"LOST AT HOME"

A Brilliant Sunday Sermon By Rev. Francis J. McConnell.

The Parable in Luke Which Deals With the Grace of God Toward the Lest.

NEW YORR CITY .- "Lost At Home" was

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about the sense in which the word is here used. "Lost" in the gospel means not that destruction has already come upon the soal, but that the soul is in the grip of forces which, if left to them-selves, will sconer ar later bring disaster. If the stephedizaber local his hold the onlockers dry out "Lost," not because the destinducting shock has already come, but because the stephedizaber is in the case. because the streple-similar is in the grasp of a farse which will mexitably bring him to destruction. It a sing falls into the 194 of an irrevisible current running "Ized." At the moment of the ensue by Lest. At the moment of the erry the ship is as standach as ever. The "lastness" consists in hir being in the grasp of a force that must, if left to itself, bring her to doom. The sheep out in the wilderness had not been killed when the shipherd found it. It, however, was lost because wandering anniessly in the pres-ence of darget that must, somer or later because wandering amiessly in the pres-ence of usinger that must, soomer or later, bring the end. The coin in the dust was as good as ever, but in danger of being swept out upon the rubhish heap, where it might never be found. The younger son had not yet lost his hic, but his days were short if they were to be latt to the forces preving upon them. Now, in this sense of the word, in the sense of being in the grasp of death-bringing forces, the elder brother was lost as truly as the younger.

of deall-bringing forces, the elder brother was lost as truly as the counger. Of course, there may be degrees in "lost-ness." One man may be further from the right road than another, though any man off the road is lost. A respectable-looking Pharisee certainly does not seem so bail as a dissolute spendthrift reduced to the company of swine. But when lostness is under consideration, nothing is so decep-tive as outward appenrances. Physical views that manifest themse'ves in outward signs are no more deadly than some subte spindual views that work quietly within signs are no more deadly than some subtle spiritual vices that work quietly within. Not all vices are rough and hoisterons. Again, in the parable before us we may fail to see the lastness of the elder brother because he remained at home. We are very apt to think of leatness as spatial. The younger son was in a far country, and whether we realize it or not, something of our thought of his leatness has to do with his geographical boathos. The elder see his geographical position. The effect son was at home and, therefore, safe; but the fostures of the parable has very little to do with spatial relations. The fighter could not be a spatial relations. aved the younger son by fastenhave also the younger son by factors ing chains upon him and keeping him at home. The son was already far away when he chaped his father's hand to say gradby. Nottness in a spiritual sense is not at all a matter of obvioud determs a matter of That serve as truly lot as the son who dered into the far country. Spiritual mes consists in false ways of looking ad feeding about spiritual things. may be that some will object that the factor were a particular class of prople It may be that some will object that the Pharaces were a periodical class of people living at a methodic data in the world's history, that they have long since passed on, carrying all their frailities with them. Of what use to spirit of Pharisees to-day? It must be responded that this view is wholly superficial-that Jesus spoke for all ages, that in Phariseism were certain fun-dimential traits that appear over and over again. Phariseism is not yet dead; the mane is changed, but the characteristics reappear. Few men are far cough beyond Phariseism to make a protest awainst the discussion of the lowings of Phariseism capacially relevant. First of all, the stay at home was lost in is thought of himself. "Lo, these many mars do I serve thee." The word "serve" First of all the stay at home was lost in his thought of kinself. "Lo, these many years do I serve these." The word "serve" is not at all accidental; it is a very essen-tal part of the picture; it strikes at one deep faults of Pacrossian—the inability of the Pharies to receal or an indication to Goi. The elder brother did not take humself as a son, but as a servant, and therefore was last in his thought of him self. After the product mough the series came to himself he suid. "I ero no more worthy to be called the son: make me as one of thy hired servents." The product the great reflexing fact in the reck-tion and hoped only for servantship; and yet the great reflexing fact in the reck-less share the call appreciate some the paint where he call appreciate som-ship. Upon that fact the father restared him. The product had learned to think of himself as one who had sinned against some of which has leas on the reck-less share? Some was that he had come to the paint where he call appreciate som-ship. Upon that fact the father restared him. The product has leasn there followed "I will arise and go to my father." So far as this essential resination of somship was concerned the cale bother was as host as the wandlerer who had gone to the far country. Looking at the parable in the light of its Looking at the parable in the light of its fountry. Looking at the parable in the light of its sternal spiritual significance, this must be said, the man who strives to serve God as a servant and not as a soit is lost. Not that he is a villain or given to outbreaking transfreesion, but so long as he merely serves God he is lost to all jay for himself and is a dead loss to God. I say lost to jay, because there is no joy in merely serving God-that is, if we take the work seriors of the velock upon God as a great taskmaster, a great lord over servants, we are lost in misery; for we make so many mitalkes and we leave so much undone and we absolutely fail so many times that we get but little satisfaction out of the wark taskmaster we misst honestly contess that we can haver please Him. With our hinitied it might and our blandering facilities we are lost to the happiness of successful service. The more we still the more we binder, and the more we blander the more but we feel. As evening comes on and the hour draws near when we shall face the taskmaster, we look back upon all the pictul failures of the day and cry out in wood. But, looking upon Gud as a father. <text><text><text>

are creations of His endoren; they take value from the fact that the children's fin-gers have toiled lovingly upon them. God values our doings because we are His chil-dren. If we come, however, chiming to be servants and pointing to the great things that we have done, the only response is that we have done, the only response is that we are unprofitable servants. The stay-at-home was lost so long as he looked upon himself as a servant. The first step towards recovery was for him to take himself as a son. The first step out of the lostness of the servant life is to take son-ship for granted and to act upon the as-sumption.

