# THE VALUE OF OBEDIENCE

## A Brilliant Sunday Sermon By Rev. Joseph Dunn Burrell.

### The Way to Power Shown By Convincing Arguments—Christ Our Great Pattern.

BROOKLYN, N. Y.—In the Classon Avenue Presbyterian Church the pastor, the Rev. Joseph Dunn Burrell, preached Sunday morning on "The Value of Obedience." The text was from Philippians, ii:8, 9: "He humbled Himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him and given Him a name which is above every name." Mr. Burrell said:

From this passage we learn that, through obedience, our Lord Jesus Christ attained His surpassing glory. He won His exaltation not by exploiting His own will, but by submitting to the will of God.

On this point He is representative of humanity. For all men everywhere to obey is the way to rule. "Whosoever will be chief among you, let him be your servant."

Obedience thus becomes a most essential part of education, whether in the home or the school. There is something disreputable about the household where the children do not mind, or the lecture hall, where the instructor has no control. It is a healthy discipline for us to have to submit our will to another's. Such is the Biblical conception of home training. Such was the method of Christ's bringing up.

Professor Huxley had great influence upon current ideas of education and, perhaps, the most eloquent words he ever wrote were those in which he set forth this idea, that the gist of education is to learn how to obey. "That man," he says, "has had a liberal education, who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of, whose intellect is a clear, cold, logic engine, with all its parts of equal strength, and in smooth working order; ready, like a steam engine, to be turned to any kind of work, and spin the gossamers, as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vileness, and to respect others as himself. Such an one and no other, I conceive, has had a liberal education, for he is, as completely as a man can be, in harmony with nature. He will make the best of her, and she of him. They will get on together rarely; she as his ever-beneficent mother; he as her mouthpiece, her conscious self, her minister and interpreter."

But it is not enough to learn obedience theoretically in one period of education; we must perpetuate it as a habit all through our years, for it is the only way to success in life. Obedience is not for its own sake, but in order that through it we may come to be our best selves. We accept law as the predetermined condition of life, surrender ourselves to it, and by yielding win true liberty.

Agesilaus of Sparta knew how to govern because he had first learned how to obey, according to the old saying. The present Emperor of Germany and King of Italy, brilliant examples of successful monarchs, were trained with a severity that some of our boys would think cruel. There was once a hard worked employe of the New York street car system; he is now its head. There was once a private soldier who had to submit to all the narrow restrictions of the most subordinate rank in the army; he is now our commander in the Philippines.

We take away harmful things from our children that later on they may know enough to deprive themselves of them. They are made to take care of their bodies that they may keep the laws of health when they need it for life's work. They are given good books to read that they may prefer such when they are free to read what they will. They are shielded from bad associations and thrown into the company of clean, true, honorable boys and girls so that when they are out in the world fighting their own battles they may choose the friendship of the good and shun that of the base.

Some parents are afraid to have their children arrive at the age of self control. Yet what is the good of education. "The aim of your discipline," said Herbert Spencer, "should be to produce a self-governing being; not to produce a being to be governed by others." It is a joy to have obedient children, but it ought to be a greater joy when they are become true-hearted men and women, and are out in the world carrying on the business of life. Then the object of education is secured and the condition of success is satisfied.

On the other hand, moral failure is due to not having learned how to obey, and so not knowing how to rule.

When a girl says to herself, "When I have a home of my own you will see how differently I shall do things." When a boy thinks, "Just wait until I am twenty-one and I will see life for myself;" you may know that the seed of the Dead Sea fruit is already sown.

A woman whose family were in want was given $25 by a friend. Instead of purchasing necessities with this providential present she used it in having the photographs of the entire household taken. There was an example of one who did not deserve to be grown up. She did not know how to control her own life. She had never learned that the only way to live worthily is to obey the great principles of duty. She merely followed her whims.

I heard this summer of a young man who a year ago was flying around Long Island in his automobile, dazzling the natives with his reckless expenditure of a newly acquired fortune. To-day he is said to be clerking in a store. He did not know how to be rich; he had not learned self-control. Quite rightly he has been set back again in his proper place.

Oscar Wilde was a young scholar of extraordinary brilliance. His essay on "The Decay of Lying," for example, was marvellously suggestive. But he never learned to obey, to control himself, to love the right; on the contrary, by following his own will and seeking pleasure without regard to duty he made of himself a social outcast and died a beggar's death in Paris.

It makes no difference what ability, position or opportunity one has, if he does not know how to obey he is on the road to ruin.

Moreover, this condition of obedience is the permanent law of life. Neither in this nor any other world is it abolished. The mother warns her baby not to touch the stove. The little one disobeys and is burned. He grows to be a man. He emerges from his mother's control. No one advises him now to keep away from the stove. He can put his finger on it if he will. But if he does he will be burned again.

