"TRIBULATION"

A Brilliant Sunday Sermon By Rev. L. H. Caswell.

A Pathetic Pigure in the Shilly-Shally Youth Cuddled in Luxury and Shrinking From Life's Comfort.

BROOKLYN, N. Y.—For his Sunday sermon, in the Tabernaele M. E. Church, Greenpoint, the pastor, the Rev. Lincoin Hollister Caswell, took as his subject "A Little Inquiry Into Tribulation." The text was from Romans v. 3; "But we glory in tribulations." Mr. Caswell said: Unto each the ever recurring questions come. Whence the mission of adversity? Why the existence of trouble? Do pain and pleasure proceed from kindred laws? How is it that while our each in its orbit keeps symphony with the host of heaven, it yet bears the undertone of anguish in its bosom?

Snall we answer by impeaching Infinite

justice, by declaring the tryranny of pain, by asserting the bondage of suffering? Not so. But rather is a refor the mission of trouble and learn the utility of adversity. It is clear to the student of ethics of trouble and learn the utility of adversity. It is clear to the student of ethics that there is an unknown quantity in the formula of suffering. In this question x equals life—life of service or of idleness; of force or of weakness; or grand or of mean proportions. Adversity either makes or rains a man, his individual character alone determining whether he shall be crushed or exalted. Opposing forces stimulate to heroic action. A man may choose to dwell in luxury, but he must do so at the expense of the stronger forces of character. It is hard to endure pain, it is far harder to resist ease, but by resisting and by enduring are wrought out those princely qualities which are attributes of the ideal man. And so we are placed amid forces, rude and contrary, that we may gain the glory of breaking and bridling them. If nature and environment should beiriend and never oppose, gratify and never grieve, satisfy and never spite, life would become immeasurably less noble.

It is not uncommon to think that suffering, as well as sin, comes feet footed from Tartarus, whereas, suffering is not dependent upon sin. There is a ministry of evil. Is hatred the cause of love; revenge of forgiveness; selfishness of generosity vice of virtue? Humility is not

dependent upon sin. There is a ministry of suffering, but there can never be a ministry of evil. Is hatred the cause of love; revenge of forgiveness; selfishness of generocity; vice of virtue? Humility is not the daughter of pride, nor is error the propagator of truth. It is not true for a man to hold that because he has sinned he is capable of reaching a higher holiness. Give not evil the credit of befriending humanay. Sin alienates, debases, ruins. Behold how suffering rise, above evil! Evil is infamous; suffering may be glorious. Evil merits antipathy; suffering often deserves praise. Evil swears fealty to the infernal; suffering never, but repeatedly vows allegiance to the Infinite. To punish evil is suffering's smallest province. It exists for a higher purpose than retribution—for a stimulating, educating, atoming purpose so that "afflictions are but the shadows of God's wings."

Upon material things a literature is written. Read it! It tells of strife, struggle contention. The law of dissolution cooperates with the law of growth. The rock dies that the vegetable may live; the plant withers that the animal may grow; the body decays that the spirit may expand eternally. Counter forces make the life of the universe. The meteor gleams because of resistance; the shimmering constellations that glow upon the brow of night are but fire balls from the furnace of the san; light itself, resplendent and vitalizing, comes from combustion, antagonism and chemical conflict. Adversity enters into the very nature of things. Earth's living forms once slumbered in the granite rock, and would still have slumbered but for adverse forces active within. Chemicals were there to disintegrate, carthquakes to shatter, fires to fuse, glaciers to grind. There were corrodings, consumings, erossions, decayings, witherings and washing until the solid granite unfolded its treasures to make possible organic life.

What mean the expressions, "natural

What mean the expressions, "natural what mean the expressions, "natural selection," 'struggle for existence, "survival of the fittest?" They indicate that all life is an extended conflict, where each order preys upon the next below and grapples with the next above for mastery.

The life of nations is no exception to this law. Civilization may boast of her attainments, but revolt and revolution are the arbiters for her progress. She may exult in the "evolution of government," but turmoil, violence bloodladed errors "W. ult in the "evolution of government," but turmoil, violence, bloodshed cry out, "We are factors in thy prosperity."

What people were more

the ancient Hebrews? Rameses enalayed them in Egypt, hardship harassed them in the wilderness; the Land of Promise pledged but little more than shock on shock of battle. That was the nation— buffeted, defeated, tried—that became the safe depository of truth, and gave to the world as its consummate flower Diety In-canate.

buffeted, defeated, tried—that became the safe depository of truth, and gave to the world as its consummate flower Diety Incarnate.

