WHAT CREATION MEANS A Bright Sunday Discourse By Rev.

C. L. Palmer. There is No Riddle of the Universe-The Answer is Immortilty.

Kinoston, N. Y.—In the Reformed Church of the Comforter, at this place, on Sunday morning, the Rev. C. L. Palmer preached the following sermon, entitled "What the Creation Means." He took his text from Psalm 104:24. "O Lord, how manifold are Thy works, in wisdom hast Thou made them all, the earth is full of Thy riches."

Thou made them all, the earth is full of Thy riches."

Von Humboldt says: "That this Psalm represents the image of the whole cosmos. It is astonishing to find in a lyrical poem of such limited compass the entire universe, the heavens and the earth, sketched with a few bold touches. The calm and toilsome labor of man from the rising of the sun to the setting of the same, when his daily work is done, is here contrasted with the moving life of the elements of nature. This contrast and generalization is the conception of the mutual action of natural phenomena, and this retrospection of an omnipotent and omnipresent invisiof an omnipotent and omnipresent invis-ble power which can renew the earth or crumble it to dust, constitute a solemn and crumble it to dust, constitute a solelin and exalted, rather than a glowing and gentle

exalted, rather than a glowing and gentle form of poetic creation."

It is thus a hymn of creation, written by whom we know not. In the Sept it is ascribed to David, but is anonymous in the Hebrew psalter. The phraseology and spirit are not unifice David, and the subject matter may have been arranged in his day as well as at any time. In the authorized edition of the English Bible the authorship is accredited to David. The English and American editions of the Revised Version made no mention of its writer, but many and potent are the reasons which lead us to the conclusion that the hymnbut many and potent are the reasons which lead us to the conclusion that the hymnologist of Israel composed this song for the people of God. It was fitting that it should be used in the temple, and it is still consistent to ersploy it, since it expresses a truth that time cannot change.

Unlike many of the Psalms this one is capable of analysis, the natural and logical plan being a reproduction of the six creative periods. This is not only evident to the careful reader, but is confirmed by the most reliable sources. And this is not unimportant, since it is another argument in favor of the unanimity of opinion concerning the plan that God followed when He created the universe. The work of the first and second days, light, the sky, clouds, winds, lighting, occupy verses 1-4. The original chaotic state, and the separation of land from water on the third day, verses 5-9. The third creative day continued that which held hear content of the separation of the days are the separation of the content of th of and from water on the third day, verses 5-9. The third creative day continued that which had been commenced on the preceding. The growth of plants and trees, which implies irrigation by clouds and streams. Here the poet introduces hirds and creatures of the field and forest, which do not appear in the Mosaic narrative until runch later, verses 14-18. The work of the fourth day, the sun discount of the fourth day. and creatures of the field and forest, which do not appear in the Mosaic narrative until much later, verses 14-18. The work of the fourth day, the sun and moon, but with special reference to men and animals, verses 19-26. The poet having a ready woven into his song part of the work of the fifth and sixth days, now returns to it, and describes the sea with its living creatures, these with all clse, the whole visible creation in absolute dependence upon God, verses 24-30. In verses 31-35 the Psalmist describes his longing to see the bright original control of the control describes his longing to see the bright original restored.

The text being the 24th verse is a part of the division including verses 19-26, which treat of the fourth day's work when the sun and moon were made, but referring particularly to men and animals. There can be no doubt respecting the interpretation, because the literal translation reads: tion, because the literal translation reads:
"O Lord, how manifold are Thy works, in
wisdom hast Thou made them all, the earth
is full of Thy creatures."

1. The Psalmist Recognizes God as the
Creator—"O Lord Thy works." Writing

Creator—"O Lord Thy works." Writing by inspiration does not necessarily preclude the use of provincialism, provided that such correctly describe facts. And they may be enlarged or modified in order to be accurate. The doctrine taught in this Psalm is in strict accord with notions to be accurate. The doctrine taught in this Psalm is in strict accord with notions prevailing at the time of its composition and since that there was a time when only God existed, and that there came a time when the universe was formed. It is the teaching of all the ancient faiths that the universe did not spring into existence of its own valition. its own volition, but was made out of nothing by Almighty God. Often, however, the conception is vague and confused and even meaningless, because destricts of that light which lighteth ever; man coming into the world. It is the clear implication of the Scriptures that there was a time.

world. It is the clear implication of the Scriptures that there was a time when God was alone, and that the time came when He employed His power to fashion the heavens and the earth.

Only the great God could conceive such a compilation and complication of organic and inorganic matter. Since creation many wonderful thoughts have occupied the minds of men, but none have suggested themselves. They have been wafted into and horn through the channel of human thinking by the appearance of some suggestive occurrence. We think our thoughts after God. It thus follows that we could not think of the universe without seeing something to suggest it.

Only the Alberts could decirate the series of the suggestive occurrence.

not think of the universe without seeing something to suggest it.

