

FRANK B. KELLOGG, OF ST. PAUL.

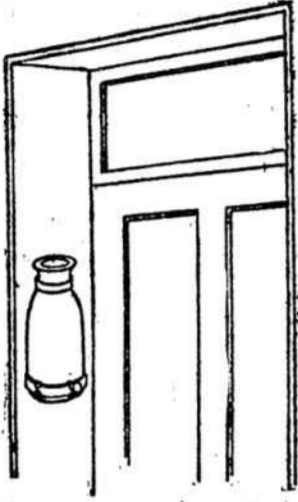
He has had charge for the Government of the case against the Standard Oil Company, which has resulted in a sweeping victory against the company in a unanimous decision that is called "an industrial Magna Charta."

Can You Do This Sum?

If a bookkeeper on a salary of \$12 a week steals \$144,000 from a bank in a small city, how much ought an office boy on a salary of \$3 a week take from a New York corporation? Back of this question in mental arithmetic lie two serious thoughts. Men and boys who are responsible for vast sums of money or who can obtain access to them should be adequately paid for the services they render and the moral character they must possess to resist great temptation. They should also be heavily bonded, checks should be placed upon them and a strict oversight of their work should be provided.—Providence Bulletin.

Milk Thieves Balked.

Only the police know the thousands upon thousands of milk bottles that are stolen in a big city in a year. Most of the milk thieves are poor folk who are too hungry to resist the temptation of food and drink so easily.



Saves Empty Bottles, Too.

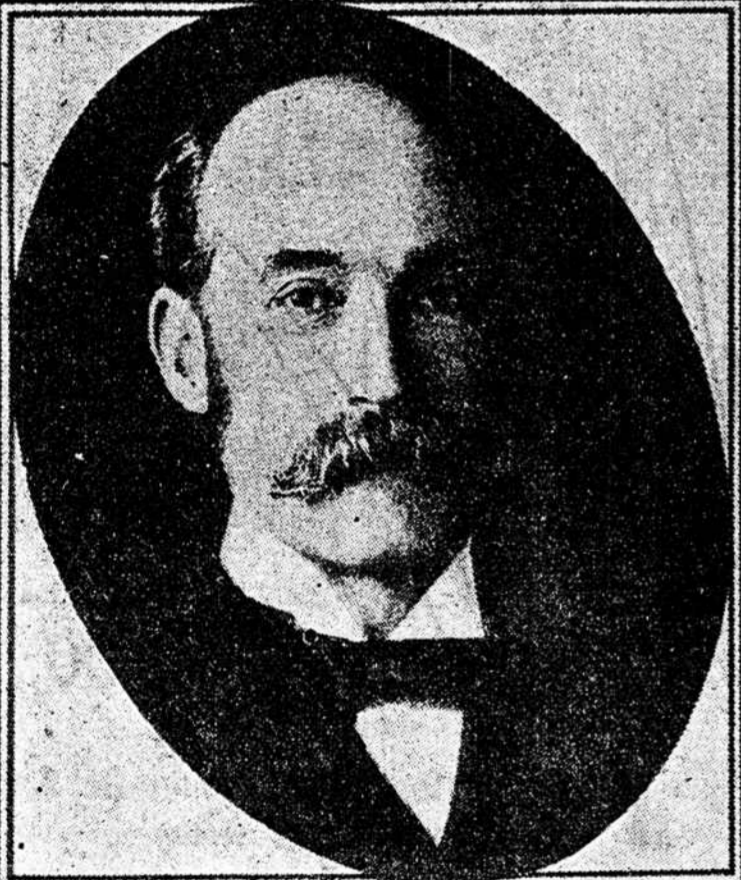
reached, and the New Jersey man who invented the patent bottle holder did them a good turn when he removed the temptation from their path as well as he saved householders and milkmen a pretty penny. This holder comprises two clasp members which fit around the bottom and neck of the bottle. A hinge-like affair acts as a lock and retains one end of the upper clasp, the lower one being already fast to the wall or door jamb, as the case may be. The milkman sets the bottle in the lower ring, adjusts the upper ring around its neck and snaps the lock, defying early morning prowlers to get the bottle away. In the same way the housewife can prevent other sorts of thieves, who steal the bottles for their trifling value, by locking the empty ones up.

