

The Pulpit

A SERMON BY THE REV. I. W. HENDERSON

Subject: Lying.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church, Hamburg avenue and Weehawken street, on the theme "Lying." The Rev. Dr. I. W. Henderson, pastor, took as his text Ex. 20:16: "Thou shalt not bear false witness against thy neighbor."

To cut the text down to four words and to make it come straight to the point and our own day, we will rewrite it: "Thou shalt not lie." In our time—whether because of the prevalence of the evil or not, I shall not attempt to say—the word lie seems to cause a shudder to run over the average human frame and to merit reprimand from many. Plain words, we are told, are too harsh, and besides, you know they aren't good form. The thief, he is weak enough to give us strength of courage so to do, we will generally name without the slightest hesitation, but we are slow to give any man the lie. This desire to be proper and polite is all very well in its place. Harsh words are not necessary over points upon which we may honestly and reasonably disagree. Either or both of the parties to a matching of ideas may be at fault. All men are fallible and prone to error and mistakes. None of us is infallible and most of us now and then remember things that are not so, and make statements that the facts will prove untrue. The sharp answer is here very manifestly out of place. But the common liar who willfully, deliberately, maliciously spreads untruth should be branded as a liar—and that in hot haste.

The varieties of falsehood are like the shades of black—endless. But perhaps in no other place than our courts of law is the lie found more frequently or in a more vicious and abandoned form. The unbridled perjury which takes place in our courts is really past belief. One would think that men would hesitate to swear in falsehoods under cover of God's name, but any judge will tell you that hundreds do.

The infamous attacks upon men in our public life, the lies gigantic of our political campaigns, started with malign intent to destroy trust in a candidate who is beyond reproach, are unworthy of a self-respecting people and should be abandoned. The unfounded attacks upon the characters of good men, by editors who should be above such things, are not fair either to the attacked or to the intelligence of the writers. The stories that are spread through financial centres in order to weaken public confidence in standard securities or to destroy public faith in the standing and solvency of individuals, firms or corporations, are pieces from the same cloth. They are clearly within the meaning of the text. No desire to give vent to spite, no satisfaction of a grudge, is sufficient excuse for any man to endanger the happiness of other men or the health of his own soul. The jugglery of figures to prove balances, trade or profits that never did or will exist, is wrong; and the men who do it know it to be unmix'd evil.

The number of palpable falsehoods that are told in the business world is beyond compute. The desire to excel leads many a man to become exceedingly careless in his choice of words. The very advertisements of our day are self-confessed falsehoods. No one believes them half the time, for experience has proven the need to take them with a grain of salt. Palming off something "just as good" which really isn't; selling adulterated food stuffs under the guise of pure supplies; unloading on the public vendors of all sorts as solid material throughout, the publishing of symptoms that may exist at intervals in the physical condition of any man, as the certain and unmistakable signs of the speedy destruction of our bodies by incurable disease; these and a hundred more untruths may be charged against the liar. The great American sin of falsification by exaggeration and overstatement is our life's curse.

It bodes no good for respect for truth and it can and does do harm.

In our social, or should I say society, life we find the seeds of falsehood also. The desire to seem to be more than we are makes many of us resort to means that are, at bottom, false. Simulation of position, wealth, character or wisdom that is not ours. The desire to say something sooner or later the lie will down, and the truth will find us out. Before we expect we may be caught, who of us does not pretend to friendships which never did or will exist? Those little social catch words that slip so glibly from our tongues but that have no heart behind them, had just as well be left out of our vocabularies. The desire to say something that we do not feel, in order not to hurt, makes many of us liars. It is not necessary to perjure oneself to escape embarrassing predicaments. The sure way is to be silent. If you can't speak the truth say nothing—or better turn the point of conversation. Don't be affected, for affectation is a shame anyway the cultivation of self is best.

Of all the mean and despicable things in this world the lie that is born of malignant motives is the worst. The lie, like the opportunity that is passed, never can be called back. Spawn of an evil mind, it goes on a way of sin. Before its scorching breath good reputations die, and in its wake sorrow, trouble and distrust are sure to lurk. Of all the mean things in this world the lie is the most contemptible.

