## "UNFINISHED THINGS"

A Bright Sunday Discourse By Rev. A. H. C. Morse.

Address Upon the First and Last Words In the Scriptures.

BROOKLYN, N. Y.—In the Strong Place Baptist Church Sunday morning the pas-ior, the Rev. A. H. C. Morse, preached strong sermon on "Unfinished Things," He said:

He said:

My sermon this morning is based upon the first and the last words in the Scripture: "In the beginning God created the geaven and the earth," "Even so, come Lord Jesus." And between these texts there is an immeasurable distance. The first deals with the beginning of things. The last closes the Bible with a note of necompleteness. The first takes us back to the moment when the shining worlds gere hurled from the battlements of heaving by the hand of the Creator. The second points forward to some "far off divine twent to which the whole creation moves."

It would solve many troubles in our thinking if we remembered that we live in a world of unfinished things. This earth so not a finished product. It is rather the num of all the forces with which it was stored in the beginning. It is what some one has called an expectant creation. It stands with shaded eyes looking toward the future. Hidden behind all its movement there is a divinely appointed end. ment there is a divinely appointed end. Men may correct all their false ideas of evolution in the light of this single truth.

when may correct all their take deas of production in the light of this single truth. But in the beginning they must post God. Life is an unfinished product. Whoever law a finished life? In a great workshop we must look for noise and dust and tunult and confusion. We also look for the inished product, but it is not there. As joon as a product is finished it is removed. Its place is not there in all that dust and lift. This world is God's great workshop. Are we startled at the noise and confusion? Human beings are in process of being formed and perfected. But the end is not yet. "It doth not yet appear what we shall be." No one is perfect to-day. And what we call the best is made up of uninished and incomplete products. If this world has ever seen the perfect, it is only hat it would be removed. Life is a great tehool. What man is, or does, after graduation has not been told us yet with any fetail.

thought. He refers to the two hundred and fiftieth anniversary of the founding of Harvard College. The students marched in torchlight processions with transparencies and banners. The freshman class, then only one month old, had this for their motto: "The university has waited 250 years for us." And that he says was a profound truth. All the institutional life had help alongly coplying for these lights.

profound truth. All the institutional life had been slowly evolving for these light-hearted boys, and on their conduct now rested the deatiny of the future. I wonder if it is possible that this very world has been waiting for us. And if there are some things yet unfulfilled that are waiting for the way we use these days. If so that makes life vastly insignificant. Of course, it does not mean that we shall be notable, or great, or prominent. Not that other generations shall know our names. But that our little lives are of eternal meaning.

Mr. F. B. Meyer has said some beautiful

Mr. F. B. Meyer has said some beautiful things. I remember hearing him say one time that we are God's "poem" (God's workmanship). And you know that a poem is something very different from all prose. It contains a thought that could not be put in prose. To paraphrase it is to dull its beauty. It flashes the idea only in that form, just as a diamond gives that clean only from that ide. So we are

in that form, just as a diamond gives that gleam only from that side. So we are God's poem! And a poem contains a thought. And to express that thought has meant to the writer a great effort. And every syllable is of value. And so with God's poem. He is working upon us that in the ages to come He might show forth the exceeding riches of His grace, Can any life be insignificant?

Give no place then to impatience. God

Success For All.

"Stretch Forth Thy Hand."

"Stretch forth thy hand." You with that weak hand shortened by the hard cir-cumstances of your life, stretch it forth! You with that hand drawn up by love of self; and you with fines.

He will pity its weakness and deformity and lo! as you stretch it forth it will be come whole—restored, that you may bless with kindly deed many a needy one who

waits and waits-perhaps for you,-M. M. Slatterly.

bie D. Babcock, D. D.

It is well to have a map or description of the way, but it is better to have the loving companionship of one who knows the way by personal experience. And this Christ is to every disciple a loving and experienced leader, trusting in whom we neither sorrow unduly over the past, not suffer apprehension over that which is before us. Obedience for to-day; faith for the companion was a company that knowledge which we lack!

HID MONEY IN QUEER PLACE

Paris Woman Saved Hor Hoard by

Concealinfg It in a Lemon.
All devices of women to save their

money from thieves are not as suc

cessful as was that of a Paris busi

ness woman. Her apartments were

recently visited during her absence by

a couple of enterprising burglars who

had good reason to believe there was

rich booty there. In spite, however

of the most earnest search they were

unable to and anything of value and

took themselves off disappointedly

Nevertheless, a sum of some 20,006

francs was lying in the room they had

explored, and that in a most promi-nent position. Mme Reutz had, in

fact, devised an ingenious hiding place by scooping out the inside of a lemon, putting her bank notes in-

side, and then leaving it on a plate on a side table. This transpired in the course of the complaint laid by her al

the local police station. One would like to have seen the burglars' faces

when they read the papers next day.

We are appalled at the evidences of sosial wreckage. They tell us there is nothing good in all the world, that the whole earth is a vast madhouse, her inhabitants are drunk with delirium, the fields are be-coming bankrupt, and the harvests are well nigh exhausted. They tell us that the strong trample the weak to death in their ruel greed and hunger. Now this seems to me like a false interpretation. The world is filled with madness. It does reek a cruelty and greed. But still I am laught that this world is God's, and that is working for a divinely appointed end, manifests along its course one great in-

the manifests along its course one great inlention.