An Insurgent Leader in the House.



All the insurgents are leaders, and they claim to number thirty-four in the House with hopes of more to come. This leader is Victor Murdock, of Kansas.

THE GOOD LORD WHO DELIVERED THEM.

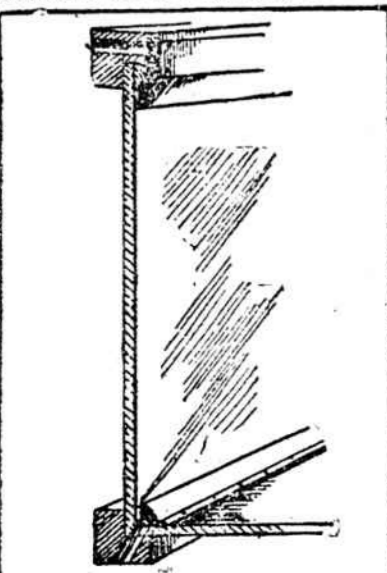


THE MARQUESS OF LANSDOWNE.

After a political career extending over forty years, he induced the peers to reject the budget after their lordships had, for the most part, felt that it might be too dangerous for the hereditary chamber to throw out a money bill.

Keeps Ice Bills Down.

An ingenious device has been used recently by a Philadelphia man to cut down his ice bills. He has used it to keep his drinking water cool without keeping it on ice or putting ice in it.



but the same idea may be turned to advantage in many other ways and will be found an economical one. Metal or wooden racks are fastened on the wall of the house just outside the windows. These racks hold bottles or other receptacles that can be filled with water or anything that is to be kept cold, or not necessarily ice cold.

In summer there is usually enough breeze to keep water at a drinkable temperature, and in the cooler months it needs no ice if kept out of doors when not wanted. Indeed, on some days it will freeze itself, but it can be quickly melted again. On these occasions, however, care should be taken on the glass will be broken by the expansion of its contents. The rack does away with the chances of the bottles falling, as they are likely to do when simply put out on the window sill.

A Roman tomb of the second century before Christ, containing a marble sarcophagus of exquisite workmanship five feet long and admirably preserved, has been discovered at Grosseto.

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY REV. WALDO ADAMS AMOS.

Theme: Giants.

Brooklyn, N. Y.—Sunday evening, in the Church of the Atonement, the Rev. Waldo Adams Amos, associate rector of the Church of the Holy Trinity, preached on "Giants." The text was from Genesis 6:4. "There were giants in the earth in those days." Mr. Amos said:

There is a story by William Allen White, a charming, picturesque story of a young Ohio farmer and his bride, who gathered together all their substance and fared forth into the great West, seeking a new home and a larger life in the land of the setting sun. They acquire a farm in Kansas and here they establish their little homestead, and through long years of toil and hardship they struggle on, finding their joy and consolation in those stalwart boys and girls that Providence has sent to bless their household. But through all these years the memory of the old home in the East never fades. When the day's work is done and they sit around the great, crackling log fire, then the farmer and his wife wander back in fancy to those old days, and to that fair State where they had lived long years ago. The farmer's face lights up as he tells the boys and girls of the rich, luscious fruit that grew in the orchard, of the myriad ears of corn that were gathered from one acre, and waxed eloquent as he tells of the vast fields of waving grain; and then of the house of his boyhood, with its great, spacious rooms and its far-reaching halls, with all its comforts and luxuries.

The fields of waving grain have become a market garden, and before a week has passed the farmer and his wife hasten back to the great West, where they can breathe full and deep and free. I tell this story because it illustrates a common mental attitude. There is an instinct in us humans which prompts us to idealize the past. We look back on the days gone by, and our memory casts a halo about them. We remember how, when our boyhood was the snow was often ten feet deep and how it lay upon the ground from November until late in March. We remember how life in those days was replete with interest, how it was rich and deep and full, and when we hark back to those halcyon days of our youth, how dull and commonplace becomes the present day. The days of long ago become to our fancy a golden age. There were giants in the earth in those days.