So it is in the moral life. As children we were restricted by others from wrongdoing, and if we persisted in seeking to accomplish it we suffered. Now we are grown and no one hinders us. We can sin if we choose. But if we do we shall have to bear the consequences now as then.

The choice given us is not whether we shall be under God's law or not, but only whether we shall obey them or not, in either case receiving the results of our decision. For "whatsoever a man soweth, that shall he also reap."

The man who abandons himself to the indulgence of appetite, violating the laws of nature, shortens his life. His indulgence defeats itself. While he obeys God's laws finds them his servants, ministers of health, prosperity and usefulness.

Nor is this state of things different in heaven. There it is said "His servants shall serve Him." There the law of God is perfectly fulfilled. There the heavenly host sing forever, according to Dante's dream,

"In His will is our delight."

So forever and forever obedience remains the law of life.

William Tyndale, who translated the Bible into English, wrote a book entitled "The Obedience of a Christian Man." The gist of it is this: That the Bible reveals the way of salvation through Jesus Christ, and also the way in which a saved man ought to live. Few books have had a wider influence. One martyr at least is known to have gone to the stake carrying a copy of it in his hand. For it appealed to the conscience of man, it showed Christian believers that the salvation of Christ, instead of releasing from moral obligations, is on the contrary, precisely an enhancement of power to perform it. Instead of abolishing the law Christ fulfills it, and if there is any one in the world who ought to be the shining examplar of obedience to the will of God, it is the Christian man.

Christ Himself is our great pattern in this regard. He was an obedient Son. It was His meat and drink. He said, to do His Father's will. But He is more than our pattern. He is our Saviour, nd as such enables us to reproduce the pattern. He presents an ideal and also the dynamic for its realization. This is why there is a place for Him in every heart. This is why we all need Him. If we live in fellowship with Christ, trusting Him in utter faith, the law of God instead of being something hostile to our spirit is our very life, and we come to be able to say with Him, "I delight to do Thy will, O, my God."

### The Religion That Makes One Faithful.

The railway superintendent came down to his office on Monday morning, sat down at his desk and began to open his mail. The first letter was from the wife of a discharged conductor, which said:

"I take this opportunity to write while my husband is at church. He has been going regularly the last three Sundays. He has been to see the minister, and the minister gave him good advice and drew up a pledge, and he signed it, and every morning and night he asks God to help him keep it. I am sure he will never drink again. We have only seven dollars in the house. I am doing my own work, though I am not strong enough to do it. The baby is sick, and I do not know how we are to live when the little money we now have is gone. For God's sake, pity us and give my husband his train again, and I am sure he will never drink another drop!"

The superintendent read the letter and handed it across the desk to a friend who had entered. "Read that," said he, "and tell me what to do."

"What has been his record?" asked the friend.

"This is the third time he has been found drunk on duty. Each time I warned him, and the second time I suspended him. This time I discharged him for good. I can't place human lives in the care of a man who can't be trusted. If I take him back it won't be three weeks before he is drinking a little on the sly, and within three years he will wreck a train, as sure as the sun rises to-morrow."

"Have you another place where you could use him, some place involving less responsibility?"

"No, he is physically unable to do hard work, and there is no other kind at which I can put a man of that sort. I don't dare set him even watching a crossing. In fact, there is no position on a railroad for a man who can't be trusted to do his duty."

Later in the day the conductor himself came in. The superintendent received him kindly, but with no encouragement in his manner.

"I knew you would come," he said, "and I must be frank and say that I should have thought more of you had you stayed at home and helped your wife with the housework, instead of going to church so that she could write me about it."

"But," said the conductor, "she wanted me to go, and I did not know about the letter until she told me afterward, and really, I am sure I shall never fall again. I have asked God to help me. Trust me once more and have pity for my family."

The superintendent shook his head sadly. "You want me to pity your family," he said, "but you didn't pity them yourself, and you never thought about asking God to help you, except to help you out of a scrape. You have got your religion too late so far as this office is concerned. It will help you to forgiveness to your sins, and I hope will make a better man of you, but it is too late for a job of running a train. That kind of religion that we have to insist on in this office isn't the kinds that helps a man to get a job back; it is the kind that makes him keep it. I believe in religion, and wish every man in the company's employ was a religious man; but the kind of religion this company needs is the kind that makes men faithful to their work."

The discharged man went out and the superintendent's stern face relaxed. "I am sorry for that wife and the sick baby," he said, "but I can't trust human lives to a man who gets his religion so late."

The true faith is the faith which makes faithful. It is never too late to look to God for forgiveness, but penitence sometimes comes too late to restore a lost opportunity.—Youth's Companion.

### God Speaking to the Soul.

It has been remarked that "the subject of the first chapter of Genesis is not the creation, but the Creator; what it gives us is, not a world, but a God."

