

CHRIST THE POWER OF GOD. A Word to Men About Lent.

Few things appeal to men so much as power. Power to conceive, to carry out, and to effect; power to endure and attain; this in his eyes is something to be admired, coveted and cultivated.

I speak as a Christian to Christians. To those who know not Christ I have nothing to say, to them as to unbelievers of old, He is a "stumbling block" and "foolishness."

The Christianity of the modern man is cautious, timid reserved. It is always on the defensive, it suspects God as much as it believes Him; is afraid of committing itself altogether to his disposal; is nervous where it should be courageous, and siggardly where it should be generous.

We are not heroes because, though we may be willing to accept Christ as our SAVIOUR, few of us are ready to commit ourselves to Him as our life; and until Christ is our life, He will never be the power of God to us.

We admire Christ. Even the weakest and most insipid of us can do that. His very enemies bear witness that never man was so divine. But admiration which is only admiration is as useless to us as it is offensive to Him.

"Shew me thy faith by thy works." If you are a Christian, live in the power of Christ, be crucified in the power of Christ. She season of Lent, which is just beginning, will prove your worth.

What do you know of self denial? How can it be said of you that you die daily? Do you know what it is to forego an innocent pleasure for the love of Christ? Do you know what it is to wrestle with principalities and power of darkness, striving against sin? Do you know what it is to keep under your flesh and bring it into subjection, so that you bear in your body the marks of the mortifications of Jesus? Are you glad to be counted a fool for Christ's sake? If not, be ashamed of yourself and your Christianity, for you are a sham, and it is a fraud.

Go home and ask yourself what the Cross meant for Christ, and what it means for you. Are you going to leave the glory of the Cross to those weaker than yourself? Are the Churches to be left to the women, during Lent, because men are ashamed to be seen there? Are your sisters to be found alone at early Communion because their brothers are not strong enough to go short of an hour's sleep? Are you going to mock God by making an Easter Communion when you have been afraid to keep Lent. Or are you going to show yourself at last a man, faithful to the promise you have made, true to the name you bear, not ashamed to confess the faith of Christ crucified, glorying in the Cross, strong in the power of God.

Japan was originally civilized by way of China. Today Japan sends scholars and men of science to instruct the Chinese.

Difficulties of the Bible.

No one need be surprised that there are difficulties connected with the Bible. Nature is full of mystery and phenomena that cannot yet be explained.

Many of the objections to the Bible are of a superficial nature, and come from those who never read it. Others read it carelessly, and only in spots, having no accurate knowledge of the Book as a whole.

It must be remembered that the Bible is really a collection of sixty-six books, a library in itself, written by different men, during a period of nearly two thousand years, in different languages, and in an age and country, where manners and customs were wholly unlike those that prevail among us.

There is no hurry in the divine working. He who sees the end from the beginning and who has eternity to work in, need be in no haste.

But why, others enquire, was not the Bible given to all men? why did God so long restrict His revelation of Himself to a single race?

Here again, we must look for analogy in nature and providence. Why do some races dwell in the favored temperate zone, and others shiver amid the rigors of a winter that never ends?

Why do some races enjoy a refined civilization, and others still live in the dark shadows of the Stone Age? This much is certain, the Judge of all the earth will do right, and those that have never received a written revelation will not be judged by its light. But, may we not be too narrow in our view of God's dealings with men in this respect?

All truth is of God, and whatever of truth lies embedded even in the now corrupt and effete religions of the Orient, are sparks from God's own anvil. "All milk is white," even though the kine be of "varied hue."

"God fulfils himself in many ways, less one good custom should corrupt the world." It is affirmed by some that there are passages in the Bible not fit to be read, as certain parts of the old ceremonial law, and deeds of lust and blood, as recorded in the Old Testament.

There are laws upon our statute books, not put there for the purpose of general reading, and yet no one would have them repealed, or charge that the act of Legislature in passing them was immoral.

The Bible records many deeds that it does not approve, records them for our instruction and warning. From first to last, it is a pure Book, never condoning sin, or representing it in any other way, than that "abominable thing that God hates."

The miracles of the Bible are a difficulty with many, but not to those who believe in a personal God, who made the world, and who is not under bonds to the laws that He Himself has made, He Himself being the source of all law, and His word and will the supreme law.

