"CROSS BEARING"

Brilliant Sunday Sermon By Rev. James E. Ho'mes.

Urges Us to Have the Paul Spirit of Courage and Contentmen', Even When We Stagger Under a Load of Adversity.

BROOKLYN, N. Y.—In the Summerfield Methodist Episcopal Church Sunday morning the pastor, the Rev. James E. Holmes, had for his subject "Cross Bearing." He took as his text Matthew xxvii: 32: "And as they came out they found a man of tyrene, Simon by name; him they compelled to bear His cross." Mr. Holmes

pelled to bear His cross. Ar. Holmes said:

Three kinds of crosses were in use in the days of Jesus, the so-called St. Andrew's cross, the cross in the form of the letter "T" and the ordinary Latin cross. It was on the last of these that Jesus suffered crucifixion. This consisted of a strong upright post, which was carried beforehand to the place of execution, and two crosspieces, which were born by the victim. It was these transverse pieces which proved too heavy for the Master. It was probably between the hours of 9 and 10 o'clock in the morning that that memorable procession, of which Jesus was the central figure, set forth for the place of execution; a place outside the city walls. Ordinarily such a procession was in charge of a cenuch a procession was in charge of a cen-urion, and preceded by a public crier, rho from time to time proclaimed aboud he nature of the crime. He also carried who from time to time proclaimed aloud the nature of the crime. He also carried a white wooden board on which this was ected, and the most crowded streets, to tract the attention of the people. Each selected, and the most crowded strests, to attract the attention of the people. Each of the condemned would be accompanied by a guard of four soldiers, and, as a mat-ter of course, a great crowd would follow. The weight of the cross soon proved too heavy for the exhausted strength of Jesus. You must remember He has not tasted food or drink since the Paschal supper the night before, and that events had occurred since then in quick succession, every one food or drink since the Paschal supper the night before, and that events had occurred since then in quick succession, every one of which must have stirred His soul with despest emotions. The betrayal by Judas, and the farewell to His disciples had occurred, after which He had spent some hours alone in Gethsemane, engaged in a terrific mental and spiritual struggie. It was then, as you remember, that His neemies found Him, since which time He has stood surrounded by enemies, practically alone; for His disciples had all forsaken Him. Meanwhile He has been hurried from place to place and from one official to another; from Annas to Caiphas, then to Pilate, then to Herod, and then again to Pilate. Indignity upon indignity, torture upon torture have been heaped upon Him all that livelong night and all that morning, so that it is not to be wondered at that the weight of the cross was too great for Him. Up to the last gate, however, He managed to drag it, but here He sank exhausted beneath the heavy lead. It happened just then that this man, Simon of Cyrene, came upon the scene, and him the Roman soldiers seized and compelled to carry the cross the remainder of the way.

On first thought it might seem strange

scne, and him the Roman soldiers seized and compelled to carry the cross the remainder of the way.

On first thought it might seem strange that the people would permit such an inginity put upon a fellow Jew, but this Simon was undoubtedly a foreigner, which his dress would indicate, and the soldiers would know that it was safer to put this hamiliation on a foreigner than upon a native of Jerusalem. As it was, the people do not seem to have resented it, that a fellow Jew had to suffer the defilement of bearing a heathen cross, and this may have been the explanation that Simon was aforeigner, and only a proselyte Jew. How greatly surprised and chagrined he must have been, to be thrust so unexpectedly into such a predicament! How it happened that he was there walking abroad on a fast day we do not know. He may have been idly strolling along that country road without any particular aim or purpose in view, or he may have lived outside the city walls and was entering the city on business or to worship or merely on pleasure bent. We cannot know how to explain his presence there on that road between calvary and Jerusalem just at that moment we bent. We cannot know how to explain his presence there on that road between Calvary and Jerusalem just at that moment when some one was needed to bear the cross of Christ, but it happened that he appeared on the scene just as Jesus sank beneath His load, and he finds himself sized by the Roman soldiers, and despite his remonstrances, compelled to bear the cross of Christ. It is all so sudden, and so membereded, that he can scarcely know whether it is not all a dream.

We see it all as he did not. We see in Simon's experience that for which we

We see it all as he did not. We see in Simon's experience that for which we would gladly give all that we have. And why could he not appreciate it? Was it georance on his part? Had he never heard the name of Jesus of Nazarcth? Had he not heard of those strange and startling events that had been stirring Jerusalem of late? To him it only appears as an unfortunate accident that he happened to cross the path of this man Christ on the way to execution, just as He sank

an unfortunate accident that he happened to cross the path of this man Christ on the way to execution, just as He sank down under the weight of His cross. As it is, he considers himself abused, humilisted, disgraced, and now he longs for the moment of release, that he may hide himself from the gaze of the people and bear in silence the defilement that has come upon him and upon his house.

And now I wish to place alongside of this, and in contrast to it, the words of the apostle Paul, "God forbid that I should glory save in the cross of Christ." To smon the cross of Christ." To smon the cross of Christ." To smon the cross of Christ. "To smon the cross of Christ means disappointment, disgrace and loss; to Paul it is the one thing glorious and worth respecting over. How explain the difference in sentiment? It will not do to say Paul a simply dealing in a figure of speech, while Simon actually suffered the weight and the disgrace of an actual cross, for Paul bore the cross of Christ as actually a Simon.