Let those who will search the Scriptures for the light they shed on past conceptions of science and upon the history of a unique race in the annals of the world. Let them study their literary development, and seek thus a keener appreciation of the men who wrote them. They cannot fail to be enlightened and interested. But the sincere Christian approaches the Scriptures with a different interest and purpose. He passes over the historical, the literary and the scientific features of the Bible with small attention to his passionate search for that which the Scriptures are designed to reveal—namely, the person, will and work of God, and the nature and relationships of man. From Genesis to Revelation—in history, in law, in psalm and prophecy, in parable and epistle and Apocalypse, on every page, God speaks to the human soul.—Rev. George E. Bates.

### God's Best Gift.

We have but a narrow and unworthy conception of prayer if our only thought of it is making requests of God. In human friendship it would be very strange if there were never fellowship save when there were favors to ask the one of the other. Love's sweetest hours are those in which two hearts commune on themes dear to both, but in which neither has any request to make.

The truest, loftiest prayer is one of communion when we speak to God and He speaks to us. The deepest answer we can have to our praying is not God's gifts, however precious these may be, but God Himself, His love, His grace. The prayer that rises highest and is divinest is that in which we lose ourself in God, when God Himself is all about us, filling us, inspiring our dull life with His own infinite blessedness.—J. R. Miller.

### The Saving of the Soul.

Every provision in the divine plan of salvation is to protect and increase the highest life in man, and that life is the spiritual life. This is what is meant by the priority of life. This is what is meant by the saving of the soul.

### Russians Evade Military Service.

In the town of Yurieff, Russia, the wine and spirit stores were recently closed on the occasion of the assembly of the soldiers called upon to join the army by a mobilization order. The apothecaries' establishments, however, remained open, and from these the soldiers obtained quantities of balsam, which they consumed. As a consequence thirteen of their number died, and many more are seriously ill. The journal that gives publicity to the incident states that many soldiers are drinking the poisoned liquid in order that they may escape military service.

### Fish Story From Massachusetts.

A halibut estimated to be fifteen feet in length was seen in the Piscataqua river near Dover point, recently, by a number of Dover people. The fish was seen to jump out of the water several times, and on every occasion made a roaring noise which could be heard a considerable distance.—Boston Globe.

# THE SUNDAY SCHOOL

## INTERNATIONAL LESSON COMMENTS FOR OCTOBER 23.

**Subject: Elisha and Naaman, II Kings v., 1-14—Golden Text, Jer. xvii., 14—Memory Verses, 8-10—Commentary on the Day's Lesson.**

I. Naaman's sad condition (v. 1). 1. "Naaman." Naaman means "beautiful" or "pleasant to look upon." "Captain," etc. He was commander-in-chief of the Syrian army. He had great ability, power and influence. He had done much for his king, and in some famous exploit had won a memorable victory for the Syrians. According to tradition he was the man who drew the bow at a venture and killed Ahab, King of Israel (1 Kings 22:34). "The Lord had given." The scriptural explanation of Naaman's greatness is that the Lord had given him the victory and made him great. "But." This was the flaw in the crystal of his prosperity, the fly in the ointment of his triumph, the shadow that clouded his glory, the hateful presence that followed him everywhere, the bitter dreg in his cup of joy. "A leper." Leprosy was supposed to be inflicted for the punishment of some particular sin, and to be, more than other diseases, a mark of God's displeasure.

II. The captive's story (vs. 2-4). 2. "By companies." In plundering parties who made forays upon the neighboring Israelites. "A little maid." A young girl. She was regarded by her captors as a chattel and valued for her service like beasts. If one doubts the steady progress of the world in virtue and humanity it is only necessary to spend an hour with history, sacred or profane. The horrors of antique war were indescribable, and immeasurably worse than the worse brutality of modern times. 3. "She said." Like Joseph in Egypt and Daniel in Babylon this captive girl becomes the instrument of making Jehovah known among the heathen. Notice, 1. Her forgiving spirit and generosity toward those who had wronged her. 2. Her fidelity. 3. Her sympathy, the most Christlike of virtues. 4. Her simple faith. "Would God." A better translation would be, "Oh, that!" "Recover him." Literally, "gather" him from his leprosy. An illusion to the Israelitish custom of shutting lepers out of the camp and then gathering them in after the leprosy was healed. This child must have been familiar with the miracles of healing wrought by the prophet Elisha.

III. Naaman seeking health (vs. 5-9). 5. "Go to, go." That is, set out at once; let no time be lost. "A letter." Benhadad very naturally supposes that the services of such a man would be at the command of the king. "Took with him," etc. He took a present to Jehoram. We cannot estimate the value accurately. The money was probably weighed, and "talents" and "pieces," or shekels, were standards of weight. A silver talent was worth $1944, in all $19,440. A gold shekel was worth $9.75, in all $58,500. According to this Naaman took with him $77,940, a princely present. "Raiment." Costly robes.

