"THE BOOK OF WISDOM"

A Scholarly Sunday Sermon By the Rev. A. C. Dixon, D. D. "Thanks Be to God Who Giveth the Victory

Through Our Lord Jesus Christ."

New York City.-The following ser-Lost was contributed to the Union Gospel News by the Rev. A. C. Dixon, D. D. It is entitled "The Book of Wisdom," and is an appreciation of Proverbs. He took for his text. "The proverbs of Solomon, the son of David, king of Israel," Proverbs 1:1.

To preach a sermon of the whole book of Proverbs may be a difficult.

book of Proverbs may be a difficult task, but I shall attempt it this morn-ing in order that, if for no other reason, I may inspress upon you the importance of reading the whole book at a

If we should read a part of a friend's fetter and another part to-morrow, and another part the next day, we should have at the close a very confused notion of what he had written to us. method which many have of reading the Rible by piecemeal may impact important instruction, but it does not give us the setting of the books nor a view of the Bible as a whole.

Renders of fiction think little of sitfinish a thrilling story. If the lovers of God's Word would spend the same time reading it consecutively they would find it more thrilling than any

a superficial observer, reading the book of Proverbs may be like reading the dictionary. The subject changes so often. And yet there is a plan in the book which a closer study shows to be an orderly arrange-

The first nine verses are the preface, In which we have the use of proverbs. They enable us to "knew wisdom and instruction, to perceive the words of understanding, to give subility to the simple, to the young man knowledge and discretion." If he hears and heeds then they will be an ornament of grace unto his head and chains about his neck. Each proverb is a jewel of wisdom more precious than

From the tenth to the nineteenth verses there is described the socialism of sin, and the young man is warned against it. "My son, if sinters entice thee, consent thou not." If they say, "Cast in thy lot among us, let us all have one purse," "Walk not thou in the way with them; refrain thy feet from their path; for their feet rur evil, and make haste to sired blood." The social element in sin is one of its most dangerous features. The habit of social drinking has made many a drunkard. The social nature carries the young man to the saloon, the pool room, the gambling den, and entices him to destruction. Men and women go in flocks like sheep to the slaughter, and, when one tries to escape, the so-cial nature becomes a lasso with which Satan drags his victim to the slaugh ter pen. It is so hard to tear away from congenial company. The social club has wrecked many a Christian for time and eternity. Watch, the fore, against the socialism of Watch, there-When sensualists say, "Cast in thy lot among us, let us all have one purse," go the other way.

will lead to destruction. Beginning with the twentieth verse of the first chapter there is revealed to us the mission of wisdom. Many expositors believe that wisdom here refers to Christ, as He "is made wisdom for us." And He is certainly the incarnation of wisdom. But the simplest and most natural definition of sense. Common sense crieth without. she uttereth her voice in the street; she crieth in the chief place of con-course, in the openings of the gates. Wherever a man goes his common sense appeals to him to fear God and keep His commandments.

community of goods means a federa-tion of death, which sooner or later

If he refuses he will sooner or later see his mistake, and the Common Sense that called upon him will laugh at his discomfiture: "Because I called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, I will also laugh at your calamity. I will mock when your fear cometh.

I do not believe that God in this passage is represented as laughing at the calamity or mocking at the fear of anyone. Our Common Sense laughs at us and mocks us when distress and anguish come upon us. We saw what we ought to have done and did it not. We appreclate opportunities lost, never to return, and in such a condition we call upon our Common Sense, but get no answer, for it has no remedy to supply We seek the resources of wisdom, we cannot find them, for that we hated knowledge and did not choose the fear of the Lord. "Therefore they shall eat of the fruit of their own way and be filled with devices." The mission of wisdom calling to us from every quarter, is to lead us to do right, to trust God and walk in His ways, and if we fall to hear this voice and heed its counsels there will come a time when this very wisdom will be our greatest

The first eighteen verses of the third chapter establish the fact that godliness pays, even though chastisements come with it. And this chapter fur-nishes a motto which every Christian ought to adopt as the rule of his life: "Trust in the Lord with all thine heart, lean not unto thine own under-ding. In all thy ways acknowledge standing. Him, and He shall direct thy paths. Be not wise in thine own eyes; fear the Lord and depart from evil. It shall be health to thy navel, and marrow to thy Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall

man whose trust is in the Lord. with entire lack of confidence in him-self, God will direct, and the man who shall have an increase of wealth. This, of course, applies to the Old Testa-ment dispensation, when wealth was the result of faithfulness. But under the reign of grace there is something better than money promised. may come poverty and perse better than money promised. There may come poverty and persecution, and with this true prosperity. We are not to expect pay in money for services rendered to God, but if we are faithful we can plead the promise that He will "supply all our need according to His riches in glory by Christ Jesus."

