

The Pulpit

A SERMON BY THE REV. J. W. HENDERSON

Subject: The Religious Life.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church on the theme "The Religious Life," the pastor, the Rev. J. W. Henderson, took as his text, Dent. 8:3, "Man doth not live by bread only, but by everything that proceedeth out of the mouth of the Lord doth man live." He said:

The one thing most necessary in the life of the individual and of society is religion. A man may exist in the possession of all the temporal and material aids to comfort and to the satisfaction of the natural man, but he never begins to live until he is conscious of the divine personality and recognizes the validity of the divine control. A man may exist without a thoroughgoing sense of the reality and the control of the divinity that abides our souls, but he only is alive when he gains a consciousness of God and of his accountability and infinite indebtedness to Him.

In our day too many men are drifting from the religious life, too many are endeavoring to find a substitute in the controlling sense of the reality of God, too many are endeavoring to live as though God were non-existent and as though He were entitled to no authority over their lives. Many good men, confusing ecclesiasticism with religion, and unconsciously of the vast difference that there often is, though to be sure there should not be, between church membership and the Christian life, have turned and are turning, altogether too commonly for the peace of mind of the church of the living God, away from organized religious systems primarily and from any sort of religious observance at all. Gaining upon the hopeless insignificance of many Christians and the stupid indifference of many churches to the needs of society and the demands of the present, as contrasted with the beauty and the universal interest of the God-man and His Gospel, upon whose character and truth the Church is founded, men have misjudged Christianity by its misrepresentations. In this regard, numbers that many years ago turned from religion entirely. Contemplating the sins of individuals in the church, they have permitted their eyes to be withdrawn from the discernment of the truth that the personality and the presence of Jesus Christ as the oracle of God are the leaven that most surely could transform their own lives and effect a transformation in the social order of which they are a part. Many bad men, with the determination not to know or to see God under any conditions, utterly are neglectful of the claims of the religious life upon their higher natures. They turn from religion because they are wilfully desirous to be the followers of the devil rather than the servants of God.

Many men have turned from organized religion because of intellectual difficulties. Some of these have gone out of the church to follow the bent of their peculiar and personal religious concepts and convictions; some have turned to philosophy and have deified man as sufficient unto himself; still others have to their entire satisfaction eliminated God from the scheme of things.

In spite of the attitude of a host of men, however, a true religious life is as necessary to the welfare of humanity as are fresh air and pure food and the creature comforts that we desire, need and strive so persistently to secure. No man is well rounded, no man has real manhood, no man is complete, no man is really alive until he is alive unto God. And no man has sounded the limits of the capacities of his own being until he has enjoyed a knowledge of the highest revelation of the character of God that is in the world to-day.

A true religious life ought to appeal to every man first, because it is reasonable; secondly, because it is spiritually real; thirdly, because it is ethically inflexible.

The true religious life is reasonable. It does no damage to our good sense, and it commends itself to our judgment. It does not shock our ideas of the fitness of things. It satisfies our intellect. Man, in the wisdom of God, is an intelligent being; he possesses mental qualities that are fundamental in his make-up. Men must be convinced of the reasonableness of things before they can have any lasting hold upon them. That which is intellectually unsatisfying or that will not stand the tests applied by the minds of men, they reject. Man does not demand that he shall be able to exhaust every subject which comes under the province of his intellect, but he does demand that, whether or no he is able to explain all the things in which, as a rational being, he holds an interest, he shall at least be able to discern in them the evidences of reasonableness. Religion appeals to the mind of man. Not because he is able to sound all the depths of religious philosophy or of religious truth, or to explain all the manifold wonders of religious experience, but because there is in religion that which is intellectually reasonable and satisfying. No religious system that is worthy of attention holds the respect of humanity for long unless it is first of all of no damage to our sense of the fitness of things. The true religious life commends itself to our best judgment and in the recognition of its imperatives we find rest and joy.

