Across the silence of the hills (O distant hills of dream!)
The Piper's magic music shrills
And ripples like a stream.
Beyond the moor, beyond the fen,
Thin, tremulous, and silver clear,
It pierces to the souls of men,
It calls—and they must hear.

The voice of all the crowded town (O voice of tears and laughter!)
The Piper's charmed note shall drown,
They turn and follow after.
By its wild lure their feet are drawn
To walk a way they do not know.
Whatever heart be left to mourn,
It calls— and they must go.

They leave their hearts' desire behind, (O witching tune the Piper plays!)
None know what they may hope to find, What waits beyond the trackless ways;
No grief can hold, no love can keep,
No wild regret their eyes can dim;
Whatever heart be left to weep.
The Piper calls—they follow him.
—Ursula Twenty, in the Pall Mall Magazine.

The Hero of the Brigade

By FRANCESCO.

Mike was the pet of the fire brigade men. He was only ten, quite a little boy in fact, but he liked to be considered a man. His father had belonged to the fire brigade, and he died from wounds inflicted while endeavoring to save the inmates of a burning house. His mother had died from the shock, and had left behind

her little baby boy, Mike, when he was only a few days old.

Another fireman's wife had taken the tiny fellow to nurse with her own children, and he had been called Michael often his fethers As he Michael, after his father As he grew up he loved to go to drill with the brigade men, and to watch them cleaning the brass of the big fire engines and escapes. He would run fetch and carry for the reward of hearing some story about people rescued from burning houses, and so on. If any boy were liable to be spoilt, that boy would have been Mike, but it seemed impossible to spoil. He was always obedient to his foster-parents and teachers, and unselfish toward the children when he played

Mike's ambition was to go on the fire engines with the men when they were called to action. He had often pleaded to be allowed to go, but in

One night as he lay dreaming, a strange light seemed to fill the room through the window from outside. Then the cries and shouts of men and women from the street below filled his ears. Something was on fire! For a moment his brain grew dizzy, and he felt afraid, for he knew that must be near. Then he jumped up and looked out of the

The fire station was built with two great wings from the main building, and between them was a large court-In this courtvard Mike could see a throng of people looking up to-ward the house, their faces lit by some light which came from above-

"I'se so fwightened." Willie whim-'Hush! hush!" said Mike sooth-

ingly to the little fellow, who was motherless like himself and a great "Mike will take care of

This he said with great courage, but feeling as if he were telling a story, for he was perplexed and bewildered and saw no way of escape.

He took Willie to the window and

called and shouted to the people be-low. They called and shouted in re-turn, and in the din and roar of voices Mike could scarcely hear what It seemed as if they were they said. bidding him have courage, that fire escapes were all in use on the other wing of the building, and that

elp was coming.

He tried to be brave for Willie's sake, who was quite happy now he was no longer alone. He clapped his hands with glee as he saw the flames leaping up and laughed in childish mirth as he watched the people be-

"What are they all doing, Mike?"

he asked.

And Mike, who saw the smoke slowly creeping in under the bed-room door and heard the hissing and crackling of the burning wood, laughed, too, watching all the time

the promised help to come.
Then he saw the firemen take a large blanket and hold it under the window where he stood, and which was three stories high. He knew what that meant well enough; he recessed hollows in similar rock, had not lived in a fire station all his life for nothing. It meant that he was to leap from the window in-

to the blanket, which would be low-ered as he reached it.

For himself he was not afraid, but for Willie. He was such a little chap, and could never be persuaded to jump. He could not throw him into the blanket, for he was but small himself, and he knew instinc-tively that his strength would not He could not throw equal to the task of aiming

With a cry, almost of agony, and a tightening of his arms around Willie's baby form, he hurled himself into the space below. Cheer after cheer arose from the

anxious spectators, but Mike heeded them not, for he was quite stunned by the fall. When he came to it was to find himself and Willie in a warm room and a cosy fire, while his foster mother was bending over him and trying to get him to drink some cordial.

"Brave boy!" she whispered; and

Mike's heart leaped at the words.