Here as in other cases the popular mind is slow to perceive the truth behind a sentence. Men are not quick to carry principles to conclusions nearly half so extensive as logic will demand. The point-blank falsehood with intent to ruin reputation or to bolster up another lie is usually what we think of first. Most of us are fairly quick to see and to go thus far. But is the lie from the

only lie that does harm. Is the story of malignant falsehood which never stops the only sort of untruth that we should avoid and disdain? I think not. That knowing look, or that evasive answer, or that suspicion of a smile, which we all can use and have seen, all three are parties to too frequent lies that we dare not utter. The knowing look has struck fear to many a trusting heart. The evasive answer has caught away the faith of not a few believing souls. That silent, quiet smile has shattered confidence in many a character ere this. "They say" and "some one told me so" are the unholy parents of a godless host of lies. Here is a mother who has asked for good news of her boy, only to receive that mean and false evasive answer that leaves so much unsaid and so much to be implied. The implication kills her trust.

Here is the man who paints to you the virtue of a friend. You give to him that knowing look, as if to say, "and you, too, trust him, poor fool!" and confidence is gone. The dainty maiden with her heart so full of love recounts to you the nobleness of the man she loves, and you give to her a smirk. Of course you've said nothing, perhaps you know nothing to contradict her view, but you smother and the light of her life is dimmed. Lies by consent, perhaps, falsehoods by implication no doubt they are; but before the judgment bar of God they shall be termed "unclean."

But thus far our talk has been largely negative. Let us approach our topic for a moment from the positive side. The command not to speak evil of our neighbor when revisited in the light of the life of Christ becomes a positive demand for strict adherence to the truth. The sense of the obligation to be true and to live true is at the base of all individual and social life and advancement. No man can lie to himself and be a party to his own afflictions. To move ahead and to union with God we must be true to our personalities. The desire to obey the pure dictates of a good conscience is the beginning of individual advance. We cannot be untrue to self and true to men and to God. The agreement of each man by and with himself, to be consistent with his demands of his highest inner life, is the basis of social credit. The power of credit, that is to say, credibility or trustworthiness, cannot be too much remarked. Credit or the assurance we have of the honesty and reliability of individuals or companies of men, whether firms or nations, is the foundation upon which political systems are built. We could not do business nor conduct government for a day were it not for this great and fundamental principle of human life: that credit—that is to say, honor and truth—must be maintained. For how long think you would the fabric of our state remain intact were mutual faith destroyed and credit given up? The elaborate business system to which we point with pride will be wrecked thing of the past so soon as personal and social honesty is removed. Immanuel Kant regarded falsehood as "the forfeiture of human personal worth," and another forceful thinker has declared that "credit rests on the general social virtue of truthfulness."

Truthfulness is necessary to the maintenance of personal integrity. Integrity is unity with our best ideals. To say it short—personal integrity is the individual recognition of the necessity for personal unity in personality if you will. The man of integrity is the man whose mind and heart and actions are at one. His conscience is the arbiter of his deeds. Disintegration comes with the denial of the rights of conscience—that is to say, of the voice of reasonable truth. The disintegrated man is a man without integrity, whose life is a jumble at the best or whose conscience and deeds when at their worst are disreputable and a discredit to self and society. Be true to self! Be yourself! Maintain your personal integrity. Be a unified soul growing in the nature of the Spirit into the stature of Christ.

Thus only can personal truthfulness be maintained and social credit be assured support. The best individual is the one whose integrity is unquestioned. The only sound governmental and political system is that which is rested upon that social credit which has its roots in personal unity with the truth of God.

Moral Inability.

What is the meaning of "dead in trespasses and sins?" We must take great care in our use of the illustration of death in connection with sin! Physical death, of course, includes absolute insensibility, or else there would be nothing to which the evangelist could appeal and no consciousness of responsibility. What it does mean is moral insensibility. Man is so far gone from original righteousness that he is absolutely unable by his own unaided effort, without divine grace, to come back to God. Thus the sinner, so far as ability is concerned, needs not merely an awakening from slumber, but the bestowal of new life.

Keep in view this distinction between moral insensibility and moral inability, and apply the term "dead in trespasses and sins" to the latter.—Rev. W. H. G. Thomas, in London Christian.

Wondrous Love.

A repulsive-looking old woman who, after a life of unbelief, had been converted, became the subject of persecution at the hands of her godless neighbors. In every way they sought to anger or otherwise disturb the spirit of patience and loving-kindness that now possessed her. Finally an old persecutor, having exhausted all her resources in the attempt, venomously exclaimed, "I think you're the ugliest old woman that I ever saw." To which the old woman, her face beaming with a light that made her beautiful, replied in tears, "Wasn't it wonderful that He could have loved an ugly old woman like me?"