The true religious life transcends reality and is delightfully real. It is not susceptible, perhaps, to arithmetical or geometrical demonstration. We are not able to prove it in its speculative and abstract phases by the terminology or the experiences of the senses although it is no more the less real. Laying hold as it does upon the divine, it is simply inexpressible in all its outreachings through the medium of finite speech. As true it is that tongue cannot tell of the glorious realities of the spiritual life as it is that the tongue has not yet said the fullness of the glories of that richer life that is yet to be. But though the tongue may be unable to explain it all or to reveal in finite language the infinite experiences of the spiritual life it is none the less real. The spiritual religious life is the result of experience. It is a science. It is just as exact and scientific in its way and just as experimental, mystical and abstract though it be as any other scientific discipline. It cannot, of course, be demonstrated by the experiences of the scientist alone or by the testimony

intimacy of the geologist alone, or by the rules of the algebraic formulae. But its own laws, its own characteristics may be scientifically tabulated. Its experiences may be classified. Its reality may be investigated and proven by any open-minded, open-hearted man who will place himself within the realm of its manifestations and permit himself to be moved upon by its influences. It is spiritually real.

Then, too, the true religious life such as has been revealed unto us in Jesus Christ is ethically influential. It takes hold of the conduct of the man, and whereas he was before satisfied with lax and easy regulations for the ordering of his personal and social life, it leads him past all that is superficial and insufficient and less than wholly righteous, step by step into such a recognition of the claims of God and of humanity upon his life that he is soon satisfied with nothing but the best in manners and morals, and is continually testing himself by an increasing measure to find whether or no he is worthy of the approval of Almighty God, his King. The real religious life that was practiced by our Lord and Saviour Jesus Christ is a life that is militant in the life of the man seven days a week. It is no weak-and-religion. It is a force from the first stroke of the midnight chime on Saturday night to the precise moment when another week having gone ringing down the grooves of the past the bells shall boom again another mid-night note. It declares to men the reality of the divine authority and the inflexibility of human accountability to Him. It leads the soul into a larger recognition of the claims of personality and inspires humanity to square itself with the claims of society upon the individual life.

The true religious life in Jesus is as vital in national affairs as it is in individual. We do not need in our times more churches or a larger organization. What we need most is that the present organization and the present churches shall make the reality of the Lord Jesus Christ to be felt and realized as a vital force in all departments of our national life. The true religious life is the medium whereby comfort, joy, hope and courage are mediated in divine fashion to the human soul. In no other life is there such a satisfaction as in no other life is the joy that humanity so largely needs so truly ministered. Here is our highest hope. Here we drink deep of courage and are most enduring for conflict against principalities and powers against evil, effectually for the conquering of all.

The greatest mistake in the world is for a man to reject the privileges, the prerogatives, the appeals of the religious life. For the soul without God is not alive. Only in the submission of his reality and in willing submission of self to Him do we live. The live man is the one who lives within God through the grace and love revealed and mediated in our Lord Jesus Christ.

Every Road Leads to Jesus.

A young man just starting upon his work in the ministry was one day talking to an aged minister in London, who had spent a lifetime in the service. The young man said, "You have a great deal of experience; you know many things that I ought to learn. Can you give me advice to help me in my new duties?" "Yes, I can," was the response. "I will give you a piece of advice. You know that in every town in England, no matter how small, in every hamlet, there is a church. It is a fact, let though it be hidden in the folds of the mountain, or wrapped round by the far-off sea, in every clump of farmhouses, you can find a road which, if you will follow it, will take you to London. Just so every text you shall choose to preach from the Bible will have a road that leads to Jesus. Be sure you find that road and follow it carefully not to miss it once. This is my advice to you."

The Soul Winner's Equipment.

Be filled with the Spirit. (Eph. 5: 18.) This is the call to every Christian to be filled with the Spirit. That is what is needed to-day. Only those who are filled with the Spirit can be soul winners. To be filled is the privilege of all Christians, and stands above all other qualifications. "Without Me ye can do nothing" (John 15: 5). It is as impossible to live the Christian life without the Holy Spirit as it is to live natural life without air. There must be an emptying of all selfishness and unbelief. The little sins that tolerated will hinder the Spirit from having full sway. This is not only a privilege for every Christian, but a duty; for it is a command: "Be filled with the Spirit." —C. B. Stivers.