Then she explained to him how he had been left behind in the hurry and confusion of the fire alarm. She taken her two children away, meaning to return for him and Wil-But the fire had gained ground so rapidly that she had been unable to do as she wished.

"But you are safe now, my darling, and little Willie, too You saved his life, Mike!"

"Oh, no!" cried Mike, flushing all

"Yes," she returned; "if you had not carried him in your arms he would have dropped to the ground through fright, and been dashed to pieces, and you risked your life by carrying him, too. Every one says

But Mike would not have it. 'There was nothing else to do," he answered simply, and said the same when he was grown up and a fireman, with more than one medal from the Royal Humane Society for sav-ing lives at the risk of his own. Cassell's Little Folks.

A REMARKABLE CAVE.

Was It Hewn Out of Rock by a Smith For a Smithy?

To the majority of residents in To the majority of residents in Edinburgh and the vicinity the remarkable Gilmerton Cave is unknown, and unvisited even if known by hearsay. We are not, however, the first to notice the cave, for in the Rev. Thomas Whyte, then minister of Liberton, has the following story on record: "Here is a faing story on record: "Here is a fa-mous cave dug out of a rock by one George Paterson, a smith. It was finished in 1724, after five years' hard labor, as appears from the in-scription on one of the chimney heads. In this cave are several apartments, several beds, a spacious table, with a large punch bowl, all cut out of the rock in the nicest manner. Here there was a forge, with a well and washing house. Here there were and washing house. Here there were several windows, which communicat-ed light from above. The author of this extraordinary piece of workmanship lived in it for a long time with wife and family, and prosecuted business as a smith. He died his business as a smith. He died in it about the year 1735. He was a feuar, or feodary, and consequently the cave he formed and embellished

whence he could not tell. With trembling hands he pushed up the window and looked up. The flames came from the poof of the very building he was in. The fire was quite close to him!

When the people saw Mike at the window they gave a great shout.

The little fellow looked down on the great seething mass of faces and then above and around at the huge flames leaping and jumping higher and hipher. They seemed to be closing in all around him. He wondered how it was he had been left there alone, when a child's cry of fear made him turn around to see little Willie, a child of three, come through his bedroom door. As the door was opened a volume of dense smoke poured in, and beyond Mike could see the angry red flames that curled up and up. For a moment the smoke blinded him, then he rushed forward and aslammed the door to, clasping the little sobbling boy in his arms.

"I'se so fwightened," Willie whimpered.

The main passage, which is about six feet high and three feet broad throughout, maintains a straight discussed by the beginning of an dissender that the same time. God the sprint of five the northwest, and after expanding into three rounded chambers ends in a long passage, eighteen feet long and very narrow, which is said to be the beginning of an underground communication with Craigmillar. At the foot of the entrance steps the doorway on the left leads into a partly straight sided chamber, a partly straight sided chamber, in a partly straight sided chamber, in a partly straight side chamber, in said to be the manner of the first consciousness of the sprint of the con into a partly straight sided chamber, which expands into two curved inner rooms, a ledge of the rock being left in each about eighteen inches to serve as seats or beds. All the hewn work throughout these chambers and passages has been done with an implement of iron, not chisel-shaped, but sharp pointed. The question arisesstory of George Paterson likely Can we find him in an records, local or other? he buried? So remarkable a feat as the hewing out of a series of chambers in solid rock and the dwelling therein of a blacksmith and his family would surely help to keep green the record of the man who performed But the parish records are silent, locally nothing more is known of Paterson than what is contained in statement by the parish minister

roughly Computing amount of rock actually bewn and removed from the cave before the chambers and passages were in a fit state for habitation, we are confronted with the result that rock to the extent of half a million cubical feet has been thus displaced-probably an underestimate. Is it creditable that this quarrying was the work of one pair of arms, even if those arms drove the pick for several years? Judging the work from the standpoint of archaeology also, we find that the Gilmerton Cave is only one



Subject-The Ten Words.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church on the theme "The Ten Words," the Rev. Ira Wemmell Henderson, pastor, took as his text Exodus 20:1-17. He said:

