PREVALENCE OF SACRIFICE

Must Be Without a Blemish, and It Must Be Holy.

I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable, unto God, which is your reasonable service.—Rom. xii., 1.

There is much talk now-a-days of reasonable service. The regular church service is often dispised and sneeringly referred to as the most unreasonable by men who claim that "the great dome of nature" is a much more worthy place for the adoration of the Almighty than even the most dignified church building, and that the only reasonable service is to cut loose from all creeds, from all revelation, from everything that is supernatural and to devote all time and energy to the thing that be.

Is that rational? St. Paul, preaching to the Greeks at Athens, says likewise: "God that made this world dwelleth not in temples made with hands, neither is worshiped with man's hands, as though He needed anything." But he has

A DIFFEPENT IDEA

of what a reasonable service is; he calls it: "To present our bodies, a living sacrifice." The universal prevalence of sacrifice in ancient times shows how deeply it was rooted in humanity. Everywhere we encounter the idea that God wants a sacrifice, for sacrifice is service and service is sacrifice, and as the greatest offering appears blood and life.

Now it is certainly unreasonable to believe that God could be pleased with burnt offerings or that a bloody sacrifice of a human being was necessary to appease Him. And yet it is true God is looking for a sacrifice. Having been redeemed by Him who gave His life as a sacrifice for sinners, we should present our bodies, a living sacrifice, holy, acceptable unto God. That is a reasonable service. What does that mean? It means that what God has given us we should give back to Him sanctified. This applies also to our body, which should be a living sacrifice.

St. Paul writes to the Corinthians: "Know ye not that your body is the temple of the Holy Ghost, which is in you, which you have of God and ye are not your own. For ye are bought wich a price, therefore glorify God in your body."

HOW OFTEN DO WE FORGET.

How careless do we often treat our bodies and how neglectful are we sometimes in regard even to the fundamental principles of human health! No wonder that the soul is so weak while it dwells in a body which is more like a tomb than like a living temple! A sacrifice must be without blemish, and if the presenting of our body shall be acceptable unto the Lord, it must be a living sacrifice. And it must be holy. While the heathen ideal of the Greeks was beauty, the Christian ideal is holiness. "Ye shall be holy, for I am holy!" Many strive after the heathen ideal. They care more to look good than to be good and are ever ready and ever busy to correct nature. It is astonishing what they are willing to sacrifice, to suffer in order to gain this end. How much good could be accomplished if they would employ the same energy in striving after holiness!

ERNST A. TAPPERT.

THE S. S. LESSON

INTERNATIONAL LESSON, FEB. 21.

Lesson VIII. Stephen the First Christian Martyr. Golden Text, Ac's 7: 59.

Verse 1. In these days—Referring in general to the time of the events mentioned in the preceding lesson. Their widows were neglected in the daily ministration—This simple statement throws an interesting sidelight on the practical working out of the principle of community of goods, according to which the Christian society at Jerusalem was at this time administered (compare lesson for February 7).

2. Forsake the word of God and serve tables—Neglect the duty of preaching and teaching for manual service which others could render as well.

5. Stephen—The name is of Greek origin, from which it is inferred that Stephen was of Grecian descent, if not himself a direct proselyte. Nothing is known concerning him apart from the narrative in this portion of Acts.

And Philip—The Evangelist who later labored in Samaria, and still later in Caesarea. It was he who was instrumental in leading the Ethiopian eunuch to a faith in Jesus as the Christ.

Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus a proselyte of Antioch—Nothing further is known concerning these men who shared with Stephen and Philip the office of deacon (literally "servant") in the Jerusalem church.

7. The number of the disciples multiplied in Jerusalem exceedingly—It was some time before this that the membership of the church had exceeded five thousand.

8. Wonders and signs—Probably miracles of healing.

9. The Libertines — That is, "freedmen," thought to have been descendants of Jews carried captive to Rome by Pompey (B. C. 63) and subsequently released and permitted to return to Jerusalem where they formed a separate congregation or synagogue.

11. Suborned men—Induced them to swear falsely.

14. We have heard him say—It is quite possible that some statement similar to the one attributed to Stephen was actually made by him, though in the hands of his enemies it was given a different form and meaning than the one intended.