With this four-fold introduction as to the use of proverbs, the socialism of sin, the mission of wisdom, and the reward of godliness, we now come to a classification of the proverbs. It is not exhaustive, but I think it will be sug-gestive and enable us to finish the gestive and enable us to finish the classification as we carefully read the

The application of the Proverbs of lolomon to the family life will make perfect home. "He that spareth the od bateth his son, but he that loveth him chasteneth him betimes." Modern

sentimentalists pronounce this old-fogyish, and inveigh against its cruelty, but you will notice that the homes in which disobedience has become asso-ciated with punishment, and disobe-dience with reward, send forth into the world the manifest sons and mos womanly daughters. To refuse to ad

minister loving chastisement to a child is to train him in a life of disobedience that will unfit him for citizenship to the State or usefulness in the church. Let there be no anger, for anger only provokes anger. Love can administer chastisement with regret and tears, but it must not shrink from the duty.

"Keep thy heart with all diligence, for out of it are the issues of life." This proverb expresses the teaching of Jesus Christ. The heart is the source of good or evil, and if the heart is right the life will be right. Let Jesus Christ fully occupy the heart, and you may be careless about everything else. Over the archway in the old Tombs prison in New York were the words: "The way of transgressors is hard," and every criminal who passed beneath it

needed no argument to prove its truth.
On the walls of every store should be bung the words: "A false weight is abomination to the Lord, but a just weight is His delight." Our God be-lieves in fair dealing. The man who gives good measure pleases Him, and we need to know that honesty in trade is as holy a thing as prayer.

And when you hear anyone laughing

at an oath, a vulgar remark, or a wicked deal, quietly repeat the words: "Pools make a mock at sin." The man who plays with the poisonous adder is wise compared with him who sports with sin or treats it lightly.

If you are tempted to surrender your convictions in order that you may further your interests, social or fluan-cial, recall the words: "Buy the truth and sell if not." They will give stiff-ness to your moral backbone and stamina to your character. No man can afford to hold the truth for sale. It is the most priceless thing that he can possess, and whatever the father of lies may ofter him for it, he should scorn the price with contempt.

There are so many of these that barely to mention them would take the time of a sermon. "A merry heart doeth good like a medicine." If, therefore, you would save the doctor's bill, be merry in heart, and if you have true heart merriment, let Christ the of joy reign there. Link with this proverh its opposite: "He that loveth pleasure shall be a poor man." The densure-seeking spirit brings poverty of soul and purse. The man and woman whose sole object in life is to have a good time rarely have a merry Their laughter is hollow, because their very pleasures have be-come a burden. "The fear of the Lord prolongeth days." If, therefore, you wish to live to a ripe old age, cultivate the fear of God, which will cast out all other fear. "He that walketh uprightly walketh surely." The position of stais not in prostrating yourself, or crawling, or creeping after the world's fashion, but in the upright walk of a mauly, conscientious life.

The man who has wandered from God needs only to hear the words: "The backslider in heart shall be filled with his own ways," to realize that they apply to him. God's way is the way of light, peace and joy. Our way without God is the way of darkness, turmoll and despair. The backsilder who has turned from God's ways to his own ways is truly to be pitied. our hearts seem unprepared and our tongues are not right for service, let us recall the fact that "The preparation of the heart and the auswer of the tongue is from the Lord." We will give the heart to the Lord that He may prepare it, and surrender the ongue to him that he may use it.

And then we will experience the truth of the other proverb, "Whoso trusteth in the Lord, happy is he." And in hours of conscious weakness we will repeat with triumph. "The name of the Lord is a strong tower, the righteous runneth into it and is safe "

All these proverbs make a mosaic of care beauty. They form the parts of an oratorio, every note harmonizing with every other note, and filling the life with sweetest music. And yet we may be saved the trouble of committing them all to memory and remembering them in emergencies, if we will but realize that Jesus Carist, who is the

truth. lives and is with us every day If we need wisdom, we ask Him and He gives liberally. If we are tempted, we turn to Him for succor. If we are weak, we rely upon Him for strength, and after every conflict we can say, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Prayer a Mighty Power. There are those who ridicule the idea that prayer can actually accomplish anything, because they cannot understand how prayer can either affect dod's action or change in any way the current of events on earth. Such reas-oning is extremely shallow. The wisest man cannot tell the why or the where-fore of some of the commonest facts of natural science; is it not childish then for any man to undertake to limit spiritual truth by the measure of his capacity to see the reason for it or the reasonableness of it? Facts are facts whether they agree with any system of logic or not. And the fact that prayer is a mighty power is attested by abundant and incontestable facts.