What has been the discipline by which our own nation has attained its present strength? It had indeed a wonderful parentage. The brave little Netherlander whom the Council of Blood, the Inquisition and the Holy See could not down; the glorious Huguenot fresh from hearing the blood cries of St. Bartholomew; the sturdy, psalm-singing Puritan who wrung Magna Charta from John. who served Hampden to resist the king, who animated Cromwell and his Ironsides at Marston Moer and Naseby, who taught Vane how to die, who struggled amid overwhelming forces for religious liberty; these, whom the American is proud to own as worthy ancestors, are all sons of hardship and endurance, conquerors in the nobler fields of hattle. Thus out of milleniums of struggle with the myriad-headed hydra of persecution arises the America of to-day. The nation's birth was marked by pain. Speak, ye noble slain of Bunker Hill! Ye patriots clashing arms with an alien foe! Shout, ye pallid lips of the blood stained snow of Valley Forge! And tell us that freedom is gained by devotion to death; that liberty rides triumphant over a road macadamized by the bones of its devotees: tell us that the advancing stages of national life are heralded by conflict and hastened by the presence of a martyr host!

Passing into the realm of the intellectual it is found that the power of incisive intellect is purchased with the hard coin of struggle. The product of genius is dearly bought. No pioneer of philosophy, or science, or religion ever blazed his way through untrod forests who was not confronted by poverty, prejudice or ardships innumerable. Not in courts of ease; not in rich classic halls; not in the midst of iame and loud huzzas are deepest emotion engendered, rarest truths found nor sub limest conceptions begotten. From a cup of hemlock in Athens; from the cross in Jerusalem; from an apostle's dungeon at Rome; from the chamber

the Gardens of Gethsemane. Mind wears the crown or thorns in the very hour of lofty achievement.

It is said that Ole Bull ascended the rough mountains of Norway, there he saw the majestic storm, heard the weird wait of the pines, listened to the roar of the cascades, and from these he caught those rapturous tones with which he charmed the heart of the world. Thus it is because men have climbed some craggy Matterhorn of chilling adversity, descended into some vale of shadows, intered by some wave battered cliff; because they have battered cliff; because they have have heaved opposition and hardshirt because they have experienced the extremities of anguish and descatton that they have because heralds of truth, here marked the affected of civilization, have been high

priests of science, refiners of society, reformers of faith.

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What is it that blaces this premium on grief? Why are the great doers also the great suffers? What is it that vitisizes pain, slorifies sorrow, and makes dead men's hones walk the earth clothed with tremendous influence? Let Moses answer from the mount of immeasurable glory: "I rejected a regal palace and the treasuras of Egynt, choosing rather to suffer affliction with the people of God that I might be a statesman for the oppressed, liberate a nation of slaves, endure to be vexed, tried and discouraced through forty weary years that at last I might stand illumined in the transfiguration of the Son of God." Let David answer with his wall of anguish: "O. my son Absalom! my son, my son, my son, and the conforted the aching heart for ages. Let Joseph and Daniel answer as from a prison and a den taes ascend the steps to royalty and fame. Let Savonarolo answer loving the red hot iron of marriydom more than the red hat of a cardinal. Let Bruno enswer, let Gallileo, let Newton, Let Luther answer, and Wickliff and John Huss, and Wesley, and Francis Asbury. It is a noble company. But there are some whom reverses laye ruined, whom afflictions laye spoiled, who refuse to be sublimated by suffering or ennobled by calamity. I see yonder a Napoleon, of surpassing genius, the world's autocrat He builds a throne of steel only to see it rust and crumble e'er he dies. From his pinnacle of power he falls and lies prostrate in defeat. His failure is ignominious because his smirit is ignoble. Upon the barren rock of St. Helena he wanders, a lion at bay, a soul cowed, a nhoonix life in hopeless desnair. By his side and towering above him rises Washington. He comes to the government when there is nothing to govern. He bec mes commander of the American Army when it is small and defeated. Without navy with traitors and Tories abundant, with generals conniving for position and grossly slandering his character, he mets and defeats the most thoroughly equipped and appointed gov

Roman goard leading a prisoner to execution. Unto the prisoner the Emperor gives but a contemptuous glance. That is all—and yet not all. That captive commands the gaze of mankind. The name of Nero is a synonym for vice and shameless ness, while the name of Paul wields a mightier influence with each succeeding century. Paul still lives! Die he cannot! It is true that for this nurpose Nero led him forth from prison. But s.e! Does he tremble? Does he chrink from his last enemy? Does this spiritual hero who fought with heasts, strugzled with waves was scarred by the lash, incarcerated, smitten, stoned and left for dead, does he who, when each stroke of the "tribulum" fell upon him, shouted, "None of these things move," does he now flinch?

The block is there. The blade is ready.

who, when each stroke of the "tribulum" fell upon him, shouted, "None of these things move," does he now flinch?

The block is there. The blade is ready. The headsman speaks, "Prepare!" Where is the tremor in the aged form? With radiant brow and stately mien immortal he stands. With eve flashing in hope, with voice strong and confident, hear him declare, "I am now ready to be offered; the time of my departure is at hand. I have fought a good fight. I have finished my course. I have kent the faith." Nero's axe cleaves his head and Paul, the hero, is crowned with the abundant life.

