Dean F. K. Sanders.

Brooklyn, N. Y.—In the absence of Dr. A. J. Lyman, the pastor, the pulpit of South Congregational Church was occupied Sunday by Dean F. K. Sanders, D. D., the head of the Divinity School of Yale University. He took for his subject "The Most Beautiful Book in the World," and said:

My theme resis on the authority of

Book in the World," and said:

My theme rests on the authority of
one renowned for his literary knowledge, Renan, who is deservedly famous
as a student of literature and of the
Bible. He declared that the gospel of
Luke was the most beautiful book in
the world. No one can, of course, test this statement who is not familiar with the gospel. To the superficial reader it is only one of the stories of the life of Jesus. The skill, the power, the pathos and the sympathy of the writer become clearer with every re-reading of the book. An early tradireading of the book. An early tradi-tion spoke of Luke the painter, and said he had painted a portrait of the Virgin. That tradition, whether true or not, was not very far from right. It may be said that he gave us, in a fashion, the most beautiful picture of Mary of Narashi, it saids and helper Mary of Nazareth; it stands out before us with lively distinctness. Everything goes to show that Luke was a Greek familiar with the best literature of his day, a keen observer and careful laves tigator. He seems to have had unu sual opportunity for observing and dethe life and personality of th Among other things he give evidence of possessing the true historic spirit. You will notice how he is interested in tracing the Lord's active min-istry from place to place. The story is told in an orderly fashion that helps us to arrange the facts far better than the other gospels could. You will no tice also that Luke is fond of following up the physical and moral growth of our Lord. He is also careful to connect his story with the history of the time—with Roman and Syrian history He is careful to place the life of Jesus in its larger environment and to show what Jesus was in relation to the worl about him, and we shall see why it was that that point of view laid such hold upon him. This was natural to a cul-tured Greek, and it was necessary if his purpose was to influence his cultured countrymen.

What is it, we may ask, that consti-tutes a beautiful book, and does this third gospel possess those attributes in a supreme degree? It would seem to me that a beautiful book ought to have in the first place a noble conception which in some way awakens and dom-inates the soul, and it ought to have a skillful, but simple plan of develop ment rightly grasped and enjoyed. There must be good taste and right judgment in the choice of the material which enables us to grasp details and to see the gradual unfolding which the writer would set forth. And there should be felicitous expression of everything which the writer seeks to set forth. These are the fundamentals

of a beautiful book. First, in its beautiful conception. The theme is the active life of Jesus and it is far more than that; it is the broad life which He lived with others. Luke loses no chance to show how out siders sought opportunities to come in contact with Jesus and always evoked a response. We see His parents, disci-ples, friends and casual acquaintances with entire directness, and yet it was not Jesus the man that Luke tells about, but the Lord Jesus. Luke never forgets that those to whom he refers are now the risen Lord and the apostles of the church. A famous critic "Luke ever spares the twelve, especially Peter." He omits many details even regarding our Lord, such as the agony in the garden, and many about the apostles, especially Peter, which are given in Matthew and Mark, Why? Apparently because he did not studying the work of the Lord in reverent fashion. It was not his purpose to simply put down facts, but to show those facts which would bring out the explanation of the fact that Jesus was the risen Lord of humanity, and that the twelve were the "glorious company of the apostles." It was not even just that, but to show Jesus in all His power, and greatness, and holiness, and grace, the friend of all who were in any kind of need, the Saviour of hu-

man kind, the one power to whom the

whole world ought to bow. That seems

something like the thought that was in

the mind of Luke. But to go to the plan of development It is extremely simple. Mark's gospel consists of a series of scenes which bring out the life of Jesus with startling realism. Luke and Matthew are not like that. Luke seeks to give the historical association, a plain and sim-ple view of the development of the life, and it is unique in its simplicity. He has two chapters devoted to the infancy and boyhood of Jesus, and in the last two verses he shows the thirty years of growth of Jesus. Then tw chapters serve to bring us to the point when, in full maturity, and with abso-lute command over Himself and His purposes. He was ready for the work which opened before Him. So three or four chapters give us the preparation for this public ministry, tell us of John the Baptist, how Jesus came to him. the details of the baptism and tempta tion; then follows the genenlogy, and we are prepared for the actual story of the active work of Jesus. Then comes the story of His ministry, from Galliee to Jerusalem, and then the last week in Jerusalem, the Passion, and lastly the resurrection and ascension, easy to follow and comprehensive. Luke adds six out of twenty miracles and eighteen out of twenty-three pare bles and a great deal of choice mate

