## **JONAH'S SEA EXPERIENCES**

Bright Sunday Sermon By Rev. Dr. John R. Mackey.

How Human Effort and Human Influence Wither Quickly Under Sarcasm.

GLENS FALLS, N. Y.—The Rev. Dr. John R. MacKay, pastor of the First Presbyterian Church here, preached Sunday morning on "The Significance of Jonah's Sea Experience." The text was from Jonah : 12. Dr. MacKay said:
One of the surest ways to ruin any cause

One of the surest ways to ruin any cause One of the surest ways to rain any cause is to be able successfully to heap ridicale upon it. Make it ridiculous and you have rained it. As soon as it becomes the butt of common talk and the standing joke for the funny column of the newspaper its power is gone, its influence scaled. And so soon as an individual becomes the centre of a community's jokes and sneers his influence is gone. Human effort and influence wither more quickly under agressment. ence wither more quickly under sarcaam and ridicule than in any other way. In this way many a good cause and many a good person has suffered at the hands of persons who have never seriously tried to understand the cause or the person. In this way many a great human neart has been placed upon its Calvary and made to breed and suffer the keenest agony. In this way many a noble, sincere, sensitive soul is going through its Gethsemane or is benailed to its cross on this very Sabbath

This is how I believe the work and life of Jonah have suffered. Unthinkingly, nafeelingly, sarcastically, people have ciated Jonah with a whale, and a jok ing the easiest and cheapest way of show-ing wisdom they have exhausted all their

ing wisdom they have exhausted all their wisdom there.

We cannot keep too often reminding ourselves that we shall continue to miss the true meaning of the Bible and most of its great teaching unless we remember that every incident mentioned in the Old Testament gives not only the story of some person, with all the local coloring surrounding him as a man and an individual, but also and more important that there is rounding him as a man and an individual, but also and more important, that there is a great world truth to be revealed, and this individual, with his local coloring, has been chosen as the medium through which to reveal and teach that truth. And, therefore, the great Bible difficulties, with so many, have arisen because they have been satisfied to centre all their thought and interest on the individual and his local details, and in this way have missed the great truth intended to be taught—a truth so great that were it grasped it would then become a key by which to open up and understand the incident itself.

This is how Jonah has suffered at our This is now donan has solicited at our hands. And our task is now in a few words to take snother look at Jonah—to try and see him in the light of the great truth intended to be taught and see if thereby we can the better understand the

thereby we can the better understand the story itself.

Bethink yourselves back into the earlier stages and gradual growth of the human race. To them as to us there came problems to be solved. We have the benefit of their efforts and can profit by them in our problems. But the further back we go the less and less did they have to help them solve their problems. Yet they felt the full force of each one and nad to make an effort of some sort to solve it. The problem was not always the same. Sometimes it was social, sometimes it was physical, sometimes it was maral. If it took a religious phase it was either If it took a religious phase it was either national or moral or intellectual. Men felt the presence of God impinging upon them. They have forced themselves to formulate certain conceptions about Him. Then they found that certain of their experiences did not agree with these conceptions of God. And there their difficulties arose. This is the meaning of the book of Jonah. Whoever wrote the book felt the difficulty of a great intellectual and national problem. great intellectual and national problem. This led him to take the story of the Pro-phet Jonah, that, having thrown it into a parabolic form, he might the better through it explain to the people what he thought was God's own solution of this particular problem.

thought was God's own solution of this particular problem.

What, then, was that difficulty, that problem? The people of Israel believed that the love and sympathy of God were confined to themselves. His care, His favor, His blessings were for them and them alone. God was their God and all the rest of the world was outside. There was but one human family that had a divine relationship, and that was Jewish. Quite true, there were other nations, and they had to live, but they had to live without God. He did not belong to them, they had no claim upon Him. That was the real traditional Jewish feeling.

But a few people were growing up who

Jewish feeling.

But a few people were growing up who had a newer and truer conception of God, and a broader outlook upon man. One of them felt he would like to relieve this narrow, limited, wrong conception of God. This led him to write the book, and in doing so he took Jonah as the representative of the old narrow Jewish idea, and showed how Jonah's ideas became broadened, and thus taught the broad, full love of God for all men-taught not only the clementy of God, but also that He loves all men. There, then, is the national problem, to teach that God is God of all men and loves them; and the intellectual problem, to teach that God is everywhere. Let us see, then, how this double sided problem was solved and satisfactorily illustrated in Jonah's experiences—that God is everywhere and that God loves all men.

Johah did not believe this. God was not everywhere as Jehovah. This Jonah had been taught and this he believed. This was the verywhere as Jehovah.

Softwhere and that God loves all men.

Johan did not believe this. God was not everywhere as Jehovah. This Jonah had been taught and this he believed. This was the very atmosphere in which he lived and moved and had his being. This was his baltyhood's lisping, his boyhood's teaching and his manhood's patriotism. But one day there broke into his mind a new thought: "Why should not God care for the people in that other city just as well as He does for the people in this city." Why should Jerusalem be any more lavored than Nineveh? The people are not Jews, but why should God not care for them just as well as if they were Jews. Why should there not be a brotherhood of mankind stronger than all the limits of national and family prejudice? Why not?" That thought came to Jonah like a voice which seemed to say to him, "Then, Jonah, why don't you go and tell them about God? Why don't you go and tell them about God? Why don't you go and tell them about God? Why don't you go and tell them about God? Why don't you go and tell them about God? Why don't you go and tell them about God? Why don't you go and tell them about House and the seemed to say to him, "Then, Jonah, why don't you go and tell them about God? Why don't you go and tell them about God? Why don't you go and tell them they may have God's favor as well as other people." This thought so burned itself into Jonah's mind and heart that he felt it must be God's will also to bless other people." This thought so burned itself into Jonah's mind and heart that he felt it must be God's will also to bless other people." This thought so himself in the country for a while this thought will leave me, for God is not everywhere to press it upon me as He is in Israel."