6. "Recover him." Doubtless Benhadad had magicians drawing rich salaries at his court, and in their supernatural power he had a good deal of superstitious faith. But they were not able to heal Naaman. His rival king, Jehoram, was lucky enough to have a magician able to perform this cure, and as Benhadad's prophets did as he ordered them it was supposable that Elisha would obey Jehoram's orders. It was courtesy to Jehoram not to mention Elisha's name; but poor Jehoram had himself so little practical faith in Elisha that when he read the letter he did not even think of him.

7. "Rent his clothes." A sign here of terror and alarm. Rending the garments was sometimes an expression of grief. "Am I God." As much as to say, Who but God can cure the leprosy? Who but the one who is able to kill and make alive? "A quarrel." Jehoram lived in perpetual terror of his powerful and encroaching neighbor. He feared this was a pretext for again invading his country. 8. "Elisha heard." No doubt the coming of the Syrian general with his retinue, and the fact that the king had rent his clothes, caused a sensation in Samaria, and the news came speedily to Elisha, who appears to have had his home in the capital city. "Wherefore," etc. Have you forgotten that there is a God in Israel, and that His prophet is near at hand? "He shall know." It would be a great injury to true religion to have Naaman return with false impressions of the true God; then, too, probably Jehoram needed to be reminded of his obligations to God and His prophet. 9. "Stood at the door." He came with great pomp, with horses and "chariots" (R. V.) and with money to richly reward his benefactor.

IV. Elisha's message and Naaman's rage (vs. 10-12). 10. "Sent a messenger." Not that he was wanting in politeness, or influenced by priestly pride, or feared the leprosy, or avoided intercourse with a leper in obedience to the law; but Naaman was to understand that he was healed by the grace and power of God, at the prayer of the prophet. "Wash in Jordan." This would humble him and test his obediance. It was so simple and easy that there was no excuse for refusal. "Seven times." The sacred number which represents the union of the finite and infinite, and "any transaction or covenant in which both God and man are engaged."

11. "Was wroth." The plan was too simple. So the very simplicity of the gospel is a stumbling block to the proud. How was he to tell that Elisha did not design to mock him by sending him on a fool's errand, so that he would come back as a laughing stock both to the Israelites and his own people? Some think Elisha was disrespectful, but he knew what was best for Naaman. "I thought." Personal pride and heathen magic formed this fanciful picture. No wonder it proved a delusive dream.

12. "Abana and Pharpar." The modern Barada and Awaj. Abana signifies "cool" in Arabic and "clean" in Hebrew. Called by the Greeks, "The golden flowing." "Better." Certainly from his point of view the waters of his own country were better than the Jordan, for the Syrian waters were salubrious and invigorating, and the Jordan was a deep, sluggish, discolored stream. But Naaman judged according to appearances and not according to faith. "May I not wash in them and be clean." No, for God has directed thee to Jordan, and by its waters or none shalt thou be cleansed.

V. Naaman accepts God's way (vs. 13, 14). 13. "Servants." Naaman had admirable servants. They were wise and generous. "My father." There is no other instance were servants thus address their master. It indicates the affectionate relation between Naaman and those about him. 14. "Then went he down," etc. He submitted and obeyed the words of the prophet. His cure was perfect.

### Work on Simplon Tunnel.

The Jungfrau boring, which may fairly be said to rival the Simplon tunnel, is approaching completion. In this case, however, the boring is up, instead of through the mountain. A height of 3,100 yards has already been reached, and there still remains about 720 yards to bore. The aim is to get, by a funicular line, to the Mer de Glace, which offers one of the finest panoramas of scenery in the world. The boring, which will be the highest in Europe, will be finished in time for the railway to be opened at the end of 1905. Contrary to medical anticipations, the men enjoy splendid health working at the present great elevation.

### Boy Knocks Out Bear.

Homer Hill, a 12-year-old boy, was attacked by a large black bear near his home at Waterford, Vt., a few days ago. The boy got away from the animal and threw a cobblestone, striking the bear in the head with such force that the latter fell to the ground and the lad escaped.

# CHRISTIAN ENDEAVOR NOTES

## OCTOBER TWENTY-THIRD.

"How Can We Enlarge and Improve Our Work?"—Matt. 21:17-22; Isa. 54:2.

Scripture Verses.—2 Cor. 6:1; Phil. 2:14, 15; Rom. 12:1, 2; 1 Cor. 14:40; Prov. 4:18; Matt. 25:35; Luke 12:48; John 15:2, 16; Luke 19:13.

### Lesson Thoughts.

With God strength does not consist in mere numbers. A small roll of membership is no reason for discouragement, for the society that is weakest numerically may yet be mighty if only the Spirit of God be in the midst.

God will not tolerate any self-exaltation. Whatever we may accomplish is surely not of ourselves, but of God; and we have no more reason for pride than has a beautiful tree on account of the luxuriance of its foliage or the mellowness of its fruit.

### Selections.

Great duties are upon me, and great songs;
And, whether crowned or crownless when I fall,
It matters not, So as God's work is done.

