LUKE HAMMOND, THE MISER.

By Prof. Wm. Henry Peck, Author of the "The Stone-Cutter of Lisbon," Etc.

by Robert Bonner's Sons. (All rights reserved.)

"Yes, yes-more devil'ry," said Fan,

knew-but one pair-my boy and girl-

sister, half stupefied, "what are you

"You must not do it, Nancy Harker,"

said Luke. "We are uneasy enough

now in suspecting-we would be mis-

"Luke," said Nancy, sternly, "you do

know it, or believe it. She let slip that

there were twelve letters in the name

of some one whom she loved. It may

be only a coincidence, but taken with

other things, it looks like - fatality.

Nancy Harker stooped and wrote

with red chalk upon the white matting

NICHOLAS DUNN.

I have not spoken aloud for years-

the name of our father. Count the let-

"Twelve!" said Hammond, uneasily.

But it is nothing more than a coinci-

"Suppose she, old Fan, is as we

"But she is not, confound your curi-

osity," said Hammond. "She is not-

"Luke, if it should be true that Fan

was the wife of the man whose name

I have written there, and whose chil-

dren we are, and she should discover

"Luke," continued Nancy, "she would

avenge the death of her husband as

sure as you are standing trembling

"Trembling! Do I tremble? So do

"I do-I know it," said Nancy.

tremble for two reasons. First, be-

cause in Fan, as we call her, we may

dictive than Harriet Foss. Besides,

Fan is half crazy, and her vengeance,

hate or whatever feeling may urge

her to our destruction if she finds out

who we are, and if she is the person

we think she is, urge her to our de-

struction with means which would be

all the more dangerous to us because

she will not pause to sacrifice her own

of a mother, Nancy, for her offspring."

"She may have a feeling-the feeling

"Our mother," said Nncy, "never

that made our mother a lunatic? No.

our desertion killed our father, and

"Well, let's hear the other reason for

"If Fan is our mother," said Nancy,

"But if it comes to a question of her

"It must not come to that," said

"Too late," said Hammond, clenching

"Why too late, Luke? Is it ever too

"Yes, it is too late," continued Luke.

"Fan is not the same woman she was.

I intended that she should perish with

James Greene, but her cunning baffled

me. Since then she thinks she must

tell of the scene to all who know noth-

ing of it. That desire is increasing in

her heart. If we send her away she

might tell of the affairs of Luke Ham-

mond, and then-ruin to us! Besides

we should need another in her place,

and already we have too many accom-

plices. Let that name that you have

written remain upon the floor. Watch

"She will not understand it," said

Nancy; "she has often told me she has

"If so," said Nancy, "seeing that

"You talk as if she was in the full

forget she is half crazy, and though

cunning, they cannot reason, or. if

train of argument. Besides, if she

asks of it we are not to see it-let her

"And if she proves to be our mother?"

"Proof is impossible. We can only

He pointed at the name written on

"And then-and then-well, we will

"That she may find the name and

not be told to look for it," said Ham-

mond, with a grim smile of cunning.

"You are lavish with your money."

"My money!" laughed Luke. "Henry

Elgin's money, and I use it to gain the

Here Kate Elgin advanced and said

"Please tell me if James Greene has

"Old Fan can smell gold as a rat

think it a vision of her own."

"And then, Luke?"

the great D of the name.

smells cheese."

whole!"

"Why put that money there?

name there she will connect it with

forgotten how to write and read."

"She may have been lying."

Fan when she reads it."

a conclusion at once."

Nancy. "That would be horrible. We

must get rid of her-send her away-

life or our death, Nancy, what then?"

"she is a deadly enemy. How do we

that crazed our mother."

deal with deadly enemies?"

his fists; "too late, Nancy."

our own preservation?"

your trembling."

not harm her."

find an enemy no less ferociously vin-

Hammond turned deadly pale.

you," said Hammond.

life in her fury."

dence. Let the matter alone, Nancy."

think," said Nancy."

she shall not be."

the truth!"

there!"

"That is a name, Luke, that you and

they were a pair-gay flends-gay!"

"About Fan," said Nancy.

thinking about?"

erable in knowing."

See.'

this name:

CHAPTER XVI.

Continued. "Don't strike me, Luke Hammonddon't! I'm old enough to be your mother, you know-a poor, weak, halfmad old wretch-my children-did you know I had two?-of course not-who knows anything about me-nobody, nobody-but the dead-but my children made me what I am, Luke Hammond-

"Curse your children!" roared he, unable to jerk his arm free without dragging the old wretch down, for Fan had grown feeble and tottering ever since she saw the falling of James

"Good-curse them for me, Luke Hammond," laughed Fan, now grasping his arm with both hands. "Curse them-how often I have cursed themson and daughter-cursed them on land and sea, in field and town-cursed them everywhere and always! If it wa'n't for the pleasure it gives me to curse them, I'd cut my withered old throat-I would. But about my dream —I saw him—he came in a cloud black, grand cloud-the cloud grew small and then he said something-I didn't hear it, but it meant that I was near my death-that I had been very wicked, but that I would have been pardoned if I hadn't had a hand in murder-you made me do it. He told me I was going to die, but that I should see my children and know them first. Now here's what I'm going to do-I won't go out of this house-I might meet my children-I don't want to die-I won't. I'll stay in this house and they'll never see me, and-ha! ha! I'll live forever-live forever!"

With a howl of rage and terror Hammond darted away, and pale, panting, breathless, sank into his library chair, exclaiming, in a voice of horror:

"There is no doubt of it! That old hag is my mother!"