Watch, lest those duties of kindly enevolence which God puts in the of all be left unnoticed, unfulfilled, while each one doubts whether it be his business to step forward and meet them. Watch, for we know not how soon our means of earthly usefulness, our opportunities for faithful service of God on earth, may end .- J. Ed-

Be True to the Best. There is but one fallure, and that is not to be true to the best one knows .-Dean Farrar.

The World's Richest Church. New York is, counting heads and purses, one of the wealthlest cities in the world to-day; yet it was once in the market for a \$5 bill. Two hundred and fifty years ago Manhattan Island, on which New York now stands, was sold for \$5 to an Indian There chief. It was about the same time that a farm on the island was granted by royal charter for the support of the church, and to-day the "farm" brings a revenue of \$10,000,000 a year, making Trinity church, Broadway, the richest church in the world.

Trick of Clever Swindler.

A man wearing the uniform of the city tramway department reboarded a Glasgow car and told the conductor that he had been sent to relieve the latter. The conquetor handed over his tickets, punch and cash, but on proceeding to the car-barns he discovered that the story was false. The bogus conductor re-mained on the car for about ten min-utes and then disappeared.

INTERNATIONAL LESSON COMMENTS FOR FEBRUARY 19.

object: Jesus at the Pool of Bethesds, John v., 1-15-Golden Test, John vi., 2-Memory Verses, S. 9-Commentary on the Day's Lesson.

2-Memory Verses, S. 9-Commentary on the Day's Lesson.

I. Josus at the feast (vs. 1-4). 1. "After this." "Miter these things." R. V. Some think that when John is telling some event which follows immediately after the last thing narrated, he uses the expression "after this thing" (chap. 2.12), but that when there has been an interval of time he uses the expression "after these things." "A feast." There has been much difference of opinion as to what feast this was, but it is the opinion now of the best writers that it was the Passover. 2. "By the sheep gate" (R. V.) We know from Neh. 3:1, 32; 12:39 that there was a sheep gate; so called probably from sheep for sacrifice being sold there. It was near the temple. "The Hebrew tongue." Hebrew here means Aramae, the language spoken at the time, not the old Hebrew of the Scriptures. "Bethesda." This name does not occur elsewhere. It means 'house of mercy." The site is not identified with certainty. The traditional spot is near Castle Antonia. But Dr. Rohimson thinks "the fountain of the Virgin," an intermittent spring in the southeast of the city, near the pool of Silaom, was Bethesda. "Five porches." These bereful was protected against the sun or rain overlead. In a hot country like Palestine such luvidings are very necessary. 3. "Multitude." The sick congregated here in great numbers.

II. Jesus heals an impotent man (vs.

very nscessary. 3. "Multitude." The sick congregated here in great numbers.

H. Jesus heals an imporent man (vs. 5-9). 5. "An infirmity." The original implies rather a loss of power than a pasitive disease; probably it was a nervous disease of paralytic type. "Thirty and eight years." The duration of the illness is mentioned, either to show how investerate and difficult it was to heal, or rather, according to verse 6, to explain the deep compassion with which Jesus was affected on beholding the unhappy man. From verse 14 we may infer that his disease was the result of the sins of his youth.

6. "Knew." The word "knew" in the original indicates one of those instantancous perceptions by which the trath became known to Jesus according as the task of the moment demanded. Verse 14 will show that the whole life of the sufferer is present to the eye of Jesus, as that of the Samaritan woman was in chapter 4. "Saith anto him." Usually Christ waited until He was asked before He relieved the suffering, but in this and a few other cases He healed without being asked. He read the man's past his and tresent condition of mind, and saw that he was in a state to receive spiritual good from the healing. "Will thou?" Why does He ask a question to which the answer was so obvious? Probably in order to rouse the sick man out of his lettiargy and despondency.

7. "No man." He was irrendless as well as sick. "Is troubled." This spring, probably the fountain of the Virgin, is intermittent to this day, and various travelers have seen it suddenly rise from five inches to a foot in five minutes. Whedon thinks that the moving of the waters arose from an underground connection of the pool with the city water works. The occasional and intermittent disturbance of the water is not to be undirectood as a regular occurrence, but as something sudden and mickly pasing away. Hence the man's faith, christ knew that he had faith, and the man's faith and obedience. So the amore who is bidden to wate for the order of the pool; perhaps implying that the

era man to move a camp stool or a chair."

