"CHRIST'S GIFT OF LIFE" Sanday Discourse By the Rev. George

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The Predominate Alm of Jesus-The Larger Life.

BROOKLYN, N. Y.—Sunday night, in the Lalayette Avenue Presbyterian Church, the Rev. George R. Lunn, assistant pastor, preached on "Christ's Gift of Life." The text was taken from John x:10: "I am come that they might have life." Mr. Lunn said:

I am size that I do not exaggerate when I say that no words of our Lord are more protoundly significant than these words of the text. We have in a compact form a statement of the purpose of Jesus Christ. All else is subordinated to this great and predominate aim. Jesus Christ has come into the world to give that life in ever increasing abundance. This is not a conclusion of mine worked out after special investigation; it is the simple and clear and forceful statement of our Lord Himself. I reat upon His word as a finality. And I find in this verse a fuller and richer expression of the purpose of Christ than is tound anywhere else in Scripture.

What, then, is the life which Christ seeks to give? It is the life of fellowship with God, the Father; a fellowship begun on earth and continued throughout the ages of eternity. It is the life of sprittual oneness with God, united to Him in thought, in purpose, in all our varying activities. I am sure that I do not exaggerate when

oneses with God, united to Him in thought, in purpose, in all our vaying activities. It is the larger life which comprehends our present life, enriching it with all the holy purposes of God, our Saviour, lifting us by its power into the purined atmosphere of noble deeds, done for His sake. In other words, it is the life of which our Master spoke when He said that to lose it was a calamity, even though a man should gain the whole world.

I think I am right in saying that a great many people interpret the words and work of our Lord as applying chiefly to the other world, not altogether, but chiefly. They regard the religion of Christ as an insur-ance of safety for the next world rather ance of safety for the next world rather than a definite program of activity for the present. They think more of the saving of the soul after death than of saving the life before death. No stronger illustration of this thought can be found than the large numbers of men who delay their decision in reference to Christ to some more convenient season. They say, not now, but at some future time, I will settle the but at some future time, I will settle the great question of my soul's relation to God. You cannot find a man who will not express some wish to lead a better life; but in nearly every case they see no need of an immediate decision. In my pastoral work I have come in contact with this experience time and again. And as I have endeavored to understand what is the underlying cause of an much indexion rederlying cause of so much indecision re-garding religious things, I find that most of it can be traced to this fundamental misinterpretation of the words and work of Jesus Christ our Lord, You may express this in many ways, but at heart the point is this—the saving of the soul after death, instead of saving the life right here and now; the gaining of heaven hereafter, and now, the gaining of heaven hereafter, rather than entering into heaven now. And because of this interpretation men feel no immediate necessity of getting right with God. So long as they are reasonably sure of life here, they are willing to delay the great decision of the soul.

Against this view of religion allow me to bring the message of the Saviour, "I am come that they might have life and that they might have it more abundantly." You cannot read the gospels without coming they might have it more abundantly." You cannot read the gospels without coming into contact with this purpose of Christ at every turn. Repeatedly do you find the word life. We are struck with the fact how constantly the word life was on the lips of Jesus. It is a word which gives us the very heart of Jesus' teaching. He was always praising, always promising life. "If ane very heart of Jesus' teaching. He was always praising, always promising life. "If thou wilt enter into life keep My commandments," "He that believeth on Me hath life," "As the Father hath life in Himself, so hath He given to the Son to have hie in Himself," "Because I live ye shall live also." "Ye will not come unto Me that ye might have life." Everywhere we find this same eager pleading with men to enter into life, and we further find that Jesus identified life with goodness. To Jesus identified life with goodness. To Jesus life consisted in goodness. Wicked-ness is death. "The soul that sinneth, it shall die" is not so much a threat as the ness is death. "The soul that sinneth, it shall die" is not so much a threat as the statement of a great truth. For the sinning soul dies by reason of the very fact of its sinning. There is no lite for the human soul but in righteousness. Jesus, therefore, uses language which we may justly call violent when He referred to the reasonable.

man soal but in righteousness. Jesus, therefore, uses language which we may justly call violent when He referred to the possibility of a man's losing his higher life. Better to cut off the offending hand or foot if it hinders the aspiring soul. Better to pluck out the eye which causes stumbling if by that means the real life of God may be gained. I have called this language violent, and such it is. Not that Jesus anticipated any literal interpretation and literal following. The forceful illustration is used to emphasize a terrible and an eternal truth. The very possibility of a man's failing to enter into the life of fellowship with God, was a thought which brought strong tears to the eyes of the Saviour of men. I tell you that in these days we are harboring in our hearts a sentimental sympathy which overlooks sin and condones iniquity and seeks to apologize for the stern words of the Saviour. There was no doubt a ringing doom against sin But it was not the doom of a threat Jesus never threatened. He revealed what sin is; its very nature is death. The open door of life in God is before men To pass by that door does not mean that God will arbitrarily punish, but that the very passing it by is death. The issue of sin is doom, exile into the night, the eclipse of desolation and abaudoument.

Does there move in your hearts the sus picion that such a doom is exaggerated and overdone? When that suspicion comes to me, and it often comes, I remember the words of a sainted preacher: "When I ait tempted to think that the doom is overdone, I must remember that the Son on God, my Saviour, with an infinite insight into all things, superlatively sensitive knowing the inmost heart of life, He, our Saviour, pronounced the doom to be just This Christ, who gave Himself for us, who loved us, told us in words—I venture to say loving words, of appalling terror—that for the deliberately siniul, and for the deliberately unjust, there is no place but the night, no place but the outer darkness, no place but ultimate separateness, no pl

He was not seeking to produce tear, but to reveal fact.