This is a universal human tendency. The person who first conceived the Garden of Eden story was simply giving expression to this human inclination to idealize the past, to look back to the dawn of human history and regard it as a golden age. Milton regards Adam as sitting in a leafy bower making pretty speeches to his fair consort, whereas in reality the first man was probably a shaggy savage, living in a den and using his weapon to slay his neighbors.

Beauty of achievement, whether in overcoming a hasty temper, a habit of exaggeration, in exploring a continent with Stanley or guiding well the Ship of State with Gladstone, is always fascinating, and, whether known in a circle large as the equator or only in the family circle at home, those who are in this fashion beautiful are never desolate, and some one always loves them.—Frances B. Willard.

Some people take their pleasures as if God begrudged them. But look at the apple trees, with a hundred blossoms to one possible apple! How extravagantly fond is God of all sweet and beautiful things!—William E. Barton. We are learning that no one can see all of truth, that our doubting neighbor may be as honest as we are, that as many causes tend to make men think differently as alike; and we are also learning that the main thing is to cast out Satan.—T. Munger.

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At a mission meeting one preacher said to another: "Where have you been lately? I haven't seen you or heard of you, nor have I once seen your name in the papers." "No," was the reply, "I've been working the corners the past year." "Do you mean?" "Well, I found there were plenty of preachers in the city and towns, but the outlying districts where they were most needed were almost without them. So I left the city work and have been going from house to house, gathering people in little groups in farmhouses and schoolhouses, preaching to them and teaching them there. There seemed to be nobody to do that work, so I took it up. I call that working the corners, and you'll guess my name hasn't been in the papers for a year."—Christian Advocate.

Not in husbanding our strength, but in yielding it in service, as in administering, but in administering our seed in the barn, but in scattering it; not in following an earthly human policy, but in surrendering ourselves to the will of God, do we find the safe and blessed path.—F. B. Meyer.

Loyalty to Church. Surrender is a necessary principle to Christian activity.

ply ever after. This was one aspect of the giant called "doctrine," and naturally the world has lost interest in such a foolish giant. The thing to do is to congratulate the world and commend it for its growing wisdom, instead of condemning it.

It is all right to weave a halo about the past, to regard it as a golden age; but, if our inclination to idealize the past is going to make us blind to the fine things of the present, then this inclination is all wrong. It is wicked. It is all right to wax enthusiastic over the pictures of Titoretto or Raphael, but, if our admiration for them prevents our recognizing the merits of present-day artists, then our admiration is all wrong. It is all right to have a creed coming down out of the past, but, if that creed obscures our vision of the Christ in the world at the present day, then that creed is a mistake. We have spent altogether too much time in the world worshipping the God of our fathers, and now it's time to worship the God of ourselves and the God of our sons. We have spent altogether too much time talking about the miracles and the spiritual experiences of remote ages, and now it's time to discard the notion that our day is bald and commonplace and to talk about the mighty works and the spiritual experiences of this year of grace. We have spent too much time looking for the Christ in the inspired epistles of St. Peter, and now it's time to look for the Christ in the inspired writings of our contemporaries.

Maybe there were giants in the earth in those days, but even if there were they are dead, and our concern now is with the giants that are in the earth in our day. And there are giants in the earth in our day. It has been my good fortune to be personally acquainted with several of them. When you just looked at them casually their stature seemed like that of other men, but when you looked more closely, when you looked with the eye of the spirit, you began to realize that they towered up into the heavens, you began to realize that they were men, sun-crowned, living above the fog of public duty and in private thinking. You began to realize that the spirits of those men could be contained in the compass of no ordinary body, and you confessed to yourself that here were giants in the earth in our day.

And then in addition to these individual giants of to-day, there are corporate giants, which are more commonly called movements. One deals with the prevention and cure of disease, another restricts the hours of labor for working women, and yet another protects the children of the poor from exploitation and abuse. There is a whole family of these giants, and they are a religious family, religious in the deepest sense of that noble word. They occupy the quarters in our life that were formerly tenanted by doctrines, catechisms and kindred fancies. All these movements that I mention, all these agencies of the race, are so many manifestations of the religion and idealism of our day. Reverse the good old times, my friends, but reverse also the fine, splendid spirit of your own day. Honor the religion of days gone by, but honor also its fair offspring, the religion of to-day.