He did not care very much where he went if only he could get away from that voice. The voice troubled him. He felt that voice was calling him to do something le was sure was right, but he did not wish to do it. This is the sphere in which we so often are Jonahs. That voice we have always heard, and like Jonah we

Any that is just why a storm was necessary. Jonah had to learn, and through him all men had to learn, that God is present as much on sea as upon land—on an ocean greyhound as on a Tarshis' merchantman. And Jonah learned it. And Jonah accepted it. At once he admitted, "I have done wrong, cast me into the sea." And the storm ceased. The lesson had been learned, and through Jonah the Israelites learned that God is everywhere, and no man can get away from Hum. That a fish should pick him up and cast him ashore is a mere incident of the story which teaches that if a man repents God will receive him and care for him and give him another chance. It is the divine exposition of man's "other chance"—a chance to tedeem his past and go forward to do tedeem his past and go forward to do

God's will-go forward to accomplish the

God's will—go forward to accomplish the particular form of service for which his life has been endowed and prepared.

To have learned that God is everywhere was also to learn that since God is God there can be no limit to His divine love—that God has love and blessing for all people and every person. So that in Jonah being cast into the sea, it was not a punishment, but one method of a fuller revelation of the care and love of God for those who became willing to obey Him. Our sorlation of the care and love of God for those who became willing to obey Him. Our sorrow is not a punishment, but a method for a higher and fuller revelation of God's love and blessing. There is often a little tinge of atheism in our thought about Christian trouble or sorrow. It does not seem right to speak of any Christian sorrow as something allowed of God and overruled to a higher purpose. All Christian sorrow, as well as all Christian experiences are but different methods of God's own through which He gives higher and fuller revelations of His love and blessing, and develops His people to better fitness for service. And this is what Jonah learned, and having learned it he went at once to that city And this is what Johan learned, and hav-ing learned it he went at once to that city of Nineveh and delivered the message God-had given him to deliver. He tells the Ninevites all he knows about the love of God. He tells them also all about the pure and righteous demands of God, and that they persist in living their awful lives of selfishness and sin destruction must come to them as it must come to all men who persist in sinning.

selfishness and sin destruction must come to them as it must come to all men who persist in sinning.

The city did repent and God did bless the people. And in this way Jonah learned that the very blessings he had himself received and his people had received: were not for themselves alone, but also for this rs—Nineveh and every other Nineveh that needed the knowledge of the love and righteousness of God. It is this that makes this parable of Jonah so like the parables of Jesus—illustrations of the love of God and of what God expects from those who already have been blessed.

And this second thought was just as vividly taught as the first one. After preaching for about five weeks in Nineveh, Jonah thought God was showing too much favor to this city. He was granting it too many blessings. This he regarded as a very painful reflection upon Jewish traditions, and this he resented. At the close of a day's preaching he went out into the country to think it all out and have a real satisfactory grumble about it all by himself. He sat down near to a large, big leaved gourd, whose refreshing shade, as the sun moved around, kept its burning rays from harming him. Next morning he went back to the same place, but the gourd had withered during the night. Jonah got angry, and in his indignation pitted the goard thus destroyed so soon. But as he cooled off and his reason and his heart again asserted themselves, that voice seemed again to speak within him, "Jonah, what a foolish, unreasonable creature you are! Here you pity this goard, and yet you find fault with and upbraid God because He has shown His pitying love and blessing toward these people of Nineveh—are not sinful, sorrowing human beings of more value than a gourd?" That was enough for Jonah. He was satisfied God did care for the people of Nineveh, and that it was Godlike to do so; yea, and what was more important, that His love and blessing were to be made knows to them through the people already blessed. That is the teaching of the book of Jonah: that is the less.

to be made known to them through the people already blessed. That is the teach-ing of the book of Jonah; that is the les-son Jonah learned, that he must offer God son Jonah learned, that he must offer God missionary service as well as worship, that he must offer God service as well as love, that to carry the message of God's love to his fellow men is to worship God.

Do you know, I think that is what God still asks? And yet, and yet, I sometimes think we rebel against the thought of it quite as much as Jonah did. That is why I have been led to bring this study of Jonah this morning. If we are not going to help the people of our Nineveh, who is going to do it? Like Jonah, we spend enough upon ourselves; we do not deny ourselves a single thing we set our hearts upon—social parties, theatres, entertainment, home comforts, bodily comforts, travel by land and sea. And these have all their own place—but we must not forget the people in Nineveh. In addition to our own care for ourselves and our worship,

own care for ourselves and our worship, we have one other responsibility—the peo-ple in Nineveh. For them I speak this morning. We may take to sea as Jonan did, but it is not a very profitable business. Much better respond to the Lord gladly. True, we do not say with Jonah that God is not everywhere, or that His

gladly. True, we do not say with Jonah that God is not everywhere, or that His love is not for every creature—that is the very essence of our creed, but we may say with Jonah, Let some one else help Nineveh, I don't want to do it; if Nineveh can't take care of itself and some one must help them, let some one else do so. This is not what we are going to say to-day. We are going to say, rather, tell us where our Nineveh is, tell us how we can best help at this particular time and we will do it! My answer is, this home mission offering is our Nineveh.

