

A SERMON BY THE REV. IRA W. HENDERSON

Subject: The Church and the World.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church, on the theme, "The Church and the World," the Rev. Ira W. Henderson, pastor, took as his text Is. 2:3, "Come ye, to the house of the God of Jacob." He said:

The work of the church is properly definable in universal terms alone. The church has no partial mission. It has no restricted message. Its field is the world, and its opportunities are as wide as the universe and as diversified as nature. The wide expanse of the earth, as it stretches eastward and westward, from frozen land to frozen land, is the sphere of the church's activities. Only as the church of Jesus Christ accepts her universal responsibilities and honestly engages to transform the world is she true to the commission that she has received under God through Jesus Christ. Just in the measure that her message is partial, the church is a partial failure. For the universal concepts of Christian truth are the strength of the church. Her universality consists in her ability to appeal. It is only because Jesus had a world wide, an eternal vision of the needs and the possibilities of humanity under the providence of God that He has any claim upon the world at large. And it is only because the church has a treasury of heavenly treasures served to her through Jesus that today she has a claim to universal attention and to a universal hearing. The moment that the church ceases to declare truth that is universal in its application, that moment the church ceases to be a universal factor. We must be unconcerned by national boundaries or by geographical distinctions if the church of Jesus Christ is to do Christ's work. We are capable of securing and of retaining universal sway over the lives of humanity because of our universality. For they appeal to men in every age and in every land regardless of their color, their creed, their caste.

The Christian church has a universal revelation, a universal message, a universal mission, a universal opportunity, a universal responsibility.

The church has in Jesus Christ a universal revelation that is the fundamental upon which all else in the Christian system is appeared. Everywhere and always men have recognized that there are limits to the comprehension of divinity by the finite mind when unaided by a revelation from on high. Men have been conscious that while they were able to know God partially through the media of the senses and through the in some measure ideas of divinity through the power of human intelligence, they have been finitely unable to know God to the entire satisfaction of their souls until God has revealed Himself to them. There has always been a desire upon the part of humanity for a revelation of Himself to them. And the desire has been met. Humanity has not recognized always the full content of the divine self-revelation, but it has never been without a revelation from God. Before the dawn of history there had only a partial consciousness of the character, of the personality of divinity. Multitudes have no full comprehension of God to-day. And it is to the world that has the light of the truth to which the church today must address its message. The revelation of God in Jesus Christ is a universal revelation. The truth that is revealed in Jesus is supplemental to all that humanity outside of Him now knows. Wherever there is a soul that is longing for a knowledge of the truth concerning God, there is the field of the church. The revelation of God in Jesus Christ is universal in its outreach because it meets a universal need, is universally satisfying, is universally intelligible, is universally the culmination of revealed truth.

The church has a universal message. The sense of sin is a universal consciousness. Likewise the realization of human incapacity to deliver self from the bondage of sin is universal. Everywhere men acknowledge the need of a savior. The longing of every heart is that it shall experience a salvation from sin that is satisfying, sufficient and eternal. The church of Jesus offers just that. Its message is that of the universality and the reality of sin, its consequences and its cure. The church declares that humanity cannot be aided from above free itself from sin. It proclaims the necessity of a Redeemer. It offers a sure, a comforting, an everlasting salvation by the gift of God in the personality of Jesus Christ. And this salvation is not restricted. It is not conditioned by any captious commands. It is not confined to any class. Whosoever will may come. It is for all men. And if the church will declare this universal message the church will receive a universal hearing. We cannot do God's work with any less message. It is useless to trim it or to pare it or to endeavor to change it in any essential manner. It is God's message in Christ. It is universal.

The universal mission of the church is to carry this universal message to the whole world. The church has a national mission to the land in which it goes and to the land in which it is; but it has more than this. It has a mission to all lands, a mission that shall lead it to fit the Gospel to the peculiar necessities of the peoples to whom it is declared. But it has a larger mission even than this. It has a mission to all lands and to every people to declare unto the nations the truth of God that we are all of one flesh and blood and that the interest of each man is as much the interest of the world; that the welfare of one people is the concern of all the peoples; that individual and national lives are to be transformed by the grace of God not for the mere sake of individual and national salvation, but for the larger purpose that a racial salvation may become effective. All of which is to say simply this, that the mission of the church in the world is to lead individuals and nations everywhere and in all times to a proper understanding of the truth that salvation is the last and only racial and universal. The Lord Jesus Christ died for the salvation of the world, and a gospel that does not declare the plan of God to save the race as the ultimate in Christian truth has fallen short of the whole counsel of God to the world. The church has a divine call to spread this message to the whole world. This is the universal mission of the church.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMPLEMENTS FOR JUNE 2, BY THE REV. I. W. HENDERSON.

