

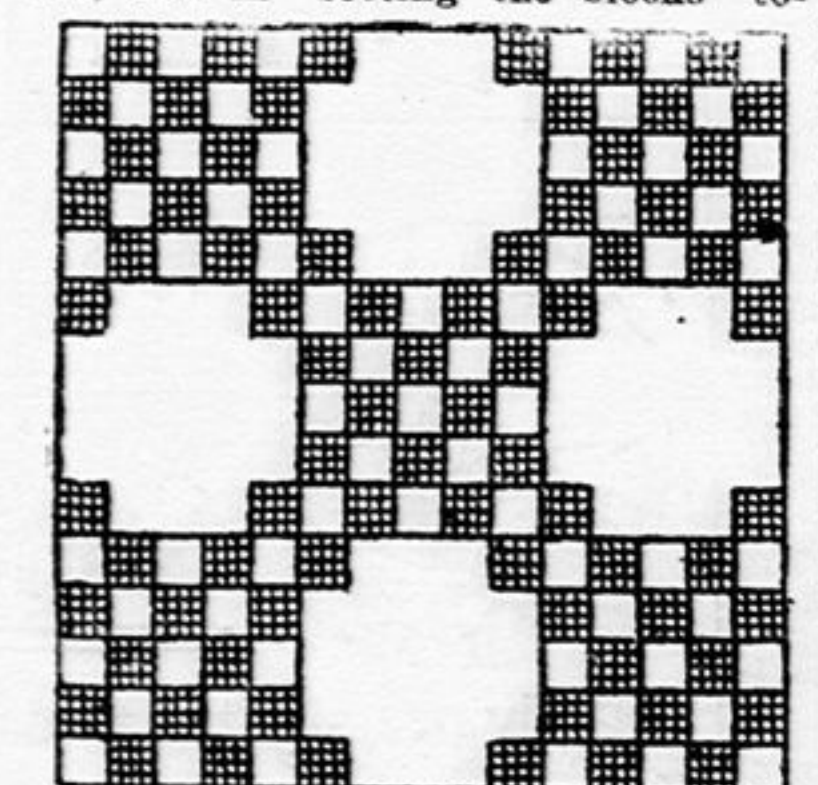
While Russia's position as respects Turkey in Asia is thus greatly strengthened, it appears not improbable that her advantage regarding Turkey in Europe may also be increased by the action of Prince Ferdinand of Bulgaria. For there seems little doubt that the Prince will, at the first opportune moment, declare his independence of the Ottoman throne and proclaim himself king, being moved thereto partly by belief that his position will thus be improved both at home and abroad, partly by that desire for higher rank which princes never lose. But as a foreign prince, invited by the Bulgarians to rule over them as prince, he cannot carry out his project in face of the bitter opposition of the Turks and of a faction of his own subjects, and at the same time further Bulgaria aims in Macedonia, without assured support by Russia, to insure such support he must in return advance Russian interests, that is, as king of Bulgaria make of his kingdom a Russian outpost on the Turkish border, a condition which, with his army officered by Russians, armed from Russian arsenals, and partly supported by a Russian loan, is already being fulfilled.

But with Bulgaria occupying such a position, the obstacle to a Russian invasion of Turkey would practically disappear, the Balkans no longer presenting a barrier, and possession of the Bulgarian port of Bourgas opening the way to the advance of Russian armies upon Constantinople from the Black Sea. Indeed, defence of that capital would be hopeless unless Austria or England came to Turkey's aid, and Austria may be counted on to give Russia a free hand in return for expansion south to Salonica, and England, in the certainty that India will be as safe in any event as it is now, will not assist the Turk. For with Egypt protected beyond the possibility of conquest by both India and England, the feasibility of blockading the Russian fleet in the Black Sea as complete with Russia in Constantinople as is now, the ground for British intervention would disappear. Indeed, a reason for encouraging a Russian advance might be found in the incentive it would give to an Anglo-Austrian alliance in the Eastern Mediterranean, for Austria would be unable to guard a frontier extending to Salonica against Russian attack without the help of a strong sea power.

