Terr: "Let the redeemed of the Lord say

An overture, as antiphen, a dexology is this chapter, and in my text David calls for an outspoken religion and requests all who have been rescue, and blessed no songer to hide the splendid facts, but to recite them, publish them and as far as possible let all the world know about it. "Let the redeemed of the Lord sayso." There is a sinful reticence which has been almost canonized. The people are quite as outspoken as they ought to be on all subjects of politics and are fluent and volutile on the Venezuelan question and bimetallism and tariffs high and low and remodeled and female suffrage, and you have to skilfully watch your chance if you want to put into the active conversation a modest suggestion of your own, but on the subject of divine goodness, religious experience and eternal blessedness they are not only silent, but boastful of their reticance. Now, if you have been redeemed of the Lord, why do you not say so? If you have in your heart the pearl of great price, worth more than the Kohlmoor among view of the Lord, why do you not say so? If you have in your heart the neari of great price, worth more than the Kohinoor among Victorian jewels, why not left others see it? If you got off the wresk in the breakers, why not tell of the erew and the stout lifeboat that safely landed you? If from the fourth story you are rescued in time of conflagration, why not tell of the fireman and the ladder down which he carried you? If you have a mansion in heaven awaiting you, why not show the deal to those who may by the same process get an emerald eastle on

why not show the deed to those who may by
the same process get an emeral castle on
the same bonievard? By the last two words
of my text David cails upon all of us who
have received any mercy at the hands of
God to stop impersonating the asyiums for
the dumb and in the persone of men, women,
angels, devils and all world—"say so."
In these January days, the wands of minlaters and private Christians are wondering
about the best ways of starting a revival of
religion. I can tell you a way of starting a
revival, continental, hemisphericand world—
wide, You say a revival starte in heaven.
Well, it starts in heaven just as a prosperous Wille. You say a revival state prosperous Well, it starts in heaven. The sun must shine harvest starts in heaven. The sun must shine was descend, but unless you and the mins must descend, but unless you plow and sow and cultivate the earth you will not raise a bushel of wheat or a peak of corn between now and the end of the world. How, then, shall a universal revival start? How, then, shall a universal covival start? By all Christian people telling the story of their own conversion. Let ten men and women get up next week in your vrayer meeting and, not in a conventional decanting or deleful way, but in the same to they employ in the family or place of business, tell how they crossed the line, and the revival will begin them and there, it the prayer meeting has not peen so duil as to drive out all except those concerning whom it was foreords hed from all eternity that they should be here. There are so many different ways a being converted that we want to hear a kinds, so that our own case may be helped. It always puts may book to hear, and you kinds, so that our own case may be helped. It always puts may book to hear, and you kinds, so that our own case may be helped. It always puts may book to hear, and you kinds, so that our own case may be helped. It always puts may book to hear, and you when the tells of his look of the control of their hands, not as smooth and much more deeply line! than once, have done for you many a good day's work. Life has been to them more of a struggle than you will never know about, and much of the struggle has been for you, and how much they are appreciate.

Have you by word or gift or behavior experience it in some holiday salutation? The time will be gone out of your worked that we want to hear a kinds, so that our convenience in their hands, not as smooth and much more deeply line! than once, have done for you many a good day's work. Life has been for you, and how much they are know about, and much of the struggle has been for you, and how much they are suppreciate.

Have you by word or gift or behavior experience it in some holiday salutation? The time will always puts and their sars will not hear, and there work as more done for you many a good day's work. Life has been for you many a good day's work. Life has been for you many a good day's work as smooth and much more of a struggle than you will ever know about, and much of the struggle has been such as a man gives when he tells of his Pauline conversion—how he was knocked senseless, and then had a vision and heard voices, and after a certain number of days of horror got up and shouted for joy. All that discourages me, for I was never knocked senseless, and I never had such a sudden burst of religious rapture that I lost my equilibrium. But after awhile a Christian man got up in some meeting and told us how man got up in some meeting and told us how he was brought up by a devout parentage, and had always been thoughtful about religious things, and gradually the peace of the gospel came into his soul like the dawn of the morning-no perceptible difference between moment and moment-but after awhile all perturbation settled down into a hope that had consoled and strengthened him during all the vicissitudes of a lifetime. I said, "That is exultarating; that was my experience." And so I was strengthened.