There are giants in the earth in our day and you have it in you to be numbered among them. You may be small of stature and slight of frame, but in the realm of things spiritual one is not accounted a giant because of stature or physical strength. If your heart beats strong and true with a desire for the onward march of righteousness, if from the very depths of your being the cry goes forth, "Thy kingdom come, Thy will be done," if with all your heart, and all your mind, and all your soul, and all your strength you love the word of God and your neighbor as yourself, then God accounts you among the giants of His kingdom; and then you are among the giants that are in the earth in our day.

My friends, if in the deep and quiet of your lives you listen closely, you will hear a voice that bids you go forth and take part in the giant movements for the uplift and betterment of the world. You will hear a voice that bids you go forth and be giants, towering in spiritual stature far above all self-seeking and petty individual interests. Harken with the ear of your heart and you will hear a voice that bids you go forth and prove by the mighty stature of your life that there are giants in the earth of our day.

Spiritual Life. Some people take their pleasures as if God begrudged them. But look at the apple trees, with a hundred blossoms to one possible apple! How extravagantly fond is God of all sweet and beautiful things!—William E. Barton. We are learning that no one can see all of truth, that our doubting neighbor may be as honest as we are, that as many causes tend to make men think differently as alike; and we are also learning that the main thing is to cast out Satan.—T. Munger.

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Loyalty to Church. Surrender is a necessary principle to Christian activity.

The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR MAY 15.

Subject: Growing Hatred to Jesus, Matt. 12:22-32, 38-42.—Com-mit Verse 41.

GOLDEN TEXT.—"He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad."—Matt. 12:30.

TIME.—Midsummer, A. D. 28.

PLACE.—Galilee.

EXPOSITION.—I. The Unpardonable Sin, 22-32. Again we see on one hand the awful power of demons and on the other the gracious power of our Saviour, setting men entirely free from the power of the evil one (v. 22). Satan shuts the eyes and mouth of many a man to-day, but Jesus has power to open the eyes and enable the dumb to speak. The multitudes at once saw in Jesus' power to open eyes and lips the evidence that He was the Messiah. The old Testament prophets had foretold that the Messiah would do these things (Is. 29:18; 32:3, 4). The Pharisees in their unwillingness to yield to the truth had another explanation: it was Beelzebub, the Prince of demons, casting out demons. The Scribes and Pharisees had come down from Jerusalem to discover something, and a fault with and accuse Him (cf. Mark 3:2, 8; 7:1; Luke 5:17, 21; Matt. 23:8, 16). They did not accept the natural and true explanation because their own hearts were wicked, and they were unwilling to give the inheritance to the real heir (John 3:19, 20; 14:47, 48; Mark 12:7). This was not the only instance in which this accusation was brought against Jesus (Matt. 9:34; John 7:20; 8:48, 52; 10:20). If such charges were brought against Jesus, His true disciples must not expect to escape (Matt. 10:25). These charges broke the heart of our loving Lord (Ps. 69:20). It was for our sakes that He "endured such contradiction of sinners against Himself" (Is. 63:3, 4). He did not meet these outrageous charges with anger and invective, but lovingly sought to open the eyes of those who brought them that they might not be lost forever. The Pharisees had not made these charges directly to Him, but He had read their thoughts (Matt. 12:25; Luke 11:17) and by "knowing their thoughts" had proved Himself divine. He exposes the utter folly of their charge (vs. 25, 26). As it was not by Satan's power that He cast out demons, He showed them that it must be by the Spirit of God (vs. 28; Luke 11:20). He who could thus put forth the "finger of God" could bring Satan's power to naught but Himself be divine. Satan is a strong man (Mark 3:27; Luke 11:21, 22), but Jesus is stronger. He has power to bind the strong man and take his goods out of his hands (v. 29). The one who is under Satan's influence is a slave, bound and guarded by the strong man (Luke 11:21). If one is under the mighty power of Satan, there is only one to whom we can look for deliverance. There are but two classes of persons in the world, those who are with Christ openly, wholeheartedly, and those who are against Christ (v. 30). All sins but one are pardonable. No matter how deep the sin has been, how deep the man has fallen, if he will only receive the One who has borne our sins in His own body on the tree (1 Pet. 2:24; Acts 10:43; 13:39). The one sin for which there is no pardon is the blasphemy against the Holy Spirit. The context clearly shows that the blasphemy against the Holy Spirit is the deliberate attributing to the Devil what we know to be the work of the Holy Spirit. One who does this will become so hardened and so blinded that he will never come to Christ, and thus will never receive pardon. If any one will come to Jesus, He will receive him (John 6:37), and if therefore one does come to Jesus, it is proof that he has not committed the unpardonable sin. Jesus' statement is proof positive that the doctrine that all men will ultimately be forgiven and saved (if not in this age, in a future age) is absolutely untrue.