Where the Soul Refreshes Itself.

There is a power in the peace God giveth of which the men who are rushing along the broad and dusty highway can form no conception. The meadows on which the soul refreshes itself are ever green.—Thelwall.

SABBATH SCHOOL LESSONS

INTERNATIONAL LESSON COMMENTS FOR JUNE 23, BY THE REV. I. W. HENDERSON.

Review Lesson—Golden Text: Is. 43: 2.—Read Ps. 106:1-12.

Chief topics of the lesson for April 7 as set forth in our study in these columns. 1. Isaac's trust in God's willingness to continue to Jacob the promises that He had made to Isaac. 2. Jacob's consciousness of the divine reality. 3. Jacob's consciousness of the divine contiguity. 4. Jacob's consciousness of the divine providence.

April 14. 1. Jacob in distress. 2. Jacob prostrate before God. 3. Jacob's terror. 4. God's answer to Jacob's prayer. 5. The awfulness of the recollection of sin.

April 21. 1. The fascinating character of Joseph. 2. Joseph gotten rid of by his brethren. 3. The consequences of family favoritism. 4. The progress and culmination of fraternal hate. 5. How God uses the plans of bad men to further His divine purposes.

April 28. 1. Joseph sold into slavery. 2. The greatness of God's providence. 3. The greatness of Joseph's character. 4. Joseph faithful to God. 5. Faithfulness to Christ a necessity to the enjoyment of the joys of the Christian life.

May 5. 1. Joseph in prison. 2. Joseph as a divine. 3. Joseph's substantial evidence of his nearness to God. 4. Joseph faithful to Potiphar. 5. Joseph humble in his viceregal splendor.

May 12. 1. The magnanimity of Joseph. 2. The abiding love of Joseph for his unworthy brethren. 3. Joseph's forgiveness.

May 19. 1. The trials and tribulations of Israel in Egypt. 2. The book of the Exodus a record of the industrial as well as of the spiritual hardships to which the people of Israel had to submit. 3. God with Israel in her adversity. 4. The lesson of Israel in bondage apropos today.

May 26. 1. The humble birth of Moses. 2. The loyalty of Moses' mother. 3. Moses in the palace. 4. Moses indignant at the cruelty of the Egyptians in dealing with his brethren. 5. Moses' advice to the fighting toilers. 6. The unkindness of the world's toilers to each other. 7. Advice refused.

June 2. 1. Duties that come to us. 2. The holiness of God's house. 3. The value of humility and dependence on God. 4. Moses asks for aid to accomplish his work. 5. The power of God in this world.

June 9. 1. God's covenant with Israel. 2. Egypt reaps the consequences of her own misdoings. 3. Israel helps herself out of trouble. 4. Israel obedient.

June 16. 1. Israel delivered. 2. Pharaoh behind. 3. The inspiration of God to Israel. 4. God insists that Israel shall help herself. 5. The tenacity and steadfastness of Jehovah.

More Blessed.

"I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, it is more blessed to give than to receive." (Acts 20:35). The world's principle is that it is the most blessed thing in the world to receive, and to keep that which is received. The principles of heaven works on exact opposite principle from that of the ruler of this world.

It is a wonderful thing that this saying, though not recorded in the gospels by any of the evangelists, was thought worthy of record by Luke, who received it from the apostle Paul. This was the controlling principle of the life of Jesus, also of the life of the apostle Paul, who followed Jesus. It will be the controlling principle of every one who is a Christian. We receive but to give, and the greatest joy in this world is to give. The greatest blessing comes in giving.

My dear brother, do you know that one reason why your spiritual experience is not clear and bright may be that you do not give as much as you receive? When a blessing would come to many who read this article if they were to give until it became a real sacrifice! During the week of prayer just past you may have had your heart drawn out in longing for the blessing of God, and yet it may be that you are closing the channel to God's blessing by not giving what God has given you.

There are many calls. A blessing is in every eye for those who give, and not only give, but sacrifice to give. Some one who reads this article could easily give \$1000 and more to the various funds appealing for aid, and it would be a great blessing and joy to him. Others could give, by a little effort, one-half that amount, and there are many who read this article who can give \$100. My brother, my sister, you know whether you can do this. He who gives will in return receive a greater blessing than he would were some one to make him a present of that same amount.—Review and Herald.

