"DOES GOD CARE"

A E Illiant Sunday Sermon By Rev. Robert MacDonald.

The Greatest Discovery of the Twentieth Century Will Be the Discovery of God.

BROOKLYN, N. Y. — "Does God Care?" was the subject of the sermon Sunday morning by the Rev. Robert MacDonald, church. He took his text from I Peter er: "Casting all your care upon Him, for the careth for you." Mr. MacDonald said: "The greatest discovery of the twen in then it will be seen that God does not care." Such is the latest assumption of one of our largest universities is deemed a trustworthy litterpreter. He wisely drew the line between Christianity and inlidel for us and that He did not care, and the line between the did not care, and stated that the leading scientists were in dated. The faith of some of us, let us see what the BROOKLYN, N. Y. - "Does God Care?"

the faith of some of us, let us see what the weight of probability is for the realizing of these presumptive prophecies. Let it at the very start he remembered that any more definite scientific discovery of God than we now have is unlikely. And this is said, not because we now have been as the second that any not because we now have been as the second secon than we now have is unlikely. And this is said, not because we now possess so much, but that we are possessed of so hit the. Science will doubtless discover more about God. Shame upon our developing intelligence if it does not. Every discov-ery is that. But that is a very different thing from discovery of God. His handi work will be more clearly traced, the working of His purposes more definitely realized; but I think we can trust the In-finite One to as successfully outwit the realized; but I think we can trust the In finite One to as successfully outwit the scientific inquisitiveness of the twontieth century as of any that has soul. I am confident that 1909 years hence the exc.a mation of the human mind will be about as it is now—"Who can by searching out find God!" One of infinite retreats is not going to be taken by surprise. The secret of His presence will ever elude the discov eries of man. The mystery of His person shall - II remain inviolate. Why do I speak as though God were an tagonistic to human discovery? Because

Why do I speak as though God were an tagonistic to human discovery? Because friencis, this learned prophet whose state-ments we are considering sees the only lack to the discovery of God to be the present incompleteness of human knowl-edge and the present paneity of scientific means, both of which will be remedied, he is sure, before the present century closes I speak as I do because I do not like to have Him whom we home as Creator. I speak as I do because I do not like to have Him whom we nonor as Creator and Father stripped of His mystery and robbed of His volitional power and referred to as you would to an impersonal, objective fact of creation. We discover stars and conti-nents and seas and laws and a good many other things, but it does seen to me that God Himself will have something to say about the discovery of Himself. More-over, I have no right to believe that God will ever be discovered by any man save by Him whom God has discovered. IL only finds God whom God has found. I am striving to maintain the integrity of the divine revelation as over against that of human investigation. We must take God on His own terms, rather than on of human investigation. We must take God on His own terms, rather than on ours. Therefore, he only discovers God to whom God has revealed Himself, to whom God permits such discovery. We need not fear that any future discovery of God will that that any future discovery of God will negative the revelation we now have through Jesus Christ. Science is mighty, but not almighty. Not more mighty than God. We welcome it in the reaim of well defined data, in the reaim of demonstra-tion and proof. But its advocates need to denied data, in the readm of demonstra-tion and proof. But its advocates need to learn that the Eternal transcends its scru-tiny and the Supernatural bends not to its demands. Reassure your heart that if you are so fortunate as to be a habitant of the realm bounded by the Christian religion the essence of your faith cannot be harmed. Faith's form, as also the form of revelation will be scientificable oursetioned revelation, will be scientifically questioned and repaired. Faith's content examined and modified perchance, but its essence, that spiritual thing we call the divine grace, that precious consciousness of His care for you, and that you are living in the light of His face is too sacred to ever bend to scientific formula, and too mystical to be expressed in the cold accuracy of scientific terms

There is, for instance, that stubborn thing called conscience to be dealt with. That stands out as a very Gibraltar of protest against the assertion that God does not care. In all the history of mortals conscience has been regarded as God's handwriting on the wall, telling man he must do the right and must not do the wrone. True it does not tell how what is wrong. True, it does not tell him what is

care. A most pathetic manifesting of this longing is idol worship. The heathen, God's ignorant children, like ours, demand object lessons that can be apprehended by the senses. To make God in their image is the nearest they can get to the sublime consciousness that they are made in His. Better, it seems to us, no God than a wooden one. A spirit of negation and in difference would save them so much use less sacrifice and cruel practices and bar barous acts of superstition by way of sup-THE barous acts of superstition by way of su posed atonement. But whether better of posed atonement. But whether better o worse atheism is not a constituent chirac teristic of man. Strange, is it not, that i is never innate, but always an acquired ac complishment, always the sail result of culture else of sin. By nature, and that means by right, God is always the rightful occupant of the throne. But as our self