sumption

Again, the lostness of the stay-at-home Again, the lostness of the stav-at-home appears from his thought of service. "And I never transgressed a commandant of thine." These words are no more accidental than the others. The Master is cutting close to the essential weaknesses in the creed and practice of Pharisaism. The two weak words here are "never" and "com-mandment." The elder's son's thought of service stars partly negative, and for the rest consisted in keeping commandments. The Pharisee habitually thanked God that he "was not as other men, extortioners, "was not as other men, extortioners, ust, additerers, or even as the publican, fasted twice in the week and gave les of all that he possessed." "itsi, the negative aspect of the Phari-c creed. According to Pharissism re-on consists largely in not doing.

consists largely in not doing, rr is the blessed word. Adherence "never" used causes the inert and mless worshiper to mistake the listsource of death for the peace that passeth derstanding. Negative piety is often wer likelesness; there is not vitality ough to break forth in sin; there is not eight or spirit enough to make temp-on possible. How exasperating it is to r a dry, withered soul declaim on the youth, or a mind slaggish with boast its freedom from doubt! a long-lived heresy to the effect There is a long-lived hereave to the effect that the heart of religion is repression. No longer do this, or that, or the other! Drive out the devils, sweep the honse, set the furniture in order, board up the win-dows, lock up the doors and hide the keys? This, as of old, overlooks some-thing—the skill of devils as key-finders. Back they come with others worse than themselves; or, if they do not come back, the house stands empty, which is about as bad. Bedemption really means abun-dant life. The hieless and inert seriously starting toward redemption may possibly make more mistakes in the first six months of activity than in all the previous years of histessness, but they are better never-theics. One of the most disagreeable features of this elder brother is hinted at in this word "never." It suggests a staid lifeless, ploddingness beside which the roi-hicking produgility of the younger brother seens almost a solid Life. licking prodigality of the younger brother serms almost a relief. It is almost a re-lief, too, to find that the elder brother becomes angry, for anger is sometimes a sign of awakening life. The more of the mere's "never" there, is in a man's religion, the more completely

lost the man

Is in a man's recipion, the more completely lost the man h. And then the other part of the creed-the word "commandment." What the Master had in mind was the Pharisse's living by rule. He is exposing the wood-enness and mechanicalness of Pharissic nety; He is showing us the lostness of hving by rule. With the tharisee life had become a round of ceremonial obser-vances and Pharissism was lost in the abundance of its rules. Any man is lost who tries to be good merely by rule. Of course, many of the great principles of the Christian religion can be brought down to the compendious statement of rules, but in these the principle is hept in mind. I am speaking of Pharissian as the system which slavishly learns the rules and follows them. Such a course leads inevitably to the wilderness. If we lose sight of the spirit and principle, we rates and tollows them. Such a course leads inevitably to the wilderness. If we love sight of the spirit and principle, we must have a rule for everything. This Pharisaism strove for and was lost in its own cumbersomeness. If the system is not complete, if there are spheres of con-duct for which the Pharisee has no rule, then in those spheres he is apt to feel free to do his worst. Living the good life is the finest of the fine arts. Fine art is not a mechanical ob-servance of rules—it is an absorption of suirit. In the religious life it is being filled with the spirit; and he who has not the synit of life is lost. The lostness of the stay-athome still further appears from his unnatural heart bestones. "Thy son!" These words are doubly heartless, they reputiate brother-bood with the returning profigal and they reproach the father for not looking upon such a son as his own. Heartlessness al-most inevitably follows mechanicalism. It is natural that it should be so. There

