsied by unreal ity needs to hear. May we hear and may we heed! So shall trueness become the basis of our lives, so shall falseness be conquered.

The Dog Knew. A retriever not long ago was sent

into a ditch to bring out a winged partridge. The dog picked up the scent, rushed along the bottom of the ditch under the brambles, and after a little groping about emerged on the bank with an old rusty kettle, holding it by the handle. Laughter greeted this performance.

"Stop a bit," said the dog's master "Here, Rover, give it to me." And the dog brought the kettle to him Taking it from his mouth, his master put his hand into the kettle, the lid being off, and took out the partridge Chased by the dog, it had crept into the kettle to hide and the dog, not being able to draw it out, just brought

Native Generosity. "Are you catching any fish, little "Not a blame fish."

"Are you—aw—getting any bites?"
"Nary bite." "Have you been fishing here long?"

"Do you expect to catch anything?"
"Nope."
"Then why, little boy, do you con-"So's you kin hev somethin' to put yer book on Ameriky, mister."

HE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Lesson For the Advocates of the Government Control of the Liquor Traffic -The Growth of the Drink Curse in Indis-Forced on the People.

We had taken hold of the governm

of a country which, by religion and life, was abstinent, and had introduced into that country intoxicating liquor and encouraged its consumption. But in spite of that we believed that not more than 20,000,000 out and ever touched intoxicating liquor in their lives. We had given Indian western civilization, government and institutions, and we had forced upon that country the most western of all institutions, namely, the excise system, and with it the liquor shop, save W. S. Caine, a member of the British Parlisment. The Government of India had long since taken the entire control of the liquor trade into its own bands, and was practically the pot boy of India. Almost all the distilleries of India belonged to the Government, and they let out liquor shops by public auction to the highest bidder, not the highest bidder in money, but the bidder who undertook to sell the largest number of gallons of liquor from the Government distilleries. It was the man who undertook to take the largest amount of drink from the Government distilleries who obtained the monopoly of the liquor shops. Year by year this competition west going by leaps and bounds; it had doubled during the last wenty years, and was four times as much as it was forty years sigo, according to the Government returns. What, he saked, would be the condition of public opinion in this country if we were told that the consumption of ardent spirit had doubled during the last twenty years, and was four times as much as it was forty years sigo, according to the Government returns. What, he saked, would be the condition of public opinion in this country if we were told that the consumption of ardent spirit had doubled during the last twenty years? There would be a great agitation got up over the length and breadth of the land, and we should never rest until we drove "ack the advancing time of the prophibit of the land, and we should never rest until we drove "ack the advancing time of the prophibit of the land, and we should never rese until we drove "ack the advancin

"The latest statistics regarding inebriety are such as to cause considerable alarm, and we have the more reason to feel nervous for our future when we remember, as a writer in a daily paper has remarked, that in these statistics one gets no record that in these statistics one gets no record of the ever increasing number of women in the middle and upper classes who are victims to this terrible vice." save the Lady's Pictorial. "Their friends and medical attendants hide it from the world; in many cases it is carried on secretly, and only becomes known to horrified relatives when there is no remedy. There is unhappily such a tendency nowadays to raise scares and rant that folks with a serious crusade to preach dread to say all they know lest they should be dubbed 'cranks' or hamper the desired reform by getting indiscreet followers in their train. But there is no doubt at all that drunkenness among women is an evil we shall have to fight very strenuously ere long unless England and her homes are to be ruined." ----

Efforts are being put forth at the present time in other countries for the organization of total abstainers into what is known as a "super-standard" class of life risks, this movement being the natural outgrowth of a careful investigation into the death losses of life companies, with the result that much valuable data has been accumulated to show that persons who do not use alcoholic heverages make altogether the best class of policy holders for an insurance company to have. One foreign expert cautions the companies against making any allowance for even moderate drinking. This, he says, may easily lead to excess. He adds: "The outlook for a man who should fall ill with typhoid fever, nephritis, pneumonia, heart disease, diabetes and affections of the liver is had enough under the best circumstances, but if the patient is an intemperate man, his hope for recovery is reduced very materially, and the fight for life is desperate, if not hopeless."

Save the Boys and Girls.

At the bottom of all the evils and temp At the bottom of all the evils and temptations that infest our cities lies the legalized liquor traffic, says the Union Signal. For the sake of the boys and the girls who are leaving the farms and seeking employment in the cities it should not be difficult to convince farmers and farmers' wives that prohibition is the only kind of regulation that will regulate the drink business or to persuade them to join the prohibition forces.

"Drunk and disorderly" is the charge lodged against nearly every arrest. The saloon makes the drunk and the drunk causes disorder and the taxpayer foots the bill.

During the year 1900 the people of the United States drank 1,196,402,542 gallons of heer, which is nearly sixteen gallons for every man, woman and child in the coun

The thing that needs reforming is the man, not the saloon. The drinking man does not wish a reformed saloon and the reformed man does not wish any kind of

The Tennessee Methodist makes a good point: "A drinking man can stay in a church or even in a pulpit, but he cannot stay in a bank. Is money more valuable than morals?"

than morals."

The prowess of the drink trade, the boldness of the traffickers, the listlessness of the people, the impossibility of awakening any deep concern for the fallen classes are enough to stir's heart of stone and transform its coldest blood into hissing steam.

To us it has always seemed that to pray to Almighty God to take away the saloon and then refuse to vote to assist Him in the job is a great sin. If the traffic is wrong, to vote for it is wrong, but if sobretty, decency and rightcounsess are right, it is right whenever necessary to you for them.

