BROOKLYS, N. Y.—Sunday evening, in the Puritan Congregational Church, the pastor, the Rev. Livingston L. Taylor, had for the subject of his sermon. The Knowledge of God." The text was from Psalm Ixxxiv:2: "My heart and my flesh crieth out for the living God." Mr. Tay-lor said: or said:

or said:

I come back to this pulpit in no uncertainty of mind with reference to what my message should be. I know, at any rate, where it must begin. Unless I mistake the terms of my commission, unless I mistake the terms of my commission, unless I mistake the nature of the means placed at my disposal, which are the Bible and the church, unless I mistake the example of my Master, it is my business to help men, so far as in me lies, to find God.

There is no mistaking my own mind.

so far as in me lies, to find God.

There is no mistaking my own mind, nor what the aummer has done to confirm it in this conviction. To me, as to many of you, the glory of the Lord has been revealed anew in earth and sky and sea. To me, as to many of you, has come the opportunity to read and to think and to enter into the thoughts of other persons. We have gone out of doors with our religion. We have taken our ideas of God and life away from home with us. We have traveled far afield with them in the books which we have read. How have they fared?

For myself I did not by any means get rid of Jeremiah's words by preaching on them last Sunday morains. They stay by me, as they began to stay by me in the éarly summer. "The gods that have not made the heavens and the earth, these shall perish from the earth and from under the heavens." Heaven and earth bear testimony against every inadequate idea of God. We must have a God whom nothing in heaven or on carth can dethrone. We must have a God our faith in whom need not be shaken by anything we may learn about hature, or about the Bible, or about the life of men and nations. We must have a God who will not break down and perish our significant to the state of the shaken by anything we may learn about nature, or about the Bible, or about the life of men and nations. We must have a God who will not break down and the life of men and nations. We must have a God who will not break down and perish out of our son's in the hour of trial. We must have a God who shall be God to We must have a God who shall be God to us, our God, even when we can only cry with Job, "Oh, that I knew where I might find Him!" We must have a God to whom we may say, "Father, into Thy hands I commend my spirit" in the very hour in which we may have cried "My God, my God, why hast Thou forsaken me?" Such is the God and Father of our Lord and Saviour Jesus Christ. Such is the God from whom nothing in the heights or in the depths, nothing in the past, the present or the future could detach the faith of Paul. Such is the God our need of whom may be revealed to us at any mofaith of Paul. Such is the God our need of whom may be revealed to us at any moment by the lightning flash of some great calamity. Such is the God our need of whom will bear down upon our minds more and more heavily as we face more and more frankly the facts of life.

Here is a man who has been summoned by a midnight message to the bedside of his child. As he goes from ferry to ferry to ascertain by what route he can reach her most quickly, every man he addresses reads his secret and shows him kindness. Connections are close. Over every signal

Connections are close. Over every signal light that delays him the engineer sees a night lamp in a sick room that tells him every second lost must be made up. The conductor nervously hurries passengers off and on the train at every stop. The race is wen. The father every stop. conductor nervoosly hurries passengers off and on the train at every stop. The race is won. The father stands beside his child. There are the doctors. There are the nurses. There are friends. Everything that human love and sympathy and skill can suggest is being done. Where is thy God? I say, father, where is thy God? Nature says to him, "I have contrived a little sack in your child's body. I have filled it with poison. Within twenty-four hours I propose to break it. If I break it your child will die. If you are willing to take other chances, let the surgeons remove it. Then I will do the best I can for you."

for you."

Some men tell me that their God is nature. Does your God thus speak His whole mind? Why, that room where a father is making up his mind what answer to give to nature's ultimatum is flooded with pure love. Everybody cares. Are you ready to say "Everybody cares but God?" There is a sick child there to be accounted for. There is a harsh ultimatum of nature to be accounted for. But there are loving hearts in that room to be accounted for, also. And there is a universal capacity for also. And there is a universal capacity for sympathy and helpful action to be accounted for. It is a scene which fairly represents the tragedy of the world process. In which aspects of it do you discern the working of the higher law—in the merciless progress of the disease or in what is being done to save, to heal, to comfort? If there is any purpose, or even any tendency, to be discovered in such a scene, is it the triumph of pain and the perfecting of cruelty that is being promoted? or is it the perfecting of faith and love?

moted? or is it the perfecting of faith and love?

Christians should know where to look for God in such scenes. They will find Him in precisely the place in which they would look for Jesus Christ. Sometimes we wonder why so many miracles of healing are recorded in the gospels. May it not be because God wants us to know where to place Him when we are confronted by the elemental questions which sickness and pain and death are certain to raise in our minds? It is the higher law which should ever speak to us of God. It is with life and healing, with love and care, that we are taught to associate the thought of God. In the midst of life's confusions we know in part. When that which is perfect is come it will prove to be—love. We can even think of ourselves, when it is all over, looking back and saying:

With mercy and with judgment
My web of time He wove,
And sye the dews of sorrow Were lustered with His love;
I'll bless the hand that guided,
I'll bless the heart that planned,
When throned where glory dwelleth,
In Emmanuel's land."

In Emmanuel's land."