reproach the father for not looking upon such a son as his own. Heartlessness al-most inevitably follows mechanicalism. It is natural that it should be so. There is no heart in a cumbersome set of com-mandments. Commandments having to deal simply with doings and not with feelings are in the nature of the case wooden and lifebess. If life he looked upon as some-thing to be fitted into a scheme of com-mandments. all the fragrance of fine feel-ing evaporates. This picture of the elder brother is the perfect setting forth of the heartlessness of developed Pharisaism. The heartlessness came not out of delib-erate diabolism, but out o' mechanical legalism. In the end, however, these two are not far apart. It would seem quite the fashion in these matter of fart days to ridicule emotion-alism. There is instead a kind of emotion-alism that deserves ridicule. The piety that consists only in being happy is a poor piety. But strike emotionalism out of re-ligion and religion is not religion. In John's wondervil epistic of love much is said about the presence of God in the life, and that presence manifests itself in vari-ous forms of foeling. Do you love the brethren? That is to say, do you feel the force and power of friendship? A part of the witness of God's spirit is to be round just here, in the quickening of those fine feelings of firendship and how which seem to come so naturally as we relate ourselves to one another. Is the feeling for brothers and existers bocoming more kindly? Is the attinde towards fathers and mothers and children more affection-ate? Is the circle of lowing interest widen-ing. This is the mark of the presence of ing. This is the mark of the presence of the seem to come so naturally as we relate kindly? Is the attitude towards fathers and mothers and children more affection-nte? Is the circle of lowing interest widen-ing? This is the mark of the presence of God-this and that other feeling like unto it, the affectionate going forth of the heart in the cry of "Abba, Father." Remove emotionalism of this kind and you take the substances out of life as well as out of religion. Life is a matter of feeling. All values are realized in feeling and the feelingless mortal is an unnatural mon-strosity. Any system of religious thought or practice that makes men feelingless is to be condemned. Pharisaism was feel-ingless; its lostness was set on high be fore the graze of all the world by its failure to feel the greatness of Jesus. It was as if the light of the rising sun played upon dead evelalls. A feelingless fiel? These words seem contradictory. A feelingless religion! These words are contradictory and absurd, as absurd as unsceing seeing or unhearing hearing. Still further, the stay-at-home reveals his lost condition in his tendency to put the worst construction possible upon the life of his hordther. "Thy son, which hath devoured thy living with harlots." The eider son had no way of knowing this to be trye. He judged that this must be the irruth because it was about the worst thing

lessly and 'irretfievably lost,' is himself wandering in the wilderness far from afety. Lastly, the lostness of the stay at hom-

Lastly, the lostness of the stay at home appears from his thought of reward. "Thou never gavest me a kid." The elder brother seems to have been serving with the thought of material pay. He was doing the work for what he could get out of it. His thought of reward moves along a low plane. Jesus condemned Pharisaism because of its low view of reward. The taskimatter was to pay at the close of the day. Similarly some of us more at times taskmaster was to pay at the close of the day. Similarly some of us seem at times to think of heaven as a place of material and rather earthly prizes. And again, the elder brother was lost in placing emphasis upon an extraordinary forgiveness and welcome as of more than the favor of the father's continued and ever present affec-tion. It is sometimes suggested that one of the important lessons of this parable is its rebuke of the Christian who com-plains because the contribution of the return-It is replace of the Christian who com-plains because the contrition of the return-ing penitent sometimes is rewarded by more of eestatic blessing than is his own long continued service of God. However this may be as a matter of strict exercise, it the may be as a matter of strict exercise, it is perfectly clear that the thought

Is perfectly cear that the induction when rates the exceptional manifestation of in-tervet as of more value than the continued favor of the father's presence, wanders far astray. "Son, thou are ever with me, and all that is mine is thme." This is the great all that is mine is thine." This is the great reward, the favor of "annanionship and parimership with the Father—a spiritual benefit and blessing, beside which all ma-terial things fall into nothingess. The prin-cipal reward is spiritual. We are not to think of new but of companionship with the biessed God! Any thought of reward lower than this is lost. There is a sense in which the stary at-home was as prodigal as his brother. With his niggardly thought of lower reward, he recklessly overloofied and wasted the companionship and love which were poured out around him. There were two prodigals in the family. It would be rather a difficult task to decide which was the worse.

Resurrection of Christ.

was the worse.

Resurrection of Christ. The resurrection of Christ was absolute-ly necessary as a proof that His life and teachings were divine. It was not merely required as a fulfillment of prophecy, and especially of the prophecy of Christ Him-self, though it was needed for this, but it was also demanded as an inspirer of hope, because no hope of life beyond the tomb could have sprung out of the grave of a Saviour who Himself was held as its vic-tim. Paul clearly saw this, for he wrote: "If Christ be not risen, then is our preach-ing vain, and your faith is also vain; ye are yet in your sins. If in this life only we have hope in Christ, we are of all men mast misemble;" no hope of a future life through Christ if Christ did not rise from the grave. The doctrine then, also, that the soul of the before a find doet is a bot of the soul of Christ if Christ did not rise from the grave. The doctrine then, also, that the soul of the believer after death is in blies is with-out any solid foundation, for if Christ's declaration concerning the raising up of the temple of His hody was false, who will dare say that His declaration to the dying thief. "To-day thou shalt be with Me in paralise," was not also false? No resu-rection of Christ, no hope of a blessed fu-ture life; for such a hone springs out of the resurrection gospel. The disciples had no hops until they saw their risen Lord, then they were glad.—The Rev. Sunnel Schwarm.

Critical Spirit.

Critical Spirit. The critical spirit cats out, like a burn-ing acid, the very sweetness of spiritual life. There is a mysterious quality of heart gentleness in a truly crucified believ-er which cannot be defined. It is a thos-sand times beyond mere santification or-thodoxy; it is far more than outward cor-rectness of life; it is fathoms deeper down than the event varantieties of behavior. rectness of the; it is fathous deeper down than the exact proprieties of behavior; it is more than a profession, and infinitely more mighty than holiness, preaching or correct doctrine. It is the breath of Jesus in the heart, the vapor from the river of life, the perfume of the rose of Sharon, the lixir of prayer, the marrow in the hone f truth, which is far more in the sight of od than all the outward hulls of religious God than form and teaching, which only serve as the alabaster box to this divine spikenard of heavenly love. But one severe utterance in a critical spirit will strike through this inward purity and sweetness like a touch of gall. And because the spirit of criticism is so universal among Christjans is the reason why it is so rare to find a real saintly soul who is charged with divine sweetness of spirit.- The Evangelist.