In another prayer meeting a man got up and told us how he once hated God and went through all the round of iniquity until we were all on neitles lest he should go too much into the particulars, but one day he was by some religious power hurled flat and large flaps under his arm, a floating evange-list. Well, under this story many are not helped at all, for they know they never inted God, and they were never dissolute. But after awhite some Christian woman arises and says. "I have nothing extraordinary to tell, yet I think the cares of life, the auxieties about my children and two graves opened in our family plot made me feel the need of God, and weak and heldess and heart roken I flung myself upon His merey, and I feel what the libble calls the 'peace of God which passeth all understanding,' and I ask your prayers that I may live nearer to the Christ who have the constant of the constant of the constant of the Christ who have the constant of the con the Christ who has done so much for me." I declare that before that woman got through we were all crying, not litter tears, tears of joyful emotion, and in three days in that neighborhood all the ice had gone out

that heighforhood all the lee had gone out, sof the river in a springitime freshet of salvation. "Let the redeemed of the Lord say so."

I have but little interest in what people say about religion as an abstration, but I have illimitable interest in what people say about what they have personally felt of religion. It was an expression of his own continue for presental salvation which had gratitude for personal salvation which led Charles Wesley, after a season of great de-spondency about his soul and Christ had oken pardon, to write that immortal

Oh, for a thousand tongues to sing

On, for a thousand tongues to sing
My great Redeemer's praise!
It was after Abraham Lincoln had been
comforted in the loss of Tad, the bright boy
of the White House, that he said, "I now see
as never before the preciousness of God's
love in Jesus Christ and how we are brought
very to God as our Father by Him." near to God as our Father by Him."
What a thrill went through the meeting in

Portland, Or., when an ex-Attorney-General of the United States rose and said: "Last night I got up and asked the prayers of God's people. I feel now perfectly satisfied. The burden is rolled off and all gone, and I feel that I could run or fly into the arms of Jesus

What a record for all time and eternity was made by Gellacius, the play actor, in the theatre at Heliopolis. A burlesque of Christianity was put upon the stage. In de-rision of the ordinance of baptism a bath-tub filled with water was put upon the stage. and another actor, in awful blasphemy, dipped Geliacius, pronouncing over him the words, "I baptize thee in the name of the Father, of the Son and of the Holy Ghost." But coming forth from the burlesque baptism he looked changed and was changed, and he cried out, "I am a Christian. I will die as a Christian." Though he was dragged out and stream to the contract of out and stoned to death, they could not drown be testimony made under such awful circumstances: "I am a Christian, I will die as a Chirstian," "Let the redeemed of

the Lord say so, What confirmation would come if all who had answers to prayers would speak out; if all merchants in tight places because of hard times would tell how in response to supplication they got the money to pay the note; if all farmers in time of drought would tell how in answer to prayer the rain came just in time to save the crop; if all parents who prayed for a wandering son to come home would tell how not long after they heard the boy's hand on the latch of the front

Samuel Hick, an English Methodist preacher, solicited aid for West India mispreacher, solicited aid for West India missions from a rich miser and falled. Then the minister dropped on his knees, and that heips me, and in the third place I often see lears running down your cheeks, and that heips me, miser said, "I will give thee a guinea if thou wilt give over." But the minister continued to pray, until the miser said, "I will give thee two guineas if thou wilt give over." Then the money was taken to the missionary meeting. Oh, the power of prayer! Melanchthon, utterly discouraged, was passing along a place where children were heard praying.

R. TALMAGE'S SUNDAY SERMON.

WHEN TO SPEAK OUT.

So Much Reticence Among Christians Regarding Religion.