Growth Through Resistance.

We cannot explain fully the use of temptation and trial. But we do know this, that the strongest and sweetest Christian characters have come to be what they are through great tribulations. The oak tree, when storm comes, only elms the fighter to the earth—sends its roots down deeper and lifts up itself to a larger growth. The storms did not make the tree do this, but the tree did it to resist the storms.

God's Recompense.

Do right and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more, a blessed spirit, for it is the spirit of God Himself, whose life is the blessedness of giving. Love and God will pay you with the capacity of more love; for love is Heaven, love is God within you.—F. W. Robertson.

Meantime, Standard Oil remains the world's greatest indictor, observes the Richmond Times-Dispatch.

EPWORTH LEAGUE LESSONS

SUNDAY, JUNE 23.

Holy and Unholy Ambitions Mark 10: 35-45.—Passages for Reference—John 5, 44; Phil. 3: 7-11.

One of the most interesting incidents recorded in the Word is given us in the main reference for our lesson. They are on the way to Jerusalem, and as they go Jesus has told them of the coming days of sorrow and testing. He assures them that the way to victory lies through the valley of humiliation. It seems that there is a mingling of strange emotions in the breasts of the disciples James and John and their mother seem to have reasoned something like this: "Our Master has a hard experience to pass through. We will stand by him through it all, and certainly he will see our devotion, and he will reward us with the best places in the kingdom." It is to be feared that, although loyalty was there, yet the thought of exalted position was more in their thoughts. Their ambition for preferment was hardly restrained. The attitude of the other ten disciples toward them for making the request shows that there was in their own hearts the same spirit that they condemn in the two. It strikes Jesus with an opportunity to teach them, and all the striking contrast between the spirit of the world and of Christ's kingdom. "Not to be ministered unto, but to minister." In the reference in John, Jesus charges home to their hearts that selfishness which led them to seek honor one of another made it impossible for them to believe in him. In Philippians, Paul takes a fair look at all the things in his possession and life, by which he might claim honor among men, and then says he counts them as nothing.

What a transformation of the church and of the world if the young people could be thrilled with a noble ambition! The man who simply exists with no purpose to make his life tell for anything in this world is an incubation of the ground. There must be some principle firing the soul with enthusiasm, the life is to be of any benefit to the community.

The world's idea of greatness is position, honors, a great name, popularity, and such things. Success wins the applause of men. But God has a different standard. He does not look so much at the thing done as at the heart of the doer of the work. Some of the greatest heroes that ever lived on earth will never have their names in books.

CHRISTIAN ENDEAVOR NOTES

JUNE TWENTY-THIRD.

Moses saved as an infant. Ex. 2: 1-10.
Prepared in the wilderness. Ex. 2: 15-25.
Called as a leader. Ex. 3: 1-10.
Out of Egypt. Ex. 12: 43-51.
On Mount Pisgah. Num. 27: 12-23.
With Jesus. Matt. 17: 1-8.
Lessons from the Patriarchs. V
Moses. Heb. 11: 23-29.

There is a faith of silence as well as of speech, and a courage of inaction as well as of action.

It is the first step that costs, and breaking away from worldliness is usually the first step in a heroic life.

Both the worldling and the Christian look for a reward; but the one must have his at once, and the other can wait.

Nothing is so tangible as a vision; nothing is so enduring.

Suggestions.

It has been said that no hero of history has owed so much to his mother as Moses did, but do we not all owe as much to our mothers?

Of the three periods, of forty years each, in Moses' life, the least eventful, that in the land of Midian, was the most important.

Every Christian of our days has a burning bush better than that of Moses—the Bible.

Only an authentic record could relate such wonders as Moses wrought, and at the same time make so evident the weakness of Moses.

Illustrations.

The rod was for Moses a portable prolongation of the burning bush. Such, to the Christian, are Bible passages committed to memory.

It was not Jehovah who plagued the Egyptians. The plagues were only God's terrible signature, authenticating the sentence which the Egyptians had written for themselves.

As an athlete must strip off his clothes before he can contend for the prize, so Moses left the court of Pharaoh, and thereby assumed his crown.