occupant of the throne. But as our self importance grows, as we become con-sciously great in thought and achievement we become al , great in arrogance, as is all science faisely so called, and the King is asked to vacate the throne, and God is not even bowed out of the universe, but heartlessly banished. Oh, no, denial is not better than affirmation of God, however superstitiously that affirmation express it self. It is evidence of God's care much needed to offset a threatened sydewse that better than affirmation of God, however superatitiously that affirmation express it self. It is evidence of God's care much needed to offset a threatened evidence that He has not interest in the human race. Notice the two possible results to which these religious instincts lead. They are the receptacle into which Christianity fits. Without them the Gospel of Jesus has ne appeal. They ery out for God. Chris-tianity introduces God to them. They want an assurance of God's care. Chris-tianity introduces God to them. They want an assurance of God's care. Chris-tianity assures them God cares for men to the uttermost, even enough to die for them. Creation thus prepares for revela tion, and welcomes its beneficent approach. There is another result that shows the helpfulness of the religious instinct univer al among men. It is the sorrow that pos-sesses us when we are told it is all a delu-sion. The moment you convince man ther is no God, or, if there is, that He is indi-ferent to man's welfare, that moment the face leases its complacency, the heart its a-surance, the spirit its buoyancy, the mind its sense of satisfactor. Doubt, disspi-pointment, despair set in. Little to live for, nothing to die for is the cry that will not be comforted. A stolid indifference results that crushes out the heart's music else will despair that dettrones rearon and inflicts self injury. Let me make a mophecy more dismal in its outook than that one we are considering of a future discovery that God does not care, a pro-phory humanity in despair will in an hou fall back from all boperinness.

poor humanity in despair will in an hour fall back from all hopernness, aspiration jorousness, and by one despairing plange reverse the life satisfactions of a thousand vears. Greatest of all these is the presence and worth of Christianity to be accounted for Christianity is a very unyidding fact. It has become too deepy rooted in the earth to be waived aside and crowded out by any

discovery, however authentic, that would invalidate its claims. It has been com-rented for centuries with conflicting he-liefs and gcientific evidence against its in liefs and scientific evidence against its in tegrity. The more it is opposed the more fearlessly it asserts itself, conforting the heart, lighting the dark mind, inspiring and reinforcing the spirit. A fact so help ful to humanity in every conceivable ne-cessity when sinning and needing forgive-ness, when weak and needing forgive-ness, when weak and needing strength, even when suffering mariyrdom at the stake, in the amphithestre of wild beasts, in heathen lands, midst persecutions too numerous to be mentioned, but not too stake, in the amplitheaire of wild beasts, in heathen lands, midst persecutions too numerous to be mentioned, but not too many to be valiantly borne, must be con-fronted with stronger, surer proof than is at present conceivable that it relinquish its hold upon men's esteem. Yield it must if it were even proven God did not care; for Christianity was rooted in God's es-teem before it found a place in man's. God not on y cared, but so cared that Hi loved, else Christianity, that superb blos-som and fruitage of Christ's hie and teaco-ing and death, had never existed. Chris-tianity not only emodels God's care, it enshrines God's heart. And the superb thing about it all is that we who have yielded to God's word, caught the bless ings of the revelation through Jesus, have all the evidence necessary for the reality of God and His care. What value is proof against God's interest in us, however scientific, to the man who has seen the Lord, whose sins are forgiven, upon whom God is each day lifting up the light of His face? When once the spiritual life has en-tered the human heart, all cold, external evidence is ignored, and wise's. Then, again, the peace of mind that results from helief that God eares for us enough to share His eternal home with us by and by is evidence is all, and that our brief, storm-tossed existence is forever hushed in death's long sleep. A man said to me dur-ing the world is all, and that our brief, storm-tossed existence is forever hushed in death's long sleep. A man said to me dur-ing the weak. "It pays to be religious, even though it he discovered at the last that there is no ciernal life." The idea was that present satisfactions are worth the having, whatever the future may reveal.

INTERNATIONAL LESSON COMMENTS FOR JUNE 19.

Subject: Christ Risen, Matt. xxviil., 1-15 -Golden Text, 1 Cor. xv., 20-Me ory Verses, 9, 10-Commentary on the Day's Lesson.

L. The resurrection appounced by L. The resurrection announced by the angels (vs. 1-7), 1. "End of the Sab-bath." After the Jewish Sabbath was past. It closed on Saturday night at sun-down. "To dawn." The women probably left their homes at different times. John says. "When it was yet dark" cometa Mary. Mark says they came at the "ris-ing of the san." "First day of the week." Christ was in the tomb part of Friday, all day Saturday and part of Sunday, which was called three days according to Jewish Christ was in the tomb part of Friday, all day Saturday and part of Sunday, which was called three days according to Jewish reckoning. "Mary Magdalene." She was a native of Magdala, a town on the Sea of Galilee, and was foremost among the hom-orable women who ministered unto Christ and His disciple", being especially devoted to Christ for His mercy in casting out from her seven evil spirits (Luke 8:2, 3). There is no evidence that she was ever a bad character. "The other Mary." This was Mary, the mother of James the Less, and Joses (Mark 15:47); the same as Mary of Cleophas, a sister of the blessed Virgin (John 9:25). To the women named here Mark adds Salome, and Luke adds Joanna and other women. Note the devotion of Uses women. They came not expecting the resurrection, but bringing spices to embalm Christ. "Sepuleine." The tomb was cut in the side of a rock, like a cave, large enough for several persons to enter. 2. "Earthomake." The earthouse and

was cut in the side of a rock, like a cave, large enough for several persons to enter. 2. "Earthquake." The earthquake and the resurrection took place previous to the arrival of the women. There was also an earthquake at the time of Christ's death (Matt. 27:51). "Both were given for the man small to manifest to the (Matt. 27:51). "Both were given for the same purpose, namely, to manifest to the 'senses' of men the mighty optrations that were going on beyond the reach of 'sense." "Angel of the Lord." Luke says "two men," John says "two angels," while Mark agreeing with Matthew as to the number speaks of him as a "young man." These evangelists evidently speak only of the one who did the speaking. "Rolled back." Not that Jesus could not have burst the barrier, but the ministry of angels was rier, but the ministry of angels was essary to give form to the transaction