11. "He-said." Unquestionably the words assem to say that one who could do such a wonder as healing me must certain. It have the right to tell me what to do. He had been anthorized by one endorsed as sont from God. And this was indeed the very ground which Christ Himself took. 12. "Who is the man" (R. V.) They ignore the minute, and attack the command. They ask not. "Who cured thee, and therefore must have divine authority?" but, "Who told thee to break the Salbath, and therefore could not have it?" 12. "Knew not" (R. V.) Jesus had been in Jerusalem but little, and the man who was healed had probably never seen Him. "Conveyed himself away." Better, withdrew. Litterally, "slipped aside," be cause suddenly lost to sight. "A multitude," etc. This may be understood as explaining either why he withdrew—by disappearing in the crowd. Either explanation makes good sense.

17. Jesus eives advice and warning (v.

erowd. Ettner explanation agence.

IV. Jesus gives advice and warning (v. 14). 14. "Afterward." Probably soon afterward; in a day or so, "Findeth him."

Jesus had His eye on the man; His work with him was not yet finished; this meeting was not accidental. "In the temple."

A good place for the man to be. "Sin no more." God asks this of every sinner.

And yet there are those who insist that it is impossible to live without sin in this

And yet there are those who insist that it is impossible to live without sin in this life, but if such is the case then Jesus asked this man to do the impossible. "A worse thing." A paralysis from which no pool can restore and no Saviour will de liver; the most terrible catastrophe of the soul's eternal history.

Y. The man bears testimony (v. 15).

15. "Told the Jews," etc. In reply to the inquiry they had made of him a short time before, partly in obedience to the authorities and partly to complete his apology for himself. He expected, probably, in the simplicity of his heart, that the name of Him whom so many counted as a prophet, if not as the Messiah Himself, would have been sufficient to stop the mouths of gain-sayers. sayers.

Ha! The Frigid Fist!

In a recent effort of a certain lady novelist, whose books are to be found in the possession of factory girls on their way to work, or in the kitchen regions, but seldom above stairs, were discovered the following extraordinary

The hands of the heroine, in an emotional moment, "burned like those of a volcano"; the villain's, on the contrary, were "cold and clammy as those of a serpent."

Fortunately the class of readers to whom these novels appeal are not critical and do not stop to question the phenomena of volcances and serpents endowed with hards.

ice Buried for Centuries Railroad men while digging gravel n Black Butte mountain, near Lisson Siskiyou county, Cal., came recently upon an immense buried mass of ice.

leved to have been there from time

THE SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES

FEBRUARY NINETEENTH.

Glorifying God in our Homes."-- Eph.

6:1-9. Scripture Verses. Mal. 3:16; Matt. 10:32-38; Mark 5:18-20; Luke 8:38, 30; 9:26; Acts 28:30, 31; Eph. 5:19, 20; Col. 3:16; 4: 2-6; 2 Tim. 1:5; Heb. 3:13, 14; 1 Pet. 5:7; 1 John 2:6. Lesson Thoughts.

It is a strange thing that in the home, the very place where we have the most opportunity to do so, we are most careless about glori tying God by exercising a Christ-like The duty of obedience to parents is such an important one that it was

emphasized by a special command-ment, and it is an obligation not only of law, but equally also of nature. Selections. The very closeness and the familiar

ity of the relations of the lives with in our own doors make it hard at times for us to preserve perfect sweetness of spirit. We too castly throw off our reserve and our care fulness, and are apt now and then to speak or act disagreeably, unkindly. But family life ought to be free from all impatience. Wherever else we may fail in this gentle spirit, it should not be in our home. Only the gentl est life should have place there. have not long to stay together in this world, and we should be patient and gentle while we may We have careful thought for the

stranger, And smiles for the sometime guest; But oft for our own the blitter Though we love our own the best, lip with the curve impatient Ah! brow with the shade of scorn Twere a cruel fate were the night

too late To undo the work of the morn. The greatest hope that can touch the home, the hope that takes away its walls and makes it an everlasting place, is the hope of the life which is to come, and that hope is sustain-

The pious Encas, in the epio poem of Virgil, obtained his honorable title from the care which he bestowed on his father at the siege of Troy, carry-ing him on his back till they wera clear of danger.

EPWORTH LEAGUE LESSONS

FEBRUARY NINETEENTH.

Glorifying God in Our Home.-Eph. 6, 1.9,

It will be well to read the preceding chapter, which properly belongs to this section. Here the duties of husbands and wives, of masters and ser-vants, of parents and children are defined and emphasized. Our lesson deals especially with children and servants. Obedience to parents; filial honor and respect; wise guidance by parents; faithful service to employers; and recognition of the fact that all service is unto the Lord, are the special injunctions of the lesson.