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It was the cross that brought him into tonflict with the authorities and with
mobs; it was the cross that drove him
from place to place, a vagabond on the
face of the earth; it was the cross that
trought him into prison, and into 'anger; it was the cross that made him a disfrace, and his name an execration wherrere there was a Jewish synagogue. Paul
suffered loss and pain and humiliation over
and over again on account of the cross,
Call it a figure of speech if you will, but
his back was bent, and broken; his bodily
hains were as genuine, his humiliation was
as deep and his loss as great as came to
function of Cyrene and far more so. The
experiences of the two men were very
smilar, almost identical; for it was on a
montry road leading into Damas-us that
faul first came face to face with Jesus
Christ, and it was then and there that
the cross of Christ was laid unon him,
and that from that moment until he died
bore that cross, feeling keenly the
reight of it, the humiliation of it, the
lass it occasioned him, but, unlike the
stepose, its power; Simon did not. Paul
law that that cross, instead of being the
strument of torture and shame, was on
the contrary God's saving and sanctifying
fatument among men. In that cross
hall beheld the method and the means
thereby the transcendent plan of the Alhichty to save this sinful world was made
possible. Now any accident, or any provisential occurrence that linked him to that
was, and thus to the glorious purposes of
the Lord, Paul rejoiced in and counted
bast fortunate.

And now, my friends, I ask you to con-

the Lord, Paul rejoiced in and counted by Lord, Paul rejoiced in and counted by Lord, Paul rejoiced in and counted by the constant fortunate.

And now, my friends, I ask you to constant the street of a little while these two methods of the constant the simons and I'auls; I am almost tempt at to say equally divided, but perhaps not be the one hand there are the people shose lives are a perpetual groan and suplaint, and their burdens are not imaging, either. Their backs are bent and staking; their hearts are wounded to the stake of an eye, they have had thrust upon the stake of an eye, they have had thrust upon the stake of an eye, they have had thrust upon the stake of an eye, they have had thrust upon the stake of an eye, they have had thrust upon the stake of an eye, they have had thrust upon the stake of the stake o

and as painful, too, as men ever have in this life. But what a contrast they present! for their life note is trous and triumphant, notwithstanding the cross on their backs. Simon is the man who is bearing his lot in gloomy and snilen allence, and bearing it in a way that makes you feel he is none the better for having to do it. Paul is the man whose sufferinge and losses you can plainly see are the explanation of als buoyant and courageous spirit. His lot, disagreeable and difficult as it is, he accepts, not as the other man, with bitterness and resentment, but in that spirit of faith and obedience that God has a right to expect from all his children.

ren. I know there are some to whom this will I know there are some to whom this will sound strange and perhaps impossible, and I know they are conscientious and religious people. They accept it as a fact that men must expect to be suddenly halted in life, i-1, like Simon of Cyrene, made to bear some heavy and humiliating cross, and they endeavor to be stout-hearted and brave under the ordeal, but it is always and only a disagreeable and unfortunate circumstance in their lives; and they resent it and nate it as did Simon; and that is all. They never seem to find the source of strength and happiness in their cross. Now, is it true that the Paul attitude and the Paul apirit are possible? Possible to the average man, I mean? Or do they require the Paul conversion and the Paul visions? Is it true that the Paul spirit is possible in ordinary life, or must one have first caught a glimpse of the third heaven? I ask you to ponder this query, in the hope that we may clearly see and be convinced that it is no unattainable principle for any man, anywhere in this world.

Here are two young men—classimates at college, or shopmates, if you please, in the same office or factory. The one is about as diligent as the other and about as successful. Nevertheless, there is a marked difference. The one finds study or busi-

as diligent as the other and about as suc-cessful. Nevertheless, there is a marked difference. The one finds study or busi-ness, as the case may be, irksome and slavish, it neither inspires nor develop-him. He simply does what he does be-cause he ought to or must, and his whole life is nothing more than a stolid persist-ence lacking the heartiness and the hope-fulness of the other. The other man is no-better scholar, no better workman or busi-ness man, but he is a contrast, natwith-standing. Whether it is study or business, he finds his joy and inspiration in what he ness man, but he is a contrast, notwith-standing. Whether it is study or business, he finds his joy and inspiration in what he does, and does what he does from a spirit of love. There are the same restraints, the same burdens upon both, but the one exults in them and is developed by them, where as the other is full of resentment, and is in no way benefited. While the one is full of enthusiasm and anticipation, the other is heartless and crushed. The one is Paul, the other is Simon.

other is heartless and crushed. The one is Paul, the other is Simon.

People used to wonder why George William Curtis, the distinguished and gifted editor of Harper's Magazine, entered the lecture field. He was known to have a lucrative position and a considerable income from his writings; and so it seemed strange to many people that he should take up lecturing, with its inconveniences and risks. Some were inclined to regard him as mercenary, but on his death the explanation appeared. Years before, so it is said. Mr. Curtis had engaged in a business enterprise with a friend which proved unfortunate for both. It was in order to meet all the oblitations incurred by the firm which bore his name that necessitated his goin; on those extended lecture tours, and Mr. Curtis lived long enough to retire from the lecture piatform—and that, too, after he had naid over dallar of inclosed. and Mr. Curtis lived long enough to retire from the lecture piatform—and that, too, after he had paid every dollar of indebted-ness, with interest. Some might say that is superfluous honesty, and vet many men there are to-day who would do this very thing Mr. Curtis did, and as a matter of fact the number of men who have done so in the bast is not small. Indeed, there so in the bast is not small. Indeed, there are men living in our midst who are striving to do this self same thing. But all men do not manifest the same spirit in this otherwise noble task. One man will act as if he were a bond slave, and while he is faithful to his duty, does it in a cheerless, heartless manner, apparently finding nothing in his hard experience to rejoice in or be thankful for. He goes about his task as Simon bore the cross-cursing the luck that brought him to the about his task as Simon bore the cross-cursing the luck that brought him to the hour, and full of bitterness and resentment on account of it. Without heart or in-spiration, and without comfort or joy, he takes up his cross and trudges toward Calvary. On the other hand, there are men to whom these heavy tasks become an inspiration and a source of strength; who are finding their happiness and their de-velopment in carrying the cross, a haprelopment in carrying the cross, a han-piness and a development that they would

piness and a development that they would otherwise never have known.