Such an alliance might include Germany, the more if, following the Ottoman collapse, that power should assert her claim to a part of Asia Minor, in which event England would secure what she most needs, allies with inexhaustible supplies of men, and opposed to Russian ascendancy in Western Asia. As the Turkish government will realize all these possibilities clearly enough, it may bend every energy to defeat Prince Ferdinand's project, though as there is little doubt that Russia will come to his aid if attacked, the probability is that it will content itself with protest. A Turkish war against Bulgaria could not be limited to the belligerents, as was that of Turkey against Greece, and any attempt of the Porte to thwart a desire of Prince Ferdinand, backed by Russia, and not opposed by the Triple Alliance, may prove disastrous to the Ottoman power.

DOUBLE IRISH CHAIN.

The sample shown, which is sent by Mrs. W. R. Wilkins, is pieced of turkey red and white. The blocks are about 12-13 inches square, the pieces are 2-1/2 inches square and 25 in number, and in setting the blocks to-



gether, a white block 12-13 inches square with a red block 2-1/2 inches square sewed on at each corner, makes the chain complete both ways across the quilt. It could be pieced of light calico and dark, or light and polka-dot-blue calico makes a very pretty quilt.

NOT HER BUSINESS.

Tess-I see you have a new young man visiting you now. He's a professional man, isn't he?  
Jess-My, no! He's too young to be more than an amateur.  
Tess-Don't be facetious. What's his profession?  
Tess-Really, I don't know. I believe I'm the object of his calling.

AN ADVERTISING NOVELTY.

First Wayfarer-What a tremendous crowd standing around the new barber shop! The man that runs it must be doing a great business.  
Wayfarer-Yes. He hasn't named his place a "tonsorial parlor."

# FOOD FOR THE CHRISTIAN

## Rev. Dr. Talmage Tells What He Should Avoid.

### Some Forms of Food Affect the Moral Nature--The Dr. Pays His Respects to the Gossiping Woman--The Infidel and His Daughter.

A despatch from Washington says:—Rev. Dr. Talmage preached from the following text "And these are they which ye shall have in abomination among the fowls; the owl, the vulture, and the bat; these also shall be unclean unto you among the creeping things that creep upon the earth; the chameleon and the snail."—Leviticus xi. 13, 29, 30.

We never choose a peculiar subject simply because it is peculiar. But the preacher of the gospel, coming so many hundreds of times before the same people, must seek a variety of subjects, or lose their attention; and for this reason the Bible offers every possible variety of theme, of argument, and of illustration. We care not much in what kind of a pitcher the water of life is brought, if it is only the clear, pure water.

God gave the Jews a list of the animals that they might eat, and a list of the animals that they might not eat. These Jews lived in a hot climate, and certain forms of animal food corrupted their blood, and disposed them to scrofulous disorders, depraved their appetites, and demeaned their souls. A man's food, when he has the means and opportunity of selecting and catechisms notwithstanding. The reason the wild Indian is as cruel as the lion, is because he has food, that gives him the blood of the lion. A missionary among the Indians says that by changing his style of food to correspond with theirs, his temperament was entirely changed. There are certain forms of food that have a tendency to affect the moral nature. Many a Christian is trying to do by prayer that which cannot be done except through corrected diet. For instance, he who uses swine's flesh for constant diet will be diseased in body and polluted of soul—all his liturgies and catechisms notwithstanding. The Gadarene swine were possessed of the devil, and ran down a steep place into the sea, and all the swine ever since seem to have been similarly possessed.

In Leviticus, God struck this meat off the table of the Jew, and placed before him a bill of fare at once healthful, nutritious, and generous. But, higher than this physical reason, there was a spiritual reason why God chose certain forms of food for the Jews. God gave a peculiar diet to His people, not only because He wanted them to be distinguished from the surrounding nations, but because certain birds and animals, by reason of their habits, have always been suggestive of moral qualities. By the list of things from which they were to abstain, God wished to produce their minds against certain evils; and in the list of lawful things given, He wished to suggest certain forms of good. When God, solemnly forbade His people to eat the owl, the vulture, the bat, the chameleon, and the snail, He meant to drive out of His people all the sins that were thus emblemized.

I take the suggestion of the text and say that one of the first unclean things the Christian needs to drive out of his soul is the owl. The owl is the melancholy bird of night. It hatches out whole broods of superstition.

