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FESTIVE RELIGION.

The Independent Thinks It Is a Good Thing to Be Jolly.

Can religion feast and dance? Can it tell jolly stories and eat big dinners as well as fast and pray? Can it drive a team, or ride a bicycle, or sail a yacht, as well as walk in the humble way? Is not man composite? Can it play the fiddle at a wedding as well as the organ at a funeral? Can it fire off torpedoes and rockets as well as teach in the Sunday school? In short, can it keep Independence Day with bang and song, as well as Good Friday with penance and sacrament?

The religion of penance and feeling is good; it was the religion of John the Baptist. But is it a beautiful religion, a religion not for every man, nor for every day. It is not a religion for the complete man. In fact, the penance and the feeling and the praying and the sacrament are not the religion, but the forms of religion, and helpful to religion; expressions, perhaps, of religion, but the religion is behind them, in the heart if anywhere, not in the visible show. Jesus prayed by himself, and he attended the sabbath services of his people, and he went, when he could, to the regular annual pageant at Jerusalem; but we do not hear of his fasting or of his making much of any religious forms. Indeed, we hear more of his partaking of social feasts. His critics complained that he came eating and drinking with no show of religious service. When invited to a feast he went. His first miracle was to provide wine for the happiest and merriest of all feasts, the wedding feast of Cana, the institution to which he accepted and brought his disciples with him.

We may well understand that God meant us to be happy. For that reason he made all things beautiful. For that reason he put us in households—and ordained all the joys of wedded and family life. It is not the only existing Christian duty to save souls, but it is also a duty to make people happy in innocent, pure ways, as we go along. Christians have a special right in whatever is beautiful or happy. If any one can honestly laugh, and shout, and sing, and dance, it is one who has done his duty to his God, and is trying to live a life that will please him. If any one has a right to a festival, and in all its joys, if any one can "eat the fat and drink the sweet" and make a feast for household and friends, it is one who loves his neighbor as himself, because he has first loved God with all his heart.

But the "waste of time and money?" That was the video of Judas Iscariot. The man who enters heartily into the joys of his fellow men is not one that will shut his purse to their wants. He will be no miser. Let the Christian be one not to be feared for his austerity, but one to be loved for his happy good fellowship. Remember Jesus, how the poor loved him for his friendliness, for his approachableness, for his sympathy with human joys. The most holy of all men, the only one absolutely sinless, was warmly, broadly human, not a particle ascetic, a man of tears rather than fasts. So let our children learn from our example that all the jubilees of the Fourth of July or of Thanksgiving or Christmas are for them, and that all the abandonment of innocent sport and pleasure can be enjoyed by them and sanctified for the spiritual and physical good, and the mental refreshment and growth of those who, with all their young affections, are trying to be children and servants of the blessed Master.—Independent.

Rebuked Thou Thief

If it be true, as the poet tells, that there is more faith in honest doubts than in half the creeds, it is also true that there is a form of doubt prevalent whose honesty we may not question, yet which is born of anything but faith. One form of it is a denial as to future life and the "sure hope of immortality" proclaimed by Christ and unceasingly emphasized by his disciples. "He that believeth in me shall never die," said the master, and again, "He that believeth on me, though he were dead, yet shall he live." * * * "I am the resurrection and the life." Do we believe this? If all believed it in their hearts, should we hear the doubts which some professed believers are heard to express as to whether they shall meet the beloved ones on the other side? The poet Whittier in well known lines commiserates those doubters of living truth:

> Alas! for him who never sees
> The stars shine through his cypress trees
> Who feels when love and hope are dead
> No balm in see the breaking day
> Across the mourtful marble play
> Who has not learned, in hours of faith,
> The truth to sense and flesh unknown—
> That Life is ever lord of Death,
> And Love can never lose its own!

It is only by clinging close to the blessed truth of immortality and holding fast to the precious promises of God that the real Sun shines in our pathway and looks forth with radiant assurance to the time when the limitations and trials of earth shall be exchanged for the endless blessedness of heaven.—Christian at Work.

MUSCLE AND CHRISTIANITY.

Dr. Talmage Says a Good Body Is a Great Help to a Good Soul.

