

Subject: Representing Christ.

Brooklyn, N. Y.—Preaching at the ving Square Presbyterian Church the theme, "Representing Christ," to pastor, the Rev. Ira Wemmell underzon, took as his text John 12: 4-35, "A new commandment 1 give the van That valleye one another."

unto you. That ye love one another:
as I have loved you, that ye also love
one another. By this shall all men
know that ye are My disciples, if ye
have love one to another." He said:
This, to my mind, is one of the
broadest, most far reaching, most
widely inclusive of the moral dutles
that our Lord has made obligatory
most these who wish to enter into unto you, That ye love one another

on those who wish to enter into

the Christian life.

The time and the scene are familiar to us all. The Supper is over; Christ has washed the feet of His disciples; the betrayer is named and departed upon his correct of wheme. parted upon his errand of shame. The end is very near. A few hours

and Calvary.
With the knowledge of His approaching suffering weighing heavily on His heart, the Saviour with a more than kingly courage speaks His words of comfort and command. Only eleven men, and they soon sorely to be tried, hear the melody of His voice; but to our hearts He speaks to-day, with those same kindly yet authoritatively tones with which He swept the faithful, fickle, strangely human souls of that little band to whose ministry we owe so muca.

This "new commandment" that our Master enjoins upon the disciples demands equal obedience from us. In it is simbodied the essence of the whole moral law. To be true sons of the Father we must exemplify in our own lives those very qualities of love and of loveliness that are the secret of the Saviour to draw men, every where and at all times, unto Himself With our every thought and word and act must we represent the Christ With all our moral and spiritual forces, given to us of God and dedi-cated to His service, must we re-prosent the message of salvation. Let us look for a moment at the

character of the love which Christ demands of us who would serve Him truest. With Him there is no letting down either in degree or in kind. Christ asks of us the same ideal love that He spread wide about Him whithersoever He went. "Even as I have loved you," so shall ye love one another. "Not a simple comparison, but a conformity; the love is to be of the same nature, the commentators tell us. Thus we see, that, in short, we are, in our love, to be Christlike. No mere sentimentality, no passing fancy or passion, is this love of which the Christ is typal. It transcends and includes all our personal passions. All the heart's personal passions. All the heart's emotions are at their best when, the love of Christ reigning within us, they are expressions of that altur-istic, world-including affection which the Nazarene calls forth. The influ-ence of the Christ makes for greater beauty in all the gardens of the soul. Everywhere in life we find it to be so. The gentle light that glances from the mother's eye becomes a holy, steadfast glow when once the power of the loving, living Christ is felt within the soul. All love that is worthy of the name is beautified, ennobled, sanctified by the incoming of the Spirit of Almighty God, the Com-forter from Christ. The Christ life without the Christ love cannot be. The life implies the love. The incoming Christ compels an outgoing love; and only in the measure that we pour out our love upon our fellow men do we live truest for Christ and closest to His side. Thus, we see that, in essence and in sum, our love as Christian men and women must measure true to the character of the ove which was in Legna Chelet