How has the ministry of the Christ been wrought out? In all the centuries of sorrow whose grief compares with that of Him who is at once the Author and Saviour of mortal man? With uncovered head how we before the sublime sufferer Behold! Out of the anguish of the garden, out of the cloom of the tomb He of the riven side, He of the thorn crowned head. He of the broken heart walks down the ages elevating sorrow until it grows with a heavenly hallow, lifting the burden of woc from bruised and staggering humanity. This is He who exaits the lowly and raises toil to nobility, declaring that pain shall no longer be accursed, but that life shall be triumphant in adversity. Is this our life? Not vacillating, meagre, indo lent, but sturdy, unflinching, enduring overcoming, decisive—a triumphant life. This only is life with deathless possibilities, and he only who lives for the fuure catches the secret of the present and its trials. Look we beyond diurnal revolutions gauging the sweep of the planet in its course around the sun. Trials and tests, slanders and betrayals, desertion trials. Look we beyond durnal revolu-tions gauging the sweep of the planet in its course around the sun. Trials and tests, slanders and betrayals, desertion and opposition are for to-day; character for eternity. If man in the future ex-nects to rest upon his knowledge of truth, he must find some trial to test it now. If character is to count forever, some sharp and merciless criticism must prove its integrity now.

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There is no more pathetic figure in the world of to-day than the shilly-shally youth cuddling in the lan of wealth and shrinking from life's combat. We are not wooden dummies, but must be men of granite, against whom the leaping waves and mountainous surges shall beat only to recoil in impotent fury. The need of this hour is strong manhood. Perseverence is the characteristic that wins. Expect not to glide through easy seas, with silken sails tense in the breeze of favor. You must steer through narrow straits; here a whirlpool of doubt, there a hidden rock of skepticism, where adverse currents would strand the bark high on the barren heach of despair. You must sail by the Siren Isle of insinuating desire; must resist enchantments which hall to the sleep of voluptuous death; must feel the grip of eternal realities; must move on and out to the unfoldment of the soul with an iron determination to wrest victory out of defeat, and weave a garland of praise out of the failure of friends, the malice of enemies, the contempt of rivals and the hard-ship of life.

Guard within yourself that treasure, kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness. Know how to replace in your heart by the happiness of those you love, the happiness that may be wanting in yourself.—F. W. Faber.

Accident does very little toward the production of any great result in life. Though sometimes what is called "a happy hit" may be made by a bold venture, the common highway of steady industry and application is the only safe road to travel.—Samuel Smiles.

A Land of Little Soap.

It is gratifying to learn that the consumption of soap in China, according to official statistics, has increased over 100 per cent of recent years. In this connection it is rather a curlous fact that if a Japanese emigrates it is specified in his contract that he is to be furnished daily with so many gallons of hot water, in which he may, according to custom, parboll himself. The Chinese as a rule never bother their heads about such a detail, and though at home they have their bathing houses, the greater part of the people never go near them nor indeed ever see the inside of one. Do you wash your child every day?" asked a foreigner of a Chinese woman who was seen throwing shovels full of dust over her progeny, and then wiping it off with an old broom. "Wash him every day?" was the indignant response; 'he has never been washed since he was born!" To the Chinese generally the motto could never be made intelligible which was put in his window by a dealer in socp, "Cheaper

THE

INTERNATIONAL LESSON COMMENTS FOR APRIL 24.

Subject: The Mission of the Seventy, Lake x., 1-16 - Golden Fext, Luke x., 2 -Memory Verses, I, 2-Commentary or

Memory Verses, 1, 2-Commentary or the Day's Lesson.

I. The seventy sent forth (vs. 1-3). 1. "After these things." After Christ and His disciples made their final departure from Galilee. According to Andrews this took place early in November. They are then supposed to have journeyed along the borders between Samaria and Galilee eastward to the River Jordan. They crossed ever into Perea and then turned south toward Jerusalem. "The Lord appointed." This appointment was temporary and not permanent like the appointment of the tweive apostles. "Seventy others" (R. V.) The twelve apostles had been commissioned and sent out about a year before this. As the number of apostles had reterence to the number of apostles had reterence to the number of elders who were chosen to as sist Moses in governing the people. The number of elders who were chosen to assist Moses in governing the people. The number also corresponds to the number of members of the Sanhedrin. "And sent them." The chief purpose of this sending was not to train these messengers for a later independent mission, but it was a new attempt to influence to decision at least a part of the people, and by word and deed to prepare the coming of the kingdom of God in the midst of them. Two and two." The same manner in which He sent out the apostles. This was ione: 1. To teach them the necessity of zoncord among the ministers of righteousness. 2. That in the mouth of two witnesses everything might be established. 3. That they might comfort and support each their in their difficult labor. "Before His iace." They were to visit those cities and places that He intended soon to visit.

