"HEART FAILURE"

A Brillian: Sunday Sermon; By Dr. **Howard Duffield.**

The Autobiography of Our Souls is Often Stained With the Very Faithlessness Which Blots the Memoirs of the Apostles.

NEW YORK CITY. - Dr. Howard Duffield, pastor of the Old First Presbyterian Clearch, Fifth avenue and Twelth street, preached Sunday morning on "Heart Fail-ure." He took his text from Mark xiv: 50: "And they all forsook Him and field." Dr. Duffield said: What cowards! Comrades of Jesus, chall a three cover's coundable with the

Dr. Duffield said: What covards! Comrades of Jesus, shall a three years' friendship with the Master come to such an end? Shall the intimacies of man months go swirling like leaves in the wind hefore a pill of patie fear? Apsaties of Jesus, why will ye be pillorisit for poltroonery? When deleat brooded over the hills of Gibon and the remnants of the armies of Israel lay strewn through the Judean valleys, Saul and Jonathan died together. When Socrates kept tryst with death the prison yard in which he sat became like a hall of barqueting and the juil stones echoed with the converse of devote! friends wistin of sharing with him the cup of hemlock. When the sun of Ansterlitz that had bathed the earth in glory at its rising, and eclipsed in blood behind the plan of War eclos, the files of the inneerial guard drew up as on parade and died beneath the flag. But in the hour of His extremest need the comrades of Christ "Jorsook Him and finger-touch and dethrone death with a synds, and the riffraff of the eity with staves, came out to take Him, they forsook Him and flef. Jesus walked the pathway of tears, and no one kept step with Him. The hour.

Him and the to take Him, they forsook Him and Hei.
Jossie and the pathway of tears, and no one kept step with Him. The hour has sounded for chivalry, and His triends exhibited poliroonery. The call was for berges, and those He loved showed their backs to Christ, instead of their faces to the foe. Occasion heat the long rol, but the battle line became a rout. Imagine that scene reversed. Imagine that cordon of aposties buttressing Christ squares the base of the foe. Occasion heat the long rol, but the battle line became a rout. Imagine that scene reversed. Imagine that cordon of aposties buttressing Christ squares the base of the foe. Occasion heat the battle line became a rout. Imagine that scene reversed. Imagine that cordon of aposties buttressing Christ squares the base of the foe. We can almost see them converting Gettimetal corslets of Christ's foes with the breatfolate of their invulnerable affection, and shattering the onset of embitived persection that was stronger than death. We are well high envious of their opportunity of renows.
The possibility of such lovally has not yet possible for one to show a stalwart alleging the origin. They are not yet of that seek the young child's hits age are seen as the result with the set of the seen of the see of the base of the seen the the of the seen of the seen the seen the the set of the seen of the seen of the seen of the set of the seen of the seen of the set of the seen of the seen of the set of the seen of the set of the seen of the seen of the set of the set of the seen of the set of t

passing years. The men of His age are sleeping in their sepalchers. The first element of heart failure is dis-appointment. The apostles had a very well defined theory as to what Christ had come to do for them, but they had thought very little of what they were to do for Him. They had a clear conception of the prere-quisite of discipleship. They were deeply concerned as to the pattern of their crowns. They have to a morely the comparative quisite of discipleship. They were deply concerned as to the pattern of their crowns. They know to a nicely the comparative alititude of their thrones, and they were anziously tarcelling out the cities over which they were to rule. With their feet freading the very ascent to Calvary they were hadgering each other as to which of them should be greatest. Jesus had come to give them a life of ease and self-satis-faction. No more stormy nights out upon Gennesaret; no more tugging at the nets faction. No more stormy nights out upon Gennesaret; no more tugging at the nets and pulling the wet cordace of their hoats; no more weary days brawling in the Caper-meat and butter for their bread. Christ had a whole cornucopia of splendors to empty into their lap-kingships, and dig-nitiss, and thrones, and scepters. When as with a lightning stroke all these fond dreams went whistling down the wind, and their could malaces vannuished like and their cloud nalaces vanquished like and their cloud naisces vanquished like most at surrise, disappointment thrust its iron into the soul, and away they went, spurred by an inpulse which for the mo-ment was irresistible. Their thought had been centered on the good they were to get, not upon the good they were to do. It is not impossible that you and it should just as mistakenly interpret the purpose of Christ's mission. In some piv-otal moment the consciousness of sim up-ernetted by hears up, and chills as which its

otal moment the consciousness of sin un-expectedly leaps up and chills us with its shalow. We are tashed by the scorpion