Then placing the brandy decanter to his parched and quivering lips, he drank long and greedily.

"Ah!" he sighed, as he drew a long breath, "this business over, and once more rich, I will fly where no one of my kindred shall ever meet me-no, not even Nancy Harker. I must see her."

He pulled the bell-cord and shouted through the tube. "Mrs. Harker! Come! Important!

How is Catharine?"

The answer came after a pause: "Bad! delirious."

"Delirious!" said Hammond, and he shouted back: "Stay! I will come to He drank again from the decanter,

and departed, saying: Delirious! I expected it. I will let

Henry Elgin see her thus. The sight may move his heart to my wishes."

> CHAPTER XVII THE PHANTOM-NAME!

Hammond hurried to the white and

gold chamber. He found Kate Elgin pacing the floor with rapid steps, and Nancy Harker watching her as a cat watches a mouse.

Hammond saw by the wildness of Kate's countenance, her feverish look and unnatural agitation that she was

not conscious of her actions. "Are you ill, Miss Elgin?" he asked. Kate glanced toward him as he spoke, and the sound of his voice

seemed to curdle her blood, for she grew pale and shivered as if with cold. "I thought I heard his voice," said Kate. "Whose voice, Miss Elgin?"

"Luke Hammond's voice,' said Kate, with a vacant look and leaning against

"I am Luke Hammond," said he. "You! Ah, no! Luke Hammond is not a man, he is a devil. Who are you! Have you seen James Greene? I am to meet him at seven-is it seven?"

Poor Kate continued to talk in wild delirium, sometimes walking, some-

times leaning against the wall. "Why do you not persuade her to lie down? Why did you let her rise?" demanded Luke.

"If I go near her," said Nancy, "she screams and seems about to fall into convulsions. She was sleeping nicely a time back, when some one rushed through the hall-you, I think-making a great to-do, and she awoke as you see-out of her head. She got right our presence here, suspect and leap to up, and will not lie down. It is nothing serious. You needn't look so grave. It won't last very long, and

will end in a fit of tears." "You are sure of that?" asked Hammond, and after a few moments of keen observation of Kate's appearance be added: "You are right, Nancy. A good flood of tears will relieve her. Where's Fan?"

He turned around and started as he saw the old creature squatted in the conclude, imagine, suppose, unless she deorway, eyeing him and his sister avows that she is Ellen Elizabeth, once with a sharper gaze than he had ever seen in those twisted orbs before. the wife of-" "I am here, Luke Hammond," said

Fan, not moving, but rolling her eyes the white matting in blood red lines. from him to Nancy, and from Nancy to him unceasingly. "I am thinkingtalk about that afterwards," said Luke, thinking-"

"A plague take your thoughts!" said placing a piece of gold in the centre of Hammond. "Get up and go tell Daniel to roll Henry Elgin's bed hither. Go. old simpleton."

"Yes, I will." said Fan, crawling up the side of the door until on her feet. You don't know how weak and shaky I am now. Yesterday-why this morning I lifted the big tub of water easier than I can a cupful now. But I was thinking, you know what a pair of gay fiends you two be-you and Mrs. Harker-gay fiends! You ought to be kin

-close kin-you look alike about the in a plaintive voice:

eyes and mouth-hard, cruel-" "Silence?" said Luke fiercely. "Go do as I ordered."

"Certainly," said Hammond. "Would you like to see your father?"

"He is in heaven, with my mother," said poor Kate. "Who are you?"

"Don't you know me, Catharine? I am your uncle, Luke Hammond." "You're a man, are you not, sir?" asked Kate, but combing her long curls with her fingers, and looking at the ceiling. "Yes, I am a man."

"Then you are not Luke Hammond, for he is a serpent!" screamed Kate, fiercely, and again pacing the room. "She is quite crazy just now," re-

marked Nancy. "So much the better," said Hamnond. "But I hear Daniel rolling

Henry Elgin hither. Remember that I

cannot have my eye on old Fan; watch

turning away, and muttering as she "I will," said Nancy, as Daniel rolled passed through the ante-chamber into the invalid's bed before the door of the the hall, "Two gay devils! Devil burn ante-chamber. me if you ain't the gayest pair I ever

her yourself."

Henry Elgin was lying upon it with an expression of scornful apathy upon his pale and wasted features, but when "Nancy," said Luke, looking at his his bed was halted so that his eyes could sweep through the ante-chamber into the white and gold, and as he saw his beloved child sitting in a chair facing him he utter a cry of mingled joy and anguish.

"Kate; my darling! dear daughter!" said he, as Hammond held a lamp near Kate Elgin's face to show the father the beloved features, all wan, worn and wasted. She raised her eyes to his for a second only, then said to Hammond, but looking at old Fan, who stood behind her father:

"I thought you were leading James Greene to me."

Old Fan shuddered, and looked behind her, as if she expected to see James Greene rushing at her from the deep, dark well.

"Merciful powers!" cried Elgin, "my child does not know me! She is mad!" Kate began to sing a sad and mournful song, but laughed wildly ere she finished, and said:

"This is too sad for a bride to sing." "Luke Hammond!" cried Elgin, raising himself upon his elbow, "may heaven blast your soul for this work!" "Henry Elgin," said Hammond, blame your own obstinacy. You are "Luke," said Nancy, speaking very the cause of this, and I tell you that low, although poor Kate seemed far until you obey my desires Catharine from understanding or listening. Elgin shall suffer."