Tell-Tale Amliations.

Surface indications are sometimes a better guide in morals than the deeps of eth-ral philosophy. One man will tell you why the theatre, for instance, is indispensable; another will tell you, no less logically, why it ought to be dispensed with. The deeper the argument goes into foundation prin-iples, the surer each becomes of his posi-tice. But here is a programme of a pure day, from one of the best class of theatree tica. the end of the bill are several heavy-At the end of the bill are several heavy-iype advertisements, one of an "ale-home," one of a "saloon," one of a "bar," etc.-all in the neighborhood. These advertise-ments are not so likely to be found on the programme of a symphony concert, an oratorio, or an illustrated lecture. Why not? Never mind the reason. Two things, the stage and the bar, are associated, and openly proclaimed to the audience. The fact ought to count, if arguments do not. Tendoncies tell their own tale.

THE SABBATH SCHOOL

international Lesson Comments For July 12.

Subject: Saul Chosen King, 1 Sam. x., 17-26-Golden Text, Isa. xxxiii., 22 - Memory Verses, 24, 25 .- Read Chapters Ix., x. - Commentary on the Day's Lesson

I. Samuel's introductory discourse (vs. 17-19). 17. "Samuel." In this lesson the prophet judge appears in a unique attitude, as one who assists in the revolution which is to take from himself the supreme power is to take from himself the supreme power and bestow it upon another. What un-selfish and noble conduct! Though evi-dently much pained, yet, at the command of God, he sank all personal feelings and set himself to the work of inding the best man for a king. And after Saul was chosen Samuel proved his best and most faithful friend and adviser. Most men would have wished the experiment to fail; Samuel did his best to make it successful. "Called the people." The assembly was evidently partly representative, made up of elders and heads of tribes; and partly popular, many of the people being present, en-camped, and to some extent armed. "Unto the Lord.", This expression does not neces-

emped and to some extent armed. "Unto the Lord." This expression does not neces-sarily imply that the ark was present. Samuel publicly invokes the Divine pres-ence and blessing and has everything dom-as in the presence of Jehovah. "To Miz-pch." The location is uncertain, but is supposed to be a high hill not far from Ramah. Samuel's home. Several other im-portant meetings were held at Mizpch. "Is. "And said." Samuel first points out to the assembled people that Jehovah had always done for them the very thing for which they desired a king. He had de-livered them from all kingdoms that had oppressed them. But this deliverance had been made to depend upon their own con-duct; they were always required to repent of sin and purge the hand from idolary before victory could be theirs. What they wanted now was national independ-ence, freed from this condition, and se-cured by an organization of their military resources. Samuel's discourse sets before them in a vigorous style the mighty deeds which God had done for them. "19. "Rejected." Samuel charged them with ingratitude and unfaithulness, as expressed in the demand for a king. God, in the character of a king, had governed the Israelites for 400 years. He ruled on terms which He Himself, through the agency of Moses, had proposed to them, viz, that if they observed their allegiance to Him, they should be prosporous; if not alversity and misery should be the con-sequence. We learn from the whole book of Judges, and from the first eight chap-ters of Samuel, how exactly the result, from Joshua to Samuel, arreed with these conditions. God had always faithfully king. Their full consisted not in the simple desire for a king, but in the con-tempt they manifiested for Jehovath. They were not satisfied with God, but desired a visible king, clothed in purple robes, with his guards and officers, who should rubust thes, which are local of houses in the several families of a tribe might easily resch a thousand. Samuel charse the prov-tions ands. This means the same as

"Family of Matri." The heads of the tribe of Benjamin next appeared and the family of Matri was taken. The successive steps are then passed over. At last Saul of the household of Kish was taken. "Could not be found." "He withdrew in hones they would proceed to a new election. We may suppose that at this time he was really averse to taking mon himself the govern-ment, because, I. He was conscious of un-fitness for so great a trust. 2. It would expose him to the envy of his neighbors. 3. He understood that the people had sinned in asking a king. 4. The affairs of Level were in the the time in a bad condi-

EPWORTH LEAGUE MEETING TOPICS. RELIGIOUS LIFE THE GREAT DESTROYER THE

JULY TWELFTH.

My Place as a Christian Citizen (Matt. 17. 24-27; 1 Tim. 2. 1, 2; 1 Pet, 2, 13-17.)

Christianity is least of all a lawless eligion. It recognizes the State, and, xcept where conscience forbids, it beys willingly all civil authority. Se aul urges the duty of prayer for all n places of public leadership. The Invistian is not necessarily a believer monarchy, democracy, or any other articular form of government. But te is a believer in government, and in he obligation of the citizen to be loyal o whatever government may be over im. Peter enforces this thought, and "Submission to human oridds: inances is for the Lord's sake."

Christian evidences that shine out of t life of consistent devotion to Christ are promptly understood and accepted it their face value. Holy living is the Thristian's strongest argument. It illences ignorance and folly, than which no two other hindrances to Christ's conquest can be counted more mportant. The Christian must honor all, love the brotherhood, fear God. espect the established rulers of his and, first because he is a citizen, but nost because he is a Christian.