Whatever may be our personal and private convictions as to the manner of God's revelation of Himself to Moses; however much we may differ as to the exact form in which the law-giver of Israel received the message of Divinity; however much we may be at variance as to the exactness of the Bible story in its portraiture of the scene when Moses met Jehovah on Shai; no matter what may be our belief concerning the date and the authorship of the book of the Exodus, the simple fact is the first step toward wholes that the laws of the ten tablets are of merely negative force. Explicitly, I presume, that is so. On the face of then that is so. On the face of the laws to great two merely negative force. Explicitly, I presume, that is so. On the face of then laws to the commends. But every explicit prohibition and positive admonition. "Thou works as yet the laws of the ten tablets are of merely negative force. Explicitly, I presume, that is so. On the face of then laws for merely negative force. Explicitly, I presume, that is so. On the face of the clement of prohibition and positive admonition. "Thou works as yet the laws of the ten tablets are of merely negative force. Explicitly, I presume, that is so. On the face of the clement of prohibition and positive admonition. "Thou works at the laws of the ten tablets are of merely negative force. Explicitly, I presume, that is so. On the face of the clement of prohibition and positive admonition. "Thou works as yet the laws of the ten tablets are of merely negative force. Explicitly, I presume, that is so. On the face of the laws of the element of prohibition of things the element of prohibition and positive admonition. "Thou works at the laws of the ten tablets are of merely negative for the prohibition of the prohibition and positive admonition. "Thou works at the commends. But every explicit prohib of the Exodus, the simple fact is that the ten commandments are the expression of fundamental truths expression of fundamental that God has revealed to man. that God has revealed to man. Behind all human law and jurisprudence lies the code of Moses. These ten stern, terse negative commands that Moses got from God are at the basis of all legal theory and practice. The decalog is the codification of the divine will for the guidance and control of human action. The ten words are the rules of the Almighty for the regulation of man's relations with humanity and his Maker. Take them, merely, if you will, as the human recognition of man's obligations toward God and society and

ination.

By these standards the ten com-

ly applied and enforced. Lying is mean, unmanly, despicable, disre-putable, devilsh. Satisfaction with a fair share of this world's goods

is better than covetousness. The decalog meets humanity at and helps vital points ahead. Although included in t law of love laid down by Christ is by no means abrogated. The t law of love laid down by Christ it is by no means abrogated. The ten commandments high us as well as Moses. The words of Christ emphasize their demands. The laws of Moses are not defeasible or defunct. They will always be obligating. No statement of our Lord and no bit of New Testament wisdom legislates them out of existence or countermands them. They still bind us. The eleventh command merely supports, supplements and reinforces the other ten.

Love God and you won't serve Mammon and the no-gods of the

Love God and you won't serve Mammon and the no-gods of the aliens. Much less will you take His name in vain. Love God and you will treat His children well. Love the brethmen and you will labor to make their lives joyous. The words of Christ serve most to imbed the laws of Moses deeper in the minds of Christians who are honest.

and shut up shop implies that a day's rest is necessary and that God receive specific recognition from His children once a week at least. These and the rest of the commands indicate to the man with the open mind that the ten words are something more than a series of "don'ts."

Talk about avoiding prohibitions is not well balanced. It is impossible for the thinking man to escape them. The positive commands of

them. The positive commands Jesus suggests innumerable pr Jesus suggests innumerable prohibitions. The mere "thou shalt" intimates that there is something we must not do. Men tell us that prohibitions cause men to desire to do wrong, that commands not to do evil impel men to sin just because of humanity's sheer perverseness. But sin comes from the wilfulness of the sinner and not because of any law, negative or positive. Jesus promulgated the most extensive as well as the most statesmanlike posi-Take them, merely, if you will, as the human recognition of man's obligations toward God and society and still the commandments are of God. Whether we reach the conclusion by the tiresome philosophy of the Middle Ages, or by the simple, reasoning of the earliest minds of Israel, or by the scientific discriminative processes of modern thought, the fact is that all truth is from God. "Thus saith the Lord" is the source of life's verities. It is God who inspires us, God who gives us knowledge and understanding and wisdom; God it is who sends us onward and upward. He it was who put into the hearts of Moses and of Israel the love of His laws and the desire to do His will. And to-day He strives with us as really as He ever endeavored with the generations that are dead.