Who, then, are the pessimists? They
are the disappointed whom fortune seems
to have shaken from her skirts. Here is a
man you used to know. Then he was
bright and keen and vivacious and energetic. In those days his eyes were bright
with the gleam of far-off fire. But now we
meet him and the light has faded from his
tye, and the spring has departed from his
step, and he has joined the great army of
the disappointed. He had set his heart
upon obtaining something which the passling years have said he could never have.
And his life has failed and his possessions
have taken flight. Now what does this
mean? It simply means that he has been
displaced by the very progress of the
world. When an army is marching for
ward and it quickens its pace, the weaker

world. When an army is marching for ward and it quickens its pace, the weaker soldiers must fall by the wayside. But the army has gone to valiant duty. And the very fact that the world is sweeping on ward means that some must be dropping every year. They are flung backward be sause the race is hurrying forward.

This world is an incomplete world be cause it is divine. If life, as we know it, were complete, if this were the end, then we should have to-day the ultimate standard of success. Our judgment of ourselves and of others would be final. But is that so? Who of us dare judge another? Do we not rather look at this life as part of a whole, whose greater part lies beyond the whole, whose greater part lies beyond the vision? There isn't room in the longest human career to develop all we hope and numan career to develop all we hope and love and long for. And so we say that the most encouraging thing about this life is that it is not yet complete. The basis of hope is the possibility of growth—not in the perfection of attainment now or in the

nmediate future. Shall I be misunderstood if I point out that the earthly life of the Saviour par-took of this same incompleteness? His ac-tions. His parables, His whole teaching constitute a promise of the future. His life led to His death, His death to His resconstitute a promise of the future. His life led to His death, His death to His resurrection, His resurrection to His ascension, His ascension to His throne of glory, and that again leads to His second coming. "Even so. Come, Lord Jesus." It is as though the lines of life projected far beyond our farthest ken, and could be followed only by an infinite hope. Why was not Jesus one of the disappointed? If ever a man had a right to be a pessimist it was He. He found that the world did not want Him, the rulers of the state had no place for Him, the church of Judea that God had been training for 1500 years to look for Him did not know Him. Why was He not in despair? Because He had in Himself the wells of joy. Not the joy of indifference, not the joy of Him who sees and does not care. But the joy of Him who sees all, and through all to the living God. Just as in one of Corot's pictures you can see in the foreground the gnarled and blackened trunks, and beyond all and behind all the clear shining of the sky.

The gospel with its mission still was

tures you can see in the foreground the gnarled and blackened trunks, and beyond all and behind all the clear shining of the sky.

The gospel with its mission still unaccomplished is another instance of that thought before us. In the world, in the church and in the soul of the believer the gospel sees not yet all things put under it. And that for the simple reason that this is a world of unfinished things. And even this may come to us with inspiration, for uslike the dwellers in the Orient we live in the midst of unfulfilled prophesies. Nor shall they ever be fulfieled here. Other conditions and other circumstances are needed. From this incompleteness one might gather the largest argument for our immortality. This world is in accordance with a divine purpose, and cannot be explained unless it tells of a fulfillment in the ages, yet to come, when this earth shall have been replaced by a new earth where in dwelleth righteousness. Then He Himself shall be satisfied.

The old philosophers used to represent all things in a state of continual flow. They stood by the river whose dark waters, fed from some hidden source, stole past in voiceless mystery. They saw the same mysterious flow in the seasons, in the harvests, in human life itself. And they posited motion as the substantia in the world of things. Now the world is in a state of flow because it is a state of incompleteness, and that again because it is expectant. There is something yet before us. God has not made men who can long and love and hope and struggle and deny themselves, only that they may fall into a bole in the grass.

For what, then, does this whole creation wait? Paul tells us in one place that it is for the revealing of the sons of God. Isn't that worth all the intention of god and the struggle and suffering and tears of our fathers! Isn't it worth all the pain with which joy and sorrow have polished us into shapeliness?

And who again are these sons of God? "As many as are led by the spirit of God, they are the sons of God." It is for these that Waten Out.

Be on the lookout for mercies. The more we look for them, the more of them wil we see. Blessings brighten when we count them. Out of the determination of the heart the eyes see. If you want to be gloomy, there's gloom enough to keep yor glum; if you want to be glad, there's glear enough to keep you glad. Say, "Bless the Lord, O my soul, and forget not all His benefits." Better lose count in enumerating your blessings than lose your blessings in telling over your troubles. "Be thank ful unto Him, and bless His name."—Ms" bie D. Babcock, D. D.

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the glory that shall yet be revealed? Only by finding the way of God, and being caught up in the mighty sweep of His own purposes. Here is a vessel longing for her port, and the wind is blowing favorably above. But she does not move, she cannot move till men shall run up the sails and they shall catch the wind. And then the ship that has lain like a lifeless thing becomes a thing of life and hurries on her way. And so it seems that the time is come when the crises of history are hinged upon the work of man. The gospel, for instance, has been committed to the hands of men. And, as I understand it, the second text cannot be fulfilled till this gospel of the kingdom is preached in all the earth.