I like to think of the positive aspects of the First Commandment: "Thou shalt have no other God before Me." That means, stated positively: Thou shalt have a God, and thou shalt have Me for thy God. Thou shalt have a God. It is the first law of the soul's own life. Thou shalt have a God whom nothing can ever make it unreasonable for you to trust. It is the soul's law of self preservation. How do we know when we are going to be in critical need of faith like Paul's—of faith like that of our dying Lord? Every man who suffers needs it. Every man who thinks needs it.

I say that every man who thinks needs

suffers needs it. Every man who thinks needs it.

I say that every man who thinks needs God. We are thinking here to-night. We have been thinking some of the very thoughts which have stolen away the faith of many a man and many a woman. We have been facing facts which throw the mind into an agony. We have been dealing with conditions which faith has to reckon with. I have talked with men, the tumult of whose minds made me think of the morth coast waves, as Robert Louis Stevenson describes them, in all the terror of them, in all the power of them to wreek the frail barks in which men voyage. There may be minds incapable of tumult. There may be people who cannot understand how any question relating to religion can so stir, the mind. A young man who thinks and who knows how to think said to me not long ago: "I am swimming for my life." And he reproached Christian ministers for their aparent failure to realize that there are multitudes like himself. who are wreatling with the great underly-ing questions of God or no God, soul or no soul, immortality or annihilation, liberty or necessity.

read seem to me to deat with mere side issues—why young men don't attend church—how to reach the masses—while I want to hear (and never do hear)—about the fundamental, elementary principles of religion. Is man immortal? Is there a God, and if so, why does He leave us in doubt? What is the Christian religion reduced to its simplest expression? I am sick of platitudes, evasions and glittering generalities. I want to be treated with sincerity. I want to hear the simple truth, not "as to a little child," but as to a grown man, who must reason as well as feel, a man who has sinned and suffered and now fain would find a safe anchorage for his soni in this sea of doubt and trouble."

The editorial article written in answer to this communication breathes the spirit of Him who went to His disciples in the storm with which they were battling on Gaillee. It says very little about the troublesome questions the man has raised. It reduces religion to its simplest terms and lets it go at that for the present. Whether it has accomplished anything for the storm-tossed correspondent I do not know. But I do know some whom it has helped and others whom it is likely to help. Men of whose spiritual vicissitudes I have some knowledge have spoken of it with gratitude.

The narrower method of sectarian, dog-

showledge have spoken of it with gratitude.

The narrower method of sectarian, dogmatic insistence is perilous. The existence of a denomination may depend upon the observance of the seventh day of the week as the Sabbath. But it is a ruinous thing for a young person to git the idea that the existence of God is wrapped up in that dogma and that he might as well abandon the religious life altogether as to let that dogma go. It has been an element of denominational strength to have certain fixed ideas with reference to the proper mode and subjects of baptism. But it is a spiritual misfortune if a young Baptist has not a pastor wise enough to tell him, if he lets go this doctrine, that religious life is quite possible without it. It is possible to cherish and to insist on views of the Bible, the modification of which seems to some, when they find it necessary, to threaten the very foundations of their faith in God.

Religion is an affair of the soul and God. The Bible, the church, the creeds, the sacraments are designed to serve the soul and God in this high and holy relationship. God has a life in the souls of men which these means are meant to promote and never to hinder. They do not come between the soul and God. Some sweet old mystic has said: "The eye by which I see God is the same eye by which He sees me." And we may say, also: "The ionging with which he longs for us. The love with which we love I lim is from the fountain of His love for us." In a relationship which is the sharing, the identity of life, what room is there for intermediary means and ministeries? We have precious documents, precious doctrines, precious documents and ordinances. But it is not they that give hid at the soul. The with the sees me." tude.

The narrower method of sectarian, dog-

room is there for intermediary means and ministeries? We have precious documents, precious documents, precious doctrines, precious sacraments and ordinances. But it is not they that give life to the soul. They do minister richly to that life, but it is, as it were, from without that they minister. If the soul ever really knows God at all, it knows Him as it knows itself. The soul is sure of itself. By the same sort of certitude it is sure of God.

Don't get the idea that you can prove

as it knows itself. The soul is sure of itself. By the same sort of certitude it is sure of God.

Don't get the idea that you can prove the existence of God. Some day you may fall in with a man who is a better reasoner who will take the other side. Then, if you really think you believe in God because you can prove that He exists, you may find your faith badly shaken. "Every one that loveth is begotten of God and knoweth God. He that loveth not, knoweth not God; for God is love." We know God with that immediate kind of knowledge with which we know the feelings of our own hearts. If it is possible for us to love, it is possible for us to know God and to know that we know Him. And John tells us that the proof there is a God and to be known and that we know Him, is the same kind of proof, the very same proof, that we must give, if we say that we love.

Lake tells us how Jesus sent out seventy of His disciples to do in all the towns of Galilee as they had seen Him do. They healed the sick. They preached the goshel of the kingdom. Men and devils gave heed to them, as He looked into their faces, He rejoiced. They had understood Him. It was then that He said: "I thank Thee, O Father, Lord of Heaven and Earth, that Thou didst hide these things from the wise and prudent and didst reveal them unto babes." He has succeeded. Plain men, seventy of them, had come to know God through Him.