"Oh, merciful heaven!" groaned the unhappy father, "take me - let Thy wrath fall upon my head-the sins of my youth merit Thy punishment-but spare my child!"

"Of what use are your prayers?" sneered Luke. "Your own hand can end all this punishment you speak of." "I pray you let me embrace my child," said Henry Elgin.

His voice, so sad, low and mournful, seemed to touch some chord of remembrance in poor Kate's mind, for she suddenly burst into tears.

Hammond hesitated, for old Fan was creeping into the white and gold apartment, and he longed to watch her. He glanced towards Nancy Harker. Nancy sat near the bed, her hand

hiding her eyes, but Luke knew those eyes were riveted upon the movements and features of old Fan. "I pray you to suffer me to embrace

my child," repeated Elgin. Hammond took Kate by the hand

and led her towards her father. "Daniel," said Hammond, fearing the scene might soften even the stony heart of his accomplice, "go to my liloved us. She was devoted to her hus- | brary—here is the key—get writing maband alone-you know it. Her soul terials ready, and when I call for them was with him. Was it our desertion | bring them hither."

> Daniel nodded, took the key and departed. Hammond had made a good selection of a villain, for Daniel's heart was as hard as his own. "My child, my Katy-my poor girl!"

> said Elgin, taking the cold, damp hand of his daughter in his own and pressing it to his lips, "do you not recognize your beloved father?"

Kate seemed deaf, blind and dumb to all around her. She shed many tears, but her eyes were fixed upon vacancy. "She does not know you," said Luke, "Blame yourself, Henry Elgin."

"Liar! Monster!" said Elgin. He gazed with tearful eyes upon his child, who stood passively by the bed. late to prevent a crime, which we fear while Luke Hammond turned his head we may be forced to perpetrate for

aside to watch old Fan. Fan had reached the doorway of the white and gold chamber, had crouched

down near the door. Suddenly she spied the coin on the floor, laughed gleefully, and reached her hand forth to pick it up. As suddenly, and with a sharp cry, she started back and stood as erect as she could.

Luke moved from the doorway of the hall eager to watch.

To be continued.

Cutting Canaries' Toe Nails.

Much has been said from time to time of the many curious means of earning a livelihood practiced in this city, which in this respect is in every way the equal of London and Paris. One man makes a living by cutting the toe nails of canary birds. This may sound absurd, but it is true nevertheless, and shows what is possible in a city where the people are very rich, very well educated and very intelligent, and who, in consequence, have more wants swing and sway of her reason. You than the simple folk of a small town 'tis said crazy people are extremely in the States.

Canaries, like all birds living in capthey do, not long in a single, connected tivity, and unable to keep their nails, or claws, or rather talons, down to the normal size by scratching about in sand, rock, gravel and wood, have talons that, unless trimmed occasionally, soon grow to an abnormal size, and in such condition are a positive hindrance and clog on the bird's movements. Moreover, such lengthy talons are liable to cause accidents that may result in birdie's death, and so it happens that it falls to the lot of some one to pare them down to normal length.

> This is a task not only very difficult and tedious, but one that few understand or can perform correctly and sat isfactorily. A slight mishap or bungling may cause the death of the canary, and so it happens that a certain enterprising German of this city, who has spent a lifetime handling canaries. finds profit and a livelihood in trimming the claws of feathered pets in every well-to-do household in the city. -Washington Post.

One of the important industries of Roumania is salt mining. There being no death penalty in that country convicts under life sentence are numerous. called. I am sick and cannot meet him. When he comes let me see him." | sud they work in these mines.

A SERMON FOR SUNDAY

AN ELOQUENT DISCOURSE ENTITLED 'PLEASURE AND GOD."

The Rev. A. B. Kinsolving Shows That When the Soul Has Found Ite True Life the Simplest Things Will Serve-Then a Mau's Heart Laughs.

NEW YORK CITY.-The Rev. Dr. A. B Kinsolving, nector of Christ Church, Brooklyn, pretched Sunday morning on "Pleasure and God." His text was taken from II Timothy iii: 4: "Lovers of pleasure rather than lovers of God." Mr. Kinsolv-

ing said: This is one of those biting sentences of which St. Paul's letters are full. It occurs a hurrying category and arrests our toughts at once.

These two things, religion and pleasure, have always been here on God's fair earth. They are undoubtedly primal constituents of life, and yet it has ever been difficult for men to harmonize them and keep them on friendly terms. Religious people have often committed the blunder of looking askance at amusement. Indeed, some of the best and most earnest among them have conceived of piety as scarcely less than a kill-joy. They have represented God as intensely jealous of life's innocent as well as its forbidden pleasures, until their systems have gotten to be so onesided, and extravagant, and over-wrought and one-ideaed and melancholy as to cast an awful gloom upon communities for con-siderable periods. Such men have missed altogether the cosmic note of gladness which shimmers in the sunlight, dances in which shimmers in the similight, dances in the laughing waters, which ripples and nurmurs in the brooks and streams, which smiles from the blue dome above and thrills us in the spring bird notes and the summer flowers. "The material for enjoy-ment," says some one, "is so inwrought into the world," constitution that we can into the world's constitution that we cannot put a spade into the ground anywhere without turning it un. By travel, by staying at home, by working, by resting, by strain of the muscles or strain of the mind;

strain of the muscles or strain of the mind; by speech. by silence; by solitude, by society; by helping, by being helped; by receiving, by giving—by all these different roads do men reach jov."

