## CHRISTIAN AND CHURCH Sunday Discourse By the Rev. Rebert

MacDonald.

To Be a Believer in Christ is Not Different From Being a Believer in Man.

BROOKLYN, N. Y.—"Christians outside the Church" was the subject of the ser-mon Sunday morning by the Rev. Robert MacDonald, pastor of the Washington Ave nue Baptist Church. It was the first of a series of five sermons. The text was from John x: 16: "Other sheep I have which are not of this fold." Mr. MacDonald said:

are not of this fold." Mr. MacDonald said:

So important and many sided a subject as this must be looked at from more than one view point. Numberless are the questions to be considered. Numberless the opinions favorable and unfavorable, trus and false, to be confirmed in these sermons or repudiated. Numberless the people interested in so practical, and personal a question, some of whom love the church better than life; others of whom hate the church more than any other institution in existence; some who trace their loftiest aspirations, their deepest motives, their holiest desires back to her as a fond mother who lives to nourish her children with her own rich life; others who have never received the least benefit therefrom, of which they are conscious and boldly assert that little benefit to humanity ever emerged from her portals. Some go so far sert that little benefit to humanity ever emerged from her portals. Some go so far as to make the church synonymous with Christ's kingdom, and maintain that to be a member of the one is to be a member of the other, and consequently yield to her a fanatical reverence. Others swing clear to the other extreme and consider the church nothing better than the product of a jealous rivalry for pre-eminence over other institutions of earth, else the expression in wood and stone of overwrought sensibilities. Therefore, the monument of a most irrational superstition. While an innumerable many identify themselves innumerable many identify themselves with the church because they believe it to with the church because they believe it to be a beneficent institution ordained of God, without which the world would be morally and spiritually impoverished, and through which the spirit is working for the redemption of humanity, in which di-vine strength can be had for the ills of

If the series in the series is a desired that our starting point in these discussions should be in favor of religious toleration. As love is the centre of the Christian system, so must it be the motive in every church claiming to be a Christian chruch. As Christ our Master was tolerant of and charitable toward those who chruch. As Christ our Master was tolerant of and charitable toward those who were not numbered among the twelve disciples and forty apostles, so must we as His followers be tolerant in thought, word, act, to those not of our number, and outside our communion. There is greater need of toleration to-day than at any previous period of the world's history. The church of to-day is more advanced than the church of yesterday. Its intelligence is greater; its light clearer; its affinity with the Holy Spirit more personal; its hold upon the cross of Christ, that power of redemptive love, sacrificing itself even unto death, stronger. The church of the twentieth century ought to be, and shame upon us if it is not; more spiritual than the church of the thirteenth century, or even than the church of the nineteenth century.

But not only in view of our superior spiritual enlightenment, also in view of our peculiarly complex state of living should we be tolerant. It is the age of differentiation and of classification. Every significant fact of life has been forced to submit to division and subdivision to an amazing extent. Look for instance, at submit to division and subdivision to an amazing extent. Look, for instance, at education. Trace it through the modern university curriculum. Contrast it with the most comprehensive collegiate institution of a century ago. You are overwhelmed with the multitudinous departments, and subdepartments and branches of instruction, and professional chairs. All these necessary you say to educate the these necessary, you say, to educate the youth. To adequately impart knowledge to meet the ever increasing intellectual demand? Yes. The renaissance that called Europe from its dark ages of intellectual slumber has not yet spent its force. Measslumber has not yet spent its force. Measure the term medicine, or surgery with the imposing stature of the general practitioner of twenty years ago. The stature is no longer imposing. The specialist of a single bodily function is more imposing now. And for the human body the work of the one has been divided into the skill of the hundreds and each unit in the vast aggregate is more authoritative than the one. The term philosophy no longer recognizes the old vague divisions of mora-

of the hundreds and each unit in the vast aggregate is more authoritative than the one. The term philosophy no longer recognizes the old vague divisions of mora and intellectual. Each division has beer differentiated, and each differentiation suggests to the mind content and comprehen siveness, richer and more compact that the original classification from which it sprang. Metaphysics, theism, idealism empricism, economics, sociology, paychology, blology, and many more are the term now familiar to our thought. And how vast the field of consciousness covered by any one of these significant terms. Economics, a very modern term for instance postulates for us; the land question; the tenement house problem, the theory of wealth, industrial organization, all social istic and communistic relation.

The same in jurisprudence, in commerce and trade, in everything of worth. The difference between the big department store and the little trader illustrates the idea. Yet how surprised we are that we should have wandered religiously far affeld from the primitive apostolic church with our highly differentiated credal and ritual expressions, our numerous ecclesias tical orders, eur multiplicity of organization. Bless you, it only shows we are alive and growing and anxious to apply the gospel of Jesus to all sorts and conditions of men. The worldly minded claim that denominationalism is distracting and sigh for a Christian unity that will swallow up all religious divisions. But, believe me, denominationalism makes more for the glory of Christianity than for it shame. The only shame about it all it that denominationalism at times nurtures a spirit of Pharisecism that sees no God in any other division of the Christian fold than its own. It has been only a few years since the medical students of Har vard fellowshipped the aspirant for veterinary honors. The term "horse doctor was the term of salutation. The vectrin ary student, as the student of dentistry, was occupied with such inferior subject matter. Yes, but necessary subject m ment, however erroneous in nineteen points of test, if adapted in its twentieth point unto the blessing of men, is worthy of our tolerance, even our sympathetic re-

departs.