IT IS DOLEFUL AND HIDEOUS. When it sings it sings through its nose. It loves the gloom of night better than the brightness of the day. Who has not slept in the cabin near the woods, and been awakened in the night by the dismal "too hoo" of the owl. Melancholy is the owl that is perched in many a Christian soul. It is an unclean bird, and needs to be driven away. A man whose sins are pardoned, and who is on the road to heaven, has no right to be gloomy. He says, "I have so many doubts,"

That is because "you are lazy." Go actively to work in Christ's cause, and your doubts will vanish. You say, "I have lost my property," but I reply you have infinite treasures laid up in heaven. You say, "I am weak and sickly, and going to die." Then be congratulated that you are so near eternal health and perpetual gladness. Catch a few morning larks for your soul, and stone this owl off your premises.

As a little child was eating, the sun dashed upon her spoon; and she cried, "Oh! mamma! I have swallowed a spoonful of sunshine!" Would to God that we might all indulge in the same beverage. Cheerfulness; it makes the hardest mattress soft; it runs the homely face handsome; it makes the room that weaves buttercups, and rainbows, and auroras. God made the grass black? No, that would be too somber. God made the grass red? No, that would be too gaudy. God made the grass green? That by this parable all the world might be led to a subdued cheerfulness.

Hoist the window of thy soul in this the twelve o'clock of thy spiritual night. Put the gun to your shoulder, and aim at the black jungle from which the hooting comes.

PULL THE TRIGGER.

Again, taking the suggestion of the text, drive out the vulture from your soul. God would not allow the Jews to eat it. It lives on carcases; it fat-

tens among the dead; with leaden wing it circles about battle-fields. Wilson, the American Ornithologist, counted 237 vultures around one carcass. If crossing the desert when there is no sign of wing in the air, a camel perish out of the caravan, immediately the air begins to darken with vultures. There are many vulture Christians who have a vulture in their souls. They prey upon the character and feelings of others. A doubtful reputation is a banquet for them. Some rival in trade or profession falls, and the vulture puts out its head. These people revel in the details of a man's ruin. They say, "I told you so." They rush into some store and say, "Have you heard the news? Just as I expected! Our neighbour has gone all to pieces!"

That professedly Christian woman, having heard of the wrong doing of some sister in the church, instead of hiding the sin with a mantle of secrecy, peddles it all along the streets. She takes that afternoon to make her long-neglected calls. She tells the story ten times before sundown, and every time tells it larger. She rushes into the parlors to tell it, and into the nursery to tell it. She tells it to the kitchen maid, the servant, the well. I always said there was something wrong about her. Why, I should not speak to her if I see her in the street. Is it not horrible? But better not say anything about it, because there may be some mistake.

THE CHAMELEON. A reptile chiefly known by its changeableness of color, taking the color of the thing next to it, sometimes brown, sometimes green, and sometimes grey, but always the color of its surroundings, a type of that class of Christians who are now one thing in religious faith, and now another, just to suit circumstances, always taking their color of religious belief from the man they are talking to. This is the case with the infidel Unitarians. "Jesus was a good man, but nothing more." They go to Princeton, and they are Trinitarians, almost willing to die for the divinity of Jesus. Among the Universalists, they refuse the idea of future punishment, and going among those of opposite belief, announce that there is a hell with a gusto that makes you think they are glad of it. Drive out that unclean chameleon from your soul. Do not be ever changing the color of your faith.

My friends—Liberal Christianity falsely so-called, believes in nothing, and is anything you want to make him. The Bible to make you think as you like it. Heaven a grand mixing of Nero's and Paul's. O my friends, let us try to believe in something. An infidel was called to the bedside of his daughter. The daughter said, "Father, which shall I believe, you or mother? Mother took the religion of Christ and died in its embrace. You say that is a religion a bum-bug. Now I am going to die, and am very much perplexed, shall I believe you or take the belief of my mother?" The father said, "Choose for yourself." She said, "No; I am too weak to choose for myself. I want you to choose for me." "Well," said the father, "I have no hesitation and emotion in saying to you, what I believe, but I better take the religion of your mother." The time will come when we shall have to believe something. We cannot afford to be on the fence in religion. Truth and error are set opposite to each other. The one is infinitely right, and the other infinitely wrong. In judgment day we must give an account of what we believed as well as for what we acted. The difference between believing truth and believing error is the difference between paradise and perdition. I beg you in the light of the Bible, and in your knees before God, to form your religious opinion and then stick to it, though the business companions scoff, and with caricature, and the air crackles with the fires of martyrdom. Surely truths in behalf of which Christ died, and angels of God trooped forth, and the whole universe is marshalled are worth dying for. Amid the most unclean things is this ever-changing chameleon of religious theory.