And yet with our eye upon the history of mankind is there not abundant reason for religion's suspicion of the riot of pleasure? What nation of antiquity has not here? What nation of antiquity has not here? been slain by its sensual pleasures? Run through the list of them—Babylon, Me-dea, Persia, the Egyptian monarchy, Greece, Carthage, Rome—did not the pas-sion for licentious pleasure and the effeminacy which in consequence came every-where in the place where manly virtue and stoic self-control and splendid discipline of body and mind had been; did not these undermine the mighty fabric of Rome it-

Look at the world that Christianity entered. What made it so hostile to Christ and His religion? What made it crucify Him out of its sight and fling His followers to the beasts in the great amphitheatre at Rome? Why, more than aught else the unbridled love of sinful pleasures. With fierce flashes of anger these heathen liberals refused to have their indulgences interfered with. They would not suffer a faith to be taught in their midst which they to be taught in their midst which they astutely saw would have the moral effect of stopping their games, and so they cried with hellish hate: "The Christians to the lions," and to the lions they were thrown.
We know from the pages of Grote and Gibbon something of the excesses of the Greek and Roman national games and festivals. "That which began with some show of decency degenerated often into the extreme of licentiousness and ministered to basest passions. Frequently for and weeks together they absorbed the puband weeks together they absorbed the public mind, making men oblivious to every moral obligation and deaf to the claims of humanity." Gibbon says that Rome had at one time 3000 female dancers and as many singers, and that when seasons of famine came, while all strangers and even professors of the liberal arts were banished from the city, the dancers were alprofessors of the liberal arts were banished from the city, the dancers were allowed to remain. Their performances
were characterized by everything that was
morelly degrading, and the orgies which
took place around the temples of the Goddess Flora and Voluptas, the Goddess of
Pleasure, descended into the depths of
profligacy. In the times of Charles VI. of
France, in the times of the Georges, the
Borgias and the later Louis of France there
was only too much to remind men of the
blackest moral chapters, in past, bistory. ackest moral chapters in past history. Men "lived in pleasure on were wanton; they nourished their hearts in a day of slaughter." No wonder, breth-ren, with such spectacles before them, that serious Christian people, realizing the dead-ly peril from this quarter, should in their moral earnestness often have gone too far and failed to recognize that the thirst for pleasure and amusement is a human thirst.

and must be provided for and guided and sympathized with, or else it will become religion's rival and antagonist. Again, when men have tried to solve the myster? of laughter they have advanced very diverse opinions. Pascal thought that the passion for amusement was an illustration of the real unhappiness of most human lives. It is because they want to get out of themselves that they flock so to spectacles of every kind, or gather in crowds to laugh and talk—it is diversion they seek, that is, anything to escane from the somber ordeal of solitary thought. Doubtless, his explanation fits many cases, but it hardly covers all. Play and joyousness are among the primitive gifts of hu-man nature. The beginning of comrademan nature. The beginning of comrade-ship between the mother and child is the hour when, as she dangles some plaything before it, "the little, solemn face breaks out into a dimpled smile." Humor is one of the closest bonds of sympathy between us. The contagion of hearty, genial merri-ment is notorious, and the world has generally rightly loved the people who made

Mr. James Sully, an Englishman of let-ters, has just published a book, which is a sort of philosophic study of laughter. which he deplores any wane of this great human resource, and says that "it looks as if now only the more sordid material inter-ests moved the mind, as if sport had to have its substantial bait in the stakes, while comedy must angle for popularity with scenic splendors which are seen to cost money." However this may be, it is perfectly certain that the pleasure instinct is a true note of our human nature and that no life is whole without it. It is the lighter torch of this charming gavety which gives that large freedom and mobil-ity to life which it needs for its complete expression. Amusement, relaxation and happiness are certainly part of the cosmic scheme. If at any period God should look down upon His world and see only solemn faces and hear no notes of ripnling laugh-ter, I think it would grieve Him at His heart. But here they are ever side by side; life's laughter and tears, and where ever innocent, we can only imagine the great and kind Father looking down benignantly upon all. Nothing is more conspicuous in the character of the Lord Jesus, with all His intense moral earnestness, than the beautiful simplicity of His sym pathy with what we may call the joyous background of life. He begins His wonder-working at a marriage feast at Cana, to which He had been invited as a matter of course The prodigal in his story comes home to music and dancing. The kingdom of heaven is itself like—not a funeral—but a feast. He was the enemy of every bur den which galled the necks of men and de frauded them of their rightful happiness Doubtless many an hour in the intervals of work His soul was soothed by the lyric joy of nature—by the gentle starlight, by the song of birds, by those Syrian fields carpeted with unrivaled flowers, by the choral glee of young children on the hill

sides and around their homes. But, my brethren, what, think you But, my brethren, what, think you, would the Christ have said to people who had come to put pleasure before God? He who said "My meat is to do the will of Him that sent Me and to finish His work," and again, "The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." He who found the deepest satisfaction in life in doing this duty and revealing God's principle. doing His duty and revealing God's prin-ciples and love as the redemption of mankind-how must this Christ think of those who neglect their divinest duties for the little, teasing, diverting amusements, the little yieldings to the spirit of sloth and idleness which so frequently fill human lives. "What is your occupation?" was lives. "What is your occupation?" was asked a young Frenchman some years ago His ren't was "Je m'amuse"—I amuse myself. That was only a frank admission of

what is the only business of a great many

Some time ago I went to call at a house where there were several young men. To one or two of them I bore a message from one or two of them I bore a message from God which I am entirely sure it was worth their while to hear. And, having failed repeatedly to find them in, I took a mother into my confidence and spoke of my difficulty. "Yes," she said, "they are so full of engagements outside of work hours that they seem to have no time to think of any. they seem to have no time to think of any-thing else but pleasure. It is a continuous round, and while they are at home they are

o utterly tired out that they rest."