Now to all of us who feel this fact so keenly Jesus brings His evangel of forgiveneas and peace. The words spoken so long ago have their greatest significance now, for we can see, as those Jews could not see, their fuller and more profound meaning. As He spoke of the Father in such intimate terms, bitter resentment arose in their fuller and more profound meaning. As He spoke of the Father in such intimate terms, bitter resentment arose in their hearts. As He told them of His wildingness to lay down His life for His sheep, they retorted: "He hath a demon and is mad; why hear ye Him?" Possibly we would have spoken likewise had we been living them. But now in the light of the centuries past, we look upon that lonely, foreaken, erucified Christ and recognize in His face the glory of the living, suffering God. For the "sufferings of Christ were the true representative symbol and proclamation of what goes on perpetually in God. From them God wishes the world to learn that sin is put away only through the redemptive suffering of holy love, which He Himself is gladly bearing, and which Christ, His representative and expression, endured before the eyes of men."

It is this truth which gives to the words of the text their power. He who said. "I am come that ye might have life" is Himself the life which He seeks to impart. He and the Father are one. The words which the historic Christ spoke to those Jews then are being repeated now to us by the indwelling, immanent Christ. I like that word immanent. It is a theological word, but it is a splendid word, pregnant with meaning. His name shall be called Immanuel, God. with us, the inside God. the im-

manent God. It is He who says "Come unto Me all ye that labor and are heavy laden and I will give you rest." It is He who says, "I am come that ye might have who says, "I am come that ye might life and that ye might have it more abun-dantly." It is He who speaks to us in our "Come with your sin and

dantly." It is He who speaks to us in our sorrow and says, "Come with your sin and shame, come with your sadness and disappointment, come with your heavy trial and discouragement and I will give you peace." God with us! now to give us the victory, God with us, now, to forgive our sins. God with us, now, to forgive our sins. God with us! now, to give us heaven in our consecrated labor for Him.

I would that these words of Jesus which we are considering might live in your heart, as I try to have them live in my heart, as words spoken now, to-night, by the ever-living, ever-loving Father! How common it is for us to think of God our Father as far removed! It may be because of our training, but however we may account for it, the fact remains that many of us fall to realize that God is dealing with us now just as intimately and just as graus fall to realize that God is dealing with us now just as intimately and just as graciously as He dealt with the great prophets of old. How many of us carry about with us the sense of God? Do we have the conviction of God's abiding nearness wherever we are? If not, the greatest blessing of life has been missed. There is nothing more needed to-day than a truer, larger, more Scriptural idea of God. We need to realize this abiding nearness. But we need realize His abiding nearness. But we need to forget the old idea of an unapproach able God. I recall the words of Henry Drummond, that great teacher, who, dur-Drummond, that great teacher, who, during his short life, won so many men to Christ. "I remember very well," he says, "the awful conception of God I got when I was a boy. I was given a book of Watts' hymns, which was illustrated, and, I was a boy. I was given a book of Watts' hymns, which was illustrated, and, among other hymns there was one about God, and it represented a great black, seewling thunder cloud, and in the midst of that cloud there was a piercing eye That was placed before my young imagination as God, and I got the idea that God was a great detective, playing the spy upon thy actions and, as the hymn says, writing now the story of what little end-dren do. That was a bad lesson. It has taken years to obliterate it." And I feat most of us have had to go through a similar experience before we have been rid of the terrible God of childhood, the faraway God of childhood, and come into the spiritual conception of the everywhere present God of the Bible.

Now it is this everywhere-present God, our Father, who seeks our life to save it. He wants our life now, for without God life is a living death. With God, life is growth, development—heaven now and heaven hereafter. Without God it is deterioration, atrophy, death. Here are two facts which our own experience confirms as true. We need to realize, therefore, that there is never a time when God the Father is not near us to lead us into His

as true. We need to realize, therefore, that there is never a time when God the Father is not near us to lead us into His life. In the hour when you leel the stir of divinity within you, in the hour when con science speaks and says, be a nobler man, a purer man, a truer man, in that hour "it is God which worketh in you." Possibly it was but yesterday that you spoke the unkind word that wounded a devoted heart, or gamed your point in business by heart, or gamed your point in business by ruining your fellow man, or committed a sin that leaves a blot on the scutcheon, but afterward, unless your heart is already dead, you heard a still small voice plead

ing with you to repent your evil way and live a better, higher life. It was "God which worketh in you." Multiplied are the experiences in which Multiplied are the experiences in which God is speaking to our souls, and many of us have never heard the voice. Ears have we but we hear not. We have eyes but we fail to see. There are great crowds who trample upon the beautiful violet, never thinking that they have one of God's sweetest thoughts under their heel. There are myriads of stolid eyes which look up ward to the stars but see not God's glory. are myriads of stolid eyes which look up ward to the stars but see not God's glory in the robed beauty of the sky. There are multitudes who stand beneath the magnificent blue vault of heaven, gazing upor some gorgeous sunset, never dreaming that God lighted the fire. And beyond number are they who fail to feel the presence of God in the ordinary experiences of life My friends, God wants our life. Do some thing with your life. Let your energy your talent, your service be for God you Father. Be not so concerned to save your soil as to save your life. Give God you life and He will sanctify your soul.