I dwell upon the subject of unfinished things, because it gives to us an interpretation of the subject of unfinished things, because it gives to us an interpre-INTERNATIONAL LESSON COMMENTS FOR JULY 17.

Subject: Asa's Good Rejgn, II Chron., ziv., 1-12-Golden Text, II Chron., ziv., 11-Memory Verses, 2-5-Com mentary on the Day's Lesson.

I. Reformation under Asa (vs. 1-5). 1. "City of David." Jerusalem. "Asa, his son." Abijah had many sons (chap. 13:21) "Reigned." Asa reigned forty-one years. "Was quiet." That is, they had no wars "Ten years." This was probably the result, largely, of Abijah's great victory over Jeroboam. These ten years of rest are naturally to be assigned to the beginning of Asa's reign; later on there was a rest of twenty years (compar chap. 15:10 with 15:19). The number ten here makes s discrepancy with 1 Kings, for Baasha became king of Israel in the third year of Asa, and "there was war between Asa and Baasha all their days" (1 Kings 15:32). 2 "Good and right." After the division of the kingdom not one of the nineteen king and only a few of the nineteen king and only a few of the nineteen kings and only a few of the nineteen kings. Reformation under Asa (vs. 1-5). 1 of the kingdom is preached in all the earth. I dwell upon the subject of unfinished things, because it gives to us an interpretation that enhances the value of life. One thinks of his own life in comparison with the circling orbs, and says it is an unimportant thing. It is not useful, it influences no one. Why keep up this awful struggle with heat and cold, and pain and privation? Why strive to do better? Why not go with the tide that sweeps away to the dark? The real danger is not that we shall think too much of ourselves, but that we shall count our lives as worthless things. We cannot afford to lose sight of the place we hold in the purposes of God. A man's life taken by itself is an insignificant thing. But when we think of it as a part of a great whole it becomes of infinite value. It is as vast as all the schemes of which it is the part. This is an instance where the part is as large as the whole.

In his college sermons Dr. Peabody uses a beautiful illustration of this very thought. He refers to the two hundred and liftieth anniversary of the founding of over Judah were good. As was the first good king of Judah. He followed the com good king of Judah. He followed the commandments of God with his whole heart, and in hat respect was like David. "In the eyes of—God." 1. He aimed at pleasing God. 2. He saw God's eye always upon him. 3. God approved of what he did. The important question is not whether we are right in our own eyes or in the er we are right in our own eyes, or in the eyes of the world, but are we right before God.

eyes of the world, but are we right before God.

3. "He took away." This statement, which is again repeated in verse 5, seems to be contradicted in chap. 15:17, where it is said 'the high places were not taken away out of Israel." There are different ways of explaining this apparent discrepancy. Perhaps the best explanation is that Asa made a great effort to remove them from his kingdom, and was largely successful, but that notwithstanding all his efforts the failed of complete success. The writer does not say that he took away "all" the high places. Some think that the high places here referred to were those of the strange gods, while those where God was worshiped were suffered to remain; others think that at one time in his reign As succeeded in abolishing all the high places, but that they subsequently appeared again. "Strange gods." Heathen deities. "High places." It was the practice of the leathen to erect altars for their idolatrous worship on the tops of hills or mountains, supposing they were nearer to God and heaven. "Groves." "Asherim." R. V. This word is the proper name for a heathen goddess. Asherah (plural for Asherim and Asheroth), and is another form for Ashtoreth, the goddess of the Zidonians. Asherah was their female, as Baal was their male divinity. In the plural it is often used in the more general sense of idols.

4. "To seek the Lord." Compare chap.

"To seek the Lord." Compare chap 4. "To seek the Lord." Compare chap. 15:12, 13. As a commanded the people to observe all the divine institutions which they had been utterly neglecting. After destroying idolatry, As a revived religious worship (1) by his personal example, and (2) by the use of his authority. He carried out the reforms in a spirit of self-consecration, courage and zeal. He sought to please God first and not himself or his courtiers. 5. "Images." "Sun images." R. V. The original word is different from the one used in verse 3. The Hebrew word is of uncertain meaning, and it is possible Can any life be insignificant?

Give no place, then, to impatience. God made this world in the beginning, and to this present He has sustained it by a well-formed plan. The present finds us here. What place shall we take in this world of unfinished things? For myself I take a place of joy, and effort, and hope. I reach out lame hands of faith for the way of God, and lift up a voice that is half a prayer and half a shout, "Even so, come, Lord Jesus." is of uncertain meaning, and it is possible that no kind of image is meant, but rather the hearth on which the sacred fire was kept. The Hebrew root means to be hot. "Was quiet." The people obeyed the com-mands of Asa and sought the Lord (chap.