Subject: Moses Called to Deliver Israel, Ex. 3:1-14—Golden Text: Ex. 3:12—Memory Verses, 2-4—Commentary.

The call of God to Moses to do the work which he did among the children of Israel is shown in the third and the fourth chapters of the book of the Exodus. In this call we find many lessons that are applicable to human life to-day.

To us each day God comes with a duty, be it great or small, as He came to Moses in the unconquering fire of the bush at Horeb. To some of us it is given to do work beside which the work of Moses was a gigantic task; to others of us it is given to shape the destinies of a people even as Moses shaped the career of Israel. Moses gave us a higher, nobler, more uplifting economic and religious system.

The first lesson that we have here is in the emphasis that is laid on the holiness of the place where the spectacular presence of God is conceived to be. To Moses the place about the burning bush was holy because there he communed with God in an especial and peculiar manner. To-day we consecrate the house of God to His use and then oftentimes without any reason excuse whatsoever treat that place with the same indifference and consideration. We do not have to take our shoes off as do the Eastern peoples when we go into church. Neither should we take our manners or our sense of the propriety of the church is entitled to special consideration. We do not meet for the holiest purposes and in it we enter into our finest visions of God, oftentimes. It should be treated with respect. To be sure a church building is only so much wood, and brick and stone, but the memories and the influences which allow it to be consecrated, or ought to consecrate it, in a special manner. While not forgetting that God is everywhere and that His dwelling place is not made with hands, we ought not to forget the places where we meet in common worship and communion are inexpressibly dear to God and that they ought to be incomparably sacred to us. And we should teach our youth the sacredness of the church building. Too often they leave their manners outside when they go into a church, and too often they go into a church with no other thought than to get the same things as their elders do the same things.

The second thing that the lesson points out to us is the value of humility and dependence upon God. When God charged Moses to go down to bring the children of Israel out of Egypt he laid a heavy burden upon Moses. Moses felt the weight of his responsibility. Like a true and strong man Moses saw immediately that the task was too great for his unaided powers. He saw that his education, his intellectual endowments, his spiritual gifts were not sufficient for the upbuilding of an enduring nation. "Who am I," says he, "that I should go into Pharaoh and that I should bring forth the children of Israel out of Egypt?" His humility was his strength. His humility was his gain. His humility was his wisdom. He would do true work. For this he would do true work. For this he would do true work. For this he would do true work.

From England Foster's teaching and methods spread to America, especially through the energy of his pupil, Newell Martin, and thence to this day he is looked upon as the father of modern physiological teaching. On the Continent his influence has been very great, and of late years in Germany, where the teaching of physiology used to be confined to lectures, Foster's methods have been followed, and practical work in the laboratory, as part of the teaching curriculum, is becoming the rule, not the exception.

It is impossible to overestimate what he has done for the teaching of physiology. To all of those who loved him his place can never be filled.

WORDS OF WISDOM.

A girl sees nothing wrong in kissing the right man. As long as a man lives he is a dead loss to the undertaker. A back stoop may be all right—if it isn't on your shoulders. With the amateur piano thumper it seems to be all work and no play. How frequently has a large hope been created on a small foundation! And the man who knows it all never fails to tell just a little more.

Some men's preaching is as bad as the piano practice of some women. As a knocker opportunity cannot compete with the strenuous end of a mule. Men who whistle at their work seldom work any better than they whistle. No, Alonzo, a pianist isn't necessarily an idiot because he plays with his fingers. A changeable climate is all right as long as it can be changed for a better one. Get on to the sidetrack when you meet men who point with pride or view with alarm.