LIKE A HUNGRY FISH. She takes the hook in her mouth, and Satan slackens the line, and lets her run out further and further, until at last, when he says, "It is time to haul in the line," and with a few strong pulls he brings her to the beach of fire. What do you say? That she was a member of the church? I cannot help that. When Satan goes fishing, he does not care who school fish he takes, whether it is a Presbyterian mackerel or an Episcopal salmon. Amid the thunder-crash of Sinai, God said, "Thou shalt not bear false witness against thy neighbor." And in Leviticus, he says, "Thou shalt not go up and down as a tale-bearer between two people; for your ear that hears, he will testify, and your ear that sees, he will witness." Whoever willfully listens to a slander is equally guilty with the one who tells, and an old writer says they ought both to be hung, the one by the tongue and the other by the ear. Do not smile upon such a game, lest, like a pleased angler, he puts his dirty paw upon you.

Throw back the shutters of your soul, O Christian men and women, and see if there be within you a vulture with filthy talons and cruel beak. Let not this unclean thing root in your soul, for my text says, "Ye shall not have communion among the fowls, the vulture." Again, taking the suggestion of the text, drive out the bat from your soul. No wonder God set this bird among the unclean. It is an offence to everyone. Let it fly into the window of a summer night, and at all the hands, young and old, are against it. It is half bird and half mouse. It seems made partly to walk and partly to fly, and does neither well and becomes an emblem of those Christians who try to cling to earth and heaven at the same time. They want to stand on earth in worldlyness, and yet fly towards heaven in spirituality; and their soul between feet and wings is constantly perplexed. Oh my brethren, be one thing or the other! Choose the world, if you prefer it; and see how many dollars you can gain, and how large a business you can establish, and how grand a house you can build, and how fast a span of horses you can drive. You may be prosperous until you can fall for five hundred thousand dollars, instead of ten thousand as some unenterprising people do. It is quite a reward to be called one of the solid men of Washington or Boston, and then to make your fortune last as long as possible, we will give you a splendid funeral, and you shall have—

TWENTY-FIVE CARRIAGES following you, with somebody in the most of them, and your coffin shall have silver handles on the sides, and we will mourn for you in splendid pocket handkerchiefs bound with crane, and with bombazine twenty five yards long trailing half across the parlor, so that all the company may stand upon it, and we will write our letters for the next six months on paper edged with black. But my friends, your worldly fortunes will not last. I will buy out now all that you will be worth in worldly estate seventy-five years from now. I have the money in my pocket with which to

do it. Here it is! Two cents! It is a large sum to offer for all you will possess at the close of seventy-five years. Choose the world, if you want it; but, if not, then choose heaven. That estate lies partly on this side of the river, but mostly on the other. It is ever accumulating. The prospect of it makes one independent of earthly misfortunes; so that Rogers, the martyr, slept so soundly the night before he was executed, he would not have shaken him in order to get him awake in time for the execution; and Paul exults at the thought of the "joy unspeakable and full of glory."

Oh, choose earth or heaven! Make up your mind whether you will walk in earthly joys, or fly with heavenly expectation; but not a bat, fit neither to walk nor fly, having just enough of heaven to spoil the world, and so much of the world as to spoil heaven. Christ says that your present condition nauseates him to positive sickness. "Because thou art neither cold nor hot, I will spew thee out of my mouth!"

In the ruins of Pompeii there was found a petrified woman, who, instead of trying to fly from the destroyed city, had spent her time in gathering up her jewels. She saved neither her life, nor her jewels. There are multitudes making the same mistake. In trying to get earth and heaven they lose both. "Ye cannot serve God and Mammon." Be one thing or the other. Tread the earth like a lion, or mount the air like the eagle; for my text says, "Ye shall have in abomination among the fowls, the owl, the vulture, and the bat."

