THE ATHENS REPORTER, JANUARY 10, 1900.

JAN. 14, 1900.

AROUND THE CRADLE OF CHRIST

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Clouds and Sunshine, But Sunshine and Glorious Light Also -Oh, the Empty Cradle All Up and Down the

Earth—Talmage's Christmas Sermon.

Washington report says: The tory of the Incarnation is here told by or. Talmage in a new way, and practi-al use is made of these days of fes-ivity. Text, Matthew i., 17: So all the generations from Abraham to Da-rid are fourteen generations; and from David until the carrying away into abylon are fourteen generations; and story of the Incarnation is here told by Dr. Talmage in a new way, and practical use is made of these days of festivity. the generations from Abraham to Dathe generations from Abraham to David yid are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations. A From what many consider the dull-est and mest unimportant chapter of the New Testament I take my text, and find it full of practical, startling and eternal interest. This chapter is the front door of the New Testament, through which all the splendors of evangelism and apostolicity enter. Three times fourteen generations are spoken of in my text; that is, forty-two generations, reaching down to Christ. They all had relation to him. And at least forty-two generations past affect us. If they were good, we feel the result of the goodness. If they were bad, we feel the result of their wickedness. If some were good and some were bad, it is an intermingling influence which puts its mighty hand upon us. And as we feel the effect of at least forty-two generations past, we will in turn influence at least fortyvid are fourteen generations; and from innuclece which puts its its ingity hand upon us. And as we feel the effect of at least forty-two generations past, we will in turn influence at least forty-two generations to come, if the world shall last a thousand years. So you see the cradle is more important than the grave. I propose to show you some of the shadows upon the Christic cradle of

I propose to show you some of the shadows upon the Christic cradle of Bethlehem, and then the sunshine that poured in upon the pillow of straw. Notice among the shadows on that infant's bed that there was here and there a specimen of dissolute ancestry. Beautiful Ruth his ancestress? Oh, yes! Devout Asa one of his fore-fathers? Oh, yes! Honest Joseph his father? Oh, yes! Holy Mary his mother? Oh, yes! But in that gene-alogical table were idolatrous and cruel Ammon and oppressive Rehoboam and some men whose abominations may not be particularised. So you see bad men may have good descendants. One of the most consecrated men I bad men may have good descendants. One of the most consecrated men I ever knew was the son of a man who lived and died a blasphemer. In the line of an oppressive Rehoboam comes a gracious and merciful and giorious Christ. Great encouragement for those who had in the forty-two genera-tions that Dreceded them, however, close by or however far back, some instances of pernicious and baleful and corrupt ancestry.

close by or however far baleful and instances of perincious and baleful and corrupt ancestry. To my amazement, I found in those parts of Australia to which many years ago felons were transported from Eng-land, that the percentage of crime was less than in those parts of Australia originally settled by honest men and good women. Some who are now on judical benches in Australia, and in high government position, and in learn-ed and useful professions, and leaders in social life are the grandsons and granddaughters of men and women who were exiled from Great Britain to Australia for arson and theft and assault and fraud and murder. So you see it is possible for the descend-ants of those who do wrong to do right. Perhaps we make too much of the doctrine of hegredity. While those of us who can gratefully turn in our formic record to healtbril and virtu-

ants of those who do wrong to do right. Perhaps we make too much of the doctrine of heredity. While those of us who can gratefully turn in our family record to healthful and virtu-ous pedigree, let not those who have had abhorrent natures in the ancestral line despair of usefulness and happi-ness and heaven. Since we are all more or less affect-ed by our ancestry, we ought to be patient with those who go wrong, re-membering that they may be the vic-tims of unhappy antecedents. How lenient it ought to make us in our judgments of the fallen! Perhaps they had forty-two generations back of them pushing them the wrong way. Five hundred years before they were born there may have been a parentage of iniquity augmented by a corrupt parentage two hundred years ago. Do not blame a man because he cannot swim up the rapids of Ningara. Do not blame. A carbbean whirliwind.