The greatest leaders work with the most unpromising material, as the potter takes common clay and the diamond cutter takes what seems an agly pebble.

Sentiment and utility are not always opposed to each other, argues the Washington Post. In fact, the sentimental more frequently is the strongest promoter of the useful. For instance, patriotism is a sentiment. But for love of country an American citizen would behold the Stars and Stripes with as little interest as he would feel in looking on a piece of white muslin. The usefulness of love of country will not be disputed. Although patriotism, or profusion of it, is sometimes "the last refuge of a scoundrel," it is normally a most potent stimulant of great and good deeds.

Electric furnaces at Notodden, Norway, are capable of producing about 1,000 tons of nitro salt annually.

PEARLS OF THOUGHT.

No trial, no triumph.
Obstacles are opportunities.
Cold feet often get into hot water.
He gives nothing who gives only gold.
True religion is the root of all reform.
The glorious life never seeks its own glory.
Many a sin is overcome best by ignoring.
Things sublime always are simple at heart.
Triumph is a matter of simply trying again.
You lose sense as soon as you ignore all sentiment.
Polishing the head alone often paralyzes the heart.
The ear ready for slander makes the lips ready to slay.
The church that lifts the fallen never need fear failure.
Sin always is in sympathy with the saints who are sore.
The greatest shame of all is to feel none at things unworthy.
The church will not make a new world until it is willing to mix with the old one.
Worship never can be made perfect by sitting still. Your religion is worth to others what it costs you.
There is little danger in the discontent with condition that is equaled by discontent with character.—From "Sentence Sermons," in the Chicago Tribune.

SCHOOLS FOR AERONAUTS.

Germany Has Started One—France Has Long Had Them.

The rapid advance of aeronautics is shown in two reports soon to be published by the Department of Commerce and Labor. It appears that both France and Germany are taking great interest in this branch of science, or industry, but while France has had a school of ballooning in operation for about 100 years, Germany is but now starting one.

Consul Thomas H. Horten reports that Paul Spiegel, a textile manufacturer, is to be the director of the New Aeronautic School, which will be established at Chemnitz, Saxony, May 1. Herr Spiegel has made 4,000 ascents and has delivered many lectures on ballooning. The circular of the school says that "an airship offers to its passengers delights unsurpassed by any other method of travel, and places at the service of the lover of nature the grandest experiences that life on our planet affords."

There have been eight applications for entrance to the school, and only one of them was from Germany. The tuition is placed at \$19 a year, payable monthly in advance.

In France instruction in ballooning is given by clubs, of which there are four in Paris and five elsewhere, and by the Government, which has two schools. The objects are sport, scientific study, and experiments, and the encouragement of aeronautics. Young men who become proficient in handling balloons and pass an examination may, when drawn for military service, enter the aerostiers, which is part of the regiment of engineers. Most of the ascensions are made with captive balloons.—New York Times.

Increased Use of Motor Cars.

M. Faroux, a French statistician, estimates that about 550,000 motor cars have been manufactured in the nine years since the experiments of self-propelled road vehicles first succeeded. These machines sold for more than a billion dollars. Until a year ago, France, the pioneer, led the world in the production of the motor vehicle. Now the United States has taken the lead. According to M. Faroux the United States built 60,000 automobiles in 1906; France, 55,000; England, 28,000; Germany, 22,000; Italy, 19,000; and Belgium, 12,000. In 1901 the United States built only 314 cars and that same year France built 23,711. There are 20,212 automobiles owned within 50 miles of the New York city hall.

Cost of London Poor Relief.

The expenditure on poor relief in London is now four millions sterling a year. During the year ended March 25, 1904, the sums expended by the board of guardians in London exclusive of expenditure out of loans amounted to more than £4,500,000, of which nearly £3,900,000 was derived from the rates.

The cost of maintenance of indoor paupers in London per head of the population was in 1906, according to the latest official returns, more than three times the cost per head throughout the rest of England and Wales.—London Daily Telegraph.

Reading the Tea Leaves.

The accomplishment of reading fortunes and prophesying by tea leaves is becoming more general among all classes of women. Among those of the cult such an article as a tea strainer is not allowed to interfere with the free issuance of leaves from the spout when the beverage is poured. The leaf diviners sit for hours at a table dissecting their friends and enemies. In all probability this kind of divination came down from Joseph, who read all sorts of things in his cup, even to the interpretation of dreams.—New York Press.

