THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY DR. A. H. C. MORSE.

Theme: The Little Foxes,

Brooklyn, N. Y .- The Rev. A. H. C. Morse, pastor of the Strong Place Baptist Church, Sunday preached a sermon on the subject of "The Little Faxes." The text was from the Song of Songs, 2:15: "Take the foxes, the little foxes that spoil the vineyards. Dr. Morse said;

No one knows just what the Song of Songs teaches, but the picture in these words is plain. Here is a flou-rishing vineyard which is thick with blossoms, and the prospect is that in a few weeks the heavy clusters will ripen and rejoice the heart of the owner. But there is a peril which threatens this vineyard, for the neighboring wood is filled with foxes; and they steal into the vineyard and nibble the vines and devour the blosand spoil the whole worth of

The heart is a vineyard; and the enemies are many. And I shall speak this evening of the little foxes that devour the vines, and the little sins that ruin the life. For little sins will barrow into the soul and make it a den of evil things; and like the force, they will multiply till the whole life is overron with rain.
I am not so much afraid of great

but I would have all men filled with a wholesome dread of the little wrongs that deaden the conscience and entangle the soul and multiply so bring it to irreparable rule.

Good men have always been afraid of little sins, and the army of martyrs have been willing rather to en-dure torment than to turn aside so much as a triffe from the shining road of holiness. Joseph? He would rather languish in a dungeon than de an ensy wrong. Daniel: He would rather die in a lion's den than cease He would his habit of prayer. And the three holy children—they were simply asked to bend the kne, and join in worship of the image the king had It was an easy thing to do. set ub. east into a furnace heated seven times over than do what they knew wrong; they had rather burn for right than to do a little sin

I am afraid of the little foxes, because they grow to full grown foxes. And I am afraid of little sins because they grow so great. No one can tell whereunto sin will lead. The beginnings of sin are like the leakings of water from a mighty reservoir: first an innocent coze, then a drip, then a tiny stream, then a larger vein, then a flood, and the rampart gives way and the town is swept to ruln. The habits of sin are like the habits of burglars, who sometimes take a little fellow and put him through a window too small for a man to enter and the child must open the door for the burglar gang to pass. So with little sins; they creep in and open the door for larger sins to enter. little sin is the thin wedge and wher once inserted it can be driven home till it splits and ruins the life.

I am afraid of the little foxes be-eause they multiply so fast; and I am afraid of little sins because they are so easily repeated, and they become mighty for their multitude. All the little foxes in this man's vineyard would do as much harm as one great blandering elephant; and a thousand little sins in my life would do it as much ruin as the one great sin in the life of the man just sent to the Federal prison. I remember, when a lad the so-called army worms first swept across the fields. They went straight shead, and moved like a mighty host with captains. They were little but when they were gone the fields looked as though they had been swept by a fire. So a thousand little wrongs in the life can rob it of beau y as really as one great, blazing, public transgression.

When Australia first was discovered there was no thistle in all its wide domain. But when it began to be colonized some foolish Scotchman took a package of the seed of his nation's emblem, and now the thistie is the farmer's plague. It was only a little thing, but it grew. And I would have all beware of little sins, for they grow; and when they creep into the soul they apread and multiply till I am afraid of little sins because

they involve a great principle me illustrate what I mean: You into a bank with a check for \$1000, and in his harry the clerk masses out with that som. You agree with my I suppose, that you do a dishonds thing—that you have stolen \$100. Would it not be the name if your check called for \$5, and he gave you \$6 by mistake? You ride on a train to Boston, and by some oversight your ticket is not collected, and you ride back on that very same ticket wrong. Is it not the same when you ride on a trolley car and clude the conductor, or slip past the gateman and control the train? In either case the control is a thief, and the little thief is we a for he has been willing to sell busself for a nickel. That man has cheated the devil.

But you say "Corporations do not have any souls." Listen. The man The man who does wrong in that small way be continues a habit like that. What shall we think of a man who counts his honesty at less than a nickel?