a. "Countenance." In the original this word refers not only to the face, but to the general aspect, the general appearance. "Lightning." In vivid and intense brightness. "White." This was heavenly apparel. This dazzling whiteness was the symbol of joy, purity and glory. 4. "The keepers." The Roman guard. "Did shake." It was still night. The appearance was sudden and unexpected. "As dead men." It is very probable that the splendor of a glorified body is always sufficient to overwhelm the senses and prostrate the strength of a living morial. See Dan. 8:27; Rev. 1:27.
5. "Said unto the women." The angel who sat upon the stone had entered the tomb as the women entered also, and the works of the women entered also. And the works of the sense of the

who sat upon the stone had entered the tomb as the women drew near, and then the women entered also, and the words of the angel were spoken to them on the in-side (Mark 16:5; Luke 24:3). All appar-ently entered, but Mary Magdalene finding the sepulehre empty hastened away to tell Peter and John that Jesus was not there (John 20:1, 2). "Fear ye not." The an-gel's message embraces the remainder of this verse and vorses 6 and 7. He spake words of peace and comfort to these mourning friends of Jesus. 6. "Not here." Tombs and Roman guards and seals could not hold the Prince of life. Wicked men-tried to keep the Saviour in the grave, and for centuries inidelity has been dashing its surging waves against the door of the tomb, but they have fallen harmless, for He is not there; "He is resurrection is a mys-tery, one of the scurte things that does not belong to us. "As He said." See Matt. 16:21; 17:23; Luke 9:22, 44, 45; 18:31:33. "See the place." Pointing doubtless to the particular cell in the wall of the tomb. This would be convincing evidence. "Tom barticular cell in the wall of the tomb. This would be convincing evidence."

the particular cell in the wall of the tomb. This would be convincing evidence. 7. "Go quickly." The resurrection did two things: 1. It revived the dead honces of the disciples. It was a time of gladness and brought (1) joy, (2) victory, (3) faith. 2. The resurrection brought hope to hu-manity. (1) It brought the hope of blessed immortality. (2) It gives assurance of our own resurrection with spiritual bodies like His glorious body. (3) Christ is alive and is thus able to make His promises good to us; He is able to save unto the ultermost, seeing He "ever liveth." (4) The risen Christ is the remedy for every trouble. (5) The fear of death and the grave is re-moved. In Christ death has met its Mas-ter, and the grave can no longer claim to be the victor. "Tell His disciples." In-stead of anginting Him as dead they may stead of anointing Him as dead they may rejoice in His being alive from the dead. "Death bath no more dominion over Him." "Into Galilee." According to His Him. In Mott. 26:32.
II. The appearance of Jesus to the women (vs. 8-10). S. "With fear." Fear at what they had seen, joy at what they had heard. 9. "Jesus met them." This was the second appearance. The first appearance was to Mary Magdalene (Mark 16:9). It seems that when she told Peter and John of the empty tomb they at once we to the second peter for the second sec promise in Matt. 26:32. and John of the empty times they are the ran to the sepulcize to see for themselves (John 20:2-10), and she also returned at once to the tomb. During her absence the other women had received their convoi-sion from the angel and had hurriedly left.

SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES SUNDAY, JUNE NINETEEN.

"What Paul Teaches Me About Rising Above Discouragement." 2 Cor. 4:7-18.

Scripture Verses .- Ps. 23:1-6: 57:1. 2; 119:67, 71; 138:7, 8; Luxe 12.32; Rom. 8:28; 2 Cor. 4:17, 18; Heb. 12:10 11.

Lesson Thoughts.

Troubles, perplexities, persecutions will surely come into our lives, if we attempt to meet them in our own strength, discouragement is inevitable.

but depending upon God's support, we need not be distressed, in despair, or destroyed. Even afflictions that tend to discour-

higher.

With her face all mud and dirt, and that wild leer in her eyes.
Hark to the grating voice shouting in drunken glee.
Would she could see with sober eyes her own deep misery! age are sent for our good, just as the opposing wind makes the kite soar Keep your eye on the eternal and the A woman, did you say? Woman was made to bless. To while our cares away, to comfort and

difficulties of a day must be insigni-Ccant in comparison. Selections.

When the task thou performent is irksome and long,

Or thy brain is perplexed by doub! or by fear,

Fling open the window and let in the song God hath taught to the birds for thy

cheer. It is granted the Christian to come off more than conqueror in every struggle, not simply because every

strife adds to his powers, but because Only a woman drunk! Oh, sons with he is ever learning the power of his Lord ready to be given to him, and every lifficulty furnishes a new proof of his Master's love in setting the task before him for his good and in giving the grace that wins the victory. Difficulties are not proof in them

selves that one is on the wrong road Not only hardships, but discouragements in Christian work, have been the lot of many that were unquestionably answering the call of duty. The lives of Carey and Moffat and scores other missionary pioneers are full of illustrations. It is not to be thought strange, then, if like surprises come into the life of every fol-

Our daily life is a constant struggle against difficulties. To breathe thou-sands of germs of disease every day but a stronger life overcomes them. The Christian's safety is to be found in the fulness of the life of God in the

EPWORTH LEAGUE LESSONS

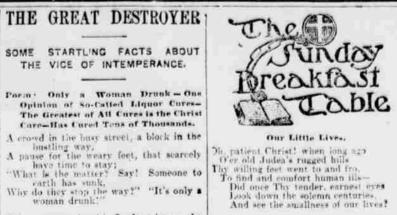
JUNE NINETEENTH.

