

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY DR. OTHO F. BARTHOLOW.

Subject: The Limitations of Life.

Brooklyn, N. Y.—Dr. Otho F. Bartholow, pastor of the James M. E. Church, preached Sunday on "The Limitations of Life." The text was chosen from Colossians 1:18: "Remember my bonds."

It is hard to conceive how the glowing and comprehensive statements of the first three chapters of Paul's Epistle to the Colossians could be reinforced. Each sentence is so full of divine truth, it fairly overflows with its Christy abundance. Yet with the words of our text Paul did most positively and beautifully reinforce every other sentence of this intensely spiritual epistle. He did it in that charmingly inferential way that added the warmth of his own heart to the purely logical statements of the mind. In writing to the Colossians of Christ's divinity and of the complete and joyous loyalty every soul should render to Him, Paul in the few words of our text delicately refers to the example found in his own experience. "Remember my bonds." This was an infusion of experience to all the preceding precepts that developed an incalculable force in that unlimited element of sympathy which were at once operative.

Paul had no intention of glorifying himself or his sufferings, neither did he sentimentally long for human comfort. This very brief allusion to himself in our text was but to strengthen and confirm that feeling which would exalt and glorify Christ Jesus the Lord. What Christ Jesus would have us read or heard Paul's letter and not have felt when he came to the words, "Remember my bonds," this man writes out of life's experience and of what he knows—not like so many of the religiousists and philosophers of that time out of his imaginations and dreams.

Not another inference is contained in our text. It is that which emphasizes the fact of life's limitation. In writing his advice and directions to the Colossians Paul did the very best his position would allow him to do. He wished and prayed to do more. That more was to be with them in person to give them all that he felt was in personal effort for Christ and His kingdom. Over against this wish, this desire, this prayer, was his physical imprisonment—a limitation. Paul was chained. "The things he would do he could not do."

The fact of life's limitation, its recognition and resolution are suggestively presented in these words of the heart. The fact of limitation is apparent everywhere, in everything and everywhere. Go to the uttermost boundaries of space to the sun and stars; limitations are there, their boundaries are fixed that they cannot pass. Gravitation, chemical affinity and other agents of law bind them with invisible chains to their limits. As with these mighty spheres, so with the smallest atom; its plane activity and expression is fixed. The reign of law marks insuperable barriers.

In persons as well as in things the fact of limitation is strikingly manifest. The body in which we live is clearly confined in bonds. Each body has an amount of nervous and muscular energy which limits all that may be received or given. The bonds of place and heredity bind each man to a very narrow zone of physical and mental activity. That a man is what he eats and where he lives is a certain degree manifestly true.

The spiritual man is limited in all its expression and life by the presence of the carnal. Paul's pathetic cry: "O wretched man that I am; who shall deliver me from the body of this death?" is applicable to all the children of Adam's race. The limitations are the marks of a general limitation, the bonds that all men in their investigations and experience must remember because they are of themselves. Within the general limitations there are special and personal limitations. Men and grace are largely determinative in establishing the individual bonds that cannot be passed.

The nervous prostrations, the brain fag, the strokes of apoplexy, the creeping lassitudes that seize so many of our bright and energetic people, are but a great majority of instances but evidences of failure to know or remember the physical and mental limitations to which life is conditioned.

Failure to record and recognize personal limitations and to be directed by them causes not only lapse and disaster in our service to Christ, but sometimes the essential breaking of the moral law. Our fathers were accustomed to keep the commandments, to worship God and reverence His day by preparing hours in advance for that most solemn and imperative duty. Sunday preparation of the heart, if it was in the thought of our Puritan ancestors, essential to the real keeping of those commandments that enforce our duty to God. They had a fine recognition of the limitations inherent in the body. Their preparation for the Lord's day was a "rememberance of bonds." It is only the fashion in these progressive days to ridicule the religious practices of these fathers of our country. With all of which ridicule we have no sympathy, continuing to believe that our grip on God, for loyalty to Christ and His law, is yet another reason to be most inspiring and helpful examples. They certainly shed a helpful light concerning the meeting of limitations in the keeping of those commandments that refer to God and His day.

They made religion a life and found delight in it, largely because they remembered their limitations. They refused to rob God by allowing the world and its activities to so rush in upon them during six days that there was nothing for the Sabbath but physical weakness and dullness. In yet another relation it is imperative that we remember our own and others' limitations. In relation to others we should be quick to ask: Are we understood and do we understand?