Did you ever notice what a lot of friends you haven't got when you happen to need one? Vanity of woman looks like a plugged nickel when compared with the conceit of a man. No poor man has any business to marry a woman who has a mania for making nothing out of something. Even when a friend urgently requests you to point out his faults, don't do it if you value his friendship. Every man ought to marry a woman who is a good manager, for few men are any good unless they are properly managed. When a man's first baby arrives, he wants to treat all his friends; when the seventh comes along he expects all his friends to treat him.—From "Pointed Paragraphs," in the Chicago News.

Modern Education. "So Johnny is almost in high school?" "Yes; he's had splendid marks in whitening and bedwork and baking powder biscuits. If he were only a little more careful in sewing squares I should be a bit afraid about his passing."—Pack.

Nothing will give you a better outlook on the world than some skylights to heaven. D J G SAVES A RABBIT. A sportsman on the Huntsman estate, North Devon, had a rabbit brought to him by his spaniel, which had caught it under a hedge. The rabbit could walk only very feebly, though all its limbs were found to be sound. In its mouth, however, was a thick twig about two inches long, which had become wedged in behind the teeth in the rabbit's rush from some threatened danger. The animal was unable to extract the twig with its paws and was gradually starved to death when it was found by the dog.—London Evening Standard.

THE REST WAS INDISPUTABLE. "I'll sue the scoundrel!" exclaimed Algy in a terrible rage. "He called me a blithering idiot!" "I wouldn't pay any attention to it," counseled Percy. "Blithering doesn't really mean anything, you know."—Chicago Tribune.

EPWORTH LEAGUE LESSONS

SUNDAY, JUNE 2. High Standard—1 Pet. 2, 9.—Passages for Reference: Matt. 5, 29, 30, 48; 2 Cor. 6, 14-18; 1 Thess. 3, 12, 13.

Peter thought that it meant something to be a Christian. He saw in that life a company of people whom God had set apart to a special work. They were brought into a closer relation to the King than others were, and so had access to him in their capacity of priests. By this fact emphasis was to be laid upon the fact, not that they were a nation, but that they were a holy nation. In this fact also they would become "a people for God's own possession." The great purpose to be wrought out in them was that they who had been so small should be made a nation of such a character that they could show forth the praises of the One who has done such great things for them. In Matthew, Christians are called to a life whose one idea is holiness. However dear a thing may be, it is to be set aside if it interferes with the development of a holy character. The reference in Corinthians should be very carefully studied by the young people. Yielding up with the world is the weakening of the church always. To "abstain from all appearance of evil" is the only safe way to live. The world discounts a person's Christianity if it does not separate him from the world. We can't afford to sacrifice the Fatherhood of God for the sake of trying up to the world. In the final reference God sets love working in the heart as the means of working out a character that shall be "unblemished in holiness before God."

Every person has an ideal. There is something in each life that becomes the practical standard of living. That standard or ideal is a great determining factor in shaping that life. Low ideals make low lives. The great sin of many lives is not in the positive wrongs that they do, but in their low aims. Our condemnation is not to be found in the low station in which we are born, but the low station we are content to remain in.

It is surprising how many are content with the second-best achievements and with low aims. There are comparatively few of us that hold ourselves to the standard we ought to set for ourselves. A glimpse of possible service dawns upon us and we make a feeble effort to realize it, and then lapse into indifference. No man has done entirely right until he has done his best to reach his best.

Every person has an ideal. There is something in each life that becomes the practical standard of living. That standard or ideal is a great determining factor in shaping that life. Low ideals make low lives. The great sin of many lives is not in the positive wrongs that they do, but in their low aims. Our condemnation is not to be found in the low station in which we are born, but the low station we are content to remain in.

It is surprising how many are content with the second-best achievements and with low aims. There are comparatively few of us that hold ourselves to the standard we ought to set for ourselves. A glimpse of possible service dawns upon us and we make a feeble effort to realize it, and then lapse into indifference. No man has done entirely right until he has done his best to reach his best.

Every person has an ideal. There is something in each life that becomes the practical standard of living. That standard or ideal is a great determining factor in shaping that life. Low ideals make low lives. The great sin of many lives is not in the positive wrongs that they do, but in their low aims. Our condemnation is not to be found in the low station in which we are born, but the low station we are content to remain in.