7. 1. Are these things so—The question of the high priest referred to the accusations of the false witnesses above mentioned, and was addressed to Stephen. Stephen's answer was an address, the substance of which is given in this chapter, verses 2-53 inclusive. His reply is a formal defense against the charges of irreverence toward the temple and its worship, and toward the Old Testament religious system, usages, and institutions in general.

2. The God of glory—To Stephen Jehovah, the God of Israel, was more even than simply the God of the Hebrew patriarchs and nation.

Appeared unto our father Abraham . . . in Mesopotamia — Long before the law was given by Moses, and in a foreign land, did God appear unto Abraham, which fact alone was sufficient to prove that the essence of Israel's religion as a covenant relation of individual persons and peoples with God antedated the Mosaic dispensation. The latter, far from being the sum total or culmination of God's revelation of himself to his people, was but one of many elements and stages in the development of the true religion toward its final fulfillment in the messianic age.

4. When his father was dead — This is contrary to the statement of Genesis 11. 26 — 12. 4, where Abraham is said to have removed into Canaan during Terah's lifetime. The statement was made by Stephen is in harmony with the later Jewish tradition current in his time, which sought to shield the patriarch if Israel from the appearance of impiety which his action in leaving his aged father was thought to imply.

6. Four hundred years—A statement in round numbers intended to cover the whole time of Israel's sojourn in Egypt.

9. The patriarchs moved with jealousy—The first of a series of references which Stephen makes to the failure of man on his part to keep the terms of the original covenant with God. Man's failure, however, is not permitted to defeat God's eternal purpose, which finds its first partial fulfillment in Joseph, the very person against whom the jealousy of the patriarchs was directed, and in whom Stephen seems to see a forerunner of Jesus Christ.

16. They were carried over unto Shechem—The remains of Jacob and his sons, namely which statement again is not in accord with that of Genesis (compare Gen. 49. 30; 50. 13). The field actually purchased by Abraham was that containing the cave of Machpelah in Hebron (Mamre), which Abraham bought of Ephron the Hittite, while the tomb in Shechem was, according to Gen. 33, 19, and Josh. 24. 32, purchased by Jacob. The significance of Stephen's reference to the burial place of Jacob is not, however, affected by this discrepancy between the narrative at this point and the statement in Genesis, the important point being that Jacob was buried within the borders of the Land of Promise, and that a certain sacredness attached itself to his burial place.

17. As the time of the promise drew nigh—The time of the glorious fulfillment of God's promise to Abraham, for which God had been preparing in unexpected ways.

20. At which season Moses was born—Another turning point in Israel's history.

21-40. These verses tell of the way in which God prepared and guided the future deliverer of his people in spite of the hostility of foes and the ungratefulness of his own people. This last point, that is, Israel's failure to recognize God's chosen deliverer, Stephen presses home upon his hearers, by implication accusing them of similar failure to recognize that greater prophet like unto Moses whom God had raised up (compare verse 37).

51. Ye stiffnecked and uncircumcised in heart and ears—The speaker breaks abruptly his historical summary, and addresses himself directly to the nation's leaders, to whom he is speaking. His passionate outburst of denunciation and the severity of his arraignment of the members of the Sanhedrin, before whom he was arraigned as an accused man, could have but one outcome, that of bringing upon himself the severer judgment prompted by the anger which the outraged pride and dignity of his hearers dictated.

52. The Righteous One—Referring to Jesus as the Christ.

58. A young man named Saul—The first mention of the future apostle to the Gentiles.

8. 1. And Saul was consenting unto his death—This is an important point in the author's narrative, in view of the future part that Saul is to play in the early development of the church which he records.

Except the apostles—These seem to have remained temporarily, at least, in Jerusalem.

3. Saul laid waste the church.—The story of Saul's persecution of the church, which is interrupted at the close of this verse, is continued in the following chapter.

GERMANY'S IRON DISCIPLINE.

Sentry Refused to Rescue Drowning Man.

An extraordinary example of German military discipline which occurred near Bronikowen is attracting public attention and has given rise to a discusion as to whether or not it would be desirable to allow soldiers doing sentry duty liberty of action in cases where human life is endangered, says the London Standard.

A wealthy land owner of Bronikowen, Herr Arthur Kriede, was skating on Sensburg Lake when the ice broke and he fell through into the water. Close at hand a soldier was doing sentry duty and Kriede shouted to the soldier for help and begged him to render assistance. Military regulations, however, prohibit a soldier doing sentry duty from leaving his post under any circumstances.