To every minister of His, to every follower, Jesus is saying: "Enter into this supereme joy of thy Lord. This is the joy for

lower, Jesus is saying: "Enter into this supreme joy of thy Lord. This is the joy for you to seek; this is the success for which you should work and pray; that through you should work and pray; that through you men may come to know God." It was for this very thing that He gave thanks the night before He died. To some He knew He had given eternal life. And what could He say in His thanksgiving that would be more pleasing to His Father than what He did say? "And this is life eternal, that they might know Thee. the only true God. and Jesus Christ, whom Thou hast sent."

As we begin our work, the words of the

hast sent."

As we begin our work, the words of the beautiful old prayer ring in my ears: "O God, from whom all holy desires, all good counsels and all just works do proceed—"
We want our fellowship in service to be prompted and accompanied by holy desires, guided by good counsels and abounding in just works. The desire to know God is the holiest of all desires, the deepest fountain of good counsel, the most effective inspiration of just works. May it be the honest and the constant desire of our hearts!

, All was quiet in the invalid's room, un-til a step was heard coming up the stairs. Then a faint voice called: "Alfred, is it you?"
"No," answered another member of the Knew How.

"No," answered another member of the family, looking in and then approaching the bed. "But what is it you are wanting? Cannot I do it?"

"I only wanted to be lifted and turned a little," was the reply. "I think I'll wait a few minutes for Alfred to come. He knows just how."

Alfred was only a boy, a merry, healthy young fellow of eighteen or twenty, full of his studies and out-door pursuits, wanted on the cricket field and in all parties of young friends, but he was no stranger in that sick room. He had thought it worth while to learn "just how" to minister to the sufferer, and his strong, young arms were the chosen ones to lift the grandmother's wasted, pain racked form many times daily. Was not that tender little service the very crown of manliness? It was Bayard Taylor who wrote: "The bravest are the tenderest."—Young People's Paper.

God never makes us sensible of our weakness, except to give us of His atrength. We must be disturbed by what is involuntary. The great point is, never to act in opposition to the inward light, and to be willing to go as far as God would have us.—Fencion.

A recent statement in the Scientific merican says that M. Chevaller, the noted French explorer, has just returned from a prolonged trip through Central Africa, where he secured a valuable collection of interesting docvaluable collection of interesting documents and photographs of the country and its people. A phonograph, which he took with him was the medium for obtaining records of the languages of the various natives in the regions which he explored. In a course of lectures which M. Chevalier is to deliver he intends to reproduce these records.

dure these records.

There is such a river in Algeria. It There is such a river in Algeria. It is caused by the junction of two streams—one of which drains a region strongly impregnated with iron, while the other flows from a peat bog, and holds a large quantity of callic acid in solution. Thus the union of the two streams causes the iron and the callic acid to combine, this action producing natural

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR NOVEMBER 27.

World's Temperance Lesson, Isa, xxviit, 1-13-Golden Text, Isa. xxviil., 7-Memory Verses, 3, 4-Commentary or

Introduction.—This prophecy, like nearly

Introduction.—This prophecy, like nearly all of Isaiah's prophecies, was probably delivered in Jerusalem. But while spoken to the people of Judah it dealt largely with the neighboring kingdom of Israel and the calamities about to come upon that nation. The people had forgotten the claims of Jehovah and had forsaken His worship. This nation had plunged headlong into sin of every description and especially into the sin of intemperance, until the land was filled with drunkards.

Commentary.—I. The crown that fadeth (vs. 1-4). I. "Woe." Grief, sorrow, misery, a heavy calamity, a curse. "To the crown of pride." By the erown of pride the prophet refers to Samaria, the beautiful capital of Israel. The city was situated on the top of a round hill and surrounded by a rich valley. "The drunkards of Ephraim." Ephraim, the leading tribe of the nation, had become debased in vice They were a tribe of drunkards, and because of this the woe was upon them. "A fading flower." A very forcible figure. Their beauty and glory would fade as a flower. They did not have the riches and beauty that endure. "The fat valleys." The valleys around Samaria were very fertile and beautiful. "Overcome with wine." Wine causes men to fall an easy victim to tumptation. Alcohol destroys the will power. The drunkard has a bad character and wine causes men to fall an easy victim to temptation. Alcohoi destroys the will power. The drunkard has a bad character and generally enters recklessly into the viless sins. What is overcome? 1. Reason. Intemperance makes fools of men. 2. Conscience. The moral sense becomes deadened. 3. Physical powers. The drunkard indulges in that which entirely units arm to meet the obligations that are resting upon him. He incapacitates himself for any position of trust. The penalty is lost any position of trust. The penalty is lost manhood, social degradation, as impover-ished and a desolate home and eternal han-

manhood, social degradation, an impoverished and a desolate home and eternal banishment from God.

2. "The Lord hath a—strong one." This is a reference to the army of Assyrians, which was soon to come upon them like a devastating storm. The destruction wand be complete, like a terrific halistorm or a great flood. It is almost impossible for us to realize the devastation that would come as the half savage hodes swent over the country, ravaging villages and murdering women and children.