Aposities were not so much atraid or some things as we are. We talk about absolute monarchy. We reheave stories of Siberian atrocity until the blood chills. There is but one absolute monarch--the erar of hu-man opinion. The ukase which he issues drags as all into a Siberia of meanness but faintly tipyfied by the degradation of those gloomy mines that burrow into the Asiatic mountains. The opinion of the world exiles finest feeling. It dungeons traest manhood. It rivers chain and hall on our loftiest apprintloms. It vetaes inde-pendence. We dare not be free and many and genuine. It makes our feet tast in the stocks of it a white. We are all the white asking which way the weather-task points --and we trim. We are dilarent in inpair ing how the current sets, and we veet in stead of asking whither the needle points and setting our prow to the pole start in stead of asking whither the needle points and setting our prow to the pole start in stead of asking whither the needle points and setting our prow to the pole start in stead of asking whither the needle points and setting our prow to the pole start in stead of reading the chair and laughing by sort the free and rear of the billows. We serve Christ, by the world's permission. Why should we he so deferential to the world's opinion? If you are side, will the world pay physican? If you are side, will he world pay physican? If you are side, will the world pay physican? If you are side, will the world pay physican? If you are side, will the world pay physican? If you are side, will the world pay physican? If you are side, will the world pay physican? If you are side, will the world pay physican? If you are side, will the world pay physican? If you are side, will the world pay physican? If you are side, will the world pay physican? If you are side, will the world pay physican? If you are side, will the world pay physican? If you are side, will the world pay physican? If you are side, will the world pay physican? If you are side, will the world pay physican? If you are keep flowers growing on your grave or tear Reep Howers growing on your grave or tear the lichness from your tombstone? There is one who loves you one who, whenever you sith, has an arm of love ready to each you; when you fall has messages of lops ready to whisper in your ear. He will whiten your soul. He will gird your weak-ness. He will school your ignorance. He will share your sorrow. He will companion you as you cross the frontiers of time. He will introduce you into an unclouded you as the roots the inditions of time. He will initiaduce you into an unclouded elernity beyond. Why care very much for the opinion of the world in which we are but a fraction now, and in which to mor-row we will be a cipher? Why not very keenly care for one whose love envelops our boing as with an atmosphere? Toos the more 2

keeniy care for one whom love envelops our being as with an atmosphere? Turn the page and read the later story of apostolic lovalty. The sequel is different from the preface. Call the roll of that glorious company of the apostles and here every compass point rung with that tradi-tion of Simon Peter, who was led out to death in the Roman amphituative while his wife was crowned with martyrdom before his eyes, to shake if possible the stanch rock of his bedded faith. And while she suffered he called her by name and addressed her in terms of most endear-ing affection and exhorted her to remera-ber the love of the blessed Lord and to be firm until the very end. His turn came next. He had but a single favor to ask from God as he stood there in the old Roman circus fact to face with death, and that was that he might remain firm for one more hour. He had but a single favor to ask from man, and that was that he might be crucified head downward, as it was too great an honor for one who had deserted Jesus to suffer in the same way Jesus did. The whole company of the anostles went sweeping home to their Masser in chariots of fire. They sealed their alleriance to Him with their blood Since the night of panic they had come to see Jesus under a new aspect. They had known Him as a friend. He had a place at their table and a voice in the home talk. He had a seat at their firesides and a share in their plans. They had strolled to the night of panic they had stolled to the night of panic they had stolled to the night of trial. They had known Him as a terender. They had store in the plans. They had strolled to the spring when the stell paths. They had paced side by side through the city streets. He had colored their sym-patices, molded their character, enriched their lives; but the bond of friendship broke in the hour of trial. They had known Him as a terecher. They had been fascinated by the crystal-clear form of His statements. They had thilled to the searching and subtle touch of His moun-tain sermon. They had heit the sub Turn the page and read the later story of Jesus did not armor them to look upon the face of fear. But since that hour of heart failure they had come to know Him. as their Saviour. They had seen Jesus die for them. They had felt the touch of love that death could not quench. They had been beneath the arms of the cross out-stretched to shelter them. They had caught the accents of His parting praver, "Father, forgive." They had heard His triumph shout, "It is finished." As their Re-deemer Leans rowed them to Humoit with

THE SABBATH SCHOOL International Lesson Comments For June 14.

Subject: Papi at Rome, Acts xxviil., 16-24 30, 31-Golden Text, Rom. L. 16-Memmory Verses, 23, 24-Study Verses, 16-31-Commentary on the Day's Lesson.

Paul enters Rome (v. 16). 10. "Came to Paul enters Rome (v. 16). 15. "Came to Rome." Rome is reached at last and the long journey is at an end. At this time the city of Rome was at the height of its gory. It held sway over nearly the entire known world. Within a circuit of little more than twelve miles more than 2,000,000 of inhabitants were crowded, of whom about 1,000,000 were slaves. "But Paul." Nero, the emperor to whom Paul had ap-pealed, was too much engaged in his de-Nero, the emperor to whom Paul had ap-pealed, was too much engaged in his de-baucheries and pleasures to care much for such a man as Paul or such accusations as were made against him by the Jews. "By himself." This lenity was probably due to the commendation of the centurion Julius. "With a soldier." The custom was to chain the prisoner by one hand to the guard. To this chain the apostic frequent-ly makes allugion in the enistics to the guard. To this chain the apostle frequent-ly makes allusion in the epistles to the Epnesians, Philippians and Colossians and in his friendly note to Philemon, all of which were wristen during this imprison-ment. See Enh. 3:1; 4: 1; Phil. 1: 13, 10; Col. 4: 18; Philem. 1: 9, 10. The first interview with the Jews (vs. 17-22). 17. "After three days." Three days after Paul's arrival at Rome he in-vited those who presided over the Jewish community to visit him. His first steps on passing beyond the narrow circle of those

community to visit him. His first steps on passing beyond the narrow circle of those siready converts were directed, in accord-ance with his established principle, toward lerael. And as his circumstances did not illow him to seek the Jews, as he had done in other places, he requested the represen-tatives of the Jewish congregation to come to nis lodging. "Men and brethren." This address to the assembled Jews is of a per-sonal nature, and is intended to counternet ercain prejudices which the Roman Jews might entertain. "Delivered prisoner." In as mid terms as possible he recounts his incalled for accusation by the Jews in Je-rusalem, who delivered him into the hands of the Romans.