"God's Service, I thought within those cherished days a Oh, days that knew the tinge of morning

sky When night's blue star veil vanishes of when night's blue star veil vanishes of high.

And flares the first wild radiance of gold. Along the hazy lengths of field and wold. That my chief services to Him must lie. In rapt devotion thro the inner eye of meditation, opening toward the fold. But, lo! the vast is gray, and I have learned.

Long gon - ah, how the truth ha

bierced me through!

That His approval is the fullest earned
By worship in the kindly deeds we do;
God's service is as broad as needs that cry
God's service knits man to eternity! -L. W. L. Jennings, in Religious Herald.

The True and the Artificial.

It is not difficult to distinguish between the true and the artificial. The moral test is the sure one. When conscience is sensitive and the will submissive, and the life consistent, there is no doubt about one's spirituality. When the soul sings: "I de light to do Thy will, O, God," and there does delight to do God's will, or does the will of God from firm resolve, there can be no doubt. When one loathes sin and tries to leave it—all sin, all kinds of sin—six against the body, sin against the soul, six against the neighbor, sin against thrist and the Father—there is no difficulty in reaching a decision as to the genuineness of Christian, character. It is no mirage. The garden of the Lord is there.—Bishop John H. Vincent. The True and the Artificial.

Making Your Temper Over. Making Your Temper Over.

If you were not born with a good temper, make your temper over. If cheeriness and patience and amisbility are not natural, cultivate them as a second nature No one can be really happy who is irritable and fault-finding, and what is worse, he renders his nearest and dearest equally unhappy. Determination can conquer these faults, and a disposition as full of pricks as a bramble bush can be rendered sweet and tranquil and lovable. Don't imagine you must accept the nature you imagine you must accept the nature you inherited without any attempt at change or alteration. If it is not what you want, make it over.

You remember the famous line of Robert Browning, "God's in His heaven, all's right with the world?" That was the one source of the optimism of Browning, but the optimism of Jesus went a great dea' deeper. It was the fact that God was in His earth, so that the ravens were feel and the lilies were adorned, and so that the very hairs of a man's head are numberedit was that which gave a radiant quietuds to Christ.—G. H. Morrison.

No Doubt He Would

The German professor at Smith col lege tried in vain to explain a difficult construction to one of the girls of vote no more of the recitation hour to this one point, but, wishing to clear it up for the young woman later, he

"We'll let this go now, Miss ! and I would like to hold you for a few

minutes after class." Then he blushed to his temples at the torrent of giggles which the girls were unable to restrain.-New York Times.

Calf With Two Heads. A well-developed calf with two heads was born at the farm of Charles S. Atherton of Essex Junc tion, Vt., April 28. It lived but a few hours. The heads were perfect, and were joined to the body by a short thick neck. Mr. Atherton fed the call

and it received nourishment at both

INTERNATIONAL LESSON COMMENTS FOR JUNE 26

Review of the Second Quarter - Read Isniah III., 1-10-Golden Text, Phil. 11., 9-Topic: Closing Scenes in Christ's

Earthly Life. Introduction.—The lessons of the quarter begin with the visit of Christ and His apostles to the borders of Phoenicia, in the early summer of A. D. 29, and close with the resurrection. They have been full of interest and very profitable. The great truths in connection with Christ's mission on earth have been brought out and dison earth have been brought out and dis-

truths in connection with Christ's mission on earth have been brought out and discussed.

Summary.—Lesson I. Topic: Christ healing the afflicted. Place: On the borders of Phoenicia. Sermons on bread of life and pollution just delivered: the people plot against Him: Jesus and His disciples go to the borders of Phoenicia; a Gentile woman besee hes Him to cast the devil out of her daughter; Jesus replies that it is not proper to give the children's bread to dogs; she asks for the crumbs; "for this saying" the devil was cast outher request granted.

II. Topic: Christ and His true followers. Place: Near Caesarea Philippi. Jesus asked His disciples who men said He was; some said John the Baptist, and others Klijah, Jeremiah, or one of the prophets. Whom do you say I am! Peter answers. The Christ. Jesus blessed Peter: man had not revealed it, but the Father had; the foundation rock; gates of hades shall not prevail against it; the keys of the kingdom of heaven given: Christ's death; Peter rebukes him; get behind me Satan; saving and losing the life.

III. Topic: Christ's present glory and turne sufferings. Place: Probably Mount Hermon. Peter, James and John go with Jesus into the mount to may. As Jesus prays He is transfigured; Moses and Elijah appear; converse regarding His departure from the world; the disciples see Jesus and the two men in their glory: enter into a cloud; hear a voice; Jesus is commended; alone with Jesus; tell no man; wondered what the rising of the dead mean; asked question about Elias.

IV. Topic: Christ directing the affairs of His kingdom. Place: Probably in Perea. The seventy appointed; sent forth; two and two; whither He Himself world come; the harvest plenteous; requests disciples to pray for laborers; Go, as lambs of His kingdom. Place: Probably in Perea.

two and two; whither He Himself would come; the harvest pleateous; requests disciples to pray for laborers; Go, as lambs among wolves; hasten; ask that peace may rest upon the house; heal and preach; woe pronounced on Chorazin and Bethsaida; Capernaum should be thrust down to hell.