Round Trip Tickets.

"Do you see any great future for Panama?"
"Certainly. Look at the great excursion resort it has already become."—Washington Star.

MASSAGE.

Strokeing, Kneading, Rubbing and Striking.

Like all other things, massage requires to be well done, and with knowledge. Attempting such things on the cheap, as a rule, spells failure, and those who are brave enough to undertake to massage their own faces should be duly instructed by those who do it well as to right methods, or the chances are they will be doing a very great deal more harm than good, and when you do harm in massaging you most probably do a lot of it. To make the flesh and muscles flabby is not at all what you desire, yet this is what you are likely to effect if you do not follow the right course of the muscles, rubbing upward across the lines and altogether do the work properly.

There are four movements which the beauty culturists, as well as the health promoters, in massaging have to execute—strokeing, kneading, rubbing, and striking. This striking is not unlike slapping, but is decidedly stimulating. The strokes are given rapidly with the side of the hand or the entire hand, and sometimes on the face with the tips of the fingers. Strokeing massage has been the means of restoring the outline to the chin, and restoring the sagging cheek in its proper condition. Strokeing is done quite slowly with the palm of the hand, and when applied to the body should be directed toward its centre. It stimulates the blood in our veins, and helps to produce that delicious sense of nerve-soothing, an inclination to rest without any due sense of fatigue, and a desire to sleep. Judicious massage is invaluable to those who are anemic, for it increases the red corpuscles in the blood.

Exercise is as essential to our health as is proper food, and massage, in great measure, takes the place of exercise. Even the filling in of hollows in the neck and throat is accomplished by exercise, for the massage that does it works the muscles and builds the tissues. For this, one kneads with the knuckles. A firm but not violent touch is needed. But kneading also means more than this. The skilled manipulator requires "hand" and "feet" entirely under this movement, perhaps the most difficult of the necessary ones. The tissues are to be treated and grasped, tightening and loosening the hold in a way that has to be learned and very carefully followed.

Rubbing in massage is on a somewhat different principle to ordinary rubbing, finger tips and thumbs, or the entire hand being employed in small circles.

Massage greatly improves the texture of the skin, and a woman who regularly cares for her face in this manner has fresher complexion and much better color. This is because the blood vessels and tissues are constantly being stimulated and strengthened, and her blood circulates there as it does over the body after a brisk walk. It will eliminate traces of fatigue more quickly than anything else, always remembering that a good cold cream, a skin food, should be used with it.

For medical purposes massage is most beneficial in the morning, and as a means of beauty culture it is better to carry it out at night, but there is little hope of it doing real good unless it is done regularly and with perseverance. This is particularly so where the removal or obliteration of wrinkles is the thing desired. Worry, ill health and neglect are potent foes to beauty, and they should be met by constant care and skillful manipulation by the masseuse.

The object to be effected is the strengthening of the muscles and the stimulation of the blood. Few women have the slightest idea of the structure of the face, how the muscles are attached to the fundamental bone, the fatty and connecting tissues filling up the vacuum under the skin. We have to leave the bones as they are, but the muscles and the tissues may be most successfully manipulated, so much of the beauty of the face depending on the fatty fibre overlying the muscles. Any shrinkage brings wrinkles and flabbiness, and with careful massage we can increase the fat and improve the hue of the complexion also. It is the capillaries or blood vessels which are most minute, that help to produce healthy conditions. When these vessels do not act satisfactorily, then pimples and blotches come, flushings and much we are anxious to avoid. Where the health is weak, massage combined with rest brings about wonderful results. A week in bed or a month, especially in cases of anaemia, is simply invaluable, and in young women standing on the threshold of life it will often bring about a good state of health. But the rest must be accompanied by fresh air and sunshine, the room must be fresh and cool and the surroundings cheerful. Massage will promote appetite and all the benefits of active exercise.

There are certain don'ts to be observed in massage, but they are so few and remote as not to be dangerous. The skin must not be stretched by it, nor the muscles over-exerted. If there is superficial soreness the exercise should be abandoned for a few days. Some skins, being thicker than others, require more forceful treatment, but this each must learn for herself.—Washington Star.

Inexplicable.

"Were you in the ark with Noah, Grandpapa?"
"No, my child, I was not in the ark with Noah."
"Then why weren't you drowned?"
—Punch.