Only the Almighty could design the universe. Architecture is a science to be acquired under the instruction of one who has mastered this branch of learning and is therefore able to impart it to others. Designing a dwelling is possible because there are those who have been instructed in the art. Designing the universe is possible only to God, since no other has been or is able to suggest a plan of such scope and grandeur. He holds the key which unlocks the mysteries of this sublime conception.

tion.
Granting for the sake of argument that there are minds of adequate scope to comprehend the fact of a universe, we cannot see any advantage, since a conception without ability to execute must remain dormant. For a Moses who could smite a rock, and a Joshua who could arrest the sun, would be baffled in attempting to create a universe. Men have done great things, but God has done greater. Man can no more make designs for nature than he can cause the grass to grow and the flowers to bloom. It is all within the ability of God and of Him alone. "O Lord Thy works."

can no more make designs for nature than he can cause the grass to grow and the flowers to bloom. It is all within the ability of God and of Him alone. "O Lord Thy works."

If The Variety of God's Creation—"O Lord how manifold are Thy works," which is simply the biblical form of expressing the many organized types of the Creator's handiwork. These are denominated kingdoms. The mineral kingdom is constituted of inorganic species. It has ever enlisted the labors of the most brilliant intellects and devoted students. Every decade of research has disclosed some relic of the ages, while even greater fields remain unexplored. What will be disclosed in the future no one can tell. We cannot but believe that more remains concealed than has been discovered. "O Lord how manifold are Thy works."

The vegetable kingdom is filled with life. From the smallest plant to the largest tree are varieties innumerable. This is another field in which investigation has not been wanting. Great numbers of grasses, flowers and herbs of all kinds are being discovered. The massive collection is a surety to ever greater discoveries. And we believe that every coming century will disclose some new form of life. "O Lord how manifold are Thy works."

The animal kingdom possesses species without number. The most minute insect as well as the human family belong to it. Certain forms have become extinct, others are passing away. It is in this field that evolution has made some of its greatest strides and met its most discomforting defeats. Evolution is not to be set aside without due consideration, for it holds a position in the minds of thinking men that

without due consideration, for it holds a position in the minds of thinking men that cannot be ignored without serious loss. But it is only as evolution recognizes God, His character and work, that it can give any light to a doctrine so mysterious. "C Lord how manifold are Thy works."

There is still another kingdom. It is the kingdom of God, the kingdom of theaven. It is one in name, but occupies more territory than all the other kingdoms combined. It includes all the redeemed of earth and multitude of saved in heaven. Nor is the variety less than in other kingdoms, for within it are young and old, rich and poor, black and white, peasant and king, educated and ignorant. Vastly different in condition of life, but one is character and reward. All sinners by nature and praotice, all exposed to temptation, all

saved by the one Christ. All pardoned by the one Creator, all re-created in the image of the true God. "Lord how manifold are

Thy works."

III. The Wisdom of Creation—"In wisdom hast Thou made all." Each kingdom is complete in itself. How natural to think of the spiritual as being perfected, and of the material as unperfected. This is true the material as unperfected. This is true or not according to our understanding of the word "perfected." It is wrong if hy it we understand that God has completed one and not the other. He has perfected both, one for our life here, the other for that life which follows this. There is a most glorious display of the wisdom of God in the most minute of all His work. No one is capable of making any improvement. He has made everything beautiful in its season. A skilful artificer when he has inished his work makes a thorough examination to satisfy himself that it is well done. Often it is found that some serious defect exists. But when Jehovah had completed the universe and inspected it divine defect exists. But when Jehovah had com-pleted the universe and inspected it divine wisdom pronounced it good. There was no higher power to which appeal could be made. The ages confirm the wisdom of the decision then rendered. It is impossible to think of any improvement that would be in harmony with existing laws. In crea-tion we can make no suggestion, in preser-vation we are silent, and in the divine gov-ernment amazed at the goodness and love of God. "In wisdom hast Thou made them all,"

all."

IV. The Extent of Creation—"The earth is full of Thy riches or creatures," each kingdom being filled to overflowing with its own kind. No room for more animals, for that kingdom is full. Nothing to add to the vegetable kingdom, for it supplies the needs of all living creatures. The

for that kingdom is full. Nothing to add to the vegetable kingdom, for it supplies the needs of all living creatures. The kingdom of God is also filled. Filled with those who once knew nothing of its joys, but were re-created by the grace and power of its founder. Its dimensions increase as more room is required. It is not a poorhouse, but a palace. The Creator has not placed His creatures where the necessaries of life are wanting, but where plenty obtains. Behold, the provisions of the children of God are within our reach.

Nor with necessaries only, but with riches, dainties, luxuries, heauties and treasures. In the earth are hidden mines of wealth, and on her surface are teeming harvests of plenty. All these are the Lord's. "The earth is full of Thy riches." We should not think of them as the property of nations, of the possessions of individuals, but as the wealth of God. Not in one clime are these to be had, but everywhere. The cold Arctic has its precious thines, which it requires great hardship to obtain. The burning sun of the equator furnishes food that cannot be grown elsewhere. They all belong to God, but are given us to use and enjoy for the giver's glory.

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The other translation of the word, namely, that of "creatures," is too significant to ignore. Not only is the earth filled with the riches of God, but it is filled with His creatures. All belong to Him as His children. Some are obedient, some are not. Some love to serve Him, others not. They are His and He loves them, though they may be disloyal to Him.

The conclusion of our interpretation of the text is that God Almighty created all things, that the great variety of His handiwork was imperative to display His power, that fresh evidence of His wisdom is constantly being disclosed, and that the whole human family belong to God, to be saved, prepared for life and for immortality—to whom be all praise.

True Success.

True Success.