Drawing Men.

The holiness of Christ did not awe men away from Him, nor repel them. It inspired them with hope. It was not that vulgar, unapproachable sanctity which makes men awkward in its presence, and stands aloof, its peculiar characteristic was that it made men enamored of goodness. It "drew all men unto Him." This is the difference between greatness that is first rate and greatness that is second rate—between heavenly holiness and earthly goodness. The second rate man is the one who draws admiration on himself. You say, "How great an act—how good a man!" The first rate and the heavenly imparts itself—inspires a spirit.

Story of God's Love.

Christ's life makes the letters that alone can tell the story of the love of God to man.—Home Herald.

Less Motion Than Emotion.

Two men were coming into Denver from a nearby town on a local train the other day. The train stopped every five minutes, it seemed, and one of the men became impatient. Finally, when the train halted for the engine to get up steam the man's impatience overflowed.

"Now, what do you think of this train?" he said to the other.

"It isn't making much progress," replied his friend.

"Progress! I should say not," said the impatient man. "It would be a fierce job to take a moving picture of this train." —Denver Post.

Middleton, an English engineer, who thinks he has solved the problem of propelling and steering large vessels under water, believes that Great Britain's food supplies in future times of war will be brought here by large submarines, which his invention makes possible. He is trying to get the Admiralty to test his invention, which is kept secret.

The Farm

Time For Egg Eaters.
Professor J. E. Rice, of Cornell University, Ithaca, N. Y., in the course of an address at the poultry institute at Guelph, Can., said one of the results of withholding lime from pullets was that they ate all their eggs. When lime was supplied they quit the habit. This may account for not a little of the egg-eating about which so many farmers are now complaining.

Water With Their Feed.

Giving horses a bucket of water to sip with their feed, like men do with their cats. A horseman says of this plan in Norway when feeding horses, that in that country you never see a broken-down horse, and it is because horses are allowed to drink while eating. "The same as men do. He adds: "Our horses, let them be as thirsty as 'get out,' must still eat their dry fodder, their dry hay and oats and corn, with nothing to wash them down. But in Norway every horse has a bucket of water beside his manger, and, as he eats, he drinks also."

Egg-Eating Birds Cured.

There are several ways of handling egg-eating birds. They usually behave all right as soon as they get out where they have more room and fresh air, and the shells grow harder, so that all works together to effect a cure. Pending this, darkened nests, raised so that the birds cannot stand and look into them all the time, are helpful. A cloth bottom is sometimes placed above the real bottom of the nest, having a slit for one egg to pass through. In extreme cases an egg has been smeared or mixed with bitter aloes as a lesson of let-alone, which is said to be effective. We have this difficulty occasionally toward spring, but seldom do more than to provide abundant exercise, good food and dark nests. If the sinner can be spotted it is well to coop them by themselves for a time, as such a vice spreads rapidly, especially in an idle flock. Nests may be effectively darkened by tacking a bar-lap curtain at the top edge, to hang four-fifths of the way down, just so the hens can push them aside easily. —C. S. Valentine, in the Tribune Farmer.

Humus in the Soil.

Professor Whitney, of the Bureau of Soils, says humus acts as a sponge in the soil and absorbs toxic poisons which are given off by the plant roots. However this may be, the farmer must add humus to his soils to make them produce good crops. There are several ways in which humus is increased in the soil. To make the matter clear to those who do not understand what humus is it might be well to state that humus is the dark-colored mold left after organic matter or vegetable matter has decayed. Then in the light of this explanation farmers will understand that any organic matter turned under and allowed to decay will form humus. Barnyard manure, straw, stalks, etc., the plowing under of green growing crops, such as clover, cow peas, rye or any other crop used generally for green manuring will add humus to the soil. The lack of organic matter is usually noticed by the soils becoming out of condition. They run together and cake after heavy rains. When such a condition occurs the farmer should spare no pains to add this highly essential part.—Weekly Witness.

Surgery For Trees.

The successful treatment of trees by surgery is the subject of a report made recently by a botanist named Eberhardt to the Academy of Sciences, in Paris. M. Eberhardt has practiced it, he says, with entire success in Indo-China. He has often performed operations on tea plants, mulberry trees, orange trees and other tropical plants.