As this particular soldier could not render assistance to Krede without leaving his post and thereby infringing military regulations, he remained where he was and watched Kriede drown before his eyes. There were several long poles lying near the spot, and the soldier need only have walked to the bank of the lake and held one of the poles to the drowning man in order to effect his rescue.

SAVED PATIENT, LOST EYE.

Act of Heroism Which French President Recognized.

An unassuming act of self-sacrifice on the part of a young French medical student, M. Louis Bazy, has just secured for him the Cross of the Legion of Honor.

M. Bazy, who is a son of a well-known French surgeon, was assisting his chief in a Paris hospital. During an operation a quantity of virulent matter suddenly escaped from a wound into M. Bazy's eye.

The only hope of saving his sight was for the eye to be immediately treated, but this would have necessitated leaving the operation table and abandoning the operation, with probably fatal consequences to the patient. The young man without a moment's hestitation told his chief to proceed with the operation, and he did not disinfect his eye until the work was over and the patient safe.

A few days later it was found that the eye was infected, and after six months of great suffering it was found necessary to remove it.

President Fallieres, hearing of the incident, immediately decided that young M. Bazy should be decorated. The President said he desired to show that the wound received by the doctor attending the poor was no less glorious than the injury sustained by the soldier on the field of battle.

RETURN OF VEGETATION

The interesting phenomenon of the return of vegetation to the slopes of Mont Pelee, whose terrible eruption in 1902 destroyed the city of St. Pierre and laid waste the greater part of Mantinique, can now be observed. Wherever watercourses and the trampling of horses and cattle have broken up the lava crust, plants are reappearing. In some districts, where only a layer of hot ashes was deposited, the trees and shrubs retained their underground life, and now the growth of the roots is breaking up the crust and forming it into humus. The new vegetation which is gradually creeping back up the mountain comprises the castor-oil plant, the indigo plant, the sensitive plant, guinea-grass, silver ferns and other plants.

Isabel—"I'll never have another photograph taken." Dorothy—"Why not, dear?" Isabel—"Oh, if it looks like me I don't like it, and if it flatters me my friends don't like it."

FROM ERIN'S GREEN ISLE

NEWS BY MAIL FROM IRELAND'S SHORES.

Happenings in the Emerald Isle of Interest to Irishmen.

Gambling is said to be on the increase among the women of Ireland.

Negotiations are almost complete for the sale to the tenants of the whole town of Donegal.

A farm of 9½ acres, with a small cottage, in the urban district of Newcastle, Co. Down, was sold by auction at $400 an acre.

It was decided at a representative meeting in Killarney to take steps to revive the local races, and to hold a fixture during the coming year.

At Belfast Harbor Board on the 5th inst., it was announced that last year 2,532,077 tons of shipping had arrived in that port, beating all records by 26,780 tons.

In the urban district of Naas there have been thirteen claims for old age pensions, out of which ten have been passed at the maximum sum of $1.25 weekly.

Carlow County Council support the demand of the Gaelic League that the Irish language, both oral and written, be made an essential subject for matriculation.

Two thousand one hundred and eighty-two claims have been allowed in Meath, to date, in connection with the old age pensions. There are still 200 claims outstanding.

After 42 years' service, Mr. W. J. Quinn, late of the Belfast Postal Telegraph Department, was presented recently with the King's Imperial medal for long and faithful service.

In connection with the land struggles in Tipperary, disturbances have taken place in Thurles and police are posted outside the houses of unpopular persons day and night. The police have been frequently stoned.

A conscientious objector to vaccination named Francis Irvine, has been sent to prison at Enniskillen for not allowing vaccination of two of his children. He would not yield, and said his conscience would not let him.

The tenants of the Castlehamilton estate met at the once, Castlehamilton, for the purpose of making arrangements to buy out their holdings. All agreed to the terms with a few exceptions and signed.

A notable building, Ballyscullion House, situated about a mile from Bellaghy, Co. Derry, is to be sold. Long ago it was known as "Bishop's Folly," or the Palace, and owned its erection to the munificent ideas of the Earl of Bristol, who was made Bishop of Derry in 1758.

At a recent meeting of the Bawnboy (Co. Cavan) Old Age Pension Sub-committee the most notable application received was that of an old woman named McGahern, who was stated to be considerably over 100 years of age. She was granted the full pension of $1.25 a week.