True success is within the reach of all men. It is to know and to do God's will, to learn and to follow in His way. It is to put our hand cheerfully to the pen or the plow, whichever God's providence suggests. In the reckonings of eternity to have been a good mason will count for more than to have been a bad monarch; to have walked worthy of the vocation of servant will be accounted better than to have been a selfish sovereign. Lives that upon earth were despised, but which were well lived, and labor that was counted menial, but which was well performed, will bear the stamp of divine approval for eternity. Success will be defined in the lexicon of heaven as it seldom is in any lexicon of earth. As for the dollar mark, it will not be used in the world of bliss II. Asa's military defenses (vs. 6-8). 6.
"Built fenced cities." He probably restored the fortresses which Shishak, the king of Egypt, had taken and dismantled (chap. 12:24). The kingdom of Judah had probably been tributary to Egypt since the time of Shishak's invasion (chap. 12:8), but now Asa discerned a favorable time to throw off this foreign yoke, and while the land was unguarded by the Egyptians he fortified his kingdom. "Lord had given." Asa had not gained rest and had given." As a had not gained rest and success by his own valor, but God had given it. 7. "Land-before us." That is, while the land was unoccupied and unguarded by their enemies and they were free to go at their own pleasure. "Sought the Lord." It is always good to seek the Lord. Those who pursue the world meet with vexation of spirit, but God gives peace and prosperity and real prosperity can come only from God. 8. "Targets and spears." See R. V. The Hebrew word here rendered target means a large shield. "Out of Juda". Asa's army is divided into heavy-armed soldiers, carrying spears, belonging to Judah, and light-armed bowmen belonging to Benjamin. "All these." This does not mean that Asa had an army of 580,000 professional soldiers, such as compose European armies or our standing army, but there were in Judah and Benjamin this number of men capable of bearing arms and liable to be called into servguarded by their enemies and they were self; and you with fingers warped by thoughtless, unkind words and deeds, stretch them forth. With honest purpose, with unfaltering will, whatever may be its weakness or its need, "Stretch forth thy hand." And the Christ will look upon it. min this number of men capable of bear-ing arms and liable to be called into serv-Take life earnestly. Take it as an ear nest, vital, essential matter. Take it as though you personally were born to the task of performing a noble task in it—as though the world had waited for your coming. Take it as though it was a grand opportunity to achieve, to carry forward great and good schemes, to help and cheer a suffering, weary, it may be, a heart broken sister. The fact is, life is undervalued by a great majority of women. It is not made half as much of as should be the case. Now and then a woman stands asside from the crowd, labors earnestly, stead fastly, confidently and straightway be comes famous.

ing arms and liable to be called into service.

III. Asa defeats the Ethiopians (vs. 9-15). 9. "Zerah the Ethiopian." He probably belonged to the same dynasty as Shishak (chap. 12:24), for his army was composed of the same nations. This proves him to have been an Egyptian and not, as some have thought, an Arabian or Asiatic king. His object in invading Judah was doubtless to recover to Egypt the cities which Asa had been fortifying, for Asa's procedure had been virtually a rebellion against Egypt. "A thousand thousand." This is the largest collected army of which we hear in the Scriptures. But some think that the number is not to be taken literally, and that a thousand thousand signifies that there was a great host too great to number. "Three hundred chariots." The chariots, though comparatively few, are mentioned because Asa himself had none at all. "Mareshah." One of the cities which had been fortified by Rehoboam (chap. 11:8). It was probably near the western border of Judah, about twenty-five miles southwest of Jerusalem.

11. "Cried unto the Lot." Asa saw that his hove of success was not in any effort he might be able to make, but in God.

ty-five miles southwest of Jerusalem.

11. "Cried unto the Lo 1." Asa saw that his hove of success was not in any effort he might be able to make, but in God. His faith and courage mounted high, and with holy boldness he pressed his case. "Nothing with Thee." See R. V. It is alike to Thee to help the powerful or the weak, Thou canst as easily help the weak as the strong. "In Thy name." That is, by Thy commission, in confidence of Thy assistance, and for the maintenance of Thy honor and service and people. "We go." Although relying on God for victory, yet Asa made the best preparations possible and went out to meet the enemy. "Against Thee." Asa thus made the battle the Lord's, and called upon Him to maintain His own honor. 12. "The Lord smote." But not without the help of Asa and his Jewish and Benjamite forces. "Fiel." Filled with terror the vast Ethiopian hordes fled to the south.

A congressman of Missouri relate that he was making a campaign speech last fall, when he was annoyed by the frequent interruptions of a countryman, who seemed bent on

making crouble.
"Ms friend," said the speaker, termining to suppress the disturber, "haven't you heard the story of how a Lraying ass put to flight the entire

Syrian army?" "Don't you be afraid of this audience," shouted back the disturber of the meeting; "there ain't no danger of it stampeding. You've done tested

Lightning Kept Busy. Lightning at Cape Neddick village York, Me., played a peculiar freak recently. A bolt struck the house of Silas Norman, passed through the body of a mason named Fernald, who was working in the house, killed a leg at the latter's side and set fire to the building. Fernald was critically

## SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES

SUNDAY, JULY SEVENTEENTH.

"The World's Gain Through Universal Peace." Ps. 46:9-11; Isa. 2:2-4. Scripture Verses .- Ps. 37:11; 72:7; Isa. 9:7; 65:25; 66:12; 2 Thess. 3:16; Ps. 122:6-8; Jer. 29:7; Matt. 5:9; Rom. 12:18, 19; 14:19; Jas. 3:17, 18.

Lesson Thoughts.

"God maketh wars to cease." Christianity is a peaceable religion, the more we have of the spirit of Christ, the less we have of a disposition to

Think of the difference between wa and agriculture in their effects upon a country. War increases intemperance, immorality and the public debtnot to mention the terrible sacrifice of human life, agriculture promotes industry, strengthens morality and increases substantial wealth. the nation's swords are beaten into plowshares, how wonderfully will the world's prosperity grow!