Again, taking the suggestion of the text, drive out the chameleon from your soul. There is some difference among good men as to the name of this creeping thing which God pronounced unclean, but I shall take the opinion which seems best suited to my purpose.

THE CHAMELEON.

A reptile chiefly known by its changeableness of color, taking the color of the thing next to it, sometimes brown, sometimes green, and sometimes grey, but always the color of its surroundings, a type of that class of Christians who are now one thing in religious faith, and now another, just to suit circumstances, always taking their color of religious belief from the man they are talking to. This is the case with the infidel Unitarians. "Jesus was a good man, but nothing more." They go to Princeton, and they are Trinitarians, almost willing to die for the divinity of Jesus. Among the Universalists, they refuse the idea of future punishment, and going among those of opposite belief, announce that there is a hell with a gusto that makes you think they are glad of it. Drive out that unclean chameleon from your soul. Do not be ever changing the color of your faith.

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AWAY WITH THE REPTILE! God abhors it with an all-consuming abhorrence. Once more take the suggestion of the text and drive out the snail from your soul. God has declared it unclean. It is an animal to be found everywhere, from the green hills of the north to the hot-beds of the south. There are fifteen hundred species of the snail. They have no backbone, and they are so slow that their movement is almost imperceptible. You see a snail in one place to-day; go to-morrow and you will find it has advanced half an inch. In the garden, it is the emblem of that large class of Christian people who go to work with a sluggishness that is wonderful. They are stopped by every little obstacle because, like the snail they have no backbone. Others mount up on eagle's wings, but they go at snail's pace.

O child of God, arouse. We have appointed Prudence and Caution long enough. Prudence is a beautiful grace, but of all the family of Christian graces I like her the least, for she has been married so often to necessity, Sloth, and Stupidity, that she has a million children in the Lord's vineyard who pride themselves on their prudence. "Be prudent," said the disciples to Christ, "and stay away from Jerusalem," but He went. "Be prudent," said Paul's friends, and look out there that you say to Felix, "be slow and careful." In the eyes of the world the most imprudent men that ever lived were Martin Luther, and John Oldcastle, and Bunyan, and Wesley and Knox. My opinion is that the most imprudent and reckless thing that is to stand still. It is well to hear our Commander's voice, when He says, "halt"; but quite as important to hear it when He says, "Forward!" This gospel ship, made to plough the sea at fifteen knots an hour, is not making three. Sometimes it is most prudent to ride your horse slowly, and not pick out the way for his feet, and not strike him with the spurs; but when

a band of Shoshone Indians are after you in full tilt the most prudent thing for you to do is to plunge in the rowels and put your horse to a full run, shouting "go long" until the Rocky mountains echo it. The foes of God are pursuing us. The world, the flesh, and the devil are after us; and our wisest course is to go ahead at swiftest speed. When the church of God gets to advancing too fast it will be time enough to use caution. No need of putting on the brakes while going up hill. Do not let us sit down waiting for something "to turn up," but go ahead, in the name of God, and turn it up. The great danger to the church now is not sensation, but stagnation. Oh, that the Lord God would send a host of aroused and consecrated men to set the church on fire, and to turn the world upside down. Let us go to work and catch the last snail in our souls. With divine vehemence let us stamp its life out; for my text declares "these also shall be unclean to you among the creeping things that creep upon the earth; the chameleon and the snail."

I have thus tried to prejudice the Christian men and women against gloominess, and slander, and half and half experience, and changeableness, and sloth. Our opportunities for getting better are being rapidly swallowed up. The golden Sabbath is about to drop out of the calendar. This moment may we drive out all the unclean things from our souls—the vulture, and the bat, and the owl, and the chameleon, and the snail; and in place thereof bring in the Lamb of God, and the dove of the Spirit. The cause is urgent. Arranged before it be eternally too late: " whatsoever the hand findeth to do, do it."

THE FARMER'S COLLEGE.

Geuph Agricultural College—Report for 1899—Large Increase in Number of Students—They Come From Near and Far—New Buildings Needed—A Good Record.