Believing fully that every man is more than anything he does or says, we are led to believe that all avenues of expression and reception are to a

degree limited and incomplete—are in bonds. Every man has in him a best and a worst, neither of which fairly represents him. Many, however, are to them final from their experience of one or the other phase of life.

When I read Cardinal Newman's "Lead, Kindly Light," I think of a highly intellectual, devout and charitable character. On the other hand, when I read his bigoted and narrow estimate of Arians, especially his statement that a publisher of heresy (meaning, of course, anything contrary to his religious denomination), should be treated as if he were embodied evil, I think naturally of a narrow, unsympathetic and bigoted man. It is very evident that any fair estimate of the cardinal as a character cannot be obtained from either of these writings. He had his limitations. They must be remembered. Not until they are estimated can there be a substantial understanding of the person back of the utterances.

But are we understood? We, too, commonly assume that we are. Thinking we fully understand what we say and mean, we naturally infer that others do. But do they? "Oh, the trouble, the heartaches, the disasters and the deaths to happiness and peace that have come to this old world since the simple life of our fathers," exclaims one another, "exclaims the other, "an hundred years ago. Human nature has naturally changed since that day. An appeal to experience must convince even the most superficial observer that this is deeply true, even in the everyday experience of life. Acknowledging the fact of limitation and realizing its force in life, we find the only sure approach to its resolution is in the Christ of Paul.

Our Saviour entered our limitations. He took upon Himself the form of a servant; He became obedient to death, even the death of the cross; He emptied Himself; He was in all points tempted as are we. He remembered our bonds. Limitation itself brought trophies to His feet. Christ made it minister to His eternal glory by living: The simple life—life of force, thought and order. In Him there was no trespassing of body upon mind, or mind upon spirit. Each was kept to its sphere. There was in His soul no conflict in the duties owed God, man and self.

He entered into the wilderness a perfect presentation of His ideal—a simple recognition of these duties that leaves no confusion in the mind of the disciple. In Christ was no haste, no confusion whatever. He had for each and everything the full measure of its claim. In His speech He gave line and line precept upon precept. He did nothing in secret. (2) The charitable life. Christ ever made allowance in all human equations for the elements of ignorance, inheritance and condition. He remembered the bonds of men, their limitations. Thus we find Him dealing with the individual as the wise and loving parent does with the child, as the teacher with the pupil. He built on that best possible interpretation of each man's nature, which required ever and always a complete knowledge of limitations.

He healed some in public because their bonds would stand it; others He withdrew to the quiet place alone. He recognized conditions best for the individual. When two of His favored disciples desired to burn those men whom they judged heretics, when Peter allowed afar off and at last denied Him, with what divine consideration He remembered their limitations and forgave them! With Christ there was neither Greek nor Jew, circumcision or uncircumcision, Barbarian, Scythian, bond nor free, because His charity understood and eliminated all differences that such distinctions implied.

(3) The triumphant life. Christ saw the crown above the cross, life beyond death, and lived in them. Hope, with all its expectancies, was His. He saw the morning when it was midnight. He knew the Father knew. The triumphant life of Christ was lived for us, and so became vicarious. We could not live it ourselves, because of an unnatural bondage—the awful bondage of sin. Christ, however, lives it for us, and shares it with us, making it possible for us to have His simple, loving and triumphant life. "I live, yet not I but Christ liveth in me."

Oh, what comfort there is to the poor, wounded heart that is struggling to do its best against sin and trial in the narrow straits of life to say and realize, "He remembers my bonds." He took them upon Himself. Simple faith in this truth brings relief and ultimate triumph. This gracious truth suggests another limitation that we speak of with profoundest reverence, the limitation of God Himself in the matter of bestowing pardon, peace and love upon the hearer of man. God has, according to the revelation He has given us, limited that He cannot pass in the salvation of man. The salvation in Christ marks the boundaries of God's ability to save the human soul.

God cannot force the soul's will to accept of His Son for salvation. He presents Him with all love and power; for He will have all men to be saved and to come unto the knowledge of the truth. Beyond this He cannot go. God is bound by His gift of free will. Christ the God cried: "I would, but ye would not."

May God help all of us to recognize and act upon the limitations to which God has committed us.

Strength For To-Day.