In the third place is the exquisite taste and sympathy. Luke's gospel is a universal gospel. He emphasizes the fact that the ministry of Christ was for all. Dante called Luke the writer of the story of the gentleness of Christ He alone tells the stories of the good Samaritan, the prodigal son, the great supper, the Pharisce and the publican, the dinner in the house of Simon, and, lastly, the story of the repentant robber. All is a part of his great theme Nor was it accidental that Luke shows us so many types of women and gives them honor, a strange thing in his day. His remarkable delineation of Mars, the mother of Jesus, with her strong, deep womanliness, gentle, trustful and pure, resolute and self-controlled; how is it done? Just a word here and there. Truly we call his the gospel of womanhood, but it is only a part of that broader vision of the true pur-poses of Jesus and His work.

poses of Jesus and His work.

Perhaps the most direct proof of the quality of Luke's gospel is in its charm of expression. Where can you find anything more exquisite than the story of the birth at Hethiehem, or of the scene in the synagogue at Nazareth, or than the pathetic atory of the widow's son, or of the woman "that was a sinner?" We should need to take a whole hook to make such prefound impres-

sions. The stories of Mary and Mar-tha and of Zacheus of that walk to Emmaus-how impossible to read it without having our hearts burn within us also! Luke was truly a portrait painter. An ancient legend said Luke was the founder of Christian art.

Now the last and finest test of p

fection is unity. Passages in the book of Luke are like gems in a royal crown. The book is a tribute of a reverent dis ciple to the Lord Christ, showing His relationship to man and striving to convey the impression of His personality. As if Luke should say: "Cannot you see that He embodied the universal ideal of a perfectly God-like life that He over-passed human possibility and gave in His life the evidence of be ing divine?" To be appreciated the book must be constantly and reverently read until it is fixed in the memory. Then it will do its constructive work in our souls. It will encourage us, that gospel of Luke, to let the whole Bible have its right of way in our lives, and it will suggest the way in which the Bible can become, in our hearts, the source of genuine and constant up-

The Pulpit Vitalized,

Pulpit power, which for a time seemed to be on the wane, is return-ing, and it is largely because the preaching is less of a literary charac-ter, less of finished essays and topical discussions, semi-secular. It is now more vitalized and energized with the Spirit's power. Those who heard some of our most famous preachers ten years ago would scarcely believe they were the same men speaking if heard to-day Dr. Gunsaulus, who used to deliver those polished sermons in Plymout Church, Chicago, ten years ago, could not hold the great audience down-town auditorium which he ad-dresses now if he used those old-time sermons, or better ones of the same or Something seemed to come into this fine man's life a few years ago which admonished him that nothing out the power of God could make sermon great, and he has been preaching great sermons since that day. Dr. Hillis used to charm a literary audience n Central Music Hall with an essay which gliftered like a newly cut stone from the hands of a lapidary, but if re-ports are true, that is not the kind of sermons that Dr. Hillis is preaching now. Indeed, he himself is quoted re cently as saying that oratorical puipli flights are the bane of preaching, and that clergy and laity shared an equal responsibility in the saving of souls. "The preacher," said Dr. Hillis, "must not treat on topical subjects Sunday after Sunday, but must preach the gospel of Jesus Christ. The church is not the preacher's field; it is his force, and it is the man who has not crossed the church's threshold for years upon whom you have a claim." It is that possibility which makes a preacher's work inspiring, but also tremendously responsible. What Sabbath may be not have among his hearers a soul that hungering and thirsting for the bread and the water of life? What an infinite crime to give him a stone, or quite as bad, a handful of artificial

Be Good For Something.

The highest virtue consists of more than merely being good. It is being good for something; and good for something not to one's self alone, but to others and to God. That negative, self-complacent virtue which is only a strict abstention from evil, is of a quality far inferior to the virtue which suppresses evil or helps another to resist it. Virtue, in the old Latin sense is synonymous with valor. It implies not only an espousal, but a champion-ship, and, if necessary, a fight. Virtue is not only being good, but doing good, better we are the more ought to do. We bel words of R. R. Bowker: We believe in these

"It is bad for the ignorant and the victous to do ill. It is worse for the educated and honest to do nothing."

Disloyalty.

When a Christian is at any ain in his own life, reconciled to any evil habit, or be-comes indifferent to anything in his own character which renders him un like Christ, he is disloyal to his Master. In like manner, when a citizen of the Kingdom of God is at peace vith any sin of society, becomes rec ouciled to any evil habits of the com-munity or indifferent to anything that inconsistent with the full coming of God's Kingdom on earth, he is disloyal to the kingdom.-Josiah Strong,

You close your doors and brood over your own miseries and the wrongs people have done you; whereas, if you would but open those doors, you might come out into the light of God's truth. and see that His heart is as clear as sunlight toward you. If you would but let Him teach you, you would find your perplexities melt away like the snow in the spring till you could hard-ly believe you ever felt them.—George Macdonaid.