A cursory examination of these words of the Master would lead the reader, perhaps, to conclude that this love that the Savlour showered upon His disciples and to which He bade the eleven to conform was to be confined in its application to themselves only, or at best to those who would accept the Gospel and its messenger. To be sure, there is a mighty element of truth contained even in this limitshort-sighted, rather self-centred Christ did mean and does tice all the arts of love within the circle of those who have heard the call and have answered it. Perhaps it would be better, no not perhaps, but certainly it would be best, for the Christian household of faith, in-dividually and collectively, to make effective in their lives the highest principles of ideal love hald down by Christ. But as we read closer ater more fully into the mind of the Muster we see a derper and a grand er message in these parting com-mands. Listen once again to His words: "Even as I have loved you." Do you not see the great, world-wide principle lying just within the shad-ow of the sentence? "Even as I have loved you." And how had He loved them? Moses, you know, brought the children of Israel up from the torrid lands of bondage, up to the confines of the land of 'Jehovah's And the name of Moses is held in reverent memory by the host of that scattered people of God everywhere to-day. But this Christ, this despised Nazarene, had found these men struggling not only with unwholesome economic and ecclesiastispiritual distress. True to the purpose and motive of His life Christ had given them the way unto spiritual salvation and, with it, the means to the cleansing of the entire civil life of the world. He had come down the Sather's house beyond the from the Father's house beyond the mmeasurable blue and, taking upon Himself the burdens and the sins of human kind, had started these me out upon the sure highway that leads to spiritual perfectness and all tem-poral joy. He had found them in deep darkness and had shown them There was no question in Christ's mind as to the depth of their philosophy, or as to the bulk of their purses, or as to the fit of their He did not inquire, so as we have record, into their angestry, so to be sure that they were worwas of the line of David. Ah, no! - Christ took them, one and all, at their face value—as men and sinners. He saw in them only men waiting and longing for the touch of a loving ration. He called them and they left their work, their families and their friends, and they followed where He led. And, as they followed. He anght them, and He showed there how, by the power that He alone could give, they might work social

and spiritual miracles and transfor-mations in their own lives and also in the lives of other men and of na-tions. And, withal, He loved them with that mighty, godly love where-with none other had ever loved them before. Such was the love of Christ to His disciples. Such was the char-acter of the affection, in the broadest interpretation, that He lavished upon them. Such was the love which, in its fullest application, He wished them to manifest to all men. He had loved them as sinners. They must love other men in sin. He had dealt kindly and patiently and with all forebearance with them. They must do the same with their fellows. To be sure, they were to strive for harmony among themselves at all times that they might be known and read of all men as His disciples. Only of all men as His disciples. Only thus could their teachings gain or retain a merited respect. But the wider expression of the love of Christ that was spread abroad in their hearts demanded, as it demands to-day, that they look upon all men in sin, as well as upon all Christians, as brothers—and love them. But, I hear some one ask, suppose

Christian men to-day do love, spe-cifically and generically, as Christ commanded that the disciples should ovs, what then?

That is just the point that I wish consider. This command of Christ, in its application both to the relation of the Christian to the other faithful and to the world of men in sin about him, is just as imperative pon us as it was upon any of the leven. And the outworking of that Christ principle in all the departments of human activity will ensure the final solution of all difficulties that now perplex and distress us and the consummation of the Kingdom of our Lord. It is so perfectly easy and so very simple that the ease and simplicity of it all astonishes us. We have become so accustomed to think of our problems as exceptionally hard to solve. We seem to take much joy to assure ourselves of the almost in-surmountable difficulty to set the world right with the eternal plan of God. We would much rather, so it would seem, that the whole matter remain complex. We think, perhaps, that God will be easy or, us if we fail

in a difficult task.

Beloved, it is difficult, it is wellnight, yea actually, insurmountable,
this sin in the world, when squared to the possibilities of our own un-aided powers. But did we open our hearts wide toward Heaten once, and let the power of the Spirit of the living Father fill us to the full; did we but empty out our Spirit-filled hearts in love upon our fellow men; did we but put into action once this simple plan of God toward the rehabilitation of the world, we would learn, and of the world, we would learn, and that quickly, what are the possibilities of the power that cometh from on high. And the only way to rectify the results of the spiritual, moral, economic and political sins of this world, individual and social, is to let the love of God fill you and through you the world of men about you. This done, the task is light, for our basis of action is changed. We no longer rely upon the wisdom of the philosophies of men and their theories, but we clutch tightly to the power arm of that Ruler of us all to whom all things are possible—and we seize the first thing first

Now this command of Christ to love one another even as He has loved us, is imperative. It is mandatory and not permissive. If we would be good Christians of full and regular standing in the household of faith we must obey. It is not for us to decide whether or no in our case the law shall be valid. iaw shall be valid. Christ commands, and only by obedience to His demand do we so live that all men shall know that we are His disci-ples. The test of fidelity is in obedi-ence. Lip testimony is judged by fealty in service. Some one has said "What you do speaks so loud that cannot hear what you say." It is this central fact that Christ recognizes when He commands a loving ordering of our outward life. We are Christians, but do we live the life of