CHRISTIAN ENDEAVOR NOTES

JUNE SECOND.

Christ with us, John 17: 29-33. Alive with Him, Rom. 6: 3-11. We in Him, 1 Cor. 1: 26-31. Members of Him, 1 Cor. 6: 15-17. "Christ liveth in me," Gal. 2: 19-21.

How to Realize the Presence of Christ. John 14: 15-23.

We must love Christ before we can realize His loving presence, and we must obey Him before we can love Him.

Worldlings realize only what they see; a spiritual man realizes also through the spirit.

A Christian is one in whom Christ really lives; he is as sure of Christ, therefore, as he is of his own life.

No one can read this passage with a receptive mind and not perceive in it the doctrine of the Trinity.

Suggestions. Christ will sometimes force even a skeptic, even a Sinner, to realize His presence; but usually He manifests Himself only to believers.

One of the best ways to come to realize Christ's presence is to act as nearly as possible as we would act if we did realize that presence.

There are places—the church, the closet of prayer—where Christ is most easily found. Find Him there, and you will realize Him everywhere else.

It is our privilege to have a stronger faith in Christ than the disciples had, whose faith was so easily built on what their eyes saw.

Some whose hearts are not pure are yet trying to see God, as if an astronomer should attempt to use a telescope with a dirty lens.

Put yourself in Christ's way and your doubts will all be cleared up, as the frosted window-pane is cleared up as soon as the sun shines upon it.

If you wanted to get an introduction to a man, you would associate with those who knew him. The nearer a friend, the more quickly you recognize him in the dark. So with Christ.

TREE THAT GIVES MILK. In South America is a remarkable tree growing in the valley of the Amazon. Its sap is a milk singularly like the finest cow's milk. It is highly nutritious and will mix with water, hot or cold, and never curdles in hot mixtures. It keeps good for a week, even in this climate, and has much the taste of cow's milk in which cinnamon has been steeped. It is thicker than ordinary milk, and has the feeling in the mouth of liquid juice. If left standing for a time a thick, oily cream arises.

When dry this has the consistency of wax. Mr. Paul Fountain, a recent traveler in South America, says he has drunk large quantities of it, both as it came from the tree and also mixed with tea or cocoa, with which it combines better than cow's milk. He declares that it is extremely nourishing. When he could get this sap he always preferred it to cow's milk. The sap is obtained either by wounding the bark or by breaking the smaller branches. It runs freely, so that several quarts may be obtained from a single tree in the course of a few hours.—Chicago Tribune.

A QUESTION OF SELF-INTEREST. Problem: A certain man thinks the automobile is an invention of the devil. Does he own an automobile himself, or doesn't he?—Somerville Journal.

The Farm

The Bad Seed Swindle. Prof. L. H. Pammel, of the Iowa Agriculture College, has been making investigation to ascertain to what extent feeds are adulterated. He has found that through the sale of alfalfa a weed native to Europe and common in the West, known as the Knapweed, has been spread all over the State. Bird clover, a troublesome weed, has also been widely distributed by means of alfalfa. Clover doder, the common field doder, and other noxious weeds are now rapidly getting a foothold in the State, and all because dishonest seed dealers have sold the seeds of these weeds for pure grass seed. It is estimated that it will cost the farmers of Iowa \$15 per acre to rid the land of foul weed seed.

A Grape Umbrella. A good substitute for missing shade trees is made as follows: Plant a stout post, nine feet high, where you want the shade, setting the post in two feet of earth; then nail firmly to the top of it, at right angles, two seven-foot strips of two-by-two inch stuff.

The next thing to do is to get two old tires from cart or wagon wheels, have a blacksmith weld them into a big ring, and fasten the ring tightly to the end of the crosspieces, says the Delineator. Set a three-year-old grapevine right against the post, coax it to rapid growth, and the thing is done.

When the vine ends lap over the rim and let them hang down all around it. Seats may be set underneath.