3. "Trodden under foot." Shalmaneser, with the Assyrian host, invaded, overcame and carried the people away, never to return. It is an unsolved problem to this day where the ten tribes are: whether they continue to exist or are entirely extinct. All of this was because of sin, and especially the sin of drunkenness.

4. "As the first ripe fig" (R. V.) As the first ripe fruit was eagerly seized by the fruit gatherer and hastily eaten, so Samaria would be a delicious morsel for the Assyrians. The image expresses in the strongest manner the great ease with which the invaders would take the city and the whole kingdom of Israel, and the eagerness with which they would seize and consume the prey. It is still true that trouble and sorrow like an invading a accome upon and destroy those who might have been happy and prosperous but for strong drink.

H. The crown of glory (ys. 5, 6). 5.

The crown of glory (vs. 5, 6), 5. "Unto the residue." The prophet now turns from the ten tribes to the two tribes of Judah and Benjamin, the remnant of d's people, who were to continue a kin crod's people, who were to continue a king-dom for more than 100 years after Israel was carried into captivity. Judair was to he favored and blessed. Under Hozekinit there was to be a revival of religion. 6. "A spirit of judgment." A clear per-ception of God's truth. A clear head is promised as well as glory and beauty. "Turn the battle to the gate." Who pur-sue the fleeing energy even, to the very

Turn the battle to the gate. Who pursue the fleeing enemy even to the very gates of their own city. We have a spiritual warfare to wage (Eph. 6:12), and we are pledged to conquer the world for Christ. Beware lest we render ourselves unit for military service by luxurious habits and sinful indulgences. The drunkards of Ephraim could do nothing to oppose the invaders of their country.

HI. Evils of strong drink (vs. 7, 8), 7. "But these also have erred" (R. V.) "Jorusalem as well as Samaria has her inebriates and scenes of disgusting intexication. Though her punishment is not 2s near as that of the northern kingdom, there are seen the marks of sure decline." Note the effects of strong drink portrayed in this verse; 1. Erring, wandering into forbidden ways and places. 2. Even the religious teachers led astray. 3. Wholly absorbed in appetite. 4. They cannot see things as they are, or judge correctly. 5. The whole life is perverted. God's ministers need a pure heart, a clean life and a

ters need a pure heart, a clean life and a clear vision.

S. "There is no place clean." The liquor business is a filthy business, and every one who is engaged in it or has anything to do with it is made filthy by it. It is the parent of uncleanness. The body, mind and soul of the one connected with it become polluted and corrupt.

IV. Precept upon precept (vs. 9-13). 9, 10. "Whon shall I'e teach," etc. Many regard these verses as the words used by the scoffers as they mocked the prophet. They treat God's method of dealing with them and warning them by His prophets with contempt and derision. What, say they, doth He treat us as mere infants just weaned? Doth He teach us like little children, constantly going over the same casy lessons? We must conceive verse 10 as spoken in mirriery with a mocking moas spoken in mimicry with a mocking mo-tion of the head, and in a childish, stam-

as spoken in michicity with a mocking motion of the head, and in a childish, stammering tone.

11. "Nay" (R. V.) The prophet's reply
begins with this verse. Isaiah attacks
them with great force and severity, turning their own language, spoken in mockery,
back upon themselves; yes, it shall be as
you say, ye shall be taught by a strange
tongue, and in a strange land, whither you
will be carried into captivity. Then you
will be forced to learn like children. 12.
"This is the reat" etc. Goe had given
them repeated and faithful warnings,
pointing out to them the true rest and the
way to obtain it, but they had closed their
ears and "would not hear," and were
going on in their fancied security to certain destruction. 13. "And fall backward," etc. They had had great light, and
this made them great sinners, and they deserved a terrible punishment. We cannot
violate God's law with inpunity. Those
who persist in their wickedness and spurn
His offers of mercy will ultimately be east
from His presence. from His presence.

UNKNOWN SOURCE OF SOUND.

Curious Phenomenon on the Borders

of the Red Sea. A singular phenomenon occurs on the borders of the Red sea at a place called Nakous, where intermittent underground sounds have been heard for an unknown number of centuries. It is situated at about half a mile dis-tant from the shore, whence a long reach of sand ascends rapidly to a height of 300 feet. This reach is about 800 feet wide, and resembles an amphitheater, being walled by low rocks. The sounds coming up from the ground at this place recur at in tervals of about an hour. They at first resemble a low murmur, but ere long there is heard a loud knocking scinewhat like the strokes of a bell, and which at the end of about five minutes becomes so strong as to agl tate the sand. The explanation of this curious phenomenon given by the Arabs is that there is a convent un der the ground here, and that these monks ring for prayers. So they call it Nakous, which means a bell. The Arabs affirm that the noise so frightens their camels when they hear it as to render them furious. Philosophers attribute the mound to suppressed volcanic action—probably to the bub-

CHRISTIAN ENDEAVOR NOTES

NOVEMBER TWENTY-SEVENTH.

"How Intemperance Hinders Missions."-- Rom. 14:13-21.