If you and I are to have the Paul spirit of courage and contentment, even while we stagger under the heavy cross, it can only be by the way of the Paul attitude toward God and the Paul relationship to Jesus Christ. This is the same Paul who wrote, "We are children of c d and it children then heirs: leirs of God and point heer said at any poduration. To the eter heirs with Christ;" the same Paul who was are as one day. children then heirs: leirs of God and joint heirs with Christ;" the same Paul who wrote. "All things works together for good to them who love God." Afterward Simon of Cyrene understood the cross of Christ, and then he became a Paul. Though the authorities turned him out of the synagogue as defied, though he and his family became ostracised, it mattered hittle to them, since they could clearly see how great a good had come to them in the form of misfortune.

And do we not see how true this is of many people about us? Do we not see that the burdens of the family to that young mother, and that the new and heavy responsibility to others were just what they needed to round out their characters and to fill their careers with force and

their careers with force and

And whatever may be the form of the weight of the cross laid upon us in this life, my friends, let us remember those two thines: That it is possible, like Paul, the apostle, to find the inspiration and joy of our lives in the cross; and, further, that it must be so if our attitude toward God is one of faith and obediente and our celationship to Jesus that of a loya; at, J loving disciple.

God's Gifts.

Into all our lives, in many simple, fe-miliar ways, God infuses this element of joy from the surprises of life, which unex-pectedly brighten our days and fill our eyes with light. He drops this aided swestness into His children's cup and sweetness into His children's cup and makes it to run over. The success we were not counting on, the blessing we were not trying after, the strain of music in the midst of drudgery, the beautiful morning picture or sunset glory thrown in as we pass to or from our daily business, the unsought word of encouragement or expression of sympathy, the sentence that meant more for us than the writer or speaker thought—these and a hundrel others that every one's experience can survey are inevery one's experience can surviy are in-stances of what I mean. You may call it accident or chance—it often is; you may call it human goodness—it often is, but al-ways, always call it God's love, for that is always in it. These are His free gifts.—H. W. Longfellow.

Entirely For Itself. No nation has a right to live entirely for itself any more than an individual.— Rev. Dr. Woods, San Francisco, Cal.

IN THE DAYS OF SMALLPOX.

Old Advertisement Brings to Mind Dr Jenner's Discovery.

A little more than 100 years ago Dr Jenner announced his discovery of vac cination as an alleviator of smallpox. The following is a verbatim copy of that call published in the London Times, which was signed by about 10f of the medical profession, scientists members of parliament, and the nobil-

London, January 10, 1803. The invaluable Discovery of Dr. Jeaner, for the Extermination of the Smal Pox. having undergone the most rigor ous investigation, and received the sanction of Parliament, a meeting will sate-street, on Wednesday, the 19th inst., at 12 o'clock, to consider of the et means of carrying the same into described to company of every Gentleren disposed to concur in this isudable Undertaking is carnestly re-quested. The Chair will be taken by he Lord Mayor precisely

THE SABBATH SCHOOL

International Lesson Comments for September 20.

abject: Abstinence From Evil, 1 Peter iv., 1-11-Golden Text, Eph. v., 18-Memory Verses, 1-2-Commentary on . the Day's Lesson.

I. The true life (vs. 1, 2). 1. "Forasmuch." Compare 3:18. The apostle points us to Christ's sufferings as an example "Arm yourselves." With a resolution such as animated him to suffer all the evils such as animated him to suffer all the evils to which you may be exposed in the body, and particularly to suffer death, if called by God to do so for your religion. For this will be armor-proof against all your enemies. There is still fighting, for sin will be molesting you; though wounded to death, yet will it struggle for life and seek to wound its enemy; it will assault the graces that are in you. You may take the Lord's promise for victory; that shall not fail; but do not promise yourself ease in the way, for that will not hold. 'He that hath suffered,' etc. It is only by a severe conflict in which you must be armed with a readiness to suffer with Christ, that the power of sin over you can be made to cease.

cease.
2. "No longer should live." Referring

cease.

2. "No longer should live." Referring to the preceding clause. "Arm yourselves with the same mind that was in Christ, in order to live no longer in the flesh to the lasts of men, but to the will of God." We cannot deliver ourselves from the filth of sin; but when we are renewed, taking on a likeness of Christ, then we are armed against the lists and dellements of the world. "To the will of God." This will be a new life. The only true way to live is to live in harmony with the will of God. What He wills is best and to the Christian is "good and accentable" (Rom. 12:2).