If the injunctions of the apostle fully carried out in spirit we would have many more instances of the "model home" than we find now. The duties and relationships of the different members of the family are here set out, and if they can be fully realized we have all the elements of

happy Christian home. Mutual love, honor, and regard are essential to a model home. The two bears, "bear and forbear," must be in evidence. The husband and wife are different, but living in absolute harmony if true love and mutual for-bearance characterize their relation-Here is the foundation of, a

true home. There are mutual duties. The children are to obey, not from fear but from love and respect. And this should be insisted on. A healthy family discipline is one of the great needs of our modern family life. The parents are to be set a good example They are to be patient and not pro-voke to anger. Many of the troubles voke to anger. Many of the troubles of our modern homes are due to the unfitness of parents. When the lations are happy and mutually help-

ful you can find joy and peace. Servants and Masters. No relation is so strained in the social world today as this. And it is largely because we have failed to obey these apostolic injunctions. When employers are considerate, forbear threatening, treat servants as brothers; and when employees are not "eyeservants," but faithful to their master's interests, we find happy conditions. Whe should be no clashing of interests. There will be no domestic turmoil, no labor troubles, no "atrikes" and riots when these injunctions are heeded. can glorify God in the when as parent or as child, as master or as servant we do what Christ would have us to do. The home life is the real life. Here we lay aside restrain Here we act the real nature. is the real test of religion. Here we can best glorify Christ. "Learn first to show piety at home."

RAM'S HORN BLASTS



reach souls.

do not fall before men who blow their The devil's jingling finds eacho only in empty

If every ear were scanda soon be dumb. every tongue would

The windows of Heaven are not of ten opened on a wide-open town. The individual conscience is a good ompass only for the individual craft.

When a man really has free salvation he is always willing to give free mrvice. The ability to preach sermons may quite different from the ability to

It is better to live one verse of the than to be able to preach about them all. We seldom look to God for the Water of Life until some other springs have

The church that runs behind on the preacher's salary is not likely to run ahead on spiritual power. A man is not called upon to provide faith in Divine Providence by his personal improvidence.

Some men are so busy solving the labor problem that they have no time to earn their own living.



The Friend of Sinners,

Friendship is to love in the human afind-ties the same as addession is to cohesion in the physicial affinities. It is not so strong though greater in its range and similar in its nature. Love can hardly live without friendship, and friendship is a kind of phosphorescent love—the light without the heat, writes Leander Turney, in the Bap tist Union.

phosphorescent love—the light without the beat, writes Leander Turney, in the Bap tist Union.

Love seeks its completions, friendship its complements. Human atoms group them selves into social molecules according to mysterious attractions, even as the hypothetical atoms of the chemist. Friendships are made at the behest of love, or taste, or reason. Self-interest may guide in the formation of associations, but not in the making of triendships. These come from love when tears, laughter, prayers or kindred resolutions spring from two heart that cannot be kept apart; or from mutual tastes in the enjoyment of a dish, a game or an art; or from the deliberate purpose of aspiring nature which learns to seek in others supply for its own deficiencies, as the bee the honeyed blossom, the stammering Moses has Aaron, the mother of Jesus and His beloved disciple, a companionship made sacredly sweet by their great grief and later their great loy. Friends should be chosen with regard for themselves, as piration for ourselves, respect for society and reverence for God.

Friendships should be conserved—by reserve, as appetite is whetted by abstinate; by considerateness, for both friendships the convention of the wind. As perfect music is not produced by an imperient instrument, because they who would journey far tagether would better walk than run. Let it be remembered, riendship is not a star unquenchable, but a candle thut must be kept out of the wind. As perfect music is not produced by an imperient instrument, so there comes no perfect harmony of friendship from human nature, in which there is always something out of time—some discord of pride, deceit or ambition. There are beautiful friendships in the world, but like the glories of the child's bubble, they are made of suds and now be lost in a moment. Therefore, a true friendship an infant—for it is as trail, as sweet, as darling, as full of nossibilities? Measure them by the ways in which men can serve one another, by

full of nossibilities. Possibilities? Measure them by the way

Possibilities? Measure them by the ways in which men can serve one another, by the need of every man for help from his fellows, by the beauty of disinterestedness, by the mobility of self-sacribes, by the greatness of a sentiment that can forget place and blood in recognizing a common humanity. He who was the friend of sinters has shown to what heights friendship may rise.