Text: "Let the redeemed of the Lord say and extended, "Oh, yes," said the leader, "but at the start let us kneel down and ask God to guide us." "Oh, no," said the infidel, "I did not come to pray, I came to discussion and requests all who are been rescued and blessed no songer to de the splendid facts, but to recite them, are both them and as far as possible let all the orld know about it. "Let the redeemed of the little prayer, and then arose and said to the infidel, "Now you pray." The leader kneel the splendid facts, but to recite them, are been rescued and blessed no songer to det the splendid facts, but to recite them, are been rescued and blessed no songer to det the splendid facts, but to recite them, orld know about it. "Let the redeemed of the letter to discusse." "But," said the leader, "you will, of course submit to our rule, and that is always to begin with prayer." The leader kneel the splendid facts, but to recite them, orld know about it. "Let the redeemed of the little to the splendid facts, but to recite them, orld know about it. "Let the redeemed of the leader of the Bible class to ask puzzling questions. Many of the neighbors came in to hear the discussion. The infidel arose and the leader of the Bible class, "I hear you allow questions asked." "Oh, yes," said the leader, "but at the start let us kneel down and ask God to guide us." "But," said the leader, "you will, of course submit to our rule, and that is always to begin with prayer." The leader the infidel, "I did not come to pray, I came to discusse." "But," said the leader, "you will, of course submit to our rule, and that is always to begin with prayer." The leader the infidel, "I did not come to pray. I have no God to pray to Let me go!" The leader of the libble class to ask puzzling questions. pray to Let me go! Let me go!" The spectators, who expected fun, found noth-ing but overpowering solemnity, and a re-vival started, and among the first who were brought in was the infidel. That prayer did it. In all our lives there have been times it. In all our lives there have been times when we felt that prayer was answered. Then

let us say so.

There lingers on this side of the river that There lingers on this side of the river that divides earth and heaven, ready at any time to cross over, the apostle of prayer for this century, Jeremiah Calvin Lauphier, the founder of the Fulton street prayer meeting, and if he should put on his spectacles and read this I salute him as more qualified than any man since Bible times in demonstrating what prayer can do. Dear Brother Lanphier! The high heavens are full of his fame. Having announced a meeting for 12 o'clock, September 23, 1857, he sat in the upper room on Fulton street, New Yorz, waiting for people to come. He waited for a half hour, and then a footfall was heard on the steps, and after awhile in all six persons arrived, but the next day twenty, and the next day forty and from that time to this, for over thirty-eight years, every day, Sabfor over thirty-eight years, every day, Sab-bath excepted, that Fulton street prayer meeting has been a place where people have asked prayer and answers to prayer have been announced, and the throb of that great heart of supplication has thrilled not only into the heavens, but clear around the world into the heavens, but clear around the world, more than any spot on earth. That has been the place where the referenced of the Lord

Let the same outspokenness be employed toward those by whom we have been person-ally advantaged. We wait until they are dead before we say so. Your parents have planned for your best interests all these years. They may sometimes, their nervors years. They may sometimes, their nervous system used up by the cares, the losses, the disappointments, the worriments of life, be more irritable than they ought to be, and they probably have faults which have become oppressive as the years go by. But those eyes, long before they took on spectacles, were watching for your welfare, and their hands, not as smooth and much more decays lined than once, have done for

sight, and their ears will be gone out of your sight, and their ears will not hear, and their oyes will not see. If you owe them any taniness of deed or any words of appreciation, why do you not say so? How much we might all of us save directors in the matter of regrets if we did not delay intitoo late an expression of obligation that would have made the last years of earthly life more attractive. The grave is deaf, and epitaphs on cold marble cannot make reparation.

In conjugal life the honeymoon is soon past, and the twain take it for granted that each is thoroughly understood. How dependent on each other they become, and the years go by, and perhaps nothing is said to make the other fully understand that sense of dependence. Impatient words sometimes come forth, and motives are misinterpreted, and it is taken as a matter of course that the two will walk the path of life side by side until about the same time their journey shall be ended, but some sudden and appalling illness unloosens the right hands that were clasped years at before the altar of orange story of your knitting in story of a queen's scenter. Your know the story of a queen's scenter. Your you. Go up and taxe it." And turning to the surprised multitudes of heaven He will say. "She did what she could." God will say. "She did what she could." God will then got up a Christian and had ever since that in some plain, square talk long ago you say, been going around with a Bax or Bible with did not ask for forgiveness for infirmities say s

> yet do not say so. Ou, what an augmenta-tion it would be if by some divine impulse all those outsiders should become insiders. I tell you what would bring them to their in yet do not say so. Oh, what an augmentation it would be if by some divine impulse all those outsiders should become insiders. I tell you what would bring them to their right places, and perhaps nothing else will-stays of persecution. If they were compelled to take sides as between Christ and His enumes, they would take the side of Christ, and the fagots and the instruments of torture and the anathemas of all earth and heil would not make them blanch. Marryrs are made out of such stuff as they are. But let them not wait for such days as I pray to God may never come. Drawn by the sense of fiftness and justice and obligation, let them show their colors. Let the redeemed of the now their colors. Let the redeemed of the Lord say so.