Smallness of talents is no good reason for discouragement, nor excuse for negligence; for the value of our service is not measured by its amount, but by our ability. Jesus set this mark in his commendation of Mary: "She hath done what she could," and in His approval of the widow's offering: "Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all that she had."

It was the advice of Seneca to his friend, Lucilius, in order the more diligently to keep himself up to his full duty, to imagine some great man, some strict, quick-sighted, clear-brained man, such as Cato, continually looking upon him. So the Christian who would labor earnestly and successfully must walk with Jesus—must feel that he is ever by his side, noting all he does. Then will everything that he does be done "as unto the Lord."

# EPWORTH LEAGUE LESSONS

## OCTOBER TWENTY-THIRD.

How Can We Enlarge and Improve Our Work?—Matt. 21. 17-22; Isa. 54. 2.

Fig trees represent many people. They are rooted. Having grown up, they have branched out in all directions. Rich and plentiful is their garb of leaves. They make a good appearance in society and at church Sunday mornings. They are admired by others—spoken of as "so pleasant." But where is the fruit? Where is their unselfish toil for others? Where is the self-sacrifice, so essential to the enlargement of Christian work? What do such know of denying themselves, taking up the cross daily and following in the footsteps of Him who went about doing good? A great showing of leaves might answer, if the tree were not designed and constructed for fruit-bearing. This teaches that God expects us to carry out the plan he has decided upon for every life.

Christians who are typified by the fig tree are those who fail to utilize their powers for personal development and consequently do not bring forth the fruit that they should for others. The fig tree had gone far enough to have a large supply of leaves, but it was seriously lacking in completeness. With people as with the tree, the penalty for not bearing fruit is loss of capacity for fruit-bearing. Charles Dickens describes a visit to what he calls Skitzland. A man digging a hole in the earth broke through the crust and fell into the interior. Here he found a strange world. It had one striking peculiarity. For example, their children at a certain age, however perfect in body previously, found that the parts of the body not exercised became incapable of use at all, leaving only dangling bones. A coachman, for instance, had only stomach and hands. A lawyer had no use of his legs, but protruded an immense jaw. The butterflies of fashion were only a bundle of nerves, with bewitching eyes ever in motion. Unused powers become atrophied. Fig trees that bear no fruit dry up at the roots.

Nearly all our finest-flavored domestic fruits have been developed from very inferior wild ones. Every common virtue of the natural, unregenerated man may be greatly improved by the touch of Christ. By the real work of the Holy Spirit every grace of the soul is lifted to higher efficiency and greater beauty and richer flavor.

## RAM'S HORN BLASTS.

THE grumbler denies gratitude.

Perplexities provoke progress.

Wisdom is to be won by works.

When God has given greatness He deserves gratitude.

A man is not liberal minded because he is free to give his opinion.

The faith that believes in things unseen soon sees the things unknown.

The name of the Lord is a splendid foundation for the fame of a man.

It is while we are winking at one sin that the devil shovels in a peck of others.

The only things that give us happiness are those into which we put our hearts.

It takes a very little of the world to satisfy the man who is satisfied with God.

The character of the world without depends on the work of character within.

The devil is always willing you should hold the lines if he may choose the road.

Pride makes the cross a crushing weight.

### Youthful Traveler.

One of the youngest travelers in Maine is Harry Marr, aged 9, who for more than a year has accompanied his father, Warren Marr, a commercial drummer, on his trips through the state

# The Sunday Breakfast Table

### "For My Sake."

Three little words, but full of tenderest meaning
Three little words the heart can scarcely hold
Three little words, but on their import dwelling,
What wealth of love their syllables unfold!

"'For My sake' cheer the suffering, help the needy,
On earth this was My work; I give it thee.
If thou wouldst follow in thy Master's footsteps,
Take up thy cross and come and learn of Me.

"'For My sake' press with steadfast patience onward,
Although the race be hard, the battle long,
Within My Father's house are many mansions,
There thou shalt rest and join the victor's song.

"And if in coming days the world revile thee,
If 'for My sake' thou suffer pain and loss,
Bear on, faint heart, thy Master went before thee,
They only wear His crown who share His cross."

### "Keep Your Lantern by You."

The words were somewhat sharply spoken by the conductor of an evening train. "Keep your lantern by you. If anything should happen, you may be at one end of the car and your lantern at the other." The brakeman was a new hand, who had just come on duty. The conductor met him at the rear end of the last car, and the above words were spoken. We glanced forward as the brakeman passed toward the front end; there, to our surprise, we saw his lantern hung up in a corner.

While he was taking it down and suspending it from his arm, instead of from the hook in the corner, we began to think. We thought of others besides inexperienced brakemen who sometimes put their lamps where they would be of little use in an emergency.

There are people who make a profession of religion who seem like shining lights in the church, but who do not take their religion with them in their daily life. They leave the lantern hung up somewhere where it can do them little good in a special hour. There are young people who go to places where where they cannot take their religion with them. And then, how shall they be prepared to help others who are in danger? How shall they give them light to guide them or help them out of trouble, if their light is away in some other place when the emergency arises?