Even religious bodies quarrel among themselves in defining orthodoxy, and denominational respectability, instead of praying together for the salvation of the world. No wonder Christians outside the church pass by on the other side of the road when Christians inside the church forget the purpose of their existence. The thumbserew, rack, fagot and stake are looked back upon as relies of a harbaric age, but their spirit still lives. Every one of the leading denominations have within ten years either persecuted, else made it very unpleasant for some intrepid thinker who saw more clearly and spoke more fearlessly than the rank and file. The Methodist Church in our leading New England city is to-day exalting the spirit of the Wealeys in trying to excommunicate its leading scholar, just as Presbyterianism a few years ago in persecuting its chief scholar went back dangerously near the standard of 1850 years ago, raised by its illustrious ancestor, John Calvin, who in 1853 burned Servetus at the stake in General for doubting the exception of the persecution of the party of the persecution is chief scholar went back dangerously near the stake in General for doubting the scholar of the party of t

sons of "the Trinity" and the validity of infant baptism. Christ dealt more lovingly with heretics. To Thomas He unveiled His side and loved him into the necessary belief. Phariseeism, on the other hand, crucified Christ and stoned Stephen to death. Loving as brethren those within the church; tolerant as Christians toward those without is the ideal that should rule. How refreshing to reflect upon such a passage of Scripture as that which stands at the head of this sermon. It is a plea for religious toleration and sets before us a standard of religious liberty it would be well to live up to. We are so inclined to become narrowed in our views of truth; we are so prone to live under the sheiter of some ereed that the vistas of truth stretching ahead of us everywhere become narrowed and hidden, and before we are aware of it the peculiar dogma we cherish or the certain fact we advocate is magnified into identification with the truth itself. There is at least danger here. Thus, how needful to be often carried out into the broad field the Gospel opens up. Look at the scehe revealed here. Jesus is having another of His oft-recurring talks with the Pharisees; but, as of old, they do not understand Him. He is a fanatic, or at best, a stubborn partisan, who, while professing to lead them into larger freedom. seems only to break up their honored institutions. So this peculise saying falls from His lips. As He speaks how precious the outlook. There He leads His followers through the old loved fields, out under the blue sky, their life and His identified, bound together by a common fidelity of truth. But even this freedom seems narrow in view of what is yet to come. These are My sheep, He says, and for them I lay down My life; but also other sheep I have which are not of this fold, and as we contemplate the words, the range of our vision is extended, the fields through which they pass widen, the visible horizon that hemmed us in lifts, the blue dome of the heavens expands until we see all truth loving souls everywhere, known our steps homeward, resolving in future to be more tolerant for the Master's sake.

be more tolerant for the Master's sake.

A few weeks ago an attendant upon our church, a lover of trath, a believer in Christ, but who had never made an open profession of religion, asked me what I thought constituted a Christian, and if I did not think it meant to be a church member, and a Baptist Church member. It was that earnest ouestion that called forth these sermons. What constitutes a Christian? No progress can be made in our discussion until we settle that question. Is it to be a communicant of any church? Is it to subscribe to any creed? A hundred times no! All trustworthy sources make it to be a believer in Christ. What do you mean when you tell a person you times no? All trustworthy sources make it to be a believer in Christ? What do you mean by belief in Christ? Well, what do you mean when you tell a person you believe in him, that you believe he is a good citizen, a faithful husband, a loving father? You may believe in him as all that, yet not be willing to trust him with a dollar out of your sight, or open your home to him as a friend. You honor him not most unless willing to trust him with money uncounted, your good name, the very secrets of your heart. A belief that does not express itself in confidence does not count for much. All else is cold, impersonal opinion. You must not offer Christ less than you would your friend. A belief in the historic Christ only never saved a soul, any more than a belief in Caesar or Luther or Washington, even though you believe Him as more than a teacher sent from God, more than a prophet, even the very Saviour of the world. Just as friendship is more than an intellectual opinion, even a possession of the life. Just as love, the divine essential in all true living, without much society, is a self-centred, self-circumferenced conglomeration, and the home a den, denying its own existence, is virtue of the heart instead of a secretion of the brain; so religion has its abiding place in the heart, else nowhere in the life at all.