The man who makes counterfelt money is a great wrong-doer. how about the man who discovers at the close of the day that he has a bad coin and determines to pass it along? He says, "Some one passed it on me and I'll pass it along. elsely what the man did who started It out at the first. But you say, "Do you expect me to lose that coin?" Listen. You are now at a point of de-eision, and it is a choice between losing that coin or losing your con-science; and the good man will keep his conscience at any cost. Do you think the coin cas ever made that was worth the price of an upright

I saw some men playing "banker and broker." They had some filthy looking eards, and some pairry pen-nics. They were a good natured lot of fellows, and the game looked very simple. But I tell you that the great camblers against whom the laws are sade began their wrong-doing in just made began their wrong-doing in just that way. And the playing for little stakes is worse. If a man takes from me a large sum of money and gives me nothing in return, I can make some excuse for him, because the temptation was great. But if a man takes from me a pairry dime, that is warton. And the man who stole a million and the clerk who stole a quarter and the shoe ahiner who stole a ride and the woman w. 3 used a postage stamp the second time are all thieves alike. Only that the great thief stole under great temptation. thief stole under great temptation and the little thief glole like the devi

when first he sinned. It was without an adequate end in view, without an

external temptation.

Remember, I am speaking of the barm to the vineyard which is wrought by the little foxes. The man who stole a nickel is as great a thief as the man who stole a million? No, not that, As great a transgressor As great a transgressor against the State? No, not that, But he is as great a transgressor against his conscience; as mean a transgres-sor against the beauty of Christian living. Mr. Beecher says it is necessary to strike a mirror with a hammer to smash it, nor is it nec-essary to be a highwayman to destroy the moral sense. To ruin the mirror it is only necessary to go behind it and scratch the quicksilver with a o-day and some more to-morrow, till t refuses to reflect. So of the thousand little wrongs we do. They take the worth from the kingly conscience, not necessary even to scratch a mirror to render it worthless; just let stand in an undusted room till the dust lies deep, and nothing will be seen in its face. So men can let the maxims of the world sift through the life and settle into the thoughts, and they will be unable to discern be-tween good and bad. Or one can upon a mirror till its worth dulled, and a man can breathe uphis life with selfish thought he will fail to see the right. sacred monitor, and when that is deand broken, or even dulled, then there is ruin.

So much for the lives of all. But if the little foxes are ruinous to fields at large, they are especially so to some. And if the little sins are noxour to the public, they are especially so to those who are Christians. Thank God that even a great sin cannot destroy a Christian person, because he is of God! As Maclaren says, "Sin is not incompatible with a Christian man, but even a little sin is incon-And a little sin can make sistent." him miserable and spoil his joy in And there are many Christian people who do not see their Saviour's face from one month's end to

another. The Christian's life should be rich and his joy should be full. His word should be frank and his manner sincere. in everything he does there should be a heavenly worth; and yet there are Christians who have no joy. and their ways are not always sincere. They do excellent things, but not alwith an excellent spirit; and their good is in evil repute are kind to their friends, but are not even the publicaus so? They ought kind to those who despitefully use them. They speak well of those who speak well of them, but when they speak of others they mix with their words, They are hard and unforgiving and censorious, and they think it is superior righteousness: whereas it is religious vanity. The truly Christian soul is a fountain of kindness, filled with gen-tle ways, and it will go out of its way

to show its heart of love. The Christian life is an extraordinary life, and the Christian part of living is the part which is over and above all that could be expected. And virtue begins with excess of duty. There is no virtue in compulsory obedience. If a thing is done because it cannot be helped, there is to re-And there is no credit in obedience which has no choice. Here are Christian people: If they only worship when it is the easiest thing to do: if they only go to the church they like best; if they only speak to those whom they like: if they only say encouraging words when they are forced to do so-then their lives will become as barren as though they pulled their virtues up by the roots To suppress the soul to narrow limits and to cramp the spirit is a spiritual sin, and this in a Christian soul is as evil as falsehood and blasphemy and enness in other

What, then, can be done with the lives of all? How can the vineyard be kept? There is only one answer There is no power to expel evil but in the magic name of Christ. And I tell you that He breaks the power of canceled sins and sets the prisoner free. He coverts the heart that has been turn by beasts, for He will cast out the evil and repair the ruin. Is any man's life like a vineyard de-stroyed? He will make that desert to blossom as the garden of the Lord Find me the worst man, and point all ruin, and know that Jesus seeks him because he is most unfit.