Historians say that it was at a time of peace that Christ was born, but his brith aroused an antagonism of which the Bethlehem massacre was only a feeble expression. War of the might-iest nation of the earth opened agains: that cradle! The influence that came forth that night from that surround-ling of camels and sheep and oxen chal-lenged the iniquities of all the centur-ies, and will not cease until it has destroyed them. What a pronuncla-mento went forth from that black and barbarian throne! practically say-ing, "Slay all the babes under two years of age, and that wide slaughter will surely include the death of the one child that most threatens my do-minions." Awful time, was it for the occupant of that cradle! If he escaped the knife of the assassin, then the will beast's paw, or the bandit's clutch, or the midnight chill between Bethlehem of Judea and Cairo, Egypt, will secure his destruction. All the powers of earth and all the demons of hell bombarded that cradle. Another shadow upon that Christie

while be and a second the second seco time and all eternity. So heroes in later days by their deeds have given celebrity to neighborhoods that would never otherwise have been heard of beyond a radius of a few hundred miles. What a place for Christ to arrive at and to start from! The hero of the eternities!

Q, men and women of Messianic opportunity! why do you not make the opportunity! why do you not make the place of your nativity memorable for your philanthropies—by the churches you build, the free libraries rou open, the colleges you endow? By some such charity invite the Bethlehem angels to come back again, and over the plain house of your nativity ring out the old anthem of Good Will to Men. Christ, born in an obscure place, made it so widely known by his self-sacrifices and divine charity that all round the earth the village of Bethle-hem has its name woven in garlands, and chanted in Te Deums, and built in houses of prayer.

But it is time we see some of the sunshine breaking through the shad-ows on that cradle. For we must have jubliance dominate the Chrisi-mas festival. That was Walter Scott's opinion when in Marmion he wrote:

A Christmas gambol oft would cheep A poor man's heart through half the year.

It was while the peasant and his drivers. So I have shown you the shadows and the sunshine of that Christic cradie of Bethlehem. In these Christmas times I realise that there are many cradies under shadows. Oh, the story of empty cradies all up and down the earth, in cabins and in palaces! There are stand-ing in garrets or in store rooms cradies that will never rock again. "Rachel mourning for her children, and will not be comforted because they are not." But through all the shadows break gleams of sunshine, as the clouds of the Christic cradle were cleft by glori-ous light. Escaped from the struggles through which we have all passed, and must yet pass, those little ones took heaven at one bound. Instead of an earthly career, it is a heavenly career, with capacities, with velocities, with coportunities beyond our comprehea-sion. Instead of celebrating on earth day celebration of the old home tead. it is to them eternal jubilee, at a fable where the angles of God are the cup-bearers, and amid festivities that re-sound with a laughter and a glory that "eye hath not seen nor ear heard." wife were on a visit for purposes of enrolment that Jesus was born. The Bible translators got the wrong word when they said that Joseph and Mary rivers. So I have shown you the shadows and when they said that Joseph and Mary had gone to Bethlehem to be "taxed." People went no farther then to get taxed than they do now. The effort of most people always has been to escape taxation. Beside that, these two humble folk had nothing to tax. The meetings: two hundred years ago. Do not blame. a ship contains the cannot outride a Caribbean whiriwind the face as there of this man who here the station. Beside that, there is two hundle folk had nothing to tax. The mains turban that protected his head from the sum was not worth taxing. Not the end of the term commandment speaks of visiting the cannot outride, a caribbean whiriwind here on the third and fourth the end of the term commandment speaks of visiting the cannot. When two and two worth taxing a mighty leap, and alighting the and four and five generation, why not two and three and four and five generation, why not two and three and four and five generation where the officer of the government and anse three and four and five generation, why not two and the each term offul toward the culture the difference of the government and anse emperor. They stood up before the difference of the government and anse three and four and five generation, why not two and the each term of the sourd the culture the officer of the government and anse three and four and five generation, why not two and the each term and store and the sector of a government and anse emperor. They stood up before and they each stoom hundred the sector as a store at the sector as a store and four and five generation, why not two and the each of all stood the sector as a store at bearers. and amid festivities that re-round with a laughter and a glory that "eye hath not seen nor ear heard."
Gruesome Musical Instruments.
Skull banjos are the product of the small country of Paragaay. The In-dians of ancient times were constantly engaged in warfare, and their prim ary aim when thus engaged was to capture the chief of the opposing side.
When captured this personage was carried to their camp, and there cru-elly murdered, and it was from his body that this gruesome, curjous mus-teal instrument was made.
After the skull was thoroughly dried the top was cut entirely off. Over the opening thus made a piece of skin rite length. The ends of these bones were so trimmed that they were of nulform thickness throughly dried the together by one of the rite length. The ends of these bones were loined together by one of the matter the skull was they from the skull the two femors of the legs were inserted. These bones were loined together by one of the matter the skull was they drive were so trimmed that they were of nulform thickness throughly dried the together by one of the matter the skull the two femors of the legs were inserted. These bones were joined together by one of the matter the world has they were of nulform thickness throughly dried to the world together by one of the matter the shull the two femors of the legs were inserted. These bones were joined together by one of the matter the world has they were of nulform thickness throughly dried and rub-rabs from the bore the skin of the vielim, thoroughly dried and rub-ext fueles (the skin of the world in a similar manner to the matter there would he explained to matter there would he in interes. The fight Sort of Pride.
"My father was a wagon-maker," al to thing he was a wagon-maker," al to thing he was a wagon-maker, and meetings of their churee Gruesome Musical Instruments. Skull banjos are the product of the small country of Paraguay. The In-dians of ancient times were constantly engaged in warfare, and their prim-ary aim when thus engaged was to capture the chief of the opposing side. When captured this personage was carried to their camp, and there cru-elly murdered, and it was from his body that this gruesome, curious mus-ical instrument was made. After the skull was thoroughly dried the top was cut entirely off. Over the opening thus made a piece of skin taken from the body was tightly stretched in the manner of a drum. In the back of the skull the two femors of the legs were inserted. These bones were so trimmed that they were of milform thickness throughout their en-tire length. The ends of the skull to the rib which connected the femors strings were made from the skin of the vicin, thoroughly dried and rub-bed over with resin. The instrument was played in a similar manner to the mander. The full was left so that the jaws wagged, and with any sharp loit the considered function the considered function to considered function the starp of the gaves ware no the function the side of the skin of the vicin more there to the skin of the vicin theorem the face instrument was played in a similar manner to the mander. The full was left so that the jaws wagged, and with any sharp loit the teeth came together with a sina poor so the vicin the considered function the start and the starp of the sharp of the