Selections. One of our battleships, the Oregon, cost \$6,575,023.76, which is more than the cost of the ninety-four buildings of Harvard Univerity, which If all the navies of the world could be turned into schools, how soon would the ignorance and prejudice which are the chief causes of wars,

be swept off the face of the earth! The greater part of civilized nations (Query: Are they really civilized?) are kept poor by war. This is not only a poverty of money, but a poverty of home life, the young men being drawn away for military training, poverty of quietness and serenity; poverty of safety; poverty of moral sense, army life being always a degenerate life; poverty of love, since war and preparations for war are a sure and powerful destruction of all kindly feel-

ing among nations. The establishment of the International Court of Arbitration, at The Hague, is a blessed step toward universal peace. Already it has decided a dispute between Mexico and the United States, involving millions of dollars. The claims against Venezu ela of Great Britain, France, Italy and other European nations, have been submitted to it by the consent of all

## EPWORTH LEAGUE LESSONS

JULY SEVENTEENTH

The World's Gain Through Universa Peace. Psa. 46. 9-11; Isa. 2. 2-4.

The normal condition of the natura world is strife and struggle, stress and strain. But the spiritual realm is a kingder of peace, whose rightful Ruler is the Prince of Peace. "The one far-off divine event to which the whole creation moves" is that restful and prosperious period When the war drum throbs no longer,

And battle flags are furled." More rapidly than the majority ima gine we are hastening on to that hap

py goal. He maketh wars to cease." A su perficial view contradicts this affirmation, but in spite of the warlike attitude of many nations to-day the peace power is making itself felt as never

"They shall beat their swords into plowshares" (Isa. 2. 4). What a force-ful and beautiful figure! Weapons of warfare are to be transformed into implements of husbandry. The earth, so long drenched in blood, shall break forth in beauteous blossom and fragrant flower and luscious fruit.

A long and strong stride toward universal peace was the establishing of the Hague tribunal. Something like this had been the dream of peace-lovers for many decades is a reality. There is a growing con viction that international disputes can be more wisely and more profitably settled by appeal to reason than to brutal force. During the last century two hundred of these disputes were settled by arbitration, sixty-three of them occurring within the past tea years. The future will fall to the nations that can get on with the least fighting. For wars make a stupendous draft upon a country treasures-both money and men. When the best young men—the flower of the generation are cut off in war, and the more defective ones are left to rear lamilles the actual loss in manhood is beyond calculation. Seeing these things will increase the influence of arbitration and bring in a reign of universal

He Got the "Raise." Frank Leslie's tells a story of how industry was rewarded. A year ago a manufacturer hired a boy. For months there was nothing noticeable about the boy except that he never took his eyes off the machine he was running. few weeks ago the manufacturer look-1 up from his work to see the boy standing beside his desk.

"What do you want?" he asked. "Want me pay raised." "What are you getting?"

"T'ree dollars a week." "Well, how much do you think you are worth?"

"Four dollars." "You think so, do you?" "Yessir, an' I've been t'inkin' so fer t'ree weeks, but I've been so blame busy I haven't had time to speak to

you about it." The boy got the "raise."

An Odoriferous Beetle. A rather unusual visitation was suffered by a South Carolina town last summer, through the presence of what is known as the rhinoceros beetle, which bears the same unapproachable position in the insect world that the skunk does among animals. A colony of these beetles established them selves in some ash trees which were grown for shade, and the odor was so strong and offensive that the town council ordered eighty of these trees to be cut down. As the trees were estimated to be worth \$100 each, the inusual visitation cost the town about

Sea Turtle Was Stranded.

An unusual find in northern waters was made by Peter Shinn and Joseph Nickerson, fishermen, both of Lynn, Mass. In the shape of a sea turtle, weighing thirty pounds. They were ligging clam buit at the Point of Pines, just at the mouth of the Saugus river, and saw the turus high



Unto every man and nation, God will e'er extend His hand, Loving, under all conditions, Those obeying His command. Neither rich or poor are favored, Only for their love to God, Earning thus the Master's favor, Treading paths where He hath trod

Those who love and will obey Him. He will never once forsake, But within their souls be dwelling, Inner conscience to awake.

He will teach them life's great lessons,
That will bring peace into the heart,
And the happiness of spirit
Never will from them depart.

Though the home be poor and humble.
God will find a dwelling there.
If He finds the heart is waiting.
And is filled with carnest prayer.
Asking Him to come, he with them,
And to teach them what is right.
He will quickly hasten thither,
Shedding round about His light.

Everywhere He's loved and needed He will always, quickly, go.
Comfort give to those who seek Him,
Love and mercy He will show.
And more room the humble hearts have,
In which they God's love receive,
With less pride and vain ambition
Will they cause His heart to grieve

Oh, the blessed, blessed promise,
That He never will forsake,
And if we will love and trust Him.
Care of us He'll always take.
Then why should we wander from Him
Into worldly ways of sin,
That we must, ere reaching heaven.
Have a change of heart begin?
-Miss Martha S. Lippincott, in New York
Observer.

Secret of Joyful Living.