But what about the Christian life eross which the little evils run? Can that be beautified? It can be made the most beautiful thing in all the universe, without spot or wrinkle, or such thing-a life without a blomish, as perfect as the Jesus, as holy as that of the Father This is our high ideal, and n a universe where God is holy noth. ing less can be the end of righteous-ness. We are to be perfect as God is perfect. It would not be possible for Him to expect less of us; and blessed be God, He has bestowed the power for this perfection. We live below this level, and the missing element in our goodness is Christ-like-ness. We bear His name, but keep back half the price. There are multitudes like that in every churchgood people, plous and full of excelent works, but they lack the highest beauty Their vineyards are overrun with little ills. Arm yourselves, take up the foxes, the little foxes that spoil the vines. Drive out the wrongs, the little wrongs that ruin the life; capture the thoughts and bring them into captivity to the obedience of Christ. And know that we are possessed of the nature divine, and we ought to live as the children of God; and that "without holiness no man shall see Him."

Probably the largest job of outdoor illumination ever undertaken was that carried out not long ago at St. Joseph, Mo., at a combined military tournament and cattle show. The size of the arena was 450 feet by 227 feet, making a total area of 102,150 square feet. The space was illuminated by 127 multiple alternating current arc lamps on 110-volt ciron span wires stretched across the arena, supported by poles placed entirely outside of the inclosure. Parallel with each span wire were the two wires which supplied energy to the lamps. The span cable was five-sitteenths of an inch and was anchored at each end by guy anchors. The illumination compared favorably with that of common indoor lighting, and it was possible to distinguish faces

Out in Colorado an inventor got a patent on a flashlight put on smaller arms, even pocket pistol, so that wherever the searchlight strikes there the bullet hits.

from one side of the arena to the

The. Sunday = School

INTERNATIONAL LESSON COM-MENTS FOR FEBRUARY 27.

Subject: False and True Discipleship, Matt. 7:13-29-Commit Verses 13, 14,

GOLDEN TEXT .- "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matt

TIME.-Midsummer A. D. 28. PLACE .- Horns of Hattin. EXPOSITION .- I. The Broad and Narrow Way, 13, 14. Two gates and two roads beyond them; one gate and road narrow and few traveling that way, but they lead to life; other gate and road broad and largely patronized, but they lead to destruction. Take the narrow gate and road, says Jesus. The average man or woman wishes to go with the crowd. If you do you will go to "de-struction?" Jesus says. Do you wish to know what the parrow gate and road are? Read ch. 2:3, 8; 18:2, 3; Acts 2:38; Jno. 3:3, 5; Jno. 1:12; Ro. 10:9, 10; Isa. 55:7; Jno. 10:9; 14:6; 2 Cor. 6:17, 18; Ro. 12:2.

road to life, though narrow, is pleas-

though broad, is hard (Prov. 2:15)

int (Prov. 3:17), and the other way,

Beware of False Prophets, 15-That there should be false prossors and false teachers in the world should cause us neither surprise nor Jesus predicted from the ginning that it should be so, and the fact that it is so, is simply a confirmation of the truth of His Word. Jesus commands us to beware of false prophets, men who profess to speak for God, but who in reality are speaking for the devil. There never was a in which that demand was more needed than to-day. In outward guise they may be meek, but there is ravenous heart within. One said to me not long ago of a very dangerous false teacher, "But he is so gentle." A wolf is never more dangerous than when he masquerades in sheep's clothing (cf. 2 Cor. 11:13, 14). What are men "inwardly," that is the question. How can we tell? By their fruits. What is the fruit of the prophet's teaching? Is it grapes and figs, or thorns and thistles? Tried by this Christ-given test, much that is lauded in our day as "advanced thought' found to be error. Many have had their fingers pricked by the thorns and thistles that were supposed to be grapes and figs. But the all important question for each of us is, what kind of fruit am I myself bearing? The only way to bear good fruit is to have a good tree. The only way to lead a holy life is by having a regenerate heart, a heart thoroughly under the control of the Spirit of God (cf. Gal. 5:19-23). One of the greatest errors of our day is trying to make bad trees bring forth good fruit. We attempt to save men by mere ethical culture instead of going to the root of the matter and insisting on regeneration. If a man is born again, he is to bring forth good fruit bound Every good tree bringeth forth good If a man is not born again, he is bound to bring forth evil fruit A corrupt tree cannot bring forth good A man must be born again to fruit. ee or enter the kingdom (John 3:3-5: 1 John 3:9, 10). It is not enough to bear bad fruit, "Every tree that bringeth not forth good fruit is hewn down and cast into the fire." There

are no exceptions, "every tree."