The increasing usefulness and popularity of the Provincial Agricultural College and Experimental Farm is evidenced by some of the details embodied in the annual report of that institution for 1899, which has been received from the Department of Agriculture. The interest now taken in all branches of practical as distinguished from merely theoretical education is no doubt largely responsible for the considerable increase in attendance in which they stood. Chorzain is now identified with Kerazeh, a few miles north of Capernaum. Bethesda Julius stood on the banks of the Jordan near the northern end of the lake of Galilee. It was the home of at least three of our Lord's disciples—Peter, Andrew and Philip. If the mighty work, which was done in the world here, in Tyre and Sidon. Strange to say, no miracle recorded in the gospels is placed in either Chorzain or Bethesda. Tyre and Sidon are mentioned as the heathen capitals nearest to Galilee. They had been through many centuries singularly wicked as well as singularly prosperous. Cradles of the worship of Baal, the most vicious influences which had injured early Israel had sprung from them. If such tender appeals could have been made to Phoenicia as were now being made of Galilee, it would have repented long ago in sackcloth and ashes; a keen sense of sin would have brought keen sorrow to its hearts, and, forgiven much, they would have needed the explanation that orientals in their bitterest sorrow thrust themselves into coarse garments like sacks with armholes, and throw ashes on their heads. That sinful Tyre and Sidon were thus ready for repentance has pleasing illustration in the story of Matt. 15, 21-28, in the fact that it is as difficult for us to conceive final judgment without definite date as to conceive a heaven without place. What verse would seem to intimate what seems to be assumed throughout the New Testament, that there are degrees of punishment and reward in the eternal world.

22. It shall be more tolerable for Tyre and Sidon. Each city, and each individual soul, shall be judged according to its own opportunities. But corporations have no souls, and individuals are judged according to what they do. When "a due proportion is observed between their degree of sin and of ruin." But individual souls—"every one of us shall give account of himself to God." The day of judgment here includes the general system of God's judicial decisions, but it is as difficult for us to conceive final judgment without definite date as to conceive a heaven without place. What verse would seem to intimate what seems to be assumed throughout the New Testament, that there are degrees of punishment and reward in the eternal world.

23. Thou, Capernaum, which art exalted unto heaven, shall be brought down to hell. The language throughout is highly figurative. "Heaven" stands for the loftiest exaltation; "hell," Hades, for extinction as a city. The Revised Version, following the best texts, turns the first part of this verse into question and answer: "Shalt thou be exalted unto heaven? Thou shalt go down unto Hades." The amount of light given and rejected is the measure of the guilt of the nation and the individual." The site of Capernaum is still in doubt. For many years Dr. Thomson's identification of Tel Hum with Kephrah Nahum was generally accepted by English and American scholars. Perhaps the chief reason for this identification is a resemblance of the last syllable of each of the names, a resemblance not made very plain in English. But later investigation, and especially the arguments of Dr. George Adam Smith, have led to the adoption of Khan Minyeh as the site. Like Tel Hum, this place is on the northwestern coast of the Sea of Galilee; it has a fountain, referred to by Josephus, while the other side has none. If the mighty works, which have been done in these, had been done in Sodom, it could have remained until this day. Sodom is the most notoriously wicked city of all history. Our Lord does not imply that Sodomite sins were rife in Capernaum, but that Capernaum was wrought in Sodom, and its repentance thereby secured? A complete answer may not be given; but such of the mystery is dissipated when we remember that our Lord is talking of these cities collectively. Sodom's punish-

MORE ROOM NEEDED. There is an urgent need of more dormitory accommodation as well as of larger and more convenient laboratories for in addition to the increase in the size of classes the work of the professors is steadily extending. It is an urgent need of the college to progress as highly satisfactory, one obvious result has been to overcrowd the present limited facilities of the College which are entirely inadequate to the present demand.

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# THE SUNDAY SCHOOL.

INTERNATIONAL LESSON, MAY 6.

"Jesus Warning and Inviting," Matt. II. 30-30. Golden Text. Matt. II. 28. PRACTICAL NOTES.