To be a believer in Christ then is no different than to be a believer in man. Tell him whom you profess to call your friend you believe in him. When you will not confide in him, when in perplexity you seek another's counsel, and in sorrow another's sympathy, and you bave insulted faith, and friendship has become in your hand an empty name. If you believe in a man trust him as all men demand you should. You say you love? Show it by loving and manifesting the self-denial love demands, else your profession is a sound-ing brass, an empty name, a dastardly affair.

ing brass, an empty name, a dastardly of

Do you believe in Christ? Show it by Do you believe in Christ: Show he by a loving trust. Otherwise, you believe only intellectually, and that means you do not want to have much to do with Him. It means self first and always. And if perchance you start to follow Him from so superficial a motive be not surprised if the superficial a motive be not surprised if the first time His demands conflict with your

superficial a motive be not surprised if the first time His demands conflict with your plans you turn traitor and swear you never knew the man. The test is, My sheep hear My voice and I know them and they follow Me. That is the test—to hear His voice and follow Him.

Now, what is the purpose of a church, and in how far does church membership constitute a Christian? Church membership constitute a Christian? Church membership constitutes a Christian just so far as a Christian constitutes a church member. No church, whatever its name and influence, has of itself power to make a man a Christian, unless the Roman Church, and that is only in its own estimation. We fall into one or the other of two errors: Either of thinking of Christianity as an abstraction, or as a fact identical with an organization of earth, when it is grander than both. There is no Christianity apart from the life of its founder. It is not to be born in a Christian community. It is not to be swayed by religious excitement. It is not, under the uplift of fine music, nor the tender sentiment of a keen sorrow to catch some celestial glimpse of truth, and conclude you are henceforth a religious man. To be a Christian is nothing other than Christ within you the hope of glory.

Then there is the other mistals of motions. glory.

other than Christ within you the hope of glory.

Then there is the other mistake of making the visible church identical with the reality. Indeed, symbols are important. We can never tell how much satisfaction the religious devotee receives from the picture of the Virgin or the image of the Christ. The line between the symbol and the spirit may be less attenuated than we think. More symbols may lead to more realities than we dream of. An object of sense may, however, oftener hinder access to the spirit than be a viaduct there to. Many a person joins a church for the sake of being a church member rather than to be a better Christian. Many a person worships their church and minister rather than the Christ the church represents and the minister preaches. Being a good denominationalist is not necessarily being a good Christian, although if we are good Christians we ought to be denomination alists, and better denominationalists than we are. Denominations give form and content to Christianity which some souls would never otherwise perceive. But on the other hand, denominationalism should have no content to boast of except what the Gospel imparts. Don't think that to be a Methodist, Presbyterian or Baptist is could to being a Christian. have no content to boast of except what the Gospel imparts. Don't think that to be a Methodist, Presbyterian or Baptist is equal to being a Christian. It may be so. It may not be so. It depends whether your denomination intensifies or materializes Christianity. You may have the form of godliness, but your very devotion to the form is a denial of the power thereof. I have in mind a member of a former church who would sooner give up Christ than his immersion and communion. His unspiritual life shows he has done that very thing. He has permitted these two sacred rites to steal away his Lord, and he knows not where they have laid bim. Scriptural warrant for ecclesiastical forms is good. But no ecclesiastical forms hould take the place of the pure heart, the Christ spirit. Christianity is a Christ imparted divine state of life. All within the charmed circle, whether of ony church or yours, or of neither mine nor yours, are my brothers because also of Christ. "Other sheep I have not of this fold." Don't forget that. Christ said it. Therefore, it must be true. There shall be one flock and one shepherd. Not one fold, as it is translated. There may be many flocks in one fold.

By and by houndary lines will fade away. We think then they will all be Baptists. The Congregationalist. And the Methodist is sure they will all be Mothodists. Ah, beother, better still, they will all be Christiana. And as some saint in glory ten thousand years asks, Who are these? as they all come trooping home like tired children after the toils of the day are

over, so some John will answer: "These are they who believed in the Lamb of God which taketh away the sins of the world." Who knows, Jesus Himself may say, "These are they for whom I died." These? These are they who came up through great tribulation and have washed their robes and made them white in the blood of the Lamb!

Gems of Thought.

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To cultivate kindness is a valuable part of the business of life.—Johnson.

Great effort from great motives is the best definition of a happy life.—Chenning.

We can hardly learn humility and tenderness chough except by suffering.—George Eliot.

Skeptics are generally ready to believe anything, provided it is only sufficiently improbable; it is at matters of fact that such people stumble.—Von Knebel.

The best time to give up a bad habit is before you begin it, and the next best time is when you have discovered that it is a had habit.—United Presbyterian.

No man can pass into eternity for he is already in it. The dull brute globe moves through its ether and knows it not; even so our souls are bathed in eternity, and we are never conscious of it.—F. W. Farrar.

The humblest man or works.

we are never conscious of it.—F. W. Farrar.

The humblest man or woman can live splendidly! That is the royal truth that we need to believe, you and I who have no "mission," no great sphere to move in. The universe is not quite complete without my work well done.—W. C. Gannett.

"What does it signify whether I go to the bottom or not, so long as I didn't skulk?—or, rather," and here the old nan took off his hat and looked up, "so long as the Great Captain has His way, and things is done to His mind?—teorge Macdonald. If you wish to know whether you are a Christian inquire of yourself whether, in and for the love of God, you seek to make happy those about you by smiles and pleasant sayings. Are you a confortable person to live with? Are you account. ant sayings. Are you a comfortable person to live with? Are you pleasant to have about?—Gail Hamilton.