Experiments in cold climates have not met with much success so far, but it is believed the system can be used with advantage in the southern regions of Europe. The operations are not amputations, neither are they mere subcutaneous injections, such as have been made successfully in Europe for the cure of some parasitic disease of plants; they are surgical in the strictly modern sense.

The method is adopted when the trees are attacked by insects which penetrate the bark and deposit their eggs in the wood. The long-horned beetle is a serious plague in Indo-China.

The larvae hollow out galleries in the tissue of the trunk and branches; these interrupt the circulation of the sap, and the tree speedily withers and dies.

Eberhardt's method consists of opening up the gallery with a scalpel, removing the larvae with a forceps or curveting instrument and then flushing out the cavity with an antiseptic fluid, consisting of forty parts of glycerine, 110 of formaline and 850 of water. Three or four washings are given at intervals extending over about fifteen days, and at the end of that time cushions of vegetable tissue begin to appear along the edge of the scar, which heals completely in from six to eight months. It is essential during the first two or three months to protect the wound from light, which seems to stop the formation of new tissue.

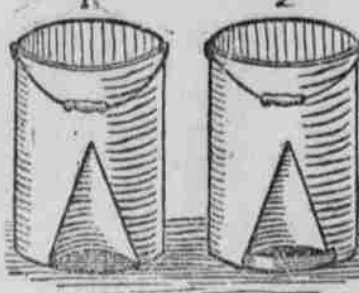
When the trunk is so seriously attacked as to render so radical an operation undesirable, M. Eberhardt pricks the cavity in the tree with a trocar, to which he affixes a syringe and injects a solution of 180 parts of formaline, sixty of glycerine and 760 of water. This he forces in until the cavity is filled to overflowing. Either the larvae come to the surface, when they are extracted with the forceps, or else they are poisoned.

Two injections are usually made at eight days' interval. The formaline hardly seems to penetrate the woody fiber beyond the surface broken down by the parasites. The wound heals in time, and the tree seems to suffer

no damage from the treatment, while its inevitable destruction by the parasite is prevented.—New York Sun.

Thirty Things to Remember

- By JOHN TRAINOR.
- Remember that work is only a means, character is the end.
 - That sincerity is the foundation of all honest work.
 - That sorrow is the price most men pay for lasting attainments.
 - That you label your own work.
 - That no one can hold you down if you are determined to succeed.
 - That every man is destined to do something worth while.
 - That seven roads lead to Rome.
 - That most people judge you by first impression.
 - That few men succeed until they try.
 - That hard work is no small part of genius.
 - That it takes no longer to say kind words than those that cut.
 - That the only way to keep your credit good is by paying your debts.
 - That it is easier to do good work than poor, if you once learn how.
 - That the more difficult things are to accomplish, the more worth while.
 - That a sensible employer is more anxious to push you ahead than to hold you down.
 - That you are one link in a great chain.
 - That ambition develops, selfishness thwarts, body and mind.
 - That rules are necessary to a business as laws are for right government.
 - That you can't learn anything in a day.
 - That the fact that you are being employed is a promise of good work.
 - That your boss often appreciates your work, but does not find time to tell you so.
 - That time progresses and methods change.
 - That it is legitimate to talk about your goods as long as you tell the truth.
 - That there is only one way to sell goods; place them in the market to advantage.
 - That many a man might seek you as a customer if he could find you out.
 - That only cowards are afraid to venture.
 - That even angels are impatient once in a while.
 - That it is foolish to bear a grudge. Unkind feelings are not marketable.
 - That it pays to dress well, even in business.
 - That every workman thinks that if he were the boss he would act differently.—Chicago Tribune.



(1) Before Strip is Soldered On. (2) Finished.

of an inch wide and as long as the cut in the side, is soldered around the edge of the bottom and at the ends. The cone-shaped dent or depression in the side of the bucket should extend two-thirds of its height.