God promises strength to enable us to do our present duty. If we believe that, and act accordingly, we shall never, never fail. "As thy days, so shall thy strength be." That is the promise—a promise that never fails. Yesterday has gone, not to return. Tomorrow has not come to us, and it may never come. To-day is our day, and it is the only portion of time that is. Men who regret that they did not do their work yesterday, lose their present time because they are not giving their whole strength to it. Men who fear that they will not be able to do to-morrow's work are losing to-day, and are not getting ready for to-morrow. God does not promise strength for yesterday which is gone, nor for to-morrow which may never come, but for to-day, which is here. Let us therefore, trust, and use, while we have it, God's promised strength for to-day. "Sufficient unto the day is the evil (and the good) thereof."—Sunday School Times.

The infidel howls at the Bible miracles, but he aims at its morals.

SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR FEBRUARY 4.

Subject: The Temptation of Jesus, Matt. 4:1-11—Golden Text, Heb. 11:33—Memory Verse, Topic: A Study of "The Temptation—Commentary."

I. Jesus in the wilderness (vs. 1, 2). "Then," immediately after His baptism—Such are the violent alterations of human experience; baptized and tempted; approved of God and handed over to the devil. "Led up." Our lives are so ordered that we are carried into places where the trial of our religion is tried. Temptation is part of the divine scheme. The devil is under the control of God. Open the page of history where you will and you can hardly find the story of any great, noble soul, that has not had its hour of battle with the powers of darkness. "Of the spirit," Luke says He was "full of the Holy Ghost." Mark says, "The spirit driveth Him." A divine influence led Him on. "Into the wilderness." Tradition has fixed upon a high ridge called Quarantania, near the Jordan, where the tempter began His work with a personal encounter with Satan. To tempt is, literally, to stretch out, to try the strength of. Temptation is the testing of a person. The three temptations of Christ were typical ones, comprehending all the forms of temptation by which human nature can be assailed. They cover the same ground as "the lust of the flesh, the lust of the eyes, and the pride of life" (1 John 2:16). "The devil," "Diabolos," always in the singular and with the definite article. "If thou be," Beware of temptation that comes with a "if" in its nature. "The Son of God." The consciousness of His divine Sonship may now in a measure have been withheld. Alone in the wilderness and weak and worn from fasting, Satan saw his chance. "Stones—bread." You are hungry; now if you are the Son of God, throw the stones and let the devil supply your necessities and thus prove Your divinity.

4. "It is written." See Deut. 8:3. In each case Jesus answered and defeated Satan by a proper use of the word of God. A man who has scripture hid in his heart has a sharp sword to fight the devil with. Not live bread alone, but upon God's unflinching word of promise and pledge of all needful providential care.

III. The second temptation (vs. 5-7). The order of the temptations is different from that in which they are recorded. There is no statement that insists on any particular order. 5. "Take thou." So far as the necessities of the trial required, yet with no power of violence or contamination, our Lord's person was in his hand. How else did Satan lead Him to the temple's summit or to the mountain top? "Into the holy city." Whedon believes that His person was transported "with the quickness of a thought," so that He is not to be conceived as on His way at any intermediate point. Thus seems to be the case. Satan, however, monotonously went, with Satan to the pinnacle of the temple. "Pinnacle." Probably the royal porch built by Herod, overlooking the Cedron.

6. "If thou be," etc. Satan presses his point. In His first reply to the tempter, Jesus showed His knowledge and confidence in God. Now Satan takes Him at that very point and assumes that if He did not cast Himself down it would show that He lacked faith in God and that His claim to divine Sonship was unfounded. "Cast Thyself down." "Who is he that would so grandly exploit. Prove at once that You are the Son of God. 'It is written.' In Psalm 91:12, 'The devil has a Bible, but he misquotes and misapplies. This was a temptation to presumption. 'It is written' again in Deut. 31:6. 'There is no danger in using isolated texts. One text explains and modifies another. The Bible is often perverted by wicked men. 'Not tempt.' To tempt God is to put Him to the proof—to demand evidence of His power and of His will to fulfill His promise. Satan is waiting patiently and trusting. This is manifestly wrong. The first temptation appealed to the animal appetites. This one rises to the higher sentiment, the love of show—the gratification of admiration.