usalem, who derivered of the Romans. 15, 19, "Let me go." He narrates briefly shanters 21 to 26. The the events given in chapters 21 to 26. The Roman officials repeatedly failed to find cause of offense in him. "To appeal." Paul declared that his appeal to the emperst had become indispensible necessary, because the Jews opposed his acquittal to which the Roman authorities judged him to be entitled. He states that it had not to be entitled. He states that it had no been his intention to bring any accusation states his people before the emperor. 20. "Hope of largel." The hope of largel is the general expectation of the Messiah. In Jesus Paul believed that the

Advasant. In Jesus Faul beneved that the expected Saviour had appeared, and for preaching this he had been attucked and made a prisoner. He held the same faith as all the Jews, only going in this matter further than they, in that he believed that ancient promise was now fulfilled. We can ee from the reply of the Jews that he un see from the reply of the owner. This derstood their position exactly. This Juain." Roman chains, like our handcuffs, usually indicated crime, but Paul's chains stand for patriotism and the loftlest relig-

stand for patriotism and the loftlest relig-ions conception. 21. "Neither received letters." Why the Jews in Judea had not forwarded the iccuation against Paul to their brethren in Rome, that they might continue the prosecution before the emperor. is not known. It is probable that they regarded their cause as hopeless, and chose to aban-don the prosecution. Paul had been ac-muted autoessayly be Lycing. Felly Fea. quieted successively by Lysias, Felix, Fes-

nutted successively by Lysias, Felix, Fes-tus and Agrippa. 22. "Desire to hear of thee." They im-plied that they had heard of him by their request to know what he thought of this new sect. That they spoke so cautiously, and subsequently made no demonstration of hostility against Paul is readily account-ed for. The apostle was held in special favor by the chief officar of Near's known of noschity against rad is readily account-ed for. The apostle was held in special favor by the chief officer of Nero's house-hold, and the Jows of the synagogue were themselves subject to persecution so that they were powerless to persecute the disci-ples of Christ. The second interview with the Jews (vs. 21,20) - 22 (Commence With The Jews (vs.

The second interview with the Jews (vs. 20-29). 23. "Came many." They came in great numbers. Many accompanied the chief Jews. "Expounded," etc. Paul takes as his theme that doctrine of the kingdom of God which was the central truth of the O:d Testament and the New, that great disclosure of the prophets which was still, as it had been for centuries, the supreme thought and hone of the whole Jewish people. Again Paul follows the certy line of his risen Lord's exposition to the two disciples on the road to Emmans." Moses-prophets." Beginning at Moses

CHRISTIAN ENDEAVOR TOPICS.

June 14-"Gold or God." Luke 18; 18-30. Scripture Ve ses .-- 1 Sam. 2:7, 8

Prov. 10:22; 1 5:19; Luke 16:11; Eph. 3:8; Col. 1 ., 3; 1 Peter. 2:7; Psa. 19:6-9; Matt. C. 19-21; 1 Tim. 6:17; Jas. 2:5.

Lesson Thoughts.

Not outward things, but the inward spirit; not possession, but character; not what one has, but what he is; not what he acquires, but what he becomes, is the real measure of a man's uccess in life.

Wealth of any kind is valuable only while it lasts. Worldly wealth has no ssured endurance; fire may destroy it, oods may overwhelm it, death at any noment may separate from it. he man who is rich toward God has ossessions which moth and rust caniot corrupt, thieves cannot steal, and even death cannot deprive him of hem, for they endure unto everlasting ife.

Selections.

A man's living is one thing; his life another. Money may supply a livng, but it can never minister to life There is an Arabian tale of a shipvrecked sailor who was starving when Le found a bag which seemed to conain bread. What was his disappointment when he found in it nothing but yearls! What were pearls to him when he was starving?

No man can tell whether he is rich r poor by turning to his ledger. It is the lieart that makes a man rich. He s rich or poor according to what he is, tot according to what he has.

Dean Trench, in one of his poems, ells the ancient story of the bantshed tings-how a king learning, that at onie time, as yet unknown, he would be banished to islands beyond the hor zon of the sea, he sent over there reasures, prepared houses and garlens for his future life, till he looked with more joy to the land where his reasures were than the kingdom which he enjoyed. So may we lay up reasures in heaven.

Suggested Hymns. Empty me of self, dear Savior. Fade, fade, each earthly joy. I do not ask for earthly store. Lord, for tomorrow and its needs. Cast thy bread upon the waters. Is thy cruse of comfort failing?

EPWORTH LEAGUE MEETING TOPICS

June 14-Use Every Opportualty. (2 Tim. 4. 2.

"Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching" (2 Tim. 4. 2.) To use many of the opportunities that are pre-sented, the Christian disciple must recognize the value of work for individuals. By far the larger number of op portunities are of this kind. There are some, and notably Dr. H. Clay Trumbul, editor of the Sunday School Times, who believes that this is the most valuable channel of effort in soul-winning. Dr. J. O. Peck, one of the most suc-

ressful revival pastors in the history of the Methodist Episcopal Church, states that of the thousands of con verts very many were led to decision one by one in his personal interviews with them before they came to the public service. Mr. Moody's great career as a soul-winner began in his early years in Chicago, when he cherished a fixed purpose and habit to converse with at least one soul every day in the interests of that soul's sal vation. Who can measure the results if all Christ's followers, young and old, men and women, were using the countless opportunities offered in the home, in school, in business, in professional life, in social life, in travel, on the street, to win others to our Master.