Rising Above Discouragement. 2 Cor. 4. 7-18.

Paul is sometimes hard to understand so we venture to quote the passage before us in the language of those accredited translators, Messrs. Conybeare and Howson (verse 7-18):

"But this treasure is lodged in a body of fragile clay, that so the surpassing might which aids me should be God's and not my own. I am hard pressed, yet not crushed; helpless, yet not hopeless; persecuted, yet not forsaken; cast down, yet not destroyed. I bear about continually in my body dying of Jesus, that the life also of Jesus might in my body be shown forth. For I, in the midst of life, am daily given over to death for the sake of Jesus, that in my dying flesh the life whereby Jesus conquered death might show forth its power.

works life in you. Yet having the same spirit whereof it is written. 'I had faith, and therefore have I



On'y a woman drunk! Look at her as she Souls struggling for the victory. And martyrs finding death was gain. Souls unring from the truth and Thee, And falling deep in sin and pain-Great heights and depths were surely

seen, But oh, the dreary waste between-Small lives; not hase, perhaps, but

mean; Their selfish efforts for the right

Or cowardue that keens from sin-ontent only to see the height That nohler souls will toil to win? Oh, shame, to think Thine eyes should Oh, who could love that face, begrimed by dirt and drink' Oh, who from that embrace would not in terror shrink?

The souls contented just to be-The lives too small to take in Thee!

Look at her foaming lips, hark to the multered eness: A drunkard is a hend, but a woman-oh. 't's worse! God save the maidens fair who gaze upon her now. From falling in the snare of the fiend who has laid her low. Lord, let this thought awake our shame,

ard, let this thought awake our sname, That biessed shame that stings to life; lonse us to live for Thy dear name. Arm us with courage for the strife. Oh, Christ! be patient with us still: Dear Christ: remember Calvary's kill-Our little lives with purpose fill! --Margaret Deland.

Seeds That Will Grow.

Only a woman dram, only solve with mothers dear,
Pass her not by with tearless eye, but for her drop a tear.
Husbands with loving wives, oh, guard them well, I pray.
And save them from the foul drink fiend, who does all virtue slay. Patience and resignation are the pillars f human peace on earth - Young. No great destiny ever swings on the ivot of irresolution -- United Presbyter-

A good life keeps off wrinkles." Only a woman drunk! Once on a mother's That woman closed her haby eyes, and

"A good hite keeps off wrinkles." There is only one way to have good servants: that is to be worthy of being well served.-Ruskin. Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might.-Phillips Brooks Wherever life is simple and same, true pleasure accompanies it as fragrance does uncultivated flowers-Charles Wag-ner, in the Simple Life. To conquer our own fancies, our own lusts, and our ambition in the secred name of duty, this it is to be truly brave and truly strong.-Charles Kingsley How careful one ought to be to be kind and thoughtful of one's old friends. It is so soon too late to be good to them, and then one is always so grieved.-Sarah Orne Jewett

lover came, And whispered words of tenderness, until her check grew flame.

wife, And vowed to love and honor one, and help him on through life. And children round her knee once lisped

their evening prayer: O God! that ever she should lie and wal-low there!

There on the pavement stone, scoffed at by

sault to praceful rest; And when in maiden prime, a bashful

Only a woman drunk! That woman was a

and then one is always so grieved.—Sarah Orne Jewett The effective hife and the receptive hife are one. "No sweep of arm that does some work for God but harvests also some more of the truth of God and sweeps it into the treasury of the life.—Phillips Bouds There on the pavement stone, scolled at by passers by,
Singing in drunken tone, with that wild leer in her eye:
Only a woman drunk! Brother, go home and think,
Think of your mother, sister, wife, and save them from the drink.
-W. A. Eaton, in the National Advocate. Nothing is too little to be ordered by Nothing is too little to be ordered by our Father: nothing $+ \circ$ little in which to see His hand: nothing which touches our souls too little to be done for Him.— E. B. Pusey. Checred by the presence f God, I will do at the moment without anxiety, ac-cording to the strength which He shall give me, the work that His providence as-signs me. I will leave the rest: it is not my affair.—Fenelon. There is only one work on the evi-dences of Christianity that which defies the most ingenious criticism and the most skilful logic. It is said to be searce, if not indeed very scarce, but we have met with

The Christ Cure.