7. "The third temptation" (vs. 8-11). "Exceeding high mountain." Some high mountain in Judea where a general view could be had of the country. "Sheweth—kingdoms of the world." The roof of the third temptation lay in the supposition that the kingdoms of the world were the devil's kingdoms and that he could dispose of them all. "All-give Thee." By this Satan evidently meant that he would withdraw his opposition to Christ and make Him a great earthly ruler. "If—worship me." Here the devil appears in his true character. Christ was tempted to idolatry which is the root of all idolatry. "Get thee hence." Jesus parleys with him no longer, but with authority commands him to go to his own place.

11. "Devil leaveth Him." Satan had made the strongest effort of which he was capable and had been baffled at every point. "Angels." Heavenly messengers; spiritual beings of a higher order than man. "Ministered." Supplied Him with necessary food to support nature.

Man. Man seen through his humanity becomes a thing of transcendent value; the nature which has been put of God to the most gracious of all uses is a nature that can be no more despised or misused.—Andrew M. Fairbairn.

The New York Press says it now looks as if the Japanese did not lose a cent by waiving the question of financial indemnity in the peace settlement with Russia.

EPWORTH LEAGUE LESSONS

SUNDAY, FEBRUARY 4.

A Life That Is a Trust—Luke 19:12-27.

To the Jew religion included giving. We talk about the Jewish tithes, but the devout Jew gave more than a tenth, for religious purposes, besides the periodical gift which he must make for the poor. The law claimed from the Jew a large portion of his income for the maintenance of the temple service, and for the support of priestly tribe. When the Jews were faithful to their God those claims were, of course, honored in full. But when faith declined giving grew more irksome and formal, being robbed of its inner and vital meaning.

Since Christ came the law of the tithe has been largely ignored, as though it had been repealed. Opinions differ on the question raised; some say that the law is still in operation, others that it has been set aside by the law of grace. But that question is not important. The claim of the New Testament may not be the same in form, but in spirit it does not differ from the claim of the Old. Giving is a part of worship, and the more earnest and sincere the worship the more the worshiper will desire to give visible proof of his devotion.

The message of Malachi is not so much a promise as a challenge. Do not quote it unless you are ready to meet its conditions. The titles there spoken of may not be the same in form and amount as the offerings you owe, but you cannot prove the promise unless you pay the price. Apart from all question of what proportion you should give, as a Christian steward, there is another question: "Am I giving to God's work as much as I ought?" The prophet's phrase, "all the tithes," may be better translated "the whole tithe," and there is no promise of reward for partial payments.

"Upon the first day of the week let every one lay by in store" is not a rule for giving, but for getting the ability to give. It is the scriptural rule for systematically helping the work of God. We make provision for every other expenditure of money. We plan our finances so that the rent shall be paid when it due. Other obligations are provided for in the laying out of our income—so much for this, so much for that. We do these things of necessity. We could not keep our place among our fellows, or retain our self-respect, if we did not pay our bills. Public opinion, conscience, and the law combine to make us honorable in our business dealings.

CHRISTIAN ENDEAVOR NOTES

FEBRUARY FOURTH.

New Work We May Do "for Christ and the Church."—Luke 12:48 (last half); Gen. 12:1-3; Gal. 3:9.

The size, the influence, the opportunities, the fame, of Christian Endeavor are all factors for which the Society must give a good account to God. God never blesses any man except with the purpose, that he shall be a blessing. It is already true of Christian Endeavor that in the Society all families of the earth are blessed. Our pledge is repeated in all lands. Every faithful Endeavorer that has ever lived may help to make us more faithful, and we may increase the faithfulness of all that come after.

Suggestions.

If we do not now and then hunt up new work to do, we shall soon cease to keep up the old work. A true Endeavorer so enjoys Christ, that he will do whatever he undertakes for Christ, however monotonous to others, has for him the zest of novelty. New plans, though no better than the old plans in other respects, are often better just because they are new. The true Endeavorer never asks, "Why need I do this?" but always, "What more can I do?" The merchant knows that if he would attract trade he must constantly get new goods and advertise in new ways. It is so with "our Father's business." Sometimes a housewife merely rearranges the furniture, and makes the house look new. So in religious work you freshen up old tasks by cooing them in new ways.

Let me be content with no second best; let me refuse to get to the end of the road, to Jerusalem lies on it. Smellie.