There are many poultry fountains made on the same principle, but none that I have seen or heard of that so completely protects the water from filth. As there is no extension from the original circumference of the bucket nothing can drop in the water from above. The drinking place seems small, and it would be small for a cow, but is not for a chicken. Often I have seen five and six grown hens drinking from it at once.

To fill it, hold the opening under a faucet or use an old kettle with a spout, or submerge it in a larger bucket. To empty, lay on the ground, opening down.

For little chicks, set it on the floor or ground; for those of larger growth, in a winter pen or scratching shed, set it on a block eight or ten inches high and turn the opening away from the most active scratching operations. Try it. It will save you lots of work and your chickens many a thirsty hour when you are absent, or when they have your pans or open fountains scratched full of chaff and dirt. It is not patented, and any tinner can make one for a little more than the cost of a gallon bucket.—E. J. Baird, in New York Tribune Farmer.

Farm Notes.

In a clover country a farmer who owns a seed huller can make from \$5 to \$10 with it, net, by hulling for his neighbors.

A good tool to cut turf around trees and along borders of walks can be made from an old hoe. Bend the shank out straight and sharpen from both sides.

In calculating the size of the silo which you will need, the Cornell University bulletin says that it is advisable to estimate that an average 1900-pound cow will consume about forty pounds of silage per day.

If you do not know how handy they are, attach chains to your mangers, the hitching post, and wherever you want to fasten a horse. Have a good snap in the end of the chain which can be quickly attached to the bit rein.

When ventilating poultry houses or hog houses, let the ventilator take in air about twelve inches from the bottom and carry it up to within twelve inches of the top before the next opening is made. The ventilator should run diagonally through the house.

A good hog fence can be made by setting posts three feet high sixteen feet apart. Run a barbed wire three inches from the ground and another on the top. Then nail on good strong wire netting thirty inches wide. Draw all tight, and this fence will last a long time.

An Iowa farmer suggests that a good way to prevent the dirt from getting to the oil bowls of the old-style disc harrows is to attach pieces of one-quarter inch gas pipe so they extend up from the oil pipes through the box, keeping them closed with wooden plugs. A blacksmith will do this work at small cost.

One quart of mash to twelve grown hens one day is the proper allowance—if you insist upon feeding a mash. If you will conform to modern methods, however, and feed your mixed meals and clover in a dry state, you need not fret over how much to feed. Put in the hopper and let each hen choke down all she will. It's the natural way.

If you cannot afford to build an expensive hog house, take ten feet boards and nail them to a stout frame made in the shape of a peaked roof. Cover these with long straw and batter them down with strips running crosswise. The boards should run from the peak downward, and the straw should be laid the same way in order to carry off the water. A window for light and ventilation should be put in one end, and a self-closing door in the other.

EPWORTH LEAGUE LESSONS

SUNDAY, MAY 19.
Stewards of Grace.—1 Pet. 4, 10, 11.
Passages for reference: Rom. 12, 6-8; Cor. 6, 1-10.

In this lesson there is a great deal of light on the relation of our powers to the work we have to perform and to the spirit in which it is to be done. The "gifts" we possess are the bestowments of "grace." They are not originated by us, nor are they ours to use with no reference to anyone else. They are bestowed with a view to service to others. The word "stewards" indicates the relation which we have to these things and what we are to do with them. It makes no difference what the talents are, they are entrusted to us for use in helping others on to a better life in the service of the Master. In Romans we have a rehearsal of some of the gifts bestowed, and the teaching that underlies the passage is that we should receive the gifts as God's bestowment for us, and to use them with the talents which God has given with which we are to serve. It encourages us to feel that our service is in the line of God's will as much as that which a more conspicuous talent may render. In Corinthians we see the possibility of proving ourselves the ministers of God by all sorts of unfavorable conditions and circumstances. It gives us the hard conditions and then tells us by what grace we are to prove our devotion to God in those surroundings.

How often we find the plea made, "I cannot do it. I have no ability." They may not be able to do the particular thing asked of them, but they can do nothing is false. It is a dishonest answer, for anyone that has mind enough to answer a sensible question has talent enough to do something. There is no sane mind but has gifts. We as Epworth Leaguers, or as men and women without regard to membership in any society, ought to be made to feel that we have gifts. These gifts are from God. What are we to do with them?

