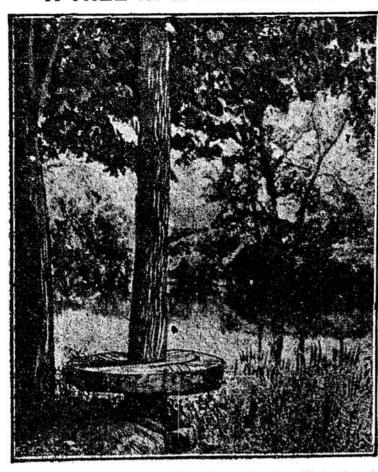
A TREE IN A MILLSTONE.



The photograph presents an interesting and unique illustration of the latent force in a growing tree.

Apparently the seedling sprouted within the square central opening of the old rejected millstone, and after the growth of the trunk had filled the hole, the stone was lifted from the ground, and is now about two feet above the surface. The curious rustic seat thus formed would be prized on many lawns or

in parks, but serves no such purpose in the location bordering a stream in a sparsely settled district of New York.—Forest Leaves.

Prevents Child Falling.

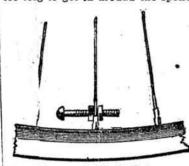
Two Indiana inventors deserve accompanying illustration, this at- too lorg to get in around the spokes. tachment prevents the chair from falling, should it be accidentally knocked or otherwise tilted. Every one knows how easily a baby's high chair is upset. The child itself very often endeavors to squirm out, thereby overbalancing the chair and causing it to fall. The addition of this support or prop prevents such accidents. The prop consists of a pair of legs connected by a crossbar and pivoted to the sides of the chair near



normal position the ends of the prop thin' are quite a distance above the floor. Should the chair be suddenly tilted, friely old German, patting the felthe prop will naturally swing outward lows the shoulder, "maybe he is a

Improved Nipple Grip.

When one wishes to replace a few tredit for an attachment for chil- broken spokes in a bicycle wheel, he dren's high chairs, which they re- often finds that he has no nipple grip, cently designed. As shown in the while a bicycle wrench proves to be



Improved Nipple Grip.

A got nipple grip can be made by puttir two nuts on one bolt, as showrin the accompanying engraving.-'homas De Loof, in Scientific Ameran.

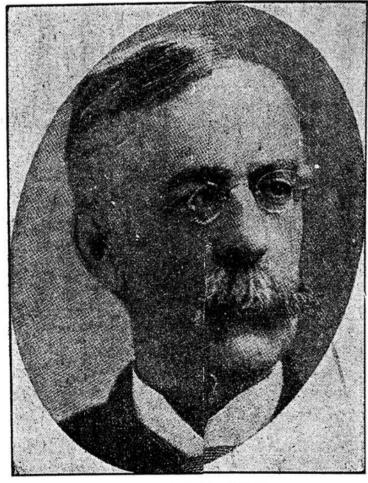
A Fire Chief, Maybe.

Onday a sympathetic old German gentlaan was leisurely strolling past one othe city fire houses, when he was oved by tears of the captain. Stoppg to offer consolation, he said:

"S, for what you grief?" "C" replied the captain, with a freshush of tears, "my poor father is dd. If he had lived just one morday he would have been Chief When the chair is in its of t whole fire department, just

" not so bad feel," said the and arrest the chair in its descent. | fire lef now."-Providence Journal.

THE NEW LEADER OF THE ENATE MINORITY.

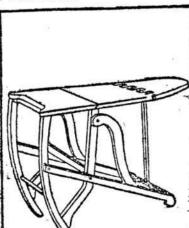


HERNANDO DETO MONEY

Was recently chosen by the Democratsthe United States Senate as their leader, in place of Senator Culberson, vresigned the post because of poor health. Senator Money hails from thate of Mississippi, lives in Mississippi City, and is named after the discrer of the Mississippi River.

Chair and Ironing Board.

tions for household use recently pat- of what to do with the ironing ented is the combination rocking and when it is not in use. The chair and ironing board designed by thoard and back of the chair are a Texas woman.



This seems to solve the problem One of the most ingenious inven- er inventors have been working

> iged to a board which extends tachably affixed to the seat rails d back rails. When it is desired to e the affair for ironing the chair turned over so that it rests on the ds of the rockers and the top of e back rails.