to smile at what the imperial villain said when he ordered: "Go and search diligently for the young child, and when ye have found him, bring me word, that I may go and worship him also." Dore's picture of the Massacre of the Innocents at Herod's command— a picture full of children huried over walls and dashed against streets, and writhing under assassin's foot—gives us a little impression of the manner in which Herod would have treated the real child if he could once have got his hand on it. But Herod could not find that cradle. All the detectives he sent out failed in the search. Yet it had been pointed out by fiashlight from the midnight heavens. All the neigh-borhood knew about if. The angelic chorus in the cloud had called musical attention to it. No sentinel guarded it with drawn sword, passing up and down by the pillow of that Bethlehem caravansary. Why, then, was it that the cradle was not despolled of its treasure? Because it was divinely pro-tected. There were wings hovering that mortal eye could not see. There were afmed immortals whose brandish-ed sword mortal eye could not follow. There were chariots of the Omnipotent, the rumble of whose wheels only su-pernaturals could hear. God had start-ed through the cradle to save our world and nothing could stop him. You cannot reasonably account for that under cradle, except on the theory of a special, divine protection. And most cradles are likewise defend-ed. Can you understand why so many children, with all the epidemics that assault them, and all their icimbing to angerous heights, and all their perilous experiments with explosives, and their running against horses' hoofs and dar-ing of trolleys, and carts fast driven, yet, somehow, get through, especially boys of high spirit and that are going to amont to much? I account for

running against norses noors and dar-ing of trolleys, and carts fast driven, yet, somehow, get through, especially boys of high spirit and that are going to amount to much? I account for their coming through all right, with only a few wounds and bruises, by the fact that they are divinely protected. All your charges of "Don't do this," and "Don't do that," and "Don't go there," seem to amount to nothing. They are the same reckless creatures about whom you are constantly anxious and wondering what is the matter now. Divinely protected! The most of your children would have been dead long ago but for that. Another gleam of light, scattering some of the gloom of that Christic pil-low in Bethlehem, was the fact that it was the starting-place of the most wonderful of all careers. Looking at Christ's life from mere worldly stand-point, it was amazing beyond all capa-city of pen or tongue or canvas to ex-press. Without taking a vegres

boint it was amazing beyond all capa city of pen or tongue or canvas to ex-press. Without taking a year's curra-culum in any college, or even a day at any school, yet saying things that the mightlest intellects of subsequent days have quoted and tried to expound Great literary works have for the most part been the result of much ela-boration. Edmund Burke re-wrote has toration. Edmund Burke re-wrote has tonsting attendance at the Passover, men Hastings sixteen teres. Lord Brougham re-wrote his speech in be-"half of Queen Caroline twenty times, but the Sermon on the Mount seemed extemporaneous. Christ was the greatest orator that ever lived. But we must not only look at him awat of necessary care. A circum-