A Separator Pays Well. There are hundreds of dairymen who have a clear idea that the separator would pay well. In fact, they believe they should have one, but they look a long time at the cost and try to convince themselves that they cannot afford it, says an exchange. Secretly, they reason that half that is claimed for the machine is not true, and they will wait until more improvements are made. Time goes on and the convenient moment for investing money is past. The dairyman keeps promising himself that he will get it a little later. In the fall he says, "I will buy a machine in the spring." In the spring rush of work comes on and he puts it off until fall. All this is wrong. Every month of delay makes it more difficult for the man to raise the funds, and it makes a larger hole in the profits. You may be better fixed financially in a future time, but the chances are you will not, unless you take advantage of every opportunity to increase your profits at the present moment.—Weekly Witness.

How to Test Corn Seed. Lay out the ears to be tested side by side on a table or on the floor; remove one kernel from near the butt, another from the middle and another from the tip of the ear; turn the ear over and take three kernels from the opposite side in like manner; place the six kernels at the end of the ear from which they were taken, using care that they do not get mixed with the kernels from the ear next to it. Boards may be laid over the rows of corn to keep them in place until the germination is known.

A germination box may be made of any shallow box filled about half full of thoroughly moistened sawdust. A cloth ruled off into blocks or squares is placed on the sawdust and fastened at the corners and edges with tacks. Place the six kernels from ear No. 1 (in the row of ears) in square No. 1 of the germination box, and the kernels from ear No. 2 in square No. 2 and so on with all the ears.

Then place over this a cloth considerably larger than the box, cover with about two inches of moistened earth or sawdust and keep in a warm place; the sowing room is suitable. When the kernels have germinated, in four to six days, remove the cover carefully to avoid misplacing the kernels in the square. (If a piece of thin cloth were placed over the kernels before the covering is put on, it will prevent them from sticking to the upper cover.)

If one or more kernels in any square have failed to grow, find the ear from which they were taken (by its number or order in the row of ears) and throw it out. The ears showing weak germination should be rejected the same as worthless ears.

In ninety-nine cases out of a hundred when farmers see the root sprout start out in germinating a kernel of corn they will say it is "all right." In many tests it was found that the stem sprout often failed to grow when the root started well.—Richmond Times-Dispatch.

What "Dry Farming" Means. Opposed to the old idea of raising stock only and doing nothing which could not be done on horseback, is the new idea of thorough cultivation. It has remained for the new settlers to demonstrate what the new country is most valuable for.

It is impossible to raise the best crops any place unless the ground is cared for and seeded in a proper manner. In the past the method of tilling the soil was such that no reasonable person would expect a successful crop.

For instance, until recently, it has been the common practice of farmers, while harvesting wheat, oats and other small grains, to let the stubble lay as the binder passed over it until time to plow for fall wheat.

In such cases the result is that if we have any dry weather at all the land cracks, and when plowed in the fall breaks up in large chunks, permitting the air to penetrate to the bottom of the plowed ground and thoroughly dry it out unless the plowing is followed with rain; but the proper thing to do in such cases is to follow the binder with a disc harrow and thereby mulch the land about two inches deep.

After each rain this mulched ground should be harrowed. This of

The Father of Physiological Teaching

By DR. W. H. GASKELL. As one of the few men who formed Sir Michael Foster's earliest class in the University of Cambridge, may I add to your obituary notice of the 31st ult. my personal reminiscences of the rise of the biological school at Cambridge? When Foster came, Sir George Murray Humphrey was professor of anatomy and physiology, and no practical instruction was given in the latter subject. The experimental method had not yet been introduced into the teaching of biology, and physiology was regarded as a branch of medicine, not as part of the great science of biology. Trinity College was far-sighted and liberal enough to recognize the need of the young and growing subject and determined to endow a praefecture in physiology, knowing that the university was not prepared to found a new professorship. Huxley was approached on the subject, and without hesitation recommended his young friend Foster.

The university allowed the use of a small room—now part of the philosophical library—and there Foster gave his first course of lectures. From that time till 1883, when he was made professor of physiology, he remained a private individual as far as the university was concerned, having no vote in the Senate, no direct influence on any university board. Yet, owing to his personality and his enthusiasm for the advancement of knowledge, helped by the steadfast aid and support of Trinity College, especially by Contis Trotter, Henry Sidgwick, J. W. Clark, and later by F. M. Balfour, he effected, in despite of steady opposition in the university, a veritable revolution. No student who fell under his spell ever desired to leave him, and so, having gathered round him a band of enthusiastic pupils, he began to select from them teachers of various branches of biology, recognizing always that physiology was part of a great scientific subject and not merely a branch of medicine. In this way he founded a school of animal morphology under Balfour, of physiological botany under Vines and F. Darwin, of experimental histology under Langley, and of physiological chemistry under Lea.