Tois chapter from which I take my text mentions several classes of persons who ought to be outspoken, among them all those who go on a journey. What an opportunity who go on a journey. What an opportunity
you have, you who spend so much of your
time on rail trains or on shipboard, whether
on take or river or sea! Spread the glory of
God's goodness and your own redemption
wherever you go. You will have many a
long ride beside some one whom you will
never see again, some one who is waiting for
one word of rescue or consolution. Make
every rail training steamer a moving railes every rail train'and steamer a moving palace of saved souls. Casual conversations have harvested a great host for God.

harvested a great host for God.

There are many Christian workers in pulpits, in mission stations, Sabbath schools, in unheard of piaces who are doing their best for God and without any recognition. They go and come, and no one cheers them. Perhaps all the reward they get is barsh criticism, or repulse, or their own fatigue. If you have ever heard of any good they have done, let them know about it. If you find some one henefited by their alms, or their prayers, or their cheering word, go and tell them. They may be almost ready to give up their mission. They may be almost in despair bemission. They may be amost in despair be-cause of the seeming lack of results. One cause of the seeming tack of results. One word from you may be an ordination that will start thom on the chief work of their lifetime. A Christian woman said to her pastor: "My usefulness is done. I do not know why my life is spared any longer, because I can do no good." Then the pastor replied: "You do me great good every Sabbath." She asked: "How do I do you any good?" and he replied: "In the first place, you are always in your seat in the church you are always in your seat in the church, and that helps me, and in the secont place you are always wide awake and alert, looking right up into my face, and that helps me, and in the third place I often see lears running down your cheeks, and that helps me."

What a good thing he did not wait until she

sought for the right text, and then did his best to put the old thought into some new shape. He had prayed that it might go to the heart: of the people. He had added to the argument the most vivid illustrations he could think of. He had delivered all with a power that left him nervously exhausted. Five hundred people may have been blessed by it and resolved upon a higher life and nobler purposes. Yet ail he hears is the clank of the pew door, or the shuffling of feet in the aisle, or some remark about the weather, the last resort of inanity. Why did not that man come up and say frankly. "You have done me good?" Why did not some woman come up and say, "I shall go home to take up the burden of life more cheerfully?" Why did not some professional man come up and say. "Thank you, dominie, for that good advice? I will take it. God oless you." Why did they not tell him so? I have known ministers, in the nervous reaction that comes to some after the delivery of a sermon with no seeming result, to go home

tion that comes to some after the delivery of a sermon with no seeming result, to go home and roll on the floor in agony.

But to make up for this lack of outspoken religion there needs to be and will be a great day when, amid the solemnities and grandeurs of a listening universe, God will "say so." No statistics can state how many mothers have rocked cradles and hovered over infantile sicknesses and brought up their families to manhood and womanhood and launched them upon useful and successful lives, and yet never received one "Thank that amounted to anything. daughters became queens in social life or were affianced in highest realms of proswere amanced in highest realms of pros-perity; the sons took the first honors of the university and became radiant in mone-tary or professional apheres. Now the secret of all that uplifted maternal influence must some out. Society did not say so, the caurch did not say so, the world did not say so,but on that day of all other days, the last day, God will say so,

cauten did not say so, the world did not say so, but on that day of all other days, the last day, God will say so,

There are men to whom life is a grind and a conflict, hereditary tendencies to be overcome, accidental environments to be endured, appalling opposition to be met and conquered, and they never so much as had a rose pinnet to their cont lapel in admiration. They never had a song dedicated to their name. They never had a book presented to them with a compilmentary world on the fly-leaf. All they have to show for their lifetime battle is sears. But in the last day the story will come out, and that life will be put in holy and transcendent rhythm, and their courage and persistence and faith and victory will not only be announced but rewarded. "These are they that cause out of great tribulation and had their robes washed and made white in the blood of the Lamb." God will say so!