The man whose life, outwardly all defeat, is steadily expanding in its interest and sympathies, steadily growing in power to bear and suffer and be strong, has the blessed consciousness of coming into his kingdom. No outward disaster, no external obstacle or limitation, can ever defeat a true life: the soul can escape all these things as the bird escapes the perils of the snare and the net by flying above them. This highest success lies within the grasp of every earnest man or woman, and it is rarely without attestation of its presence and value, even in the eyes of those who take small account of spiritual things. rarely without attestation of its presence and value, even in the eyes of those who take small account of spiritual things. There is a force which streams from a no-ble nature which is irresistible and perva-sive as the sunlight. The warmth and vi-tality of such natures, while they invigor-ate the strongest men and women about them, penetrate to the heart of clouded and obscure lives and minister to their needs. There is no success so satisfying as and obscure lives and minister to their needs. There is no success so satisfying as that which is embodied in one's character, and being so embodied, cannot be taken from him, and the influence of which, reacting on the character of others, is also indestructable.—Christian Union.

A Noble African Woman. A slave woman named Ogunro, living in he country west of the Niger, longed for

A slave woman named Ogunro, living in the country west of the Niger, longed for freedom and worked hard until she secured it. Then she traveled to another region to enjoy life.

There she was converted to Christ. This gave her a new longing. What she now longed for was to tell the Ilale people, among whom she had been a slave, what good things she had learned. She went back to Ilale, worked hard, earned money, got a church built, and late in 1903 she placed the church at the disposal of the nearest Christian pastor.

The Church Missionary Intelligencer now reports that five young men from Ilale have been baptized through these efforts of the ex-slave. It seems that Anglo-Saxons have no monopoly on the strenuous life. The Christian name given to Ogunro in baptism was the appropriate one of Dorcas,—Christian Work and Evangelist.

He Knows Best.

The outward features of our life may not be all that we should choose them to be; there may be things we wish for that never come to us; there may be much we wish away that we cannot part from. The persons with whom we live, the circumstances by which we are surrounded, the duties we have to perform, the burdens we have to bear, may not only be other than what we should have selected for ourselves, but may even seem inconsistent with that formation and discipline of character which we honestly wish to promote. Knowing us better than we know ourselves, fully understanding how greatly we are affected by the outward events and conditions of life, God has ordered them with a view to our entire and final, not only our immediate, happiness; and whenever we can be safely trusted with pastures that are green, and waters that are still, in the way of earthly blessing, the Good Shepher leads us there.—Arnold W. Thorold.

Prayer For Power. Do not pray for easy lives! Pray to be stronger men! Do not pray for tasks equal to your powers! Pray for powers equal to your tasks! Then the doing of your work will be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the re ress of the life which has come in you by the grace of God.—Phillips Brooks.

Queer English Court Decisions. A new set of false teeth was award ed last May as damages to a Clapton coachman who had bitten upon a smal pebble which had somehow got into a steak-pudding he was eating at a cof fee shop, and broken and strained the set of teeth he was using; while "the first and second pick of the next litter of pups" was the amount of damages gravely entered for a Plaistow dog fancier who had had a little trouble with another of the craft as to the disposal of some pedigree fox terri-

Mail Service in Game of Bridge. An innovation in the game of bridge is to play it by mail. Partners in dif-ferent cities naving been arranged, the four select an umpire, who deals four hands and mails one to each. The game then proceeds in the usual way, such player communicating his play to the others through the umpire. It is not necessary that the players should be aware of each other's identity until the contest has been ended.

INTERNATIONAL LESSON COMMENTS FOR OCTOBER 2.

Subject: Elisha Succeeds Elijah, II Kings, ii., 12-22—Golden Text, II Kings, H., 9-Memory Verses, 12-14mentary on the Day's Lesson.

I. The vision (v. 12). Lesson 11 of the third quarter should now be reveiwed. 12. "Elisha saw it." That is, the ascension of Elijah. Elisha saw this, however, not with his natural eyes, for it was a scene belonging to the spiritual world, and to behold it he must, like the young man mentioned in chapter 6:17, have his inner senses unveiled. This sight was a special divine favor and was made by Elijah the conditional sign of Elisha's obtaining a double portion of his spirit (v. 10). "My father." This title of affection was given by the younger prophets to an elder. Elijah had been a father to him in his care and training, in love and legacy. These words should be understood as an exclamation of wonder and amazement. Elisha sees his spiritual father depart, and he sees the chariot and the celestial steeds, and he calls after them all. Some think that Elisha desired to convey the impression that Elijah was more to Lerael by his counsels, reproofs and prayers than chariots and horses. "Rent them." This was a common mode of expressing grief. Elisha looked upon Elijah's departure as a personal bereavement. He had lost the guide of his youth; loneliness came over him and he acted like a heartbroken of his youth; loneliness came over him and he acted like a heartbroken

Dividing the Jordan (vs. 13, 14), 13, The mantle. This was the same mantle with which he had been called by Elijah to the prophetic office, and by which Elijah divided Jordan. Having the mantle was a

the prophetic office, and by which Elijah divided Jordan. Having the mantle was a proof that he was invested with the authority of his master. "Stood by the bank." He was the same man and yet not the same; like many another who has gone to the gate of heaven with a departing saint. He could no more lean on Elijah, but he found that he had received as the prophet's dying legacy, 1. Elijah's mantle. 2. Elijah's God. 3. Elijah's spirit. 4. Elijah's office.