Scripture Verses.-Prov. 16:7; Luke 21:36; Rom. 8:18, 28; 14:8; 2 Cor. 10:5; Eph. 6:10, 11; 1 Thess. 5:15; 1 Tim. 4:8; Titus 2:11, 12; 1 Peter

Lesson Thoughts.

The worst thing about commerce intoxicants is that men are willing to destroy the souls of the heath en for the sordid return of a little money profit.

work of foreign missions is The difficult enough without any outside hindrances; but the liquor selling by Christian nations to heathen people more than doubles the difficulty by this,—our "good is evil spoken of."

Selections. The greed of Christian nations has turned the entire West Coast of Africa into one long bar-room from which no fewer than two million savages go forth to die every year result of the traffic .- Morris. Other vices make their own way; this makes way for all vices. He that

is a drunkard is qualified for all

Intemperance wipes out God's image and stamps it with the counter-

dle of the devil. "If strong drink were driven from this nation, nearly all the prisons might be closed, and the almshouses, and idiot asylums, and insane asylums, the city missions, the public charities, the orphans' homes. could dismiss most of our policemen, we could pay our public debts, we could purify our municipal politics, we could have twice as many happy homes. The liquor question is greater than all other national questions put together." If such are the effects of intemperance upon the morals and institutions of a Christian land, what must be its demoralizing influence upon a heathen people, and its hindrance to the work of Christian

EPWORTH LEAGUE LESSONS

NOVEMBER TWENTY-SEVENTH.

An Inspiring Outlook in India.- Matt. 9. 36-38; Matt. 10. 1-7; Matt. 9. 36 to 10. 7.

Measured by spiritual destitution, by responsiveness, or by success, southern Asia is our greatest mission field to-day. India includes more than 1,300,000 square miles. Its shores are washed by the Bay of Bengal and the Indian Ocean. Through it runs the filthlest of rivers, the Ganges, whose waters are regarded as sacred and healing to body and soul. Its mountain range, the Himalayas, surpasses all others in the height of its peaks. It is a vast country with inexhaustible material resources.

Nearly three hundred millions of people inhabit that beautiful land, most of them living in abject poverty. But so gifted are they that India has been called the mother of religions, science, mathematics, and philosophy. Many of her men are keen metaphysicians. Bishop Warne affirms that India has had the highest civilization, architecture, and art ever reached outside a Christian land.

Mission foundations in 1856 Bareilly; but the dreadful Sepoy rebellion in 1857 utterly destroyed them. The next year he began anew in Naini Tal, sixty-two hundred feet up the Himalayas. Here he "stretched forth the rod of falth and smote the rock, and, lo! India Methodism."

Among the greatest and most successful of these is our magnetic Spirit-filled, practical, deeply devoted Bishop Thoburn.

We now have three Annual Conferences there; the North, the Northwest, and the South India Conferences, all growing with rapid strides. A publishing house at Lucknow and another at Madras, a number of colleges, a theological seminary, missionary and deaconess training school, girl's and boys' boarding schools and high schools, orphanages, and hospitals.

RAM'S HORN BLASTS.



health of heart where there is no

If God has a work for every man He has a man for every Heavenly music is set for a congrega-

tion rather than a A man has to forget his name before he finds true fame.

Gourmands are seldom giants. Keen thought need not be cutting. The graveyard is a great place for

Our own acts permanently seal our

Aping the rich brings nothing but pain to the poor. None smile in summer like those who

wept in winter. Persistency in prayer is one secret of consistency in practice.

The church loses her grip as soon as she gets a cold in the heart. It's hard for a man with corns to feel sure of his consecration. It's a poor collection that has to be taken with a corkscrew.

The church that lives for figures is apt to have a figurative faith.

Sir Hiram Maxim began to invent almost as soon as he could lisp. When but a small boy he invented a sort of sextant made of wood, with sights, a piece of thread with a bullet at the end, and an indicator for the thread to swing along. On a dark night he took his instrument outside, and while he sighted it to the North Star his little sister read the indicator. "Forty-five, Hiram," she called out. This meant they were living in forty ave degrees north latitude. The observaproved to be perfectly accurate

Thesi Junday Horeaklast Table

"In Christ." BY C. MAUD BATTERSBY. Gal. 2:20; Rom. 6:4, 5; Eph. 2:6; John 7:30.

We died with Thee upon the cross,
We live because Thou livest still.
How can we shrink from scora and loss.
Who watched on Calvary's solemn hill In crucifixion's awful bour, When weakness was transformed to power.

We lay with Thee within the tomb. The door was closed-and closed our

eyek; h, surely, 'twas a narrow room From whence the Lord of Life should The stone moved back. The angels shor Their glory bade the night begone.

We rose with Thee, O glorious King.
And cast our grave-clothes all away.
The women ran such news to bring.
And some believed, while some said And some still ask, Can death depart?

Can grace renew a buried heart?)

And now—We take the Spirit's fire.

We draw from Thee, Salvation's Well!

We go—wher'er Thou dost desire.

The story of Thy love to tell:

Pour out on us Thy richest store

That we may drink and thirst no more.

—London Christian. The Power of Personal Influence.

The Power of Personal Influence.