V. Topic: Importunate prayer. Place: In Perea. Christ prayed often; His disciples asked that they might be taught to pray; the value of the Lord's prayer; meaning of kingdom; God's will should be done on earth as in heaven; daily bread to

done on earth as in heaven; daily bread to be given; sins to be pardoned; parable of the importunate borrower, which should teach us to be persistent in prayer; a glorious promise; parents give good gifts to children; our heavenly Father is more will-

children; our heavenly Father is more willing to give the Holy Spirit to them that ask Him.

VI. Topic: The importance of being ready at the time of Christ's coming. Place: In Perca. Let loins be girded and lights burning—be ready and waiting for the coming of Christ as servants wait for the return of their master from the wedding. Christ will come as a their sudden. the coming of Christ as servants wait for the return of their master from the wedding. Christ will come as a their, suddenly, when we least expect Him; the faithful, wise, just steward was promoted; the riotous and drunken servant perished; the one who knew his lord's will and failed to do should be beaten with many stripes; the one who knew not and failed to do should be beaten with few stripes.

VII. Topic: Man's folly and God's compassion. Place: In Perea. A certain man had two sons. The younger called for his portion of the inheritance; took all his goods; went into a far country, wasted his substance with harlots; a great famine; in want; feeding swine; decides to return home; is seen and met by his fath-

return home; is seen and met by his fath-er; toe boy is clothed; a feast is made;

er; toe boy is clothed; a feast is made; there is great rejoicing.
VIII. Topic: True greatness. Place: Perea. Christ and His disciples journeying toward Jerusalem; near the close of His earthly mission; James and John ask that they may sit, one on His right hand and the other on His left, in His glory; Jesus told them they knew not what they asked: asked them if they could suffer with Him; the exaited position they asked would be given to those for whom it was prepared; the ten much displeased; they were not to exercise authority as the Gentiles; principles of Christ's kingdom; Son were not to exercise authority as the Gen-tiles; principles of Christ's kingdom; Son of Man came to minister. IX. Topic; Christ our Passover. Place:

IX. Topic: Christ our Passover. Place: Jerusalem. It was Thursday; Jesus sent Peter and John to Jerusalem to prepare the Passover supper; they found a large upper room where they made ready; in the evening Jesus sat at the table with His disciples; He told them that one of them should betray Him; they were sorrowful and every one asked, "Lord, is it I?" Jesus said jt would have been better for that man had he never been born. He then told Judas that he was the one; Judas left; Jesus eats His last supper with the remaining eleven.

X. Topic: The demand of the Jews for Christ's death. Place: Pilate's judgment hall. Jesus is taken to Pilate, the Governor, who investigates the charges and finds them false; Jesus is sent to Herod, who finds no fault with Christ; Pilate ralls the people together and desires to release Christ; they demand that He be crucified; three times Pilate urges His release; they demand the release of Barabbas, a murderer; Pilate yields; washes his hands; orders Jesus to be scourged; delivers Him to be crucified.

XI. Topic: Closing scenes in Christ's earthly life. Place: Mount Calvary. Christ on the cross; mocked by the soldiers; vineaur offered; the superserription; the two

earthly life. Place: Mount Calvary. Christ on the cross; mocked by the soldiers; vinegar offered; the superscription; the twa thieves crucified with Christ; one railed on Jesus; the other confessed his sins and asked to be remembered in Christ's king dom; the prayer answered; darkness from 12 till 3 o'clock; Jesus cried with a loud voice and died; the centurion's testimony. XII. Topic: The events of the resurrection morning. Place: Garden near Calvary. Christ was crucified on Friday April 7; rose early Sunday morning, April 9; saveral women were early at the tomb;

April 7; rose early Sunday morning, April 9; several women were early at the tomb; the stone was rolled away; the women entered the sepulchre; Christ was not there; two angels appeared; their faces were like lightning and their garments were das zling; the women were afraid; the angels told them Christ had risen; He was to ge before them into Galliee; the women ras to take the disciples word; Jesus med them; the Roman guard bribed. Self-Lighting Candles. Two candles are brought by the

witch to her table. She begs the pardon of her audience for bringing them on unlit, and says she will proceed to correct the oversight at once. She searches for a match, when, pretending to hear a remark that there's nothing remarkable in lighting candles in that fashion she merely

cries "That's so." Then she waves her wand and touches each wick with it; then she brings the wicks together, when each candle instantly flames up and continues to burn.

The secret of this trick lies in a previous preparation of the wicks of the candles. One is treated with a preparation of chlorate of potassium and sugar, and the extreme end of the other is moistened with sulphuric acid. The acid should not be applied to

the latter, until a few moments before the candles are brought from behind the screen or from whatever other place the witch goes into retirement after each trick.

Unusual Diet Killed Bruin.
A correspondent at The Forks, Me., tells about a bear that died from the effects of eating a pair of straight-

THE SUNDAY SCHOOL EPWORTH LEAGUE LESSONS

JUNE TWENTY-SIXTH.

Problems in Africa's Redemption. Isa. 19. 19-21.