"Ye are the light of the world," Jesus said to His disciples, but they who are to give light to the world must bear their light about with them. "Let your light so shine before Me," again said the Saviour, "that they, seeing your good works, may glorify your Father, which is in heaven."

Do not forget that if we neglect to let our lights shine brightly they are in danger of being put out entirely, and other lightbearers put into our places.—Northern Advocate.

### Things That Cannot Be Shaken.

It may be said that modern theology has brought as never before (except in the early church) to the minds of men the person of Jesus Christ. It has made Christ so living, so real, so potent an influence in the history of men that reasonable men no longer doubt that influence, nor deny the divinely mysterious power which has emanated and does still emanate from that wondrous personality. We do not have to believe in the thirty-nine articles of the Anglican Church, the Westminster Confession of the Presbyterian, the Heidelberg catechism of the German Reformed, nor in the theology of Wesley. No, but in a living Christ. Our human theologies are easily shaken because they are but human interpretation of the divine Scriptures. But the Gospel of the Son of God stands firm and immovable as the everlasting hills. Your theologies appeal only to a part of the race. Christianity appeals to all. And Christianity is so universal in its spirit, because it is so eternal in its power. It cannot be shaken, because the spirit of Christ is resident within it. Our creeds then may vanish and will vanish; our interpretations of Christ may pass away because, like everything human, they are easily shaken; but never fear, they simply give place to One long hidden from us, whose divine human face looks out, not only on the history of the race, but also on our own individual history, to tell us that amid the wreckage of creeds, the destruction of sects, the scattering of our own petty, if cherished, opinions, there still remains the unshaken, the unchanging One. —From a Sermon by the Rev. J. W. McCombe.

### What God Is.

Home is the first school. There is no education like that which it can give. There is no influence such as it may exert. It has its elements of authority. It carries its splendid sovereignty throughout its entire domain. But such authority and sovereignty! Would it not have been better if the authority and sovereignty of God had always been interpreted and illuminated by this supreme thought of home? Was it not a mistake to abandon this most precious of our earthly relationships and seek instead to understand our Heavenly Father by means of earthly monarchs and earthly courts of law? Instead of taking the best in human life as a means of interpreting God's character, have we not often taken the second best? Can we ever exaggerate what God is? Can we ever make Him seem too good? Rather, is it not our danger that we shall make Him too meagre and impoverished and inglorious?

### Charming Life of the Zealot.

How charming is the life of the zealot and mystic who simply believes and takes God at His word? Out of the world of strife and failure, through with struggles and temptations, with no ambition to rule or accumulate, with life's necessities few and those well met, in the Beulah land of the pilgrimage, with visions of heaven from the Delectable Mountains, how serene and lovely is the experience of the saint! And how almost perfect it is! So much so that it is easy and natural to call this state of grace entire satisfaction, holiness and perfect love.

### Christ's Legacy.

The very fact that you have troubles is a proof of His faithfulness; for you have got one-half of His legacy and you will have the other half. You know that Christ's last will and testament has two portions to it. "In this world ye shall have tribulation;" you have got that. The next clause is: "In Me ye shall have peace." You have that, too. "Be of good cheer; I have overcome the world." That is yours also.—Christian Home.

If Satan was dangerous when Paul wrote his epistles, how much more dangerous must he be now, for he has so much more experience!—Andrew A. Bonar

### Baptized in the Sea.

An unusual spectacle was provided for blackpool visitors on a recent Saturday afternoon, when three members of the Baptist chapel were baptized in the sea, in the bay between the North Pier and the Hotel Metropole. An enormous crowd assembled on the promenade, beach, and the North Pier to witness the interesting ceremony, which was conducted by the Rev. H C. Waynell, the pastor.—London Answers.

# THE GREAT DESTROYER

## SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

**Who Was the Murderer?—Who Slew Gallant Richard Yates, Who Slew Edgar Allan Poe, Who Slew a President's Eldest Born?**

Who slew ex-Governor Yates, of Illinois? Gallant Richard Yates, whom the people of the great Northwest once idolized? By his charming eloquence, his wondrous enthusiasm, his personal magnetism and his terrible energy, he aroused the people of his own and other States and swayed them as he would. He was a giant in those terrible days of war which tested men's powers to the uttermost. Only for a brief time, however, did he live to bask in the smiles of popularity. He died; of what? He was murdered; by what means? The rum demon seized upon him and slew him in all the glory of his manhood, on the threshold of the nation's capitol. But perhaps you say a man of such mighty powers as Richard Yates possessed should have been able to free himself from the toils of the destroyer. Ah, you forget that Samson, shorn of his locks, was powerless in the hands of the Philistines. Thus this highly gifted statesman, and hosts of others like him early sink into dishonored graves under the powerful temptations by which they are surrounded. They meet their arch enemy everywhere, at the brilliant reception, in the gilded saloon, on their routes of travel and in the family circle, where men should be safe (if men can be safe this side the pearly gates of glory), fair hands press to their lips the glittering wine glass and thus prove themselves destroying angels instead of angels of mercy. Therefore men of great power (shorn of their locks by the Delilah of strong drink), yield themselves to utter despair as this strong Senator did and perish wretchedly. Near the close of life a friend plead with him to reform. "Yates, for God's sake, save yourself." The wretched man replied, "I would if I could, but I cannot. There is no hope for me or such as I am while the traffic is sheltered in the bosom of respectable society." And Richard Yates was right. There is no safety for any man while the rum traffic exists. It must be destroyed. We must stamp it out under the iron heel.