Verse 20. This verse seems to connect immediately with the discourse about John the Baptist, whose plain preaching had left his impatient hearers without excuse; how great, then, must be the responsibility of those who hear the Son of man himself! Then began he to upbraid. Or to rebuke. There is no hint at hot or bitter temper here; our Lord's words are rather an outburst of holy grief and indignation, which marks in the history a turning from one class of moral appeals and reasonings to another—a radical change in his method of teaching. The cities wherein most of his mighty works were done. These "cities" were all on the northwestern shore of the Sea of Galilee. The Greek word translated "mighty works" literally means "powers." They repented not. Drop theological prepossessions, and understand these words as Matthew wrote them. The ruinous sin of these people was that our Lord's "mighty works" had made no change in their lives; which shows that our Lord's miracles were not performed for their own sake, were not merely acts of divine beneficence, were more than "Messianic signs;" they were loud calls to change of life and holy living. So are all the works of God to-day, Rom. 2. 4; Acts 17. 30. 1 Cor. 1. 18-27. Revolve them until you can see that if you hear, you are a fool; might hear and heed. But the unbelieving majority in these cities heeded not; so superciliously and perversely denied the genuineness of the miracles; others accepted their physical advantages without any spiritual effect, and sometimes without ordinary gratitude. So to-day thousands treat the works of God. Every refusal of God's mercy hardens the woe.

21. Woe unto thee. An expression in striking contrast with the "Blessed are ye" of the Beatitudes. Chorzain. Bethesda. These towns are selected as typical of the busy region in which they stood. Chorzain is now identified with Kerazeh, a few miles north of Capernaum. Bethesda Julius stood on the banks of the Jordan near the northern end of the lake of Galilee. It was the home of at least three of our Lord's disciples—Peter, Andrew and Philip. If the mighty work, which was done in the world here, in Tyre and Sidon. Strange to say, no miracle recorded in the gospels is placed in either Chorzain or Bethesda. Tyre and Sidon are mentioned as the heathen capitals nearest to Galilee. They had been through many centuries singularly wicked as well as singularly prosperous. Cradles of the worship of Baal, the most vicious influences which had injured early Israel had sprung from them. If such tender appeals could have been made to Phoenicia as were now being made of Galilee, it would have repented long ago in sackcloth and ashes; a keen sense of sin would have brought keen sorrow to its hearts, and, forgiven much, they would have needed the explanation that orientals in their bitterest sorrow thrust themselves into coarse garments like sacks with armholes, and throw ashes on their heads. That sinful Tyre and Sidon were thus ready for repentance has pleasing illustration in the story of Matt. 15, 21-28, in the fact that it is as difficult for us to conceive final judgment without definite date as to conceive a heaven without place. What verse would seem to intimate what seems to be assumed throughout the New Testament, that there are degrees of punishment and reward in the eternal world.

22. It shall be more tolerable for Tyre and Sidon. Each city, and each individual soul, shall be judged according to its own opportunities. But corporations have no souls, and individuals are judged according to what they do. When "a due proportion is observed between their degree of sin and of ruin." But individual souls—"every one of us shall give account of himself to God." The day of judgment here includes the general system of God's judicial decisions, but it is as difficult for us to conceive final judgment without definite date as to conceive a heaven without place. What verse would seem to intimate what seems to be assumed throughout the New Testament, that there are degrees of punishment and reward in the eternal world.

23. Thou, Capernaum, which art exalted unto heaven, shall be brought down to hell. The language throughout is highly figurative. "Heaven" stands for the loftiest exaltation; "hell," Hades, for extinction as a city. The Revised Version, following the best texts, turns the first part of this verse into question and answer: "Shalt thou be exalted unto heaven? Thou shalt go down unto Hades." The amount of light given and rejected is the measure of the guilt of the nation and the individual." The site of Capernaum is still in doubt. For many years Dr. Thomson's identification of Tel Hum with Kephrah Nahum was generally accepted by English and American scholars. Perhaps the chief reason for this identification is a resemblance of the last syllable of each of the names, a resemblance not made very plain in English. But later investigation, and especially the arguments of Dr. George Adam Smith, have led to the adoption of Khan Minyeh as the site. Like Tel Hum, this place is on the northwestern coast of the Sea of Galilee; it has a fountain, referred to by Josephus, while the other side has none. If the mighty works, which have been done in these, had been done in Sodom, it could have remained until this day. Sodom is the most notoriously wicked city of all history. Our Lord does not imply that Sodomite sins were rife in Capernaum, but that Capernaum was wrought in Sodom, and its repentance thereby secured? A complete answer may not be given; but such of the mystery is dissipated when we remember that our Lord is talking of these cities collectively. Sodom's punish-

