

THE LAST ROAD.

Across the silence of the hills (O distant hills of dream!) The Piper's magic music shrills

The voice of all the crowded town (O voice of tears and laughter!) The Piper's charmed note shall drown

They leave their hearts' desire behind, (O wailing tune the Piper plays!) None know what they may hope to find

The Hero of the Brigade

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.

Another fireman's wife had taken the tiny fellow to nurse with her own children, and he had been called Michael, after his father.

Mike's ambition was to go on the fire engines with the men when they were called to action.

One night as he lay dreaming, a strange light seemed to fill the room through the window from outside.

The fire station was built with two great wings from the main building, and between them was a large courtyard.

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 higher.

"Hush! hush!" said Mike soothingly to the little fellow, who was motherless like himself and a great favorite.

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 below. They called and shouted in return, and in the din and roar of voices Mike could scarcely hear what they said.

He tried to be brave for Willie's sake, who was quite happy now he was no longer alone.

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

to the blanket, which would be lowered 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.

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.

"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.

"Oh, no!" cried Mike, flushing all over. "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 so."

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 saving lives at the risk of his own.

A REMARKABLE CAVE. Was It Hewn Out of Rock by a Smith For a Smithy?

To the majority of residents in Edinburgh and the vicinity the remarkable Gilmerton Cave is unknown, and unvisited even if known by hearsay.

The first to notice the cave, for in 1782 the Rev. Thomas Whyte, then minister of Liberton, has the following story on record: "Here is a famous cave dug out of a rock by one George Paterson, a smith."

Having procured the gate key and a couple of oil lamps, we unlock the door, and descend at once by a flight of twelve steps to the beginning of a long passage.

Consider the commandments separately and you will grant I speak the truth. The call of God for undivided loyalty to Himself is but the voice of reason.

Let us put aside all quibbling and splitting of hairs, and admit the right of the ten-words to rule as the laws of our lives.

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THE PULPIT BY THE REV. IRA W. HENDERSON

SUNDAY SERMON THE FAMOUS DIVINE Subject—The Ten Words.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church on the theme "The Ten Words," the Rev. Ira W. 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 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 portrayal of the scene when Moses met Jehovah on Sinai, no matter what may be our belief concerning the date and the authorship of the book of the Exodus, the simple fact is that the ten commandments are the expression of fundamental truths 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 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 spoke God-given truth. It all hinges not on the manner of the delivery of the commandments but upon the nature and divineness of the matter revealed.

By these standards the ten commandments are divinely inspired. A glance at them discloses to us the seal of the Eternal. Experience of their value in the midst of the activities of this world's life proves their worth to mankind.

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SABBATH SCHOOL LESSON EPWORTH LEAGUE LESSONS

INTERNATIONAL LESSON COMMENTS FOR FEBRUARY 10, BY THE REV. I. W. HENDERSON. 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 unselfishness—is very evident from all the teachings of the Bible.

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 existence.

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 surpassing trust in God and was also uncommonly devoted to Him or he never would have obeyed the command of God.

The object of God's call to Abram was that in separating a nation might be raised whose ideal should be religious perfection, 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.

Abraham 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 deluge, Babel. And so God sets apart a people who shall be to the nations and to all mankind an ensample of religious worth.

The lessons for us are immediate and real, however remote the examples may be. Abram's trust and submission are the pattern for ours. Our fidelity should be Abramic and more. He had only the dawn of the religious day to light him on his way.

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 alone, but comes bringing seven others (2 Pet. 2:5). Certainly no one will doubt that the Lord knows how to deliver the righteous; and does 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 anything but an absurdity.

Noah planned largely, or, rather, he accepted God's large plans. God's servants build big ark.

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

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 also.

Whoever sets out to voyage with 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 light of faith to all the world.

Questions. Am I ever afraid to obey God? Is my religion for storms, or only for fair weather? Am I trying to save others, or merely myself?

This San Francisco Chronicle observes: "Formerly we were accustomed to bragging about our (naval) achievements, but latterly we have become afflicted with a species of timidity, and have fallen into the habit of speaking in whispers about our growing naval strength—lest some bumptious third class nation take offense 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.

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 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.