Secret of Joyful Living.

In a crowd of people, even among the most cultured, there are few faces that ex press joy, says H. M. McClusky, in Christian Work,. Care and weariness, restless ness and unsatisfied ambition are unmistakably visible, and often when outward conditions seem the most favorable, the joyful life finds no expression; for it is are unknown experience. Yet all nature is full of gladness; a wonderfully beautiful world has been prepared for man's habitation. Why does he not rejoice in his possessions? He is out of harmony, sin is the discordant note, but when by repentance sessions? He is out of harmony, sin is the discordant note, but when by repentance toward God and faith in the Lord Jesus Christ he is at one with God, the discord resolves itself into the sweet, rich chord of love. Then there follows the trium phant obligato of joy. The accompaniment is not always perfectly harmonious, but the song goes on uninterrupted to the close. Is that true? The Psalmist says. "In Thy presence is fuiness of joy." The Lord's presence is continually about us believers willingly concede the fact. Why then is there not more joy? The life is based on a lower plane, instead of shaping

then is there not more joy? The life is based on a lower plane, instead of shaping it "according to the pattern that was showed in the Mount."

The belief of the heart is not worked out in the life. There are many lovable Christians whose faith never faiters when the heavier sorrows come, but do not set or recognize-their Lord in the daily rou time, either by seeking Him for hourly needs, or thanking Him for ever-present numberless blessings. Christ gave the secret of joy when He said, "Ask, and ye shall receive, that your joy may be full." cret of joy when He said, "Ask, and ye shall receive, that your joy may be full.' It is a constant interchange of interests between the Father and His child. Be cause He is infinitely great and powerful He is no less the loving, compassionate One. A friend said to me: "Do you as! Him about such little things?" as though it were irreverent to speak to Him about the trivial but absolutely essential details of daily living. "For though the Lord behigh, yet hath He respect unto the lowly;"

the trivial but absolutely essential details of daily living. "For though the Lord be high, yet hath He respect unto the lowly;" that fact alone should fill us with joy.

Study to live as in His presence; let all the surroundings as far as possible he it accord with a royal Guest and loving Friend. What a transformation there would be in most homes and lives if all pertaining to them were consciously giver over to Him to arrange; we executing as under His immediate supervision, without fear, fretfulness or anxiety. There could be but one result, a full, abounding joy Would it not be worth while to make the effort? It can only be attained by patient It can only be attained by pa enort: It can only be attained by patient persistent endeavor; beginning with the first moment in the morning, praying hourly to be kept consciously in the pres-ence of Jesus our Lord. In such a life heaven does not seem so far away and that

Faces That Comfort One.

"I wish some people knew just how much their faces can comfort one!" The speaker was a young woman who had passed through deep sorrows; she was telling a friend how many people comforted her, though they were unconscious of it. The Epworth Herald tells the story. "I often ride down in the same street car with your father, and it has been such a help to me to sit next to him. There is something so good and strong and kind about him, it has been a comfort just to feel he was beside me. Sometimes, when I have been utterly depressed and discouraged, he has seemed somehow to know just the right word to say to me, but, if he didn't talk, why, I just looked at his face, and that helped me. He probably has not the least idea of it, for I know him so slightly, and I don't suppose people half realize, anyway, how much ther are helping or hindering others!" There is a great deal of this unconscious kindness in the world. Moses wist not that his face shone. The best people are not aware of their goodness. According to the old legend, it was only when it fell behind him, where he could not see it, that the saintly man's shadow healed the sick. This is a parable. Goodness that is aware of itself has lost much of its charm. Kind nesses that are done unconsciously mean the most.

Living by the Day.

Living by the Day.

Life must be lived on the installment plan. God gives and requires just so much at a time, no more, no less. Life is made up of just so many successive installments of opportunity, of duty and of grace. It is impossible, therefore, to live life in the future tense. All that men have and all that they are asked to attend to is the present. And the present in its demands is vigorous enough. Take care of the now and the future will take care of itself.—Herald at Presbyter.

A Brave Habit.

Cheerfulness is a brave habit. Grumbling is a foolish one. Men and women who complain and fret have just about the same kind of lives, to begin with, as cheery people. "Into each life some rain must fall," but the wisest plan is to go in when it rains, or hoist an ambrella, instead of sitting down in the gatter and getting sopping wet.—Reformed Church Record.

The Woman's Christian Temperance Union, of Fall Piver, Mass., supports a deaconess who devotes her time to police-station work and conducts a Christian culture club for girls.

Oldest Sunday School Teacher. The officials of the Wesleyan Sun day school, Swinton, lay claim to having upon their register the oldest Sunday school teacher in England, if not in the United Kingdom. Mr. George Doxey, who is now in his eightyeighth year, has been a teacher sixty-nine years, and holds the remarkable record that for half a century he was never absent from school, and dur-ing forty years he was never once iate. Though eighty-seven years of age, he is able to read without the aid

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

"It is Not My Rusiness"-How a Wealthy St. Louisian Came to Realize That the Liquor Question Was His Business-A Story of Whisky and Its Effect.