From long experience of the many advantages of this institution (the gymnasium) we commend it. We are glad to know it is gaining in favor every year, and I know of nothing more free from disfigurement or more calculated to recuperate the physical and mental energies. While there are a good many people who have employed this institution, there is a vast number who are ignorant of its excellencies. There are men with cramped chests and weak sides and despondent spirits who, through the gymnasium, might be restored up to enjoyment and exhilaration of life. There are many Christian people despondent from year to year, who might, through such an institution, be benefited in their spiritual relations. There are Christian people who seem to think it is a good sign to be poorly, and because Richard Baxter and Robert Hall were invalids, they think that by the same sickliness they may come to the same grandeur of character. I want to tell Christian people that God will hold you responsible for your invalidism if it is your fault; and when, through right exercise and prudence, you might be athletic and well. The effect of the body upon the soul you acknowledge. Put a man of mild disposition upon the animal diet of which the Indian partakes, and in a little while the blood will change its chemical proportions. It will become like unto the blood of the lion, or the tiger, or the bear, while his disposition will change and become fierce, cruel and unrelenting. The body has a powerful effect upon the soul.

There are good people whose ideas of heaven are all cast out with the clouds of tobacco smoke. There are people who due to shatter the physical case in which God has put the jewel of eternity. There are men with great hearts and intellects in bodies worn out by their own neglect—magnificent machinery vagrant of propelling a Majestic across the Atlantic, yet fastened in a rickety Harlem river propeller. Martin Luther was as mighty for God—first, because he had a noble soul, and, secondly, because he had a muscular development which would have enabled him to retain any fire of his persuasiveness if it had been Christian to do so. Physical development which merely shows itself in fabulous lifting, or in perilous rope walking, or in pugilistic encounter excites only contempt; but we confess to great admiration for the man who has a great soul in an athletic body, every nerve, muscle and bone of which is concentrated to right uses. Oh, it seems to me outrageous that men, through neglect, should allow their physical mills to go down beyond repair. A ship which might, with all sail set and every man at his post, be her carrying a rich cargo for eternity, employing all its men in stopping up leakages! When you may, through the gymnasium, work off your spleen and your queerishness, and omnibus of your physical and mental ailments, "a rich entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—Dr. Talmage in Christian Herald.

Keep the Truth.

To "err from the truth" is ruinous. It evidently the apostles viewed such a course, for James tells us: "If any of you do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way shall save a soul from death." the Lord declared that to come to "bear witness to the truth." "Ye shall know the truth and the truth shall make you free." Regarded the truth as the testament of sanctification. We, therefore, a man errs from the truth his direction is not to be regarded as of slight importance. While we resist from classifying any truth as "nonessential," yet there are truths the acceptance or nonacceptance of which seem almost life here and eternal destiny. "There are vital truths as there are vital parts of the body, and just as wounds are to be dreaded everywhere in living organism because they may work dangerously forward to the very secret springs of life, but are most of all to be dreaded when they are to the vital parts themselves, so is unbelief of any truth to be deprecated, but most of all a truth which contains the means of saving power."—Christian Inquirer.

High Time.

Let us not shrink from that kind of work which is more laborious and trying, which can be accomplished only by the victory that overcomes the world, even our faith. If we had done our own work more faithfully, we would have been to fear from the destructive work of others. It is by cultivating the soil with good seeds that the weeds are eradicated. It is high time that we should hold forth the work of life if we would live to see it shine throughout the world.—New York Observer.

A Big Hollow Tree.

The largest tree in Snohomish county probably is a cedar which stands a little way from the Knut's prairie and Stanwood road, about six miles from Arlington. A party of nine went down from this place Sunday to satisfy themselves of the truth of what by them were regarded as exaggerated reports of its size. It has been claimed that the tree is ninety-nine feet in circumference, but the measurement taken Sunday shows it to be ten eighty-eight feet.

Still, that is considerable of a girth, being nearly twenty-three feet in diameter. If measured around the roots and lowest protuberances the tree would likely measure the ninety-nine feet claimed for it, but that is not a fair test. Sunday's measurement was as close to the body of the tree as a line could be drawn. About seventy-five feet from the ground the tree forks into four lusty branches.

Just before the fork is a big knot hole, and five of the party climbed up and made an exploration of the inside of the tree, which is a mere shell, though still green. They went down some forty-five feet in the tree and claim that there is standing room for at least forty men there. A peculiar feature which they noticed was that the tree is barked on the inside the same as on the outside.—Arlington (Wash.) Times.

That the hair is a sort of vegetable appendix to the body is shown in the fact that it continues to grow as long as it has a soil out forming matter at its root, and there seems to be no impossibility, in many cases reported, where the hair has grown after death. The color of the hair at the time of death is said to be retained in such cases.

It is imagination, rather than reason, that distinguishes man from brute; and no person who is devoid of imagination can know extremes of happiness or misery. Happiness mostly depends on the faculty for forgetting.

No age is so old, fashioned as childhood. Your childhood was happy only in one of the illusions which is fostered, if not engendered, by lapse of time. Of the happiness of second childhood there can be no question.

EPLIN'S MONKEY STORY.

The Tenth Counter-Narration and His Vision Vision.