The seat and back are then raightened out till they form one ing board and held in position by a apport which is hinged to the back nd folds down behind it, when the evice is used as a chair. This gives firm, broad surface on which to he chair back being tapered as is may attach. the end of an ordinary ironing board. -Boston Post.

Ready For Summer.

War has begun on the house-fly in Washington. Haven't seen any of the pesky things hereabouts this season. -St. Joseph News-Press.

THE PULPIT.

A BRILLIANT SUNDAY SERMON BY DR. WILLIAM T. PATCHELL.

Theme: Testimony of a Man.

San Jose, Cal.-Sunday the Rev. Dr. William T. Patchell, pastor of the First Congregational Church here, preached on "The Testimony of a The text was from Isaiah 40:9-11. Dr. Patchell said:

So far as man is concerned, the master problem is the question of his place or standing in the universe. He wants to know whether he is a machine or a god. Is he a cunningly contrived piece of mechanism, assembled by the four winds and organized by the sun, or is he a free creativ€ personality? His conquest of the soil, his control of the great nature forces, his adaptation and adjustments, his analysis and synthesis, witness his oneness with the physical universe; but he handles it rather as a creator, as a god, and his very success sets him apart from that he controls. So, too, when he investigates and classifies the forms of life, he discovers that he is, and is not, one with that he reveals.

We read: "And the man gave

names to all cattle, and to the birds of the heavens, and to every beast of the field; but for man there was not found a helpmeet for him." To have such lightning utterance blaze out of the dim past and take its place at the head of our proud modern science is significant and tremendously interesting, for it states as a fact that which our science is rapidly verifying, that by way of knowledge man does but isolate himself. He tells the stars, but himself he cannot tell. He classifies all forms of being except himself. He generalizes everything but that which generalizes. The greater his knowledge, the darker the problem he himself becomes, for "it is evident that he is excepted who did subject all things unto him." He isolates himself. He is dark with excess of light. He is escaped from a universe to which he is organically and vitally related, for to his confusion he learns that in all the wide ranges of creation there is "not found a helpmeet for him"; that this uni-verse of life and matter implicates a deeper undiscovered universe to which something within himself reacts; that except he discover and relate this unknown within himself to this unknown without himself, he must surely die. And henceforth his quest is become the mad search for that which shall be "bone of his bone, flesh of his flesh." He must find another being like himself if ever ho is to discover himself, for he must determine and define himself in terms

The challenge is imperious, and so terrible that he can find no rest. He must go forth! To it he will sacrifice every interest and subordinate every desire. His own body he pierces; his first born he slays. In darkness, in cold, in pain, in wild joy, he seeks to liberate this awful passion which smolders in his bones like -ne must find another being like unto himself-one compacted of his own unrevealed being—and his lone-ly cry, "What am I?" leaps across the abyss. He searches the spaces for God.

This need he call spiritual. He declares that within himself lie certain imperious qualities and energies; love, joy, truth, peace; that these must discover and relate to another spirit, else life shall turn to ashes. So we witness in the long process of development that man, every man in some measure, tries to interpret the secret of his spiritual being. The philosopher, the artist, the statesman, e poet, the scientist, the theologian -these are the outstanding ones who have given themselves to the uttermost in this mad quest.

For the analysis of star-dust, the classification of fishes, the Iliad, the Parthenon, the proposed Rockefeller Charter, Stanford University, the Constitution, Mrs. Wiggs, Hull House, the altar, the ritual, the sacrifice, what are these but the far-flung challenge to the universe?

Out from these many strivings and gropings emerges one unique and sig-nificant figure, which by its persistency witnesses above all others to the solidity and strength of the spirit's need. It is the speaking-prophet, whose conventional expression in

modern life is the man in the pulpit. When we go to church Sunday morning we accept the pulpit as we accept most things-without much thought. If we give it thought, we see at once that back of the pulpit stands the church. Were we to question the presence of this church and pulpit very likely we would say that we wanted a church and then built it: that we decided to organize, to build, to have a choir, a janitor, perhaps a ventilating system, ushers, a Bible school, a prayer meeting, Sunday services, a pulpit, a preacher.