orator that ever lived. But we must not only look at him from a wordly standpoint. How he smote whiriwinds into silence, and made the waves of the sea lie down, and opened doors of light into the mid-night of those who had been born bilnd, and turned deaf ears into galleries of music, and with one touch made the scabs of incurable leprosy fall off, and renewed healthy circulation through severest paralysis, and made the dead girl waken and ask for her mother, and at his crucifixion pulled down the clouds until at 12 o'clock at noon it was as dark/as 12 o'clock at noon it was as dark/as 12 o'clock at noon it was as dark as case of paresis take healthful brain, and the last liness become rubi-cund of cheek and robust of chest and bounding of foot, and the last pauper will get his palace, and the last sinner taken unto the warm bosom of a par-doning God! Where did all this start? In that cradle within sound of bleating sheep and bellowing cattle, and came! drivers. But we must not only look at him

PRACTICAL SURVEY.

SUNDAY SCHOOL PRACTICAL SURVEY. All we know of the life of Jesus prior to his entering upon his active ministry is the one incident of his visiting the temple with his parents when he was twelve years of age. Mysterious as it seems to us, we must remember that Jesus as a child had his childish pleastres and His tears, and passed through the same stages as did other children. On the hillsides of Nazareth He was a child among children. But He was sinless. To Jesus, who had never been out-side of the hills of Nazareth, the journey to Jerusalem, the appearance INTERNATIONAL LESSON NO. II. The Child Jesus Visits Jerusalem.-Luk 2; 41-52

side of the hills of Nazareth, the journey to Jerusalem, the appearance of the city at this time, filled, accord-ing to Josephus, with more than two and a half millions of people, a sight of the temple, the preparations for the feast and especially the great feast itself must have been an impos-ing spectacle.

The Passover week passes and his parents start homeward. They leave in the night to avoid the heat of the day, and in the confusion Jesus is lost. His parents, thinking He might be with their friends in some other part of the cavern, continue their journey until a thorough search reveals the fact that he has been left behind. They return to Jerusalem, and after a diligent search find him in one of the schools of the rabbis, in one of the temple courts. Here he sits among the learned men asking and answering questions until all are astonished. But let us notice some points which are clearly discernable in this youth. There are charms in Jesus for the young.

The Child Jesus Visits Jegusalem. -Luk 2; 41-52 Supt. -What is The Golden Text? School. -And Jesus increased in wis-dom and stature, and in favor with God and man. Luke H, 52. What is 'the Central Truth? Jesus was a wise and good child. What is the Topic? Jesus attend-ing to His Father's business. What is the Contine? 1 In Jeru-sion of His Father's business. What is the Contine? 1 In Jeru-sion of His Father's business. What is the Contine? 1 In Jeru-sion of His Father's business. What is the Contine? 1 In Jeru-sion of His Father's business. What is the Contine? 1 In Jeru-sion of His Father's business. What is the Contine? 1 In Jeru-sion of His Father's business. When was the Time? April. A. D. 9. Where were the Places? Nazar-eth' Jerusalem. When were the Places? Nazar-thi Jerusalem. When were the Special Readings? Antt II.; Luke H. 21-38. Commentary. - Connecting Links. After the shepherds had seen Jesus they published His birth abroad, and all who heard were filled with won-der. Jesus was circumcised when he was eight days old, at which time the was named "Jesus," in accord-moder with the name given Him by "Christ was circumcised so that He might wear the badge of a child of Abraham, and that He might visibly be made under the law. It is true had no corruptions of nature to mortify, which was in part repre-sented by that institution, but yet i was necessary that He be thus initiated into the Jewish church, according to Gold covenant with Abraham." 41. The Passover-There were three

there clearly inscernable in this youth.
There are charms in Jesus for the young.
1. He had an inquiring mind. He was already reaching out after the deeper things in the great plan of salvation.
2. He was active. He felt a personal responsibility, "I must be about My Father's busines." No time to lose. He must be doing. Look, ye listless, idde Christian (f), and see this child so actively engaged in the great work pertaining to His Father's house! Is He our example? Then let us be stirred to action.
3. He obsyed His parents. Although He was in His Father's house the stirred to action.
a. He did not hestate to leave it all and go to His secluded bench in Nazareth, for He had now arrived at the age when a trade must be thoroughly learned. Jesus was very respectful to His parents and was faithful in the little things.
4. He increased. He could not help it. The indolent, careless one makes a failure; but the active, energetic one, who applies himself, cannot but succed. principal feasts of the Jews. The Pass-over in April, the Pentecost near the first of June, and the feast of the Tabernacles in October. All males over twelve years of age were re-quired to attend these feasts unless they had a legitimate excuse. The they had a legitimate excuse. The attendance of women was not re-quired, but had been recommended. The Passover extended through a whole week, and was of a most joyful char-