2. "Harvest traily is great." The harcest is plenteous, the grain is ripe and spoiling and must be garnered immediately or it will be lost. There was need for such a mission as the district in Perea and been little visited by Jesus. There were multipudes who had not vet heard the Day's Lesson. y or it will be lost. There was need for such a mission as the district in Perea and been little visited by Jesus. There were multitudes who had not yet heard of the coming of "the kingdom of God." Laborers are few." True workers have thways been hard to find. This is the greatest calling in the world, and yet there are so few who are ready to make the mall, temporary self-denial that is necessary in order to see success in Christian work. "Pray we therefore." They must get out with prayer, and have a deep con-

set out with prayer, and have a deep con-sern for precious souls.

II. Various instructions given (vs. 4-11). The instructions given them were distinct from and yet similar to the instructions given the twelve apostles. The twelve had greater authority to work miracles, and they were to receive persecutions which are not mentioned with reference to the ive not mentioned with reference to the ieventy. 4. "Carry neither purse, etc." Frust God for your support. The purse was a small leather bag for carrying money. The scrip was a traveling bag used for arrying provisions when traveling. "Nor shoes." The shoes were made for use in the house. They did not need these; the andals they were wearing would be sufficient. In fact, they were to take nothing not absolutely necessary for their journey.

and was, in reality, placing them on a level with the heathen. "Be ye sure." The measage was again to be repeated, if, perchance, some might hear at the last moments.

level with the heathen. "Be ye sure." The message was again to be repeated, if, perchance, some might hear at the last moment.

III. Impenitent cities upbraided (vs. 12-16), 12. "In that day." In the judgment day. "Sodom." See Gen. 19. This was one of the "cities of the plain," that was destroyed by God with fire because of its great wickedness. It was situated in the fertile plain of Jordan, but its exact location is not known. "Than for that city." Our Lord is here threatening the guilty inhabitants of the cities who reject His gospel, and from His words we learn: I. That there is a future day in which the inhabitants of the earth are to stand before the judgment seat of God and receive their sentence. 2. The degree of punishment will be measured according to the privileges enjoyed and the guilt incurred. 3. Acceptance of the message of God is the only method of escape and the only means of salvation.

13. "Woe unto thee." "Alas for thee." This is an exclamation of pity, and it is evident that our Lord used the words in this sense. "Chorazin." A town on the northwest shore of the Sea of Galilee. Its location is not definitely known, but it was near Capernaum. Bethsaida." On the northwest shore of the Sea of Galilee. Incorth of Capernaum. It was the birtaplace of Philip, Andrew and Peter, "Mighty works." The great miracles. A miracle is a sign, a wonder, and a mighty deed (Acts 2: 22; 2 Cor. 12: 12; Heb. 2: 4.)

14. "More tolerable." The degree of pour misery will be greater than even that of Tyre and Sidon. "At the judgment. The final judgment, 15. "Exalted to heaven." A Hebrew metaphor, expressive of the utmost prosperity, and the enjoyment of the greatest privileges. "Down to hell." Capernaum was to be brought down to a state of utter ruin and desolation. This prediction was literally fulfilled soon after this in the wars between the Jews and the Romans. 16. "Heareth; despisesth." He that welcomes the apostles and listens to them is listening to the voice of Jesus Christ and God the Father who sent Him, It

A Record Moose.

Probably the largest moose ever killed was shot in Alaska last summer by Lord Alphinstone and party in the Kenai peninsula. This moose weighed 1,576 pounds and measured seven and one-half feet to the top of his shoulders. The skull and horns weighed seventy-five pounds, but the spread of the antiers is not known definitely. The next largest moose on the coast is one in the Parliament Building at Victoria, B. C., which measures seven feet three inches in height. The party are very well sat isfied with their hunt, and brought out quite a number of trophies, which they prize very highly. The English party was beaten to Seldovia by Baron Paul Neidick, who paid the agent of the steamer Nome City \$1,500 to be landed at Seldovia, where he could secure the services of John Gil patrick shead of the English party. He won the race to the north, but the Alphinstone party got the game.— Field and Stream.

SUNDAY SCHOOL GHRISTIAN ENDEAVOR NOTES

APRIL TWENTY-FOURTH.

"What Christ Can Do for 'Darkest Africa.'" Isa, 45:11-19

Scirpture Verses-Rom 10:14; John 17:3; Mark 16:15; John 8:12; 12:46; Matt. 18:12,20.

Lesson Thoughts. "God did not speak originally "in a dark place of the earth" (v. 19); but that he has spoken, all dark

places shall hear it. "God did not make the earth in vain 'v 19). In the knowledge that God will care for his own honor, is comfort for all that work to upilft man-kind." - Endeavorer's Dally Comp. Selections.

David Livingstone's last words are engraved on his tomb in Westminster Abbex: "May God's rich blessing Abbex: "May God's rich blessing come down on every one, American. English, or Turk, who will help to hea! this open sore of the world!"

There are now in Uganda more than thirty-five thousand native Christians, and there are seven hundred native churches and schools, all carried on

by native money,
I know that treasure must be expended and lives sacrificed if this re-gion is to be evangelized. But with the difficulties and perplexities in full view. I urge that we take up the work. -Good, a missionary to Africa.