But this is not true. Back of a church lies a long historic process, without which no church could be organized to-day. Out of the clash of innumerable interests the church emerges, not as an arbitrary creation way of a selective process. By selection and rejection it bears witness to certain powerful and persistent human meanings. It sums up a history; it becomes at last a sym-

The organized universe as man sees it is very transitory. Like clouds in the air, the systems take shape and disappear. Nothing is stable, nothing remains. You recall that only the other night we were roused from early sleep by the house rocking on its foundation. I leaped to the floor only to find it twisting horribly under my feet. Even as I called to the dear ones, and groped my way through the reeling building, I had a vision in the darkness of some vast unhuman being of another creation, who had strayed this way. Her head was lost in the sky-depths, and as she moved across the world toward some awful unoss the front legs, and both are known purpose her sweeping garments struck the tiny building in which we lived, and the solid earth shook under her tread. Nothing is stable; nothing remains. The roses of to-day are born of yesterday's death; cities crumble, nations disappear, civilizations perish, planets die, and suns blow in dust down the Everything is momentary, void. fleeting; change, decay, death; this is the order. True of the moth, equally true of the star to which it aspires.

The church witnesses to man's superb and pathetic determination to discover in all this mad movement ron, the end of the board forming some ultimate meaning to which he

If this pulpit is valid, it means that a searching God and a searching humanity have found each other: that they flow together in the soul of a man; that he shall be the meeting point of man and God; that he shall experience, apprehend and speak this union-this oneness; that he shall interpret God to man; that he shall

interpret man to God. Like the slender rod of the wireless transmiter, he shall be attuned to respond, out of a million vibrations, to those which rush down out of the Heart of the Infinite. These he shall translate to all the world. But to do it he must be attuned, as well to every cry of earth; all its joys and agonies must be his own; the wars and sorrows of man, his dim aspirations; all wrongs and injustices, all science and art and culture: all coarseness; the grotesque criminal, the mowing idiot, all beauty; the love of a mother, the sacrifice of a friend-these must be his. Above the din of the factory he must hear the shriek of the child; through the city's roar must come to him the

low sob of the oppressed, the muffled

groan of the underworld, where men

writhe, the hot curse in the palace

where men sin, all selfishness, all

moral grandeurs must be his, and all

the wandering cries of earth must break at last upon his heart. His commission is the 53d of Isaiah, his inspiration is Calvary; in him, in his soul, God and man must flow together, two vast tides meeting and mingling and blending-not a flame of fire, not an altar and a ritual, but a man; a living soul; sweating blood drops, agonizing and interpreting, and bringing together man and God. This is the pulpit and its mean-

rumanity is not long out of the woods, standing erect and looking at the stars is a recent achievement. The life of the spirit is still somewhat alien. The airs from that land touch our brows strangely; but the marvel, the wonder, the incredible blazing wonder is that we respond at all! That we hear, however dully; that we apprehend, however dimly; that amid the fierce multitudinous cries we do detect this one high note and, however falteringly, respond! This is the wonder! For through thick darkness and across unknown heights a far journey have we come! But we have come, and though in our strong crude moments we may jeer at our own spiritual aspirations, nevertheless the church, the pulpit, and the speaking, interpreting man, witness to our final conviction of the reality of the spirit's life.

And it symbolizes and reveals at last the loftiest and most powerful achievement of the race. Greater than industry, greater than com-merce, greater than government, or philosophy or literature or science or art, it reveals the hidden forces of the human heart, and by it we declare the secret conviction of our soulthat we are spiritual beings related to a vast thrilling spiritual order whose meaning is thus revealed. The man who believes himself called to oc-tupy it may well cry: "Woe, woe is me!" for he shall stand between the living and the dead Has the pulpit justified itself; has

it revealed the secret? Has it brought God and man together, making valid his dimmest aspiration? Witness Paul; tortured, wrung, until at last he sings his hymn of love and the world grows suddenly gentle and still to listen. Witness Joseph Parker or Philips Brooks. Have not these succeeded? Witness Brown, the drawn face of the man; his tragic mien. What crushes him so terribly? Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine vat?" What is It but the crucifixion of a soul trying relate a sorrowing, suffering humanity to a loving, suffering, sorrowing Father! Day and night the cry breaks up against his heart; the cry of man's pain and his sin; day and night he hears the voice of God speaking tenderness and love; and he is trying to bring them together, to make them one.