II. The old life (vs. 3. 4). 3. "May suffice." A gentle way of saying we have spent too long a time in our sins. "Of the Gentlies. The term Centiles here means evil ones; intemperate, wicked and wanton; indulging in every sin forbidden by God and man. "Excess of wine," etc. Intemperance was a curse in the apostie's day, as well as in our own. He ulters against if condemnation of no uncertain sound. Every person and especially every man of God should be out-poken against intemperance. "Abominable idolatries." In an age when sensuality was wrought into all forms of literature and art, was blazoned shamelessly in the decorations of private houses, and enshrimed in the temples of the gods, the vontrast of a chaste blazoned shamelessly in the decorations of private houses, and enshrined in the tem-ples of the gods, the contrast of a chaste and Godly conversation in the Christian community, witnessed for the saving and cleansing power of the Cospel. The ex-hortations of the anosties at once testify of this contrast, and urge that it be made emphatic.

hortations of the anostes at once testify of this contrast, and urge that it be mide emphatic.

4. "Think it strange." It is strange to the carnal man to see the child of God disdain the pleasures of sin; he knows not the higher and purer piersures that the Christian is called to. "Excess of riot." Rather. "same slough of debauchery." "Speaking evil of you." The wicked and dissolute always have a sneer for those who refuse to share in their evil doings. The wicked do not hesitate to speak falsely when they meet a Christian.

III. An account to be rendered to God (vs. 5, 6). 5. "Shall give account." He hath the day set; and it shall surely come, though they think it far off. Though the wicked themselves forget their scoffs against the godly, and though the Christian slights them and lets them pass, they pass not so; they are all registered; and the great court-day shall call them to account for all these riots and excesses, and withal for all their reprocedes of the godly that would not run with them in these withal for all their reproaches of the godly that would not run with them in these ways. "Ready to judge." See chap. 16. As the salvation of the godiy is fully ar-ranged, so is the judgment of their calum-

ranged, so is the judgment of their calum-niators, whether living or dead.

6. "The Gospel preached also." They that formerly received the Gospel received it upon these terms. And they are now dead; all the pain of dving is over for them. If they had not died to their sins by the Gospel, they had died in them, and so died eternally. It is therefore a wise prevention to have sin judged and put to death in us before we die. If we will not part with sin, if we die in it and with it. death in us before we die. If we will not part with sin, if we die in it and with it, we shall perish forever; but if it die first, before us, then we live forever. "Live to God." A bitter fountain sends forth bitter waters; a sweet fountain, waters that are sweet. A soul living in God will show that life by action. If the heart be right in the sight of Jehovah, the outward man will reflect His image.

IV. Various exhertations (vs. 7-11), 7. "End. at hand." This might have been said at any point of the world's duration. To the eternal Lord that made is and appointed its period, a thomand.

curation. To the eternal Lord that made and appointed its period, a thou-and years are as one day. We think a thou-sand years are as one day. We think a thou-sand years a great matter in respect of our short life. But what is the utmost length of time, were it millions of years, to a thought of eternity? To reach man the end of all things is, even after our measure, at hand; for when he dies the world ends for him. "Be sober, and watch unto prayer." Sobriety is the friend of watchfulness, and prayer of both. When the affections are kept quietly under control, and care is taken that even in lawful things they follow the world but lightly; when the necessary duties of this life are done faithfully, yet with a mind free and disengaged, then the soul can more easily turn to suiritual things, and be ready continually for divine meditation and prayer.

S. "Above all things," Paul puts love at the head of the Christian graces, in his matchless chapter on charity (I Cor. 13). Peter likewise does the same. Paul goes so far as to say, "Love is the fulfilling of the law." Charity must be as the crown, or the outer garment. It must be used by the Christian as the most important and most distinguished Christian virtue. Love is the essence of religion. It must be at work in the heart and shown in the life, or all other things will amount to nothing. It is above all in value, because it comes from God, and is the one thing that we may keep through life and corry to heaven with us. "Cover sine," It designs, and doth not expose them willingly to the eves of others.

with us. "Cover. . sins." It desights not in undue disclosing of brethren's failings, and doth not expose them willingly to the eyes of others.

9-11. "Hospitality." As would often be necessary toward the suffering. "Without exudeing." Not murmiring at the cost or trouble. "The gift." Endowment of any bind, but especially that conferred by the How Spirit—money, ability, influence or whitever God has given. "Good stewards." Whatever we have is to be "minister-id" to others as God may direct. We are His stewards. What we call our own sums from God and be own to tood, and we should, as "good stewards," use it to His glow. If we have an opnortunity to yote against the moon and fail to do so, instead of ministering good to others we will be rutting a curse upon them. "As the orce as." Those who speck for God must speak the truth as revealed in the holy Scriptures. "Minister." This pay refer to service in general. Our ability a the simit of our obugation.

A Few Conundrums.

What tories have always been sucessful? Victories. What sects are people striving to

exterminate? Insects. What stream of water is made from the union of two liquors? Brandywine

When does a gentleman dress in feathers? When he wears a swallowtall coat.

When does a little girl become a city of China? When she is Pekin (peeking).
What tree answers the questions

Which would beat in a race, a cat or a cur?" Dogwood. When is a doughnut like one of Dickens' characters? When it is all of a twist (Oliver twist).

The Irony of Fats.

A lady purchased a nice new doormat the other morning with the word "Welcome" stamped thereon in glowing letters, and the first to come along and put his number elevens on it was

CHRISTIAN ENDEAVOR TOPICS.

eptember 20 ... "Why and How We Should Bear Witness for Christ."-Acts 5:27-32.