It is said that only two million out of Africa's nearly 200,000,000 people have ever heard the gospel. "Think," says Dr. Pierson, "of the ninety million in the Soudan region without a single evagelical witness, and the forty million in the Central African lake dis tricts sitting in heathen darkness!" Stanley's journey across Africa occu-

pied a thousand days, and had a length

of seven thousand miles. In all he saw not a single Christian. We have the assurance that the Lord's people will be brought "out of great tribulation." We therefore cannot take it to be his will that they will be forever left in trouble.—Mac-

kay, a missionary to Africa. Prayer-The commission to go into all the world and preach thy biessed gospel to every creature thou has entrusted to us. O our Father; may we accept the commission as a glorious privilege as well as a responsi-bility. Thou hast blessed us with the light of thy saving truth; filled with thy love may we be actively and pray-erfully interested in sending it to those that sit in darkness. Especially we pray that success may attend the missionary efforts in the Jark conti-nent of Africa. Scatter their heathen larkness with thy gospel light, for

EPWORTH LEAGUE LESSONS

APRIL TWENTY-FOURTH.

Christian Education in Missionary Lands-Classes, Teachers, Pupils, Etc. Matt. 4, 13-17.

The prophecy of which the lesson is an extract extends through the eighth chapter of Isaiah, and into the ninth chapter to verse 7. The prophet pro-dicts the overthrow of Syria and the northern tribes of Israel by the great Assyrian power. On the background is the terrible picture of Assyrian conquest and desolation, but in the fore ground now is painted the glories of the kingdom of Christ. The territories of Zebulun and Naphtali were the first to feel the edge of the Assyrian sword. and they shall also be very early, if not first, to see the sweet light of the Messianic conquest. "The ancient Messianic conquest. "The ancient "expected that the coming of the Meswould be in these regions. One of their books, called the Sohar, has this declaration: 'The Messiah shall be revealed in the land of Galilee.' Galilee is called 'of the Gentiles' because from various circumstances, a Gentile population had largely intermingled with the Jewish. This had corrupted their religion, debased their character, and produced much of the darkness which had deepened into 'the shadow of death.' "

All the heathen missionary lands and most of them in a very emphatic may well be described as "in the re

gion and shadow of death." Looking at the bad conditions still prevailing in Christian countries, in even our own favored and most Chris-tian land, people sometimes become discouraged and begin to wonder if, after all, Jesus is really to conquer the world. But a glimpse of the contrast between Christian peoples and those where Christ is not known, or but little known, suffices to cure this pessimism. The uplift of the former is seen to be so great that the heart takes on hope and faith, and demands "If this has been done for us, then why may it not be done for other peoples as well?"

Take a gle."

Take a glance at the situation in certain of the chief missionary fields —and a glance only is possible, and at two or three of the largest fields.

China. We ought to know somewhat of the vast extent and the population of China. To themselves the land is "The Middle Kingdom," "The Flowery Kingdom," while in Scripture it is "The Land if Sinim," (?) and poetry sings of it as "Far Cathay," perhaps derived from the Tartar appellation, Khitsi, This name, however, was applied by the Tartars to their own country, but Europeans first entered country, but Europeans first entered China by way of Tartary, and so they came to speak of the whole vast and vague region as Cathay. The standwas crystallized by Tennyson when he wrote, in "Locksley Hall," "Better fifty years of Europe than a cycle of

Rapid Typewriting.

John Luther Long, when composing, writes 7,000 an hour on a typewriter by abbreviating words. An official stenographer, Deming, at Albany, years ago reported court proceedings on a typewriter at the rate of 150 to 170 words a minute. He eliminated the vowels, using consonants only, with a dot to separate words. His typewriter was incased in glass to deaden the noise. The paper was rup into the machine from a roll. Lawyers could read his notes.

Had His Wife's Skirt.

A Putnam, Conn., man went to church the other evening, carrying on his arm what he thought was his overcoat. When he started to hang it over the back of his seat he was somewhat disconcerted to discover that his wrap was one of his wife's



Table At Night Time.

am so tired. Lord. I want to rest.
The swift days weary me
With life's grave quest.
And I am weak, dear Lord, So weak and small; et me hold fast Thy hand Or else I fall.

I know so little, Lord, Teach me Thy will. My heart of emptied self With wisdom fill. And I am lonesome, Lord.
Dear ones have gone
And through the unknown future, I
Must go alone.

Give me my rest, O God-My promised rest; Show me the shiring goal.
That ends life's quest.
Grant me a shiring light.
To flood my way; Let me see into heaven Right now-to-day.

Whose is the voice that speaks And stills the lonesome waves That fret and roll?
Be brave," it says, "have faith, and keep
Thee to the right. Then look in thine own heart and find t, and the light. -Ram's Horn.

Leading Prayer Meetings.