14. "Smote." Elisha's first miracle was identical with Elijah's last one. He acts upon the faith that he would receive from Gol the power which he had desired. "Where is." etc. This question does not imply doubt of God's presence, but is an ontreaty for His power to show itself, and give a foretaste of the spirit of Elijah which had been promised.

III. Searching for Elijah (vs. 15-18) 15. Sons of the prophets. The fifty who had gone to a height to watch Elijah and Elisha as they went across the Jordan (v. 7), and were waiting for his return. "They said," etc. When they saw the miracle wrought by Elisha they were confirmed in the belief that he was the divinely appointed successor of Elijah. "Bowed themselves." Thus showing that they acknowledged him as their head. These men were trained up in the schools of the prophets.

16. "Seek thy master." It cannot be prophets.

prophets.

16. "Seek thy master." It cannot be supposed after what they had said before to Elisha that the Lord would take away his master on that day, that they expected to find Elisha somewhere alive. No doubt Elisha had at once told them how Elish had departed, but evidently they could not fully believe that he had gone bodily to heaven. Their search to find him, however, was as fruitless and idle as the attempt of some moderns to explain away the idea of a bodily ascension into heaven. "Ye shall not." Elisha was absolutely certain that the body could not be found.

certain that the body could not be found.

17. "Ashamed." To refuse longer to grant their request. He saw that they would not be satisfied until they had made the search. The best way to solve doubts and questionings about religion is by a personal investigation. Dr. Nelson, in his book on infidelity, says that he never knew an infidel who fairly investigated the claims of the gospel to remain an infidel 18. "Did I not say?" The search only confirmed the words of Elisha. Those that would find Elijah, let them aspire to the heavenly paradise. Let them follow the high steps of his sincere faithfulness, strong patience, undaunted courage, fervent zeal and constant obedience.

IV. Healing the waters (vs. 19-22). 19. "Men of the city." Prominent citizens of the place. Perhaps they were the elders of the city who thus applied to Elisha, and their action shows that he had their confidence. As he had now attained the highest eminence in the prophetic office, possibly they expected that he might be able to rid the city of its plague. "Is pleasant."

dence. As he had now attained the highest eminence in the prophetic office, possibly they expected that he might be able to rid the city of its plague. "Is pleasant." The situation of Jericho, near the passage of the Jordan, was such as to attract a considerable population after it was rebuilt; and for the sake of the prosperity which came to them in other ways they were content to dwell in such an unwholesome place. Now, however, they saw a hope of benefit and with this thought they came to Elisha. Jericho was a part of that country which, in Gen. 13:10, is compared "to the garden of the Lord." "Is naught." Is bad, harmful; the word "naught" was formerly used in this sense. "Ground barren." Soe R. V. "Casteth her fruit." R. V., margin. The evil effect was clearly in consequence of the hurtful water, for the healing of the spring is to bring a remedy for the other evils. It seems therefore that the water was such as eaused the trees to shed their fruit prematurely.

29. "A new cuse." A new cup or dish, one "never used in any common or unholy service. The purity of the vessel was to typify the purification wrought upon the spring." "Salt therein." "Elisha in working this miracle would seem to make use of means just as Jesus did when He put spittle on the blind man's eyes" (John 0:6). The injurious property and effect was not taken from the water by the salt poured in, for even if the salt actually possessed this power, a whole spring could not be corrected by a single dish of salt, even for one day, much less for a longer time, or forever.

21. "Unto the spring." The fountain hursts forth at the eastern foot of a high double mound, or group of mounds, situated a mile or more in front of the mountain of sweet and pleasant water; not, indeed, cold, but also not warm. It is the only one near Jericho, and there is every reason to regard it as the scene of Elisha's miracle. "Lord—healed." Not Elisha, nor the salt, but God wrought the change in the fountain. This miracle was typical of the healing of the poisonous pot

Publisher Evidently Hoodcoed.

Mr. St. John Adcock, the author, is experiencing strange luck. A short time age the public were to have been in possession of his latest novel. The book was printed in Scotland, and the first edition was being sent to London by steamer, but the author received word that the ship has foundered, and his new book now lies on the ocean bed. Mr. Adcock's book of poems was also delayed in publication, by the first edition being burn in a fire at the printer's. He says he is somewhat curious to see what dark fate is in store for his next work.

All Chinese Are Detectives. The detective force in China is a secret body second to none in the world in point of organization. From one end of the Celestial land to the other a very wide-open eye is kept upon every man, woman and child, whether foreign or native, and, for that matter, the detectives watch one another most vigilantly. another most vigilantly.

THE SUNDAY SCHOOL EPWORTH LEAGUE LESSONS

OCTOBER SECOND.

"The Sacred Writings"-Bible Study

Rally Day-2 Tim. 2, 14-17. Among earth's millions of books there is just one that demonstrates its divine authorship. That one has been directly or indirectly the inspiration of the large majority of all other good books. It has made its influence felt in every field of research and in every department of the best literature. Standing firm and true in the way of every evil design, this book literature. has been a target for missiles from all the foes of that which is good. Satan and his allies of all ranks have hurled their anathemas against it. Flery, fierce bombshells have fallen about it in showers. What of it? Kings, princes, scholars, scientists, philosophers, all classes of opposers have turned their keenest and heaviest weapons against this sacred volume What of it? The enemies go down to dust and oblivion while the book lives with undiministhed vitality.