Why should we? Because it is Godlike. God Himself is our supreme example. Because it is good for us to give—we feel our brotherhood better and the joy of giving becomes ours. Because new American communities need our help to fill them with hope, and by church privileges inspire them with those same God-given principles and truths that have made New England and New York, that have made ourselves and given us our prosperous environment. For God's aske, for our own sake. selves and given us our prosperous environ-ment. For God's sake, for our own sake, ment. For God's sake, for our own sake, for America's sake, this is our opportunity. We want these people to know the same God we know and to speak to Him as confidently as we do and call Him "Father." When these people come together on Sundays we want them to be able to say with us "Our Father." When they gather their little, white-robed children around them at the even hour, we want them, children and parents together, to say "Our Father." When they come to lay any of these little ones out on the hillside and place upon the marker the words "Our Darling," we want them also confidingly to say. "My Father." And when they themselves come to the edge of the deep waters and worder what ferryhoat is to bear them across their Jordan we want them trustfully, lovingly, to dan we want them trustfully, lovingly, to be able to put their hands outward and up-ward and say, "My Father." That is out Nineveh, Will you help? Help us unto Him!

"I'll Not Forget to Keep You."

She was only a poor, sick, old woman, but a royal soul dwelt within her homely body. The ceaconess found her, after climbing a long, dark stairway, in a poor little room, dark, but neat and clean. On a tiny table lay an open Bible, and opposite the bed hung a picture of the Good Sharherd.

Sherherd.

"Ay, my dear lady," she said, when the deaconess spoke of the picture, "many a time I lie here all alone looking at Him and at the little lamb He carries so tenderly, and sometimes He seems to look at me so kindly that I can almost hear Him saying, "I'll hot forget to keep you." The deaconess went away feeling stronger for the simple expression of faith.

True greatness lies not in never falling. but in rising every time we fall

Curious Jam. Rose-leaf jam does not appeal to the taste of everybody, but it is a commodity greatly favored by Queen Natalie of Servia, and rarely absent from her talie. Queen Natalie's villa at Biarritz is a large edifice whose decorations and architecture suggest the East. Here the queen entertains a great deal, and is generally surround ed by her many friends. She still retains much of her beauty for which she was famous, and which, together with her intellect and wit, made her one of the most fascinating women of

An Honorable Record. A Marblehead (Mass.) bank which has been going a hundred years pay ing dollar for dollar all that time now puts up its shutters and will go out of business solvent and respected to the last. It was never a big concern having a capital of only a little over \$100,000, but it shows a better record leave a memory creditable to the town and the commonwealth in which it has so long operated.

INTERNATIONAL LESSON COMMENTS FOR MAY 15.

Subject: The Prodigal Son, Luke xv., 11 24-Golden Text, Hosea vi., 1 - Memory Verses, 17-19-Commentary on the

Day's Lesson. I. Leaving home (vs. 11-13). II. "A certain man." The simple, unpre-entions be ginning of the most beautiful of all the parables. The man is here the image of God the Father. "Two sons." Both are Jews. The idea that the elder son represents the Jews and the younger the Gentiles is foreign to the parable, but in character the two sons may be said to be reathis is toreign to the parable, but in char acter the two sons may be said to be repsentative of mankind, for we have in them examples of two great phases, of alienation from God; the elder is blinded by self-righteousness, the younger degraded by his unrighteousness.

12. "The younger." He represents open-

12. "The younger." He represents open ly wicked persons, such as the publicans and sinners. He also represents the thoughtless, caroless youth. He was over confident, and could easily be deceired. "Give me." It has been a custom in the East for sons to demand and receive their portion of the inheritance during the father's lifetime.

13. "Not many days." He had decided upon his course and hastened to be cone.

portion of the inheritance during the father's lifetime.

13. 'Not many days.'' He had decided upon his course and hastened to be gone. This shadows forth the rapidity (I) of national and (2) individual degeneracy "Gathered all together.'' Sinners who ge astray from God venture their all. 'Took his journey.' He was weary of his father's government and desired greater liberty. As soon as the bridle of restraining grace is taken off, we are soon gone. The journey the prodigal took represents the sinner in his departure from God. He went into a "far country," far from truth and virtue. 'Wasted his substance.' So sinners waste the gifts God has given them. The worldly life is always a wasteful life. It wastes body and soul, life and health time, talents and all that is precious and valuable. Sinners waste their Bibles, their Sabbaths, their religious training, their heavenly inheritance and get nothing in return. 'With riotous living.' In verse 30 we see how low he fell. 'His body, mind and soul were debased.

II. In distress (vs. 14-16). 14. Spent all. He did not stop until his last dollar was gone. His passions reigned. This represents the sinner who has thrown away the mercy, favor and love of God, and has wilffully rejected the salvation of Christ, It seems that he spent all very soon; the enjoyment of sin is brief. 'A mighty famine.' The soul living at a distance from God, and shut out from intercourse with Him, will very soon feel its own utter emptiness. A mighty famine will follow.' In want.' Real want is soul want. The prodigal now felt the effects of his dissipated course. The steps downward were apostasy, profitney, penalty.' See Prov. 24: '34. The soul has many cravings, and the pleasures, riches and honors of this world can never satisty it.