breast

The Christ Cure. One can scarcely take up a paper to day without noticing flaring advertisements of so-called bipuor cures. A firm will ad-vertise that if any drinking man would send 81 with name and address they would send a never failing prescription. Upon resend a never failing prescription. Upon re-ceipt of the order for \$1 the firm would send back the following: "Stop denking," A good cure, but a better one is, "Never

begin. A short time ago we saw an "ad" that said for 85 a certain firm would cure a man of the drink habit in less than five days. Quick work and cheap. Still more recently we read the statement of a super-intendent of the Anti-Saloon League in an official organ of the League in which that superintendent says he has discovered "a remedy which seems to be well nigh in-fallible." This remedy he will sell for the low price of \$5, and he appeals to Christian workers to open their purses and provide for the victums of drink a way of escape when he says. "28 is all that is needed to save a soul from such a terrible des.ruc-

in the reach of the humblest. Occasionally we have an experience that arouses a suspicion in ur that we really haven't much hore sense than we used to have, after all. Write your name in kindness, love and mercy on the hearts of those who come in contact with you, and you will never be foreatter. If this Anti-Saloon League superintendnat. Tho has the prefix Rev. to his name, has really discovered a cure for the drink habit, a remedy that will "save a soul The wise way to benefit humanity is to had faith, and therefore have i spoken.' I also have faith and there-fore speak. For I know that he who raised our Lord Jesus from the deau attend to your own affairs and thus give other people an opportunity to look alter not hand over to hun \$5%



Pulding Sauce.

One pound of sugar, four ounces of butter, one-half cup of water: boll, flavor with cinnamon or vanilla, and just before serving stir in the stifly, beaten whites of two or three eggs.

Pieplant Dessert.

Trim off the crust of stale bread, cut it in tingers two-thirds of an inch thick, dip each piece in melted butter and line the bottom and sides of small buttered holds. Fill the centre with stewed and sweetened rhubarb and cover the top with buttered fingers. Bake in moderate oven thirty minutes and serve with whipped cream.

Chocolate Bavaroise.

Put one plat milk and one-half chi sugar in a small boiler over the fire. Melt one-fourth pound chocolate over hot fire, mix gradually with the hot mlik and sugar. When well blended add one-third box gelatine soaked in one-third cup cold water until soft; stir until dissolved; strain, add one teaspoon vanilla, and cool; when it bee gins to thicken beat until nearly ready, to mold, stir up lightly one plut creans whipped to a solid froth, turn into a serving dish, and set on ice until quite cold.

Seed Patty Cakes.

Cream together one cup of sugar and one-third cupful of butter. Add alternately one cupful of sour milk and two upfuls of sifted flour. Add the beatyolks of three eggs, one tenspoonful each of caraway seed and vanillaextract. Fold in the stiffly beaten. whites of three eggs, and, lastly, stir in well one-half tenspoonful of soda dissolved in a tablespoonful of warm water. If the batter runs from spoon, add one-quarter cupful of flour; it should drop nicely from spoon. Fill pattypans scant half full and bake inoven suitable for bread. These cakes are very tender, and it is a nice war, to use the sour milk.

Peaches For Shortcake.

Cover one-half pound best dried peaches with hot water and let stand an hour. Wash peaches and cut out hard and imperfect parts and strip off skins. If peaches are a good quality, the Skins will come off easily. Wash again, cover with warm water and let stand over night. In the morning put on to cook in the water already over them and simmer two hours, or until perfectly tender, Add one and one-haif cups sugar and cook one-half hour longer. This makes a rich sauce, When the shortcake is made put the peaches back on the stove to reheat, mash them and add one-half cup more of sugar. Shortcake to be good should be served as soon as baked. Spread with the hot mashed peaches. Serva with or without cream,

Pressed Chicken.

Use the meat from half a bolled chicken; chop very fine and mix if with four skinned Bausages

lower of Christ.

So then death, working in me,

to human conception. 3. "Countenance." In the original this

right and what is wrong. That is a thin of fluctuating standard. Always differ of fluctuating standard. Always differ-ence of opinion about that, because de-pendent upon the man's intelligence that owns the conscience. And any certain type of intelligence depends upon the age and civilization in which he lives, circum-stances, moral and religious idea's. Thus stances, moral and religious idea's. it is that the truest standard for the ca-lightenment of conscience is Christianity. Christian ethics, springing from the Ser-mon on the Mount, is universally recog-nized man's truest and highest standard of enlightenment

But on what higher authority rests this sense of "oughtness" right and wrong? God demands to say. The Creator has a right to impose say. The Creator has a right to cooplize say. The creation, We recognize terms upon His creation. We recognize our obligation to Him. Yes, but because the moral sense rests upon an intuition God's perfect morality. We could not fi God's perfect morality. We could not feel any obligation to God unless we felt Him worthy of that obligation. We believe Him to embody the ideal and perfect mor-ality. His sense of obligation to us, then, is the sanction of our sense of obligation to is the sanction of our sense of obligation to Him. It is precious to read that "we love Him because He first loved us." It is as true that we are under obligation to Him because He is under obligation to us. We never speak of it that way. We seldom, if ever, think of it that way. The more ex-pressive side of the divine nature occupies our thought. God is so pleased to do for no. His bleasings are no much were truly us, His blessings are so much more truly the manifestation of His love than of any other characteristic. But the divine ra-tionality expresses itself in justice and morality as truly as in love. We are conmoranty as truty as in love. We are con-scious ever of our demerit, insignificance, dependence, see all divine favor to be an emanation of His love. The Creator must make provision for His created. The ne-cessity of His own nature demands it. The divine Father, as well as the human father, must support His child. Conscience in us is evidence of God's care. And it is evi-dence that can never be explained away. dence that can never be explained away. So long as humanity endures conscience will advocate right and denounce wrong, and just so long must man believe in God's care. Does God care? Our very constitu-tion thunders Yes. No valid discovery of God in the future can be expected to over-throw the overwhelming weight of this ev-idence. Verily, God hath not left Himself without a witness. We need not fear any future discovery, however supposedly scien-tific, to offset this constitutional evidence. Whatever the evidence that God does not care we will match and outweigh it by this mearer, dearer, stronger evidence that He does care. We have a Roland for their Oiver.