Who slew Edgar Allen Poe, whose genius so brightly shone for awhile in the galaxy of American poets? Who dragged him down from those lofty heights, where his genius entitled him to dwell, down to the lowest depths of degradation and to a dishonored grave? Who is it that has quenched light after light of many a star in the literary heavens and dimmed the lustre of many others? The rum fiend has wrought all this sad ruin in literary circles!

Who once entered the White House and seizing upon the eldest born of one of our Presidents, dragged him thence to a madhouse and from a lunatic's cell to an untimely grave? Who in such a terrible manner slew that unfortunate young man as he stood upon the threshold of a brilliant career? The rum demon who will slay your boys and mine, if he can, thus destroyed the eldest son of one of the Chief Magistrates of this Republic.—Christian Union Herald.

### That Sobered Me.

A gentleman high in commercial circles in a Western city was relating some of his experiences to a group of friends.

"I think," said he, "the most singular thing that ever happened to me was in Hawaii.

"My father was a missionary in those islands, and I was born there. I came away at an early age, however, and most of my life has been spent in this country, but when I was a young man—and a rather tough young man, too, I may say—I went back there on a visit.

"The first thing I did was to drink more than I should have done. While I was in this condition an old man, a native, persuaded me to go home with him. He took me into his house, bathed my head, gave me some strong coffee and talked soothingly and kindly to me.

"'Old man,' I said, 'what are you doing all this to me for?'

"'Well,' he answered, 'I'll tell you. The best friend I ever had was a white man, an American. I was a poor drunkard. He made a man of me, and I hope a God-fearing one. All I am or ever hope to be I owe to him. Whenever I see an American in your condition I feel like doing all I can for him on account of what that man did for me.'

"This is a little better English than he used, but it is the substance of it.

"'What was the name of the man?' I asked him.

"'Mr. Blank, a missionary.'

"'God of mercy!' I said. 'He was my father.'

"Gentlemen, that sobered me—and, I hope, made a man of me. It is certain that whatever I am to-day I owe to that poor old Sandwich Islander." — Youth's Companion.

### Merely a Matter of Appetite.

Intemperance is a matter of uncontrolled appetite. This fact was emphasized in a conversation that occurred in a barber shop between the barber and a preacher, both of them close friends of the writer. The preacher took his place in the chair for a shave. The potatory barber knew that his breath was heavily laden with the odor of whisky, and felt that it was necessary for him to offer an apology. This he proceeded to do by saying he was bothered with stomach trouble, which sometimes assumed an acute form. At such times the only remedy he could find was whisky. He had just been suffering an attack, and had been compelled to resort to the only means of relief. He hoped the preacher would not be offended, for whisky was the only thing that could give him any satisfaction. The preacher replied substantially as follows: "Certainly, Mr. ——, certainly. I know just exactly how you feel, and can heartily sympathize with you. The fact of the business is, I have a similar trouble. It is located in my stomach, and bothers me every day. Sometimes it gets so painful as to be unbearable. When that occurs there is only one thing that will afford any relief at all; there is just one thing, and that is—chicken." The shaving was done in silence, but each man did some deep thinking.

### Saloon Limitation in Germany.

Increase of alcoholism in Germany has led to a movement for the better control of the liquor trade.

It will require saloonkeepers:

1. To keep for sale at all times food and non-intoxicating drinks, especially lemonade, milk, coffee and tea.

2. That no liquor may be sold on credit, and that the number of women attendants shall be strictly limited to legitimate service.

### The Crusade in Brief.

Liverpool has closed one-third of its saloons during the last ten years, and so decreased her police in consequence as to have effected an economy of $40,000 yearly.

When London has decided whether or not it eats too much, says the Chicago Tribune, it will find it equally profitable to ask itself if it doesn't drink a little too much.

A new $100,000 hotel, with 240 rooms especially for the moral, religious traveling public, is one of the latest projects in Indianapolis. It will be without bar or billiard room, and card playing will not be allowed.

Is it right to license a man to sell drink which will make people drunk, and then fine men and women for getting drunk.

Is it right for people to wish the temperance cause success, and at the same time continue to drink and support the liquor traffic?