The Christian should be really a cltzen and must keep the law of the and. Some laws may not be wise, and bedience to others may be expensive or inconvenient. But facts like these to not relieve the Christian. He be eves that God approves civil gov rnment. He knows himself to be part of a commonwealth. Therefore he will keep its laws. The Christian will ove his country. There is something eal and living in genuine patriotism and the Caristian will be all the more ready to rebuke unrighteouaness cational affairs because he loves his ountry. The Christian will not only keep the law, but will insist that oth rs must keep lt.

Our laws are most in danger from hose who have personal reason to dis prove of them. It is folly to make good laws unless they are to be en-forced. It is folly to expect law-enforcement unless the law-keeping folk are as much in earnest about main taining the law as the lawless are in evading it. The Christian should be a definite factor in forming healthy pub lic opinion about regard for law and lawful authority.

The Christian will acknowledge God as the head of the state. The divine name may not he in the Constitution but the divine rulership over the na tion must be fully recognized, Godless ness is a thing offensive in a land where God is so generally worshiped and revered. We have a right to in sist that God's laws shall be enforced here, as well as laws of man's making The citizen and the nation are under a higher law than that of the statute book--the moral law of God.

CHRISTIAN ENDEAVOR TOPICS.

July 12 .- "What the Holy Spirit Can Do for Me." John xvl. 5-15.

Scripture Verses-Joel II. 28, 29; Luke xxiv, 29; John xiv, 16, 26; Acta I. 8; II. 38; Iv. 31; v. 32; xill. 2; Rom. viil. 26; Jude xx. 21.

Lesson Thoughts.

The work of the Spirit begins with convincing man that he is a fallen, sinful creature in rebellion against God

The Spirit will guide us into all ruth, hu

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

Poem : A Little Maid's Sermon-He le orm: The Saloon Keeper's Cash Drawer Bell-A Terrible Arraignment of the Fortunate Who Sets Out in Life With Rum Demon-Many Are Palsoned to a Degrading Death by This Foul Harpy, Definite Aim, a B-acon of Light

Toward Which to Steer. Two little maids with sunny hair, Two sparkling orbs of blue. And rosy cheeks—a pretty pair— Intensely carnest, too: Religion was their topic, each = Wee preacher spoke her mind. But one, insistent, this would teach— "It's only being kind."

A tiny teacher—let the grown And wise ones ga to school To this wee prattler, and be shown The blessed Golden Rule: For now, as in the days of yore, The Pharisees are blind. And miss the very heart—the core-"It's only being kind."

So many years have come and gone So many years have come and gone Since Jeaus wart away: But this command He laid upon Believers, to obey: And when He comes to claim His own, Reward them—will He find That any will this truth disown— "It's only being kind?"

Yes, love to God and love to man,

The period tool and over to man, The period tool and a period plan, Which sin nor satan breaks: For period wisdom long fore-knew That love in Him embrand Would man's poor evil heart renew,

By only being kind. -Anne H, Woodruff, in Ram's Horn.

The Best Things.

The ideal of life's values varies with the individual. Which are the best things to strive for? If the question were asked a hundred persons, the answers would vary with the temperament, development, cir-cumstances and accidents of these indivi-duals. The aimless and drifting population is so much vaster than those who have a clear vision of life's real good and how to achieve it that each the for dual the time. achieve it that only the lew, the thinkers, the purposeful, the clear of sight and strong of will, can be said to set out in life with a definite aim, a bearon light toward which they steer across the shift-

The probability of the stand be set out in the which they steer across the shifting waves of experience.
But there exertainly are best things to strive for, in which the young might be instructed—things of moral and spiritual import that should be made to glow beau tiful and nure in the eyres of youth as the Holy Grail shown in the syste of Galahad. The personal relation of the creature to Gad and the universe which our fathery prized is still, in a new and better way the allimportant thing. We do not find that much instruction is given in this in our schools and colleges, or even in our churches. The teaching of dogma has properly fallen into desnetiade, but a new emphasis is needed on the relation of spir itaal things to the individual. This new emphasis will constitute a new failt.
The hest thing is to have an eve single to God's service, to blace this absolutely above all other a ins. not necessarily to prace of it, to go about preaching and proclaming it on street corners—a practice which less Himself discoursed—but to preach through the fundation of this world are sanctified to the advancement of the world are sanctified to the advancement of the world we and the service, a derout and reverent to preach through the fluings of this world are sanctified to the advancement of the wind, the best thing that life gives us is, therefore, a derout and reverent temper, which see strough all forms and shows and illusions the glow of divinity. Nothing is so easily lost as this power of ingle soirtiung reveals is deadly to the delivert flower of the soul, fed by relevant flower of the soul, fed by relevant deliver of the soul, the sun of heaven.—Our Young Folks.

The Exploding Boy.