Oliver. Then there are man's religious instincts to be accounted for. These are not ac-quired. Neither civilization nor Chris-tianity begot them. We are not arguing within a circle in referring to these. All races, white, yellow, red, brown, black, ig norant or enlightened, superstitious or same, cruel or kind, instinctively feel that God cares. Mind you, it is not that He is propitious anto them. Oftener that He is not. But the very fact of inventing all

propitions mato them. Oftener that He is not. But the very fact of inventing all conceivable means to placate Him, some of them harbarous and revolting, indicates so strengly that it almost proves God's in-terest in mortals. It is an evidence so universal that it cannot easily be ex-plained away. Every fundamental need in humanity has its satisfaction existing comewhere. Hunger presupposes food. Thirst indicates the existence of water for its quenching. Nakedness instinctively leads to the necessary coverings for its protection, even though beasts are slain, other and wool grown to accommo-date ft. So with all the hungers of rational They all are evidence of reality some where answering to them. None of these is more fundamental and imperative than the religious, that which demands Cel's

that present satisfactions are When the divine spark that we call the spiritual life once electrifies the heart, stimulating new loves, imparting new ideals, revealing God's love and Christ's mastership, all of which produce blessings of satisfaction and joy unspeakable, all external evidence to the contrary weighs little with that man's belief. And that is

little with that man's belief. And that is exactly what Christianity does. It im-parts life. As Harnack puts it, "It is eternal life in the midst of time, under the very eye, and in the very strength of (iod." As Jesus puts it, "I am come that ye might have life." Little is a difficult thing to argue against, and even to prove the fallacy of when men possess it and are recaping manifold blessings from its pres-ence each day.

This is why we affirmed that God must discovered through internal revelation. Tather than through external investigation. The necessary approach, to be successful, must come from Him to us, instead of from us to Him. God must grapple with must come from Him to us, instead of from us to Him. God must grapple with and subdue man before man can reason-ably expect to grapple with and conquer God. Man's attitude is, Let me under-trand and I will reverence; let me know and I will love. God's attitude is, You must reverence that you may understand; you must love that you may understand; in hope of the scientific tew. God's at-titude is as yet in prospect, only the dim hope of the scientific tew. God's at-titude is daily being verified and proven to the world's sin sick, sorrow filled multi-tudes. All valid external discovery of the future will, I think, be along the line of and in harmony with revelation. Even now there are scientific evidences in this direction. Immortality is being scientifi-cally proven, not the fallacy of it. Much verification of Christianity's content and assertions may be expected from scientific research. God's universe is one. His crea-tion unified and harmonious throughout, all true discovery must confirm this, that good enough and preferable to all pro-phetic scientific negation. We believe Peter knew whereof he spoke when he said "God cares." So much does He care that you can well afford to cast all your care upon Him, for He careth for you. Killed Trying to Drown Dog.

Killed Trying to Drown Dog.

A curious but tragic story of an at tempt to drown a dog suggests a revision of Goldsmith's lines in the "Elegy on the Death of a Mad Dog." A man named Webb, living at Abbey Wood, England, took his dog to the River Thames at Crossness for the purpose of putting an end to its life. He tied a rope round its neck, and, weighting it, threw the dog from a boat into the water. But while endeavoring to keep it under water with a pole, he overbalanced himself, fell overboard, and was drowned. The

dog escaped.

Chile and Her Nitrate. It is a queer state of things that the national existence of a country should depend on one of that coun-try's products, but this is the case in Chile, where nitrate of soda constitutes three-fourths of the export trade An expert, in summing up the situs tion, says that at the present rate of consumption the supply of nitrate will be exhausted in twenty years, and that then Chile's life as a nation must cease, unless something that is now unexpected should occur.

other women had received their conduc-sion from the angel and had hurriedly left. Peter and John soon left also, and Mary remained alone at the tomb weeping. It was then that Jesus appeared unto her (John 20:11-18). Later in the morning Jesus met the other women who had gone to tell the disciples, who were probably scattered and may have been some dis-tance away. "All holt." Literally, re-joice; the Greek salutation on meeting and parting. 10. "Shall they see Me." This public appointment was made in order that the whole body of disciples might meet the risen Lord. Five hundred were present on a mountain in Gallies. III. The Roman guard bribed (vs. 11-15). 11. "The watch." We summe the quaternion or guard of four soldlers, 12. "Taken counsel." They probably had a hurried, informal meeting to consider the best course to purger. "Large money." It took a large bribe to induce them to thus hurried, informal meeting to consider the best course to pursue. "Large money." It took a large bribe to induce them to thus criminate themselves. 12. "While we alept." The absurdity of this position is apparent: "I. The disciples could not be " stolen Jesus away had they attempted it. 2. The disciples were as much amaged at the news of the resurrection as were the priests. 2. The Roman soldiers set to watch Jesus' tomb would not all be soless at the same time. 4. The council could

at the same time. 4. The council could not have voted large sums of noney merely to have reported a truth. 5. Skeping sol-diers could not know what took place."