Spurgeon used to tell of a man in Scotland who had come under the terrible power of strong drink. One day he went to the tavern, and took his little girl with him to lead him home after he had become drunk. He carried her on his shoulder. The poor child, as they approached the tavern, heard from within the sound of shouting and fighting, and begged her father not to go in. As she pleaded, a tear from her eye fell on the man's check, Big man as he was the influence of that little tear saved him to a temperate life, and he became one of the engineers of the great railroad bridge across the Firth at Edin. railroad bridge across the Firth at Edin One of the most delightful of our studies

One of the most delightful of our studies up in heaven. I faney, will be the history of the influence of little words and deeds. We shall find the progress of the world has depended on these far more than on what the world thinks great. How interesting will be the revised histories in the

esting will be the revised histories in the libraries of heaven!

It is literally true that every word we say sets in motion vibrations of ether that widen out and go on beating forever. In the same way every act of ours, though done in secret, makes an impression that nothing can efface. Somewhere there is ringing every sentence that fell from the lips of our Lord; somewhere there are impressions of every act of Judas.

Now if this is literally true, as every student of physics knows, of our words and deeds, it is true also of the spritting result of whatever we do and say. Every technissions influence, for good or evil, and it is an unending influence. As Henry Burton sung:

sung:

Never a word is said

Never a word is said

But it trembles in the air.

And the truant voice has specil

To vibrate everywhere:

And perhaps far off in eternal verys

The echo may ring upon our ears.

When we go to bed at night, do we think
of our day's work as done? It is never
done; it has only begun. That error word
is still at work, poisoning some life while
we are asleen. That kind smile is still at
work, making some life sweeter, thousin

work, making some life sweeter, though we have forgotten all about it.

Do such thoughts make our lives too solemn? Do you feel that you never can stop to think of the influence of your every word and deed? You need not. Only make the heart right and all your unfluence will be right; for "out of the heart are the issues of

The brook does not need to play all its lovely curves, its dancing ripoles, its object ant songs as it flows over its stony bud, the drinks it gives to thirsty possersaly, the contributions it makes to the null-whicel and the great river and the ocean. The brook merely flows on, from a pure arsens in the source of the breek, how saily all this would be changed? Yet ever then the brook would not plan the harm it would do: it would only flow on, out of

What is the Meaning of "Love?" Love is the best thing in the world. Love is about the worst thing in the world. Love is of God, and love is, in a sense, Godlike. Love again draws men away from God and sets men against Cod.

Cod.

Love is a much misunderstood and greatly misused term. Love is sometimes used as if it were list, or selfish desire, but real love has no connection with list or selfish desire.

There are two contradictory and incompatible ideas connected with our English word love. There should be two different words in use to express those two ideas. There are two Hebrew words, and there are two Greek words. The misuse of the two words in the Bible—both being translated love—is one cause of the confusion in the common mind.

It is sometimes said that a "oney pan"

in the common mind.

It is sometimes said that a "owner man kills a women because he loves her; but a man who acts in that way never loved, nor is he, nerhans, canable of lavino. The world would be a better world if mankind learned the meaning of the word love. It would be a gain to the best of us to realize that meaning. Do we understand it?—Sunday-School Times.

There was a little boy whose heart was touched by a sermon on the words. "Behold. I stund at the door and knock." His mother said to him: "Robert, what would you say to any one who knocked at the door of your heart if you wished him to come in?" He answered: "I would say, "Come in!"

She said to him: "Then say to the Lord Jesus, "Come in!"

Next morning there was a brightness and a joy about Robert's face that made his father ask; "What makes you so glad to-day?"

He replied: "I awoke in the night, and I felt that Jesus was still knocking at the door of my heart and I said, "Lord Jesus, come in!" and I think He has come in. I feel happier this morning than I ever was before." Opening the Heart,

This new department is for every Sah

This new department is for every Sab-bath, for everybody, for every denomina-tion and God-like faith. Our earnest de-sire is to make this column helpful and uplifting to all, and we invite the co-oper-ation of our folks. Brief, suitable con-tributions will be welcomed. Surely, dear friends, soul cultivation is as important as soil cultivation. Let us not forget. True Religion.

True religion shows its influence in every part of our conduct; it is like the sap of a living tree, which penetrates the most distant boughs,

Definition of Incense.

"Give a sentence containing a syn onymous expression for 'incense,' commanded a Broklyn school teacher to her class. It was a very hard question and if you don't believe it, you had better try to answer it yourself. The resourcefulness of school children, however, is remarkable. The toughest boy in the class raised his hand When called upon by the teacher he said:

Holy smoke, what a scrap it was!

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Confession of a Whisky Manufacturer-"None of My Employes Drink the Stuff -They Know It is Polson"-Drunk. ards Must Find Salvation Within,

The rean who is a slave to physical force suffers within himself. The blows fall on him alone.

It is not so with the whisky slave. He suffers, it is true, but he finds occasional forgetininess, and while his brain is drowned he has his moments of exalitation and responses.

There is no such forgetfulness for those can him Ard, when he knows himself, he is burrified and ashamed because of those is a wful part in the sufferings of those has have not deserved it. The blass fall amon his wife and children. Hencry faces, dependents hadly athed healty housed most him when he cames hard from the deliring of whisky with real life.

which had a housed excet him when he cames back from the delirium of whisky iron real life.