Much lay members of the Church, of oppor tunities to arrange and hold religious services, or to seek out and take in those already held. Church brotherhoods are showing how such work is possible. The Christian traveling men, the "Gideons," furnish many an inspiring example. The train carry ing some of their delegates to the na tional convention at Cedar Rapids, Ia. was detained at a junction. An open air meeting was held on the depot platform; and the conductor was converted. The Gideons undertook last winter revival work in a small church, and the first week had fifteen conversions Even the student pastor could be present only a part of the time, but the work went on by the presence of these active volunteers. Again, a lew of their number at a hotel in an in terior city invited the other traveling men and the clerk to go with them to the Sunday evening preaching service. Their numbers were augmented at two other hotels on the way, so that save enty men in a body were ushered into the church. The pastor laid aside his sermon and addressed them, and then called out some from their own ranks, and a remarkable meeting resulted. Why should not hundreds of other men of the churches seize the abundant op portunities ever at hand for similar enterprise for Christ? A chief lesson to be learned is that of tact and persistence. Another lesson is confidence in the help of the Holy Spirit, in the Spiritual hunger of souls, and that God can use whatsoever gift or talent is brought to him. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall proper, whether this or that, or whether they both shall be alike good" (Eccles. 11 6.)

THE GREAT DESTROYER | THE RELIGIOUS LIFE

Poem: Nothing Shalt Separate Us-The

Well Worth Cultivating.

From Thine eternal love, O' God. Nothing can separate Thy child: No fearful height, no darkest depit. No pang, or death, or creature wild.

Still on Thy love we rest and nope. The' threatened by the heart's alarms; For in the strain of grief and fear, We feel Thine everlasting arms.

Thro' the fierce fires of ceaseless pain, The furnace of an agony. Still near us walks the Son of God.

To damp the flame and set us free.

After the storms have waged around, After the storms into an and waves high: But heaven's love across the sea. Sent the sweet message: "It is I!"

We falter sin, and wander far, Yet this is still our shield and sword: "Nothing shall separate us from

The love of God in Christ our Lord." The Rev. Samuel J. Fisher, in the New York Observer.

The Art of Generosity.

Some people think that all generosity i

comorised in the fact of giving, and act ac-cordingly. Then they complain of the lack of gratitude they are sure to find. Are they reasonable? Should ore expect any-thing from a gift when nothing has been put into it but the bare, plain cosh? Giv-ing is your delicate humans when we

how little we can consequently spare for missions. There is no generosity in our thoughts at all if we regard ourselves hon-

But in these cases neither church treasu-

personally in contact with the receiver, we shall cease to wonder at his or her lack of

nights were dark and waves rolled

Fine Art of Charitableness -To Be Kind

in a Kindly Way is a Christian Grace

SOME STARTLING FACTS ABOUT READING FOR THE QUIET HOUR THE VICE OF INTEMPERANCE. WHEN THE SOUL INVITES ITSELF.

ertinent Advice to Young Men-Lessans Drawn From the Failure of Many Bril-liant Men to Attain the Positions to Which Their Talents Entitle Them.

Some time aco, in a prominent s ub in an adjoining city, I attended a Some time aca, in a prominent social slab in an adjoining city. I attended a dis-tinguished rathering in celebration of the wenty fifth annirersary of a political event. During the evening a very well mown United States Senator, being called from to speak, been by indusiring in rem-iniscences of the time when this political event had taken place. He recalled the men who with himself had entered public if shortly before that time—then of bri-ing the event of the entered frame is not been classmates with him in rolling, many of whom were members of this prospects and noise arbitions, and then he said. "Almost all these men are lead, and the majority of them died of tark!" The remark was made in a com-pany of men who had been drinking, and tome of whom were drinking in the inter-cals of the talk. There were a hundred wine glasses around him, and unless my memory is at fault, the Senator had a wine glass before him, if not in his hand when he said it, but it seemed to me that where glass before him, if not in his hand, where glass before him, if not in his hand, where has said it, but it seemed to me that f had never heard so strong a temperance occure as that. These yours mere where the lower of the community, the highest and the best according to all our standards of selection. fit to join in society and public ife, fit to be useful for their fellow man and their country, and with sincere pur-pose to make the best of their or norturity and of themselves—and the majority had lied of drink. Not one of them had ever contemplated or dreamed of such a thing when they began their energy. Probable if such an ending had been held up before them they would have shrunk from it with the utmost hourse. Every one of them avoid have resented with indigration the suggestion that such an end could possibly acoud have resented with indigration the magnetion that such an end could possibly yours to his career. But there was the aw-ful fact the mainity of them had died of frink. The lights had cone out, the dia-monds had turned to ashes, the usefulness o waste, the brilliant careers to diserace, the hopes of themestives and their friends had been destroyed, the talents and the education, the ability and the strength and the manbood had been overthrown, usershed in everlasting darkness, and bur-ed out of sight. The majority of them had field of drink. It was not what they ev-methed in the decented possible. But this insidious for had deceived them, and the saying of the wise man comes back with an swiftl similation is "moneyer is beeived thereby is not wise."—By Hon. thereby is not wise."-By Hon John I. Platt.

