

THE MAN WITH THE TANGLED FACE.

(A true story from Alberta)

Mrs. D. C. Eby.

One fine Sunday afternoon Georgie sat with his mother in the well filled church. Not far from them sat a middle-aged man.

Georgie sat gazing at him. Something about this man seemed to have gripped his imagination, and during the sermon it absorbed most of his attention.

"Mamma," burst from Georgie, as soon as they reached home.

"Well, dear, what is it?" asked his mother.

"Who was that man in church today?"

"Which man, dear?"

"That queer man, mama—that man with a tangled face?"

To the child's eyes there had been something dark and unpleasant about the man's face, so Georgie coined a new phrase, "the man with a tangled face."

If the heart is not right, it shows in the face. Meanness, selfishness, unkindness, all write themselves in lines there. Wrong motives, wrong thoughts leave their imprint on the lips, eyes and brow. Such a life is bound to affect the face so that even a five-year-old child can read it, yet he knows there is something wrong, something "tangled" about such a face.

Clean, honest, kind and unselfish thoughts leave their mark also upon the face, and can be heard even in the voice. So Georgie's mother tells him.

On days when things go wrong while Georgie is at play, if he gets cross, she calls out: "Now, be careful, Georgie, or your face will get tangled," and Georgie at once breaks into a smile again.

NICKNAMES FOR SIN.

Wrongdoing is wrongdoing, no matter how it may be dressed up to resemble some light and innocent-sounding phrase.

Young people sometimes bestow upon lying the nickname of "squibbing," but a squib, or white lie, is just as truly a lie as any other kind of falsehood.

Swiping is often the nickname given to stealing small articles, but to swipe an orange from a fruit stand is after all to steal an orange.

Frequently, the attempt is made to give cheating in examinations less of offensiveness by calling it "cribbing." But one who cribs at a high school or college examination is just a plain cheat.

Young people need to learn not to be easy-going with their faults and their sins, and lest they be deluded by nicknames into thinking the sinfulness of the act so nicknamed is lessened, they should adopt the habit of calling a spade a spade, of calling a lie a lie.—King Treasuries.

"The Bible is designed to affect and to benefit the whole man. It has doctrines for the mind, cheer and solace for the heart, and precepts for the life. Its truths are for all classes and all conditions. It instructs in diverse forms and ways. It bears upon the life that now is and on that which is to come."

"To be perfect is to be saved from all the power, the guilt, and the contamination of sin."

WHAT "THE BLUES" MEAN.

It is sinful to have the blues. Yes, just unadulterated, old-fashioned, inexcusable, black-hearted sin. When we stop to think what the blues are made up of, the sin is evident. A chemist who has recently found Christ as his whole life and victory and joy writes to a friend: "A Christian should never be blue. Green ignorance and yellow fear and cowardice compose it. The Gospel and faith will cure it instantly." This chemist has rightly analyzed the ingredients of spiritual blues. A person cannot be rejoicing and be blue at the same time. God gives the Christian a simple and unmistakable commandment: "Rejoice in the Lord always" (Phil. 4:4). But we cannot rejoice, or be joyful, by our will-power; joy is beyond the power of any human being to accomplish or produce; it is wholly supernatural; it is part of "the fruit of the Spirit" (Gal. 5:22), therefore can be produced or brought into existence in a human life only by God himself. But it will be produced instantly by the Holy Spirit in the life of any Christian who "lets go and lets God," resting by simple faith in the sufficiency of Christ to meet our every need, even our need of joy. As we accept the whole of the Gospel—the Good News—by faith, our green ignorance and our yellow fear are instantly dispelled by the glory of the radiance of the Sun of Righteousness shining in us. If Christ is always trustworthy, then blues are never necessary, and joy is always possible.—S. S. Times.

EVERLASTING LOVE.

"E'en down to old age, all My people shall prove My sovereign, eternal, unchangeable love." Deut. 33:27. Recently I read a pleasant story of two children who were bidding their father good-bye, as he started on a business trip. The little boy called out, "Good-bye, papa; I love you thirty miles long!" A little sister quickly added:—"Good-bye, dear papa; you will never ride to the end of my love!" This is what Jesus means to say, "My love has no limit; it passeth knowledge."—Sel.

THE BOY WHO WHISTLES A MARCH.

The boy who goes down the street whistling a march puts a new spirit into the crowd. Dragging steps quicken. Tired pedestrians forget their weariness, and move on in unison, as if the lively melody had wrought a charm upon them. It is not such uphill work as some people fancy to put good cheer and animation into the hearts about us. If you have thought there was no use in your trying to help the plodding world move forward more cheerily and hopefully, remember the boy who whistles a march and imitate his tactics.—Selected.

Get life in your religion.

"We shall never be sorry afterwards for thinking twice before we speak, for counting the cost before entering upon any new course, for sleeping over stings and injuries before saying or doing anything in answer, or for carefully considering any business scheme presented to us before putting money into it."

PREACHING AND PREACHING.

"Very seldom," said Mr. Spurgeon, "do we find any complaint as to the undue shortness of discourses; the tendency is all the other way. Why do ministers preach long sermons? Is it for their own pleasure, or is it for the pleasure of other people? If it is the latter, they certainly are grievously mistaken; and if it is the former, they might practice a little self-denial.

Sermons ought never to be measured by the yardstick or the clock; but they ought to be measured by this simple rule, "have done when you have done." Don't be particular about how you come to a close, but be a great deal more concerned not to keep on till your discourse dies like a candle which cannot give another flicker. If you multiply words, you will spoil what you have done. Strike while the iron is hot, but do not keep on striking till the iron grows cold; though that is what many do. They hit the nail on the head, and drive it in; and then go on hammering till they split the board and the nail drops out. They preach their people into a good frame of mind, and then preach them out of it."

After enjoining his students not to attempt to say all they know every time they preach, "but reserve a potato for the next meal," Mr. Spurgeon continued:

"I would recommend my young brethren, as much as possible, to compress and condense. When you have obtained a quantity of good thoughts, boil them down. Enough is as good as a feast, whether the diet be for the body or for the soul. It may tend to brevity if we carefully exclude every syllable which ministers to display. If the finery and the fireworks are thrown overboard, there will be more room in the vessel for the valuable freight. Avoid senseless repetition.

"Once more let me hint to you that it is cruel to make your hearers think you are about to close, and then go on again. I have suffered this wrong at the prayer-meeting. A certain divine, who is still in the body, is never very lively, but he has great gifts of holding on. When you think he has done, he issues a supplement, which is almost always headed, 'Another blessed thought!' His hearers are apt to have thoughts which are not 'blessed;' and would often agree with the American who said, "Oh, that the man would quit!"—Selected.

"We are never free from temptation's presence, though we may be from its power."

"It is only a few weeks since I decided to pay a tenth of my income to the work of the Lord, and I already feel an increase of pleasure in giving."

It is much easier getting after the other fellow, than getting after the fellow in the first person.

The more your religion costs you, the richer returns it will bring you.—Theodore L. Cuyler.

If you were God, would you answer the kind of prayers you make to him?—Dr. Jowett.