The Exploding Boy. A father or mother is an engineer. The boy is boiler and engine all in one. Shut off the steam at all points of out'et and something has got to give way. Of course notody wants either to waste steam by letting it off into the air or to have an ex-plosion. The other thing to do is to turn it into the cylinders and let it run the en-sine. Henry Ward Beecher tells how his father used to go a nutting with his hoys. They elimbed the trees and shook down the cliestunds, and then poked the ground the clustituts, and then picked the ground clean of them. Mr. Beecher savs: "Thus we spent our forces, and I was a better boy for a week after one of these huting

Timify, O master, the cash drawer bell Tinkles the tidings that all is well: That your coffer is filling with good realm's cash. That your silver greets gold with a glee.

some clash. Sweeter to you than a scraph's song. Is the music that peals from your cash

Is the music that peaks from your cash drawer gong. But, O while we ring for the gold of price, Gathered by sin and in avarice— Ring for the things no gold can buy. The wealth beyond traffic and usury. Ring for the lives of good men lost, Burnt as a wisp in a holacaust: Ring for the life that was due the world, Blasted and down to destruction hurled. Ring for a father once strong and brave. Whose son lice wrapped in a drunkard's grave.

Ring for the mother with prayers and

Ring for the mother with prayers and tears. Her hair grown gray with the grief of vears. Ring for the wife with her sullied name. A broken heart and a living shame. Coursing their veins like a poisoned flood Coursing their veins like a poisoned flood. Ring for the children with tainted blood Coursing their veins like a poisoned flood. Ring for the hope that for years has lain Dend, like a friend on the battle plain. Ring for the hope with its warm, dead face. Turned to a pain and a flaunting sin. Ring for the joy that might have been. Turned to a pain and a flaunting sin. Ring for the place Christ meant should be A foretaste sweet, of eternity.

A foretaste sweet, of eternity. Ring for the holiness life has missed,

Barred and sweet as the eucharist.
Sacred and sweet as the eucharist.
Ring, O bell, for the drunkard's death, And the curses that died on his latest breath.
Ring, O bell, for the drunkard dead,
Whose life was wasted and blasphemed.
Solema, my master, the cash drawer bell, Tolls on the air a funeral knell.
Some one has nurdered a man inday?

Tolls on the air a funeral knell. Some one has murdered a man to-day! What will the Judge on the Great Throne say? Caved on the stone on Sinai's hill Is the law of the Prophet, Thou Shalt Not Kill! Who shall plead of this foul crime, Before Cod's bar in the Judgment time? -S. B. McManus, in the Ram's Horn,

The Destroyer.

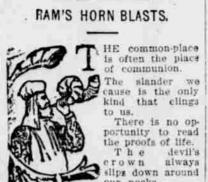
The Destroyer. If war has slain its thousands, intemper-mark is slain its tens of thousands. And where is the father who would not prefer to see his son shot down before his face than to behold him noisoned to a degrad-ing death by these foul harpies whom le-sion has employed? And who are the men whose fits has been thus sealed in homeless ruin? They are young. They were seized and hound while young. Hardly one in iun-dreds has nassed the maturity of his earth-iv days. Did they begin as purposed, will-ing drunkards? Nothing was further from their thoughts or their desires. They nave vaded out most gradually, almost imper-ceptibly, into the deen. They once looked down upon the inebriate sot with sorrow and contempt, as others now look down

ceptibly, into the deen. They once looked down upon the inshriate sot with sorrow and contempt, as others now look down upon them. They started with the drop their inthers gave them, or with the offered glass of iriendship, at noon or night, when they lacked the courage to refuse. The de-mon seized them when they were sheltered, as they thought, far from his abodes, and led them on, his purpose fixed, though yet unknown to them, for their final ruin. Where did this work of ruin begin? Do not tell me at the tavern or in haunts like that. What gave to pure and innorent youths that taste for taverns? Where did they get the appetite which sought its ob-iects and its piesaures there? You will be compalled to look back far beyond their public limit, and to feel and to acknowl-edge the responsibility often coming nearer home. The moderate drinker is but an in-dentured apprentice to the drunkard. A gracious divine trowderen may cripic his ability in his youth, and he may not thor-onghy learn his trade. But the habitnal glass, however apparently refined, signs his indenture. And no one who starts as an apprentice of the crift, or who leads an-other to take a single sten in its clearly warked line, has power to define the limits of the course. God grant that we may never live to see

f the course. God grant that we may never live to see Too grant that we may never live to see our some and daughters, so precious in our sight, cast out to perish under the destroy-ing rower of this legion demon! But if we would avoid this terrible sorrow let us avoid all connection with the habits of the trade. Let us remember that he plucks the lambs from the flock at home, and se-lects the victims for his holocausts when they and theirs least expect his approach. If you will save the souls of your chil-dren from the destruction, or yourselves from all participation in the ruin, banish the "accursed thing" from your habitation; lock up the tempting bottles from their sight and neither have, nor offer upon your tables this unnecessary inducement to vice, this direct provision for impover-ishment of the health, poison to the bod-ies, and destruction of the souls of your-selves, and your children, and your friends. —The Rev. Stephen H. Tyng, D. D.

God's Miracles.

It is wonderful what miracles God works m wills that are utterly surrendered to Him. He turns hard things into easy, and bitter things into sweet. It is not that He puts easy things in the place of the hard, but He actually changes the hard thing into an easy one.—Hannah Whitall Smith. that are utterly surrendered to hard. hard thing



our necks. The man who thinks he is smart will surely smart for his thinking.

slips down around

The only sermon the devil really fears is the living one on two legs. There is no self-satisfaction in salvation.