### Seeds That Will Grow.

The soul of man is the great masterplet, f the great Master Builder.-J. Ritchie Smith.

He is building on the sand who makes

He is building on the sand who makes the opinion of others the ground of his conduct.—United Presbyterian.

It is a noble sight to see an honest man cleave his own heart in twain and fling away the baser part of it.—Charles Reade.

The capacity of our sorrows belongs to our grandeur, and the loftiest of our race are those who have had the profoundest sympathies, because they have had the profoundest sorrows.—Henry Giles.

Life is what we are alive to. It is not length, but breadth. To be alive only to appetite, pleasure, pride, money making.

length, but breadth. To be alive only to appetite, pleasure, pride, money making, and not to goodness and kindness, purity and love, instory, poetry, music, flowers, stars, God and eternal hopes, is to be all but dead.—Malthie D. Babcock.

None but the fully occupied can appreciate the delight of suspended, or, rather, of varied labor. It is toil that creates holidays; there is no royal road—yes, that is the royal road—to them. Life cannot be made up of recreations; they must be garden spots in well farmed lands.—Mrs. Gilbert Ann Taylor.

If thou canst not continually recollect self, yet do it sometimes, at least once a day, namely, in the morning or at night, examine thyself what thou hast done—how thou hast behaved thyself in word, deed and thought, for in these perhaps thou has oftentimes offended against God and thy neighbor.—Thomas a Kempis.

## Development of Character.

Development of Character.

We are left in this world, not so much for what we may do here, for the things we may make, as that we ourselves may grow into the beauty of God's thought for us. In the midst of all our occupations and struggles, all our doing of tasks, all our longings and desires, all our experiences of every kind, there is a work going on in us which is quite as important as anything we are doing with our mind or with our hands.

In the school the boy has his tasks and lessons. According as he is diligent or indolent is his progress in his studies. In ten years, if he is failtful, he masters many things and stands high in his class. Or, if he is indifferent and careless, he gets only a smattering of knowledge, with so many links missing that his education is of little practical use to him. But meanwhile there has been going on in him another education—a growth or development of character. The mind grows by exercise, just as the body does.

Then there is also a subjective moral income.

ter. The mind grows by exercise, just as the body does.

Then there is also a subjective moral impression, produced by the way the task is performed. If one is faithful and conscientious, truly doing his best, the endeavor leaves a mark of beauty in the life. But if one is unfaithful, indolent, false to one's self, there is left a wound, a trace of marring and blemish, a weakening of the "ca.—G. P. Miller.

# A Happy Home.

A Happy Home.

Six things are requisite to create a happy home: Integrity must be the architect and tidiness the upholsterer. It must be warmed by affection, lighted up with cheerfulness, and industry must be the ventilator, renewing the atmosphere and bring in fresh salubrity day by day; while over all as a protecting canopy and glory nothing will suffice except the blessing of God.—Hamilton. God.-Hamilton.

Many people who show a good deal of Christian zest at the start so soon get tired of being Christians. To have carnest views of Christian to be intensely interested in them and controlled by them cannot, unthem and controlled by them cannot, unfortunately, be taken as a certain sign of the continuance of that interest. The falling off, the cooling down of Christian entusiasm is common experience.—Rev. C. H. Parkhurst, Presbyterian, New York

Nothing to Fear. The Bible has nothing to fear from intel-The Bible has nothing to lear from inter-ligent, painstaking and reverent criticism. Its integrity as the inspired word of God has stood every test which legitimate criti-cism has applied to it as well as the as-saults of those who would gladly under-mine its authority if they could.—Rev. J. H. Sutherland, Presbyterian, Burlington, la.

The Senza of Smell. That we have not entirely lost th. animal basis of judgment, the sense of smell, is proved by the fact we do tell ourselves very much of other people by the nose, often unconsciously, says Open Court. The blind distinguish their friends by the smell of handkerchiefs or coats. We know far more by smell than is supposed.

Those who have had their senses keenly educated are accustomed to judge of persons by odors. Australian children possess the doglike sense of trailing people by scent, and experiment reveals that this is to some degree present in every one.

Strong attachments are not so ideal as we like to suppose. There is a physical basis to all our likes and dislikes. It is this which underlies the demand of refined people that their friends shall be cleanly.

# Slave as King's Son-in-Law.

"Black Bill," the oldest resident of Fiji, has died at Levuka at the age of He was born a slave on a planta tion in one of the southern States of America in 1817, but he ran away and got on board a ship bound for wick-on-Tweed, where he called him self William Berwick. A Ber wick whaling ship, on which he sailed for the South Pacific, was wrecked on the Samoan islands where "Black Bill" married a Samo an. He left Samoa fifty years age and went to Fiji, where King Cako bau gave him one of his daughters in marriage on condition that he acted

### SUNDAY SCHOOL C THE

INTERNATIONAL LESSON COMMENTS FOR MARCH 13.