HI. Calling Jesus "Lord" and
Obeying Jesus as Lord, 21-23. It is
not calling Jesus Lord, but doing God's will that makes us fit for the kingdom. If we really make Jesus Lord, we will do the Father's will. The first point in the Father's will is that we believe on Him (Jesus) whom He hath sent (John 6:28, 29). Even up to the judgment day there will be many who count themselves His because they call Him "Lord, Lord," but who will find out that after all they were not His. It is plainly suggested that one man even achieve vonders in the name of Jesus, who has no saving knowledge of Jesus Himself (cf. 1 Cor. 13:2). There are many to-day pointing to the persons healed" through their ministry as God's seal of approval upon their ministry as God's seal of approval It is evident from vs. that this is not concluministry. sive proof. Indeed, people holding the most antagonistic positions, alike point to healing as the sign of God's approval, but which of the antagonisthe positions is it that God is approv-No amount of wonders performed will prove one who neither olds the doctrines, nor manifests the Spirit of Christ, the Teacher sent

rom God IV. Building on the Rock and Building on the Sand, 22-29. The only rock which will stand for eternity is Christ (Isa. 26:4, R. V. 28:16: 1 Cor. 3:11). We build upon Him by listening to what He says and then doing it. Merely hearing Christ's sayings and not doing them will not save; hearing and doing will save (cf. John 5:24). We build upon Jesus by believing in Him and we show that we believe in Him by obeying Him. Any faith that does not lead to obedience is not faith. The one who hears Him and obeys Him bailds upon the Rock. Testing times will come, the rain will descend, the floods will come, the winds will blow and beat upon him, but he will not fall for he is founded upon the Rock. The one who hears but does not do may seem to be building upon the same foundation, but the time of testing will show that he is a foolish man and built upon the sand.

pogs of the Apaches.

Police of Courbevole, a suburb of Paris, noticed two burglars climbing into the garden of an uninhabited house one night. They called up their dogs and made for the burgiars, but the burglars had brought trained dogs with them, too, and their dogs raised the alarm. A pitched battle between the police and the Apaches and the police dogs and the Apaches' dogs took place. The two burglars were arrested, but their dogs left one of the police dogs dead on the field and escaped. The police have information that a large number of dogs have recently been trained by the malefactors to fight the trained dogs of the police and to help their masters, the Apaches, to break the laws.

THE TOWN COUNCIL "One of these big millionaires is giving away lakes, conditionally, of Course. Shall we apply for one?"
"Dunno. Which does he expect
the town to provide, the hole in the
ground or the water?"—Louisville
Courier-Journal. BITTER WAR ON INTEMPERANCE

SOLDIERS FIGHTING THIS CURSE GREATLY CHEERED.

"Just a Little Too Much Champagne." A well-dressed, well-educated young woman was arraigned in a police court yesterday. She had been ar-rested by a policeman the night before. She was alone on the street, smiling foolishly and talking foolishly to herself.

The policeman guessed that she was drunk, and guessed right, so took her to the station, despite her protests that she was respectable, of a good family, and ought not to have submit to the indignity of arrest.

When the girl was arraigned. friends, who were also friends of the magistrate, spoke in her defense. They said she had been attending a dinner party, had drunk a little too much champagne, and had somehow wandered out on the street and lost

A delightful memory this police court experience will be to the woman in after years! When she is married and has children of her own. how pleasant it will be to recall that once upon a time she was arrested in street, and for drunkennes

It is likely that that little chapter of her life will be kept carefully from her children, and from her husband, To-day the girl would be willing to acrifice all the dinner parties has attended or hopes to attend if she could blot out that memory, such memories do not blot out. will remain with her to her grave, and it will, it is to be hoped, make her pretty enreful about the way she brings up her daughter, if she has anv Cocktail drinking and champagne

drinking, whether at parties or else-where, are very dangerous pursuits

Men are rapidly getting over the idea that it is either manly or funny to get drunk and behave like idiots. But, disgusting as is a drunker man, a drunken woman is ten times more disgusting

No man who has a mother likes to think of any woman being drunk. No man, if he is human, can look without pity on the spectacle of a woman whose reason has been stolen away by alcohol, and who, as did the noor creature the noliceman found on the street, goes about smiling and talking to herself like the inmate of an insane asylum.