15. "Joinel himself to a citizen." The same wicked life that before was represented by rotous living is here represented by servile living, for sinners are perfect slaves. The devil is the citizen of that country; he as both in city and country. Surery join themse

represented." Shame, contempt and dis-tress are wedded to sin, and can never be

divorced.
16. "With the husks." The husks were 16. "With the husks." The husks were not the pods of some other fruit, but "the fruit of the carob tree, used for feeding swine." He was driven to the extremity of trying to satisfy his hunger with the food that was fit only for swine. So sinners endeavor to satisfy the soul with earthly and sensual delights. "No man gave unto him." Those whom he had called his friends now deserted him. They had taken his money and then cast him

gave unto him." Those whom he had called his friends now deserted him. They had taken his money and then cast him aside. Satan's agents do the same to-day. The saloonkeeper will rob a man of his money, health and character, and then kick him out of the back door to die.

III. The decision to return (vs. 17-19).

17. "He came to himself." Sin dethrones the reason. A state of sin is a state of folly and mauness, but the madness is in the heart (Eccl. 9: 3).

18. "I will arise." He had left home by his own free will and he must return in the same way. God compels no one to do right. "And go." Following the decision there must be an effort put forth. In returning to God there is something to do. "I have sinned." The first thing to do is to make a full confession of our sins (1 John I: 9: Job 32: 27, 28). Against heaven." Against God. "A:d before thee." He had also sinned against his carthly father. It is ever a token of the sincerity of repentance when one views even the sincerimy of transcent.

father. It is ever a token of the sincerity of repentance when one views even the sins committed against others as transgressions against God.

IV. The return and the welcome (vs. 20, 21). 20. "He arose." He immediately did all of these things that he had decided upon. "Great way off." He was coming slowly, in rags, in disgrace, questioning about his we'come. "His father saw him." The father was ever watching for his return. So God knows when we start toward Him. Sin has made the distance great, but as soon as the lost one starts to ward Him. Sin has made the distance great, but as soon as the lost one starts to return the Father has Compassion. "And ran, etc." This represents the readiness with which God receives returning sinners. The running to welcome corresponds to the seeking in our Lord's other parables. 21. "I have sinned." He makes his confession personal; he abases himself. This is always the result of true repentance. "No more worthy." All true penitents feel their unworthness. They are conscious that they deserve nothing but death, and their only hope is in the mercy of Christ.

conscious that they deserve nothing but feath, and their only hope is in the mercy of Christ.

V. Forgiveness and rejoicing (vs. 22-24).

2. "But the father." The father did not wait until he had finished his confession. In this we see the great affection of the father and his willingness to forgive. "Said 10 his servants." The father's joy is full and he instantly issues orders to celebrate his return. "Bring forth quickly" (R. V.) Let us show at once by your actions that the wanderer is fully forgiven and reinstated. "Put a ring on his hand." A sign of affection and that he was a free man. There is no license given here to adorn the body, as some have vainly tried to show. The true standard for such adorning is given by Paul and Peter (1 Tim. 2: 9. 10; I Pet. 3: 3, 4). 23. "Be merry." Be joyful and happy. The Bible gives the children of God license to shout for joy. When Carist restores the wanderer there is general rejoicing and he is immediately treated as a son. The hest that God has is given him, and the past is entirely blotted out. 24. "Was dead." Lost to all good, given up to all evil. "Is alive again." Here was special cause for rejoicing. Who would not be partaker of this joy?

VICTIM OF NOVEL ACCIDENT.

Woman Awakens to Find Herself o Top of a Freight Car.

Mrs. Joseph Callowitz went to bed at her home at Centralia, Pa., and woke up in the morning on top of a box car.

The car, one of an extra west-bound freight train on the Lehigh Valley rail road, jumped the track at Railroad street and Locust avenue, on the northwest corner of which the Callo witz restaurant and residence is lo cated. It turned at right angles with the track and plunged into the build ing. It cut a swath eight feet wide through the barroom.

The car was so high that it reached the first floor ceiling, and as it dashed into the house it tore out the floor of the room above the saloon, in which Mrs. Callowitz and an infant were asleep. The ear roof took the place of the floor, and Mrs. Callowitz's bed

settled firmly upon it. Trainmen and neighbors came her assistance and by means of a plank she reached a rear room with her infant and secured clothing. She was uninjured, beyond a slight cut on

# THE SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES

MAY FIFTEENTH.

'What Joseph and Benjamin Teach About Benjamin Care. Gen. 43: 29-31, 34; 45:14-22, (Union meet-

ing With the Juniors.) Scripture Verses.—Acts 5:40, 41; Matt. 4:18-22; 19:21, 27, 30; 25:37-40; 1 Cor. 8:9-12; John 18:15; 19:25; 21:

Lesson Thoughts.

True friendship involves much more than mere affection; it means to seek in every way the welfare of those whom we love, even at our own cost it means also confidence in them, and a real desire to gratify every proper wish; in short, true friendship means

real, devoted service.

True brotherly love is not resentful; does not hold grudge, but waits to forgive and return good for evil.

Selections. David was doubly David while Jon athan was alive. Are you getting as much out of friendship as David and

Once or twice in a decade some heart is as finely touched by the spirit of love as Pather Damien, facing the certainty of death from a long, slow putrefection, that a congregation of lepers may enjoy the consolations of faith. But the ordinary test of char ity is much more commonplace. It is helpful compassion to a brother who is known to be in need.