Wine is a Marker.

It is a well-known fact that when slea-hol enters the bady, one of the first or-rans to feel its influence is the organ of the mind the bran. The perceptive face'-is is beclouded, the reason is dethroned, and the moderate drinker never knows he exact moment when the scenter passes not the hand of the arch-desciver. In fact and is the illusive nature of strend wait in vain for the light? No, we are considering how much we need, something we have set our heart upon, and deciding Allo the hand of the arch-degeiver. In fact, such is the libusive nature of strong trink that the drinker often imagines that a "proper and legitimate" use of the same dimulates and sharpons the intellect. We and among friends and supporters of the bouor traffic very few total abstainers. The molerate drinker on the other hand a found characterizing linuar as a neces-ury evil and anologizing for the saloon as rer nor missionary are personally burt or humiliated by our selfsh attitude although they lose by it. In the cases, however, where our rude methods of giving bring us ary evil and apologizing for the saloon as the poor man's club, which goes to prove that even a "temperate" use of intoxi-mants is not to be productive of oueer fan-ties and damperous fallacies in the mind of even a good lawyer, an able editor or an minent clergyman.-Union Signal.

A Foe to Missions Everywhere.

The Rev. Dr. Brown, Secretary of For-

In my travels in foreign fields I learned that not only the customs of the people inder missionary activities, but I found the alime of the pit as represented in the American saloon, had been transferred to nerican s

or needs. "There is a brewory in James'em. "There is a distillery on Mt. Lebanon. "There are American saloous in Damas

people she helined. "People are always em-barrassingly grateful-far more so than I deserve," sold a woman of small means who put interest and sympathy into each small gift she gave. Which was right? One was an artist, the other a hungler. The joy of giving, the reward of giving depends upon whether we learn the principles of the art of semerally or inspare its visitione. The saloon is the church's greatest foe in its foreign missionary work. The mis-ionary cost to Christianize, while the rum inon follows in his steps to destroy his work-even to burl the neonle back into a of generosity or ignore its existence.

Our Will and Our Beliefs,

have saved a couple of simoleons.'

IMMUNE TO BEE POISON

Apiariats Get So They Don't Much Mind Being Stung.

That a person who has been often stung by bees becomes in time immune the poison of the sting is assorted by Dr. H. F. Parker. He reports that when he first began to keep bees he was frequently stung, and that each sting was attended with acute pain; but that as time went on the pain and swelling became less. In the follow ing year, while transferring a hive of bees, he had an experience which he thus relates:

"Sting followed sting in succession, in legs, arms, fingers, neck and face, 1 imagined what a picture I would precent-closed eyes and swollen hands and feet. I worked on, and so did the bees. I could feel the needle-like thrust, but then it did not seem to pain as much, and at last I finished the task. With aching head, slight nausea and vertigo slowly coming on I left my task with a sigh of relief for what was accomplished and filled with wonderment as to what my personal sppearance would be.

"Imagine my astonishment to find merely slightly raised red spots, like little pimples, with the red sting in the centre, as the result of each and every sting. I must have had something like forty of them on various parts of my body. My clothes were full of them: but, they being so thick, did not allow the sting to penetrate. The dizziness, nausea and headache left me and 'Richard was himself again."

thing from a gift when nothing has been nut into it but the bare, plain cash? Giv-ing is a very delicate business when we come to think about it. It is a sad thing that has two sides, not only the giver's side, but the receiver's. Generosity is an art, not a hunhazard flinging of dimes and dollars. "Would you know how to give." says the Freuch epigram. "put yourself in the nace of the one who receives." This rule, in the first place, says Phila-delphia Young People, makes giving unsel-fish—which it always ought to be, but fre-quently is not. We put a nickel in the col-bection plate because we cannot attend church without giving at least that, and keep their self-respect. Do we think of the interests of the church, and put our-selves in the place of the treasurer, bur-dened with hills and short of a cash bal-ance to pay them with? Not at all. If we put ourselves in his place we would promptly search our pockets for larger change, and replace the sickel by a quarter or a half dollar, if possible. If the collec-tion is for missions, do we think of tho carrest laborers in the heaten hields crip-neled for lack of funds, and put ourselves in the places of the diverse avait that wait in vain for the light? No, we are considering how much we need, something we have set our beat woon, and deciding "When I again visited my bees I did not dread the stinging properties any longer, at least not as much so as for merly, and then, and ever since, 1 have found that when a bee does sting me the pain is only sharp for an in stant and there is an absence of the after-swelling. I have since been stung many more times than I was at that time, and yet none of the symptomy above referred to have been reproduced. Am I not, therefore, immune of the poison of the honey bee, at least to a certain extent?