Strong drink, by whatever name the demon is styled, in whatever way it presents itself—this prevents our success. Remove this obstacle and our course will be onward and our labors will be blessed.—John Bright.

By the terms of the new license law of New Hampshire licensed saloons are forbidden to sell intoxicating liquors on Sundays, election days and public holidays, but licensed hotels are exempted from this restriction.

# HOUSEHOLD MATTERS

### A Dish Drainer.

A dish drainer that was thought out by an invalid whose mind is much stronger than her body. It was so cleverly thought out that it saves at least one-third of the work—the great, great work—of dish drying. The dishes are firmly held at their lower edges and cannot slip because of curved recesses in the bottom of the wire basket. They are rinsed on both sides at the same time and do not steam. There is a central basket which holds knives, forks and spoons upright, insuring perfect drainage and preventing soaking and loosening of knife handles. No pretty finger tips are scalded in hot rinsing water.

### To Iron Silk.

Commence, as in washing, with the white and light-colored silks. Smooth the silk out well on the ironing table, place an old handkerchief or a piece of thin muslin over it, and iron with a moderately hot iron. When partially dry remove the covering, iron the silk with the bare iron, and in the case of a scarf or handkerchief, first on one side and then on the other to produce a gloss. If the silk should feel in the least stiff or hard, shake it out, rub it between the hands and iron again. When finished it should be as smooth and as soft as when new.

Some silks, such as ribbons and corded silks, are better kept covered all the time, as the iron gives them a glaze which is not suitable; discretion must be used in this matter. When ironing bright-colored silks put a piece of muslin or old linen over the ironing sheet to prevent its being stained.

### Some Wifely Hints.

A delightful variety of green house furnishing pieces is shown in the shops at present. These are valuable for their restful qualities, during warm weather especially, and indicate the trend of popular taste toward what is probably the most satisfactory of all color schemes.

That hot milk added to potatoes when mashing them, will keep them from being soggy or heavy.

That celery should lie at least an hour in cold water or upon ice before being served in order to be firm and crisp, says the Philadelphia Inquirer.

That cheese may be kept moist by wrapping in cloth wrung out of vinegar and hung up in a paper bag in a cool place.

That a pinch of salt thrown into the coffee pot will improve the aroma of the coffee.

That a piece of flannel dampened in camphor is nice with which to polish millors.

That the knife should be held perpendicularly when cutting warm cake or corn bread.

### Baking Powder and Soda.

We are told not to combine baking powder and soda in the same food. In fact the combination often proves most satisfactory.

Baking powder biscuits are as much improved by wetting them with buttermilk sweetened by soda as can be imagined.

One great mistake made by very many is in using too much soda. Very little is needed. A very scant even teaspoonful will sweeten a pint of very sour milk or buttermilk. Someone says pertinently, "Be sure you have not enough soda and you will have it just right."

A good rule for baking powder biscuits is a quart of flour sifted well—if sifted two or three times it is better. Into the flour incorporate two heaping teaspoonfuls of baking powder, a teaspoon even full of salt, a very scant teaspoon of soda, not even full. Mix into the flour, etc., a very large tablespoonful of lard, and wet up with two cupfuls of sour milk or buttermilk. If the measuring has been correct the milk will make the dough very soft—so soft it will seem impossible to handle it. By dredging the bread board well with flour and sprinkling a little on top of the paste it can be rolled out into a sheet not more than half an inch in thickness, cut with small cutter, put in pans so they do not touch and bake in very hot oven. Five minutes will bake them. If liked larger and thicker, more time must be allowed, but oven must be hot for good biscuits.

Doughnuts are much better made with sour milk or cream and soda with baking powder. Sour cream cake—in fact nearly everything in which these things are used where tenderness rather than flakiness is desired will be found improved by their combination. —Rose Seelye-Miller, in What to Eat.

# RECIPES

Mold of Mashed Potatoes—Cook the potatoes in boiling water, mash fine and season with salt, a little cream or milk and butter. Rinse a mold with cold water and fill with the potato, pressing it in well. In a few minutes turn out on to a tin plate or baking dish that has been buttered. Brush over with a beaten egg and set in the oven to heat and to brown slightly.

Apricot Jelly—Stone eighteen apricots, cut them into slices, and place them in a basin with the juice of two and a half lemons; then pour over them one and a half pints of boiling syrup, cover the basin and leave the contents to cool. When almost cold, add one and a half ounces of gelatine; mix this well in, strain into a jelly mould and leave to set. When set, serve on a dish garnished with thin strips of apricots.

Mutton and Tomato Pie—Butter a baking dish and put in a liberal layer of fine bread crumbs; follow it with a layer of cold cooked mutton sliced very thin and another of canned tomatoes. Season with pepper, salt and a little butter, repeat the layers and cover the top with crumbs. Bake slowly half an hour. If fresh tomatoes are used allow three-quarters of an hour. This is a savory way to use cold meat.