These words of Christ should come home to each of us with more than usual force at this season of the year. Christmas is over; shortly we shall be face to face with those sadder days which are so full of memories of Him who, for our sakes, suffered even ignoblest death. fitting that we should re-dedicate our-selves to the work that He so dearly In His own good Providence God has seen proper to make use of us to redeem the world. It remains for us to decide to co-operate with Him and to do good work for the kingdom. Shall we put our shoulders to the wheel or shall we add weight to the load? Shall we not drink deep at the fountain of God's love, shall we not be messengers of His healing love unto this weary, sin-

Only as we breathe the Spirit of His love do we represent Him Let us open then our hearts both God-ward and man-ward; and fill the world with Christ's uplifting, sancti-

A new commandment I give unto you, that ye love one another; even af I have loved you, that ye also love one another. By this shall all men that ye are My disciples, if ye have love one to another.

The True Church. There are some few churches left a show the type to which all hurches must return. Next to the churches must return. me and the family the true church represents to its members helpfulsympathy and every gracious

Heavenly activity is fruitless without heavenly attributes.

A Test of Sanity.

In Laos, an undeveloped region of French Indo-China, there is something out of the way in the shape of a village of lunatics. The most common form of madness there is belief among the lunatics that buffaloes are inside them. When these madmen get too troublesome they are at once removed to the village.

But previously they are tested for madness by being bound hand and foot and thrown into a river. If they manage to swim that is a sign of their being of sound mind. If they sink to the bottom, as is most often the case, isolation in the village is the sentence -in the event of their being rescued alive.-South China Post.

OR BILLHEARST? orm sick of all these Elmhursts and Lyndhursts and Swamphursts."

"Yes. Why doesn't somebody get original and name a subdivision Parkhurst?"-Courier-Journal.

EPWORTH LEAGUE LESSONS

SUNDAY FEBRUARY 24. Cinvincing the Word-John 17

20-23 Passages for reference: John 9, 35; 10, 37, 38; Phil. 2, 15; 1 Pet. 2,

Men are convinced by argument, but not always wordy arguments. We depend too much on these. call out words. Arguments draw out argument. Facts have no answer. They close the lips of our opponents. The Scriptures do not try to prove that God exists. They call attention to facts that speak louder than words of his existence. God lets his works speak for him. It is our part to call attention to his works and let them Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." We point them Christ, and he does the convince. "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works." When John sent from the prison to inquire of eJsus whether he was the Christ, or if they were to look for another, he told John's disciples to tell him what they saw, and let the works answer his ques-

Every man needs to know God, or his life is a failure Christians are in touch with both God and man. If is our business to bring them to gether. Gratitude to God should prompt us, and interest in our fellow men should make us doubly eager, to

bring this about. A physician may insert his card in telling of his newspaper, telling of his in curing certain maladies skill in Men read it and are skeptical A man steps forth and says, "I had that trouble, and he cured me. See, there is no trace of it left." When one and another stand forth as the living examples of what he says he can do, then men are convinced, and If he never falls the proof is com-The blind man whose sight was given him, and who was questloned by the rulers of the Jews, did not have any question in his own mind that one who could give sight was divine. His sight was an argu-ment too strong to be resisted.

Deeds right in themselves may be completely neutralized. Much effort is rendered useless because of the spirit in which it is done. Jesus prayed for his disciples on that event ful night in the upper room, "That they all may be one; as thou, Father, nrt in me, and I in thee, that they al so may be one in us; that the world may believe that thou hast sent me."
Oneness of believers convinces the
world that God sent Christ into the Again in John, Jesus says "By this shall all men know that ye are my disciples, that ye have love one toward another." The spirit of the world is selfishness, and contention and strife abound, but all such it out of place among the disciples of the Master. How often the whole work of a church or League is nullified by

FEBRUARY TWENTY-FOURTH.