What some have misnamed a violation of law is only the incoming of a new principle, as when trees grow, birds fly, and balloons rise, not in violation of gravitation, but by the intervention of a higher law.

To those who can truly say, "I believe in God, the Father Almighty," the miracles of the Bible present no difficulty.

In this article I have restricted the discussion of general principles, not taking up the few hackneyed objections that have been made by hundreds of infidel writers and speakers, and which have been met and answered again and again, such as the matrimonial adventures of Cain, the ass that spoke, and the fish that swallowed Jonah.

These are dry and old-time objections, only in these days brought up by speakers of the Ingersol type. Reject the Bible and we must walk in darkness. It is that or nothing. No one pretends to offer a substitute.

No man should marry till he can listen to a baby crying in the next room and not feel like breaking the furniture.—Exchange.

Jungle Food and Tragic Poison.

Those who have traveled much through the damp jungles of India, such as the Terai, cannot have helped noticing the large amount of fungoid growth, both terrestrial and epiphytial, that presents itself, much of which is edible, but requires an intimate acquaintance with botany to determine between the poisonous and unimimical. What were not long since considered semisavage races on the northeast frontier are the best guides to distinguish, however, can employ to distinguish the two classes. So close is the resemblance that it would be dangerous for the ignorant traveler to trust to his own unaided discrimination, and if the services of a human nomad are not available the fungi should be submitted to the equally a fait judgment of a tame monkey—a thing no traveler should be without.

The animal must be very closely watched when sitting in judgment, special notice being taken of his countenance. If the specimen is poisonous, there is a decided look of disgust apparent, as the creature throws it from him, but if nonpoisonous it is torn into fragments, first smelled and then transferred to the mouth, in which case one may rest perfectly satisfied that it is edible, even though "jackoo" may not eat it. In no case will our remote connections make a mistake, nor for that matter a seal from which depends a spare elephant or two is also a handy thing to have among your luggage.—Indian Planter's Gazette.

Tricks of a Pet Crane.

My friend has a pet Florida crane of which he is very fond. The crane stands on one side by the hour, just plumping himself, then picking at shoe buttons and finger rings. Occasionally he indulges in a favorite pastime, that of taking the hairpins out of his mistress' hair. In nature he is as gentle and affectionate as a kitten, and as he has never been teased he has no enmity for anything except a dog. One night he was attacked by a strange dog, and since then his hatred for any canine other than the home dog is intense.

Dick has always been inordinately fond of his master, whom he makes every effort to please. It is at his command that he will dance, bowing and twirling in the most graceful manner; then circling with wings distended around the yard and back again to bow and courtesy as before.

Another very pleasing recognition of his intelligence is the manner in which he always welcomes his owner. He recognizes his horse and carriage as far as his eye can reach, and long before the bird is in view his voice is heard from petting a greeting, which is continued until the master reaches the gate, when at the single command, "Londer, Dick!" he throws his head back and gives forth a long gurgling note, indicating joy and pleasure. To no one else will he give this welcome. It is unique and peculiar—for his owner alone.—Forest and Stream.

Beaten at His Own Game.

"A few days since," relates a solicitor, "as I was sitting with my friend D. in his office a man came in and said: 'Mr. W., the livery stable keeper, tricked me shamefully yesterday, and I want to be even with him.'"

"State your case," said D. "I asked him how much he'd charge me for a horse to go to Richmond. He said half a sovereign. I took the horse, and when I came back he said he wanted another half sovereign for coming back, and made me pay it."

"D. gave his client some legal advice, which he immediately acted upon, as follows: He went to the livery stable keeper and said, 'How much will you charge for a horse to go to Windsor?'" "The man replied, 'A sovereign.'"

"Client accordingly went to Windsor, came back by rail and went to the livery stable keeper, saying: 'Here is your money,' paying him a sovereign."

"Where is my horse?" said W. "He's at Windsor," answered the client. "I hired him only to go to Windsor."—Pearson's Weekly.

Railroad Pronunciation.