How many does that simple description of: But what is the unshot of it? Why. this, while life slips rapidly away God and eternal relations are wholly crowded out. The young man subsists unon two diets—a diet of hard work and a diet of hard blay. And the motive in the work is to got the And the motive in the work is to get the means to play, while the motive in recreation is often chiefly to get the health with which to work and earn. But what a sel-fish circle that describes! How narrow and poor and shallow is the young man who prizes only his capacity to lahor and his ap-petite for play! Who so lightly values all etite for play! hose diviner elements of his being as to be willing to make no provision for their cul-ture! "Lovers of pleasure rather than lov-ers of God." It is a terrible epitaph upon us, whether living or dead: "They worus, whether living or dead: "They worshiped and served the creation more than the Creator, who is blessed for ever. Wherethe Crentor, who is blessed forever. Where-fore God gave them up to their own hearts' These are words to make us stop

and think. I have often noticed that it is apt to be the case that it is precisely those young men for whom God has done most who are men for whom God has done most who are abtest to break away from Him and live the most selfish lives. There are noble exceptions to the rule, which shine like heacons, from Moses to Phillips Brooks. But too often the privileged life necomes a worldly life and does not tell in the kingdom of righteousness. Generally the love of pleasure in some form has in such lives, likes the weeds in your garden, rooted out ikes the weeds in your garden, rooted out he love and service of God. Men and women, we should try to see

life in its wholeness. A great many peo-ple have too little laughter, too little rec-reation in their lives. They would be wholesomer minded, freer in spirit, if they wholesomer minded, freer in spirit, it they could get oftener out of their dark passages and rigid grooves. There are more of such people than we think, and they miss a great deal that God puts within their reach in His many sided world. But there are thousands of others who make them selves imbecile by the headlong pursuit of mere pleasure. They never read, they never think, they let their minds go, they forget that they possess souls, but spend forget that they possess souls, but spend their seasons in things that give them a little passing physical pleasure—in eating for the sake of eating, and dress and getting themselves talked about, in contriving to have their names in some society organ, till these things come to be the absorbing thirsts of life. What is not sacrificed by these giddy people on the altar of their social ambition? Where does not this selshness, this love of voluptuous pleasure, yield them bodily comfort, even if God's and nature's laws must be broken to do so —where does not this spirit lead?

And how ready are our leads

And how ready are our leaders of onin-ion, sometimes, speaking great swelling words of vanity and sophistry, to ridicule whisperings of an educated and reverent conscience and to revise for the softer age he statutes of nature and of God!

Now these are some of the phenomena. What is the remedy? First, this: Put nleasure in its true place—as the divine Master did. If you look upon amusement is the one great satisfaction of life, you simply invert the intended order, and in simply invert the intended. Our deepest want is the great inner reconciliation. We may be diverted, we may for a while es-cape from ourselves, but we shall never be

and a strom ourselves, but we shall never be satisfied until the soul is at one with God.

A brilliant writer, the author of "Ourselves and the Universe," reminds us that "men called Napoleon the unamusable."

Talma might play before him * * * but Talma might play before him * * but the conqueror extracted no gayety from the performance. That is the nemesis of self. When, on the contrary, the soul has found its true life, the simplest things will

serve. A man then learns the heart's augh." To make men happy, my friends, we must not first feed them with pleasures of the senses. The primal condition of hap-piness is that they be true to God and to each other. "The soul cannot laugh its own laugh till God has filled it." In that own laugh till God has filled it. In that relation there are the unfailing wellsprings of pleasure. "In Thy presence is fulness of joy; at Thy right hand there are pleasures forever more." "These things have I spoken unto you that My joy might remain in ou and that your joy When we know that satisfaction of dwelling in God and having God dwell in us, we have a security against inordinate lower deevery kind. One did not have to sires of every kind. One did not have to warn Washington against wasting his time, or Gounod or Beethoven against making

discords. Then we should have a care to retain, as far as may be, the freedom, the mobility, the wholesome interest in the rightful amusements of others, especially of younger persons, which will keep us in touch

If our diversions and amusements grow on the same stem as our religion; if they are part of one organic unity, there will be no trouble about their regulation. There will creep in them no poison of wilful law breaking, no grimace of an uneasy, conscience stricken soul trying to escape from itself no weste of time and faculty no itself, no waste of time and faculty, no hunger for vulgar display. Being in the secret of God, we shall have entered into the secret of the child's heart, and live in sensible relations with every part of God's

The lasting pleasures of life are not the eeting pleasures of the senses, but those f the mind, the soul, the spirit, the pleasre which comes from a cultivated intellect. from sound and noble thinking, from re-fined tastes, from love and sympathy and

Nothing For Its Own Sake.

The Gospel interpretation of life is 'nothing for its own sake." It is only right also to say that that is the interpretation of nature. Everything has upon it the stamp of ministry, scarcely an instance where selfishness has any play. The sun shines, but not for itself; rain falls, but not for itself; plants grow, but not for themselves; birds sing—surely not for themselves only; trees cast shade, bear fruit, never for themselves. It remained for a bind man to talk about things for their own sake; like "truth for truth's sake," "art for art's sake," etc. There can be no greater fallacy than such teaching. The sentences are forceful and cuphonious, but they are misleading in the measure that they seem to be strong. It is the principle of self-

centering, instead of true otherism.