Swatert: Beath of John the Bantist, Matt. xiv., 1-12-Golden Text, Rev. II., 10-Memory Verses, 9-11-Commentary on the Day's Lesson,

Memory Verses, 9-11—Commentary on the Day's Lesson.

I. Herod's terrified conscience (vs. 1, 2). 1. "At that time." During the missionary journey of the twelve. "Herod." This was Herod Antipas, son of Herod the Great. He was the ruler of Galilee and Perea. Thirty years before he murdered the innocents at Pethiehem. Of all the contemptible wretches of Scripture—not excluding dudas, who is in some ways a great problem—Herod Antipas is the greatest—a little, petty, disgraceful Nero, a king John of England, a bundle of petty vices. "The tetrarch." Literally, the ruler of a fourth part or district into which a province was divided; afterward the name was extended to denote generally a petty king, the ruler of a provincial district. "Heard of the fame." Antipas had one of his capitals at Tiberias, on the Sea of Galilee. He had, no doubt, heard of Jesus before, but the preaching of the twelve aposities had stirred the whole country, and His "fame" was increasing, so that it attracted anew the attention of the king. 2. "Is risen from the dead." Herod had imprisoned John the last of March, A. D. 29, Herod's conscience uccussed him. "And therefore." In consequence of having risen from the dead He is thought to be posaessed of miracle-working powers.

II. John's taithfulness (vs. 3-5). 3. "In prison." 'The place of John's imprisonment and death was Macherus, in Perea, on the castern side of the Dead Sea, near the southern frontier of the tetrarchy, Here Antipas had a palace and a prison under one roof, as was common in the East. "For Herodias' Sake." This woman was a grand-daughter of Herod the Great. She first married Herod Philip, her uncle, who was the father of Salome. Herod had put away his legal wife, the daughter of Aretas, king of Arabia Petrea, and had taken Herodias, though Philip, Herodias' husband, was still living.

4. "John said unto him." It seems that John faced the king himself with this rebuke. How bold and courageous! It is well when ministers dare rebuke the sins of politicians and those manuherity. "N

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began that journey he did not

reach that inferno. change the figure, we here see his sin

come to its black blossom and bitter

The appetites do not carry their law

in themselves. They tend directly to excess. He who indulges is whipped to seek more and more gratification Sensual pleasures are the devil's

counterfelt of man's proper stimulus. Let a youth surrender himself to ap

craving at length swallows up every

other feeling, enslaves every other energy. Yet indulgence becomes hateful. The man loathes himself.

curses his folly, but seeks his destroyer yet again. After a night of dissipation he wakes up, head aching, lips

dry and hot, temples throbbing, conscience upbraiding. Bitterly he clasps

his hands and exclaims, "Fool, fool that I am." Yet no sooner is dressed than off he starts for the pol-

The indulgence in strong drink is

the most conspicuous illustration.

But it is only an example of a whole

class. It stands for an illegitimate ex-

The slave of appetite seeks grati-fication at the expense of every other

feeling and of highest duty. All guilty

indulgence tends straight to that ex-

and wild carousal. Let us have a good time. On with the dance.

Be assured, the day of reckoning

draweth near. In his band even now

are the balances. Soon the hand-

deeds wrought with high purpose der the stimulus of the Spirit.

Educated "Heathen Chinee."

citement of the senses.

petite and soon the will becomes en chained, the whole being feverish. The

her. The force of the original bears out this interpretation.

5. "When he would." Although he was willing. From Mark we learn that Herodias was eager to kill John, while Herodias was restricted in his preaching and partly from fear of his prisoner, refused to take away his life. "Feared the multitude." The preaching of John had had a powerful effect on the masses, and Herod was restrained from acts of violence because of public sentiment. Mark also tells us that Herod knew that John was a just and holy mans. This makes the king's sin all the more glaring and heinous, and from this we see that holiness and justice command the respect even of sinners. When Herod heard John preach "he did many things and heard him gladiy" (Mark 6: 29).

many things and heard him gladiy" (Mark 6: 29).

III. Herod's birthday festivities (vs. 3-8). 6. "Birthday was kept." This was done, probably at the Macherus palace with great display. Herod made a great feast for his lords, high captains and the chief persons of Galilee. The nobility of Galilee were obliged to come some distance to attend the festivities. "Daughter—danced." Female dancers in the East are a customary part of great entertainments. On this occasion the dancer was of high birth, being no other than the Princess Salome, daughter of Herodias and Philip. They who glide into the dissolute dance glide over an inclined plane, and the dance is swifter and swifter, wilder and wilder, until, with the speed of lightning, they whirl off the edges of a ruined life into a fiery future. "Pleased Herod." They were probably half intoxicated, reclining at the tables, as their custom was. The infamous saloon system of to-day is only a remnant of the ancient revels that were so vile and corrupting in their effects. And yet the saloon is licensed, and thus permitted and protected by law!

7. "With an oath." It is always wrong to foreswear ourselves by promising to do or to keep secret what has not, as yet, been

7. "With an oath." It is always wrong to foreswear ourselves by promising to do or to keep secret what has not, as yet, been disclosed to us. "Whatsoever she would ask." Mark adds (6: 23). "Unto the half of my kingdom." Herod was ready to surrender half his kingdom for the pleasure of witnessing the performance of a lust-

render half his kingdom for the pleasure of witnessing the performance of a lust-creating pantomime!