UTOPIA OF SUFFRAGETTES.

Welsh Village Where Woman's Sway Is Paramount.

There is a small village in Wales which is the Utopia of the Suffragettes and which figures largely in their arguments at the present time. It is Llangwm, a little oyster town on an estuary of the great harbor of Milford Haven.

When you speak of Llangwn you mean the Llangwm woman. It is she who goesout oyster fishing. It is she who, quaintly dressed in short homespun skirt, felt hat and red shawl and with a donkey pannier, goes about the countryside selling fish and oysters, and it is she who holds the purse and dresses the family.

She holds her superior position by physical force. She is a match for a college oarsman in points, a waterman in strength, and any fisherman around the coasts of four nations in undauntedness in a high sea or in net handling. Mentally she is quite up to the times.

Llangwm women were the first to apply for small holdings. Llangwm women have banished the beer saloon and there are many Llangwm women awaiting old age pensions.

In politics these women are Liberals. Their lives are severe and Spartan. Their religion is of the same breed as that of Cromwell's Ironsides.

The Llangwm man is somewhere in the back ground. He is a domestic animal. He has not even a claim to his own name. He is "Mary Palmer's man" or "Bessie Llewellin's son." There is no exasperatingly offhand talk of the "missus" or the "wife," as among the Englishmen of the same position in life. The lot of a Llangwm man is not altogether happy, though he is a well domesticated animal.

IN HISTORY.

"Who was Ireland's greatest benefactor?"

"Columbus."

"Why, what did he do for Ireland?"

"Discovered America."

ATTACK ON KING EDWARD.

Austrian Paper says His Policy Almost Resulted in War.

The most remarkable demonstrations of hatred of England continue in Austria.

King Edward's forthcoming visit to Paris and Naples has aroused the Vienna Mittagzeitung to a furious attack on his Majesty. This journal declares that the King's influence, having diminished in Turkey and the Balkans, now that Austria has come to an understanding with Turkey, "this crowned agent-provocateur is again starting on his journeys in order to realize the dream of his life—the destruction of the triple alliance." The article continues:

"King Edward's policy has already nearly resulted in caucing the most awful war in the history of the world. Are there no means to prevent his attempts to begin this game all over again? What does King Edward want to do in Paris and Naples, and on a Turkish warship?"

The Neue Freie Presse also renews its almost-daily attacks on English foreign policy.

The reason for Austria's Anglophobia is the discovery that England could not be left out of account in the troubles in the Near East, but insisted on maintaining her rights as a signatory to the Berlin Treaty to protect the new constitutional regime in Turkey against Austrian aggression. This was not expected by Baron von Aerenthal when he laid plans for the annexation of Bosnia and Herzegovina.

Thus the various recent reverses to Austrian policy, such as the necessity of agreeing to a conference of the powers being held and the payment of an indemnity to Turkey, have embittered Austrain public opinion, which makes England the scapegoat for everything.

Great Britain is accused of bribing the Turks to maintain the boycott and egging on the Servians against Austria. The public believes in these untrue charges. By those who understand the situation the feeling is one of fury that Austria has been balked in her original plans. The failure of them must, however, be laid, if it were not foreseen, to the short-sighted policy of the Austrian Foreign Office.

SENTENCE SERMONS.

Character is caught, not taught.

Living for bread is one way of losing the bread of life.

Rocks in our way are just heaven saying, "Climb up higher"

Our habits are either our greatest helps or our saddest hindrances.

You may sow your sins in the dark, but they come to harvest in daylight.

It's always easy to see through the disguise that other's blessings wear.

Nothing clears up remote difficulties better than doing immediate duties.

The hardened conscience is the one trampled down by many compromises.

The man who puts all his faith in himself usually despairs of the universe.

You cannot do much good for men if you seek to do good only to the good.

The cleaning up of society usually has to start where charity is said to begin.

Men are to be judged by where they are going rather than by whence they came.

He falls into pride's pit, who passes by on the other side whenever he sees one who has fallen.

It's not the wrongs we do him that worry the great Father of us all; it's the ill we do ourselves.

When you take the rats of business worry to the church it's not strange they leave you nothing but chaff.

No matter how eloquent you may be talking to your Father in heaven, it will not balance a sour disposition to your family here.

SHAVES WITH KNIFE.