There was a pause in the colony, and from Hans's mouth came an imitation of a monkey's jabber, so perfect that I almost sprang to my feet. The outlandish gentleman sound ran along the deck, and the wrangling at the bow ceased. The young cockney was speaking in an accent of pure terror.

"Jee stopped him," said Hans. "I learned dat trick in Magoong Tailjent when I was collecting little monkeys for some peoples in Berlin. Eley are in de world is afraid of de monkeys—except de snake. So I lay under apee sunday, and he keep quite still. Are you asleep, or will you listen and I will tell a dale dat you shall not believe?"

"There's no tale in the wide world that I won't believe," I said.

"If you have learned relief you let learned something. Now I shall try your relief. Good! When I was rollicking dem little monkeys—it was in 1879 or 1880, and I was in der islands of der Indigoopa—very deep in der dark," he paused mysteriously to New Guinea generally. "Mein Gott! I would sooner collect life and devils dem little monkeys. When dey do not bite off your thumbs dey are always dying from mentality—homesick—for dey had der impertect soul, which is military created in childhoopood, and too much age.

"I was dere for nearly a year, and dere I found a man dat was called Dortens. He was a Frenchmans and he was good man—naturalist to his home. Dey said he was an escaped convict, but he was a naturalist and dat was enough for me. He would roll all der life beasts from der forest and dey would come. I said he was St. Francis of Assisi in a new dress—separation perdrick, but he laughed and said he had never pounds to der fellow. He said dem for tripang—beche-de-mer.

"Dat dat man, who was king of beast never at his back by der forest about earth mother or der Civil subject in der sun—a good easy-easy dat thought he was a man. He had friend Hon when he was a child—der wrangutang—and he was a child and lecture and open analyze all around to Hortens. He had his room in der house—a cage, but a room—with a bed and sheets, and he would go to bed and get up in der morning and smoke his cigar and eat his dinner all Hortens, and walk off his hand in hand, which was most horrible.

"Dere Gott! I had seen dat beast throw himself back in his chair and laugh when Dortens had some fun of him. He was not a beast, he was a man, and he talked to Dortens and Dortens comprehend, for I had seen dem.

"Dat he was always politeness to me except when I talk too long to Dortens, and say nothing at all to him. Then he would pull out a cigar—big great, dark devil, not his enormous—dere—not as if I was a child. He was not a beast; he was a man. He I one person I know him three months, and Dortens he had sate the same; and Hon, der wrangutang, had understood to both."—Rudyard Kipling in Miss Ora People.

A Cheap Process for Stockcoaling.

A machine has been designed for stoking fuel into and then on the wood dry process. The clay or material to be formed into bricks is fed into a hopper in a granulated state. The finished bricks are delivered in the charger returns to refill the empty mold. Each brick requires four distinct presses, whereby the air is thoroughly expressed. All the labor required is one man to tip the clay into the grinding pan and one boy to take off the bricks as the machine delivers them. Among the various purposes for which this machine is employed besides brick and tile making are the forming of purple ore, or "blue billy," into briquettes for the smelting furnace, the forming of broken coke into cakes for the smelting furnace, the forming of dry cement compound into blocks ready for clinkering and the pressing of coal and coke briquettes.—Boston Transcript.

Two Americanisms.

The London Athenæum recently printed a hitherto unpublished letter of the poet Gray, written in 1771. It has to do with the shipping of some goods to Cambridge, and contains two flagrant "Americanisms" revealed. The goods, he says, any remain packed till he comes, "which will be in about three weeks, I guess," and then he adds, "Dr. Gilbon, I reckon, will stay for his money till I receive."

Gray was one of the most learned men of his time, and a person of the most fastidious taste, yet he "guessed" and "reckoned" like any counterfeit Yankee. In other words, these two "Americanisms" are simply English forms of speech which have gone out of vogue in the mother country, and which for that reason have a novel, "Americanism" to the modern English tourist.—Youth's Companion.

Not So Bilious.

A drummer in a Grand Rapids merchant's store was making some inquiries about his business.

"You run the establishment alone, I notice," he began.

"Yes."

"Anybody in with you?"

"No."

"His name doesn't appear on your sign?"

"Nope."

"Ah! A silent partner?"

"Not much! It's my wife."—Detroit Free Press.

The cause of headache are many. Some grave headaches are due to cerebral disease—meningitis, tumor, abscess softening of the brain. In these cases there will be other symptoms pointing to the cause. Other causes are overfatigue of the blood vessels, caused by the condition of the heart; a plethoric condition of the body; mental enfeeblement, from overworked or troubled by a flickering eye, a beating in the ears, a stillness on stooping.

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