The Witness of Supersittion

Of course the religious instinct very of-ten reveals itself in very pitiful and painful manifestations. You offtimes grave for the superstitions of the race, but you must remember that the superstitions of the race are so many demonstrations of the race are so many demonstrations of the existence of the spiritual principle to which you appeal, and on which you base your hopes. The absurdities of the pagan faith and worship are venerable and subwhich you appeal, and on which you bise your hopes. The absurdities of the nagan faith and worship are venerable and sublime. A great man in one place puts the thing strikingly but strongly when he says: "The dying Brahmin convulsively clutching the fail of a cow is really sacred and sublime when you think of the impulse that prompts it."

And so even when we look at the fantastic, the pathetic manifestations of the religious principle, they only demonstrate the denth and intensity of that principle. Wild growths, savage thorns, garish flow.

the depth and intensity of that principle. Wild growths, savage thorns garish flowers, growing on neglected soil, prove the possibilities of that soil if it were properly cultivated.—Rev. W. L. Wathinson, D. D.

How to Digest picitual Food.

Oh how love I Thy law! it is my medita-tion all the day. Paslin 119:97. Andrew Bonar tells of a smole Christian in a farm-louse who had "meditated the Bible through three lines." This is brecisely what the Psalmist had done, he had gone past reading into meditation. Like Lather

what the Psalmist had done, he had gone bast reading into mediation. Like Luther he "had shaken every tree in God's garden and gathered fruit therefrom."

The dota of meditation is "to get into the middle of a time." Meditation is to the middle of a time. Meditation is to the mind what digestion is to the body. Unless the food he directed, the body receives no benefit from it. If we would derive the fullest benefit from what we read or hear, there must be that mental digestion known as meditation. If we would "buy the truth" we must pay the price which Paul intimates when he wrote to Timothy, "Meditate upon those things. which Paul ortimates when he wrote to Timothy, "Meditate upon these things; give thyself wholly to them." David medi-tated in Gad's Word because he loved it, and he loved it the more because he medi-tated in it.—G. B. F. Hallock, D. D.

Courage to Forget. Courage to Forget.

There is nothing we need so much sad in all forms as courage. It seems to me that the most difficult and heroic courage is for a man to forget his past. Yet that is the Christian doctrine about ain—sin forgotten is sin treated as though it were not. Christ does not ask of you to broad over your sin, but to overvome it. He does not ask you to weep through long years about your sin, but to retrieve it—Rev. W. J. Dawson.

The con erstone of every traly regenerated character is the Lord Jeaus; other foundation can no one build on without risking a wreck in this world and eternation in the next world. The first act of saving faith is the joining of the new convert to the atoning Saviour.

The True Cornerstone.

The Will of God

The will of God does not call men away from the commonlaces of everying life out conditions their life in those common places, until the most commonlace thing flashes and gleams with the glory of the heavens.—G. Campbell Morgan.

Trust Him More.

The reason why you do not trust Him more is that you obey Him so little. It you would only ask what God would have you do, you would soon find your conis dence growing.—George Macdonald. The Point of View

Everything related to our happiness depends upon our point of view. We may lift up our eyes to the hills even when walking in the valley of the shadow.—Charles Newcomb.

The Soul's Life Line. There is many a man who would rush for a life-preserver on a sinking ship who would see his own soil sinking in Christlesaness and never think of the life-line.

We Judge Amiss.

We judge amiss so often because we judge moral offense by deed rather than by disposition. It is possible that you and I were worse men, worse women, in hours when we saw nothing wrong with our selves, than we were in those hours of self-contempt that followed fullure—Scot tish Reformer,

We can help make people bright by our keenness, but we can never accomplish anything toward making people good ex-cept by our tenderness.—C. H. Parkhurst, D. D.

Mink Caught With His Dinner. While out looking over his traps one lay recently Uranus Stacy of Si Me., found two victims in one of them They were a lair-sized mink, who had n his mouth an eel which he had just captured. The mink evidently got caught while trying to find a suitable ocation to eat his catch.

Not Strong on Orthography.

A Cape Porpoise citizen received a letter the other day upon which was the address, "Cape Porpus." Me.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Corribio Crneliles That Would Cease to Attract if the Stimulus Afforded by the Traffic in Strong Drink Were With-

(Below is presented a remarkable philippic from the Rev. Watter Walsh, Chairman of the Prohibition party of Scotland, and one of the most heroic haracters now in Scottish public life. commonwealth of God is men

aced by the trade in strong drink which, therefore, cannot be tolerated by the new spirit growing up in the modern world. The times are distin-ruished by their growing devotion to the cause of reform and humanity Men are drawing nearer to the institu ions which are established amongst hem, asking why they exist, and what they can contribute to the common good. The times are audacious, not afraid to challenge the most ancient prerogatives, hold to dety privileges which are not found to promote the well-being of the human race. But the liquor trade has grown to be the mightlest enemy that ever warred against society and religion. It is the centre of the horrible inferno that welters at the bottom of the civilized world.