Let no one ever think that it is smart" or up-to-date for women to

Men will tell you that they like to women who can drink a cocktail or a glass of champagne without making faces over it, but no man who says that speaks the truth.

Ask the same man if he would like to remember his mother as a drinker, or if he would entoy seeing his wife drunk, and you will find out what he really thinks.

Dinner parties at which champagne is served alike to men and women are by no means confined to the very rich.

In restaurants where cheap course dinners are served it is the custom to with cocktails, and to finish with one or more strong liquors that are equally intoxicating. In many families where the daugh-

ter's birthday party or "coming out" barty means a long period of saving. the foolish mother thinks that the affair would not be complete without champagne, and serves it.

If she happens to be rewarded by a sight of her daughter intoxicated, the usually knows better the next

But if her daughter develops an apnetite for liquor, as many women do. the harm done by the mother in trying to give a "smart" dinner can never be undone.

Drinking and cigarette smoking are both decidedly unwomanly habits. Both ruin complexions and good looks, besides giving men very queer opinions of their victims

Young girls especially should be kent away from champagne and cock-talls as they would be kept away from exposure to any other dangerous dis-

No man who has ever seen a wo-man drunk would permit any girl under his protection to take even a harmless glass of champagne.

The blame for the condition of the girl who went to the police court was not hers, but belonged to the man or the woman who allowed her to drink And the police magistrate would have proved himself far more worthy to fill his position if he had made it point to hunt down and rebuke that person responsible, and give such publicity to the rebuke that that person would never again commit a like offense. From an editorial by Arthur Brisbane, in the New York Evening Journal.

"Drink Did It."

"Drink did it! God help me!" were the words which a Brooklyn man acrawled on an envelope recently before he fired the pistol that ended his The man had a business and a large family, to whom he was devoted in his sober moments. but he became enslaved by the drink habit and saw no way to break the chains that bound him but by ending his existence with his own hand. "Drink did it! God help me!"

might well serve as a fitting inscription over thousands of other men who go down to ruin and death every year under a like enslavement. And yet there are those professing to have the well being of the community at heart who would have the drink shops turning out their grist of shame not only for six days of every week, but on the seventh day also.-Leslie's Weekly.

Temperance Notes. Water is God's liquid of life; strong

drink is life's poison. A dissipated man is a fool to the he is a tody and soul spend-

thrift. Whisky numbs the mind, kills the will, drives out remorse and shame, and fills the heart with stupid ego-

tism and self-satisfaction. Archbishop Bruchesi, of Quebec, urges all working men to "keep away from the saloous, where they only learn the most pernicious habits."

Montreal, Quebec, is the latest city to have a great temperance demon-stration and parade.

The bar wants boys. It must have them. It will perish without them. Have you furnished one? Someone has said that "a young man drunk, may be his father's vote staggering

John Mitchell declares that organ-ized labor, in its fight for better con-ditions for the wage-earner, is doing more to promote temperance than any other factor, and he denies that shorter hours of labor and increased wages result in added profits to the author.



MY CHOICE.

It ain't no use to grumble and complain; It's jest as cheap and easy to rejoice; When God sorts out the weather and sends the rain, W'y, rain's my choice,

In this existence dry and wet
Will overtake the best of menSome little skift o' cloude'll shet.
The sun off now and then:
They ain't no senses as I can see,
In mortals sich as you and me,
A-faultin' Nature's wise intents,
And lockin' horns with Providence.

It ain't no use to grumble and complain; It's just as cheap and easy to rejoice; When God sorts out the weather and sends

rain, wy choice.
Wy, rain's my choice.
James Whitcomb Riley, in Baptist

. The Gift of Christ Alone, "Peace I leave with you. My peace I give unto you; not as the world giveth, give I unto you." All men seek peace, but they seek it where it is not to be found; they seek it in the world, which is ever promising; but can never give us a solid peace; that is the gift of Christ alone, who reconciles man to himself, subdues the evil, sets bounds to the worldly desires, inspires the hopes of eternal bliss, and gives the joy of the Holy Ghost, such a joy as persists in the midst of sufferings, and, flowing from an inexhaustible source, becomes a perpetual spring of delight, which the world cannot interrupt nor diminish.