Christ Walks on Our Feet.

Christ would still seek the lost, but He must do it now on our feet; He would still minister, but He must do t with our hands; He would still warm and comfort and encourage and instruct, but He must do it with our ips. If we refuse to perform these offices for Him, what right have we to call ourselves members of His body in vital union with Him?—Josiah Strong

A Wonderful Light. If you are willing to choose the seeming darkness of faith instead of the Illumination of reason, wonderful light will brenk upon you from the Word of God.-A. J. Gordon.

A True Snake Story. "The affair happened on Saturday night," says the Bulawago Chronicle, in a room on the outskirts of Rayl-Four card players were intent on a game of whist and the window was open to allow of some fresh air. Suddenly, out of the darkness, five feet of black mamba hurled itself through the open window into the room. For a moment every one was paralyzed, and then one of the occupants seized hold of the most handy weapon and flung it at the intruder. It happened to be a water bag and the snake received a cold douche, which was evidently not to its liking. for it vanished just as suddenly as it had come, by the same route. A search of the premises discovered the creature in an adjoining room, but it again made its escape, and, as the police would say, is 'still at large.'"

Ox Hitched to Sleigh.

The novel spectacle of an ox hitched to a sleigh was seen on the streets of Westminster. Vt., during the winter. Mr. Farnham of the south ct was the driver.

THE

INTERNATIONAL LESSON COMMENTS FOR APRIL 30.

Subject: Jeaus Washing the Disciples' Feet, John xill., 1-14-Golden Text, Gal. v., 13-Memory Verses, 12, 13-Commentary on the Day's Lesson.

At the supper table (vs. 1-3). "The Passover." This was one of the three great Jewish feasts and was also called the feast of "unleavened bread," because only unleavened bread was allowed. "Hour was come." His approaching agony and death. There was no uncertainty with Him. So perfectly did He work with the Father perfectly did He work with the Father that He knew when He had come to the close of His earthly labors. "Depart unto the Father." His entire passion and ascension are included in this departure, as taking place in this one hour. "His own." His disciples. "Which were in the world." Who were in continua language in its proubles and continue longer in its troubles and difficulties. "Loved them unto the end." 1. To the uttermost limit of love (margin of R. V.). 2. With a love without end.

2. "Supper being ended." Rather, the meal having begun—that is, they had already reclined. It appears from Luke's account that as they took their reclining couches at the table, a strife arose for precedency; and by this is explained the washing of the apostles feet by Jesus-a reproof and a lessor and peace. "Devil having Judas formed his plot six on humility and peace. days before this, on the occasion of what happened at the house of Simon, the leper; see Matt. 20:14. 3. "Jesus knowing." This verse is sublime. An unclouded perception of His relation to the Father, the commission He held from Him, and His approaching return to Him, possessed His sou! By His incarnation Jesus came from God; by His death and resurrection He went Christ came from heaven bring God to us. He went to heaven to bring us to God.

Jesus washes the disciples' feet "Riseth from supper." Soon af ter they had taken their places at the table. The washing should have taken place before the supper. "Laid aside His garments." His outer mantle, a cloak which would impede His action leaving the tunic, which was the or dress of a servant. "Girded The girdle represents readiness for service. The towel was to complete the full dress of a servant or slave. A bold contract between the Master, who was about to enter into glory, and the aspiring disciples, who too lofty to wash each others feet, and were anxious about their stations in life. 5. "Began to wash." We have a very erroneous idea of the meaning of this action if we imagine that it was performed for a mere example of humility, or even as an illus tration. It was simply a humble, mental service that ought to have been done by the disciples, but which they refused or neglected to do. Then He arose and performed the menial service Himself. No wonder that the conscience-smitten disciples were amazed, and that Peter felt that Jesus

must not wash his feet. III. A conversation with Peter (vs. 6-11). 6. "Then cometh he." When 6-11). 6. "Then cometh he." When it was Peter's turn to be washed. Lord, dost Thou." Dost Thou, the Son of God, the Messiah, perform this humble office of a servant toward me? Peter had often seen the humility of his Lord, but never as in this instance. and he recoiled with an unutterable sense of shame and astonishment. The other disciples seem to have allowed Jesus to wash their feet in silence.