This first visit to Jerusalem was berhaps a turning point in the his-tory of His development. His advan-tages seem limited. You no doubt have better. He was not surrounded 43. Had fulling the days - Eight. days in all, one the Passover, and seven the days of unleavened bread." Tarried behind-Luke neither tells us that Jesus remained behind at Jeru-salem unitentionally, nor that Joseph and Mary lost sight of Him through have better. He was not surrounded by universities and theological schools. Jesus grew up in one of the remote Provinces of the Roman Empire, among a people quite insignificant and subjected to a foreign yoke. He had the privileges of the synagogue services at Nazareth, the annual Jer-peating the particulation of the synagogue and Mary lost signt of Him through want of necessary care. A circum-stance must have been omitted; and we may safely, suppose that Joseph and Mary joined their elder fellow-traveliers in the persuasion that Jesus, who knew of the time and place of departure, was among the younger ones."

services at Nazareth, the annual Jer-usalem festivals, the natural beauties of Nazareth, and, above all, inter-course with HEs Father. He increased in wisdom and age, and in favor with God and man. Thus He waited HE Father's time. Eighteen more years of toil, and then He steps forth in the fullness of time as the Redeemer of the world. ones. ' 44. In the company—The people traveled in caravans. "Jesus evident-ly had been allowed a more than usual amount of liberty of action as a child by parents who had never known Him to transgress their commandment or be guilty of a sinful or foolish deed."

LADY MACDONALD'S HOME.

Her Chinese House Which is Fur--Hom. Com. 46. After three days—One day for nished in English Style.

ulshed in Buglish Style. Lady Macdonald was the first European woman to travel by train from Tents in the Peking, and half her journey was made by open truck, eags the New York Tribute. When she and Sir Claude. Macdon-ald first went there, nearly four years ago, they were obliged to limit the first, journey by houseboat on the river, and three days were con-sumed in going the 80 miles from Tentsin, the seaport, to Peking. Peking consists of three other, the outer, the Chinese city, the methem the foreign limit from the foreign representatives have their audiences with the Emparor. A favorite walk of the Hundpoint replaced to the first is the The Chinese the Work and the seaport. A favorite walk of the Hundpoint replaced to the foreign the solution of the foreign representatives have their audiences with the Emparor. 46. After three days—One day for their departure, one for their return, and one for the search. In the tem ple—"Probably in one of the porches of the court of the women, where the schools of the rabbis were held." Sit-ting in the midst of the doctors— Teachers of the law, Jewish rabbis. "An instructive incident, as show-ing how early the Lord began to display the inquiring and critical spirit which afterwards bore such precious fruits of knowledge and wisdom." 47. Astonished-The Greek word is they were in a transport is, that they were in a transport of as-tenishment, and struck with admira-tion" At his understanding. He

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COMING COURTS.

Spring Sittings for the Trial of Actions 1900

BOYD, C.

BOYD, C. Tuesday, March 6th, Owen Sound, jury; Tuesday, March 20, Milton, jury and non-jury; Monday, April 9, To-ronto, non-jury; Sandwich, jury; Tues-day, April 17. Sandwich, jury; Tues-day, April 24, Perth, jury and non-jury; Tuesday, May 1, Cayuga, jury, and non-jury; Monday, May 14, To-ronto, craminal, first week; Tuesday, May 22, Welland, jury and non-jury; Monday, June 4, Whitby, non-jury: ARMOUR, C. J. Monday, Fab. 10 Torento non-jury.

ARMOUR, C. J. Monday, Feb. 19, Toronto, non-jury, first week; T mesiay. Feb. 27, Wood-stock, jury; Monday, March 19, To-ronto, civil, jury, first week; Tues-day, April 17, Orangeville, jury and non-jury; Tuesday, April 24, Chat-ham, jury; Tuesday, May 29, St. Thomas, non-jury; Man-day, June 11, Guelph, non-jury; Thursday, June 14, Sarnia, non-jury; MEREDITH, C. J. Woonder, Los 8, Thronto Winter As-

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MERCOFTH, C. J. Monday, Jah. 8, Toronto Winter As-sizes, first week; Monday, March 13, Borka, jury; Tuesday, March 13, Borka, jury; Monday, March 19, Lon-don, jury; Monday, March 20, Toron-to, non-jury; sixth week; Tuesday, April 17, Barrie, jury; Monday, April 30, Sarnia, jury; Monday, May 21 Simcos, non-jury; May 21 Simcos, Non-jury;

Monday, Feb. 26, Toronto, no ury, second week; Monday, Mar no 9, Belleville, jury; Monday, Mar no 6, Peterborough, jury; Monday, May, 4, Cobourg, non-jury; Monday, My, 8, Sandwich, non-jury; Monday, June 9, St. Catharines, non-jury. ROSE, J.