We miss one of the chief ideas of a last judgment. We put into the picture the fire, and the smoke, and the carthquake, and the descending angels, and the uprising dead, but we omit to put into the picture that which makes the last judgment a magnificent opportunity. We omit the fact that it is to

which makes the last judgment a magnificent opportunity. We omit the fact that it is to pportunity. We omit the fact that it is to a day of glorious explanation and com endation. The first justice that millions unrewarded and unrecognized and unapciated men and women get will be on t day, when services that never called that day, when services that never called forth so much as a newspacer line of finest nearly or diamond type, as the printers term it, shall be called up for coronation. That will be the day of enthronement for those whom the world called "notoclies." Joshua, who commanded the sun and moon to stand still, needs no last judgment to get justice done him, but those men do need a last rigment who at times in all armies, under report violent assault, in obedience to com-nial I thenselves stood still. Deporab, who

encouraged Barak to havery in battle against the oppressors of Israel, see is no last judg-ment to get justice done her, for thou-sands of years have chapped her applause. But the wives who in all ages have encour-aged their husbands in the battles of life, women whose names were hardly known be youd the next street or the next farmhouse, must have God say to them: "You did well. must have God say to them: "You did well, You did gloriously. I saw you down in that dairy. I watched you in the old farenhouse mending those children's clothes. I heard what you said in the way of cheer when the breadwinner of the household was in despair. I rumember all the slekferadles you have sung to. I remember the backaches, the headaches, the heartaches. I know the story of your knitting recelle as well as I

tell him how indispensable she was or how indispensable he was to your happiness, and that in some plain, square talk long ago you did not ask for forgreeness for infirmities and neglects, and by some unlimited utterance make it understood that you fully appropriate the delity and recenforcement of many years. Alas, now many such have to lament the rest of their lives, "Oh, if I had only said so."

My subject takes a widerrange. The Lord has hundreds of their strong because of a sparin of processed Carist. They have now many such have to professed Carist. They have ask much right to all the professed Carist. They have ask much right to all the professed Carist. They have ask now many such have to professed Carist. They have ask much right to all the professed Carist. They have ask now now have nower publicly professed Carist. They have ask much right to all the professed Carist. They have ask now now have nower publicly professed Carist. They have nade no positive atterance by which the world may know they love God and are on the road to be average and the professed Carist. They have ask now now have now publicly professed Carist. They have ask now have now publicly professed Carist. They have ask now have now publicly professed Carist. They have ask now have have the professed Carist. They have ask now have have the professed Carist. They have ask now have have the professed Carist. They have ask now have have the professed Carist. They have ask now have have the professed Carist. They have ask now have have the professed Carist. They have ask now have have the professed Carist. They have ask now have have the professed Carist. They have ask now have have the professed Carist. They have ask now have have a professed Carist. They have a saw much right to all the professed Carist. They have a saw much right to all the professed Carist. They have a saw much right to all the professed Carist. They have a saw much right to all the professed Carist. They have a saw much right to all the professed Carist. They have a persecution have turned out for my advantage and enlarged my work, and I attest betext fore earth and heaven that God has fulfilled
who to me the promises, "Lo! I am with you althose ways," and "Tae gates of hell shall not pre-

vail against you."

For the cheer of younger men in all departments let me say you will come out all right if you mind your own business and are patient. The assault of the world is only be-ing rubbed down by a rough Turkish towel, and it improves the circulation and makes one more vigorous. While the future holds for me many mysteries which I do not pre-tend to solve, I am living in expectation that when my poor work is done, I shall go through the gates and meet my Lord and all my kindred who have preceded me.

CRAZY HORSE'S MEDICINE.

Said It Was Bullet Proof, and Faith Cost His Brother's Life.