The discrete that falls there him is felt made head to his wife and his children. No man knows the straigless droublands have made holiose average is and going drove he desert at last.

It has been said took that the cirtums man who sees a droubland falling into the cutter as proceed we never in his life made as hard an effect to heater himself as the deserted has made.

Which and occurs finess are stronger than the individual will—that is the story—out the will is attached first of all.

It is evay to criticise and customary to decide the drundered. It is easy to pass he on the other side and leak down upon the man whose wealiness happens to be different from your own.

Perhans the world would be better off if more of us looked at the realized to help him instead of telling him how loss he has fallen.

to bein him instead of telling him how he has fallen.

How can a man be freed from the clutch of whisky?

Olivinusly the shortest, simplest way would be to do for him in a good and helpful way that which whisky does for him in a xile and destructive way.

Nine-tenths of all drunkenests is based on noverty, worry, the mental weariness that cames of hopeless struggle against material conditions.

Free the world from neverty and you will lessen the hold of whisky upon millions.

Fortunately, that is the charless work

which a slowly advances coefficient loing, and it can truly be seen that it present day is temperature itself compar-

with the past.

Take away werry from men, and ron will take the desire for drink from a great majority of them.

Next in number to the great army of drinkards who drink for the selection of forgetfulness are those who drink become they cross explanations. they crave excitement and because lack satisfactory mental accuration. Idleness accounts for much den This is proved by the great number of

This is proved by the cost number of idlers, spending inherital money, that drink to excess.

If the man that finds it hard to resist drinking because life is dail would force himself into some kind of occurration—something to keep him going all the time—he could forget the craving for drink eventually.

Lack of excitement in life is one goest

eventually.

Lack of excitement in life is one great cause of drunkenness.

Take the average drundard on an expedition to the North Pole, where there are danger and an opportunity for individual achievement, and that man, with something worth while, something to stimulate, to occupy him, would give up drink and become energetic.

The lack of rational anysements on Sun.

The lack of rational amusements of In the big cities bundreds of thousands of young men find themselves idle on one day of the week, with nothing really interesting to do. The saloon welcomes them, and drunkenness begins with friendly conversation and Sunday talk—close to a whisky bottle.

The bievele was a great promoter of so-

The bievele was a great premoter of so-briety and health. A revival of its pop-ularity would be an excellent thing for the country. Wholesome Sunday sports of all kinds, outdoor occupations, and especially op-tortunities for rational Senday recreation in the city, would lessen the hold of whis-ky considerably.

by considerably.

Every drinking man who feels that whisky is getting too strong for him should study his own individual case.

He should try especially to discover substitutes for the excitement of whisky in other occupations.

When his nerves crave alcohol—or when he thinks that they crave it—he should make up his mind to give them something else.

make up his mind to give them something else.

If the man who feels that he must have a drink in the morning will take two or three glasses of hot milk, he will no longer want to drink.

If the man who feels that he must have something to drink before he eats will control that desire, eat his ford slowly, and eat plenty of it, he will discover at the end of the meal that the craving for alcohol is gone.

Thousands of those who drink mistake simple hunger for a desire to drink whisky. Postponing the drink and satisfying the hunger, in nine cases out of ten, will diminish the whisky graving or destroy it altogether.

The drinking man as a matter of fact.

it altogether.

The drinking man, as a matter of fact, must find his salvation within himself—in his own strength of character. The moment a man really wants not to drink, the moment he wills not to, he stops. But he must help the will intelligently.

The drinking man says that life is dull The drinking man says that life is dull. He himself is all that he knows of life, his own existence is all that he possesses. He would not think his life dull if he were in danger of losing it every minute from the attack of some savage Indian or wild beast.

How can it he dull when he has constantly before him the danger of destruction through an enemy inside of himself? He ought to find interesting occupation in devising plans to get the better of

He ought to find interesting occupation in devising plans to get the better of whisky.

He ought to find the excitement that he lacks in making a successful fight against the power that has destroyed millions.

To voung men we say: Keep away from whisky. Its friendships are false, its artificial warmth ends in cold destruction. It means failure, disgrace, shipwreck.

One of the greatest whisky manufacturers in the world was asked if he had any difficulty in keeping, his employes from drinking whisky. He owns one of the most famous of the popular brands.

"No," he said; "there is no danger of my people drinking whisky—they know the stuff is poison."—New York Evening Journal. Journal.

The Crusade in Brief. Hotels and drug stores in Boston selling liquor to women have suffered the penalty of withdrawal of their licenses.

of withdrawal of their licenses.

The Birmingham correspondent of the Daily News says that seventy-five per cent, of the drinking which goes on in the many fashionable restaurants in the heart of the city is indulged in by women.

The saloons of San Francisco cost the taxpayers of that city \$18,500,000 per year. The city receives from the saloons in license \$250,000; or, if you please the saloons of San Francisco cost the people \$18,240,000 a year more than they get out of them.

The employment of barmaids in Calcutta is now forbidden, and even in Budapesth, the capital of Hungary, it is decreed that no woman under forty years of age shall be employed in the cases of that city.