Submission is the secret of spiritual strength.

Christ is the first man who dared face the future. The religion that is laid on the shelf soon gets mouldy.

Spiritual visions are not given to slothful dreamers.

Complaisance with sin is not compassion for the sinner. Better the water without the well than the well without the water.

righteous world. A life-time is better than a speaking trumpet any day.

You cannot give men your love un-til you take off your glove. Heart-searching is a good cure for the habit of censuring.

The fruits of the saloon go back to its roots in the citizen. Often they who try to uproot Chris-tianity only shake down its fruits.

The indolent know nothing of rest. You cannot eliminate lust by legis-Intion.

Innocence is negative; perfection ositive. Principles mark the steps of man's progress.

Old seeds must be broken before new life can begin.

Israel were at this time in a bad condi-

Histon," Were at this time in a had condi-tion." III. Saul declared king (vs. 22:27). - 22. 23. "Is there yet a man." They inquired whether Saul was present or was to be sought for elsewhere. "Among the stuff." The baggage which was usually placed in the centre of the camp. "Ran, etc." There appears to be have been much haste and excitement. "Higher than any." Saul was tall and commanding in person. It is sup-posed that he was at least seven feet in height. It was an age when leaders stood in the forefront of the battle, and a giant would strike terror to his fors.

would strike terror to his focs. 24, 25. "See ye him." Saul's distin-guished stature and great strength helped much to recommend him to the people.

24, 25. Sete ye him. Satu's histhermather and great strength helped much to recommend him to the people. There was none like him in majesty of appearance, and he became popular instantly. "The Lord hath chosen." But God had, in this, yielded to their demands against His own will and wisdom. "Manner of the kingdom." The constitution and laws of the new government, with the respective duties of king and people towards each other and towards God. "Wrote it." "That is, the charter of this constitutional monarchy was recorded and deposited in the custod of the priests, along with the most sacred records of the nation." "20, 27. "Saul-went home." To his father a shume. Saul modestly left the public affairs for Samuel to matage, as he had been doing. There appeared no great desire to rule in Saul. Such a humble spirit as this, when he was advanced to such a high position, appears beautiful. He was humble, for God was with him then." Went with him." Not the whole company, but a few select friends, perhaps, or those who regarded it a conscentions duty. "Hearts-touched." Such as were moved by him to do their duty and recognize the pathers to be lead." Those who were wicked, profligate and not disposed to be controlled. "Deepised him." Did not recognize the im, but only scored him seather, "They gave no proofs that they acknowledge either the Divine appointment, or his authority. "Held its peace." Having wo ambition for the position, he quietly works to their offense, and hus prevents all occasion for uproars. So far from reserved him after offense, and hus prevents all occasion for uproars. So far from reserved provide it.

notice it.

Ha-gco a Funny Game. A game popular among the Tlinkits. t tribe of Indians in southern Alaska, is called Ha-goo.

The children range themselves in two parallel lines. In the center of Heaven is deaf when the heart is one line is a player who holds aloft a pole with a brightly colored piece There are no necessary evils in a of cloth floating from it. Then, from the opposite line advances a little gir) who holds out her hand for the deco tated stick, while all her companions winke faces, say funny things and 'cut capers" to make her laugh.

If she amiles, ever so lightly, she is but of the game; but if she can keep a tolemn face she takes the stick and goes back to her own line while one of the opposing players moves across the open space and tries in turn to keep a straight face.

This goes on until there remains only one player who has not smiled. and this one wins the game for the alde

Telephones in New York. Twelve hotels in New York city have more than 300 telephones each.

following depends solely upon our willingness.

A visible Savior could be known to only a select company of disciples; but the divine Comforter can come to

Selections,

In the sense in which Comforter or Advocate is employed there is a wide application. If we are sick we call to us a physician; if perplexed we call a lawyer; going to build we call an arch-itect; if in trouble we call a kind friend. All these persons may be call ed "Advocates," persons "called to us." Yet they poorly reflect the many-sided help afforded by our divine Advocate. The same shower blesses various lands according to their susceptibilities. It makes grass to spring up in the meadow, the grain to vegetate in the field, the shrub to grow on the plain, and flowers garnished with every hue of loveliness to blossom in the garden. The influences of the Holy Spirit produce blessings in variety; conviction in the guilty, illumination in the ignorant, holiness in the defiled, strength in the feeble, and comfort in the distressed.

A man has lost his way in a dark and dreary mine. By the light of one candle, which he carries in his hand, he is groping to the road to sunshine and to home. That light is essential to his safety. . . . Should it go out, that mine will be his tomb. How carefully he carries it! How anxigus ity and any other faith that was ever preached. ly he shields it from sudden gusts of air, from water dropping on it, from

everything that might quench it! The case described is our own. If through the communication of the

Holy Spirit the life of Christ is imparted to us, that life will prevail in

Suggested Hymns.

Holy Ghost, with light divine. Take time to be holy. Blessed Savior, ever nearer. As lives the flower within the seed. Nearer, my God. to thee.