The term "burdens" means "something taken up solemnly upon the lips; in particular, a divine utterance Isaiah's cracles concerned a large number of the nations, and among them was Egypt. Having uttered a prediction about Ethiopia, the prophet naturally comes next to Egypt's next-door neighbor. If you go up south from Egypt along the river Nile you will come to the country known to the ancient world as Ethio-pia. Isaiah called it the "land shadowing with wings." Find on the map the town of Assouan, and you will discover the southern outposts of Egypt. The ancients called that place Syene. Here Ethiopia began, and reached up

the Nile for a thousand miles or so.

These two countries and powers represented the Dark Continent to the olden world. The Phoenicians, and later, the Romans, skirted the continent where the southern waves of the Mediterranean Sea trampled "Africa's golden sand," and established sovereigntles or provinces there, as did some others later, but the vast stretch es of interior Africa were ever left under the midnight shades. went on through the centuries under these dense shadows only God knows. We know there was savagery of the lowest type, with all it means of cruelbeastliness. Polygamy and lavery, and cannibalism spread their

blight everywhere.

Speaking roundly, it is only a half century since light began to break in upon the gloom of the great contient. David Livingstone, followed by others, as, indeed, others had preceded him, at infinite cost of treasure and life, drew back the curtain and let the world look in upon a scene of sur-

passing interest.

Prophecy, in our chapter (19), alternates between threat and promise. It is, to be sure, that only for Egypt Isaiah here speaks, but faith takes assurance from the divine compassion, and, as did the choosers of our text, stretches the message of hope out over the whole wide continent. The text gleams with promise. Egypt is to have an altar to Jehovah, and a monument. Josephus will tell you how that Onias, in B. C. 149, fled from Jerusaem, being disappointed in obtaining the high-priesthood, and in Leonto-Egypt, built a temple for the God of the Hebrews. Under the stimulus to Jewish emigration created by the conquests and order-restoring of Alexander the Great, a large number of synagoges were built throughout Egypt, and this may be taken as a partial fulfillment of the promise. Possibly the translation of the Scriptures by the Seventy, in Alexandria, in the third century B. C., may be conceived of by some as answering the demands of the prophet's burden

CHRISTIAN ENDEAVOR NOTES

CUNDAY, JUNE TWENTY-SIX.

"Signs That India Is Becoming Christ's." Ps. 22: 22-31. Scripture Verses.-Ps. 2:6-8; Isa

45:22, 23; Dan. 2:44; 7:13, 14, 27; Matt. 13:31, 32; Luke 1:32, 33; 13:20, 2 Phil. 2:9-11. Lesson Thoughts.

The very greatest assurance we can have that India is becoming Christ's, and all other lands also, is his own promise that this shall be so. And this we may surely believe, whatever the wordly indications may be

To be sure that there is no other of missions.

The lieutenant governor of Bengal once said, "Christian missionaries have done more real and lasting good to the people of India than all other agencies combined."

Said a traveller, "I have lived for years in India, and never saw a con-Soon afterwards he spoke of seeing thirty tigers there. "Why," said a missionary, "I never saw three tigers there." "Oh," replied the traveler, "you did not go where they were." "Neither did you go where the converts were," justly retorted the missionary.

"My brethren," said a Brahman law yer, "it were madness to shut our eyes to the fact that Christianity has come to India. It is not a passing episode: it is a mighty conquering and permanent spiritual power, come to stay and repeat its victories."

Suggestions for the Meeting. Have a map of India, large enough

to be seen distinctly from every part of the room. Select as many of the great mission-aries of India as you have time for, assigning each to an Endeavorer for a little report concerning him. As each

is described, the leader will pin to the map, at the place where he worked, a paper streamer bearing his name. Especially, see that a careful sketch of your own denominational mission

work in India is prepared. Mark the places where the denomination works with gilt stars. Have the society re-peat together the names of your missionaries in India, and their mission stations, until they are thoroughly memorized

Family Conversation.

Make sure, in partaking of hospitality, that you are able to discharge the obligations it imposes. Hunt out conversational coin from the crannies of your brain, suggests a writer in the Pittsburg Gazette. Be ready to give out something when the conductor glances your way.

I know a family in which, from the youngest child to the son in college, each member is required to contribute something to general conversation at meal time. They have never been allowed to regard this as a mere stop for stoking the physical engine, to be made as brief as possible. Each treasures up some incident of the day; no one forgets that he has met an old friend, or even watched the trail of the fire patrol and the excitement it aroused. They have become more observant, their sense of humor is sharpened in little street comedies ecause of the applause of the family circle. They are always sure of a friendly interest in their individual adventures and misadventures. They all keep in touch with each other's pursuits. Meal times are not dull in that family. The mind, as well as the body, is refreshed.



Why Worry?

Why do we worry about the nest?
We only stay for a day,
Or a month or a year, at the Lord's be-In this habitat of clay.

Why do we worry about the road, With its hill or deep ravine? In a dismal path or a heavy load, We are helped by hands unseen.

Why do we worry about the years
That our feet have not yet trod?
Who labors with courage and trust, nor Has fellow-hip with God.

It is ours to serve and wait; And the wonderful future we soon shall For death is but the gate. - Sarah K. Bolton.