Round the drink trade, in concentrirings of flame, revolves the whole hell ish phantasmagoria of cambling, bro sports, prostlittion, as well as Besides being an in itself, it is frequently the direct cause, and always the direct support of every other evil. The publican and the book-maker are always fast friends and are frequently the same person. The bar is the great house of parilament for the betting traternly. Whe the British Cato shall have abolishe the public-house, he will be found t have abolished, in great part, the beting and gambling interest, which is eating the heart of honor out of the country. Without the agency of the public-house, again, it would be impossible to organize those brutal sports which disgrace such large numbers of our fellow-countrymen. In districts where such sports are customary, it is the publican who promotes rabbit coursing, pigeon-shooting, sparrow tournaments. The publican is the of ganizer of boxing-matches, assaults at-arms, prize-fights. Without it agency and the stimulus afforded by the traffic in strong drink, those ho rible crucities, which are eating the and manhood out of masses of our people, simply could not exist. Do you ask proof of these charges? Invest a few peace in the press organs of the liquor trade, and you will be horrified at the depth of flith and slime in which this enemy of the human race is causing masses of our fellow-countrymen to wallow

But as, in Milion's hell, a lower dec forever opened beneath the lowest, senenth the foul circles of the gambles and the termenter, gapes a lower circle for the fallen woman. The har of the nation would be impossible The barlotry for its drink. Whisky fires the hel of prestitution. Many bars, parior and licensed music-halls are places o resort; our paor, fallen sisters know where to find their pairons. Let there be no mistake about this thing. The majority of these, our sisters, would never have gone down without the seductions of alcohol; and being down would not remain down but for it enslaving power. "We could not de Can you reckon the misery, I break, shame, disease, infanticide cide represented by the two hundred and fifty thousand abandened women in this United Kingdom of ours? Try And by so much as you are not able to count it, lift your right hand to heaven and yow with me. The drink traffic must be destroyed!

A monopoly, the most gigantle, de-

termined and unconscionable that ever dug its tangs into the vitals of mankind, is represented by the traffic in alchoice liquors. It is bound up with the selfish interests of every class it

the community But its day of trial has come greater numbers, and with terrible em phasis, this generation, like come to indement, is demanding of the drink trade a reason for its existence and in the absence of a reason, has made a holy vow to take no rest till this enemy of the human race is over thrown. Let there be no mistake The case is plain. There is no room on the same sun-lit, God-created planet for the new reforming spirit and the old drunkard-factory. There, on that hand, towers a vast, firmly built, richly endowed iniquity for the manufacture of drunkards; here, on this hand, works the new religious and humanitarian spirit pledged to making the world sweet and clean and right. Animated by that spirit, the Prohibition Cate carches up to the Drink-Carthage, and says, "You must come down! Strong as you are: firmly rooted as you ar in the deep soil of rapacity and greed fortified as you are by preedy priest and mercenary ministers; proposed a you are by parliaments, and defende by the most unscrupulous ring of monopolists the world has ever seenteli you, you must full? I am not afcald of you! You stand between me and my purpose of mercy to mankind. You are the pitiless foe of purity, truth health, virtue, justice; and therefore I am your foe! You are rulning the people I want to save! You and I canno live in the same world! You are de stroying men, and therefore I will de stroy you! I doom you, and will short ly damn you! I am Cate come to judg-ment." The drink traffic must be destroyed!-New Voice.

At present, States and cities which have prohibitory laws cannot control the incoming shipments of liquor in or)ginal packages.

Temperance Notes. Anti-alcoholic aws-that is the cry of

An anti-treating movement is making siderable headway in Montreal, Quebec.

the day.

The W. C. T. U. of Tiffin, Oblo, has succeeded in securing an ordinance prohibiting the further conduct of sa-

The liquor dealers of Scranton, Pa. have signed an agreement to observe the law by reason of the efforts of the Municipal League.

It is planned to buy extensive coal land at the new inebriate hospital near Knoxville and put the seen a Institution at work with fuel at actual

Lord Roberts, the field marshal of the English army, said recently that one-third of the British army in India who were abstatuers furnished 2000 more effective troops than the two-thirds who were not abstatuers.

The city of Omaha is stirred with in-dignation on account of a dastardly at-tempt to destroy by dynamite the house of an attorney who has been pushing the enforcement of the law against saloonke-pers and gamblers.