"All authorities on bee culture state the fact, as a crumb of comfort to novices in beekeeping, that the poison of a bee will produce less and less effect upon their systems. 'Old beekeepers,' it is said, 'like Mithridates, appear almost to thrive on the poison itself. Hulsh speaks of 'seeing the bald head of Bonner, a celebrated practical aplarist, covered with stings, which seemed to produce upon him no unpleasant effect.' Rev. Mr. Kleine advises beginners to allow themselves to be stung frequently, assuring them that in two seasons their systems will become ac customed to the poison. In conclusion, let me state that I firmly believe that the beekceper becomes inoculated with the poison of the bee, and usually becomes proof, or at least immune, against it, is no more to be doubted than the fact that vaccination is a

personally in contract with the receiver, we shall cease to wonder at his or her lack of gratitude if we put ourselves in his or her blow. If we fling it carrelessiv in a recip-ient's face. Instead of gratitude an irre-pressible though hidden resentment is the natiral result. If we had to take from a careless or contemptuous giver, would we not feel hurt and humiliated? Truly up-less love and sympathy go hand in hand with giving, we have no right to look for good feeling in return. The art of renerosity is a delicate art, only learned by the and matchies. But when it is learned, gratitude rewards it largely and always. "I have never met with a grateful reason in all my expe-rience," said a wealthy woman who distrib-uted large sums, but rared nothing for the people she helined. "People are always em-harrassingly grateful—far more so than I preventive against smallpox."--Indian apolis Journal. The Two Thieves.

A FABLE.

A man who had stolen a half million dollars once went to a lawyer for advice.

"Where is the swag?" asked the law-

"Alas," said the thief, "I undertook to corner the onion market and it proved too strong for me. The dough is gone. I have just \$1.83 in my garments. I squandered the money as fast as I stole it, though my wife may

We shudder at the thought of death. The smaller is the overslatdows vs. With timid ingers we open the Book of God. With eager eys we scan the page of Scripture. A wondrous gound salutes us. God tidings ring like

<text>

ar serve head and hides her radiant face. Another element of heart failure is dan-ser. There was an element of personal perit that night which we must not forget a introduce into our analysis of the im-rulases that drove the apostles away from Christ. In all likelihoud the thought of danger little affected the comrades of Jasus. With us it as apt to be the over-

shout, "It is finished." As their Re-deemer Jesus riveted them to Himself with

forgive." They had heard His triumph denot, "It is finished." As their Re-dement Josus riveted them to Himself with hooks of steel. In this day of force worship it is timely forgive." It is pertinent to empinizing the deathless power that resides in Chris-tianity. It is pertinent to empinizing the deathless power that resides in Chris-tianity. It is interesting to watch it soar ing like a phoenix from the ashes of Jeru sing like a phoenix from the ashes of Jeru sing like a phoenix from the ashes of Jeru sing like a phoenix from the ashes of Jeru sing like a phoenix from the ashes of Jeru sing the deathless power that resides in the forces of the Graeco-Roman civilization, sweeping the Alps and the Rhine, and scattering plorious benedictions upon Scandinavian (et al. Saxon; to watch it as it carries the same beneficent potencies to the dark continents and hermit nations of our own for latter day civilization. In this hour of culture craze it is timely to mark the phace of latter day civilization. In this hour of culture craze it is timely to mark the minute wisdom of the Christ and to note minute wisdom of the Christ and to note minute and had them at the feet of Him who observe the masters of human thought was cralled in the Bethlehem manger; to observe the masters of human thought is remark how the boldest of the skeptici provide and the light of the size of Go hastening down into the shadows and mis-ting divest in the blatter of Go hastening down into the shadows and mis-tim stripping Himself of those robes of divine majesty which He wore before the world began and appareling Himself with that sad-hued vesture which we mortals wear, stained with woe and broidered with the solt of doom that was whistling in its bob of the Roman enders of this propel and buffeted by brutes in the theorem of the Roman when I seel in the bob of doom that was whistling in its bob of the Roman was whistling in its bob of the doom that was whistling in the bob of His of the staffection is enkin-ter the elemental depths of bein died that knows no swerving.

A woman is never so lonely as when she knows a secret and has no one to tell it to.

Wolves Afraid of Music.

An incident just reported from Sivas via Constantinople proves that music frightens wolves. The musimans returning to their village from a wedding party were overtaken by a snowstorm, and sought refuge in a descrited mill. They were just get ting comfortable when they saw a number of wolves run in their direction. For a mode of defense one of the men began playing on his instrument, and the others joined him. The music so terrified the animals that they attempted to run away, and as the door was closed they began fight ing. Several of them were torn to pieces, the survivors eventually escap ing through a hole in the wall. The incident is vouched for by the Gov-wrnment Gazette of Sivas.

President's Children Awheel. President Roosevelt has never rid-den a bicycle since he has risen to his present bigs station, but all of his children ride, and are often seen awheel. They are familiar with all the good rides around Washington and naturally attract much attention.

Jewish people. Again Paul follows the cery line of his risen Lord's exposition to the two disciples on the road to Emmans. "Moses-prophets." Beginning at Moses and all the prophets he showed that the predicted kingdom is not limited to one nation, but co-extensive with the world. He showed them that in Jesus of Nazareth all the conditions of the expected Messiah were fulfilled. "Morning until evening." This shows the effort Paul put forth to save the Jews. 24. "Some believed." A few were won to faith in the Christ, but the many diabe-lieved the teachings of their own Scrip-tures, and rejected the suffering Messiah, so traindy discosed. The seed of the word fell here, in some cases, by the wayside; in others upon stony places, or among thorns; nevertheless, some fell into good ground. 25-29. "Spoken one word." With these socenn words of the Holy Ghost, spoken by Isatah, Christ had opened His teachings by narables (Matt. 13: 14, 15), and had finally closed the Master's double atter-ation formally and finally seals up the goomen stone words of the work (John 12: 40). And now Paul, as if himself commissioned by the Master's double atter-ance. Thus the aposter, under divine di-rection, formally and finally seals up the goopel offer to God's disobadient and re-jecting people. In this fearful process there are three distinguishable agencies ex-pressif described. The ministerial agency of the prophet: the judicial agency of God, and the suicidal agency of the people he was ready to offer it to another. Paul's residence and ministry in Rome (va. 30, 21). 30. "Two whole wear"