The more you love your neighbor the more you will love God; and the more you love God, the more you will love your neighbor. Shipwrecked sailors have all things in common; and what are we but sailors, shipwrecked out on the ocean of eternity upon these strands of time? Live out from yourself into all the race. Realize the brotherhood of man in thought, and you will practice it in deed.

How sweet, how heavenly is the sight When those that love the Lord In one another's peace delight, And so fulfil His word;

When each can feel his brother's sigh. And with him bear a part, When sorrow flows from eye to eye,

And joy from heart to heart, Prayer .- O thou who art our loving Elder Brother, give unto us the true spirit of brotherliness for one anoth Make us kind and gentle, and helpful; all that thou wouldst have us be. In thy name we ask all. Amen

## EPWORTH LEAGUE LESSONS

MAY FIFTEENTH.

A Bottle of Woes, Hab. 2, 15., Ar Alternative Lesson.

the vision of the Lord which came to the prophet there were severa Our text is the fourth of the awful list, and the worst. Indeed, the bottle of intoxicating drink is in itself a bottle of woes. Though we know them, still let us refresh our minds with the facts concerning the bottle From it issues a wee upon the individual drinker-upon body, mind

and morals.

Look at him a little after he has begun to imbibe. Red nose blotched face, bleary eye, unsteady gait! If you could see his stomach-lining you would see a congested, alcerous thing Another drink, and the tonicus begins to babble silly things, in thickened speech. The sacredness of domestic ife is not sacred to him. Licentious lokes and snatches of ribald song finblundering utterance, springing nat rafly from the poisoned and heated magination within. When the wine s in the wit and everything good are out. The drunken man goes home-inless he fall into the ditch. It is bet er that he should not come home ! may be, for he will bring terror and oathing and abuse with him, and, often, he brings crime as well. Many a man has gone to prison, and many have died on the gailows, for orimes hey did not remember having committed because they were in their supa. The moderate drinker, even goes through a process of mental and noral deterioration. The drinker may not know it, but his friends perceive that his perceptions are less keen, his judgment less sound, his temper less serene, and his spiritual vision less slear. The great teachers of the laws f health are recognizing that alcohole liquors are a disturbing and weak-

sning factor wherever introduced.

The body is not the main thing. The mind is the man. The moral nature is the highest, and the mind and the moral sense are ruined at leastly by the same the contents of the contents of length by the use of the contents of bottle. An officer was commended to King Alfonso as a man who could frink much and retain what he drank Said the king, "That is an excellent quality in a sponge, but not in man."

2. It is a bottle of woe, therefore to the civil State. Of course, since the State is made up of individuals, whatever is bad for the of individual is bad for society and the government. "License is good for business." Whose? "The gravedig ger's." said one, and said truly, for ertainly not less than one hundred thousan men die prematurely in this land every year from drink. Every legitlmate business is injured. And the political life of the nation is debauched by drink. The saloon con-trols the floating vote and turns it which way it wills, and always in the direction of debasement and woe to all right interests.

For Comfort of Sailors

Experiments have already been carried out in battleships with refrigerating machinery for the purpose of maintaining an even temperature in the magazines. It appears that further tests are about to be conducted on board the Ramillies. Steam will be raised some days prior to the commencement of the tests, in order that the magazines and other compartments may be warmed. The object in view is to maintain a temperature of 100 degrees Fahrenheit in the magazines. If this can be done a con-siderable improvement in the shoot ing may be expected, as naval gun nery has more than once been affected the changes of temperature to which the charges are subjected.

Beaver Dam a Nuisance. A beaver colony has been busy on Mitchell brook, between Frye and Hale, near Rumford Falls, Me. There are thought to be four beavers in the colony, and they built a dam of alder oughs and brush, making it three ods long. It was torn out, and twice did the beavers rebuild, flooding the wood road. In some instances they have felled poplar trees six and eight



My infant class one summer morn
Was gathered in the maple shade,
Near the church door, and there we talked
Of the fair world our God had made.

The swaying trees upon the hill.

The waving grain, the shadowy grove—
Till every little heart seemed filled

With the sweet sense of Jesus' love.

A query came: Dear little ones,
As days go by, what shall we do—
Since Jesus has so loved us all—
To show Him that we love Him, too?

"I'll mind mamma," said willful Tim; And Ben, "I'll carry in the wood;" Said Mary, "I will lessons learn;" While Dimple hisped, "I will be dood." And how will Helen show her love? She, with a wistful glance at Rose-A sweet, but pale and timid child-Replied, "By giving up, I s'pose.

Dear girl! To fragile sister Rose She oft must yield her will and way; But now this duty shall disclose Her love for Jesus, day by day.

Oft, were we but wise, we'd find Our triumph in another's gain; On glowing altar—coals of love Would joy to see self-idols slain.

In simplest way the soul may drink With Christ the sacrificial cup, With Christ the sacracian cap.

And many a victory is won,

And nobly won, by "giving up."

—H. L. B.

Richmond, Ind. The Blessedness of Right Desire.