Foreign Missions: The Kingdom in the Islands,-Isa, 42:10-13, 16, 17. The Islands are Christ's, Ps. 72:1-10 All rejoice in Him. Ps. 97:1-12. They shall glorify Him. Isa. 24

They shall see His mercy, Isa. 41:

They wait for His law. Isa. 42:1-4 Judging the isles. Ezek. 39:1-7. It is a new song indeed that th€ Christian islands sing, for their old songs were but wailings.

How inadequate we are to praist God for all He has done for us! We need the help of the islands, and all distant lands, in this great work of praising God.

Darkness-light-there is no greater transformation in all nature. It fitly represents the transformation from eathenism to Christianity

The worship of images made by one's own hand seems the most ab surd folly; but how about the wor ship ofthose little idols called coins?

Notes from the Islands. Leka, king of Nukuor, the Caroline Islands, has taken a year's training under the missionaries at Kusale, and has returned to his own country to be Christian preacher as well as king

More than two hundred of the na tive mission workers of the Fiji Is-lands were converted by the Bible tione, with no help from the mission

In Sumatra there are now more than sixty thousand Christians. the people who in 1834 killed the plo

On the islands of Erromanga, where John Williams and four other mis sionaries became murtyrs', a Martyrs Memorial Church has been dedi cated, the son of the murd erers of John Williams tak ng part in the impressive ceremony Seven different missionary bodies ire working as a united force in the

New Hebrides. In the first five years of mission ary work in the Philippines, stations have been planted in most of the pro-vinces of Luzon, and work has been begun in the islands of Panay, Sa-

mar, Negros, Cebu, and Leyte. The first Protestant Filipino clergyman is the son of a man whom the Romanists banished because he had a copy of the Bible

A Merciful Motorman

The passengers on a crowded cross town car in Brooklyn one day last week felt the brakes applied with such suddenness that only a few of those who were standing withstood the jar. Then they saw the motorman jump from the platform and kneel in front of the car. Several of the passengers made their way out and were surprised to see the motor man stroking the feathers of a mother dove that sat on one of the rails with a little one under her wing.

"I've never taken a life yet," explained as he placed them on the curb out of harm's way, "and I don't propose to start with a tame dove."

In many of the cities of Holland and Germany baths are now provided once a week or oftener for all school



Grind the Dry Bone.

be preferred, but the hard, dry bones should be ground and utilized also. The bone should not be too fineabout the size of peas is correctand may be placed in a box and left for the fowls to eat at will. If the pleces are too sharp they will serve as grit, besides providing lime for the shells, because they are animal food, and digestible, their action being mechanical.-Farmers' Home

Cement For Barns.

prominent Iowa farmer was ready to build a big barn this spring, but the estimates on the 'umber scared bin out. The other day he figured with a man owning concrete mixer and a cement block machine and found that the barn could actually be built of concrete blocks for less than of lumber. And, besides, it would be almost entirely fireproof, aside from the roof. A sand and gravel pit is only a mile distant, and the plan is to have the mixer and block machine brought to the farm and the blocks made there.

Root Crops For Cows.

Roots can form to advantage a part of many rations, particularly where silage is not available. They contain too much water to form the entire ration. Potatoes contain the largest amount of digestible matter, are not readily eaten unless cooked. Mangels are the heaviest vielders, but contain so large a percentage of water that they are rather expensive to handle. Sugar beets contain much less water, but are more difficult to grow, and do not produce so heavy a yield. Artichokes often make a profitable hog feed, where the hogs are permitted to do the harvesting.

To Cure Scaly Leg.

Scaly leg is a filth disease, if it can be called a disease, it being caused by a tiny mite which burrows under the scales of the legs and

toes It lives and breeds there. The

remedy is very simple and easy. It is only necessary to grease the legs with any kind of grease. An pintment of a third kerosene oil and two-thirds lard is easily applied, and if well rubbed on and in half a dozen times, a couple of days apart, should kill the mites, and the scales will come off. Don't pull off the scales that have become large. That hurts the birds, something as pulling off your finger nails would hurt you .-Poultry and Pets.