Wherever in any pulpit stands one who brings God down into life, one of mankind and speak them up to and interprets man's place in the universe

I know not what God's expectations may be, nor how bitterly we fall short of the achievement which might be ours, but this I know: the way has been long and very rugged. I see the crudeness, the confusion, the impotence; but through these running I catch strange and marvelous light gleams as from the very throne of

No. not meeting God's expectations, and yet perhaps God smiles even while He weeps, perhaps He is pleased and proud a little bit, even while He holds us to be broken in the shallows. As I look over the as follows: process, the fearful process of Creation; as I behold the first dull face blinking at the stars; as I hear the first awed whisper "God;" as I see dynasties, nations, civilizations, races, move shadowy across the horizon; as I behold the savage bending low before his fetich; as I see this act become the gorgeous ritual; as I see at last a father ascending the mountain to bind his son, his only son Isaac, as a living sacrifice upon the flaming altar; as I behold men sinking them selves in the slums; as I hear the call from the plains of China where martyred men and women gave their lives; as I hear the voice of prayer ascending and the clarion call to righteousness, I sometimes think we have discovered and retealed the meaning at last.

And when again I behold Himself, even God, binding His own Son, the Child of His heart, upon that same mountain top, as I witness the cross, the dark heavens open and through the rent veil I catch a glimpse of the Heart of the Eternal, and it seems to me that at last in Jesus Christ, God and man have come together. That in Him we have found the way. For we gave Jesus to God; He gives us the Christ. And to-day wherever men live that Christ, wherever a father carries love into his crushing service, wherever a mother brings joy and tenderness, wherever a sacrifice is made and unselfishness prevails, wherever men find themselves in losing their lives into sweet helpful uplifting service, there is verified the reality of the spirit and man finds his place in the universe with God.

The Really Essential Thing. I feel more and more the inade-

quacy and comparative insignificance all human accomplishments, whether in a minister or a missionary, and the unspeakable, overwhelming importance of spiritual graceshumility, patience, meekness, love-the habitual enjoyment of closest religion, a soul abstracted from this world, and much occupied in the contemplation of heavenly glories. Here I cannot help digressing from

the subject to myself. You know not, my dear sir, you cannot conceive, how utterly unfit I am for the work in which I am engaged. I am, indeed, a worm, and no man. It is a wonder that I am allowed to live as a missionary among the heathen, and receive an undeserved support from the dear people of God-from many who are poor in this world, but rich in faith. Yet I feel necessity laid on me to remain here, and try to do a little something.—Andoniram Jud-

THE TEMPERANCE PROPAGANDA

WINNING ALL ALONG LINE.

Saloons Nation's Curse.

"The organized interests of the saloons in the State of New York have formally applied to organized ministers of New York State to confer with them on methods of reform for their own business. I would as soon think of inviting the devil to help

reorganize a prayer meeting."
This declaration was made at the Methodist Preachers' Monday meeting by the Rev. Dr. James A. Patterson, Superintendent of the New York Anti-Saloon League. Preachers were present from Long Island, New Jersey, and up the State, the largest gathering of Methodist ministers of the year. They filled the hall and overflowed into the corridors. Other assertions equally strong

were made, such as: "The saloons would kill churches if they could. The churches can kill the saloons if they would."

"Two hundred million dollars for Protestant church support last year, and \$1,000,000,000 passing over the counters of the saloons last year: \$200,000,000 for religion and, if we include cost of asylums filled with products of the saloons, \$3,000,000,-000 for hell's cause.'

"The churches spend too much time taking care of the consequences of evil, and too little time in taking care that evils themselves are pre-

Another speaker was ex-Gov. Glenn of North Carolina, just returned from anti-saloon campaign throughout this State. Both Mr. Patterson and Mr. Glenn are Presbyterians.

"Banish the saloon and its consequences," he shouted, "and there need be no home or foreign missioncampaigns to raise money. Enough will be saved to carry the Gospel into every nook and corner o. the world, wicked New York City in-Laughter and applause followed

the sally, and nobody either questioned the statement or undertook to defend the city from this attack.

"New York City has wickedness mough for the whole country," Mr. Henn went on. "Reform it, you Glenn went on. preachers and Christian people, and the effect upon the country will be tremendous. Bread lines? Splendid in one sense. But a shame to New York or any other city in another Put a stop to that which makes bread lines necessary.
"Ministers haven't big enough vis-

They don't take the Gospel lons. seriously enough. You ought to rise in your might, for might you have. The business men have their difficulties. Help them to meet them. They say that if the whisky taxes are abolished and the revenues cut down they will have to put their hands into their pockets and pay more taxes than they now do. A miserable but a very human view. You ministers must give common men a spiritual view.