There are those who do not do all their duty; there are those who only profess to do their duty; and there is a third class, far better than the other two, that do their duty and a little more.—Andrew Carnegie.

Doing is the great thing; for if, resolutely, people do what is right, in time they come to like doing it.—John Ruskin.

TO PRESERVE EGGS.

Have a kettle of boiling water on the stove, and into that dip the eggs. Let them remain as long as it takes you to count ten fast. This recipe has been in use in my family for forty or fifty years. The eggs cannot be told from perfectly fresh eggs, as the hot water cooks the fine inner skin, and there can be no evaporation. There is no taste of lime about them put up in this way. It is a fine thing for country women who want to hold their own for better prices, and also for the city woman who wants to purchase for future use white eggs as cheap.—Woman's Home Companion.

Nations, like individuals, are powerful in the degree that they command the sympathies of their neighbors.

WINTER AND SUMMER STAMPS

Postmasters Ordered to Quit Selling Letter Until Roses Bloom Again.

In view of complaints to the Post-office Department of the brittleness of postage stamps and their tendency to curl and become detached after being affixed to letters, an investigation was ordered and it was found that the trouble is due to the hard gum used in summer and which is affected by the cold, dry atmosphere of the winter season. All such stamps supplied to postmasters have been directed to be withdrawn by them until the summer months, and in the meantime new supplies are being forwarded them coated with a softer gum which is not affected by winter weather.

"Saving California's Crops."

The Bureau of Entomology of the Agricultural Department, and likewise the State of California, under supervision of its Commission of Horticulture, are waging scientific war upon all pests in plants, whether fruit-trees, vegetables, or grains, by the introduction into the regions where the pests exist of its natural foe. Just how the scientists go about restoring the balance of nature and what has been accomplished in California in the last few years of the pest, W. S. Harwood will tell readers of the February Century, under the title, "Saving California's Fruit Crops." Mr. Harwood, it will be remembered, prepared for The Century the first authoritative accounts published of Luther Burbank's wonderful work.

Woman's Idea of Success.

A Kansas woman, Mrs. A. J. Stanley, of Lincoln, has been awarded a prize of \$250 by a Boston firm for the best answer to the question, "What constitutes success?" She wrote: "He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction."

To Bring Birds Back.

German farmers are trying to induce the smaller birds to return to their old haunts about the fields, and for this purpose are setting out boxes and other artificial devices to serve the birds for homes. The farmers need the birds to destroy the insects, but the birds are disappearing not only because of their direct slaughter, but also because the old trees in the decayed hollows of which they built their nests, the old "copses" which they hid in, and both of which were prolific in insects, together with the stagnant pools which yielded them food in abundance, are all disappearing before the closer cultivation of the present time.

Bacon to the value of over \$30,000,000 was imported by Great Britain in 1904.

Tumors Conquered Without Operations

Unqualified Success of Lydia E. Pinkham's Vegetable Compound in Cases of Mrs. Fox and Miss Adams.



One of the greatest triumphs of Lydia E. Pinkham's Vegetable Compound is the conquering of woman's dread enemy, Tumor.

"I have had 'wandering pains' may come from its early stages, or the presence of danger may be made manifest by excessive monthly periods accompanied by unusual pain extending from the abdomen through the groin and thighs.

If you have mysterious pains, if there are indications of inflammation, ulceration or displacement, don't wait for time to confirm your fears and go through the horrors of a hospital operation; secure Lydia E. Pinkham's Vegetable Compound at once and begin its use and write Mrs. Pinkham of Lynn, Mass. for advice.

Read these strong letters from grateful women who have been cured: Dear Mrs. Pinkham:—(First Letter.) "In looking over your book I see that your medicine cures Tumors. I have been to a doctor and he tells me I have a tumor. I will be more than grateful if you can help me, as I do so dread an operation."—Fannie D. Fox, Bradford, Pa.

Dear Mrs. Pinkham:—(Second Letter.) "I take the liberty to congratulate you on the success I have had with your wonderful medicine. "Eighteen months ago my periods stopped. Shortly after I felt so badly I submitted to a thorough examination by a physician, and was told that I had a tumor and would have to undergo an operation. "I soon after read one of your advertisements and decided to give Lydia E. Pinkham's Vegetable Compound a trial. After taking five bottles as directed, the tumor is entirely gone. I have again been examined by the physician and he says I have no signs of a tumor now. It has also brought my periods around once more, and I am entirely well. I shall never be without a bottle of Lydia E. Pinkham's Vegetable Compound in the house."—Fannie D. Fox, Bradford, Pa.