God is in his book. Just how he is there we cannot explain, for we do not fully understand. But the fact is evident. With the spiritual ear we can hear his voice. With the spiritual vision we can know his presence. In the diamond fields of So Africa a diamond was found which contains a fly. Placed under a magnifying glass one may see in all its brilliancy a little fly, body, wings, eyes, and all in the most perfect state of preservation. How it got there no can tell, nor can it be removed by any human skill. So in the sacred Scriptures we find God. That he can not be removed is beyond question. This Temple of Truth has immova-

not. On Mount Sinai were given by God Ten Commandments. Around these granite principles have grown up the precious writings of inspiration How marvelous its growth! Through some fifteen centuries it steadily A gourd may spring up in a night and perish in a day. But the great redwoods of California are centuries in reaching their giant size, and then they stand through millen

ble supports, whether we see them or

Consider the variety and tremendous import of the themes discussed: bistory, poetry, law, morals, theology duty, destiny; na ure-s u y, man-study, G-d-study, Satan-study. It deals with life, death, time, eternity.

It presents to us a God of infin't perfection, man at his climax in the perfect example. Jesus Christ, and ethical principles that no human thought can improve.

Its teachings bear translation into daily life. In proof of this behold the men and women who have em-bodied its truths in their characters. They are of highest worth, a credit to the race and an honor to God. are the natural leaders in all needed reforms and philanthropies. They are the living forces in the world's best civilization. Mark the contrast between the nations which follow Bi ble precept and those which know not God's word

RAM'S HORN BLASTS.



HE Lord still cares for the lowly. No true sermon is an end in itself. God but tests the devil where tempts.

No man can put all his character into his collar. A man's mark in the world depends on his aim.

It is hard warming the soul at a fireworks' display. The time to break off a bad habit is before you begin.

Winds of passion never yet brought a vessel into port. Many preachers expect to unlock

hearts with steel smiles. That for which anything is good enough is good for nothing. There can be no such a thing as an

education without ethics. It is always the other man's track that looks smoother than our own. It is hard to comprehend God's ways

while you are walking in them. Life is the only school for character, There are no losses in loans of love. You cannot use virtue for a varnish. What ever soils the soul must be sin.

BEBS BREAK UP A FUNERAL Swarm Out of the Pulpit and Put the

Mourners to Flight. While a funeral service was in progress in the Vernon church, near Plummer's Landing, a swarm of bumble bees which had nested under the pulpit was disturbed, and, emerging from its quarters, caused a panic among the mourners, says a dispatch

from Flemingsburg, Ky. The officiating minister and friends hastily retreated from the sanctuary and were closely followed by the pallbearers with the casket, warding off the bees as best they could in their

A number of the mourners and two pall-bearers are reported to have been badly stung. However, they remained until the funeral service had been concluded in the church yard.

The exact location of the nest cannot be determined until the pulpit is tern away. The congregation dislikes to tinker with it at this time, the eve of a protracted religious meeting. Unless the bees remain under cover the meeting will probably be held in a grove.

At Newport News, Va., George Law-rence, 60 years old, of Baltimore, took a fatal nap under an old work bench in the unused power house of the Consumers' Light, Heat and Power Company.

Lawrence is said to have been un

der the influence of liquor and strolled into the place and lay down to sleep. About 7 o'clock W. S. Powell and a companion entered the place and did some pistol practice with the target placed above the bench. After the second shot the practice was brought to a sudden close by groans coming from under the bench. The young men found Lawrence writhing in pain from a wound in the abdomen. The man was taken to the hospital,

The Junday Breakfast Cable

The Common Things. The sunshine and the gentle rain,
The clear bird song that hails the morn,
The meadow land with flower stain,
The swaying banners of the corn,
The grass that whispers to the breeze—
What common, common things are these!

The broad, blue mirror of the lake That smiles back at the sleeping sky; he billows, too, that lap and break And fling their foamy jewels high; he silver clouds that one by one

The stars that blaze as jewels blaze, And make the world old mystery,
While they, on their appointed ways,
Go speeding through eternity
Across unfathomed seas of space
On paths that we but dimly trace—

Toss back the lances of the sun.

All these are common—brook and bird, And rose of red, and meadow green; So common that they seem unicard, So common that they seem unseen, And yet there is no day or night But borrows all of their delight.

No common thing is held apart No common thing is held apart
From us, or pent with lock and key,
But in the goodness of His heart
They all are made for you and me.
It always seems God loves the best
Things He makes the commonest.
—St. Louis Globe-Democrat.

What the Bible Teaches About Heaven What the Bible Teaches About Heaven All we know about heaven we know from the Bib'e, and we know all that we need to know. We know enough to fill us with happy confidence and exultant hopes. And all we know is upon the authority of the only being who ever came out of heaven to report to our humanity its character and its glories, our Lord Jesus Christ.

For one thing, the Bible assures us that in heaven there is room for everybody. The Jewish rabbis used to declare that, no matter how many hundreds of thousands came up to Jerusalem at the great feasts, the streets of the city and the courts of the temple were never crowded. That

the streets of the city and the courts of the temple were never crowded. That farey is gloriously true of the New Jeru-selem.

salem.