RESCUED BY FAITHFUL DOG.

John Leonhardt Proves Value of Four Footed Friend.

Suffering intensely from the effects of a fall from a twenty foot trestle which resulted in the fracturing of both his legs and serious injury to his spine, John Leonhardt of Columbus, O., lay beside the Pan-Handle spur back of the state hospital from 1 o'clock in the morning until 4 o'clock when his faithful St. Bernard dog awoke the injured man's father by barking and scratching at the door and

Seeing what had happened the elder Leonhardt called Pletcher's ambu-lance No. 1 and had the injured man sent to the Protestant hospital, where he was attended by Dr. Howell. Leonhardt was on his way home. He lives with his parents west of the state hospital. He was walking along the spur track and by a misstep lurched over the trestle.

A cheerful countenance betokens a good heart.-Rupart.

boy for a week after one of those hutting expeditions. The devil did not tempt me half so much then as at other times. But when, for any cause, I was shut up, so that I could not go out, and when I moped the devil got big in me and I went into ab-normal mischiefs not mischiefs of very great magnitude, but mischiefs inst large enough to procure me a whinning and make me unhapps." Now, whipping an exholed boller is a doubtiful way of re-pairing it. An engineer who gives no vent to the gathering steam is bable to be whinned by the law, if not by his con-science. science

Why Christianity is Different.

Why Christianity is Different. Thristianity differentiates itself from ther religions more by its motive than by scommands. The laws of duity and mor-ality, which are heautifully expressed the Old and New Testaments, can be found in other religions. also there beauti-full expressed. The difference seems to And said characterized the lofty teach-mer of Marcus Aurelins-beautiful, right with which Christian Europhy His lofty in beind every high and glorious law have beautiful every high and glorious law in beind every high and glorious law have only when some loved leader goes which them? Even so the world "The low of both them." Even so the world beaution which them the world. The low of how a soldiers hear the command when the both them." Even so the world heater goes which them the world. "The low of the base only when some loved leader goes which them the world. "The low of the base only when some loved leader goes which them the world. "The low of the base only when some loved leader goes the them the world. "The low of the base goes with the world. "The low of the base goes with the world. "The low of the base goes with the world. "The low of the base goes with the world. The low of the base goes with the world. The low of the base goes with the world. The low of the base goes with the world. The low of the base goes with the world. The low of the base goes with the world. The low of the base of division between Christian the sharpest line of division between the christian the sharpest l

Power to Do.

Power to Do. You are so to put farth the power that God has given you; you are so to give, and sattlice to give, as to earn the enlogum pronounced on the woman, "She hath done what she could." Do it now. It is not a safe thing to leave a generous feeling to the cooling influences of a cold world. If you intend to do a mean thing wait till to morrow: if you are to do a noble thing do it now-now! and like the blacksmith who at one long stride, swings the glowing bar to the arride and rings his hanner on it, "strike while the iron is bot."-Dr. Guth-tie.

The Nobless Life.

The Nonless Life. The Christian life is the noblest and full-test phase of existence. One of the signif-cant facts about it is the relief which it gives from some things which life has had, and the delivery to some things that life has never had. In the first place this lib-erty is a spiritual liberty. It is a liberty, a deliverance from many things. One of these things is unbelief.

Sin Breeds More Sin

Sin is a growth, according to certain fixed laws, just as holiness is. Every act of air breeds more sin, just as every act of holiness is a fortification. -The Rev. J. C. Smith.



While searching for the north pole the Duke d'Abruszi kept warm at night by sleeping in a sack like this

How to Treat the Intoxicated.

How to Treat the Intoxicated. Under this heading the Vegetarian tells how an intoxicated man can be instantly obsered by the application of cold water. Reierring to the use of cold water as re-in cases of instantly it guotes from an an-time of the second of the second second second many second second second second second second many second second second second second second mean second second second second second second mean second second second second second second mean second secon

poor drunfierds that the same might be done for them. "Applications of cold water act as a sort of fire alarm to every part of the system, and enable the nerve centres to rise above the depressing influences of the alcohol. Immeunately following the application of cold, whether it be a cold sheet pack, a cold full bath, or a cold shower bath, bot applications should be placed to the spine and the patient should be vigorously robed with a dry towel so as to promote vigorot "eaction."

Testimony of Carnegie.

Testimony of Carnegie. In an address delivered at Pittsburg some years ago to young mm. Mr. Carnesie aid great stress upon the necessity of "T am not a temperance lecturer in dis-guise, but a man who knows and tells you what observation has proved to him, and I say to you that you are more thely to a distant of the temperance of the temperance of drinking liquor than from any of the other temptations likely to assail you You may yield to almost any other temp-tation and reform, but frem the insame thirst for liquor is almost impossible. I have known but of few exceptions to this rule."

Two Checks

We have heard of two ways in which men tending to become drunkards received the check they needed. In the one case a talked freely about bis private affairs, and a friend made a stenographic report for he benefit. In the other case a friend took a snap-shot and showed him the picture. In both cases the victims were horrilled to learn how easy it is for a man in drunk to make an ass of himself without knowing it.

Alcohol insanity is a we form of mental alienation, and are to be found largely in town where the drinking customs prevalent.

led him to the spot.