II. An Evil and Adulterous Generation Seeketh After a Sign, 38-42. The Scribes and Pharisees next demanded a sign, some miracle to prove that He was the Messiah. If they really desired a sign, Jesus had already given abundant signs that He was a Teacher sent from God (cf. John 3:2). Many to-day are asking proofs, like the Pharisees of old, deliberately shutting their eyes to the proofs that are round about them on every hand. Their seeking a further sign was a revelation of the wickedness of their own hearts, that they were in an evil and adulterous generation (39). To such a generation Jesus would give no sign but the one great all-conclusive sign, that of the resurrection. Incidentally Jesus indorses the story of Jonah as being actually historic and not a mere allegory. If the story of Jonah being three days and three nights in the belly of the sea monster was an allegory, then, according to Jesus Himself, the resurrection of Christ is also an allegory. Jesus anticipated by centuries and exposed the theories of the modern destructive critics. Infidels have made merry over the story of Jonah, and the great fish, trying to show how impossible it was for a man to be swallowed by a whale (see R. V. margin), but even if it had, there would have been no scientific impossibility in it; for it has been proven in recent years that a certain species of whale can swallow a man alive. This objection, like all infidel objections, is founded on ignorance and not upon knowledge. The men of the past who repented at the preaching of the lesser prophets will rise in judgment with the men of this generation who reject the great Prophet. "It will be more tolerable for the whole of Judgement" for those who have sinned against great light in the old dispensation than for those in England and America who reject Him who is the Light of the world, the incarnate Son of God.

Would Take No Risks. Sarah Kalmer, a bride of three months, caused the arrest of her husband because she had a premonition that the balmy spring weather would desert her "wonderlust" and he would desert her. She had been deserted by a former husband. Her present husband cheerfully gave \$500 bond to stick.

Favorable to Railroads. The United States Supreme Court handed down two decisions favorable to railroads, in which laws of Nebraska and Arkansas were declared null and void.

THE CRUSADE AGAINST DRINK

PROGRESS MADE BY CHAMPIONS FIGHTING THE RUM DEMON.

The Potential Drop. A little drop of drink May make bright eyes grow dim. A little drop of drink Takes the manhood out of him.

A little drop of drink Brings "the wolf" to many a door. A little drop of drink Makes bare the cottage floor. A little drop of drink Takes the money from the bank. A little drop of drink Brings down the highest rank. A little drop of drink Sinks the man below the brute. A little drop of drink Brings forth but sorry fruit. A little drop of drink Ponder it, neighbor, well— A little drop of drink Can bring a soul to hell!

Drink Got Him. William Binnings, known in Bowery lodging houses as the "Duke of Montreal," a tall, handsome man of commanding presence, although showing unmistakably the marks of years of dissipation, was found dead in his bed in the Vigilant Hotel, a lodging house at No. 119 Bowery.