In his lectures, both on physiology and on elementary biology, Foster, acting upon the precepts which he had himself received from his teachers, Prof. Huxley and Sharpey, had always impressed upon his students the importance of the experimental method in teaching as well as in research. These young and enthusiastic teachers, imbued with his ideas and following his methods, soon produced a most remarkable effect, and the university, to its astonishment, woke up one day to find that, without any effort of its own, it possessed a school of biology second in reputation to no other in the British Empire.

From England Foster's teaching and methods spread to America, especially through the energy of his pupil, Newell Martin, and thence to this day he is looked upon as the father of modern physiological teaching. On the Continent his influence has been very great, and of late years in Germany, where the teaching of physiology used to be confined to lectures, Foster's methods have been followed, and practical work in the laboratory, as part of the teaching curriculum, is becoming the rule, not the exception.

It is impossible to overestimate what he has done for the teaching of physiology. To all of those who loved him his place can never be filled.

The Judges at the International very kindly gave to the King of England a prize for one of his shire horses. This is a very nice compliment to pay to a King, but a good many judges of horses say that the animal which took the prize was not entitled to it.

One objection to the steam plow is that it enables Western farmers to put in more wheat than they can harvest. It is now up to the manufacturers to invent some sort of rapid-fire harvester that will take care of the wheat after the steam plow has done its duty.

The prize steer at the International was raised by a plain every-day farmer. He puts on no frills about anything, but knows his business from start to finish. There are thousands of boys on farms in this country who can raise just as good steers as he did, if they first learn how.

Some people make a hobby of their chickens. Well, there is no higher mission of humanity than to induce men and women to ride some hobby that will make them forget the cares of business for a while each day. Let the hobby be chickens, ducks, turkeys, pigeons or anything that will take them out into the fresh air and sunshine, away from the enervating atmosphere of four walls and a roof.

If one of the boys on the farm takes kindly to the care of poultry, encourage his ambitions by getting him some thoroughbred poultry, or, if you cannot afford enough money to start him with poultry, give him enough money to buy a setting of thoroughbred eggs. Many a successful man owes his start in life to the ownership and management of something he "took a notion to" in his boyhood days.

Whitewash will do great work in killing off lice and other vermin. As cold weather approaches lice are less numerous, but enough hide in the cracks and crevices of the houses during the winter to produce armies on the approach of spring. You can do telling work by killing the remaining few now. Put the whitewash on thick, and if you add an ounce of carbolic acid to each gallon of wash you will kill any germs of disease that may be lurking in the building.

Hare Jumps Into an Automobile. During a coursing match at Bishops Stortford a hare ran to the high road and jumped into a passing automobile. It was closely followed by two greyhounds, and there was a scrimmage in the car until the hare slipped out and fell a prey to one of the hounds.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMPLEMENTS FOR JUNE 2, BY THE REV. I. W. HENDERSON.

Subject: Moses Called to Deliver Israel, Ex. 3:1-14—Golden Text: Ex. 3:12—Memory Verses, 2-4—Commentary.

The call of God to Moses to do the work which he did among the children of Israel is shown in the third and the fourth chapters of the book of the Exodus. In this call we find many lessons that are applicable to human life to-day.

To us each day God comes with a duty, be it great or small, as He came to Moses in the unconquering fire of the bush at Horeb. To some of us it is given to do work beside which the work of Moses was a gigantic task; to others of us it is given to shape the destinies of a people even as Moses shaped the career of Israel. Moses gave us a higher, nobler, more uplifting economic and religious system.