Then he pictured child labor conditions in the South.

"There are campaigns against children labor in the South," he said. Such labor disgraces New England as well as my own State. I tell you, though, that it is not half so much the fault of mill owners that these children are compelled to work at tender ages as it is the miserable parents, who want the profits of their labor to spend in drink. If you want

to stop child labor, stop the saloon.' Supt. Patterson of the Anti-Saloon League outlined the campaign in this State in favor of the amendment permitting people of cities as well as of villages to vote for or against saloon who can translate the confused voices licenses. Some towns, among them Batavia and Bath, voting the saloon ities and when they do so the vote of their own citizens will go for naught. The same is true of other towns in the State. A hearing is soon to be had at Albany, and the speaker urged all New York ministers to be on hand .-New York Times.

Must Not Drink

The entire railroad system controlled by James J. Hill has just issued an anti-drinking order which will not be relished by the liquor men along the thousands of miles which the Great Northern and Northern Pacific lines traverse. The order reads

"We do not wish to have in our employ men who drink liquor: Do not employ drinking men. If men now working under you drink, tell them they must stop or make way for

men who will not drink." The order is the result of the investigation of a number of mishaps on these roads, where it has been discovered that the loss of property, life and limb has been the result of drinking by employes.

Objections to Growler Business. The social workers of Boston are trying again in the Legislature to separate the "growler" business from the saloon. A saloon or any other bar which sells liquor by the drink would be prohibited by their bill from selling liquor in bottles or pitchers to be taken away. Perhaps the chief objection to permitting the "growler" business in a bar is that it brings women and children into the ordinary saloon.

The Retort Courteous. The editor of the Times, Davenport, Iowa, in the course of an anti-Whereupon the editor of the

prohibition article says: "It is human rature to desire that which is forbid-National Prohibitionist says: "This explains several well known facts about the editor of the Times."

Temperance Notes. Whisky is not a food, not a luxury. not nutritious material.

The first all-Russian meeting against habitual drinking was held at St. Petersburg, December 31 to January 6, 1910.

The latest news in world W. C. T. U. circles shows encouraging progress being made in England, Scotland, Canada, France, Norway, Belgium, Germany, Russia, Palestine, Cape Colony, India, Ceylon, Japan, Australia and the United States.

The age-old endeavor to eliminate the evils of the saloon is still on. Thinking people have come to see that the biggest "objectionable feature" of the saloon is the saloon itself, and are shaping the elimination programme accordingly .- The Peo-

If the proportion of confirmed alcoholics and occasional drunkards among those accused of crime is calculated, it is found that out of every 100 accused of parricide there are thirty-one alcoholics; among those accused of rape and offenses against decency, the proportion is 33.3 per

The CONCERTED ATTACK ON DRINK Sunday = School

INTERNATIONAL LESSON COM-MENTS FOR MAY 29.

Subject: The Multitudes Fed, Matt. 14:13-21; 15:29-39-Commit

> GOLDEN TEXT .- "Jesus said unto them, I am the bread of life." John

Verses 10, 20.

TIME.—Summer A. D. 29 PLACE.-Near the Sea of Galilee.

EXPOSITION .-- I. Jesus Healing the Lame, Blind, Dumb, Maimed and Many Others, 29-31. Jesus had withdrawn into the parts of Tyre and Sidon that He might have more seclusion, but even there they sought Him out (vs. 21-28), so He returned to the Sea of Galilee and went up into the mountain. But even there the multitudes followed Him. They came to Him because there was no one else to whom they could go. brought their hopeless, helpless cases to Him and cast them down at His feet. They seemed to be in despair, but there is nothing too hard for Him; lame, blind, dumb, maimed, though they were, "He healed them." We have an equal warrant for bring-ing all our helpless cases to Him (Heb. 13:8; Jas. 5:14). "The multitude wondered," but we are not told that they were converted. They actually saw the dumb speaking, the maimed healed, the lame walking and the blind seeing. They gave the glory to Whom it belonged. It is significant that God is here spoken of as "the God of Israel," it was Jehovah, God of Israel, who had promised to heal His people (Ex. 15:26, A. R. V.)