"I regret to say," remarks a writer in the Boston Transcript, "that on the Providence railroad Wrentham has lately become 'Wren-tham' (a as in Sam) in the mouths of several brakemen. First we had Wal-tham, similarly twanged in the second syllable, and I fear that ultimately we have to submit to Ded-ham in the place of Ded-ham. The man who names suffer in the mouths of those who are quite ignorant of their history. Not merely because it is English, but because it is logical and historical, and because the word 'ham' has its meaning. Waltham should be Waltham and Wrentham. A return to the colonial pronunciation to this extent would, of course, be too much to ask, but still for a little space, arbiters of the railway, spare us that sharp a in the 'tham'!"

Soap Mixed in the Dough.

Epicures may be interested to know that continental bakers are in the habit of mixing soap with their dough to make their bread and pastry nice and light. The quantity of soap varies. In fancy articles, like waffles and fritters, it is much larger than in bread. The soap is dissolved in water, oil is added to the mixture, after being well whipped, is added to the flour.

The Count—I had told you daughter-in-law to see me. Her Father—Who had told you that I was rich?—Chicago News.

It has hitherto been supposed that in Egypt the practice of embalming the bodies of the dead and forming them into mummies was the most ancient method of sepulture, but Professor Flinders Petrie, the well known Egyptologist, has by recent excavations thrown quite a new light upon this question of the dead. At Deshasheh, a place about 50 miles south of Cairo, he has discovered a series of tombs, in the coffins of which he found complete skeletons from which the flesh had been carefully dissected, evidently previous to burial. The coffins are of admirable workmanship, are made of sycamore and are in perfect preservation notwithstanding their 5,000 years' burial in the sand. It remains to be proved by further excavations whether the mutilation of the bodies was performed as a ceremonial rite or whether this removal of flesh from the bones points to cannibalism on the part of the ancient people.—Chambers' Journal.

He Couldn't Understand It.

Bilkins and his wife occupied seats in the dress circle. The curtain had just gone up for the second act, the first scene showing the heroine in street costume. As Bilkins rested his gaze upon the woman his face wore a puzzled expression. Several times he took hurried glances at the programme he had in his hand. He became so deeply interested that he attracted the attention of his wife.

"What do you see that interests you so?" inquired his wife. "She isn't pretty."

"May, isn't that the same hat that woman wore in the last act?" exclaimed Bilkins, seemingly ignoring his wife's question.

"I think she is," she replied, "but what of it?" "Oh, nothing, only it seems so odd!" "What does?" "Why, that she should still be wearing the same hat," explained Bilkins. "The programme says there is a lapse of two years between the first and second acts."—Ohio State Journal.

A Bit of Ribbon.

A London paper tells this story of the final signing of the Spanish-American peace treaty: "Every diplomatic instrument bears a seal from which depends a ribbon, and when the seal was about to be affixed to the treaty the commissioners, both of Spain and America, expressed a desire, in graceful acknowledgment of the courtesy shown by France, that the dependent ribbon should be tricolor. Search was forthwith made high and low in the Quai d'Orsay, with the result that in the foreign office of the French republic not a bit of ribbon of the French colors could be found."

"At this critical juncture a brilliant inspiration flashed across one of the heads of the department. 'Go,' he said to a messenger, 'to M. X—, the confectioner, in the Rue St. Honoré, for a pound of chocolate cakes and be sure you ask him to tie them up with a tricolor ribbon.' With that bit of confectioner's ribbon the treaty of peace between Spain and the United States was sealed."

Humors of Speech.

"Coon out of that!" shouted an irate but zealous churchwarden in a rural district to some urchins who were playing marbles against the church door. "I'll let reason know how ye desecrate the holy place." This word forms a common stumbling block. A grocer once informed us that people from quite the respectable classes not infrequently asked him for desecrated soap.—Cornhill Magazine.

Be Careful

No woman can be too careful of her condition during the period before her little ones are born. Neglect or improper treatment then endangers her life and that of the child. It lies with her whether she shall suffer unnecessarily, or whether the ordeal shall be made comparatively easy. She had better do nothing than do something wrong.

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For years I suffered from a severe case of Catarrh, and took several kinds of medicines and used various local applications, but they had no effect whatever. I was induced to try S. S. S. I was perfectly well and have never felt any effects of the disease since. "B. P. McALLISTER, Harrodsburg, Ky."

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