The first lesson that we have here is in the emphasis that is laid on the holiness of the place where the spectacular presence of God is conceived to be. To Moses the place about the burning bush was holy because there he communed with God in an especial and peculiar manner. To-day we consecrate the house of God to His use and then oftentimes without any reason excuse whatsoever treat that place with the same indifference and consideration. We do not have to take our shoes off as do the Eastern peoples when we go into church. Neither should we take our manners or our sense of the propriety of the church is entitled to special consideration. We do not meet for the holiest purposes and in it we enter into our finest visions of God, oftentimes. It should be treated with respect. To be sure a church building is only so much wood, and brick and stone, but the memories and the influences which allow it to be consecrated, or ought to consecrate it, in a special manner. While not forgetting that God is everywhere and that His dwelling place is not made with hands, we ought not to forget the places where we meet in common worship and communion are inexpressibly dear to God and that they ought to be incomparably sacred to us. And we should teach our youth the sacredness of the church building. Too often they leave their manners outside when they go into a church, and too often they go into a church with no other thought than to get the same things as their elders do the same things.

The second thing that the lesson points out to us is the value of humility and dependence upon God. When God charged Moses to go down to bring the children of Israel out of Egypt he laid a heavy burden upon Moses. Moses felt the weight of his responsibility. Like a true and strong man Moses saw immediately that the task was too great for his unaided powers. He saw that his education, his intellectual endowments, his spiritual gifts were not sufficient for the upbuilding of an enduring nation. "Who am I," says he, "that I should go into Pharaoh and that I should bring forth the children of Israel out of Egypt?" His humility was his strength. His humility was his gain. His humility was his wisdom. He would do true work. For this he would do true work. For this he would do true work. For this he would do true work.

From England Foster's teaching and methods spread to America, especially through the energy of his pupil, Newell Martin, and thence to this day he is looked upon as the father of modern physiological teaching. On the Continent his influence has been very great, and of late years in Germany, where the teaching of physiology used to be confined to lectures, Foster's methods have been followed, and practical work in the laboratory, as part of the teaching curriculum, is becoming the rule, not the exception.

It is impossible to overestimate what he has done for the teaching of physiology. To all of those who loved him his place can never be filled.

WORDS OF WISDOM.

A girl sees nothing wrong in kissing the right man. As long as a man lives he is a dead loss to the undertaker. A back stoop may be all right—if it isn't on your shoulders. With the amateur piano thumper it seems to be all work and no play. How frequently has a large hope been created on a small foundation! And the man who knows it all never fails to tell just a little more.

Some men's preaching is as bad as the piano practice of some women. As a knocker opportunity cannot compete with the strenuous end of a mule. Men who whistle at their work seldom work any better than they whistle. No, Alonzo, a pianist isn't necessarily an idiot because he plays with his fingers. A changeable climate is all right as long as it can be changed for a better one. Get on to the sidetrack when you meet men who point with pride or view with alarm.

Did you ever notice what a lot of friends you haven't got when you happen to need one? Vanity of woman looks like a plugged nickel when compared with the conceit of a man. No poor man has any business to marry a woman who has a mania for making nothing out of something. Even when a friend urgently requests you to point out his faults, don't do it if you value his friendship. Every man ought to marry a woman who is a good manager, for few men are any good unless they are properly managed. When a man's first baby arrives, he wants to treat all his friends; when the seventh comes along he expects all his friends to treat him.—From "Pointed Paragraphs," in the Chicago News.

Modern Education. "So Johnny is almost in high school?" "Yes; he's had splendid marks in whitening and bedwork and baking powder biscuits. If he were only a little more careful in sewing squares I should be a bit afraid about his passing."—Pack.

Nothing will give you a better outlook on the world than some skylights to heaven. D J G SAVES A RABBIT. A sportsman on the Huntsman estate, North Devon, had a rabbit brought to him by his spaniel, which had caught it under a hedge. The rabbit could walk only very feebly, though all its limbs were found to be sound. In its mouth, however, was a thick twig about two inches long, which had become wedged in behind the teeth in the rabbit's rush from some threatened danger. The animal was unable to extract the twig with its paws and was gradually starved to death when it was found by the dog.—London Evening Standard.

THE REST WAS INDISPUTABLE. "I'll sue the scoundrel!" exclaimed Algy in a terrible rage. "He called me a blithering idiot!" "I wouldn't pay any attention to it," counseled Percy. "Blithering doesn't really mean anything, you know."—Chicago Tribune.