Our entrance to this wide heaven, the Bible teaches, is by a narrow way. There is only one door. In ancient days, when the Christians were fighting the invading Turks, a mother, from the fortress, saw her son returning from a battle, defeated and in swift retreat. She shut the gates her son returning from a battle, defeated and in swift retreat. She shut the gates of the fortress and called to her son from the battlements, "You cannot enter except as conqueror!" At that heroic word the son returned to the fray and transformed defeat into victory. We cannot enter heaven except as conquerors, yes, and "more than conquerors," in Christ Jesus.

Probably the feature of heaven that is dearest to most hearts is its freedom from suffering and sorrow. Browning expressed the universal anticipation:
"But deep within my heart of heart there hid

Ever the confidence, amends for all,

hid

Ever the confidence, amends for all,
That heaven repairs what wrongs earth's
journey did."

No more lame feet or aching backs in
heaven. No more deaf ears or near-sighted
eyes or throbbing heads! All faces exquisite, all bodies strong and swift, all minds
clear, all spirits at peace! The wonder is
that so many, believing this, yet dread the
gates of death.

But to the sinner, wearied with the long But to the sinner, wearied with the long

struggle against temptation, saddened remorse even while he is grateful for t victories which Christ has won for hi there is a joy in heaven far superior to the absence of pain. Some little girls were telling their thoughts of heaven. To one it was a place of lovely meadows and trees; to another, a great, golden city; a third thought of the singing, and still others, of

thought of the singing, and still others, of the joy and safety and plenty of the celestial abodes. But last of all spoke a thoughful lass: "Heaven; why, heaven, I think, is just a place where you're never sorry." That's it exactly.

After all descriptions of heaven, even the glowing visions of the Apocalypse, there is one thought that always means heaven to the Christian; it is where Christia. A little boy was once asked. "Where is your home?" He didn't know what to say, for his family had moved about a great deal, but he turned at last to his mother and leaned against her, "My home's where mother is," he said. If the love of Christ has entered our hearts, then our heavenly home is where He is, in the next world and in this world alike.—Amos R. Wells, 'n Sabbath Reading. a Sabbath Reading.

Two Imperative Don'ts.

Two Imperative Don'ts.

The longer we live and the more we study, the more imperative become two "don'ts." They seem to comprise the whole life. The first—don't talk about your neighbors or criticise people so much. Judge not, and you shall not be judged; condemn not, and you will not be condemned. The second—don't murmur and complain about your troubles; bear them at least philosophically, if not with Christian patience and resignation.—Rev. C. F. Thomas, Baltimore, Md.

Greater Faith, Greater Trial. The Lord giveth faith, Greater Trial.

The Lord giveth faith for the purpose of trying it, for the glory of His own name and for the good of him who has it, and by the very trial of our faith we not only obtain blessing to our own souls, by becoming the better acquainted with God, if we hold fast our confidence in Him, but our faith is also by the exercise strengthened. And so it comes that, if we walk with God in any measure of unrightness of heart the in any measure of uprightness of heart the trials of faith will be greater and greater. —George Muller.

Life's Growth.

Yonder grows the tree of life; its leaves are for the healing of the nations. And when God's Son is abroad to save our sick souls, when our Brother and Saviour brings us in, sick unto death, is there no Father who stands behind the tree of life, with heart that aches for His straying son? Wounded unto death, we will come in And in His love and pity He will carry us in His arms and save us.—Rev. Dr. Newell Ewight Hillis.

Desire.

We are all the custodians of desires, and We are all the custodians of desires, and cach of us cherishes an ambition of some kind, for the success of which we pray, after a fashion, and labor according as the idea of toll possesses us. The god of one man is case, while that of another is luxury. Brain sweat and brow sweat are freely shed that name and game may weave the laurels around the brow—Rev. W. C. Conn, Brooklyn, N. Y.

The strain of an increase of fortune aifects men in different ways; one has so little self-restraint that he immediately turns it in for enjoyment. Another is bitten with the love of accumulation. Each of these men has been overwhelmed with materialism. If the nation were composed of such men they would bring it to disaster; they would make the country the home of self-indulgence, luxury, and finally of cynicism and despair, or the desert of hard materialism, without imagination, joy or hope.—Bishop William Lawrence, Boston.

Methodism has 1224 deaconesses.

Latest Novelty in Clocks.

The latest novelty in clocks has just made its appearance in France It consists of a perfect representation, in antique silver, of an old church, transparent enamel forming the stained windows. The clock dial is one inch in diameter and is placed in the beifry, where they bells chime every hour. The roof of the church proper can be raised, disclosing a gold-lined receptacle for matches. THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Let These Women Be Content-They Are In Distinguished Company When They Are Called Fanatics - The Epithet Should Be Worn as a Badge of Honor,

The members of the Kings County Woman's Christian Temperance Union object to being called "extremists" and "fanatics". The corresponding secretary gave out a letter defending the association and urging for a look into the evils they fight from the point of view.

from their point of view.

These good women are too sensitive. I they are denomined as extremists and formatics it means that they are doing effect

rew work.