8. "Instructed." The vile Herodias saw that the hour had come for her to accomplish the fiendish deed she had so long meditated upon. "Mother." What a mother! Leading her own daughter into the vilest of crimes. "Give me here." She hastens (Mark & 25) to have the deed perpetrated while the revel is on, probably in the night. "In a charger." On a large platter.

petrated while the rever is on, probably in the night. "In a charger." On a large platter.

IV. A foul deed committed (vs. 9-12). 9, "Sorry." His conscience was not entirely dead, and he was worried and troubled. "For the oath's sake." He cared more for his oath than his conscience, or John, or his God. He could murder, but he must not break a wicked oath that he never should have taken. There are many to-day who, for the sake of an oath which has no legal or moral binding upon them, will violate their consciences and imperil their soul's interests. "Which sat with him." He was afraid of offending the great men of his kingdom. A slave to public opinion. "To be given." Note the steps that had led Herod to this: I. Rejecting the truth. 2. Continuing to indulge in his sins. 3. A drunken feast; liquor is reaponsible for untold crime and insery. 4. An immoral dance; dancing can but result in sin. 5. A wicked oath, which nover should have been broken immediately. 6. His fear of the people.

10. "Beheaded." But his prisoner was

the people.

10. "Beheaded." But his prisoner war ready. John is not the only one who will be beheaded if the truth is upheld. Let

be behaaded if the truth is upheld. Let any man to-day take his position against the evils in society, and, socially, his head will roll into the basket; if he takes his position against evils in the church, not infrequently will his head come off ecclesiastically; if he opposes the corruption in politics, he will be beheaded politically. 11. "She brought it." What a present.

12. "His disciples." John's disciples. "Took up the body." It had been thrown out, and they buried it as the last kindness they could show to one they loved. Sorrow then brought them to Jesus. Antipas and Herodias were afterward banished by the Roman Emperor to Lyons, in France, where they passed the remainder of their lives in disgrace.

### Thousand-Year-Old Cedar. There are many large specimens of

the brown cedar. Juniperus monosperma in the Garden of the Gods Pike's Peak, Colorado. Prof. Bessey of the University of Nebraska, during a recent viait to that place, made as effort to ascertain the age of some o the magnificent specimens. He was fortunate enough to find the stump of a recently cut tree on which it was easy to distinguish the annual growth rings. These were counted for a sec tion of the trunk, care being taker to select a portion in which the ring were of average thickness, and or this basis the number of the whole stump was calculated. In this way it was found that this particular tree was between 800 and 1,000 years old

### The Hungarian crown worn at their accession by the emperors of Austria as kings of Hungary is the identical one made for Stephen and used at his coronation over 800 years ago, whole is of pure gold except the set tings and weighs nine marks six

ounces (almost exactly 14 pounds).

The Breakfast Table

The Father is Near.

The Father is Near,
wee little child in its dreaming one night
as startled by some awful ogre of fright,
d called to its father, who quickly arose
d hastened to quiet the little one's wors,
ear child, what's the matter?" he lovingly said,
d smoothed back the curls from the fair
little head;
on't ere any more, there is nothing to

n't cry any more, there is nothing to n't cry any more, for your papa is here."

well, and how often we cry in the dark,
o' God in His love is so near to us!
Hark!
w His loving words, solacing, float to the ear,
ying, 'Lo! I am with you; 'tis I, do not
fear,''
d is here in the world as thy Father and mine, er watching and ready with love-words

divine.

If while, erring oft, through the darkness I hear

my soul the sweet message: "Thy
Father is near."

Clarence Mills Burkholder, in Ram's
Horn.

A Hymn Sung in a Fiery Furnace. Many persons will recall the thrilling ac-unt of the burning of the Pemberton ill after its fall. It occurred on January 1860, in Lawrence, just as the country is being agitated by the mutterings of bellion in South Carolina. Suddenly, thout warning, while the machinery was motion, the walls fell and 700 operatives motion, the walls fell and 700 operatives ree thrown into the wildest excitement yound powers of description. Out of the employes, seventy-seven were killed right, and 134 so injured that many afward died. The cause of the appalling astrophe was a faulty construction of n pillars supporting the floors and the or quality of the mortar. The company ich furnished the company and the man furnished the cement, and the man on mixed the mortar, may have escaped the time the righteous indignation of country, but they have yet to confront ourt from whose sentence there can be appeal—their own conscience and the of God.

or God.

he writer resided within nine miles of wrence, and was a mere lad at the time. that very yard in the Bay State mill be three relatives at work, who were hor

ed at the occurrence.