ROSE, J. Monday, Jan. 22, Toronto Winter Assizes, third week; Monday, March, 5th, Toronto, non-jury, third week; Monday, March 12, L'Orignal, jury and non-jury; Thursday, March 15, Ottawa. jury; Monday, March 16, Ottawa. jury; Monday, March 16, Guelph, jury; Tuesday, April 9, Guelph, jury; Tuesday, April 9, Guelph, jury; fifth week; Monday, May 28, Bracebridge, jury and non-jury; Thursday, May 31, Parry Sound, jury and non-jury; Monday, June 4, Gore Bay, jury and non-jury. jury.

ROBERTSON. J.

ROBERTSON, J. Monday, Jan. 8, Ottawa Winter Assizes; Monday, Feb. 26, Whitby, jury; Monday, March 5, Brockville, lury; Monday, March 10, Strat-ford, jury; Monday, April 25, Tor-onto. non-jury, tenth week; Thurs-day, June 14th, Owen Sound, non-jury; Monday, June 18th, Saut Ste Marie, jury and non-jury; Thursday, June 21, Port Arthur, Jury and non-jury; Monday, April 25, Rat Port-age, jury and non-jury. FALCONBRIDGE, J.

FALCONBRIDGE, J.

FALCONBRIDGE, J. Monday, Jan. 8, London Winter Assizes; Monday, March 12, Toron-to, non-jury, fourth week; Monday, March 19, Goderich, jury; Monday, March 26, Toronto, jury, second week; Tuesday, April 17, Brainford, jury and non-jury; Tuesday, May 22, North Bay, jury and non-jury; Monday, May 28, Pembroke, jury an non-jury; Monday, June 18, Lur say, non-jury.

say, non-jury. MACMAHON J. Monday, Jan. 8, Hamilton Assizes ; Jonday, Jan. 29, Winter Assize fourth week Assizes ; Winter day, Mo day, Mo

STREET.

ond week : Mo

riminal, second week; Mon-28, Peterboro', non-jury; June 14, Brockville, non-fay, June 18, Cornwall, non-arsday, June 21, Belleville,

MEREDITH J. A. M. Jan. 15, Toron ond week : Tuesd

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Monday.

Monday, Mar fifth wesk; 1

jury, third

a. tother gleam of sunshine striking ugh the shadows above that Christ'c lle was the fact of a special divine ection. Herod was determined upon obliding destruction with "My father was a wagon-maker," said President Steyn, of the Orange Free State, recently, "and I am thank-ful to think he was a good one." Even to the occupant of a chair of state the lifth commandment adds a comely ild's destruction. The monster his wits together in stratagem the stopping of that young life started. He dramatised piety. He anly got religious. He his palace, and take charlot, reds whipped up, so that of that crudie, at t religious. He would tee, and take charlot, and

tion." At his understanding—He brought with him a clear knowledge of God's word in which, no knowledge had been versed from earliest years. 48. Have sought thee sorrowing " "Being not only troubled that we lost thee, but vexed at ourselves for not taking more care of thee. The word here rendered sorrowing is expressive of the most racking anguish." 49. How is it that ye sought the— This is no reproachful question. It is naked in all the simplicity and bold-neess of holy childhood. Wist—Know. About my Father's business—See R. which The sons its d

forme It is f fashio ness of holy childhood. Wist--Know. About my Father's business-See R. V. "In my Father's house' unneces-sarily narrows the fulness of the ex-pression. Better; in the things or affairs of my Father; in that which belongs to his honor and glory."--Schaff. nterior

The British Lee centre of a park which is studded lawn tennis group winter, and the m

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trained to an interest and thou in the great religious r and meetings of their church should know where their ch and what they are doing. T are about their Problem's build eligible to great their build are about their delight to go to

realize that one . The reception r on the ground floo and paneled with are richly decorat and gold dragons, and energious ball and spacious b numerable way