The Union had under consideration the Subway Tavern, where whisky and gin and beer are sold by polite barkeeners, and where the forms of respectability are thrown around a new rathskeller, where men and women are invited to congregate and fill themselves up to their evelables with the same brands of wet goods that are sold from the Bowery to the Bronx The drunk comes from too much drukens. are said from the bowery to the Bronx. The drunk comes from too much drinking in this rathskeller as surely as from a gin mill in Cherry street. The after effect is just as had. The chief merit claimed by the Subway rathskeller promoters is that they do not sell wood alcohol or counter feits for straight, unadulterated drunk-conveiling lower.

fetts for straight, unadiliterated drains compelling linuor.

The temperance women opposed the new idea, and then they objected to being called fanatics.

They should take courage. They should seize the epithet as a hadge of nonor There never was a great reform that wor its way whose first movers were not de

ounced as fanatics.
It is the tribute that fear and a stupic opposition to change pay to those who would make the world better when the reformers find themselves called fanatics.

Peter the Hermit ran up and down Engrepe preaching the first crusade. Two hundred years of war followed. The wan

dred years of war followed. The warbrought about a mental activity that kepEurope from sinking into barbarism, with
er it had been drifting since the transfer
of the seat of the Roman Empire from the
banks of the Tiber to Constantinople.

Peter the Hermit was a fanatic. The
men who wrung the Magna Charta from
the unwilling hands of John were de
mounced by his flunkeys as fanatics.

The men who threw the boxes of ter

nounced by his flunkeys as fanatics.

The men who threw the boxes of tere
everboard in Boston harbor were called fa natics by the king's officers and by the dough-hearted Tories, who feared to trus

dough-hearted Tories, who feared to trust themselves in self-government.

Washington and his freezing, hungry and half-naked army of men that hing around Valley Forge were called fanatics by the big-stomached officers and royalty lovers who spent the same writer under the British flags in New York and Philadelpoia.

When Thomas Jefferson, returning from France, found New York under the spel of Hamilton drifting toward monarchy—or rather toward an idea that the ruling classes should be made up from the rid and the ex-Revolutionary officers—he made a declaration for the "plain people," and was denounced as a "howling fanatic.

Andrew Jackson swore he would destroy the United States Bank. The men behing the bank and their friends, just like the trust magnates to-day called him a fanatic. Robert Emmet is even to-day called a fanatic, but he showed the world that lib erry is worth dying for.

erty is worth dying for.
Lady Mary Montagu was denounced as fanatic for advocating insculation for

Antiseptic surgeons were called fanatice by the old-line doctors, who still though bleeding was a good thing under all condi-tions, but time has shown that the sur-geon's knife cuts a way to life, instead & being, as it was once, an instrument & death. smallpox.

death.
Major Gorgas was called a fanatic when
he began to clean up Havana as a means of
destroying yellow fever. There is no fever
there this year, and Gorgas has moved or
Bassania. mama. Edison's fellow telegraphers called him t

fanatic when he kept on trying to make funny things in the operating room. Ha light makes New York when darkness falls s plain as day. So let the good women who want people

to quit getting drunk be sheerful. Le them be content to be called funders and continue to try to make the soil a better place in which to live. They are in dis tinguished company. New York Journal.

Regulars and Periodics.

When the question of accepting a glift of ninety gallons of beer from a for the use of the London w-

Sales on Caristmas Day came up before the Brighton guardians, one member said a great medical authority had desired that drinking regularly was had far the health but to get drunk once a fortwing did good Mr. Pinhorn, the secretary at the Londor United Temperance Council, was there upon interviewed on the subject.

"I remember many years ago," said Mr. Pinhorn, "that, finding me run down and in uncongenial surroundings, my doctor all rised me to go up to town and get drunk. I need hardly say that I did not take the bint, but I do say that if I had to choose between the man who gots drunk once in a while and pays for it the next day. I should unhesitatingly choose the latter.

"Yes, I have also heard that doctors car be found to recommend a person to get drunk to get rid of a had cold. In other words, the doctor no doubt means that the man will perspire freely in that way, but there are a hundred other and better ways of getting rid of a cold. The temperant man takes a piping hot bath and goes to be developed in a blanket."

F. N. Charrington's scheme of a teetotal island off t. e. Essex coast is worthy of the man says London Tildlits. I'e is extrest to his heart's core in his vork, both temperance and religious, but his record is such that all men respect him, however much they may differ from his methods. Most people know the story of how for conscience sake he sacrificed his share in his father's brewery—a share valued at a million and a quarter sterling—and lived on a mere pittance that he might pursue his work among the poor and outcast.

"How much do you get for wearing that?" asked a young man on a tram car, pointing to Charrington's blue ribbon.

"As nearly as I can make out it cost me £20,000 a year," was the reply.

Diplomatic Champagne. The wife of the British Ambassador ts
Washington, Lady Durand, has set her
face against the rapid social life of many
of the women of the National capital. Of
champagne drinking she has a special ab
horrence. Lady Durand does not profess
primness, but she thinks a little more dignity should be observed in diplamatic cir-

Drunkenness directly kills not less than 70,000 men a year in America alone.

Can the church, or ought it, to live in association with the liquor traffic without conflict?

If every hater of the drink evil and friends of temperance would give regularly even a trifle to the reform, the movement would make rapid progress.