The best will come in the great "To be,"

Luxuries One May Have. There is much difference between the uxury of things and the luxury of life iays the Baptist Union. One may live a luxurious life with very few luxuries in the way of things. It is such a wrong notion way of things. It is such a wrong notion that rich surroundings indicate a rich life; that only money can purchase the real luxaries of life. The truth is, that quite often the luxiness of "things" indicate the lack of real luxiny. Many a modestly furnished home is luxuriously furnished, after all; for the furnishing is in that which money cannot ony. There is the luxiny of ideal love; where hearts are knit together in ideal union, where friendships are rich, where life is filled with the luxiness of the soul, that money cannot buy, which poverty can never take away. These are not only the permissible luxiness, they are the only the permissible luxuries, they are the possible luxuries to all true hearts. When one reads the best books, mingles with the best friends, enjoys the truest love, and gives it in return; when the love of the Christ is the power pervading all, there is the luxury of life, which is not dependent upon things, either in possession or ab-sence. Earl Carras was once addressing a sence. Earl Cairns was once addressing a company of laboring men, among whom were many unbelievers and agnostics. The earl was a very rich man, and lived in what one would call a luxuriously furnished home. Referring to his own home and to his faith in Christ he said: "It is a pleasure to me to know that the costly things in my house, which you cannot possibly share with me, are not the things out of which my hornings is not be the costly that the costly things in my house, which you cannot possibly share with me, are not the things out of which my hornings is said. Had possibly share with me, are not the things out of which my happiness is made. Had I to leave them all to-morrow and to take to the humblest of homes, I should carry all my joy with me. I rejoice that in my own life what exceeds in value all other things is what I can share with you, for it is within your reach as well as mine. My most earnest deaire and prayer for you is that Christ may reveal Himself to you, sat istying, as I know He only can, every desire of your hungry hearts. That was a luxurious life, and it is possible to us all There are many folks living on common lood, having poor friendships, knowing nothing of the richer life possible to them. There are others who live on scanty fare, who have an abundance of the luxuries of real life; they are large-hearted, open-visioned, gracious souls, whose lives have been fully yielded to their fellows in loving been fully yielded to their fellows in loving service, to their Christ in sweet surrender of will and affection, and the riches they possess are of the sort the world cannot give nor take away. Faith and hope and love—human and divine—are luxuries, but they cannot be bought in the markets of the world. Yet they can be had for the asking, for the living. Be luxurious in your life.

Old Testament Facts and Figures.

Contains 59 books, 929 chapters, 23,216 verses. The longust verse in Bible is Esther The shortest verse in O. T. is I. Chron.,

God, 4389 times in Bible. Heaven occurs 318 times, hell 31 times. Sarah, 127. Onl. woman's age recorded,

Gen. xxiii:1.
First prayer in form a father's for son,
Gen. xxii:18 Gen. xvii 18.

Creation to flood, 1656 years; flood to exodus, 857; exodus to capture of Jerusalem, 929 years.

Israelites in Egypt, probably 215 years.
Bonnets first worn by men. Ex.

xxviii:40. Woman, first to sin and weep; man first

Woman, first to sin after the sound 12 toes.

Man of Gath had 12 fingers and 12 toes.

Solomon's proverbs, 5000; songs, 1005.

Damascus, oldest city in world.

Esther only book without name of God.

Cain, first son, first murderer. Samson,

strongest man and first suicide.

Eternity, once only in Bible, Isa, ivii:15.

New Testament Facts and Figures,
Has 27 books, 260 chapters, 7957 verses.
Four Gospels, 89 chapters, 3779 verses.
Middle book, I. Thess.; middle verse.
Acts vii.7; shortest verse. John xi.25.
Jesus occurs 979 times, Christ 554 times.
Heaven is found 252 times; hell, 22 times.
Kingdom of heaven, 33 times in Matt.;
kingdom of God. 33 in Luke.
Galatians and Titus Paul's only Epistles
in 29 of its 27 books nell is not found.
Faith, repent and hell not in John's
Gospel.
Hope, once only in George.

Hope, once only in Gospels, Luke vi:34, Trust, once in each Gospel. 36 miracles and 38 parables in Gospels, 5000 fed, only miracle 4 times recorded. Anna, 84, only woman's age recorded, ake ii:37. Lydia, first convert to Christianity in

Last appearance of Virgin Mary, Acts Christians, first called, in Antioch, Acta

Not in the Bible.

Not in the Bible.

That Eve ate apple.
Absalom caught by his hair.
In the day ye seek me, etc.
God keeps any in the hollow of His hand.
Lions in way of holiness.
Lord tempers wind to shorn lamb.
A word beginning with letter X.
Persons or place beginning with W or Y.
The Golden Rule the way to heaven.
Christ's millenial kingdom. Never in
Bible is Christ's kingdom and reign short
of endless.
All will be saved. All will be saved.

Gems of Thought. The way to displace evil is to do good.— United Presbyterian.

Seek to cultivate a bouyant, joyous sense of the crowded kindnesses of God in your daily life.—Alexander Maclaren. Put Christ's love to the trial, and put upon it our burdens, and then it will ap-pear love indeed; we employ not His love and, therefore, we know it not -Samue' Rutherford. Rutherford.

In a valiant suffering for others, not in a slothful making others suffer for us, did nobleness ever lie. Every noble crown is, and on earth ever will be, a crown of thorns .- Carlyle.

Old Printing Press.

One of the oldest printing presses in existence was built at Boston in 1742 by Thomas Draper. It was the first press ever used in New Hampshire. At that time it was owned by Dantel Fowler, but afterwards came into the possession of John Melcher, the first state printer. It is now owned by a firm of press builders in New Jersey who keep it as a curios

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Once the Drink Appetite is Formed is Only by a Miracle Almost That the Man is Saved-Bow One Mar Reformed.