The question is not whether or no God gave Moses tablets of stone; the issue is not whether or no Moses wrote the story of the scene on the mount, as it is preserved to us; the point to be decided is whether or no Moses syrote the story of the scene on the mount, as it is preserved to us; the point to be decided is whether or no Moses syrote the story of the scene on the mount, as it is preserved to us; the point to be decided is whether or no Moses syrote the story of the scene on the manual manual through the point to be decided is whether or no Moses syrote the story of the scene on the manual through the point to be decided is whether or no Moses syrote the story of the scene on the manual through the point to be decided is whether or no Moses words bear the marks of a heavenborn gift, are they fraught with the power and the wisdom of Jehovah Himself? Are they stamped with a celestial brand and do they express everlasting verities? Are they just to men and are they worthy of the King? Do they meet the needs of men? Are they inspired and the manual through the point to be patent that men singainst negative laws not because of the usefulness and the worthiness of the usefulness and the worthiness of the usefulness and the worthiness of the usefulnes

cited him to sin invents a lame and a thin excuse to say the most for it. A due and proper regard for the ten commandments not only will lead men to cease from doing the interdicted sins but also will inspire them to do good. The implicit "thou shalt" is just as mandatory as the explicit "thou shalt not." "Thou shalt not covet," for you will have enough to do and will secure sufficient of this world's stores if you will attend strictly to your own affairs. "Thou shalt not bear false witness." for your own reputation the Eternal. Experience.

In the in the mids of the action of this world's life proves of this world's life proves of this world's life proves.

In the content and that inquiry ask it content and that inquiry ask it content and that inquiry ask it content and you will grant I speak the it. The call of God for undivided tay to Himself is but the voice eason. No man can serve two masters to the interests are diametrically opicies. We cannot serve righteness ose interests are diametrically opicies. We cannot serve righteness shand sin at the same time. God serves the full devotion of every aman heart. To worship an idol it to lose the consciousness of the pipituality of Divinity; to mistake means for the end, material man and degrading to mind and soul. The properties of God requires human self-control. Profanity is indecent and degrading to mind and soul. The need and the preciousness of ash bahi's rest is to apparent to warrant comment. Common courtes with the name of God than and degrading to mind and soul. The need and the preciousness of ash bahi's rest is to apparent to warrant comment. Common courtes with the name of God than the properties with the name of God than the precipitate of the Lord is a spirit and a unity and independent of the Lord is a spirit and a unity and independent of the Lord is a spirit and a unity and independent of the Lord is a spirit and a unity and independent of the Lord is a spirit and a unity and independent of the Lord is a spirit and a unity and independent of the Lord is a spirit and a unity and independent of the Lord is a spirit and a unity and independent of the Lord is a spirit and a unity and independent of the Lord is a spirit and a unity and independent of the Lord is a spirit and a unity and independent of the Lord is a spirit and a unity and independent of the Lord is a spirit and a unity and independent of the Lord is a spirit and a unity and independent of the Lord is a spirit and a unity and independent of the Lord is a spirit and a unity and independent of the Lo

and their worthiness. Let us not seek to escape either their commands or their implicates. If we cannot live under the laws of God with peace and quietude of mind then let us change not the laws but our mode of living. The fault is not with God's regulations but with our society and its forms. God giveth and possesseth wisdom. Humanity has a monopoly of the wiseacres.

The statement that the ten commandments are of no use to-day and that we have outgrown them is a bit of fiction. No man is old enough to outgrow essential truth, nor is any people wise enough and strong enough to get along without the ten commandments. So long as men have minds they must recognize the force of "thou shalt not" as the decalog presents it. The new commandment may sum up all the wisdom of the old ones, but the truth that swayed our fathers' fathers must still command allegiance and respect.

Where to Put Your Trust. My trust is not that I am holy, but that, being unholy, Christ died for me. My rest is here, not in what I am or shall be, or feel or know, but Now it is very generally supposed glory .- C. H. Spurgeon.

## SABBATH SCHOOL LESSON EPWORTH LEAGUE LESSONS

INTERNATIONAL LESSON COM-MENTS FOR FEBRUARY 10, BY THE REV. I. W. HENDERSON.