When men were religious for religion's sake; when religion was the end of religion, what a caricature it developed of that which should have been the blessing of the world. When religion is for anything the than for life's sake it is a libel on the Lord and Master; men are not serving Him so much as they serve themselves. The so-called dark ages illustrated religion for its own sake to most elaborate perice

When men believe in art for art's sake, they follow in the same path. Whenever a production of art, no matter of what nature, fails to minister to life it is a failure, no matter how beautiful its conception, or how true to nature it may be. This definition would take many many pictures from our walls, and doubtless many musical selections from our pianos.

As one looks at the larger movements of

As one looks at the larger movements of life, as represented by men and women working and struggling up the stairways to a higher existence, the truth of this contention is yet more apparent. How much simpler the struggle would be if we let go of those things that exist only for themselves, and hold on to the things that minister to real life. What an inspiration to service what a joynus ministering there service, what a joyous ministering there would be all over the world. When Peter asked the Lord what he should receive for following after Him Peter asked the tion of the world: What shall w therefor-for this sacrifice, for this gift, for this service to men? Nothing-beyond the sweet and priceless joy that we have been ministers to the world, catching the inspiration of Him who lived not for Himself, but freely gave Himself. - Baptist Union.

Enters Into the Master's Joy. He who lifts another's load, who soothes another's smart, who brightens a life that else would be dark, who puts a music with-in a brother's soul, though it be only for a passing moment, wakes even a sweeter mu-

within his own, for he enters on earth

into his Master's joy, the joy of a redeeming, self-sacrificing love.-H. Burton, M. A.

SUNDAY THE

FOR MAY 31.

Subject: The Life-Giving Spirit, Rom. viii., 1-14-Golden Text, Rom. viii., 14 -Memory Verse, 1-Commentary on

the Day's Lesson. I. Freedom from sin through Christ (vs. 1-5). 1. "Therefore." This refers to the whole previous argument, and especially to the previous chapter. The apostle has shown in the previous chapter that the law could not affect deliverance from sin, but that such deliverance was to be traced to that such deliverance was to be traced to the gospel alone. "Now." The last chap-ter closed with an account of the deep dister closed with an account of the deep dis-tress of the penitent; this one opens with an account of his salvation. The "now" in the text refers to the happy transition from darkness to light, from condemnation to pardon, which this believer now enjoys. "No condemnation." As condemnation is the result of disobedience this clearly im-plies that the believer can live without transgressing the law of God—He may live free from sin. "In Christ Jesus." The whole previous argument of the epistles makes it plain that those who are in Christ are those who have been justified through faith (chap. 5: 1).

2. "The law." A law is a rule of action established by recognized authority to enforce justice and direct duty. The word

"Spirit of life." The close argument following implies that the Spirit of life here is the same as the Spirit of God and of Christ in verses 9. 11, 14; and this can be no other than the Holy Spirit in chapter 5: 5. He is the Spirit of life, for all life springs from Him. The Holy Spirit is the Spirit of life because He leads the soul to escape the sentence of death, and then "animates it with the energies of the new life." "In Christ Jesus." Christ Jesus is the meritorious cause of justification, the head of the justified and the giver of the the meritorious cause of justification, the head of the justified and the giver of the Spirit. The meaning is that deliverance from sin and death is by faith in Christ, through the medium of the Holy Spirit. "Free." Liberated from the bondage caused by obeying the dictates of evil. This is not a partial deliverance, but a freedom from all bondage. "Law of sin and death." Sin and death are partners of one throne and issue one law. To obey sin is to walk in a path marked out by death.

3. "The law." The law of Moses—the "The law." The law of Moses-the moral code, as is always meant when not otherwise defined. "Weak." The law was otherwise defined. "Weak." The law was powerless to deliver from sin or to produce holiness. It could not secure its own fulfilment. "The flesh." The term flesh has several different significations. In this instance it has reference to man's corrupt and fallen nature. "Sending." This refers to Christ's birth and plainly implies that Christ was God's "own Son" before He was sent—that is, before He became incarnate. "In the likeness," etc. That is, He took upon Himself a human body, similar to ours, but not controlled by sin. In Him was no sin. He was made of our flesh in was no sin. He was made of our flesh in the likeness of its sinful condition. "And for sin." "As an offering for sin." R. V. "Condemned sin." Proclaimed its downfall in the human heart. Christ came to destroy the works of the devil. Through the atonement man may be saved from sin.
4, 5. "The righteousness." The demands 4, 5. "The righteousness." The demands of God's righteous law which could not be clinations of a corrupt, sinful nature are now fulfilled in us who live and act as the Spirit guides. "Flesh—Spirit." "Men must be under the predominating influence of one or the other of these two principles, and according as the one or the other has the mastery will be the complexion of the life and character of the actions." An evil tree brings forth evil fruit and a good tree brings forth good fruit.
II. The carnal and spiritual contrasted

II. The carnal and spiritual contrasted (vs. 6-8). 6. "Carnally minded." To allow the carnal or corrupt nature to gain the ascendancy and to be controlled and led by it. "Is death." Not "will lead to death," but "is death." Such a course not only ends in eternal death, but those who are carnally minded are dead already—spiritually dead; they are dead while they live (1 Tim. 5: 6; Eph. 2: 1, 5). "But," atc. On the other hand to follow the leadings of the Spirit and cultivate the graces of the Spirit is life and peace"—is the de-

ings of the Spirit and cultivate the graces of the Spirit "is life and peace"—is the design of our existence and the only true path of happiness.