Jesus had no real appreciation of Him. They were not after the truth but after the loaves and fishes (cf. Jno. 6:26, 27). But they were deep-ly interested, they continued with Him three days, though their small supply of food was now exhausted. Unworthy as they were, Jesus was moved with compassion, and He has compassion on the hungry multitudes to-day. The disciples were filled with dismay at the suggestion contained in His words that the multitude must be fed (cf. Num. 11:21-23; 2 K. 4:42; 8:2). To set them to thinking and to prepare them to appreciate what He was to do, Jesus asked them how many loaves they had. With only seven loaves and a few small fish, Jesus commanded the multitude to sit down. They did as they were told. It was well that they did, for they were fed and filled. It always pays to do just as Jesus bids us, no matter how unreasonable the command may The seven loaves and the seem. fishes were utterly inadequate for such a crowd, but Jesus took what there was and multiplied it. Jesus always uses what we have, no matter how inadequate it is in itself, to the task in hand. The disciples did not have much, but they put all they had in His hands. When we do put all in His hands, He will bless and multiply it and use it, and He will not use it until all is committed to Him. As little as there was, Jesus gave thanks We, too, ought to return thanks every time we eat (Rom. 14:6; 1 Cor. 10:30, 31; Col. 3:17; 1 Tim. 4:3-5; Acts 27:35). There was something deeply significant in the manner in which our Lord returned thanks at meals, so significant that the disciples recognized Him after His resurrection by the way in which He returned thanks at the breaking of bread (Lu. 24:30, 31, 35; see also Jno. 6:11, 23). He gave thanks not only for the seven loaves, but later also for the few small fishes (cf. Mk. 8:6, 7). The few small fishes did not seem of much account, but Jesus took them, returned thanks for them and multiplied them. Our possessions oftentimes seem so small that it does not appear as if it was worth while to put them in Jesus' hands, but there is nothing so small that if we put it in Jesus' hands, He will despise it not and use it. As few and small as the fish were, He commanded to set these also before them (Mk. 8:7). As large as the multitude and as small the quantity of food that was supplied, there proved enough for all, "they did all eat and were filled." No one goes away empty from Christ's table (Ps. 23:1; Phil. 4:19). But Jesus would not have bountifulness teach us wastefulness; they took up the broken pieces that remained (Mk. 8:8). When they were filled, He sent them away, and not till then (Mk. 8:9). This is a separate miracle from that of the feeding of the five thousand in the 14th chapter. There is a tendency among modern critics, when one Gospel records a miracle or a parable and another records another miracle or parable much like to it, to take the ground that they are two different accounts of the same miracle or parable, but in this case Matthew and Mark record both miracles and thus show the untenableness of this modern theory. A Resting Place.

It is a great thing to come to Christ -it is the turning point of life; and it is a great thing to abide in Him in the storm and conflicts and terrors of the world.

Safe to the hidden house of Thine abiding, Carry the weak knees and the heart that faints;

Shield from the scorn and cover from the chiding,
Give the world joy, but patience to the saints. It is a great thing to come

Christ; it is a great thing to abide in Him; but from His point of view the object of our coming and of our abid-ing is that we should go. He wants us as His messengers, as His fellowmessengers; His purpose is that, abiding in Him, we should be the fruit which is for the healing of the nations; that we should be the communicators of the light which shines upon the people who sit in darkness and in the shadow of death. If I do not go, I am like an untimely birth, or I am like a seed which has rotted in the ground. He bade me come. He encouraged me to abide, in order that I might go .- Normal Christian.

Cow on a Special Farm Train.

A cow was one of the principal passengers on a special farm train which the Cornell College of Agriculture ran over the Buffalo, Rochester & Pittsburg Railroad to demonstrate to farmers along the line what can be done by careful breeding with common stock at small expense. The train started from Rochester to stop at all intermediate points between there and Buffalo and Salamanca. A half dozen Cornell professors were lecturers.

Damaged by Quakes. Earth shocks caused \$1,000,000

damage and a panic in Costa Rica.



MY HEART.

A Prayer. Lord, when my heart is hard As iron-rock uncrushed by hammer's

Then be Thy love like glowing furnace That makes the metal flow!

Lord, when my heart is cold As Joseph's stone-enclosed, rock-hewn

tomb.

Then by Thy love like sunshine warm, that kissed His lilies into bloom!