Subject: Abram Called to Be a Bless ing, Gen. 12:1-8-Golden Text: Gen. 12:2 - Memory Verses:

The call of God to Abram to leave his home in Haran and go into a new, unfamiliar and untried land is the beginning of the separate history of a nation. The Scripture immediately preceding the lesson introduces us to the beginnings of Hebrew racial ex-

The call of God was also a test of The call of God was also a test of Abraham's submission to and trust in God. However deeply religious Abram may have been and however much he may have enjoyed a special vision of the personality and providence of Jehovah this still remains true that he had a survesting trust. true that he had a surpassing trust in God and was also uncommonly devoted to Him or he never would have obeyed the command of God as he did. No information was offered to Abram as to the terminus of his jour-Abram as to the terminus of his journey. God simply called upon him to gather his family, his possessions, his retainers, those who were worthy to go with him, and having gathered them to lead them forth whither God should direct. The command necessitated the breaking of the ties which bind to country, relatives and friends. To obey it was to be supremely obedient. Also to obey it was to be paramountly trustful.

Abram stands as the one mighty,

Abram stands as the one mighty, Abram stands as the one mighty, imposing figure in these earliest days of Israel's history. The names of the mass of the people, of both great men and small men, are forgotten. He alone stands out in monumental stature. Amidst polytheistic peoples he worships the one true God. When fidelity is needed he exhibits it, when a leader is required he comes forward. How long God's spirit labored with Abram before he reached the ward. How long God's spirit labored with Abram before he reached the high plane to which he attained we do not know. We are informed only of the result. Abram was, in the light of contemporaneous history, indeed a man to whom Jehovah might roweal Himself.

The object of God's call to Abram The object of God's call to Abram was that in separateness a nation might be raised whose ideal should be religious perfectness, and whose heritage should be the promise given unto Abram that, contemplating their prosperity and plenty, material and spiritual, all the nations of the world should call Israel blessed and become desirous to become in a like fashion the recipients of the divine favor.

fashion the recipients of the divine favor.

Abram was, under God, the leader in a new movement in the history of the world. Heretofore God had dealt with the peoples in a mass. Twice, we are told, the people defied His authority. Before the flood they sunk themselves in sin; after the delage, Babel. And so God sets apart a people who shall be to the nations and to all mankind an ensample of religious worth. In order to catch the truth of this story it is not necessary to do either of two things that are occasionally done. It is not necessary either to forget that Abram is entitled to be considered as an historic character, nor is it as an historic character, nor is it necessary to forget that this is not the march of a single individual and a few adherents, bound to him by the march of a single individual and a few adherents, bound to him by the ties of collateral consanguinity. Abram looms too large, not only in the records of Israel, but also in the history of humanity, to be lightly brushed aside. And when in Gen. 14:14 we find that Abram "led forth his trained men, born in his house, three hundred and eighteen," we understand that a considerable nomad tribe followed Abram in his pilgrimage into the land foreordained for them by God.

epitomized.

Vs. 6. "Shechem." Between Mts.
Ebal and Gerizim in Central Palestine. "Oak." R. V. Terebinth.
Called "The Oak of Divination."

Vs. 7. "Appeared." It was a common experience in the lives of the holiest men in Israel. It is no less common to-day, and it would not be at all uncommon if men would practice the presence of God. "Altar." Abram is represented as erect practice the presence of God. "Altar." Abram is represented as erecting altars at the places where he had received a special insight into the designs of God.
Vs. 8. "Beth-el." House of Cod. In Central Palestine.

Says the New Orleans Times-Demo crat: "We have accepted respons bilities which require a large nav have been niggard about supply ing the ships and the bluejackets My trust is not that I am holy, but that, being unholy, Christ died for me. My rest is here, not in what I am or shall be, or feel or know, but in what Christ is and must be—in what Christ is and must be—in what Christ did and is still doing as He stands before yonder throne of glory.—C. H. Spurgeon.

SUNDAY, FEBRUARY 10.

The Blessing of Helpfulness.—Isa. 58. 6 12.—Southern Educational Work.