descuing parties were quickly formed ts
off the heavy timbers and remove the
k and mortar from the buried, wounded
crushed victims. In the eagerness to
wer the pitiful cries for help the weary
users tollong far into the night rushed. wer the pitiful cries for help the weary cuers, toiling far into the night, rushed, where, now there, to raise some beam to carry food to many sufferers. Dark is fell upon the scene, and the terrible try atmosphere admonished them to ten their task lest a new foe should ge the victims to death. Alas! while pursuit of this object some one accident-struck his lantern against a brick wall the oily timbers blazed up like gunder. Water was frozen in the hose, dering it useless. To add to the horror he scene the flames spread so rapidly the would be rescuers were driven y, though another moment would have a their victims saved, mong those nearly rescued was a beaumong those nearly rescued was a beau-

their victims saved.

mong those nearly rescued was a beau, intelligent lady, who had been a resit of Lowell, and an active member of church. Her defeated friends were ed to fly from the awful, fiery furnace, ted hotter than that of Nebuchadnez-Some covered their faces with their ds, which were bleeding from the conwith the broken brick, scattered glass splintered timbers, while others could turn away their faces under the terrifascination of the woeful spectacle. fascination of the woeful spectacle, their amazement was indescribable they saw the lady's pale lips moving their ears caught the words of holy and inspired hope as she sang: heavenly home is bright and fair;

s glittering towers the sun outshine; ne heavenly mansion shall be mine." trembling voice lifted that hymn, as ystanders might naturally have ex-, but the tones were firm, clear and ning. Then followed the chorus; 'm going home, I'm going home, going home to die no more. To die no more, to die no more, I'm going home to die no more.'

flames had not, as yet, reached her a of brick and stone and oily timbers, ar eyes beheld the forked tongues of and her ears caught the ominous roarand her ears caught the ominous rear-ind cracking sounds as the demon-med the inflammable material. But, th savage as were the elements, they could not intimidate the voice of the sing-er. Hark again to the unsubdued voice, and notice the carefully selected words. She had often sung them at religious gath-erings, then how easy but now how diffierings; then how easy, but now how diffi-cult. There was a beroism in her song far superior to the bravery displayed upon the battlefield or in hospital or rebel prison.

"Let others seek a home below, Which flames devour or waves o'erflow, Be mine a happier lot to own A heavenly mansion near the throne." Before she finished the last two lines the poisonous gases and dense smoke choked her utterance, but the weeping bystanders could catch the words. The chorus was

begun: "I'm going—home—," but it was never finished, for her immortal but it was never finished, for her immortal spirit was caught up uninjured by predatory flames to her coronation, while her body was burned to a cinder, mingling with the pile of smoldering ashes, bent and twisted iron and powdered glass. To-day a new mill stands upon the fatal spot, but her song was a paean of victory and will never perish out of the thought of mankind.—Rev. N. C. Alger, in Ram's Horn.

why Does a Magnet Attract?

Attraction presupposes affinity. If one is drawn to another peculiarly, there is a reason, or a cause, for it on both sides. When a magnet is held near a bit of iron, even a rusty nail, the iron is drawn toward the magnet, and they cling to one another as if they were parts of each other. But if the same magnet be held near a large mass of putty or a bit of soft wood, there is no response. There must be steel or iron on the one side to give the magnet power an the other. True union, or, indeed, true affinity, is a result of inherent quality in the one drawing and the one drawn. The best human fellowship is an evidence and a result of God-given characteristics on both sides for which we should be ever grateful. treme. Belshazzar had great duties to perform. His country was in perfl. Filial affection, patriotism, his own safety, sense of duty, said, "Belshazzar, play the man." But, no. Let us have a grand frolic, a night of jollity

Spiritual Exercise.

Spiritual Exercise.

The best forms of physical exercise bring delight and satisfaction to the body. Muscles, nerves and tissues are called to new health and enjoyment. The best forms of mental exercise secure rich returns to the thinker whose mental faculties are stimulated and quickened to larger powers of attainment and enjoyment by each hearty, healthful and honest exercise. So the true worshiper, as he closes his faculties to the outer world and draws near to God, spiritually, finds a joy, a peace, a satisfaction, full of exhileration and approaching ecstasy as he realizes God's presence, and becomes filled with the fulness of God.—Herald and Presbyter. writing will appear. Hasten, flee youthful lusts. Turn the swine out of the temple. Let the King of glory fill it with his light and beauty. Seek not your highest joy in the stimulus of fleshly pleasure. That is a mock-ery and a snare. Herein is excess, deflement, ruin. Szek it in devotion to Christ, in fellowship with him, in full-ness of his love and power, in holy

Brides Who Perch in Trees.

Among the Lolos of Western China it is customary for the bride on the wedding morning to perch herself on the highest branch of a large tree A Baltimore girl staying in San Francisco, thought to make herself while the other female members of intelligible by talking what she termed a fine example of pidgin Eng her family cluster on the lower limbs armed with sticks. When all are duly stationed the bridegroom lish to the laundryman. Therefore she thus addressed him: "Me no like clambers up the tree, assailed on al. my washee brought home Friday. Me sides by blows, pushes and pinches like washee Thursday. Why you no blingee washee Thursday?" and the Chinaman replied: "Madame, it was from the dowagers, and it is not un til he has broken through their fence and captured the bride that he is allowed to earry her off.

ber crafty blow! She can smile, and smiling smite thee foil her with a No. If your friend be brave and loyal-stancia

in woe and weal—
Bind him to thy heart of hearts, lad, wife a chain of steel.
But when comrades stoop to counsell aught that's mean or low.