A great point to be aimed at is preven tion—to build up a barrier between the unpolluted lips of boys and drink. Once the drink appetite formed, it is only by

miracle almost the man is saved.

Mr. Gough once told the writer that while the guest of a gentleman in New Hampshire, and admiring the perfect an opintments of the house, his host said. "Mr. Gough, I was one of the most de based and degraded of drunkards. I will be a lower than the control of the most de based and degraded of drunkards. I will be the said of the most desired and degraded of drunkards. based and degraded of drunkards. I will tell you how I reformed. Some ladies no treed a little girl bassing by their house daily with a tin pail in her hand. One day they accosted her. Little virl what have you got in your ball? Whisky, ma'an. Where do you live! Down in the hollow. The lady accompanied her home, and said to the mother. Is this your child, maden! 'Yes.' Does she go to school? 'No: we have no clothes for her. 'Send her to our house and we will turnish her with clothes.' Yes.' responded the noor woman, 'and he will steal them for drink.' Does your child go to Sunday school?' inquired the lady. 'No,' trolled the mother. I prepose a plan, said the lady.' It your little zirl come to our house in the morning, and we will give her in the morning, and we will give he clothes, so that she can go to Sanday school, and she can return and but the old ones on before returning home. That was agreed upon, and the little grl was se teachable, and learned to read so soon that she was presented with a little Testament which was the first thing she ever owned She loved it so much that she took it to bed with her and held it in her hand til bed with her and held it in her hand till she went to sieen. One day the child was ill, so sick that the doctor said she must die. The father went into her room and sat by her side. He said to me. Oh, how I wanted drink: that quiet little child knew the hell that was in me. I must have drink, and I felt like stripping the house of everything I could lay my hand upon. I looked at the child; sie was dozing; the Testament dropped from her fingers on the coverlid of the bed. I say it and looked about me, for I felt I was guilty; I stretched out my hand, took that Testament, put it in my pocket, went out and got for it a pint of gin. I drank it, and it started the staggant blood in the diseased vessels of my stomach. I felt better, perspiration came, and there was ter, perspiration came, and there was warmth in my system. I came back to the child, and soon she looked at me and said: 'Pana, you know Jesus said. 'Suffer little children to come unto Me.'' I have tried children to come unto Me." I have tried to come, papa, just as well as I know how, and when I die I shall go to Jesus, but oh, papa, suppose Jesus should ask me what you did with my little Testament, what will I tell Him? He said that was like a flash of lightning, but before that ch died she held his two hands in his a heard him cry: 'God he merciful to me sinner!' From that day to this, said I have never touched intoxicating drink. That is twenty-cipht years ago, set I tell you an absolute fact that I never smell the breath of one of the forty or fifty men in my employment who has been drinking but I want it, and although twenty-eight cears have passed since I tasted it, if I smell the breath of one who has been trinking I have leaned upon my horse and

Where Alcohol Pails.

at such times.

Experience of recent years has taught he big insurance companies that mortal-ty among those connected with the supply of liquors is enormous. Brewers, for example, die about fifty per cent, faster than the average man who works at a regular ralling. Brewers, contrary to the general impression, die extensively from alcohol impression, die extensively from alcoholism, while gout is an enemy which makes itself sorely felt in this occupation. Brewsta are also more than ordinary subjects to diabetes. Byer diseases and Bright's disease, says Beverages. The general mortality among saloon keepers is just twice is high as the average, and saloon keepers file from alcoholism just as fast as do the average of men of other occupations, six and a half times as fast from gout and more than double as fast from diseases of the urinary system, from rheumatic fever, from diabetes and from suicide.

How Alcohol Works.

A patient was arguing with the doctor Children bring the cheer as well as

on the necessity of his taking a stimulant. He urged that he was weak and needed it. Said he:

"But, doctor, I must have some kind of a stimulant. I am cold and it warms me."

"Precisely," came the doctor's crusty answer. See here. This stick is cold," taking up a stick of wood from the box beside the hearth and tossing it into the fire, 'Now it is warm, but is the stick benefited?"

The sick man watched the wood first

The sick man watched the wood first send out little puffs of smoke and then burst into a flame, and replied: "Of course not. It is burning itself." "And so are you when you warm your-self with alcohol—you are literally burning up the delicate tissues of your stomach and brain."

Drinkers Purchasable.

In view of the suggestion that men who become drunken be deprived by law for periods of their right to vote, each offense to add another period longer than the previous, an exchange calls attention to the fact that Professor Cook, of Trinty Harford, found that the professor Look, of Trinty Harford, found that the professor Look. to the fact that Professor Cook, of Frin-ity, Hartford, found that of every 1000 steady drinkers who were voters, 540 were flown in the ward heelers' books as pur-thasable. One "ward contractor" had an agreement to deliver so many drunkard rotes for three years in succession for so much money.

England's New Bill.