His death was undoubtedly the result of hard drinking, just as his downfall from a gentleman's estate came from the same cause, for that the "Duke of Montreal" was a gentleman there can be no question. It was because of his manner and evident education that Bowery lodging house habitués gave him a title. From friends who had known him in better days, when he was a man among men, a little history of his life was obtained yesterday. He was born in Stirling, Scotland, sixty-one years ago. His father was a good man, and he received a first class education, finally being graduated with honors from Edinburgh University. After leaving the university he went to Canada and obtained a junior clerkship in the Bank of Montreal, of which institution his cousin, Richard B. Angus, was then the general manager. Binnings rose rapidly and finally was promoted to a high place in the bank and commanded a large salary. But he had formed drinking habits and at last lost his position. His discharge from the bank, where he had worked several years, brought him to a realization of what his habits would lead to, and he stopped drinking.

He obtained a good position with the St. Paul and Manitoba Railroad through the influence of some of his relatives, who were large stockholders in the road, but after a little he began drinking again and lost his place once more. He drifted to St. Louis and became a clerk in a packing house, but lost the job through drink. Then he found what work he could at odd jobs and finally reached this city, where he had many friends. Some again he did work and became an accountant with a Wall Street firm. He did not hold the place long, for the appetite for strong drink was such that he had not the will power to resist it.

Then he cut loose from his old friends and sank lower and lower in the social scale, at last becoming a regular hanger-on in Bowery saloons and sleeping, when he had the price, in a fifteen-cent lodging-house bed. Now and then he would brace up for a few days and then would address envelopes for the Business Addressing Company, No. 9 Barclay street, the president of which, W. H. Parsons, had known Binnings for more than forty years. Mr. Parsons was shocked to hear of his death yesterday and said he had telegraphed to the dead man's relatives in Canada to ask what disposition they wanted made of the body.

"Binnings came of an excellent family," said Mr. Parsons. "They were prominent in the East India service. He was a gentleman, charming in his manners at all times. His case is the saddest that ever came under my notice."—New York World.

Effects on Circulation and Nervous System.

With regard to the circulation, alcohol produces an increased heart-beat, a fuller pulse, and a redder skin. It calls upon the reserve power of the organ, but the moment the effect has passed off, the action of the heart is actually weakened. Consequently, the temporary effect is produced at an unfortunate cost.

Then there is its action on the central nervous system. Here, writes an authority, "it acts directly on the nerve cells as a functional poison." It first stimulates the nervous system and then depresses it, and, as with other poisons which act upon this part of the body, the higher centres are affected first. They become a little dull—a little less quick and acute. It may be very trifling, but there it is; so that the man who does his work on alcohol—even on a moderate amount—is not at his best.

High Testimony.

Archbishop Ireland, in an address in Chicago some years ago, said: "Three-fourths of the crime, three-fourths of the inmates of poorhouses and asylums, three-fourths of those who are recipients in any way of public or private charity have been reduced to poverty through their own intemperance or through the intemperance of their natural protector."

Temperance Notes. The alcoholic has lowered vitality, greater metabolic derangements and feebler power of repair. Comparison of the mortality of diseases both medical and surgical bring out this fact very clearly.

Every man in the United States should be an advocate of temperance. The man in the United States who gets his whisky and all ardent spirits alone is a fortunate man. He is the man that succeeds, he is the man to be trusted, he is the man that is wanted.

Blows on the head and concussions are followed by a greater variety and more serious symptoms out of all proportion to the injuries received in the alcoholic. The churches have never been so deeply moved on the drink question as now. They have learned beyond any possible dispute that the drink has been the slaveholder of the masses of the people. The Governor of Oklahoma recently said: "It will cost to enforce prohibition five per cent of temperance. It will cost to punish crimes, keep orphans, and criminals that the whisky traffic creates."



"NO, NEVER ALONE."

(Written on the passage, Hebrews 13:6: "I will never leave thee nor forsake thee.")

I've seen the lightning flashing, And heard the thunder roll; I've felt sin's breakers dashing, Almost they whelmed my soul. I've heard the voice of Jesus, He bade me still go on; He promised never to leave me, Never to leave me alone.

The world's fierce winds are blowing, Temptations sharp and keen, I feel a peace in knowing My Saviour stands between. He is my shield in danger, When other friends are gone; He promised never to leave me, Never to leave me alone.