It is very much like being hostess at the head of a table full of guests. There are the good things to be provided by previous thought and work, and the invitations to be sent out. But it is at the table itself that the finest qualities need to be displayed. If anything goes wrong the hostess must never show any annoyance, but rather turn the mistake to good account. If any important guest fails to come or usiate, she must blandly smile and make such adjustments as are possible. Every one must be made to feel at home. The bashful and timid young man, while not having any important remark aimed. bashful and timid young man, while not having any important remark aimed squarely at him, will be drawn into conversation unawares. People will be set to conversing in a most interesting way who were never suspected of having anything interesting about them. Occasionally learned guest will be kept talking quite by himself when he has struck on a line of personal information or experience of peculiar value, but most likely the conversation is general, darting back and forth in a delightful play of mind on mind. The gap between the courses the wise hostess fills herself with little observations which seem quite unpremeditated, but in reality come herself with little observations which seem quite unpremeditated, but in reality come from a careful study of her company be forehand. Every ready, ever good natured ever feeling that the pleasure of her company is in her hands, she yet succeeds in making the guests provide most of the intellectual feast.

When you are called upon to lead a prayer meeting it will be well to give up the old notion of presiding at a public function, and adopt the idea of a hostess among her guests. If you do, when they go home they will be likely to thank you for the delightful hospitality you have shown and secretly desire to come again.

The Leaners and the Lifters.

As there are two sorts of hindrances, As there are two sorts of hindrances, so there are just two sorts of people in this world. Elia Wheeler Wilcox has called them "the leaners and the lifters," and it is just the way we meet our hindrances, our trials, that make us so. Those who fail to see the hidden purpose of these heavy trials and fail under the weight of shift it to other shoulders are the leaners. And these are they who have not learned the true source of strength. Demending the true source of strength. Depending on human strength, which is soon exhausted, they failter and fall and become the world's burden, instead of the world's burden to those whose far-seeing den bearer. But to those whose far-seeing eyes have read God's message to a wears world, these some limitances are but the source of an inpouring of Divine power, and casting their burden on the Lord knowing He careth for them, they can bear the burdens of their weaker breth ren. Which will con be, "a leaner or a lifter." It all depends upon your attitude toward God. "He is willing to aid you." Seek Him for strength. They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.

The Making of a Man.

All life is variegated. It means happiness as well as sorrow. Mind as well as body needs change. A young man needs relaxation and recuperation. By it life gains cleatieity. Christianity when it comes into the heart of man does not drive the sunshine out. A man is not necessarily a Christian because he looks consumptive. Pity with a long face and t deep cough is not Christ's idea of religion. There is no hing antagonistic in religion to the helpful influence of society. Society being the best of character possesser molding power. It will minister to the lower or the higher ideals of life; through it he will either serve God or the devil. If a man has the victure instinct which seeks the carrion he with ind it. If he desires that which is not blest and purest and best he may possess it. The thing that makes the life of inoder, society as strenuous is the struggle to keep up up pearances at whatever cost, and the idea that they may have that there can be as fun without tith.

Sharing Ourselves.

Sharing Ourselves.

It is was always ready to give Himself others. While He often spent His ats apart with God and had His hours are the hid away from men, yet He went among the people freely, and was a wonderful dispenser of cheer, comfort and kindness. We should train ourselves to be in the world as He was. We should not sellishly withhold our life from those who need it. We should carry out to others the blessing and the good we get for our selves in the quiet of our study or in the sweetness of our home fellowshins. We are to be dispensers of God's good gifts.

What we receive and would keep for ourselves only will not avail for good even to us, for we really have only what we give. Keeping for ourselves only is losing. Hence, no young person should be a recluse, shutting himself away from others, on the ground that he must devote all his time to self improvement. He owes a debt to others which he can pay only by going among others. by going among others.

Do Your Best,

Do your best loyally and cheerfully and suffer yourself to feel no anxiety or fear. Your times are in God's hands. He has assigned you your place. He will direct your paths. He will accept your efforts if they be faithful. He will bless your aims if they be for your soul's good.—Frederick W. Farrar.

Flowers of Spiritual Love. The lilies of peace cover the terrible selds of Waterloo, and out of the graves of our dear ones there spring up such flowers of spiritual loveliness as you and I had never known.—Theodore Parker.

Quits Business at 112. Dolores Soinasia, the oldest man in Los Angeles county, and probably the oldest Mexican in California, has decided to retire from active life. Recently he refused his annual job of chopping and hauling wood for the

Dolores is 112 years of age, and has for 50 years past lived the life of a recluse in a small, rudely constructed shack near the outskirts of that town.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Poem : The Potential Drop-A Line of Prevention is Worth More Than & Hawser of Rescue-Best Rope Factory is the Home.

A little drop of drink

May make bright eyes grow dim;

A little drop of drink

Takes the manhood out of him;

A little drop of drink
Brings "the wolf" to many a door.
A little drop of drink
Makes bare the cottage floor;

A little drop of drink
Takes the money from the bank.
A little drop of drink Brings down the highest rank;

A little drop of drink

A little drop of drink
Sinks the man below the brute;
A little drop of drink
Brings forth but sorry fruit; A little drop of drink-

Ponder it, neighbor, well—
A little drop of drink
Can bring a soul to hell!
—Temperance Advocate,

Lessons From a Rope Manufactory Some years ago the writer visited a rope manufactory, and was amazed to discover the wonderful machinery by which material could be twisted so solidly and the finished product wound upon a large reel. There were different sizes of ropes; some to make ladders, up which on tallest masts nimble sailors could climb; some for huge anchors, and others for towing heavily laden harges.

laden barges.