True peace is not to be found but in the possession of God; and possession of God cannot be attained but by faith and obedience; remove all forbidden objects, renounce all unlawful desires, cast off all earnest care and anxiety, desire only God, and then you shall have peace, such a peace as the world shall not be able to disturb. For what can trouble you? Is it poverty, disgrace, disap-pointments, outward or inward pointments. outward or inward crosses? You should see all these in the hand of God, as real favors, which He vouchsafes to give you a share in. Then the world will have a new anpearance to you, and your peace will prove inviolable.

To God Direct.

One of the papers, at the time of McKinley's death, announced that he died without service of a clergyman. Yes, thank God, for the time when a man can meet God alone without fear. The soul is made for immeditae, firstpersonal relations with God

It is easy to lose our personal rela-tions with God. We ministers get away from Him. We can backslide as easily as anybody else. We can preach perfectly orthodox sermons, and yet be far from God. When this comes to pass, look to see what there is in God's Word, with which you are square issue. There were years when I was far

from God. I was a wreck from ner-vous prostration. All else in the Bible I could believe, but not "For I know that all things work together for good to them that love the Lord." No. I had to pay the penalty for years of overwork. God's grace did not reach to saving my body.

At last I gave up—there seemed nothing left for me but to go out West on a claim. I sank down and down to the bottom, and there I sank to the bosom of my Lord. I took up the study of my neglected Bible: my whole life was recast, my preaching, my conversation and my character. have to come back to immediate relations with God .- Dr. Mabie.

In the ! ace of Quiet

Mark tells us that "without a parable" Jesus did not speak, at one period at least, unto the Jews, and that "when they were alone, He expounded all things to His disciples. There are great advantages at times in solitude. The soul aloof from mankind that it may be alone with God is in the way to receive great and in spiring revelations. But the solitude with God is meant to prepare for the service for men, and the thin-which Jesus Christ expounds to His own in the retiracy of the inner circle are matters which concern active duty in society as well as individual culture

Duty Doing.

The great duty of life is to serve God and men, to render personal service, to give personal sympathy, to be and generous and unselfish, control ourselves and to help others to control themselves; to be faithful with duty doing wherever we are and lives and to get for Him the first place in other lives. Our material task is the shell. The motives and purposes and spirit of the soul within are the life Enfolded in the material tasks to which we are called is a higher, more enduring work—the love and service of the truth of Go2.

Encompassed by Salvation.

Are you a disciple of the Lord Jesus? If so, He says to you. "I am with you alway." That overflows all the regrets of the past and all the possibilities of the future, and most certainly includes the present. Therefore, at this very moment, as surely as your eyes rest on this page, so surely is the Lord Jesus with you. "I "m" is neither "I was" nor "I will be". It is always be." It is always abreast of our lives, always encompassing us with It is splendid, perpetual salvation. It is splendid, perpetu "now."--Frances Ridley Havergal.

The greatest need to-day is not-more men, but more man. Not more women, but more woman. To be rich in deed and in truth is ultimately a

Inward Life of Christianity.

The inward spiritual life of Chris-tianity has not only touched the man-ners and customs of the people, but it has changed the entire intelligent life of mankind. of mankind. An apparatus, of which so many

surprising things have been reported. has recently been improved in France in a way to render it more generally useful. Two inflammable gases must be employed. One is required to keep the metal at a high temperature. The other is oxygen to concentrate action by oxidation along the line of the cut. For heating, either coal gas acetylene or hydrogen is emplo but there is sometimes difficulty in procuring a supply of those gases the new blowpipe is arranged to us instead of the ordinary gasoline sup ployed by motorists.

EPWORTH LEAGUE LESSONS

SUNDAY, FEBRUARY 27

How to Work-John 9: 4, 5; Rom. 12: 11.

John 9: 4, 5. We must work, etc.