Fats as Milk Feeds.

It was formerly believed that the fat in the food was the main source of the fat in the milk. A good cow, however, will produce in a year a much larger amount of fat in the milk than she consumes in the food, showing that the fats are in part produced from other nutriments. Investigations that have been made show that it is not possible to increase either the percentage or the total amount of fat in the milk for any appreciable time by the feeding of fats or oils. Where fats have been fed to cows, even at the rate of two pounds or more per day of tallow, cotton-seed oil, or other fats, the fat content of the milk was not permanently increased. - American Cultivator.

How to Feed a Dairy Cow.

A practical dairyman writes the Jersey Bulletin on feeding his cows. He says: "Our herd numbers in all Afteen head. Our cows are grained the year 'round, have the run of pasture in summer, and are well housed in winter. Our summer ration for a dairy cow is barley chop, about four pounds per diem. In winter we use shredded fodder for roughage; grain ration, eight pounds per day per cow of a mixture of cornmeal, barley ment, malt sprouts and cotton-seed meal, mixed in the required proportions to produce a feed which would analyze one part of protein to six of carbohydrates. Our cows are not allowed to stand alongside a straw stack for shelter when the thermometer shows something a little less than zero, but are kept in the stable, 'd even watered there.'

Doubling the Product. Secretary Wilson certainly takes a hopeful view of what may be done in the way of increasing the productive capacity of land by more scientific farming. "No miracle would be required," he says, "to double or even treble the production of cotton per acre. The corn crop can be increased by one-half per acre within the fourth of a century, and yet without reaching the limit, and the same may be said of wheat and other crops. One-fourth of the dairy lows of the country do not pay for their feed, and more than one-half of them pay no profit. The egg pro duction per hen will be increased by at least a dozen a year within a gengration, while some poultrymen foretell double that increase. If the hens of this year had each laid a dozen eggs more than they did, the in- After a certain age has been reached, creased value of this production would have possibly aggregated fifty the food required for the production millions of dollars.

The Winter Calf. Calves dropped in the fall are more summer heat. When getting a good though the economy of her produc-start, winter and dry food come, and the growth is checked. In the fall before this age is reached.—Baitithere is more time to be given more Sun.

calves. Fed mostly on milk, they The green cut bone should always are easily managed in barn or shed. When spring comes the fall calf is large enough to make good use of the pasture, and so of the dry food

when the next winter arrives. Take the calves away from the cows when they are two or three days old. At first give them warm, fresh Afterwards feed them sweet skimmilk, to which may be added a little boiled linseed oil cake. Keep before them a little bright, sweet clover hay until grass comes.

Disease and no end of germs lurk in the feed bucket. Look there if your calves are not doing well. They should be washed and scalded every day .- Boston Cultivator.

Some Facts About the Dairy.

In a recent address by Prof. Hills, of the Vermont Station, he said that we should be open-minded about a good many dairy topics and accept what proves to be wise. Late developments he says show that the German standard, which requires approximately two and one-half pounds of protein per cow, per day, is subject to considerable modification. He had seen good results from cows capable of producing 250 pounds of butter or more a year, on a ratiou containing one and one-half pounds of digestible protein. Protein occupies too prominent a place in the German standard.

He has found that very heavy feeding does not give good financial returns. A cow with all the clover hay she will eat, a good ration of silage and six pounds of grain gives better returns than one with eight to twelve pounds of grain. The grain fed in excess of eight pounds does not return proportionate results.

Concerning the milking-machine, he considers it a labor-saver, easily cleaned, a close milker, better than the average milker. It has been in use for over three years. He believes that for the dairyman having thirty cows or more it will be a good investment.

Gapes in Chickens.