7, 8. "Is enmity." This is stated as a reason why "the mind of the flesh is death" (v. 6); it is opposed to God and hates God. "Neither—can be." This is absolutely certain, because it is a carnal mind and relishes earthly and sinful things and and relishes earthly and sinful things and lives in open rebellion against God. "So then." Because the carnal mind is enmity against God, therefore "they that are in the flesh"—those who are led and controlled by the dictates of their corrupt, fleshly nature "cannot please God" and fleshly nature "cannot please God" and fleshly nature, "cannot please God," and consequently are doomed to eternal death. III. The condition of those who follow the Spirit (vs. 9-14). 9. "But." Paul now gives the picture of the regenerate state. "The Spirit." The Spirit, the Spirit of God, and the Spirit of Christ are merely different expressions for the Holy Spirit, the third person of the Trinity. "Dwell in you." The Holy Spirit is often spoken of as dwelling in the hearts of Christians. See 2 Car. 6: 16; Gal. 4: 6. This is more than a good influence or disposition; it is the actual and personal indwelling of the Holy Ghost, producing all the fruits of the Spirit (Gal. 5: 22. 23), and leading into all truth. "None of his." This is the supreme test by which we may know that we have The condition of those who follow irit (vs. 9-14). 9. "But." Paul now test by which we may know that we have passed from death unto life; loud profesions, the ordinances, zeal for the cause, many prayers, generosity—none of these

can save us.
10. "Body is dead." There are a variety of opinions as to the meaning of verses 10 and 11. The following from Beet seems quite clear: "Because of Adam's sin the body of those in whom Christ dwells is dead, that is, is a prey of worms and corruption, but because of the righteousness which is through Christ and through faith the spirit which animates that mortal body possesses undying life."
11. "But if," etc. Barnes thinks this

verse does not refer to the resurrection of the dead. But others think the reference is to the resurrection. "Quicken." Make alive. The reference is to the resurrection

day. 12-14. "Debtors." We are debtors to the Spirit, but to the flesh we owe nothing. We disown its unrighteous claims. ing. V "Shall "e." If you live to indulge your "Sha!! e." It you live to indulge your carnal procensities you will sink to eternal death. "Mortify." "Put to death, destroy. Sin is mortified when its power is destroyed and it ceases to be active." "Deeds of the body." The corrupt inclinations and passions, called deeds of the body because they are supposed to have their oriand passions, called deeds of the body be-cause they are supposed to have their ori-gin in the fleshly appetites. "Shall live." Shall be saved. Either your sins must die or you must. No man can be saved in his sins. "Led." Submit to his influence and control. "Sons of God." Children of God. This expression is often applied to Chris-This expression is often applied to Chris sians in the Bible.

A Gigantic Water Scheme.

A Gigantic Water Scheme.

The entire elevated region known as the Peak of Derbyshire, in England, is to be made a source of water supply for the four cities of Derby. Sheffield, Leicester and Nottingham. The gathering ground of the water lies at an elevation of from 500 to 2000 feet above the sea level, and covers an area of fifty square miles. All the sources of the River Derwent will be collected, but one-third of the water is to be returned to the river to protect vested interests along its course. There are to be five reservoirs, with an aggregate capacity of 10,500,000.000 gallons, and the cost of construction will be \$50,000,000. It is estimated that the work \$50,000,000. It is estimated that the work will take ten or twelve years.

The American Nile.

Mr. Forbes, of the Agricultural Experiment Station at Tucson, Ariz., calls the Colorado River the American Nile. because of its possibilities as a source of irrigation for the alluvial bottom lands around it. Nearly 500,000 acres of these land have been surveyed. The Colorado resembles the Nile, not only in being subject to an annual summer rise sufficient to overflow the adjacent lands, but in carrying to them an abundance of fertilizing silts.

Much Mineral Water Consumed. The consumption of mineral waters in the United States has been increased enormously until it now aggregates \$18,000,000

worth per annum.

SCHOOL THE RELIGIOUS

INTERNATIONAL LESSON COMMENTS READING FOR THE QUIET HOU WHEN THE SOUL INVITES ITSELF

Poem: Create in Me a Clean Heart Consistent-A Word to the Man Who is Ever Talking of Hypocrisy of Pro-

fessed Christians. Oh, Father, heed the prayer! In me create A heart unselfish, freed from worldly

Cleanse now my soul from sin's unworthy state, Regenerate by grace the mean and vile;

hat mine may be a life of purity.

Be Thou my strength, and bid my faith. increase

With human weakness, Lord deal patiently— Bestow Thy love and grant Thy won-Though sin and death abound on every Though men are false, in Thee we may

And through life's trials this my prayer, shall be: A clean, pure heart, O God, create in me;
Heal all my troubles with the touch divine.
And cleanse and keep this erring heart of

-Miss Margaret Scott Hall, in New York

What "Consistency" Leads To.