Pawnee Bill, who has returned to Perry, Oklahoma, from the four bands of the Pawnee tribe, brings word that the Indians have all left their farms and moved into tepees on Black Bear Creek and have gone to ghost

dancing and making medicine.
Crasy Horse claimed to have made a medicine that was built proof, but, when tried as one that was came in the state of the council of chiefs, the bullet penetrated his heart and caused instant death. All of Crazy Horse's cattle and pones were taken from him as a penalty by the chiefs, and there is talk among the Federal officers of indicting him on the charge of murder.

New Helmet for German Soldiers,

Emperor William, assisted by the Minister of War, General von Schellendorf, and aided by a body of military experts, is considering the introduction of a new helmet for the German army, in view of the fact that the metallic ornaments of the present helmet are visible at a great distance.

Whipping-Post for Wife-Beaters. The Grand Jury of Baltimore, Md., has recommended that the whipping-post for wife-beaters in the city juit be once more put in

RELIGIOUS READING.

THE POWER OF A GREAT LIFE.

In the economy of Divine Providence great lives serve the most various and im-portant purposes. Great men are the seers and guides of humanity. In a peculiar sense they are inspired men. They have been they are insplied men. They have been lifted above their generation, they have open vision; they survey the world as from a lofty eminence and are thus able to understand many matters which remain obscure to their fellows. They usually understand not only what to do, but how to do it, practical sense being joined to deep insight and extended for sight. In some instances a single man seems to embody the wisdow of a generation or a nation. Confucius means China, and Mahomet siamped his own image on a hun-Mahomet stamped his own image on a hun-dred generations. Imperial Rome first be-came incarinate in the man Julius Casar, who knew his time and forecast all time. The English race lived in Alfred the Great, The English race lived in Alfred the Great, as did modern republicanism in George Washington. But great men are ilmited by both time and space; their fame and power decrease with the square of the distance. It is with the utmost difficulty that men are able to do anything after their burial. The accommonaity disappear under the next advancing wave. Fortunate is the man able to build a monument high enough and strong enough to outlast the flood. Whatever most men do they must do while living and within enough to outlast the flood. Whatever most men do they must do while living and within a limited circle. Casar's genies made Rome, but was unknown in the Orient. Confacins was the man of a race, he compacted China, though a more mane and shadow beyond. Mahomet feindown like a thanderholt on the earth, but his power has been narrowing and diminishing with every advancing century, and the day is not far distant when the dividualish he created will have no place among the nations. The elements of weakness and decay were in the works of all these men. these men.
But, unlike them, one great life has ap-

But, unlike them, one great life has appeared in himan history, subject to mone of these limitations. It is that of a World Man, whose power is emilied to no lattitude of race. The light of His traft shiftes into the far East as into the far West, and His message has been home from the Arctic to the Artarctic regions over all the intervening lines. And what is nost singular of all, the arctic of the light of the content of the Antarctic regions over all the intervening lines. And what is nost singular of all, the exection of this power unusing men has been exclusively posthirmous. He organized no institution to take this name down to posterely. He provided for the erection of no monoment of boiss or stone, no piliar or perand, to commence this deeds and virtues. His measurement this deeds and virtues. His nominant was a trass. His resting phase a borrowed tomb. His disciples were few and despised, unaded by position, wealth or learning. How unlikely that such men could all their crucified Master. But the must supendous miracle of history is found in this great life. Though dead, Jesus Christ still lives and works miracles in every part of the earth, works miracles in every part of the earth feeling the hongry, clothing the naked, and bringing healing to the size. Men may wid rejelerate His advent; for since the work was created has there been found no other was created has there been found no other such centre of influence and templicence as that great life. His fame fills the world, He has transcended the lives of His own race, religion age and infinitely. He has become the universal lenisfactor. No part of the world is intended by His gracious influence. He breathes on tribes, nations, races, and they live again.