Scripture Verses .- Ps. 71:8, 15; 107:

1, 2; Matt. 5:16; John 13:34, 35; I Peter 2:11, 12; Rev. 12:11. LESSON THOUGHTS. Witnesses in court are often subocenaed and compelled to testify.

witnessing for Christ must be a volun-

tary and a grateful confession. Neither deeds nor words alone are a sufficient testimony; words for Christ without corresponding deeds in his service would be hypocrisy; good deeds without a verbal confession of Christ as their inspiration would be self-

righteousness.
It is not always an easy thing to witness for Christ: from its very derivation the word means "to suffer;" but we must be willing even to suffer if need be that we may testify for him,

SELECTIONS.

What we want is men with a little courage to stand up for Christ, When Christianity wakes up, and every child that belongs to the Lord is willing to speak for him, is willing to work for him, and, if need be, is willing to die for him, then Christianity will advance, and we shall see the work of the

Lord prosper.

Some people actually say that they are not good enough to confess Christ, which is precisely as sensible as to say, "i am not well enough to call a it is the sick that need to confess a physician, and it is the sinner that needs to confess Christ. "Let the redeemed of the Lord say

Say what? Not what Browning, or Spurgeon, or Meyer says about re-demption, but let them say that the

Lord has redeemed them.

After you have confessed Christ with your mouth, then everything you do confesses him. Here is Smith and Brown's sewing-machine, with no name on it. Does it confess Smith and Brown, though it turn out a thousand fine garments? No. Eut stamp upon It the firm's name, and every seam It sews thenceforth is a credit-or a discredit-to Smith and Brown.

SUGGESTED HYMNS.

Behold how plain the truth is made. Stan I up! stand up for Jesus. No matter what the world may say. Am I a soldier of the cross Blest Jesus, grant us strength. The call of God is sounding clear.

EPWORTH LEAGUE TOPICS.

September 20-The Call of Jeremlah-(3:r. 1. 4-10.)

It is not important that we should know just how "the word of the Lord came" to Jeremiah, or to any other prophet. The word came. That is the great thing. It is proved, not by any strangeness of the revelation, but by the power, pungency, and truth of the word which was revealed. God has seen Jeremiah before Jeremiah had seen God. From the beginning Jerewas in God's plan. There need of such a man; God provided him, and educated him for his task, and in the fullness of time called him to take up the work.

No man really receives God's call to great service without being humbled by it. The work is so great, who am I, that I should presume to think myself sufficient for it? Such humility of spirit is natural and wholesome, When God persists, in spite of our protest that we are not able, he usually shows us that he will work through us. He will fink omnipotence to our arms, and will put the word of life upon our lips. work for God is ever done without his co-operation. He never asks for or desires independent work. He seeka servants who are willing to know him as well as they know men. They are to translate divine messages into human

prophet is courage. The prophet is no mere functionary. All hours and scasons are his. He speaks so personal a message that it compels men to take sides, for or against. The prophet will have a hearing. He may lost his pop-ularity, his ability, even his head, but he will prophesy a straight message, And he will not falter. To him "Thus saith the Lord" is passport and safe conduct anywhere. It may land him in prison, or condemn him to death, it cannot destroy him, or slience his message. If we could have a few Jeremiahs equipped to-day as was he, with the word of God as the great credential and material of their preaching, they might make themselves unpopular, but they would do a great work for

It is, of course, true that few men are called to be prophets to a whole people. But everyone who knows God is called, whether in great or small place, to God's prophet, God's witness. There are many methods of prophecy, but everyone has three elements; a divine message, the understanding of it, and power to tell it to others. To a noble mind the privilege of working and suffering and fighting for a worthy cause is strong incentive to join it. The grandest leader in existence is Jesus Christ, leading in the noblest cause that ever touched the heart of the redemption of the whole world from sin, the conquering of every evil, the transformation of earth

To Guess Several Drawn Cards. For this trick you employ a pack consisting entirely of similar cards, from which you let two or three persons draw cards. They should not sit too closely together, however, lest one should see the cards drawn by the others. They note their cards and replace them in the pack. You turn, and while pretending to look through the pack, you take two other cards which you must have at hand, place with them a card out of the pack, and approach those persons who have drawn cards, asking each if his card is not among the three. On receiving an answer in the affirmative you point out the drawn card.

Superatitions.

If two persons raise their glasses to heir lips simultaneously they are indicating the return of a friend or rela tive from foreign parts. The same in-timation is conveyed by bubbles in coffee or by the accidental fall of a piece of soap on the floor.

A flickering fame in the fire or an upright excrescence in a burning can die is interpreted as predicting the ar rival of a guest, whose stature to judged by the length of the flame or

If one drains a glass of the contents of which come one clan has partaken be will learn the secrets of the latter.

THE RELIGIOUS LIFE

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Poem: Sowing and Reaning-Caustie Se verity Gives a Certain Evil Pleasure to People Who Delight in Being Thought Sincere-A Priceless Possession is Tact We sow our seeds with idle, careless hand,

We sow our seeds with idle, careless hand,
Nor heed their fall,
But hurry onward like the laborer freed
At surset call.
The evening dews refreshing moisture
spread,
The ripe earth warms them in its welcome
bed,
Wheat, tares and all.

Upon a day we come to view the field So idly sown;
Alas, how small the wheat, how big and

The tares have grown. With bitter toil we strive to clear the weeds, weeds,
Remembering that the casting of the steds
Was but our own.

-Elliot Field.

The Value of Tact. "Tact," says the dictionary, "is a quick or intuitive appreciation of what is fit, proper or right; fine or ready mental discernment shown in saying or doing the proper thing, or especially in avoiding what would offend or disturb; skill or factories a dealing with men or emergencies. ulty in dealing with men or emergencies."
Sincerity, says the blunt person, "is telling exactly what you think about every thing, without regard to another's feelings in the matter." Tact is an extra faculty not understood, because of long disuse, by

in the matter. Tact is an extra faculty not understood, because of long disuse, by such people.