Quick-shaving Champion has Choice of Implements.

Mr. Robert Hardie is the quick-shaving champion of England. Mr. Hardie's record of shaving five men in one minute fifteen seconds, stood for some years, but not long ago the champion of the razor thought he would try a new and better times, so he managed to shave six men in one minute twenty-nine seconds. Mr. Hardie a little time back issued a challenge to the world for $2,500, and this money can be won by anyone who will take up the cudgels at either quick or blindfold shaving and is able to beat the existing champion's times.

Mr. Hardie can shave one man, no matter how harsh his beard, in twelve seconds, or he will allow himself to be blindfolded and then make a clean job of it in twenty-seven seconds. Besides these times, which are accomplished by the aid of an ordinary razor, Mr. Hardie will give any man a perfectly satisfactory shave with the aid of a carving knife in forty-five seconds, and with a penknife in twenty-eight seconds.

AIMED AT BRITISH RULE

PAMPHLETS ARE DISTRIBUTED THROUGHOUT INDIA.

One Refers to King Edward as a "Tyrant"—Printed in Europe.

One of the most serious phenomena in the agitation against British rule with which the Viceregal Government of India has to contend is the distribution broadcast among the natives of seditious pamphlets. It is no secret that the subversive movement is fostered and encouraged by highly intelligent and often well connected Indians who are studying at English universities or are for other reasons staying in England.

Quantities of seditious leaflets printed in Europe are shipped to Bombay and Calcutta, whence they are clandestinely distributed throughout the interior. A copy of one particularly violent anti English pamphlet, obviously printed in England, has just been received in London. It is a counterblast to King Edward's friendly message of last November to the princes and people of India.

A TYPICAL PAMPHLET.

The pamphlet, entitled "Two Historic Documents," refers to the King throughout as "the tyrant" and begins.

"The tyrant has issued a new edition of the proclamaiton of 1858, which was styled by fools 'the Magna Charta of India.' When the so-called Queen's proclamation was first published, in 1858, our patriotic ancestors were still carrying on that glorious revolutionary struggle for the liberty of Hindustan. They issued a counter proclamation to warn Indians against the danger of submitting to the Feringhi (English) rule through delusions and false hopes. The tyrant has repeated his falsehood—let us repeat our ancestors' prophetic warning!"

SANGUINARY WISH QUOTED.

Then the paper quotes at length the replies made by two prominent leaders of the rebellion to Queen Victoria's proclamation half a century ago, one of them being the notorious Bahadur Khan, who was hanged in 1860 for the murder of many English women and children, and whose last words were: "I have killed a thousand more."

The pamphlet, which is signed by "Bande Mataram" (Hail the Motherland) concludes. "Blessed be the day when a United India raises up the flag of Liberty from the dust of 1857 and plants it triumphantly on the top of the Himalayas to the honor of man and the glory of God."

GAVE SKIN TO HELP WIDOW.

Life of a Factory Girl Saved by Wealthy Women.

The Misses Zoufall, Prchal and Karl, three young Bohemian girls of good family, underwent an operation at Prague, Austria, from philanthropic motives.

A young woman named Fritsch, employed in a Prague factory, recently had the misfortune to be completely scalped, owing to her hair being caught in a machine. To save her life it was necessary to transplant fresh skin from another person to her head. Her employers advertised a reward of $100 to any person who would provide the necessary supply, and no fewer than 600 persons offered themselves at the hospital for the purpose. The doctors chose a poor widow, who required the money for the education of her children.

The three young women mentioned heard of the case, and informed the doctors that they would each give some of their own skin for nothing on condition that the widow should receive the $100. Their offer was accepted, and the three had pieces of skin from the soles of their feet removed and grafted on the factory girl's head. The operation was completely successful.

COMMON SUPERSTITIONS.

To spill the salt is unlucky.

To sit down thirteen to table is unlucky.

Break a looking glass portends seven years of misfortune.

A picture falling from the walls is an omen of a death in the family.

Seeing the new moon for the first time through glass should be avoided.

Friday is an unlucky day for a journey or to commence any undertaking.

Crossed knives indicate an imminent quarrel.

A black cat brings luck to a house.

Peacock's feathers are unlucky ornaments.

Walking under a ladder invites misfortune.

Clothing unconsciously put on inside out is a good omen.

Helping to salt is helping to sorrow.