Blessed are they which do hunger and thirst after righteousness, for they shall be filled.—Matt., v., d. Observe the word. It is not creed, or

ritual, or money, or power, or pleasure, but rightcourness. Blessed are they which do hunger and thirst after right-Character, manhood, the noble life-that was what Jesus was talking about. But take care not

But take care not to miss the main point in this Beatitude. Jesus did not say "Blessed are they which are righteous." He might have said that, but He did not say it. What He said was this: "Blessed are they which do hunger after righteous." ness."
In other words, the Great Teacher de-

In other words, the Great Teacher de-ciared, in substance, that there is a bless-ing for those who truly and sincerely de-sire to leaf the noble life, even though they should often fail in their attempt to lead it.

they should often fail in their attempt to lead it.

Of course, righteousness is a grand and beautiful thing, and he who has it is to be congratulated, for his is the "peace which passeth all understanding," but he must not forget the man who, though he often fails, falls under protest, fails in deepest, bitterest grief, and, getting up, fights like a hero for his ideal until he falls again!

It is not the falling, but the way in which one falls, that tells the story of one's worth or worthlessness. To fall and not to care about the falling, to do wrong and to feel no remorse for the wrong, to insult life's sanctities and to feel no grief for the insult—that is one thing; but to fall and feel the shame of the fall, to do wrong and heartily to repent of the log, to degrade one's better self and to be any, to degrade one's better self and to be any feel the degradation, is quite another thing.

It is not thing to fall easily contented.

wrong and heartily to repent of the one, to degrade one's better self and to be another thing. It is one thing to fall easily, contentedly, like a weakling and a coward; it is another thing to fall against one's will, and only after a hard fight has been made with the finally victorious tempter.

There are noble men and women who have never failen; but all who fall are not ignoble. Anything but ignoble is the man who, though overthrown, never shows the white feather, never swears allegiance to the evil that wounds him; is ever, in his heart of hearts, a lover of the good, and, fighting to the last ditch, dies with his face toward the light!

The desire for righteousness! It is not to be despised, for it has the blessing of the Master Himself.

Speak not too lightly of those who fall, of those who, hard pressed by temptation, stagger and stumble along the way.

Some of them, we know, have fought the temptation hard and long, have tried manfully to keep up, and have been more heroic in their failures than others have

in their failures than others have

heroic in their failures than others have been in their success.

They have hungered and thirsted after righteousness; they have hated the evil that has despoiled them, in their hearts they have loved the good that they have so poorly served, and they know, and God knows, that their souls have never sur-rendered.

rendered.
And so Jesus threw out this fourth Beatitude, like a life-line, to those who were struggling in the deep waters of Sin.
He knew that those waters were, to those who were struggling in them, the waters not only of Sin, but of Sorrow, and He took pity on them and gave them his blessing.

He took pity on them and gave them his blessing.

Now it is when we perceive and act upon such large and noble Spirit as this that we become Christians.

Jesus was great, and beautiful, and divine, not because He was of the "House of David," but because He, had a heart pure enough and large enough to recognize goodness, even when it existed only in the shape of a good intention.

goodness, even when it existed only in the shape of a good intention.

Whenever He saw the good intention, the noble desire, He crowned it with Hisloving approval, and, in his infinite charity, accepted the will for the deed.

Yes, let the narrow-minded and the sconful say what they will, it is true that "blessed are they which do hunger and thirst after righteousness, for they shall be filled."

thirst after righteousness, for they shall be filled."

"Be filled!" There is health in the word, and victory! The desire for righteousness means that somewhere, some time, somehow, the desire shall be crowned with fruition, for something deeper than mere logic tells us that

Fierce tho' the liends may fight,
And long tho' the angels hide,
We know that truth and right
Have the universe on their side.

—Rev. T. B. Gregory, in the New York

-Rev. T. B. Gregory, in the New York

God never makes us sensible of our weakness except to give us His strength; we must not be disturbed by what is involuntary. The great point is, never to act in opposition to the inward light, and to be willing to go as far as God would have us.—Fenelon.

Better Than Patience.

There is something better than trying to keep one's patience when hard pressed. One who was dreading an interview on a matter that promised friction, prayed beforehand that he might hold himself well in hand and keep his patience. For a few hours before the interview there was an unexpected opportunity for loving fellowship with the persons involved. When the time came for discussion, both sides were so close together that the anticipated trouble failed to appear. The next day's prayer was: "Lord help, me—not to keep my patience, but to keep my love."—I. S. Times. Better Than Patience.

To Guide the Wayfarer.

A curious old custom is kept up at the picturesque English village of Bainbridge, where every winter's night at nine o'clock, a large horn is blowe on the village green to aid any wayfarer, who might chance to be on the surrounding fells, to find his way to the village. The fine horn now in use was presented to the village some years ago, and at one time adorned the head of a huge African bull. The anclent horn in previous use is a good deal the worse for wear, and is kept

### THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

A Silhouette on "My Chromatic-Noted Friend" From the Pen of Bob Burdette, Which Makes a Good Common sense Temperance Sermon.

For a good, common sense temperance sermon brought right down to practical, every-day experience, there could be nothing better than the following from the pen of Bob Burdette. What he says of inquor drinking may be applied with equal force to all other expensive habits that seem but small items when counted singly, but which, when figured up as a whole, amount to enough to build a home in a few years, or to start a man in business. He says:

"My homeless friend with the chromatic nose, while you are stirring up the

matic nose, while you are stirring up the sugar in a ten-cent glass of gin, let me give you a fact to wash down with it. For sugar in a ten-cent glass of gin, let me give you a fact to wash down with it. For some years you have been drinking a good improved farm at the rate of 100 square feet at the gulp. If you doubt this statement, figure it out for yourself. An acre contains \$3,500 square feet. Estimating, for convenience, the land at \$43,50 an acre, you will see it brings the land to just one mill per square foot. Now your down the dose, and imagine you are sail lowing a strawberry patch. Call in you friends, and have them help you swallowing a strawberry patch. Call in you friends, and have them help you swallow that 500 foot garden. Get on a prolonged spree, and see how long it will take you to swallow enough pasture land for a cow. There is dirt in it—300 feet of good, rich dirt, worth \$43,56 an acre.