It would be a good plan if every theological seminary and every school for Christian workers possessed a class in tact. Paul long ago suggested the course of study to be pursued by such a class.

Lack of tact might be called a bad habit rather than a failing, for one is certainly to blame to some extent for the thought lessness that will permit constant words and actions that hurt the feelings or the conscience of another soul.

There is a certain evil pleasure to some people in being what they call sincere. They cultivate a caustic sincerity until it becomes a habit, and it is very hard for them to ever wholly admire or take pleasure in anything not their own. And they not only do this, but they make a virtue of it. They know nothing of the lowly spirit that can humble itself to meet others more lowly, and win their love; that can conceal personal likes and dislikes and ignore for the time unessentials. Such may think they love their neighbors, but savely ers more lowly, and win their love; that can conceal personal likes and dislikes and ignore for the time unessentials. Such may think they love their neighbors, but surely not "as themselves," for if they did they would know at once how their words sometimes cut and sting, how unlovely they make their religion appear, and how use less it is for them to try and win others whom they have first alienated. True love for others will beget sympathy. Perfect sympathy and thought for others will be get tact, which is the opposite of vulgarity, according to John Ruskin. He says in "Sesame and Lillies:"

"But briefly, the essence of all vulgarity lies in want of sensation. Simple and innocent vulgarity is morely an untrained and undeveloped bluntness of body and mind, but in true inbred vulgarity there is a deathful callousness, which, in extremity, becomes capable of every sort of bestial habit and crime, without fear, without pleasure, without norror and without pity. It is in the blunt hand and the dead heart, in the diseased habit, in the hardened con-

in the diseased habit in the hardened con-ecience, that men become vulgar; they are forever vulgar, precisely in proportion a they are incapable of sympathy—of quick understanding—of all that, in deep insistence on the common, but most accurate term, may be called the 'tact' or 'touch faculty' of body and soul; that tact which the Mimosa has in trees, which the pure woman has above all creatures; fineness and fulness of sensation become reason. and fulness of sensation beyond reason; the guide and sanctifier of reason itself. Reason can but determine what is true; it is the God-given passion of humanity which alone can recognize what God has made good."

Now there are a great many questions of good or evil which while every man must decide them for himself—and such decisions are important. must decide them for himself—and such decisions are important—are nevertheless subordinate to the great question of salvation in Jesus Christ. Paul did not seek to belittle these questions, nor did he bid any man go against his conscience in order that he might win soals who did not think as he did. But he was trying to show them that there was a time for even important details to stay in the background; that they could not stiff dectrines down the throat of the man who had no appetite for them—they must first make him hungry for Jesus, and then the living word would be acceptable.

So Paul did not enter the house of a man who believed it wrong to cat meat offered to idols, and forthwith flaant the new freedom from all such laws that was his in Christ Jesus, by saying: "Brother, I saw this morning as I passed by the market place some unusually fine cuts of meat fresh from the temple offered at a law rate. You should go and purchase some."

No. He quietly ate what was set before him, and won their confidence by accepting their ways as his own, and then talked of Leava and His new way of selection. cisions are important-are nevertheless

him, and won their confidence by accepting their ways as his own, and then talked of Jesus and His new way of salvation.

The young girl who invital a poor servant girl to come to the Christian Endeavor meeting with her and seeks to win her to Christ, but remarks on the way to the meeting that she could never bear to wash dishes because it makes the hands so red and rough, will never succeed in her endeavor.

and rough, will never succeed in her endeavor.

The tactless person has fallen into the habit of excusing himself, and of feeling that he cannot help the blunders he makes. His friends deplore his stupidity, and sigh and help him on sometimes. But for the sake of righteousness and the cause of Jesus Christ no Christian should allow himself to lie back content, a slave to so deplorable a habit. It is his duty to break it. He can do it with God's help. First, he must get into his heart a love for his fellow men and a forgetfulness of self. Next, he must study those about him, and learn to know their circumsctances, their sorrows and joys, their ways. In short, he must learn to read character and teach his heart to sympathize. The new habits his heart to symuathize. The new habits will expel the old.—Grace Livingston Hill, in the New York Mail and Express.

The Price of Power. Paul no more shrank from inner conflicts and agonies than he feared outer perils and foes. He reminded the Corinthians, with a true and touching pathos, of the heavy strain under which he lived hourly, the burden of all his churches resting upon his eager sympathy, so that he felt every lapse as a personal fall, and made all weakness his own. He might have escaped from all this, but he did not. Any Christian worker can secure rest at this point by simply allowing his sympathies to harden. It is an easy thing. But it costs him all his power. The price of power is strain—From an editorial in The Sunday-school Times.

Factors in the World.

Christ takes us where we are. If we inherit good, He usks for service at the level of our good. If we are born with evil tendencies, a large part of our work will be in the overcoming for which He gives us strength. We are never helpicss. The powers of the universe are really on our side calling us to be of good courage, to take our place and do our part. Our mere existence is a pledge of an ancestral victory, not in anywise complete, but offering bope in our own conflict. Insofar as we recognize our evil tendencies, we know how and what to fight. And in our battle we are fitting ourselves to be factors in the great world victory of Christ.

Shame!

When a man's foot gets tangled up with a woman's under the table and she gets mad about it, you can make her madder by pretending you thought it was somebody class.