Lord, when my heart is faint, Like weary pilgrim crossing desert sand, Then be Thy love like draught from Elim's Bestowed by Thine own hand!

Lord, when my heart's aglow,
Like ocean-vessel's hidden engine-fires.
Then be Thy love like captain's skilful
hand
Controlling its desired.

Controlling its desires!

-William J. Sears, in London Christian.

The Realty of God. As at the beginning, so it has been

since. There have been infinite dif-

ferences of opinion, but no change in the structure of the soul, and in the set and bent of its feeling. Today, as six thousand years ago, it is athirst for the inner reality, for help against its lower self, for a satisfying solution of life's problem. We plunge in-to business, acquire wealth, form our families, take our pleasure, admire beauty, travel to the ends of the II. Jesus Feeding the Hungry, 32. earth; but, wherever we go, whatever, we do, the heart in us never stops its The multitude that surrounded yearning, never ceases from its question. There are hours of life—have we not had them?—when this sense. this outreach of the soul for something better than it has found, attains an overwhelming intensity. In the dead of night, when all is hushed around us, when the darkness covers us, how often is it then that our spiritual nature awakes to its full power and awes us with the insistency of its demand! The world seems empty, dead: we ourselves are empty, and feel that life has no prospect, no hope, if there he not something beyond ourselves and this earth we live in. And then it is we learn the secret. of God, have the proof of His existence and relation to us. The proof, we find, lies not in any intellectual demonstration, but in this cry of our heart, this waste emptiness of it with-out Him. The cry becomes thus itself the answer. Then feel we with Augustine, "Our heart was made for Thee and is not at rest till it find rest in Thee." We understand his fur-ther word: "I desire to know God, and the soul. Nothing else? Noth-ing at all." Assuredly, we say, there is nothing else worth knowing, in comparison with them. It were enough to build religion upon if man had nothing more than this inner want.—J. Brierley.

Believe and Be Saved.

Wake up, my friend, you are drifting. Do you realize your danger't Are you aware how near the brink you are of an awful precipice? Does it ever occur to you that soon, so soon, you may be summoned to your eternal reward? Do you ever think of your state before God? Do you know that the Word says unless you repent of your sins you shall perish? (Luke 13:3.)

Can you conceive what it will really mean to appear before your God without the knowledge of sins for-given? Oh, think of it. The eternal future lies before you and you know not where you will be.

"Eternity, where, oh, where, will you spend it?"

Do not allow yourself to be deluded with the thought that if you do the best you can you will be saved, for it it "not by work of righteousness which we have done, but according to His mercy He saved us." (Tit. 3:5.)
"By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." (Eph.

2:3.9.)Many believe that by doing this, that or the other they can earn their way to Heaven, but Jesus says, "He that entereth not by the door into the sheepfold, but climbeth up some other. way, the same is a thief and a rob-ber." (John 10:1.)

Natural reason raises objections. Natural pride revolts at the simplicity of the Gospel message. Unbelief still prevails as to the certainty of the effect of the Gospel, but this does not change God's Word. He has said, "He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life; but the wrath of God abideth on him." (John 3:36.)

"Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31.) Can anything be more simple? Believe .- Gospel Herald.

Work For Eternity.

Never mind where your work is. Never mind whether it be visible or not. Never mind whether your name is associated with it. You may never see the issuses of your toils. You are working for eternity. If you cannot see results here in the hot working day, the cool evening hours are drawing near, when you may rest from your labors, and then they may follow you. So do your duty, and trust God to give the seed you sow "a body as it hath pleased Him." - Alexander Maclaren.

Grandest Word.

Sympathy is the grandest word in the world. It overcomes evil and strengthens good; it disarms resistance, melts the hardest hearts, and draws out the better part of human nature.-George Moore.

Near to God. Men who live near to God, and are

willing to suffer anything for Christ's sake without being proud of it, these are the men we want .- Andoniram Judson. Conscience Costs Him \$1000.

D. W. Bigoney, treasurer of the

Erie Railroad Company, received an express package from Philadelphia, containing two \$500 bills. Pinned to the money was a sheet of paper, on which was written: "This \$1000 is due the Erie Railroad Company. Please credit it to Restitution." Bigouney said this was the largest amount ever received as "conscience money," and he is at loss to account for it, as there have been no shortages in accounts for years. Small amounts often are sent in by persons who have used the trains without paying, the last amount having been \$20 from a Catholic priest