In that shop I was confronted with an eloquent sermon. The task of the operator, while twisting both small and heavy cioquent sermon. The task of the operator, while twisting both small and heavy ropes, seemed to a superficial mind dull and monotonous, but when the service rendered to commerce and humanity was considered his occupation moressed in importance. Supplied with ropes he made was the vessel tossed up and down upon the billowy deep, with her captain standing near upon the storm-swept bridge giving orders to cast out the anchors. How anxious that crew lest the boiling surf and the tremendous strain should break the cables. What if the ropes should part? What if a single strand should yield? What if there should be some defect in the hemp grown on the farmer's land? What if in the intricate processes the sharp knives of the machinery had cut the raw product! How glad when the hawser proved its power to resist the rough elements, and extolled the virtues of the operator 3000 miles distant still twisting his ropes.

Here is a rope which is probably destined to go to the life-saving station to be come attached to the bomb, shot from

timed to go to the life-saving station to become attached to the bomb, shot from
pneumatic gun and carry its life-line to
the hand of some shipwrecked sailor. That
line is fastened to a strong oaken timber
and the mariners eagerly haul through the
yeasty waters a surf boat or breeches buoy,
into which they step and are drawn ashore.
The ropemaker went home from the shop
with aching back and weary frame, but in
the mariner when he read that the with aching back and weary frame, but in the morning, when he read that the life-line he had twisted had rescued 100 noble souls from a terrible fate, he forgot his cramped sphere and humble employ-ment and was amply repaid.

The ropes spoke to me not only of the rescue of imperilled seamen as they coasted along the 10,000 miles of shores and inden-

tations, but they showed that there were ropes of prevention to keep the vessel in port safely anchored, while the storm roared outside the bar. How sad to conroared outside the bar. How sad to con-template that the cemeteries have prema-ture burials and chiseied monuments, which ought never to have been dug by spade or smoothed by chisel. If a rope of moral prevention had been invited, 60,000 inebriates would have been spared from tumbling with swift and awful descent into Dante's nigroe and useful might have

bumbling with swift and awful descent into Dante's inferno, and instead might have been a durating their children, providing for their limities and cheering their wives, whom they towed to protect and inspire. A line of prevention is worth more than a hawser of resoue. Transform the character of the saloon's expected crop of boys by helping them acquire an appetite for such kinds of food and drink as made Daniel immortal, and the signs, over the such kinds of food and drink as made Dan-iel immortal, and the signs over the "houses of death" will be supplanted for signs of grocer, baker, butcher, merchant and other honorable callings.

As of the saloon so of other gigantic iniquities. Prevention will kill them rast and sure. The best rope factory is the home, where family altars rise and Ch.

home, where family tian devotion is sustained. Ram's Horn.

union meeting in Indianapolis that shows in what light many laboring men view the saloon. "the poor man's club." Prior to the recent State election in In-

Prior to the recent State election in Indiamapolis at a meeting of the Central Labor Union a committee appeared from the
Knights of Fidelity, the saloonkeepers' organization, and asked the members of the
Central Labor Union not to sign remonstrances against the granting of licenses,
and to pass a resolution or motion advising all union men to assume such position.

The committee had respectful hearing,
and two members spoke favorably to their
request. Then David McClure, of the Carpenters' Union, got the floor and said

"I think it is a shame that any one
should get up to attempt to bind the members of organized labor from signing these
remonstrances against the hell holes in
this town. Liquor drinking is a curse to
many laboring men, and you all know it.
It should be left to a man's own conscience
whether he signs one of these petitions or

whether he signs one of these petitions or

After such a scatting reply as this it did it take the members of the union long to side not to entertain the motion and thus leave each man to decide for izzaself. In many other unions of laboring men there are those who realize that in the liquor traffic they have the worst for its their advancement and the welfare of their

John Fitzpatrick, organizer of the Federation of Labor, calls attention to the need of drinking fountains for men in Chicago in order that it will not be necessary for them to enter saloons to quench their thirst. He declares that drink is the curse of the working man, and that the complaints of the wives and the pleading of children of workingmen have made such an impression upon him that—while not desiring to pose as a temperance reformer—he would like to do something to abate the drink craze among the laboring population. "The City Council of Chicago could not do better." says a leading Chicago paper in this connection, "than to put a drinking fountain infront of every saloon." Drinking Fountains.

An Interesting War.

The war on alcohol in France is very in-teresting. Increasing use of strong drink has affected the growth of Frenchmen so that the army is deteriorating. The men of Normandy, once the most stalwart, are now becoming degenerate. The sale of dis-tilled liquors is forbidden to soldiers, and the men are severely punished for drunken-ness.