According to statistics recently gathered 30,000,000 are living in prohibition territory in this country. This is more than one-third of the entire population. In Great Britain in 1901 there were 3000 deaths directly due to alcohol, while the deaths from tuberculosis numbered 58,000.

The barkeepers have a total abstinence association. Nobody knows better than the bartender that total abstinence is the only sure way to avoid drunkenness.

Through the great Washingtonian move-ment in Ohio 60,000 took the piedge. In Pennaylvania, 29,000; in Kentucky, 30,600, and multitudes in all parts of the land.

Does drink pannerize? The factories of Kewanee, III., pay out \$35,000 a week The salcons of that place deposit \$24,000 a week. This is the kind of a town where the wives take in washing, the children are in rags and tradesmin cannot collect their bills.—Union Signar.

Household Matters

Guarding Matches, Always keep matches in boxes well ont of reach of little fingers, and many a fearful death and bad burn will then be avoided.

Chain Bottle Cleaner.

The really ideal bottle cleaner is undoubtedly of chain. By shaking the chain around inside the bottle anything adhering to its sides must be removed. Attached to the chain is a brush to be used in cleaning the stopper.

A Kitchen Apron.

An excellent kitchen apron is made of unbleached muslin. This is superior to the ginghams and seersuckers more generally used, for the reason that it can be thoroughly boiled and thus disinfected of all possible microbes. A few washings give it a snowy whiteness, which adds very much to the daintiness of the cook's appearance.

The down and cotton comfortables, which it is wise to keep "handy" for cool nights, should be provided with a slip cover, which can be buttoned or tied together. Made of plain white muslin it looks delightfully cool, and can be washed every week as readily as a sheet. This simplifies the problem of having the comfortable always fresh and sweet without laborious cleaning at home or an expensive visit to the "dry-cleaner's."

Clean the Refrigerator.

A triple house cleaning every week is none too much for the refrigerator. A wise provision is to arrange it for the days on which the ice is to be renewed. Remove everything, wipe walls and shelves with a damp cloth, then rub with coarse, dry towel. Pour scalding water, in which a bit of washing sods. has been dissolved, down the waste pipe. Follow it with a cold stream and permit the refrigerator to stand open and empty a few minutes till thoroughly cooled. Five minutes' work three times a week is all that is required to keep this part of the larder in perfect

How to Make Tea.

sanitary condition.

fea should be bought in small quantitles and kept in an air-tight tea. caddle.

The water used for making tea should be freshly boiled, because below. the boiling point the stimulating property (theine) is not extracted. should always be infused, and never permitted to boll. Long steeping extracts the bitter principles (tannic acid) destroying entirely the delicate flavor and aroma.

First scald the teapet, dry it, then add the proportions of one level teaspoon of tea to one cup of boiling water: let infuse four or five minutes. If too strong, add more boiling water; if not of sufficient strength, add more ten; do not attempt to get the strength by longer steeping .- Men and Women,

Getting Rid of Phyla-

Rats and Mice-Peppermint sprigs laid around shelves and places these pests frequent will drive them away. Chloride of lime sprinkled about is

also effective: Ants and Roaches-Powdered borax scattered in their haunts is a "sure cure." One tenspoonful of tartar emetic mixed with one tenspoonful of sugar, and put where ants are trouble-

some, will drive them away in a day, Fleas-These may be driven away by scattering either lime or cayenne pepper in the places which they frequent. Oil of pennyroyai is also good. Moths-These may be prevented by the use of moth-bails, or bags made of crushed layender and lemon-verbena with clover and other pungent spice, Powdered borax, camphor and cedar

dust are all effective. Files and Mosquitoes-The best pre ventive is tight screens and constant vigilance. Mosquitoes dislike lavender and green walnut. Fly paper is made as follows: Take equal parts of melted resin and castor oil, and spread while warm on strong, thick paper. Or use four ounces of quassia chips boiled in one pint of water. When cold strain, then add water to make one pint, and two ounces of alcohol. Sweeten with sugar, and pour in saucer.-Woman's Home Companion.



Stewed Mushrooms-Flood the chafing dish with really good olive oil. Put in a teaspoonful of paprika and a pinch of salt. Drop in the mushrooms after having stalked and peeled them, black part uppermost. Cover up and listen to the appetizing sizzling for seven minutes. They should then be done to a turn.

Stewed Mutton With Macaroni-Cut a half to one pound of mutton into small pieces. Put a layer of carrots, turnips and celery into a saucepan, then a layer of meat, then seasoning and more vegetables. Add two quarts of water, bring to the boll, then simmer gently for one hour. Put in half a pound of macaroni and simmer till all is tender. Add seasoning to taste and serve in a deep dish.

Savory Rice—A very good dish for supper. Wash three ounces of rice and boil in half a pint of milk till tender, add pepper and salt to taste. Butter a piedish, spread half the rice in it, sprinkle one ounce of grated cheese (Parmesan, if possible) on it, add the rest of the rice, scatter over it some more cheese, put butter on the top in small pieces, and brown in a

Planked White Fish-Clean, split and season a three-pound fish; have ready an oakplank about an inch thick, and a little longer and wider than the fish; thoroughly heat the plank, lay on the fish, skin side down, brush with melted butter and bake in a hot oven about twenty-five minutes. The fish may also be cooked under the flame in the gas range. When done, brush with melted butter, garnish with parally and lemon, and send to the table on