betted by one class of people was ready to offer it to another.
Paul's residence and ministry in Rome (vs. 30, 31). 30. "Two whole years."
Why he was not prostented before the emperor during this time is not known. As there was no prosecution Paul was suffered to live in quietness and safety. Nothing certainly is known on the subject. It is evident, from 2 Tim. 4: 16, that he was at some time arraigned before the emperor, but when, or what was the decision, or why he was at last set at liberty, are all involved in impenetrable obscurity.
31. "Preaching — and teaching." Paul did a great work during these two years in Rome: 1. He preached the gospel to all who came to him. 2. He wrote several episties which were by far the most important part of his prison activity.

tant part of his prison activity.

Conundrums.

Why is a fish dealer never gener us? Because his business makes him sell fish.

How many soft bolled eggs could the giant Gollath eat on an empty stomach? One. When is a cow not a cow?

she is turned into a pasture. Why is a fish hook like the letter F? Because it will make an eel feel Why is a man taking a nap like a man reading a paper? Because he's enjoying his (a) nooze (news).

What holds all the snuff in the world? No one nose. What is the difference between r hill and a pill? One is hard to get up

and the other is hard to get down.

The Legs of the Tenor. Alfred Ord writes a Cleveland paper inquiring "Why tenor singers are fat, inquiring "Why tenor singers are fat, knock-kneed and have legs like a pi ano?" The man in our town who used to sing a high mosquito tenor way up in H used to have legs that would have made a broomstick appear corpu-lent. He was also thinner than fath-er's excuse on lodge night.-Milwau-ikee Journal.

The Climbing Perch. Very various contrivances are known by naturalists to exist in certain fishes for the purpose of enabling them to exist independently of a continued residence in their native element. One of the most notable of these contrivances is seen in a curious fish known as the "Climbing Perch" (Anabas scandens) found in Central Asia. Daldorf related that he captured one of these fishes "in the act of climbing a palm tree that grew near a pond." The average length of this aquatic tree-climber is seven inches. Examination of the head of the "Climbing Perch" shows that it possesses a very peculiar arrangement of thin bony plates, so disposed as to form a highly intricate kind of laby-rinth, the obvious function of which is that of retaining a supply of mois-ture, serving the place of the water in which the fish pormally lives.

Emigration From Ireland

In 1902 no fewer than 40,401 persons emigrated from Ireland, all of whom except 211 were natives. Since 1851 nearly 4,000,000 have left their Irish bomes for the colonies or United

orse than heathen darkness

The Sting of Conscience

In an Ohio town a salconkeeper was soon suloon as if in deep thought friend asked him what was the matter. He "Oh, nothine."

"Oh, nothing." The next day the frierd saw him walking the same way, and again asked him what was the matter. "Have the crusaders been after you?" "No, but I have received a nos-al simed by three ladies. The husbend of the first is one of my customers, and is rapidly be-coming a drunkard. A son of the second is one of my customers, and is inst starting in on a drunkard's course. The husband of the third was one of my customers and hied a drunkard. It cuts close, and I can't utand it."

Grog Evolution.

Grog Evolution. Mr. Headley, in his recent work on Troblems of Evolution," intimates "that trunkenness eventually improves the phy-siquies of a nation by weeding out all but the most robust drinkers." Tommenting on this the editor of the pittsburg Press says. There is food for a rand nerhaps for some thought. But if drunkenness weeds out feeble drinkers, does it weed them out before they have transmitted diseased wills and frail phy-siques to their descendents." And does it wigues of the hardiest." The moral and pisteries and the law is a statistic the phy-siques of the hardiest." The moral and is everywhere on the increase, and the law any any lafford to regard it with increasing severity. severity.

Need of an Aroused Conscience.

Need of an Aroused Conscience. The Toronto Guardian, in summing up the results of the recent prohibition cam-pain in Canada, awong other things save The greatest need is an aroused Christian Aboholic drink is not necessary as a bey-erage and it is ruinous to health, home, business and society. The traffic in alco-holic drink is not necessary — it is the source of the greatest evils. The Christian churches have had it in their nower to parthrow the traffic in alco-holic drink is not necessary — it is the source of the greatest evils. The Christian churches have had it in their nower to parthrow the traffic in alcoholic drink, and to thus prevent much of its evil effect. The very essence of Christianity is a self-satisfic a life for the good of others-for the sale of the imperiled and the lost.

"" The Crusade in Brief.

The Society of Friends, with 369 minis-ers, returns 350 as abstainers.

In Liverpool 500 public houses are visited reckly by the Salvation Army, and a pub-ican has been induced to give up his busi-

The fifty-sixth annual report of the Penn-vylvania Commissioners on Lunacy shows that the increase of invanity from intem-perance is from 6.6 per cent, in 1900 to 21.0 per cent, in 1902. The ratio of intemper-ance to any other cause is given as five to

As the immediate result of the closing of the alloens in Santa Monica, Cal., which was accomplished last year, her bank de-posits have increased \$46,000 during a pe-riod of three mooths, as ugains! the same three months under license. Her arrests for drunkenness have fallen off eighty per cent.