ment was of a physical sort; spiritual punishment is not the primary thought in either case. Sodom sinned; it was punished by overthrow and extinction. Capernaum sinned, not by committing greater sins than did Sodom, for sins cannot be classified into less and greater, but by sinning against greater light than did Sodom; and its punishment, also, was extinction.

24. The lesson, up to the close of this verse shows emphatically the consequences of impenitence, and that sin is greater or less, not in proportion to the greater or less breach of certain commands, but to the greater or less turning away from the spirit of goodness. Let us again remind ourselves that there is for individuals in a sense that nations and cities can spiritual and permanent, for the deeds done in the body.

25. Jesus answered and said. The woe just uttered, or to unuttered thoughts in the hearers' minds, or it may be, merely an idiomatic phrase. It is so closely connected with the punishment of Sodom and Tyre and Sidon, we are to think of what follows as our Lord's way of teaching that God moves in a mysterious way, his wonders to perform. I thank thee, merely thee; confess thee; abide by thy decisions. Let us have a study of the passages in which our Lord refers to God as Father will be found helpful. See, for example, John 17; 11. 21; 12. 28. Lord of heaven and earth. Supreme Sovereign, Creator, Preserver, Destroyer. Thou hast hid these things from the wise and prudent, the Revised Version brings out the meaning plain—"Thou didst hide these things from the wise and understanding." It is another way of saying that human wisdom cannot find out God. "To God our infinite wisdom we must reserve our finite wisdom." Isa. 55. 21; 1 Cor. 1. 18-27. Revolve them until you can see that if you hear, you are a fool; might hear and heed. But the unbelieving majority in these cities heeded not; so superciliously and perversely denied the genuineness of the miracles; others accepted their physical advantages without any spiritual effect, and sometimes without ordinary gratitude. So to-day thousands treat the works of God. Every refusal of God's mercy hardens the woe.

What is the honeymoon, pa? Well, the honeymoon is the only period in a man's life during which he considers it funny to come home and find that his dear little wife hasn't done ready on time.

# MALCOLM DIDN'T OBJECT.

THE PROPRIETOR OF A GLASGOW SHIP YARD HAVING HEARD THAT HIS MEN DID NOT START WORK AT THE APPOINTED TIME RECENTLY PAID AN UNEXPECTED VISIT TO HIS ESTABLISHMENT AT 6.30 IN THE MORNING. HE CAUGHT SIGHT OF A JOINER IDLING IN THE YARD, WITH HIS KIT UNOPENED, AND ASKED HIS NAME. BEING INFORMED THAT IT WAS MALCOLM CAMPBELL, HE IMMEDIATELY CALLED THE MAN INTO THE OFFICE, HANDS HIM FOUR DAYS' PAY AND TOLD HIM TO LEAVE AT ONCE. WHEN THE JOINER HAD DEPARTED THE HEAD OF THE ESTABLISHMENT WENT TO THE FOREMAN AND TOLD HIM THAT HE HAD MADE AN EXAMPLE OF MALCOLM CAMPBELL BY PAYING HIM OFF FOR NOT STARTING HIS WORK AT THE PROPER TIME. GREAT SCOTT! EXCLAIMED THE FOREMAN; THAT MAN WAS ONLY LOOKING FOR A JOB!

NOT HER BUSINESS.

Tess-I see you have a new young man visiting you now. He's a professional man, isn't he?  
Jess-My, no! He's too young to be more than an amateur.  
Tess-Don't be facetious. What's his profession?  
Tess-Really, I don't know. I believe I'm the object of his calling.

AN ADVERTISING NOVELTY. First Wayfarer-What a tremendous crowd standing around the new barber shop! The man that runs it must be doing a great business. Wayfarer-Yes. He hasn't named his place a "tonsorial parlor."