aw here means that rule, command or in-fluence which the "Spirit of life" produces. "Spirit of life." The close argument fol-You will not join a church because of inthen, is the word you wish to emphasize. Very well, replies Rev. Newell Dwight Hil-lis. Here is the world of trade and com-Very well, replies Rev. Newell Dwight Hillis. Here is the world of trade and commerce. To-morrow, merchants will adulterate their goods, traders will tamper with their weights, milkmen will water their milk, drapers will sell cotton for silk, clerks will steal money from the bank, and the whole kingdom of trade stands for hypocrisies and lies. Since you do not care to associate with hypocrites withdraw from business, and pledge yourself never again to enter the kingdom of commerce. If inconsistent members keep you out of church, why do not inconsistent members keep you out of business? Here is the kingdom of law. To-morrow lawyers will be tricksters. They will suborn witnesses. They will conceal evidence. They will deal in subterfuges. But because some lawyers. They will conceal evidence. They will deal in subterfuges. But because some lawyers are unprofessional will that compel you to stand aloof from the study of jurisprudence? Here is the kingdom of love and marriage. To-morrow some man will play false to his marriage vow, and some woman will profane the holiest sanctities, and those who have solemnly pledged themselves to the law of love will stand forth clothed with hypocrisy as with a garment. But does their inconsistency mean that you can never found your home, and that you But does their inconsistency mean that your never found your home, and that your never stand at a marriage altar, and never swear fealty in the name of an eter-nal friendship? Why, there are spots on the sun, but we need the sun for harvest. To be consistent, you must give up the Venus de Milo because there is a flaw in Venus de Milo because there is a flaw in the marble. We must pull down the Par-thenon because there are black stains on the columns. Now, something is wrong in the man who refuses allegiance to the church because of inconsistency, but turns around and gives allegiance to a hundred other institutions, in the very face of greater inconsistencies

other institutions, in the very face of greater inconsistencies.

The time has gone forever for men to plead the bigotry and bad lives of the unworthy disciples of a Master who confessedly is worthy. Peter and Judas were not Christian and misrepresented their Master. But in that hour of misrepresentation they ceased to be disciples and became hypocrites. Let all those who dislike hypocries leave immediately the company of Judas and Peter with his denial and join the ranks of the other ten. We grant that there are men outside of the church who are better than some in the church. Now there are men outside of the church who-are better than some in the church. Now and then a youth appears in the realm of art who is blessed with such native genus that instinctively he understands the laws of drawing and perspective and the laws of harmonious color. And side by side with him is another youth who for years has been in the school under a great artist-master, and after long drill can scarcely equal his brother, who is self-taught. Be shall this gifted youth who has receive so much from his parents and his God d

claim against his father, or despise school of art? There are many poor pupils in schools and colleges, but when you find some youth who is far from being the ideal scholar, do not rail against the college and the university. The poorer the scholar the more necessary the maintenance of t more necessary the maintenance of the school in which he studies. Not otherwise, if men in the church are sinful and weak and full of error, it is the more necessary to strengthen the church, that manhood later may become strengthened. Unconsciously he who urges the inconsistency of Christians and rails against their errors has forged a weapon that turns against himself.

himself.

How ungenerous are all these excuses, as well as how wicked! We live in God's world. He hath fitted up this world-house as no prince hath ever fitted up the halls of a palace. We breathe His air, are warmed by His summers, we feed upon. His harvests, we are pfigrims who stoop and drink at His fountains. The angel of His providence goes before us to prepare life's way; the angel of His mercy follows after us to rece er us from our transgresafter us to rece er us from our transgressions. And how shall men meet such overflowing generosity save with instant obedience? What mark across the page of memory so black as the mark of ingrati-tude?

Duty.

Duty by itself is a hard taskmaster. It does not touch the deepest springs of joy. If we depend mon the duty sense alone we shall find it comfortless, cold, lonely—there will be a minor undertone of spiritual sadness in our lives. The present age is not one of wanton pursuit of pleasure and excitement, as is often said. It is a duty-loving age. But .t is characterized by a settled sadness. People feel the duty of engaging in the various works of the church and of defending its creeds and doctrines. But this is making of our religion what has been called something harsh and strident, something to be tenaciously held and asserted, rather than nobly held and and asserted, rather than nobly held and lived.—The Rev. Dr. Greer, Episcopalian, New York.

Trusting the Unseen.

Are we not daily all through life's jour-ney trusting ourselves to bridges whose supporting piers are away down beneath the water, believing in their strength without a doubt, wondering or complaining when by chance one of them trembles or swerves a hair's breadth in the storm? We walk the bridge of life. Can we not trust its safety on the great resting places of God's wisdom that are hid from us in the depths of the two eternities?—Phillips Brooks.

Phantoms. He who spends his years chasing phan-toms will find what he sought at the end

of life.-United Presbyterian. A Heart Religion. A purely intellectual Christianity, to which the mind accedes, but which does not enlist the heart's affections and con-

trol the motive and spirit of a man so that his temper and conversation are mastered by it, has no influence or power for Christ before the world. It is only a heart religion that rings true in the market places of social fellowship.—Rev Louis Albert Banks.

Leave Anxieties to God. Let us leave anxieties to God. Why need we bargain that our life should be a success, still less that it should not be a success purchased by sacrifices and sufferings. -James Hinton.

The Pepper Vine. The United States Consul at Bombay

The United States Consul at Bombay, sends to the Bureau of Foreign Commerce some interesting information about the climbing vine to which the world owes its supply of black pepper. It is found wild in the forests of Travancore and along the Malabar coast, but is cultivated in Southwest India, whence it was introduced into Java, Sumatra, Borneo, the Malay Peninsula, Siam, the Philippines and the West Indies. The vine has spikes of white flowers—twenty to thirty flowers in each spike—which ripen into fleshy berries the size of a pea. Each berry contains a single seed, and the seeds, when crushed, make the black pepper of commerce; if the cortical be removed white pepper is produced.

be removed white pepper is produced. _____