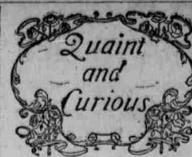
There are many theories among poultry raisers as to the cause of the gape worm getting into the chicken's throat. Some claim that the chicken louse causes gapes, but this theory is not a reasonable one, since chicken lice and gape worms are two entirely different species of pests which trouble the poultryman. The generally accepted theory of late years is that gape worms after they get a start on a farm or in a poultry yard live over winter as a parasite of the angle worm and that the chickens get them from eating the worms or else pick up the eggs from the soil.

The best plan of fighting the gape worm is to put the chickens on new ground each year, but this is often not practical, and a liberal application of quicklime to the poultry yard will greatly aid in destroying the gape worm. If the chickens are kept from the earth which is infested with the gape worm until they are large enough to escape the gapes, they may be avoided in this way: It is erally thought that old chip yards give the chicks the gapes, but I have one of the oldest chip yards in this part of the country, and the chicks run over it, but do not take the gapes, so it is not in the chip yard unless the yard is infested with the gape worm. Not all angle worms are breeders of the gape worm, as the gape worm is a parasite, and unless they get a start in the poultry yards the angle worms are as free from them in that soil as the chicks are. Likely the old theory that lice are responsible for gape worms had its origin in the noticeable fact that lousy chicks are more likely to succumb to the gapes than ones that are not lousy. Lice and gapes working together will kill any young chicken, and either alone is bad enough .- A. J. Legg, Albion, W. Va.

Age Limit of Dairy Cows.

A bulletin from the Wisconsin sta-

tion states that a cow is at her best during her fifth and sixth years, up to which time the production of milk and butter fat by cows in normal condition increases each year. The length of time the cow will maintain her maximum production depends on her constitution, strength and the care with which she is fed and managed. A good dairy cow should not show any marked falling off until after ten years of age. Many excellent records have been made by cows older than this. The quality of the milk p.oduced by helfers is somewhat better than that of older cows, for a decrease has been noted of one-tenth to two-tenths of one per cent, in the average fat content for each year until the cows have reached the full age. This is caused by the increase in the weight of the cows with advancing age. At any rate, there seems to be a parallelism between the two sets of figures for the same cows. Young animals use a portion of their food for the formation of body tissue, and it is be expected, therefore, that helfers will require a larger portion of nutriments for the production of milk or butter fat than do other cowe on the average seven years of age, of a unit of milk or butter fat again increases, both as regards dry matter and the digestible components of the food. A good milk cow of excep-tional strength, kept under favorable easily raised and pushed. Spring tional strength, kept under favorable calves do not receive much benefit from grass the first season, because for some time after birth the rumiling or crowding for high results, nating stomach is undeveloped, not should continue to be a profitable to mention the effect of files and the producer until her twelfth year, al-



The earliest known directory is that of London, published in 1677.

Among all the translations of Homer, that of Alexander Pope remains the most popular.

Marrying a girl against the wishes of her parents is, next to murder, the most severely punishable crime in

A man who fails to raise his bat when a funeral is passing in Chester, England, is liable to a fine and im-

Salvador, the smallest of Central American republics, has issued forty different kinds of stamps, more than any other country.

In Sweden the depot waiting rooms are provided with beds for passengers, and porters call the travelers ten minutes before the arrival of trains.

An American periodical is responsible for the suggestion that the numerous consumptives in Colorado should be compelled to wear bells round their necks.

Spades and shovels, together with scoops, are found depicted on the walls of Egyptian catacombs, and all three are frequently mentioned by Roman and Greek agricultural writers.

Chile has one of the oldest locomotives in the world to be still in working condition. It was built by Nornis, of Philadelphia, in 1850. This locomotive was at work on the Copaipo line in 1851, some years before the Buenos Ayres Western was built. R. L. Halstead says that he saw the old relic under steam and in service a year or two ago, when he was in Chile.

An astronomical wedding gift, says the Weltall, has been presented to King Alfonso of Spain by the Republic of Peru. It is an artistic table clock designed by the French sculptor Carrien Belleuse, and is held by the Muse of Astronomy. The zodiac, stars, figures, etc., are made of lapislauzuli, gold and precious metals. The clock received the "grand prix" at the Paris Exhibition of 1900 and cost \$16,000.