Passages for reference: Psa. 102. 18-22; Luke 10. 25-37.
That the spirit of Christianity is

That the spirit of Christianity is unselfishness—is very evident from all the teachings of the Bible. In the main reference for our topic we find clearly set forth the idea that God gave to the people through the prophet Isaiah. They had formed a wrong idea of what a fast meant, and while claiming to be religious they had abused their religious observances. In brief, the true idea that is enjoined is that relief to the needy, whatever the need may be is the true expression of a right attitude toward God. He needs not our help, but his weak ones do, and we pay our debt to him by helping them for his sake.

More and more the contrast between

More and more the contrast between More and more the contrast between Christianity and the world is being brought to the front. The world says, Look out for this man—self; Christianity says, Look out for the other man. In the world spirit all the world pours its contribution into the hopper of self to enrich the individual. In the Christian spirit the individual nours out of his resources and drains pours out of his resources and drains his forces to scatter abroad and enrich the world. It is all a difference of direction. The contrast may be seen in great combinations. Gradually there has come to the knowledge of the country the schemes and methods by which great organizations and trusts have conspired to enrich themselves at the expense of the

public.

No individual is able to meet his full obligations to others unless he is at his best. Neither is any land or nation equipped to do its full task in the world's work that is not at its best. It is not at its best when any considerable number of its citizens are ignorant, untrained, and so exposed to every vice and degradation that humanity is heir to. The millions of colored people that constitute so large a part of our Southern population did not come here at first by their own choice, neither was their continued state of illiteracy, while in contact with the white man, their own fauit. Their condition when set free from slavery and thrown on their own resources under such burdens for self-support and self-government was not their own fault. No one questions the great menace to a nation of millions of illiterate people, whatever their color. For the safety of our own national life we must settle the problem. It is one that is America's problem so far as citizenship is concerned. public. No individual is able to meet his full

## CHRISTIAN ENDEAVOR NOTES

FEBRUARY TENTH.

Lessons from the Patriarchs.- I. Noah. Heb. 11:7: 2 Pet. 2:4-9: 1 Pet. 3:17-22.

One faithful man. Gen. 6:1-11. The God-taught man. Gen. 6:12-21. The obedient man. Gen. 6:22-7:5. Religion in the family. Gen. 7:6-8:

19.
Public worship, Gen. 8:20—9:7.
God's covenant. Gen. 9:8-29.
There are two kinds of fear. Noah was moved, not with fear, but with "godly fear." (Heb. 11:7, revised

version).

A good man never saves himself bringing seven

A good man read alone, but comes bringing se others (2 Pet. 2:5).

Certainly no one will doubt the Lord knows how to deliver and does are one derighteous; and dees any one doubt that God lacks the will to do it? (2 Pet. 2:9.)

Baptism, like Noah's venture, is a glad putting forth on the seas of faith (1 Pet. 3:21).

Suggestions.

The secret of Noah's success was that he "walked with God." That will bring success to any man.

Noah, like all great men, dared to do an apparent absurdity at God's command, sure that it would turn out command, sure that it would turn out unything but an absurdity.

Noah planned largely; or, rather,

he accepted God's large plans. God's servants build big arks

What ridicule Noah must have had to face before the rain came; and then,

Illustrations.

A trusting man climbs a Jacob's ladder. The top is hidden in the clouds, but the bottom is firm, and so he knows the top must be firm

Whoever sets out to voyage God will land, like Noah, a great deal higher than his point of departure.

Boats must be built in dry times, or they will leak in wet times.

A mountain never did better service than when it held up Noah's ark, like a beacon ligt of faith to all the

Questions.

Am I ever afraid to obey God? Is my religion for storms, or only for hir weather? Am I trying to save others, or mere ly myself?

Thh San Francisco Chronicle observes: "Formarly we were accustomed to bragging about our (naval) achievements, but latterly we become afflicted with a species of timidity, and have tallen into the habit of speaking in whispers about our growing naval strength less some bumptious third class nation take offence and ask us to make good.

Louis N. Parker, the dramatist, was born in France; his father was an American, his mother an English woman; his first language was Italian, and he was educated in Germany.