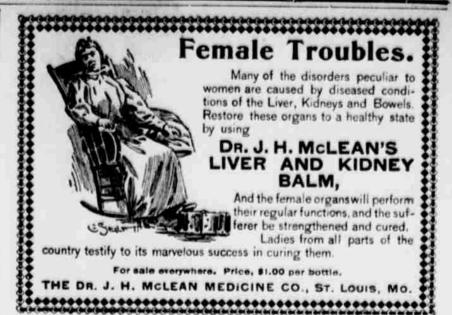
If you would see what Christ is to the world, take down the map and observe that the green spots are those touched by the influences of the Cross. His worl is thick and powerful, touching isoth individuals and has their to higher issues and mober endeavors. At His coming superstitions vanish, old fables.

thus to higher issues and nober endeavors. At his coming superstitions anish, oil fables are discretified, chais are unstaway, and this knowledge of God covers the certificate has been waters cover the great deep." Christ has oright to the nations the most important maters a correct knowledge of the character, duributes and work of God; a true view of man in his oriorigin, bissery and destination, and a revelation of the real intervention of God for the rescue of man from his fallen condition. The Grepel hard a promise of the life that now is as well as defeat to come. The highest divilizations today are those created by the teachings of Christ. Enterprise, invention, mastery of material resources, commerce, and substantial positical power foliow that the continuous as never before control the

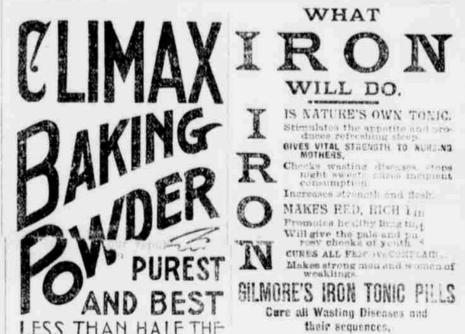
an immakent Carist—a Christ who was born in Betalenem and suffered under Pointins Printe and a Christ who still lives and reigns anong men. In the economy of grace, both have place and importance, we may not individual the one to the exclusion of the other. The Correlan Fathers were not wrong in defending the truth about the historic Corist in His birth, life, reactings, marvelons works, sufferings, death and glorious resurrection, these are fundamental facts. On this evidenes the instarte tracel refs. They show the entrance of the davins into the human. We are not wrong its some graving the advent of the Divine Man, whose human the advent of the fliving Man, whose uthoms borth marks a new stage in the progress of the ruse, a divine force in the evolution of human society. But glorious as are these historie traiths of the humanity, they make but one hemisphere of God's gracious reveals tion to man. The divine is set over against the human. You may well believe Jesus came, and that He will especia, aim in the instead but the whole to the only inst day; but you have the whole truth only when you believe in an immusent Chris who remains a pervading Spirit and Fore

among men.
Great as is the historic Christ who was born and diel and rose main, greater is the glorified Christ who remains in society and in the individual soul to illuminate and to convict of sin, righ constons and judgment to come. Christ went away, but he is also here. Though the en, His power is everywhere felt me that of gravity and electricity. He case to reigh in the heavenly places, but Horness not less in the sule of use on earth. The Comfector is the luminout Christ. He came to ablide and to be in us. He is ever with the two or three as with the great assembly. He is here to comfort, to purify and eddy, Greater is the immanent than the historic Christ. It was needful that He should go away from the visible that He power might be realized in the invisible, that He should disappear from the firsh that He should disappear from the firsh that He should disappear from the firsh that He should approach of the Lord's conting in the firsh can be fully realized only by His coming into the soul. You may think much of His coming into Judea, without being savel; but his coming into the soul is attended with saving efficacy. To us Christ on the Cross is less efficacy. effleacy. To us Christ on the Cross is less important than Christ coming into our lives and experience. We have, as it were, got past the historic Christ, whose great record is stored up in the archives of history and stands proof against all doubters and revilers, but for us who live in the later days God has provided some better there in the abiling provided some better thing in the abiling presence of Jesus in human society. Jesus not only came, and will again come; He is here to remain. "Lo! I am with you all the days, even unto the consummation of the ago."

If some people would think twice before they speak, they would keep still most of the time.







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Too Playful by Haif. There is a man about town who has a marked military bearing and a wooden leg. I won't say whether he was in the army or navy, for if I did you'd know right away who it is, but he gave that leg that Uncle Sam might move a stronger one to stand on. He went out to spend the evening not long ago at the house of some people he didn't know very well. They have a clever little fox terrier who is trained to jump. over sticks that you held out and to perform any number of other entertaining feats.

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