Aught that shuns the light of heaven, dare to answer No.

—By Robert Richardson.

A Timely Lesson. The Epworth League, Chicago, presents a timely lesson from the catachism of the Great Reform, thus:

What is the chief lawbreaker of that

The saloon. Where are the schemes hatched our which promote the most dustardly forms of civic corruption?

In the saloon.

Where does the midnight assassin go to serve himself for his murderous mission? To the salcon. Where do the police go in search of the

skulking thief and murderer?
To the saloon.
What institution is hard by the brothes, and the gambling hell?

The saloon.
What lays its hands upon political parties and dictates who shall be nominated and elected to office?

What impoverishes the American work-ingman and fills him with the spirit of

content? The saloon.

What takes the bread from the mouths of starving children?

The saloon.

What clothes with rags refined women who once lived in affluence?

The saloon

What despoils young manhood and sends.

recling and cursing down the street?
The saloon.
What crowds our prisons to their us-

The saloon. What peoples our madhouses with pits lable victims?

The saloon. The saloon.

What drags from its throne of respectability and influence our best manhood, and, smiting it with unspeakable physical, mental, and moral deformities, sends despairing, over the precipice into the crors of an eternal doom?

The saloon.

What is the arch despoiler of the home and the fruitful source of domestic infe-

of Jesus Christ and the chief impediment to every moral reform? The saloon.

The saloon.

The saloon.

Should this institution be allowed to live? Should it be authorized and protected by law? Should the good citizenship of the Republic not arise, and, as one man abate the awful, blighting curse? Should not the whole damning business be pulsiverized and swept down into hell from Shich it came? Blot out this curse!

Deadly Drugs in Whisky. Dr. B. H. Warren, State Pure Food ommissioner of Pennsylvania, has made Dr. B. H. Warren, State Pure rook. Commissioner of Pennsylvania, has made a startling discovery regarding the cheap grades of whishy sold all over the State. In Altoona he said: "Most of the cheap whisky sold in Pennsylvania, I have discovered by analysis, is manufactured from wood alcohol and red or India pepper, the latter element giving the deadly dose the desired 'snap.' I was astounded when the chemists informed me of their findings in a number of cases, and immediately had over 1900 samples taken up over the State, Ninety-five per cent, of the samples so far examined have shown the presence of wood alcohol in poisonous quantities, along with the pepper. Some samples contained arsenic, turpentine and traces of prissis acid." Dr. Warren said he had instituted proceedings in over 100 cases where the acid. Dr. warren said he had instituted proceedings in over 100 cases where the deadly stuff had been sold. The total number, from present indications, will exceed 1000, and may before the investigation is completed, reach 5000. "No wonder," said the doctor, "that our asylums are full."

## An Illinois Garden Spot.

An Illinois Garden Spot.

Edwards County, in Illinois, is a veritable garden spot. There is not a single prisoner confined in the county jail, nor has there been for several years. The julis used exclusively as a shelter for tramps during the winter season. The county almshouse is without a single inmate. The Circuit Court in that model county seldom lasts over two days, owing to the remarkable absence of litigation. In the past twu years there has not been a single criminal case tried there, and but one jurgicial in all that time, and that was brought by a man who sued his mother-in-law for alienating his wife's affections. The county has not sent a prisoner to the penitentiary in thirty years, a record perhaps unequaled. Reason why: In thirty years there has been but one saloon in the county, and that was operated but a single county. ty, and that was operated but a sing-

A New Departure.

A New Departure.

A Methodist Episcopal minister in Boston, Mass., has made a new departure in temperance effort. Those who sign the pledge he offers bind themselves not only to be total abstainers from intoxicants for one year, but to deposit with him a shilling a day—the price of four glasses of liquor—he agreeing at the end of the year to return the total amount save in the form of fuel and other provisions at the lowest, prices.

Drunkards and Marriage In Waldeck, Germany, there is a kiw-which prohibits the marriage of any indi-vidual who has the habit of over-drinking, and once identified with the habit, an ine-briate must produce sufficient proof of reformation to warrant his receiving a

license at any future time

Hard drinkers are well known to be more vulnerable to many diseases than temperate persons. Of every 100 alcoholics attacked by pneumonia seventy will die, while of every non-alcoholics so attacked, only twenty-three will die, says a medical, authority.

Significant Items.

The following three items from Callen's Indianapolis Standard, a liquor journal, are significant as showing the aggressive work which is being carried on by the antisaloon forces in Indiana: "Saloons are dropping out in Kokomo like daisies by the roadside. Connersville has hoisted the black flag of prohibition, and no more alones is the war cry. Even Franklin as agitating another attack of blind tigerism. One dose ought to be enough for a few years at least.

In Maine, Kansas and North D hey have prohibition by State la hirty-eight other Elates they have