The need of mining towns for religious and temperance work is very great. Within 200 miles of Chicago is a mining town of 1000 people without a church or any kind of a religious service. Another town near by has 1200 people, thirty-seven saloons, but not a church.

General Corronnat, commander-in-chief of the French troops in Indo-China, is making especial effort to suppress drunk-enues amang the soldiers. He expresses his regret that warnings concerning the serious effects of drinking habits upon the health are not become

THE GREAT DESTROYER | Household Matters

Hints For Housewives.

A woman undergoing treatment for that most distressing of all aliments, pervous prostration, has found help, smong other remedies tried, in the usa of salt water in her daily cold bath. She soaks a rough washeloth in a strong solution of son-ealt, dries it, and tubs vigorously with it, every morning.

till the flesh is in a glow. A delicious saind dressing is made with the yolks of three hard-bolled eggs rubbed fine, one tablespoonful of M, tarragon vinegar to inste, and one sup of whipped cream, and will please some tastes better.-Harper's Bazar.

A Sewing Room Convenience.

No sewing room is complete, suggests Vogue, without one or more wooden clothes trees or costume hangers, which can be bought very reasonably; it any furniture shop. On these may be hung garments that are in process of making, or if the various garments that come from the laundry requiring I few stitches or mending are hung in the sewing room, it is an easy matter to drop in for an hour or so and mend hem when one feels in the mood. Freshly laundered garments are kept n a much better condition if while waiting to be mended they are hung on a clothes tree, than when they are aid over chair backs or out away in thesis and drawers.

To Remove Stales. ff linen is badly stained with fruit. en or coffee, put plenty of water into a roller or other vessel, and when it boils tard drop in the stained article. Stir requently, and after a few minutes apid boiling the stain will disappear and the water be colored. Lye or washing fluid may be used for cleanng, but no soap, as that sets the stain. had a tablecloth half covered with a and coffee stain, and a few minutes' polling made it as white as ever. Blood ttains may be removed in the same way, if the article is soaked a short dime first in cold water. Cyanide of potassium in the proportion of one nince to a quart of soft water, is a pereet cleanser of badly oxidized silver. Used by dealers in cleansing wares. Prepare a sufficient amount so the artide can be completely immersed. Exuning every few minutes, but return to the bath until clean. Immediately in final removal, rub dry with a soft woolen cloth, or the silver will look streaked. The preparation will not turt the hands, but it is a poison, and nust be kept carefully out of the way, of children.-Philadelphia Inquirer.

To Do Little Things. Always keep your celery roots and fry them. They are good for seasoning

soups and sauces. Table oilcloths or the linoleum on the titchen floor can be kept fresh and tleaner with oil than with soap and water.

When weighing molesses sprinkle he scale well with flour and then it will slip off again quite easily without A plain brown or green wall paper

makes an ideal background for picaires, and the absence of pattern on walls adds immensely to the apparent size of the room. When tomatoes and milk are to be put together, as in a cream soup, have

the tomato juice and milk of the same temperature, then bear vigorously the tomato is added, little by little. A good general rule always to remember in the use of gelatins is to soften the gelatin in cold water, them to dissolve in bolling water. Neglect

of either part of the process will cause trouble in making jellies. To save the knees of boys' ribbed stockings one mother re-enforces them by sewing a piece of strong black cloth behind them before they are worn at ill. It is remarkable how much longer stockings wear when treated in this

In hanging a mirror choose a spot where it will reflect the view from the window or something pretty; then it will add to the beauty of the room. In any case, whether the object of the mirror be decorative or merely useful, do not place it anywhere where the sun's rays will fall on it, for the sun gets injuriously on the mercury and



Steamed Sponge Pudding-One capful of light bread sponge or dough, one tablespoonful of butter; mix well, and set to rise in a warm place; when light, roll out thin and spread with fresh or canned fruit, jam, raisins or dried cherries, or any one kind of fruit desired; roll up into a small loaf, place in a buttered basin or tin and let rise again; when light, steam one hour and a quarter.

Maple Buns-To a pint of bread sponge add one small cupful of grated maple sugar, two large eggs (well beaten), one-half cupful of soft butter. a little salt, and flour to make a soft dough. When light, shape into buns and let rise again. Bake in a quick syrup and sift grated maple sugar and cinnamon over them. Nice for the children's lunch basket, and particularly good with cocoa or chocolate.

An Easy Omelet-This is made in an uncovered casserole, the sort one buys for twenty cents at Italian groceries in any city. Beat the yolks of the eggs until they are light in color and quite stiff. Beat the whites stiffly. Add to the yolks grated cheese, chopped mush rooms, or whatever variation of the omelet is required. Add salt and pepper, a cupful, more or less, of milk, very gradually, and fold in the whites of the eggs. Turn into the buttered casserole and bake in a moderate oven These little shallow casseroles, which These little shallow casseroles, which are to be had in several sizes, are rather fragile affairs, glased on the inside only, and soft baked clay on the outside. They have a short handle, like the old time porringer, and are, altogether, very pretty dishes. For a dist of baked macaroni, baked beans, soft corn bread or any vegetable as gratin, they are recommended.