It will save us many hard experiences if we first find out what talents we have, and then serve in the place those talents would naturally put us. Too many think that only the professions are honorable, and that a trade is not so desirable. But God wants Christian men in the ranks of trades as well as in the professions. What an opportunity there is for Christian workmen to mold the forces of society into a right spirit through the "unions"! God has given to some men the ability to make money, but still it is a gift from him, and should be used to the advancement of the Redeemer's kingdom. That ability is not to be used to amass great personal fortunes, but to bring the money of the world into the service of our King. So it is with all positions in the social organization.

CHRISTIAN ENDEAVOR NOTES

MAY NINETEENTH.

Little Faults That Spoil Our Lives.
Song of Solomon 2: 15.
The fault of slothfulness. Prov. 12: 24-28.
Nagging. 2 Cor. 13: 10-14.
Boasting. Jas. 4: 13-17.
Backbiting. Rom. 13: 30-32.
Vanity. Prov. 31: 7-9.
Hiring. Prov. 21: 8-10.

The little foxes or jackals of Palestine were seldom more than fifteen inches high; but mischief is not proportionate to size.

The vineyard, throughout this poem of the Song of Solomon, is the love of the two speakers for each other. Truly love is a vineyard, full of rich clusters of fruit.

Foxes are fond of grapes. Our little faults attack what is best in our characters.

In the passage from which the verse is taken the little foxes symbolize whatever hurts the vineyard of love. Rightly they have been made to mean the little faults that spoil our lives.

Suggestions.

Every fault, however little, may grow into a sin, however large. "It is only a little fault to begin with, but a little flame back of the wainscot will grow into a fire."

It's the little things that make a vineyard—little drops of water, little rays of sunshine; and it's the little things that spoil a vineyard.

Measure your own faults by your dislike of the faults of others.

Illustrations.

We set traps for some foxes, but the little faults set traps for us.

Little faults are like Samson's foxes; every one of them has a firebrand fastened to its tail.

It is easy to kill the foxes before they open their eyes; but let them get up and they will be a plague.

As little grains of sand are most mischievous when they get in the bearings of wheels, so little faults are most hurtful where lives rub up and down, and you have many a hunt against lives.

Ball Fighter Still Popular in Mexico.

In spite of the agitation that has been carried on by foreign and native reformers, it seems to be a fact that the old Spanish sport of bull fighting is still popular in the minds of the masses in this country.

The popularity of the sport and the almost universal regard in which the men who make a profession of it are held were graphically illustrated in connection with the recent death of one of the most popular of the Spanish tareros, Antonio Montes, as the result of injuries received in the ring. The unfortunate fighter was severely wounded and lingered for a few days before succumbing finally, and during this interval there was hardly an hour of the day or night when the street in front of the hotel where he lodged and finally passed away was not thronged with sympathizing admirers who called to read the bulletins issued by the medical men in attendance, or even contented themselves with gazing idly at the walls which held their favorite.

Men from all walks of life could be seen in the groves of the paying tributes to the popularity of the man. The funeral was a largely attended, solemn occasion, and the entire attitude of the general public was an indication of the hold that the sport has upon the large number of its devotees.—Modern Mexico.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR MAY 19 BY THE REV. J. W. HENDERSON.

Subject: Israel Enslaved in Egypt. Ex. 1: 1-14—Golden Text, Ps. 107: 13—Memory Verses, 13, 14—Commentary.

This lesson takes us out of the book of Genesis into the second book of the Bible, the book of Exodus. The book of Exodus is the record of the enslavement, the deliverance of a people; it tells of the economic and religious struggles of the early Jews.

The lesson for to-day plunges us directly into the heart of the beginning of the trials and tribulations of the Israelites after they fell, in Egypt into the toils of a Pharaoh who knew not Joseph. Jacob and Joseph and their immediate descendants are dead. With the passing of the years the Hebrews have so multiplied that the land is heaped with them, and their power and influence is so great that they are feared by the Pharaoh of their day. And so measures are taken to check their growth. The Pharaoh put upon them the hardest labor that could be devised, they were reduced to conditions of the most abject slavery, their bodies were ordered to be killed. Everything was done to check their progress and to counteract and destroy their power. But still, as under the promise of God to Abraham and Isaac and Jacob, they grew in numbers even in the face of the most discouraging economic conditions.