"Now is a good time to look the matter square in the face, and cut off the expensive and useless custom of throwing money—five, ten, twenty, or thirty centa at a time—into the beer and whisky till and save it instead, as the beginning of a fund to buy a farm or home. There is one thing sure as truth, and that is, that you

fund to buy a farm or home. There is one thing sure as truth, and that is, that you thing sure as truth, and that is, that you can't give your earnings to somebody else, and also keep them for yourself. The men you give them to will neither buy you a farm or build you a home. They may build homes with the money you give them, but the homes will be for themselves, and the farms they buy will be for themselves, and the farms they buy will be for themselves, Wherever you plant it there it will grow. If you drop it on another's soil, he will harvest the crop; if you plant it for yourself, you may reap the fruitful increase, and gather the golden grain into you own granary, where by every Gold-given right it belongs."—American Homes. American Homes.

### Rum or the Republic.

Rum or the Republic.

An eminent American statesmar, now and for the last twenty-five years a member of the United States Senate, said, in 1870, that "rum selling and rum drinking are working our national ruin. It (the rum power) regards neither public good nor private welfare; it has praviteally subverted civil law in this country; it is supping the foundations of free government. The Republic must triumph over rum, or rum will triumph over the Republic."

Confining ourselves for the moment to the line of thought thus presented, who will doubt that, on this line, we have been on a continual down grade since 1870? In most of the States of the Union the liquor laws have been made satisfactory to the liquor sellers, who have, thereafter, habitually defied the laws, almost with impanicy. Of the men high in authority. punic. Of the men high in authority, how few have dared to speak or to act in defiance of the liquor power, the actual dictator? The surrender has already taken place. Dare we fight for redemption, or will we admit that "democracy is a failure."

and women from ruin through the agencies of drunkenness. We try to think that some success has attended this effort, but we are saidly conscious of the odds that are against us, chief among which is the apathy and carelessness or men and women who know their duty quite as well as we do. The iniquitous classes will not alarm us if the men and women who ought to be Christian will stop theorizing and go to be Christian will stop theorizing and go to work. But conditions, as they actually stand to-day, are resking with peril.—Na-tional Advocate,

Intemperance Cause of Cancer.

An inquiry by Dr. Alfred Wolff into the An inquiry by Dr. Alfred wolff into the mysterious cause of caneer has yielded an unexpected conclusion which promises temperance advocates a new and powerful argument. Taking the widest possible survey of caneer areas throughout Europe and in the United States, Dr. Wolff discovers that all the districts of high cancer mortality are districts in which beer or cider is largely drunk. Bayaria, for instance. tality are districts in which beer or eider is largely drunk. Bavaria, for instance, heads the list in Germany, and Salsburg in Austria—both great beer drinking provinces. In France the statistics are still more striking. There is the most marked contrast between the high cancer mortality in beer drinking departments and the low death rate from cancer elsewhere. The increase in cancer in England during recent years, Dr. Wolff thinks, has probably direct relation to the increased consumption of beer. What it is in beer that conveys infection is not clear; that is a matter for further investigation. Another conclusion to which all the figures point is that cancer is most common in thickly wooded districts abounding in water. Dr. Wolff's researches show the strongest evidence that cancer is contagious and that habits and environment have much more to do with the disease than race or heredity.—Lesite's Weekly. Bayaria, for

Miners' Lives.

Miners' Lives.

A dispatch from Pottaville states that "in order to reduce the danger of accidents in the anthracite mines to a minimum and to assure steader work by the men the officials of district No. 9 will hereafter discharge all miners who become incompetent by reason of drink."

Such action is common among railways. But owing to the laxity of miners lives, the decision of district No. 9 is an innovation, and it is particulary interesting because it was suggested by the employes themselves.

These miners recognize the risk to their

These miners recognize the risk to their own lives involved in the carelessness of fellow-workmen befuddled by drink. Their own safety demands sobriety all along the line. Their course was dictated by self Their course was dictated by self

The lines are closing up against the man who drinks. Employers everywhere are realizing that the employe who gives a part of himself over to slavery of liquor is not the man they want. They want a full man not part of the time, but one who is a whole man with a full sense all the time.

It is becoming more and more impera It is becoming more and more impera-tive every year that the man who has ser-vices to sell should recognize these facts. The school of experience is a hard one, but it teaches thoroughly.—National Ad-

Idiots From Drunkards.

Plutarch says: "One drunkard begets nother," and Aristotle, "Drunken women ring forth children like unto themselves." A report was made to the Legislature of Massachusetts by Dr. Howe on idiocy. He had learned the habits of the parents of 300 idiots, and 145, nearly half, are reported as known to be habitual drunkards, showing the enfeebled constitution of the children of drunkards.

Better Abandon Ita Use. All whisky is said to contain fusel oil. That being true, it will be better that whisky shall be abandoned as a beverage.

Fearful Ravages.