Our Will and Our Beliefs. Pelief and unbelief are not simply the ef-fect of more or less evidence presented to the vind. If they were so and the human mind acted in this uniform way upon evi-dence we all would come to an agreement about things creat as well as small, and that very mickly. But we see that the evidence which convinces one man leaves arother untouched by its force. While other elements enter into the problem it is not to be doubted that the choice of the will has much to do with our beliefs. We decide to believe or to dishelieve, accord-ing to our notion of what will suit us. The man who is following a course of conduct which must fall under the divine condem-nation, has a creat inducement to disbe-lieve either God's existence or this retribu-tive justice. As Clough says: " There is no God." the wicked saith.

"There is no God,' the wicked saith. 'And, if so, it's a blessing; For what He might have done with us It's better only guessing."

But he who is striving toward a higher and purer life has an equally great induce-ment to believe that God is, and is the helper and inspirer of all honest effort to-ward things above Him. His needs make him welcome every disclosure God makes of Himself as the sum of all perfections, and man's guide and support in seeking perfection. perfection.

> Your Choice, Young Man. "Near, so very near, to God, Nearer I cannot be: For in the person of His Son, I am as near as He."

Whom or what should one in that faith

Whom or what should one in that faith fear? Your choice, young man, is between hav-ing no confidence and having all confi-dence, between being fear and being fear-less, between being timid and being cour-ageous, between being weak in a sense of your unaided strength, and being strong in the strength of faith, which confidently takes hold of the eternal God, and of His unfailing power and promises. Therefore, in all your course in life, and in every emergency, have the manly courage of faith and in the strength and cheer of that, "Write on your doors the saving, wise and

"Write on your doors the saying, wise and old, 'Be bold! be bold! and everywhere-be bold:

Be not too bold; yet better the excess Than the defect; better the more than less."

-Sunday-School Times.

The fible. From the apostolic age till the present hour have there been attacks made upon the Bible from every conceivable source. Where are the men and the books which have attacked it? They are dead. The book on any science written fifty years ago is out of date to day. Meantime, what of the Bible? There has not been taken from it one "jot or title." The presses of the world can hardly keep pace with the mill-ions of cepies demanded yearly.—The Kev. W. A. Bartlett.

Prayers breathe hope and prayer with out hope is sinful prayer .-...John Bergiaff.

Match Spark Blinded Hin

Andrew Seranki of Homestead, Pa. has been made totally blind in a most seculiar manner. Four years age while he was beside his brother Johr the latter struck a match to light his pipe, when a particle of the flame flew.

pipe, when a particle of the fiame flew, nto the left eye of Andrew and de throwed the sight. Recently Scranki himself struck a match to light a cigarette, when a par icle of the match flew into his right are and so affected that eye that it is said he will be totally blind.

or else a fool." the lawyer. "Or may be a lunatic. Perhaps all three. You certainly are not same. But you have no money to hire experts, so you had better plead guilty and beg for mercy. You will got off with a sentence of perhaps eighteen years in prison. Next time have sense enough to save what you steal."

The next day another thief visited the lawyer. "I have grabbed off \$800, 000," he remarked cheerfully.

"Where is it?" asked the attorney. "Buried," said the thief. "Buried

deep. But not so deep that it can be dug up." "How much of it?"

"All, and more, too. I invested it so well that it has grown. Not a cent has been wasted. I lived on my salary

and no one suspected I was becoming wealthy." "You are a genius," said the lawyer "You certainly have the keenest intel-lect I ever encountered. Let me shake your hand. We will hire experts, prove that you are crazy, that you always were non-compos, that every one knew

it, and in a few months you will be out of legal troubles." Moral: It sometimes takes money to

prove a palpable fact.-New York Sun-

How She Got Her Soda

The little woman had been standing at the soda fountain of one of the bla department stores for nearly twenty minutes. She was thirsty, tired and beginning to be cross. One by one the clerks passed her by as they served their customers.

"My goodness, if I'm not walted on if few minutes I'll drop in my tracks." she murmured to the woman next to her

"Won't you please wait on me?" sh walled again as a clerk took her neigh bor's order; but all to no purpose

Then she resolved to do or die. She had been standing alongside one the fountains, and she reached up and turned the handle. There was a spurt ing of soda water that sprinkled every one within a radius of ten feet. Womer screamed and there was a lot of ex citement. The floor walker came rush ing over, and the little woman ex-plained. He evidently had a sense of humor, for he laughed. Then he or dered that the little woman be serve at once.

For the rest of the afternoon littly women in particular had no difficulty is being served .- New York Press.

The Advertising Bill. An advertising periodical anys that when one of two merchants in the same line of trade advertises and far other does not, the latter pays the ad-vertising bill of the former in loss of trade. This is true in a measure; but the gain of the advertiser is not im-tied to the trade which he wins from the other. His advertising creates trade. It induces people to buy whe would not otherwise feel impelled to buy.

ters, returns 350 as abstainers. Out of 1000 newspapers in the State of Kansas, 787, it is said, will not publish a liquor advertisement at any price. The French Chamber of Deputics has ap-propriated \$240,000 over the protest of the Minuter of War, for the purpose of sup-olying the troops with wine. According to figures issued by the United Kingdom Alliance it appears that out of 2857 Congregational minusters in that com-try 2551 are total abstainers, and of 320 stu-dents for the ministry all but ninetcen are tectotalers. In Liverpool 500 public houses are visited

fian.