It is reported that Andrew Carnegie has offered to add ten per cent. to the wages of all the employes on his estates in Scot-land who will abstain from use of alcoholic

The entire congregation, 1200 in number, of the Holy Saviour Roman Catholic Church, of Wilkesbarre, Pa., took the total abstinence pledge for one year after a recent Sunday service. Last year 1000 pledged themselves, and it is said all kept the pledge faithfully.

Unfermented Wine.

The Presbytery of Kalamazoo, Mich., at its annual meeting adopted strong resolutions urging the use of unfermented wine at communions, and asking the General Assembly of the Presbyterian Church to include a temperance department in every Sunday-school paper published by the demonipation.



Capids.

Fill glasses two-thirds full of red raspberry juice; the syrup from home canned goods is best. Bury the glasses up to the bowls in ice and sait and when frozen remove the salt; wipe clean; place a spoonful of Philadelphia ice cream on top; scatter hearts, cut com candied cherries, over; thrust a little metal arrows in each and serve with heart-shaped cakes iced in pink.-What to Eat.

Lemon Cake.

One cup of butter, three cups of sugar, four cups of flour, one cup of milk, five eggs, juice and grated rind of one lemon, one small teaspoonful of sods. Beat the eggs separately, cream the butter, and add the sugar and yolks of the eggs. Lest well, add the milk and flour, then the lemon. Dissolve the soda in part of the milk and add it after the flour has been beaten in. Last of all, beat in the whites of the eggs.

Potato Mutton Chops. Cut some nice chors or steak from the best part of the neck of mutton. The loin will be netter still. Trim all the fat, but leave a sman part of the bone visible, nicely scraped. Season with pepper and salt and fry in drippings. Have ready plenty of mashed potato, with which cover the chops separately, so that they will be completely wrapped in the potato. Glaze with beaten egg and brown with salamander, or, lacking the salamander, brown lightly in the oven.

Stewed steak requires to be very slowly cooked; for this reason put it in a covered far in the oven, on in . saucepan of boiling water. Do not let the water boil fast after the first twenty minutes, for the contents of the jar must only simmer. Take a good steak for the purpose, cut it into convenient sliced pleces and fry it in hot butter to a good brown. Set it in the jar; fry an onion, herbs and a tomato in the butter, dredge flour in thickly. and add sufficient cold water or stock for the gravy. Stir with a wooden spoon while all boils. Season to taste: color the gravy and then strain is into the jar. Cook for two hours,



After washing lace, says an expert, do not starch it and do not allow it to dry before ironing. Iron first under a cloth, finishing with the iron directly on the lace. It will be quite stiff enough if treated in this way.

"College girl shortcake" is not such bad affair for an emergency. earned its name by being about the only make available for the "spread on the quiet." Plain baking powder biscuit are bought at the bakeshop. heated in oven or even chafing dish. split twice and the sugared fruit spread thickly between. The result is really more enjoyable than anything of the name purchasable in the ordinary restaurant for treble the cost, and with the addition of sweetened and flavored whipped cream it is really a

For the unexpected guest little cakes with a cup of tea or chocolate will do full duty, and they are delicious also to serve with ices at the luncheon or dinner table. For these light cakes, baked in small pans, an even, steady heat is wanted; never attempt to bake them with a freshly built coal fire, or with a fire from which the life has largely died out; it should be in such condition that it may be regulated easily, and last through the baking without being replenished. In flavoring these little cakes, do not use lemon juice if a little cake is wanted. The neld in lemon Juce sets free carbon dioxide in a large measure, upon contact with the soda in the baking powder. It is best to restrict its use to cakes in which a close testure is desirable. Bear in mind also dat cakes in which the yolks of eggs are used require less heat than cakes made with the whites of eggs, as the yolks of eggs are so rich in fat they burn quickly .-

Meat sofile may serve as the piece de resistance of the luncheon. Since, as a rule, this and similar mixtures are well seasoned, one meat is about as good as another for a foundation, unless chicken is used. The odds and ends of the roast, or of steak or chops, or even soup meat, should be run through the meat chopper with a thin slice or two of boiled ham, one of boiled tongue The last can be obtained from a nearby butcher. If they cannot be had a lit-tle home-made sausage and a thin slice of ham. the latter boiled for a few minutes, will work wonders. Grind these with the meat fine. Season the mixture with salt, pepper, a little chopped parsley and, if it is wanted, with a little onion juice. Add enough bread crumbs to make sufficient quantity. The usual proportion for a souf-de is two cupfuls of meat to one cupful of bread crumbs. To two cupfuls of meat and bread crumbs add a cupful of white sauce and the yolks of two eggs. Fold in the stiffly beaten whites of the eggs, fill the buttered ramekins half full of the mixture, sprinkle with buttered crumbs and bake in a quick oven. Serve as soon as they come from the fire, or they will fall. The white sauce is made of one cupful of milk and a tablespoonful each of but-ter and flour. Salt and pepper are added to taste.