The book of the Exodus is not well grasped until we understand in some measure at least that it is the record of the industrial hardships and deliverance of a people as well as the history of the beginnings of a national religious consciousness and spirit that was to blossom into the most influential and pure religious system of the ancient world. God had to get Israel out of economic and industrial bondage before they could be greatly influenced by the deeper forces of spiritual conviction and devotion. The material way was good because it brought them face to face with the need of a salvation and a savior. It caused them to turn to God. Oppressed as they were the way was dark about them. They were undone. They were in danger of becoming submerged altogether in the pressure of the impure religious thought with which they were surrounded.

In the face of these adversities God was yet with them. The promise made to their fathers was continually fulfilled. Their tribulations did not throw them adrift. That which was intended to be their destruction was for them socially, as the prison had been for Joseph individually, their discipline, their strengthening, their energizing. The deeper down they were plunged the nearer apparently God drew to them. The more they were hounded and driven and despoiled, the more they augmented. Overwhelmed with a common evil they had an ever increasing social need. And with the social need there came an increasing social consciousness. They were not alone. They were thrown together. They were one. A deliverer they looked forward to one who should lead them as a social unit out of the industrial, economic and spiritual darkness into which they had been immersed.

The lesson of the industrial and spiritual bondage of the children of Jacob in the land of Egypt is one that is essentially appropriate. We are face to face to-day with conditions that are as startling economically and spiritually as those which alarmed Israel in the time of which our lesson treats. To be sure, in civilized countries the system of chattel slavery, which for many years was a factor of civilized life, is quite abolished. But multitudes of men and women and children are to-day, by virtue of the economic conditions incidental to the mighty age of machinery and individualism in which we are living, in a state of social and spiritual bondage as severe as the children of Israel were. The masters are prosperous even as the masters of Egypt were. The oppression of the people also, different in kind, perhaps different in degree, is just as real as the Egyptian bondage was. The modern, contemporaneous industrial distress nowhere more felt than, on the one hand, in the prevailing distrust of ecclesiastical institutions upon the part of the industrially oppressed, and, on the other hand, in the prevailing call for and confidence that God will send down the power of the Holy Spirit upon the people who shall regenerate with flaming truth the social as well as the individual life of man.

As with Israel so with modern society. The very injustices of our modern industrial conditions are leading us to the very idea of universal brotherhood and to a desire to strive to bring to pass by the grace of God such a regeneration of modern life as shall transform not only individual conditions of life and character but also society.

And God is brooding over modern society as really as He brooded over Israel. The cry of the oppressed reaches up to His ears. The sin that is done in darkness for the spoliation of His people in His own good time will be brought to light. He will send the deliverer to the modern bondage as He sent the deliverer to the bondage of His simple, unskillful, life-imparting truth to the people of our own time. The cry of lives that are "bitter with hard service" falls on a Divine ear that hears.

The social life of to-day as surely as God lives will go through a social regeneration. We shall have to have our Sinai. May the church be the pillar of cloud and of fire.

While cancer mortality is increasing still in England and Wales, it is at a diminishing rate. In the five years ending with 1905, the death rate for both sexes showed an increase of eight per cent., which was about half as great as the increase for the five years ending with 1890. The deaths in 1904 were 741 per 1,000,000 among males of all ages, and 1006 among females. In nearly all comparable cases the rate is greater among females. A remarkable exception is cancer of the mouth, for in the four years ending with 1904 this caused the death of 7246 males and only 1867 females. Whether this is an effect of nicotine poisoning remains to be shown.

THE DEAR GIRLS.

Clara.—"I wish I could believe what he says, but—"

Hand.—"Why, what does he say?"

Clara.—"Why, he says he loves me and he has known me only two days."

Hand.—"Well, I wish I knew the reason."—Philadelphia Inquirer.