Household Matters

A mixture that is put into bags for the baths, and is delicious, is composed of one-half pound of marshmallow flowers, one-quarter of a pound of hyssop berb, and four pounds of bran flour. Mix thoroughly, and then fill about three-quarters full bags of choose cloth. about four inches square .- Philadel-

phia Bulletin. Testing Eggs For Cooking. A simple way for the housewife to test the ergs from a newly-found nest, or purchased from the grocery, is to put them in a pan of water. If they are perfectly tresh they will go to the bottom and fie still, directly on their sides; If not quite fresh they will tilt a little and rock about, and if very bad, will float on top of the water. It is best to try an egg at a time.-Mrs. Hessle

Gross, in The Epitomist.

Omber Shades of Ross, A beautiful color effect was secured at a dinner recently. On the long table was a series of French baskets of roses shading from American beauty to white. The basket at the lower end of the table was in the American beauty, the next basket bore roses of a lighter shade, the third a deep pink. the fourth a pale pink and the fifth linshet bride roses. Tied to these baskets were ribbons in the omber shades

shades of varying hues .- What to Eat. Chintz-Lined China Closets.

of rose. The candles between the bas-

kets were the same shades as the dif-

ferent roses and the electric lights of

the chandeller were booded in rose silk,

A collector of old and rare china originsted a most attractive way of showing off her treasures. She had made for her dining-room two quartered golden oak china closets of colonial design, with four shelves. She covered the walls of the closets and the shelves with glazed flowered chintz of rather showy pattern. She tried to pick our plates and other pieces of china with a flower design. China closets could also be lined with brocade or even denim. but the ones lined with pretty flowered chintz seem to be the most attractive. China shelves bordered with chintz and hung on the wall are also new and very offective.-New Idea Magazine.

Eitchen Wrinkles. A ham is greatly improved if after being boiled it is wrapped in buttered

paper and baked for an hour. If a can of milk is placed near an open vessel containing turpentine the smell of turpentine is soon communiented to the milk. The same result occurs as regards tobacco, paraffin, asafetida, camphor and many other strongsmelling substances. Milk should be kept at a distance from every volatile substance, and milk which has stoot

in sick chambers should never be used. When taking feathers from a pillow or a tick to put lute a new one the latter must be stitched all round except for a space, say, of ten inches. In the former rip a hole to correspond, sew the two tightly together, and by pushing and shaking the feathers will pass into the new receptacles with not a bit of

down or fluff flying about. It is well to remember when papering a small room that blue in all light shades makes a room look longer. Dark colors or papers with large patterns have the opposite effect.-New York



Date Roly Poly-Roll out a rich biscuit dough and spread with dates that have been stoned and stewed in very little water till soft. Sprinkle with sugar, roll and steam for three-quarters of an hour, drying off the top in the

oven. Serve with lemon sauce. Small Cottage Pudding-Cream together half a cupful of sugar with onequarter of a cupful of butter, add one egg, and then alternately balf a cupful of milk one and one-half cupfuls of flour with which two and one-half teaspoonfuls of baking powder have been sifted. Serve with foamy lemon sauce.

Fried Pies-Soak dried apples (after washing) in cold water over night. stewing them till tender in just enough water to cover. Mash through a sleve and season with sugar, sait and spice to taste. Cook till thick, then lay a spoonful on a circle of pastry, turning one-half over the apple, pressing the edges closely together. Brush the pastry over with beaten egg, and fry in deep, hat fat six minutes.

Potato Custard Pic-For one pic. press sufficient cooked potato through a ricer to make half a pint, adding half a cupful of sugar, a quarter of a cupful of butter, the grated rind and juice from half a lemon. Beat the yolks of three eggs very light, add half a cupful of sugar and stir smoothly into the other mixture, then add the stiffly beaten whites of three eggs, and proceed as for custard pie.

Peach Puffs-Beat two eggs very light, add one-half a cupful of milk, a pinch of sait, one cupful of flour with which has been sifted one heaping teaspoonful of baking powder and one tablespoonful of melted butter. If necessary, add half a cupful more four. Butter small deep cups, put in a spoful of batter, silces of penches and cover with the batter. Steam half no hour and serve with either hard or seft

Coconnut Bonbons-Take two cupfule of sugar, half a cupful of desiccated cocoanut, half a cupful of milk and both all together for five minutes. Pos out part of this on a buttered ple harden. Divide the remainder into I'm portions, leave one in the kettle and portions, leave one in the kettle and, pour the other into another saucespan. Add to this a few drops of cochineal or a little strained cranteerry, to turn it a pretty pink. Stir just long chough to get the coloring to take eventy, and turn out to harden. To the last prition add two tablespoonfuls of melicinecolate, Cook for two mianta and turn out to cool. If you have any cally in managing the recipe in the way the three different days have be made separately.