Origin of Ox-Tail Soup. Ox-tail soup, now regarded as a na-ional English dish, was first made by the very poor of Huguenot refugees from France, after the revocation of the edict of Nantes, because or then had no market value.

WOULD NOT ADVERTISE.

Englishman Found That the Calls of Politeness Made It Impossible

He was an Englishman, and although he had lived in New York for several years, he clung to insular opinions with a to acity that puzzled his friends. For ope faing an disdained typewriting machines. But even though his aversion for that necessity of the modern age was well known, his acquaintances were hardly prepared for his latest exhibition of extreme punctiliousness in the matter of correspondence. That came out through his reply to a man who had advised him to advertise in the daily papers a certain commodity which he desired to sell.

"Oh, but I don't want to advertise," remonstrated the Englishmen. "It is too much trouble."

His adviser combated the point. "1 don't see how you make that out." he said. "All you have to do is to write out your ad, and pay for it, and afterward read the answers. I fail to see where the tremendous amount of trouble comes in."

"But you forget the most important point-the answering of all the letters I shall get," said the Englishman.

The man with advice to throw away looked curious, and the Englishman proceeded to explain.

"An advertisement in New York papers calls out so confoundedly many letters, you know," he said. "I have had occasion to advertise twice since coming to this country, once for a home with congenial people, and again in regard to a fur muff I happened to find and each time it took me three days to clean up ensuing correspondence."

"But you don't mean to say," exclaimed the amazed adviser, "that you answered all the letters you received?"

"I certainly did." returned the Englishman. "What else could a gentle-man do? Those people had been kind enough to write to me, and even hough most of the letters were worthless they represented time and labor and expense, and common courtesy demanded that I reply and tell the writer that I could not see my way clear to transacting further business with

"Oh, of course," said the adviser, "if you hold that view of commercial amenities. I cannot urge you to advertise very often."

The Englishman shook his head sadly. "You do not seem to appreciate my point of view," he said. "You Amerleans are so impolite in business affairs."-New York Times.

Spelling Reform A pla.

There is a new outbreak, says the Minneapolis Tribune, of spelling reform. Earnest persons are writing to the newspapers about it, and some newspapers are trying to begin at home and reform their own spelling, according to the artificial rules of the learned

societies. It is the old story. We are to begin with simplifying the spelling of twelve large and hard words. When we have induced all the users of English to adopt our reformed spelling of these, we are to take twelve more, and so on, until we have lightly adventured

by statute law or mass meeting reintion?

We do not spell the English language. The English language spells itself, and we have to go along with It. It is a living organism, fluid, growing, changing, like a jelly fish floating in the water. We talk wisely about

the laws of language; but the wisest men tell us that they know little about them.

If the English language, or any living language, have a formative, shaping force, it is the general, unconscious consent of its users, as vague as it is irresistible, as fluid and shifting the states and grant tribes whose numbers and arms formerly agently and the ladian tribes whose numbers and arms formerly agently are all the Indian tribes whose numbers and arms formerly agently are all the Indian tribes whose numbers and arms formerly agently are all the Indian tribes whose numbers and arms formerly agently agent

mount a table and upset a box of figs tion. on to the floor for the benefit of twenty waiting rats; and the stopper in a flask of oil has been removed by fats which then dipped their long tails into the bottle until it was dry. Sugar has been found in deep drawers thirty feet from the place where the rats had found it, and they have been known to carry eggs from the bottom of a house to the top without breaking them, the egg resting upon the hind legs of one rat and the forelegs of another as they climber the stairs. A other as they climber the stairs. A man-of-war was once so overrun with cats that they destroyed a hundredweight of biscuits every day, and it was necessary at last to smoke the ship between decks.

Mount Ararat. A French paper states that two

Frenchmen recently succeeded in reaching the summit of Mouat Ararat, in Palestine, at a height of 17,178 feet. The inhabitants of the regions surrounding Mount Ararat still believe that the mountain is absolutely inaccessible, though it is known that as far back as 1820 the summit was ascended by Parrot. In 1834 the Russian, Altonswoff, succeeded in reaching the summit. Of all the persons, however who ever ascended to the top of the famous mountain none is better known than General Gordon, the hero of Khartoum, who in 1858 ascended the highest point of Mount Ararat.

Looking into the fire is very injurious

to the eye, particularly a coal fire The stimulus of light and heat united soon destroys the eyes. Looking at molten fron will soon destroy the sight Reading in the twilight is injurious to he eyes, as they are obliged to make great exertion. Reading or sewing with a side light injures the eyes, as both eyes should be exposed to an equal force of light. Those who wish to preserve their sight should preserve their general health by correct habits of living, and give their eyes just work enough, with a due degree of light.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE

A Doctor's Opinion-Alcoholic Beverages

as a Predisposing and Exciting Casses of Disease and Crime-Rum Diminishes the Strength of the Body. James Thacher, M. D., was a prominent

physician and surgeon throughout the Revolutionary War. He was a man of keen observation and sound judgment. In addition to his valuable Military Jour-nal, he published his celebrated Modern

nal, he published his celebrated Moderm Practice of Medicine.

I quote from this work his opinion regarding the effect of ardent spirits only, for it was not generally believed seventy-five years ago that wine, beer and other "soft drinks" were harmful.