As a result of the new English Licensing Bill, which prohibits the serving of drunkards, one publican is said to have sent a type-written letter round to certain of his customers informing them that he must henceforth request the discontinuance of their custom. The liquor forces throughout England have taken cognizance of the fact that the new bill is being strictly enforced and they are therefore conducting their business acis being atrices and their business ac

The Farmers Clubs of Michigan are tak-ing an active interest in anti-saloon work, being represented on the Board of Trus-tees. At the annual meeting of the Van Buren County Institute, January 19, reso-lutions were adopted expressing admira-tion for the determination of Judge Carr in making an example of those who dely in making an example of those who defe

The Crusade in Brief. The devil weeps every time a saloon

The Belgian city of Liege, with a population of 150,000, maintains 10,000 drink Eight years ago the students of Sweden formed a temperance association. At pres-ent it has seventy-six branches, with 3000 members.

About 35,000,000 gallons of so-called Scotch whisky are consumed annually in Great Britain, but only enough barley to make 12,000,000 gallons of the genuine stuff is used. The remaining two-thirds is made of molasses, corn and potatoes.

Think how great a revolution would be wrought in English character and in English health if legislation set itself sternly to the task of preventing drunkenness and gambling:

The Total Abstinence Society of Copen hagen. Denmark, reports a membership of over 100,000, among whom are thirty-sever ministers and 403 teachers. Last year the society arranged for 3981 temperance lectures at a cost of about \$1,000. According to statistics recently gathered about 30,000,000 are living in prohibitor territory in this country. This is more than one-third of the entire population in Maine, Kanass and North Dakota they have prohibition by State law; is thirty eight other States they have it by local outload. HOT WATER

One of the Most Potent Remediat agence That Cau Be Employed.

Under many conditions hot water is one of the most potent remedial agents that can be employed, and often, wheat intelligently used, it accomplishes more than drugs.

But like many other things powerful or good, its abuse may prove injurious, and produce results quite opposits to what was intended.

The effect of warm or moderately hot water applied to the surface of the body is to cause the blood vessels and tissues of the skin to become relaxed, and to lose for the time being their natural tone. The blood supply of the region is much increased, and the pores are opened. If the entire body has been immersed this action produces marked changes in the distribution of the blood, and a considerable portion of this fluid is taken from the interior of the body and brought close to the surface. If cold air now strikes the body a sudden chill is ery likely to be the result.

This explains the great case with which one is liable to take cold after a warm bath, particularly if this has been prolonged and it also suggests the natural remedy. This is quickly to sponge the entire surface with cold water before using the towel, which should be applied briskly. In this way the relaxation is followed by prompt contraction, the circulation is made active instead of sluggish, and a delicious sense of vigor and stimulation is produced.

Hot water is necessary properly to cleanse the face and neck, and to stimulate the pores to cast off the faity material which might otherwise starnate and cause pimples or blackheads. Unless followed by a dash of cold water however the relaxed tissue are not stimulated to recontract, and premature wrinkles and flabbiness of the skin inevitably follow. Steaming the face and throat, although apparently beneficial at the time, is sure to be followed by results disastrous to the complexion unless counteracted in this

war. To sponge the face and throat with hot water immediately before going out into the cold air is almost to invite taking a cold, but by systematically following the hot water with cold water and brisk friction (not too vigorons on the facer, the tissues become firm and the skin grows healthy, and able to throw off all impurities. The tiny muscles of the blood vessels become developed through active use, and are trained to act promptly, so that the tendency to colds and sore throat is greatly decreased.-Youth's Companion.

WORDS OF WISDOM.

Have no thoughts you dare not put

An inspiration is mightier than an argument. There is no science without the sn-

pernatural:

It is love for men that lifts a man above men. We do not judge our friends by

their failures. Delays are never dangerous when We are angry,

Outward plenty is a mockery without inward piety. A purse is the most common ponitice

for the conscience. The more a man knows himself the less he says about it.

The power that comes down is the one that will lift up.

the tears of a home He who would be friendly to all

must be for to himself. The rich are not always godly; but

the godly are always rich. Every man has his price; but God only knows what it is .- Ram's Horn.

Their First Steamer. In 1858 Queen Victoria presented a small steam yacht to the Emperor of Japan, detailing some British blue jackets to the duty of instructing the Japanese in the management of that class of vessel. The Japanese undertook to handle the craft before they had thoroughly learned their lesson, and on the first voyage, when they wanted to stop they discovered that they had forgotten how this operation was performed. They, therefore, steamed round and round until the

was towed home.

fires died down, and then the yacht

A Word Wanted. The language of love is misleading when it is not inadequate or entirely missing. We have already pointed out that English has no current and accepted word whereby a young woman may allude to her nance. And now a young man has replied thus in a court of law to the simple question, "How many young women have you been entwo engagements and an understands ing." It would have been a little clears er had he said "one engagement and two misunderstandings." - London Daily Chronicle.

Curious Legal Custom. A curious custom is in vogue in many parts of India. If a dispute arises between two landowners two holes are dug close together, in each of which defendant's and plaintiff's lawyers have to place a leg. They have to remain thus until either one of them is exhausted or complains of being bitten by insects, when he is judged to be defeated and his emoloyer loses his case.

Paper False Teeth.

False teeth made of paper are in use in Germany, and are reputed to be highly satisfactory. These paper teeth have several advantages over the ordinary ones of porcelain or mineral composition. They are very cheap, do not break or chip, are not sensitive to heat or cold, nor has the moisture of the mouth any injurious effect upon them.

It is part of a Spanish postman's duty to collect a tax of a cent aptece on every letter sent from within the kingdom which he delivers at the house. To save expense, large business acuses send to the postoffice for their mail. Letters from abroad are deliv-