Avoiding the Commonplace.

A young reporter was given an assignment to write the obituary of a prominent Western pioneer. He

wrote as follows: "Citizens of this State will be very much grieved to learn that Uncle Joseph Hawley has been gathered to his fathers. He had been confined to his bed for three months with a serious ailment, and while hope was entertained that he would recover, his

death was not altogether unexpected. Thus is another well-known pioneer the victim of the grim reaper, and another sturdy spirit has crossed

the range." The city editor remonstrated, with more than ordinary patience, "You better write this over again, my boy, he said. "Don't use so many old ex pressions. Try to keep everything new and up to date. Don't use so many backneyed phrases. Original-

ity is what we went." The young reporter seized upon his task with avidity. Presently he approached the city editor's desk, and breathlessly laid his second effort

upon it. This is what he had written: "Everybody will shed tears when they hear that 'Josh' Hawley has joined his ancestors. He has been about all in for nearly three months, and while a good many people kept kidding themselves with the idea that he would get well, it was a cinch he had to go.

"Thus is another of the old boys mowed down, and another soul has bored a tunnel through the great divide."-Puck.

Windows That Catch Buyers.

Picule camp scenes are always in order as window exhibits during picnic weather. The great point to be borne in mind in making such exhibits is that the appeal is made not only to picnickers but the general public, the camp scene merely affording an opportunity for the exhibition of certain food products in a way to create an appetite for the goods and a desire to buy. We always prefer the exhibit that holds the buying stimulus. The window display that amazis, startles or charms the spectator, without making him "That looks tempting! I'd like to have some right now!" is a display I'd like to that we have little use for. It has its uses, no doubt, but we know of better exhibits. As every weak in the year ought to be made an "eating week" for the grocer, so also should every exhibit in the window be a make-you-buy exhibit .- The Merchant and General Storekeeper.

A Nibbler.

A nibbler is a man who enters the grocery store, runs his fingers into a sugar barrel and laps up a couple of ounces; eats a handful of nuts, goes over to the cheese case and cuts off a slice for a taste; then, as a matter of course, must have a few crackers, and perhaps before he has his mind made up to purchase twentyfive cents' worth of something, he has eaten the profits on \$2 worth of groceries. To end it all up, after getting trusted for the purchase on which the merchant realizes a profit of perhaps five cents, he leaves the store munching a couple of apples and maybe the collection of small debts costs the merchant almost or quite its full value. Did you ever see an illustration of this? - Dallas Re-

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COM-MENTS FOR FEBRUARY 24, BY THE REV. I. W. HENDERSON.

Subject: God's Covenant With Abram, Gen. 15:1, 5-16-Golden Text: Gen. 15:6-Memory Verses: 5, 6.

The lesson is full of promise. It has also a fulness of textual perplexities. Two stories of the events are, evidently, interwoven. Other stories of a remarkably similar character are to be found in Genesis 13 and 17. The record we are to study, and the others also, tells a single tale. The apparent differences are minor. They do not affect the central, controlling promise-story; as a consequence of and as a reward for righteousness Jehovah covenants with Abram that his descendants shall be beyond compute.

The lesson is replete with promises. They are obvious. A single reading will reveal them. We shall concern ourselves, however, not with the multiplicity of divine assurances, but with the single promise which, in its out-reach and implicates, con-cerns humanity for all time. This promise was given by a pro-ven God to a man of faith. The God

who, as an expression of His joy in and love for His trusting servant, declared His intention to make him the father of a multitude of nations was not a God whose word had never yet been validated in experience. Abram had tried God and had found Him true. In Ur and Haran and Canaan true. In Ur and Haran and Canaan and Egypt, at home and abroad, in prosperity and in adversity, Abram had found God to be as good as His word, and to be solicitious for his welfare. And the Almighty had found Abram to be a man of faith and of religious tenacity. He had found him to be a man above his generation. It to become the medium of a larger grappel and to assume a of a larger gospel and to assume a commanding position in his own time.