Couldn't Let a Sharrow Suffer. Here is the story of a simple, ever,

day hero. Stretching from a tall sycamore tree to another tree in one of Philadelphia's crowded squares was a tangled kite string. Flying across it a sparrow had one

of its wings caught, and the poor bird fluttered in the air helpless and screaming. William Dayton, a sailor who had

just come to port in a coast vessel was one of the sympathizing crowd who watched the bird. Then up the sycamore he went,

easily and gracefully, although he knew it was at the risk of his life. As he reached the top, seventy-five feet above the pavement, the branches bent beneath his weight. Crawling cautiously on a limb he caught the string and the sparrow was released. The spectators cheered Dayton's act and a collection was raised for him. He was rewarded also by the Pennsylvania Society for the Preven tion of Cruelty to Animals. The in

jured bird was cared for in the nearby police seation until it was able to fly again.

shall raise me also, and shall call me into his presence to ether with you. for all my sufferings are on your half, that the mercy which has abounded above them all might call forth your thankfulness; that so the fuljness of praise might be poured forth to God, not by myself alone, but multiplied by many volces. Wherefore I faint not; but though my outward man decays, yet my inward man For my is renewed from day to day. light afflictions, which last but for a moment, work for me a weight glory immeasurable and eternal Meanwhile I look not to the things seen, but to things unseen; for the things that are seen pass away; but the things that are unseen endure forever.

Does this not make Paul's meaning clearer? And do not these sentences linger in the memory like sweet mus-

Herodotus, the "father of history," says that the king of Persia melted down the tribute which he received, and, run it thus molten into earthen vessels, and these being afterward renoved left the treasure in a solid mass. The vessels might have to be mass. broken in order to get the contents out; but what of that? What is the old cheap and shabby purse pared with the golden coins and price less gems within, and glinting through its worn and tawdry walls?

If we may conceive of the "vessel" of which Paul speaks as comprehend ing not only the frail mortal body, but also the conditions and environments of the body in this life, then it may. perhaps, be not improper to present Paul's thought in the form of a contrast between the "vessel" and the "treasure"-the one frail and perishing, the other strong and enduring.

FOUGHT OVER SAINT'S BODY.

Sacrilegious Act of Superstitious Ital ian Peasants. Half of a saint was carried

away by plous people from the Church of Cosma Damiano, well known to travelers as an enclosure in the Temple of Romulus at Rome. During alterations in the ancient church, an antique sarcophagus containing the remains of the noted Franciscan monk was unearthed and temporarily placed in a side chapel. This monk who died in 1724, was a celebrated preacher, and the plous people of the district took it for granted that he was also a saint. Learning that the corpse was remarkably well preserv ed, a story of miracles was noised about, and as a consequence the church was mobbed by men, women and children, who crowded around the coffin. The crush was so great that a company of soldiers was call ed to clear the church. When order was restored it was seen that one half of the alleged saint had been carried away by the superstitious peo

not hand over to hum \$57 Further comment is unnecessary. To our readers we commend a cure that has never failed, and this we offer without there. It is the "Christ cure" This will cost dervicum less than \$5 or \$1, and do the work in less than five days or one fay. Time to be effective is just as many many is it because the second tay. Time to be effective is just as many seconds as it takes a man to surrender to Him. This is the cure that saved the frunken pirate. Jerry McAuley, and made one of the greatest evangelists of light. It is the cure that proved effective on John B. Gough, and made him the greatest temperance apostle of his age. It has oured ten thousand thousands, and its healing power is still effective. To the drink victim we say: Stop where you are! Dash that outle to the ground. Look to Jesus in praver. He will deliver you. Count that villan your worst enemy who offers you drink. Shun had companions and the work will be done by the "Christ oure."-National Advocate.

The Liquor Educational Campaign.

The Christian Herald (N. Y.) says: "Such a campaign we can almost imagine as being not unlike that waged by Diabolus against the city of Mansoul, when Eye-Gate, Ear Gate, Mouth-Gate and other gates of the city had been closed against him. The campaign of the liquor men-must be one to 'educate' the people into a love and admiration of all that degrades and brutalizes man and effaces the image of his Maker. A campaign it must be to commend broken-bearted wives, ruined homes, neglected children; to popularize diabonor, hankruptey and pauperism; to uphold violence and erime of every sort; The Christian Herald (N. Y.) says: uphold violence and crime of every sort; to take all that is noble and pure and up-lifting away from life, and to substitute the dust and ashes of misery, remorse and hopeless despair.

Canada More Temperater

Perhaps no county within the past fifty years has made more marked pro-gress in temperance matters than the Do-minion of Canada. The decrease in drink ting is everywhere apparent. Since 1875 the tavern licenses have been reduced from 4793 to 2631; the shop licenses from 1307 to 308; the wholesale licenses from 32 to 21, and the 53 vessel licenses have been

When the church wakes up, the drink devil will go into mourning.

Temperance is not everything, but in temperance mars everything. The total abstinence pledge is better than the pledge of the pawnbroker.

Charlotte, N. C., has organized a local anti-saloon league with 400 members.

The Northern Pacific Railway has been added to the large number of corporations which prohibit the use of slocholle liquors by their employes at all times. This is a most effective form of lecture on the evils of intemarrane most encourance.

"Buffalo Bill' is a strict total abs:ainer which is doubtless the secret of his tira less energy and splendid physique "I've got 600 men here." said the Colonel re cently in London," and I abstain for the sake of example."