Another Case of Tumor Cured by Lydia E. Pinkham's Vegetable Compound. Dear Mrs. Pinkham:— "About three years ago I had intense pain in my stomach, with cramps and raging headaches. The doctor prescribed for me, but finding that I did not get any better he examined me and, to my surprise, declared I had a tumor. "I felt sure that it meant my death warrant, and was very disheartened. I spent hundreds of dollars in doctoring, but the tumor kept growing, till the doctor said that nothing but an operation would save me. Fortunately I corresponded with my aunt in one of the New England States, who advised me to try Lydia E. Pinkham's Vegetable Compound before submitting to an operation, and I at once started taking a regular treatment, finding to my great relief that my general health began to improve, and after three months I noticed that the tumor had reduced in size. I kept on taking the Compound, and in ten months it had entirely disappeared without an operation, and using no medicine but Lydia E. Pinkham's Vegetable Compound, and words fail to express how grateful I am for the good it has done me."—Miss Luella Adams, Colonsate Hotel, Seattle, Wash.

Such unquestionable testimony proves the value of Lydia E. Pinkham's Vegetable Compound, and should give confidence and hope to every sick woman. Mrs. Pinkham invites all ailing women to write to her at Lynn, Mass., for advice. Lydia E. Pinkham's Vegetable Compound; a Woman's Remedy for Women's Ills.

Bulls Made by M. Pa.

Mr. Harry Samuel is the author of this bull: "The legislative garden of the Liberals is an arid swamp." If a Parliamentary authority as Mr. Gladstone said: "It is no use for the honorable member to shake his head in the teeth of his own words," lesser lights who blunder in the political arena have no reason to be ashamed. Mr. Balfour once spoke of "an empty theater of unsympathetic auditors," and Lord Curzon congratulated his party on the circumstances that "though not out of the wood we have a good ship."—New York Tribune.

STOPS BELCHING BY ABSORPTION

—NO DRUGS—A NEW METHOD.

A Box of Wafers—Have You Acute Indigestion, Stomach Trouble, Irregular Heart, Dizzy Spells, Short Breath, Gas on the Stomach?

Bitter Taste—Bad Breath—Impaired Appetite—A feeling of fullness, weight and pain over the stomach, and he sometimes nausea and vomiting, also fever and sick headache?

What causes it? Any one or all of these: Excessive eating and drinking—abuse of spirits—anxiety and depression—mental effort—mental worry and physical fatigue—indigestion—constipation—bad eating habits—absence of teeth—bolting of food.

If you suffer from this slow death and miserable existence, let us send you a sample box of Mull's Anti-Belch Wafers absolutely free. No drugs. Drugs injure the stomach.

It stops belching and cures a diseased stomach by absorbing the foul odors from undigested food and by imparting activity to the lining of the stomach, enabling it to thoroughly mix the food with the gastric juices, which promote digestion and cures the disease. This offer may not appear again.

238 GOOD FOR 25c. 145

Send this coupon with your name and address and your druggist's name and loc. in stamps or silver, and we will supply you a sample free if you have never used Mull's Anti-Belch Wafers, and will also send you a certificate good for 25c. toward the purchase of more Belch Wafers. You will find them invaluable for stomach trouble; cures by absorption. Address: MULL'S GRAPE TONIC CO. 328 3d Ave., Rock Island, Ill.

Give Full Address and Write Plainly.

All druggists, 50c. per box, or by mail upon receipt of price. Stamps accepted.

Verification of Scripture.

With pardonable pride Franklin recorded that he was the verification of the scriptural proverb, "Seest thou a man diligent in his business? He shall stand before kings." He was diligent in his business, and in the public business, and he mentions that he had stood before five kings and sat down with one of them—the king of Denmark—at dinner. He was a great man to his contemporaries, and the lapse of time has not dimmed his fame.—Philadelphia Record.

They Refuse to Settle.

A great revolution seems to be taking place in the West End of London. Rich people are gradually giving up their houses. Prices, which ruled abnormally high a few years ago, have gone down considerably, until a perfect slump reigns in the estate agencies. Owing to the unrest which prevades all society, people never settle anywhere now.—Lady Violet Greville in the Graphic.