THE RELIGIOUS LIFE

READING FOR THE QUIET HOUR

WHEN THE SOUL INVITES ITSELF

em: For All of Me-The Grace of For getfulness - Christianity Draws the Fangs From the Jaws of Hate-The Unfortunate Habit of Recalling Wrongs.

The king can keep his crown-The plutocrat his gold, For all of me: I heave no sigh to own, No fist I shape to hold Their jewelry.

Let them, by their pale light,
Dwell sober-minded, just—
That pleases me
I grudge no vested right.
No unearned pelf I lust,
Enviously.

I claim the widest range
For peace, for thought, for breath;
For mine and me:
I force no undue change;
But live secure 'twixt death'
And liberty.

The men of discontent,
Who patch the world outside.
Have naught in me:
I fain would sew the rent,
Within, that it might bide
Eternally.

The king can keep his crown,
The plutocrat his gold,
For all of me:
For when mankind has grown
Into the Master's mold— They'll cease to be.

-Joseph Fulford Folsom, in the New York
Independent.

The Grace of Forgetfulness.

The Grace of Forgetfulness.

At is said that to forget is more noble than to forgive. One is a human possibility, and the other divine. Christian forget-fulness is something different than mere oblivion. One may know a thing, and yet be ignorant of it. God cannot forget in the sense of being ignorant of the past. Omniscience involves all times and things. Divine forgetfulness is simply to set an injury aside. To draw the fangs from the jaws of hate—this is possible, else Christianity is a name and nothing else. Apart from all else personal happiness is only possible through forgetfulness. To remember a wrong is constant suffering. We carry our crosses until they are laid aside. Nothing can be more unfortunate than this ever-growing habit of recalling wrongs. The wound that is constantly exposed is long in healing. If one has done you a wrong, do not recall it. The memory of it will return at times, but do not seek to revive it. For your own happiness let the sleeping dog sleep on. We have known many a life rendered unhappy by this constant habit of recalling injuries. It becomes a weakness. One lives over again all that he once suffered. The furies are aroused to their maddest passions every time the incident is related. And, further, few are interested. The rent in your garment, how it came there, by whom, is of little concern to others. Besides, it is the most direct way of creating a suspicion against yourself. Few quarrels are wholly one-sided. There is usually a shadow on both sides of the fence. The belief may be unexpressed; still it is there, that all the facts with their various shades and colors are not present. It requires a strong man to forget. As one is able to do this he approaches the divine. The best way to forget is not to recall. This, we have said, is difficult; still, it may be done. But should the old wound ache, it is not necessary to expose it. Further than this God's grace finds its highest office just here. Our sins and faults, do Thou, O God, forget. This is a prayer whose answer is c

Practical and Helpful.

If you have a bad story to tell, don't tell it.—United Presbyterian.

The space between a man's ideal and the man himself is his opportunity.—Margaret Deland.

He who wanders from the nath of rectitude will find the grave of his manhood near by.—United Presbyterian.

Probably the most of the difficulties of trying to live the Christian life arise from attempting to half live it.—Henry Drummond.

How often in this world actions which

How often in this world actions which we condemn are the result of sentiments which we love and opinions that we admire—Mrs. Jameson.

Let us leave anxieties to God. Why need we hargain that our life should be a succes, still less that it should not be a succes, still less that it should not be a succes, particularly successed purchased by sacrifices and sufferings?—James Hinton.

I should say that perfection of mind, like that of the body, consists of two elements—of strength and beauty; that it consists of firmness and mildness, of force and tenderness, of vigor and grace—W. E. Channing.

Channing.

Soberly and with clear eyes believe in your own time and place. There is not, there never has been, a better time or a better place to live in. Only with this belief can you believe in hope. — Phillips Brooks.

Brooks.

It is God that speaks in secrt promptings. The Spirit will leave you if you refuse obedience; every warning disregarded is a door closed against future progress. If you do not now the good which you can, the time will come when you cannot do the good which you would.—Frederic H. Hedge.

Spear Points.

Inspiration is God's answer to our aspiration.

He is a traitor to man who is not true to God.

Only the unworthy cause will use un-

Only the unworthy cause will use unworthy means.

There is suffering without sin, but there is no sin without suffering.

Men may do their worst, it matters not if you have chosen the best.

Long wind with God will not counterbalance short weight with men.

To be conformed to the truth is better even than to be informed on it.

If you use a mirror to find your own faults you will forget to use a microscope for those of others.—Ram's Horn.

Christ's Ideal of Trust.

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It is not easy to rise to Christ's ideal of trust. Take not thought—be not anxious—for the morrow. We do take thought, we are anxious and half the wear and tear of life is the result, not of work, or overwork, but of worry about the morrow. There is a profound psychological truth in our Saviour's words. They go to the very heart of things, and he who heeds them will find highest content and happiness therein.—New York Examiner.

The Spiritual Kingdom,

The Spiritual Kingdom.

Intellectual doubt goes deeper down than the intellect, nor will intellectual clearness cast it out. Unless the heart be settled in Christ, the intellect may go on doubting forever. Unless the spiritual atmosphere be clear, it matters little what is the character of the intellectual. It is the spiritual kingdom that gives laws to all the rest; they depend upon it, not it upon them.—William F. Stevenson.

Let us labor to make the heart grow-larger as we grow older, as the spreading oak gives more shelter.—Richard Jeffries.

The chief of the fire department is Rouen, France, has invented a fire pump which can be operated by tap ping the current of any street car or electric light system. The pump is small enough to be drawn easily by one horse in a light, two-wheeled cart but sufficiently powerful to throw a stream of water 100 feet high. In a trial the new pump developed its full energy in three minutes, while a steam pump required fourteen min-utes to get up the same pressure.