The careful student of the New Testament notes the fundamental differen ces between John's Gospel and the other Gospels. The first interest of the synoptists was in the facts. The writer of John was more interested in the import of the facts than in the facts themselves. Each incident, therefore, is followed by a speech, or dialogue, in which its inward significance is shown. The writer interpret, ed the historical Christ in the light of Christian experience. He gave life of Jesus in its eternal setting. The miracles of Jesus in John serve as introduction to the several discourses. The man born blind was restored to sight in order that the "light of the world" might declare himself; not only so, but his blindness was inflicted for this very purpose, that the "works of God should be manifest" in his miraculous healing. The opportunity to heal was one which could not be neglected, for Jesus's time (and theirs) for doing God's work was limited and the night of death, which would bring his earthly ministry to a close, was fast approaching. This had been impressed upon him no doubt by his experience of Jewish hate recorded in

Rom. 12: 11. "In diligence not sloth ful," or "in zeal not flagging." This does not refer to secular concerns as the Authorized Version suggests by the translation, "not slothful in busi-It has reference to spiritual interests (Matt. 25 and 26). "Fervent in spirit." ' In Acts 18; 25.

Apollos is described in the same way The Greek original means "to seethe or "bubble" and is used figuratively of fental states and emotions. The human spirit is referred to but

course inspired by the Spirit of God. "Serving the Lord." This is the supreme motive of Christian life and in proportion as it is present the inner life will be "fervent" and the outer life energetic, "Lord" here refers to The one and only test of dis cipleship is obedience to Christ and that always means service. We are saved to serve-indeed, we are saved 'saved" only as we have the disposi tion to serve.

CHRISTIAN ENDEAVOR NOTES

FEBRUARY TWENTY-SEVENTH Topic-Christ Winning Our Nation.

Luke 10: 1-17. The King's messengers. Matt. 28: 18-20. The King's message, 2 Cor. 5: 11-20.

The King's co.operation. 1 Cor. 3: The King's kindness. Tit. 3: 3-7. The King's Spirit. Phil. 2: 3-11.

The King's victory. Rev. 11: 15-19. Wherever Christ goes in the life of the world, Christian men must go before Him. There is no lack of Christian work, even if there is a lack of secular work

Overywhere men are in need of a Sa vior, needing to be saved from poverty, ignorance, sorrow and sin. The Kingdom is near; we need only reach out our hands and take all its joy and peace and power.

Every devil will fall back, not be fore a philosophy, or man, or party, but before Christ. Thoughts.

All true reform, all progress, whether political of social or intellectual, is

The conquest of a nation is not a We are not Christians unless we are

seeking to win to Christ some man, and some part of our nation.

No one man can win a nation, but we must work in co-operation; hence the need of mission boards.

Illustrations.
Some of the most unchristian nations have been most Christian in their professions, like Spain in its Inquisition. We are not a Christian na-

tion except as we recognize Christ in deed as well as word. To win a nation to Christ we must break down the barriers that shut than the wooden barriers of the liquor

Satan seizes a nation like a malaria; Christ, like sunshine. Both come noiselessly.

WISE WORDS.

Crown winners are never cross dodgers.

A heart full of hope makes a face full of light.

None of us loves the man who agrees with everything we say. This will be a good year if, during 1910, we profit by the mistakes of

Once in a while a church that needs a resurrection attempts a re-

We are inclined to be suspicious of the sinner who parades his repent-Some people become so interested

in theology that they lose sight of salvation. A lot of Christians confine their efforts to asking God to do something for them.

Some people spend so much time praying for help that they grow weak to helplessness. Some people think they are doing

all right as long as conscience does not prick them. If those good resolutions have last even one week you have accom-

plished something. People who pray "Thy lingdom come" ought to be willing to do something toward bringing it.

The traveling evangelist has one advantage over the regular pastor— he doesn't have to stay and bear the consequences.

We've seen church members who expected the preacher to be good enough to make a high average for the congregation

If over-supply means cheaper prices, there must be a decline in the paving material market in a cer-tain place these days. Opportunity knocks at the doo

every day. The trouble is that it is seidom heard above the "knocking" that is going on inside. — From "Brain Leaks." in The Commoner.

The College Journalist.

At the University of Missouri is the first working school of journalism in the world. As practical laboratory work, a daily paper, with telegraphic reports, is issued. Walter Williams, its dean tells of the vicissitudes he

encounters in turning laymen into journalists. A student was sent in haste to cov. er a railway wreck at a twon a few miles away. It was almost time for

the daily to go to press, and still no word had been received from the young man on the assignment. In desperation Dean Williams telegraphed, asking why the story was not forthcoming. The reply was "Too much excitement. Wait until things quite down."—Kansas City

Something Missing.