At a recent meeting Paris of the four chief temperance accieties of France, presided over by M. Casimir-Perier, it was shown that absinthe among the upper and middle classes and brandy among the lower classes are making fearful ravages. The land of "light wines" and "moderate drinkers" is even as other lands. Public sentiment is rising. The Catholic and Protsetant clergy, army surgeons and civilian reformers are uniting to investigate and avert this national peril.

THE WISE GNOME.

Within a deep and darksome wood there lived a learned gnome.

And in an ancient saucepan ne made his cozy nome. His name was so impress'... it filled every

one with awe-T was Diomed Diogenes Demosthenes do Graw.

His fame for wisdom was so great that even passing birds

Would stop and listen eagerly to Diomed's wise words.

One day two little jub-jub birds were walking by that way.
They paused and said. Oh, Diomed, de "Ay, ay." the ancient grome replied;
"now listen well, you two;
A bit of information I will gladly give to

You lustrous luminary-empyrean queen Our libratory, vibratory, lunar satellite,
That rotary orb revolving bound our
sphere terrene,
Is but coagniated curds, tinged 'hromium
berylline!"

Although a bit bewildered, the jub jub birds said, "Oh— Oh, thank you dear Diogenes; that's what we wished to know." —Carolyn Wells, in St. Nicholas.

FLASALES OF FUNA

"Debts become larger the more they

are contracted." Princeton Tiger. Mrs. Ascem- Have you still got that servant girl you had last week?" Mrs. Hiram Offen-"Which day last week?"

-Philadelphia Press. Johnny-"Maw's always talkin' about a hygienic diet. What is a hygicuic diet?" Fommy-"It's any kind of diet

you don't like."-Chicago Tribune Madge-"Physical culture is just splendid. I'm taking beauty exercises." Marjorie-"You haven't been taking them long, have you?" Judge,

"Now do your worst!" the hero med Unto the villain bold. They saw him set, and then they agreed, "He did as he was told!"

-Washington Star Bacon-"All the milkmen in town use that bank." Egbert- That would be a good place to look for chark deposits, I suppose Y -- Youkers States man.

Rawhide Rube-"What are these here magazine guns, anyhow?" Hair trigger Hank-"Oh, I s'poss they are the weapons them editors have to plug poets with."-Chicago Dally News.

He-"I understand Softleigh has been assigned a very difficult role in your amateur theatricals." She-Yes poor fellow! They gave him a thinking part."-Chicago Daily News.

Just what the effect of purposes
Happens to be what it has a
I cannot declare.
But no matter where
It lands, why it certainty gitsu'
—New Orleans Times-Democrat.
First Commuter—"Oh, hang it all!"

Second Commuter "What's the matter?" First Commuter (bitterly)-"Let the conductor punch my fifty servant intelligence office ticket instead of my, commutation."-Judge,

The Heiress-"And I've been introduced to quite a number of the European nobility." Her Friend-"Thinks ing of marrying any of them?" The Heiress-"Oh, no. I don't intend to buy a title; I'm merely shopping "-

"One-half of the world doesn't know how the other haif lives, you know "Well," she answered, "it's the ignorant half's own fault. Everybody nas chance to go around and find out when the 'for rent' signs are put up." -Chicago Record Herald.

Private Secretary-"There's a Duke outside waiting to see you, sir." American Magnate-"I can't see hin just now; there's a directors' meeting." If you keep him waiting, he may not like it." "Well, give him half a million to keep him quiet."-Life,

'A man in your position is subject ed to many temptations, isn't he?" "Yes," answered Senator Sorghum. Every now and then he feels like letting his sympathies get the better of him and missing chances to make. But the only thing to do is to be firm." Washington Star.

No extinct land animal of former ages has a bigger body than has the biggest African elephant of to-day, and not one, so far as is known, exceeded or even equaled in bulk the existing great whales, which sometimes are all of 100 feet long. As elephants, horses and similar animals are traced backward through the various strata they are found to get smaller and smaller. Some extinct elephants were no bigger than Shetland ponies, while the horses of prehistoric times were about the size of large dogs. In almost every group of hairy, warmblooded animals existing specimens are bigger than those of bygone times, and the notion that there is any tendency. in animal life to dwindle in size is entirely without foundation. There are, of course, exceptions, for the extinet sloths, kangaroos, lizards and some others exceeded in bulk existing creatures of the same order.

## Profitable Investment.

In 1875 it was communicated to the British Government that the Khedive Ismail Pasha, being in desperate need of money, was willing to sell his 176,-602 shares of stock in the Suez Canal Company at a fair price. Disraeli was then Premier and he didn't besitate a minute. England paid \$20,000,000 for the Khedive's noldings, or at the rate of \$113.00 per share. Since then the dividends on its purchase have aggreented \$24,000,000, and to-day the shares are selling at \$700 each. This shows a profit on the transaction of \$103,000,000.

Price on Heads of Pests.

At a meeting of the trustees of the

Lutheran Orphans' Home at Reading. Pa., an itemized bill for \$1.39 was submitted by the "Rat and Mice Trust Company." Reverend Dr. Kuendig ex-plained that he would pay the bill, as he had agreed privately to pay to the boys a cent each for all the rate and mice they caught, to rid the home of the pests.

and avert this national peril.

A Strong Point.

The average arrests for drunkenness in the Scandinavian cities are four and one-half times the number average for all the American cities in the same class.

English Gold Coins.

There were 9,100,000 new gold sovereigns issued in England during 1903. as compared with 4.523,000 in 1903. American cities in the same class.