The promise, in the face of the age and childlessness of Abram, was one that called for the largest faith in or-der to believing acceptance upon Abram's part. It was, from his point of view, a thing unthinkable. The tremendousness of the promise was such that we should have been aston-ished had he not asked, rather than that he did ask, Jehovah for a sign. It was a big promise even to a man of surpassing faith. And, after all, Abram, student of divine things as he

was, was yet a man.

The promise was a logical one. It was perfectly possible, however stu-pendous it was. The eternal laws of God, controlling in heaven and upon earth, were a guarantee of its fulfillment. The word of Christ, seek ye first the kingdom of God and His righteousness, was as valid before and in the day of Abraham as it is in our own time. A vital faith in God is the first need and the surety of a prosperous, constantly enlarging. time-transcending life. The sort of faith that Abram had, the sort of life faith that Abram had, the sort of life that Abram lived, the sort of concep-tion of Jehovah that Abram enjoyed, carried to its logical conclusions must of necessity eventuate in the world-wide power that God predicted. If faith in God and righteousness are the essentials which underlie all successful life then of necessity Abram's faith had to be rewarded after the fashion that God promised. Individ-ual and national lasting prosperity is

ual and national lasting prosperity is founded on morals. A righteous nation is a people assured of advancement. A godly man is one whose influence never dies.

"Thou shalt be buried in a good old age," says Jehovah to Abram. And there never was a falser adage than this, "the good die young." A good man never dies. And if he lives in accordance with all the laws of God, natural as well as spiritual, it is a certainty that, all things being equal, he will be the last man to be equal, he will be the last man to be translated out of this life.

Let us learn from this story of the areer of Abram to have faith, to be godly; let us learn of the surpassing faithfulness of our Father. Thus may we be influential forever, thus shall we learn the secret of longevity, thus shall we, too, see visions.

Vs. 1. "Word." This is the usual language of the Old Testament in prefacing these visions. "Vision." This was a characteristic method of revelation in those days. "Shield."
The Psalms so speak of God frequently. "Reward." Better, "Thy reward is exceedingly great." The reward evidently comes because of the acts of Abram that precede the lesson. The acts are summed up in

two words at the forepart of the verse: "these things." Abram had, we remember, erected altars, obeyed Jehovah, done well by Lot.
Vs. 6. "Believed." Paul in Rom.
4.3; Gal. 3:6, bases his doctrine of justification on this. In Jas. 2:21-24, we see another use of this Scrip-ture. Here it is used to support a contention for the saving value of

good works.

Us. 12. "Sun." It was night in the state of verses 1 and 5. There is nothing to show that a day has intervened. Likewise there is nothing to that a day has not intervened. possible that the material here set forth is the result of a compilation of two stories of the same event. But such a supposition is not at all necessary in order to get sense out of the verses, and some sequence, "Sleep." The sort that came on Adam

Vs. 15. "Age." One hundred and sixty-five years, Vs. 16. "Fourth." One hundred and twenty years. This does not co-incide with 400 years. It is likely that two stories are interwoven. A generation may have been 100 years in that day. In that event the diffi-culty unravels itself.

WOLVES DEVOUR TWO MEN. With the appearance of snow in

Roumania, wolves, those grim terrors of western Europe, claim their victims every year. Their first in the present year were a Paris priest and his man-servant, who went a few days ago on a sledge from the village of Ludesti to Torgovesti.

For days the snow had lain thick on the ground. On their return journey the travelers were overtaken by the dusk in a forest near Ludest and a pack of wolves attacked them The terrified horses overturned the sledge and broke the traces, leaving the men and sledge behind and not stopping until they reached the first village on the outskirts of the forest,

A searching party followed the tracks of the horses and at last found paw marks in the snow, splashes of blood and tatters of what had once been clothing, which told with hor-rible vividness what had happened.

An English winduill at Reignte Heath has been turned into a church