A wealthy man in St. Louis was asked to aid in a series of temperance meetings, but he scornfully refused. Being pressed he said: Gentlemen, it is not my business A few days later his wife and two daughters were coming home on the light-ning express. In his grand carriage with liveried attendants be

thinking of his splendid business and planning for the morrow. Hark! Did some one say "Accident?" There are twenty-five railroads centreing in St. Louis. If there has been an accident it is not likely to have occurred on the and Mississippi Railroad. Yet it troubles him. It is his husiness now. The horses are It is his business now. The horses are stopped on the instant, and on inquiry he finds that the accident has occurred twenty-five miles distant on the and Mississippi. He telegraphs to the su-

perintendent:

"I will give you 8500 for an engine."

The answer flashes back, "No."

"I will give you 81000 for an engine."

"A train with surgeons and nurses has already gone forward, and we have no other."

With white face and anxious brow the will while face and anxious brow the man paced the station to and fro. In a half hour, perhaps, which seemed to him a half century, the train arrived. He hurried toward it, and in the tender found the mangled bodies and lifeless forms of his wife and one of his daughters. In the car following lay the other daughter, with her ribs crushed in and her precious life nazing slowly away.

ozzing slowly away.

A quart of whisky, which was drunk fifty miles away by a railroad employe, was the cause of the catastrophe.

Who dare say of this tremendous question, "It is not my business?"—National!

Advocate.

Temperance Check-Cashing.

Some years ago the Railroad Young Men's Christian Association of Columbus Ohio, started to be as generous as the saloons at Grogans, in the neighborhood of the Columbus. Sandusky and Hocking Valley Railroad construction shops, by cashing the checks of the employes of the railroad company. In the vicinity of the shops there are about two saloons to one general store, and the wholesale liquor dealers were in the habit of sending large sums of money to the retail liquor dealers were on the saloons to one general store. dealers were in the habit of sending large sums of money to the retail liquor dealers with which to cash the men's pay checks. This took a great many of them to the su-loons, as there was no bank at hand, and a good deal of time and money would have been consumed if the men had visited the tity for that purpose. On the first pay day after the Association opened up checks amounting to \$2137.88 were cashed. That was two years ago. On a recent pay day 157 checks, amounting to 80762.35 were cashed, but the largest record was in last September, which was for 87204.25. In the first year pearly \$50,000 cas handled in this way, and the second year 1550 checks were cashed, amounting to \$79,778.47

Yet We License Alcohol.

The British Registrar-General has published a table of the comparative mortality among men of different occupations, from twenty five to sixty-live years of age, the inquiry covering a period of three years. The standard of 100 was taken as the lowest death rate in the most healthful. These are the results: Innicepers and liquor dealers represented a mortality of 274; inn or hotel service, 397, and brewers, 245, while farmers are pair down at 114, gardeners at 103 and ministers at 109. Between 1880 and 1890 there were in the United States 21,284 deaths from yellow fever and 530,365 deaths from alcohol; yet we license alcohol and quarantine yellow fever.

At the twentieth anniversary of the Ger-At the twentieth anniversary of the German Society Against the Abuse of Alcoholic Drinks there were presented some telling statistics of the ravages of strong drink in Germany, where the use of alcohol is said to be responsible for fitty-four per cent, of the discourse titly per cent, of the ratiroid accidents, seventy per cent, of the ratiroid accidents, seventy per cent, of the offenders sent to houses of correction, 35.2 per cent, of the discurbances of domestic peace, and so on through a of domestic peace, and so on through a long lat.

Need More Polleemen.

There were only about thirty-five policemen needed in the whole of Vermont turing the fifty years when the State was under prohibition. Now, since the adoption of the local system and the return of the saloon to a number of cities and towns many more policemen are required. In one town they now have two saloons from which they receive for license \$250 each, making \$580. But they now have to employ a ponceman at a salary of \$720 a ye

At Terrible Cost,

William Hargreaves, M. D., after a thorough research, gives the annual expenditures for strong drink in the United States as \$1.464.857,568. Dr. Dunn, Secretary of the National Temperance Society, estimates the indirect cost from crime, pauperism, loss of labor and of life as \$1.678, 504,964. The pairty revenue obtained to be set off against these enormous figures is only \$141,000,487.

The Temperance Fight.

The Temperance Fight.

This strongle long ago ceased to be a moral pastime, which men can pick up and lay down at their will. That it is a bitter fight—a fight that must eventuate either in the destruction of the laquor power or in the annihilation of the Christian Sabbath and everything that is dear to the Christian nation is evident to all—John B. Finch.

Dedicated to Temperance.

The Nidaros Total Abstinence Society of Trondhjem, Norway, has bought a building on one of the thoroughfares of the city for about \$10,000. The building will be reconstructed so as to afford a public hall which will seat about 300 young people. This will be the headquarters of the temperance people in the future.

University Place, the seat of the Ne-brasha Wesleyan University, not only pro-hibits saloons, billiard tables, dance halls and questionable amusements, but no cigar or cigarette store is allowed. This is, in deed, a physical and moral "Spotles" love.

The Crusade in Brief.

Were it not for the saloon influence bors-our cities and our State would be filled with clearer heads and cleaner hands.— National Advocate.

Oscar II., King of Sweden and Norway, has acceded to a petition of his temperance subjects to discontinue the christening of battleships with wine. The German Ministers' Association of Milwaukee has appointed a committee to meet the Anti-Saloon League and prepare literature to be used by the League in the work among the German element of Mil-

It is better to be in the minority the right than in the majority with the wrong.-National Advocate.