When in affliction's valley I tread the road of care, My Saviour helps me carry My cross when hard to bear. My feet, when torn and bleeding, My body tired and worn, The Jesus whispers His promise Never to leave me alone.

He died on Calvary's mountain, And then they pierced His side. And there He opened that fountain The crimson, cleansing tide. For me He waits in glory, Now seated on His throne; He promised never to leave me, Never to leave me alone.

Chorus. No, never alone, No, never alone! He promised never to leave me; Never to leave me alone. —Cumberland Songs, No. 76.

Multitudes and Manliness. Thou shalt not follow a multitude to do evil.—Exodus, 23:2. This ordinance in the book of Exodus is an evidence of that wisdom which marks Moses as the greatest statesman of ancient days. The warning of this old command is simply, "Don't follow the crowd."

The peril of the city is the excess of the instinct for association. Civilization, progress, is the growth and development of the associate life of man, but the peril of city life is that this instinct is overdone. People hate to be alone. What proportion of the ten thousand witnesses of a football match would stand for an hour or more in the wind and rain if each man were isolated from the rest of the crowd and saw only the players?

In spite of dirt and disease, congestion and high rents the cities are growing at an enormous rate, while the "towns and villages are diminishing. This instinct to be in a crowd is one of the most serious developments in modern civilization. "New York is not a civilization; it is a great railway station. Inevitably result association in a crowd is to do as the crowd does. The temper of Broadway, which is damning thousands of careless lives, is the subtle cry which calls, "Do as the crowd does."

All about us are people who lower their standard to suit the crowd: it is astonishing how far we are influenced by the practice and opinion of our fellows. Fear of unpopularity, a desire to be one with the rest, has led many a good man into the far corners of the history of the stunning world in a nutshell is simply doing as others do, going the way the crowd goes. Obviously, those who follow others come to have no autonomy of their own. They lose the power of independent judgment, the strength and disposition for personal initiative and finally the sense of personal obligation.

That is the kind of atmosphere in which many of us are living today—eager, restless to be in the current of things, where is the ceaseless fret and foam of the sea, the man's identity is lost and his personality merged in the great composite, Moses, speaking to ancient Israel, uttered a warning and command which was never more potent than to-day: "Thou shalt not follow a multitude to do evil."

Resistance is power. Life has been defined as the sum total of the forces that resist death. Resistance is life. In the centripetal force which keeps the planet from flying off into space there operates the law of resistance, whose might is the secret of creation. In the moral and spiritual world the secret of life is the might of one's resistance.

When one's sense of personal responsibility and obligation is lost his resistance is gone, and when his resisting power is gone the man is gone. Follow not the crowd, but the challenge of thine own soul. Be a whole man to the whole life and veritably thy feet shall be established, thou having done all to stand.—J. Lewis Hartsock, in the New York Herald.

The Lottiest Service.

We are always wanting wings to fly with in God's service, and we have only hands and feet. The Lord Jesus Christ comes into the world to teach us, by those thirty years of life as the carpenter, that the lottiest service of God can be lived out in the lowliest conditions—that to do one's work honestly and thoroughly and cheerfully is as much the service of God as the life of the angels before His throne.—Rev. Mark Gray Pearse.

Theology and Christ.

A knowledge of theology does not bring a knowledge of Christ.

Active Service.

No life is rich which is not manifesting itself in active service. Life in every sphere will involve the privilege and opportunity of toil.

Social Position.

What satisfaction is it to have social position and political preferment if our conscience is dulled?

Spirit of Brotherhood.

The spirit of brotherhood is the underlying motive for philanthropists and humanitarians.

Father of Thirty-four Children.

The birth of a healthy baby in Dedham, Mass., has made Joseph Sears, of Hillside avenue, the father of thirty-four children. He has been twice married in the last forty years; his first wife giving birth to eighteen children and the present Mrs. Sears to sixteen. Only twelve of the large family are living. Sears is fifty-seven years old. He is a carpenter by trade.

Model for Nations.

King Frederick of Denmark thinks the United States the model for all nations.