"There are marked chronic effects of ardent spirits upon the body and the mind., On the body they dispose to every form of disease. Moreover, they excite various disease, as obstruction of the liver, jaunliseases, as obstruction of the liver, jaun-lice, dropsy, cough, consumption and other

ems. "Ardent spirits often incite fatal discases without producing drunkness. I have known many persons destroyed by distilled liquor who were never completely intoxicated during the whole course of their lives. The solitary instance of longevity which are now and then met with evity which are now and then met wice a hard drinkers no more disprove the eadly effect of ardent spirits than the olitary instances of recoveries from rowning prove that there is no danger o life from a human body lying an hour

drowning prove that there is no danger to life from a human body lying an hour or two under water.

"Not less destructive are the effects of distilled spirits upon the human mind. Dr. Waters, of Pennsylvania Hospital, tells me that the insanity of one-third of the patients there was induced by alcoholic arriuls. They inpair the memory, debilitate the understanding, and pervert the moral faculties. Not only falsehood is produced by them, but uncleanness, fraud, their and murder. No more affecting spectacle can be exhibited than a person whose condition has been generated by the habit of drinking ardent spirits.

"Is he a husband? How deep the anguish which rends the bosom of his wife? Is the drinker a wife? Who can measure the shame and aversion which she excites in her husband? Is he a magnetrate, or has he been called to fill a responsible pastion in the councils of the nation? What humiliating fears of corruption in the administration of the laws appear in the countenance of all who see him! Es he a minister of the Gospel? Here language fails me. If angels ween it is at such a sight. Poverty and misery, crimes and manny, disease and death are all the natural and usual consequences of the pradonged use of ardent spirits. And this use of ordent spirits. And this suicide, the use of distilled liquors is be-

But the use of distilled liquors is believed by many people to give strength
to the body in certain circumstances.
They are said to be necessary in cold
weather. This is not true, for the temporary warmth produced is always succeeded by a greater disposition of the
body to be affected by cold. They are also
declared to be needed in very warm
weather. Experience shows that increasing instead of lessening the effect of heat
upon the body is the result of their use.
Dr. Bell, of the West Indies, declares that,
rum always diminishes the strength of the rum always diminishes the strength of the body and renders men unfit for any ser-vice in which vigor and activity are re-nuired.

"Ardent spirits do not lessen the effect of hard labor upon the body. Look at the horse; with every muscle of his body swellen from morning till night when attached to a plow of in a team! Does he make signs for a glass of toddy to enable him to do his work? No! He requires nothing but cool water and substantial food. There is no nourishment in ardent, spirits. So great is the danger of contracting a love for distilled liquors that the smallest amount possible should be Ardent spirits do not lessen the effect on, until we have lightly adventured all through the dictionary from A to izzard.

Will the carnest reformers never learn that the spelling, writing and pronunciation of the English language are among the things beyond control by statute law or mass meeting re-

simple beverages insipid, dispose to the use of ordent spirits.

No man ever became a drunkard suddenly. By gradually necustoring the taste and stomech to ordent spirits a babit is formed, and the desire for more liquor increases; the odious nuisance of a dram drinker's breath becomes a permanent acquiring manufacture. manent acquisition, with the ment of downright stupidity

ns it is irresistible, as fluid and shifting as language itself.

When a language begins to yield to the shaping hand of the learned academies it begins to die. When it is dead you may spell and pronounce it any way you like, as we spell and pronounce Latin and Greek; but not before.

Canning Eais.

The achievements of the rat would

States from the use of intoxicating drinks. Where are all the Indian tribes whose numbers and arms formerly spread terror numony their civilized neighbors? In the words of the famous Mingo chief, the words of them flows not in the veins of any human creature.

They have perished not by pestilence or was but by a greater foe to human life than either of these, ardent spirits.

The loss of 4000 American citizens by the veilow fever in a single year awakened general sympathy and terror, and called all the strength and ingenuity of laws to prevent its recurrence. Why is not the same real manifested in protecting our The achievements of the rat would be incredible if they were not established on authority beyond dispute. A rat has been seen, for example, to mount a table and upset a lox of lies.

What One Plucky Minister Did.

No more cider, sweet or hard, can be sold in the commonwealth of Massachusetts without a license. The Superior Court has decided that sweet cider is as much under the ban as whisky. The compilers of the revised statutes of Massachusetts thought they would make the second section of the liquor law riors intelligible, so they inserted a comma here and there. One of these commas bus caused the trouble for the cider-makers and users.

The Crusade in Brief.

The ballots of freemen must defend the conors of freemen.—National Advocate. honors of freemen.—National Advocate.

Through all ages the sin of intemocrance has been pointed out and drunkenness condemned. The Great Creator set His seal of disapproval upon it through his prophets and through our Saviour, His only begotten Son.

Statistics show that out of the total of London's curable drunkards — offenders who have been convicted more than teatimes—3900 are women and 4300 men. In twenty years the deaths of women from chronic alcaholism increased over 145 per cent.—Journal of Inchriety.

"Man is born unto trouble as the sparks fly unward;" and the drunkard's wife is married to trouble, as sure as saloess drag downward.

The new hall of the National Tenner.

married to trouble, as sure as salouas drag downward.

The new hall of the National Temperance Society and publication house at 3 East Fourteenth street, New York City, has been dedicated. Dr. Cuyler, of Brooking, delivered an address in memory of the late William E. Dodge and Mrs. Dodge, for whom the new hall of the association is named.

is ramed.

It looks as if Boston would seen add:
other to her many claims to distinction
that of being a city where drankes and
and women are not seen. This is due
the efforts of the new Chairman of t
Police Board, William H. H. Emmes,
has announced that he will absolutely
the structure of intercents.