A writer in the Kansas City Leader says. "But for two men in his own town, who rent their buildings for saloon purposes, no saloon could run; and, strange to say, both are church members. Much of the crime produced in that community by the infamqus liquer traffic will lie at the doors of these men."

A tremendous lever in favor of temper ance has been brought to bear upon the business men of Hudson, S. D., by the recent action of twenty-three of the prominent and wealthy farmers around Hudson, who have united in a public protest against the saloous. The business men must either oppose the saloon og lose their best curtomers.

## THE GREAT DESTROYER Household Matters

Lamp Chimneys, To prevent lamp chimneys from gracking, wrap each chimney loosely but entirely in a cloth; place them to gether in a kettle, and cover with cold water. Bring the water to a boil, cons tinue the heat ten to fifteen minutes and then cool off. By this tempering they are toughened against all ordinary amp heat.

Oiling the Wringer, Do not fall to oil the wriages every s less wear on the machinery, and ess strength is expended by the oper-

tor. To clean the rollers, rub them irst with a cloth saturated with kerosene oil, and follow with soap and water. Always loosen the rollers ... -putting the wringer away

The Care of Dainty Chins.

In Holland the good old custom stin phtsins among ladies of washing the china and silver after breakfast and en with their own fair hands. This hey do in the presence of the family, ind any guest who may be there, and he fashion has lately been revived n some American households, partly because it gives a touch of homely simplicity and partly because a lady's rentle handling is needed if the dells ente china and glass are to be prewyed for any length of time,

New Way to Sweep.
There is in the doing of little things. ven in housework, a right way and wrong way, and a good way and a and way, says the Philadelphia Inquir-Consider for a moment the item of weeping with a broom. The next time ron undertake it notice your broom. Do you find that you hold it or move it cather in front of you-the brush further forward than the handle-cach troke raising the brush and with it a cloud of dust into the air and the space beyond? If so, try this way: Stand with the broom rather behind you, partly facing it, the brush further back than the tip of the handle. Used in this way, you will find that the dust rises no higher than the brush: that, in fact, little rises, but it gradually moved to one central point. where it may be easily gathered into the dustpan. Swept in this way, even dusty room may be perfectly tidied without discomfort to any person who may be obliged to remain in it during the process.

Bananas Red and Yellow. In the tropics the banana is usually olcked green and ripened in the dark like a pear. They should, however, have attained their full growth, or else no matter how rich a color they may take on, they will always be bitter and puckery. The banana grows fastest at first in length, then suddenly, begins to swell, and in a few days will double its girth. Then it is ready for the ripening process. The best ones sent to this country start half or whole ly ripe and get their color en route. It they start hard and gummy, having been picked in an immature condition, they will never attain the rich, smooth flavor of the perfect fruit, and are apt to make people III. Never, therefore, purchase a long, thin banana. Bananas are far better a little over ripe than under, for a creamy softness is essential to its full enjoyment. Bananas are of two kinds, the yellow and the red, but a vast quantity of plantains are paimed off on us in place

Taploca Cream-Two tablespoonfuls of tapioca soaked over night, then stirred into one quart of bolling milk; add the beaten yolks of four eggs and four tablespoonfuls of sugar; boil four minutes. Stir the well beaten whites

of two eggs into the cream when cold; dayor with lemon. Use the remaining whites for a meringue, Indian Pudding-Scald one quart milk in a double boller; then take onehalf cup Indian meal, one-half cup molasses, one-half cup sugar, pinch salt; mix with a little cold milk; stir into the scalded milk until it thickens;

then turn into a buttered baking dish; put bits of butter on top, about a teaspoonful in all, and bake two hours. Dutch Dumplings-Put a saucepan on the fire with one-half cup of water and same amount of lard. To this add a saltspoonful of salt and grate onehalf nutmeg. When fairly boiling stir in as much flour as it will take up and set off to cool. When cool break in four eggs and work it up thoroughly until there are no streaks in the mass.

Cocoanut Pie-Mix two tablespoonfuls sugar, two teaspoonfuls flour, one saltspoonful salt; add the beaten yolks of two eggs and beat thoroughly; then add the whites beaten slightly; one cup grated cocoanut and two cups hol milk; bake in a deep ple plate and border with a rich paste; as soon as it puffs up and a knife blade comes out clean, it is done.

Cherry Pie-Get the best sour dried cherries, mash and cover with water to soak over night; in the morning add sufficient sugar to sweeten; cook till tender in the water in which they are soaked; line your ple dish with rich paste; fill with the stewed cheroles; cover and bake: sprinkle with powdered sugar when first taken from the oven. If carefully prepared this pie will quite carefully one made of fresh

Deviled Tomstoes-Slice ton without peeling them, fry them in but-ter, take them out when tender and lay them on a hot plate, while to the butter left in the pan or chafing of you add a teaspoonful each of wi sugar and of onion juice, a teaspo ful of vinegar, a pinch of cayenne a a teaspoonful of salt. When all a well mixed, add, a drop at a time, o well beaten egg, and as soon as sauce has thickened lay the toma back in it for a minute, or retil i