A Canadian farmer, noted for his absent-mindedness, went to town one day and transacted his business with the utmost precision. He started on his way home, however, with the firm conviction that he had forgotten something, but what it was he could not recall. As he neared home the conviction increased, and three times he stopped his horse and went carefully through his pocketbook in a vain endeavor to discover what he had forgotten. In due course he reached home and was met by his daughter, who looked at him in "Why, father, prise and exclaimed: here have you left mother?"-Les-

An Emotional Witness,

A witness in a railroad case at Fort Worth is called to tell in his own way how the accident happen-

"Well. Ole and I was walking down the track, and I heard a whistle, and I got off the track, and the train went by, and I got back on the track, and I didn't see Ole; but I walked along, and pretty soon I seen Ole's hat, and I walked on, and seen one of Ole's legs, and then I seen one of Ole's arms, and then another leg, and then over one side Ole's head, and I says, 'My God! Some thing muster happened to Ole!" --Everybody's.

Paternal Love.

A young mother went up stairs one evening to be sure that her son was safely sleeping. As she paused at the door of the nursery she saw her husband standing by the side of the crib, gazing earnestly at the As she stood still for a moment,

eyes, and she thought, "How dearly Frederick loves that boy!" Imagine the shock to her feelings when he suddenly turned toward her and 'Amelia, it is incomprehensible to

touched by the sight, tears alled her

how they can get up such a crib as this for three dollars and sixty cents."-The Youth's Companion A novelty in the line of electric signs consists of each letter being

fitted with a dioptric lens and lighted by a single lamp, the effect being an even illumination of the entire letter. THE STORY OF THE PEANUT

SHELLS. As everyone knows, C. W. Post, of Battle Creek, Michigan, is not only a maker of breakfast foods, but he is a

strong individualist, who believes

that the trades-unions are a menace to the liberty of the country. Believing this, and being a "natural-born" scrapper for the right, as he sees it, Post, for several years past, has been engaged in a ceaseless warfare against "the Labor Trust," as

he likes to call it. Not being able to secure free and untrammeled expression of his opinions on this subject through the regular reading pages of the newspapers he has bought advertising space for this purpose, just as he is accustomed to for the telling of his Postum "story," and he has thus spent hun-

dreds of thousands of dollars in denouncing trades-unionism As a result of Post's activities the people now know a whole lot about these organizations: how they are honeycombed with graft, how they obstruct the development of legitimate business, curtail labor's output, hold up manufacturers, graft upon their own membership, and rob the public. Naturally Post is bated by

the trades-unionists, and intensely. He employs no union labor, so they can not call out his men, and he defles their efforts at boycotting his products. The latest means of "getting" Post is the widespread publication of the story that a car which was recently wrecked in transmission was found to be loaded with empty peanut shells, which were being shipped from the South to Post's establishment at Battle Creek.

This canard probably originated with President John Fitzgerald, of the Chicago Federation of Labor. who, it is said, stated it publicly, as

Post comes back and gives Fitzger-ald the lie direct. He denounces Fitzgerald's statement as a deliberate falsehood, and underhanded and cowardly attempt to injure his business, having not the slightest basis in fact. As such an effort it must be regarded. It is significant that this statement about "the peanut shells" is being given wide newspaper pub-licity. In the "patent inside" of an Eastern country paper I find it, and the inference naturally is that laborunionites are insidiously spreading

An institution (or a man) which will resort to moral intimidation and to physical force, that will destroy machinery and burn buildings, that will maim and kill if necessary to effects its ends, natura''v would not hesitate to spread falsenood for the

we admire Post. While we have no enmity toward labor unions, so long as they are conducted in an accest, "live-and-let-live" kind of a way. we have had enough of the tarred end of the stick to sympathize thoroughly with what he is trying to do.
He deserves support. A man like
Post can not be killed, even with lies

Post can not be killed, even with his. They are a boomerang every time. Again we know, for hasn't this weapon, every weapon that could be thought of, been used (and not simply by labor unions) to put us out of business, too?

I am going to drink two cups of Postum every morning from this time on, and put myself on a diet of Grape-Nuts. Bully for Post!——Intervial in The American Journal of Cimion Multicles.