The Bureau of Temperance Research is a new organization established in Boston Its object, as explained by its Secretary F. W. Clark, is to furnish to all inquirers any information, especially of a statistical nature, which may be sought.

Out in Ohio the li uor business is large'y in the hands of the brewers. The monet paid by the brewers to one county each year runs close to \$750,000. The breweries prastically capitalize the saloons of the entire county.

things causes us to overlook many that are

indeed very scarce, but we have met with it here and there. It is from five to six feet of humanity living a Christianlike life.-Mark Guy Pearse.

Hints That Will Help.

The art of saying appropriate words in a kindly way is one that rever gets out of fashion, never ceases to please and is with-in the reach of the humblest.

Had it been with the beard that wisdom dwelt, men would have taken counsel with the goat.

e gout. An energy won by love will be a friend for life -- Ram's Horn. -----

Basted Lives.

Basted Lives. Character is not determined by a sings, a+i but by habitual conduct. It is a fab-ris made up of thousands of direads and put together by uncounted stitches. Some characters are study seved; others are only basted. A Christian ought not only to have his sportnal garments well seved, but kept clean: in fast as a representa-tive of Jesus Christ he ought to present such an attractive appared before the word that others should say of hum, "Where did you get this. I want one just like it."—Rev. T. L. Covier, D. D.

An Objective of Paith.

Any one whose faith does not terminate Any one whose faith does not terminate it could derive and helpfulness says a con-temportry, hus, well question the quality or has tanch. "Faith without works," says darses, "is dead, being alone." These good works are to be the natural out-growth of his daily life of faith. It is pos-sible for mon so to strengthen inmodel in God that sprintal fruits will flow as nat-urally from the fountain of his coul as it is natural for water to flow down hid. But this requires strong, about and an errors." this requires strong, aloding and persever up lath.

Stealing a Good Name.

Sname on the main or woman who will thruse the hand into his neighbor's breast and drag from his heart that which is the most valuable, the highest-prized thing to him -his good name. He is worse than the murderer who slays a man in cold blood. The man who detracts, casts aside every-thing that is honorable, decent or respect-able in him. He can only be compared with the swine which growels and digs an the dirt for what is ug'y and dirty.-Mgr. Denis O'Callaghan, Boston.

Life a Mad Subway Rush

Life to-day is becoming a mad subway rush undergground, each man for himself, with no suniti ideals to guide him. The ambition to become the richest man in the ambition to become the richest man in the world or the city, or the most popular man, is a low ideal, the resulting loss of soul, the impairment and disarrangement of mind and heart being incalculable. No one covets power over others who does not in the end take it out of his best self, leaving him the poorer.—Rev. Edward D. Towle, Unitarian, Brcokline, Mass.

Faith is not a belief that we are saved, but that we are loved.-Edward N Kirk.

Schoolboy Years Ago.

Here is the account of a day of a German schoolboy of thirteen years, forty years ago: "I get up at 5, or even earlier, and work till 7, go to school, play the violoncello at 11, the piano at 12, then dinner, then school again, then coffee and gymnastic exercises, then work again till I can get fresh air in the garden, which is impossible in this heat during the day. I cat only a roll from 5 in the morning till 1 b'clock, and drink no coffee early, and often feel rather faint."--American

theirs. He that wrestles with us strengthens our nerves and sharnens our skill Our an-tagonist is our helper. The attention paid to inconsequential the sausage about equal also; that is, a third of each. Mix well and add pepper, salt and lemon julce to taste, with a pinch of grated nutmeg. Cover the chicken bones with boiling water, add three cloves, half a dozen allspice and a bit of garlie, boil about half an hour, take some of it to moisten the paste. then add three well-beaten eggs. A square tin mold with straight sides should be used; line the sides and bottom with strips of salt pork, covering every inch: pour in the paste, put more pork slices on top, tie a buttered, paper on top and bake about an hour in a moderate oven. Set aside to cool, turn out, remove the slices of pork and serve the loaf on a bed of jelly. It may also, after cooked and cool, be molded in jelly and turned out, or in

may be served plain.

Diversion of the second HINTS FOR THE HOUSEKEEPER The area Cretonnes and damasks are much

liked for bedrooms, the latter being of more general usefulness.

Lettuce and green peas cooked together make a dainty spring dish. Few people know that lettuce is as good when cooked as spinach. Boiled with young peas the flavor is delicious. Also it is very wholesome.

There are magnificent Japanese embrolderies on satin for those who can afford them. These are used on cellings especially. Paneled with hard wood they are splendid. They are charming, too, in panels for side walls.

The secret of success in whipping cream lies mainly in the coldness of everything employed in the process. Chill the cream on ice, and if you have a syllabub churn-an upright glass egg beater will do the business-it should be chilled before the cream is put inte it, and in warm weather, set in a bowl of ice while being operated. Beat steadily, but not fast. Rapid brating makes the cream greasy. One cup of cream will make a pint of whipped cream.

Palms will not do well unless they are kept free from dust: they should be washed as often as once a week during the winter, and a sprinkling with a hose every day in summer will do them no harm. Set the pots containing palms is a deep dish and water them from the bottom, placing the was ter in the under dish; this should be supplied with water every day for plants kept in the house during the winter. The balm will drink a great deal of water if it can get it and thrive on a cold water dist.

done away with altogether The Crusade in Brief.