7. "Knowest not now," You do not see that it is a visible expression of My whole mission, in which I laid aside My glory with the Father and took upon Myself the form of a servant. "Shalt know hereafter." A little better understanding was gained in the Master's words in verses 13 and the crucifixion; better still after Pentecost; a full knowledge of all that Jesus did for His own was to be gained

in eternity, 8. "Shalt never." Not to all eternity shalt Thou wash my feet. "Wash Thee not." With the higher washing of which this is only a type. If thou wilt not submit to this thou wilt object to that. "No part with Me." Because, 1. The first condition of discipleship was submission to Christ. washing was a symbol of spiritual cleansing, and so Peter understood Christ's words (v. 9). 9. "Not my feet y." He goes from one extreme to other. 10. "He that is washed." Bathed; for it was the custom of the Jews to bathe twice, in preparing themselves for the paschal solemnity. "Ye are clean." You are upright and "Ye are clean." You are upright and sincere. Jesus did not mean that their hearts were cleansed from all sin, for that did not take place till Pentecost, "But not all." "But not all." This was a rebuke which only Judas could understand.

IV. Christ teaches humility (vs. 12-14). 12. "Know ye what I have done." Consider what I have done the meaning and significance of it. That He intended His disciples to get the spiritual meaning of this act is seen from what follows. 13. "Master and Lord." One who has authority, whose example should be followed. and whose commands obeyed. 14. "If I then." The Master lost no dignity, authority or power by His con-descending love. He was truly great, in that He stooped to necessary hum-ble work when others refused to do it. "Ye also ought." The servant is not greater than his master, and you will do well to imitate Me. If this lesson has effered your understanding, cease

all strife for position, and only surpass

in service to each other.

Place over the fire in a granite saucepan two cups of granulated sugar, one cup of boiling water and a level teaspoonful of cream of tartar. Let these boil rapidly, without stirring, until it will "snap" when tried in ice water. Have ready a small square pan, greased, in which you have spread out evenly two cups of shelled and skinned peanuts. When the candy is done, pour it carefully over the nuts, and when partly cold mark and cut into bars. Be careful not to scrape the kettle when pouring the candy out. Any other nut may be used instead of peanuts, and a mixture will be found a pleating variety. -Montreal Herald.

Subject to Approva William F. King of the Merchants association tells a story of a boy who had a faculty of losing one job and getting another almost simultaneously deeting him on the street one day, a friend said to him: "Well, Jack, who

are you with now?" "I'm with John Smith & Co." "Is this a permanent connection at last?" asked the friend.

They give Him nothing who have not given Him themselves.

When the Word is hidden in the heart it is seen in the life. "I can't tell about that yet," replied Jack. "I'm only there on memoran-dum, you see."—New York Times.

SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES

APRIL THIRTIETH

Prayer for Missions, at Home and Abroad .-- I Tim. 2: 1-8.

Bible Hints.

"Giving of thanks" for missionary trium hs is required in the same sentence that calls upon us to pray

for them Our missionary prayers must be in -"for all men"; they must be continual, "in every place." Our missionary prayers, like all others, are worthless waless

start from the vantage ground of a pure life; "holy hands" alone obtain anything from a holy God. Missionary prayers have power in proportion as they seek definite results, and seek them "without doubt

Suggestions. Praying for missions is fruitless without giving and going, and giving and going are fruitless without pray-

There is no "mission field" but the entire world.

Study Christ's prayers; there is no missionary section in them, for they are all missions. The missionaries themselves, who

ought to know, sometimes ask for more men and money, but always ask for more, and more earnest, prayers. Illustrations.

We can send money by cable to the

missionaries, but our prayers help them even more swiftly. When a nation goes to war, it care fully estimates the weight of its allies. In our spiritual warfare we have on our side the infinite armies of

What parent would wish to have a child that did not outgrow clothes? So let us rejoice in mission boards that constantly call upon the churches for larger gifts.

A pile of sample periodicals is labeled, "Take One." The kind of The kind of prayer that is appropriate there is the stretched-out hand. So when pray for missions, we are sure of God's eagerness to give.

Quotations.

Your Christianity is nothing if it is not missionary,-Broadus. My plea is not, save America for

America's sake, but save America for the world's saks.-Josiah Strong. I have found in my own life that there is a very close proportion between the time I spend in communion with God and the amount of power that I have in dealing with men.

Torrey Faith is the golden key that unlocks the doors of heaven .- Moody,

EPWORTH LEAGUE LESSONS

APRIL THIRTIETH.

Prayer For Missions and Missionar ies.-John 17, 18-21; Acts 13, 1-3, In our selection from John we have

the prayer of the Master for his disciples. His prayer is for unity among his disciples and for success to his kingdom. Christ was sent from God, and all true ministers and missionar les are sent from him. Not the disciples alone, but all those who were to believe through their labors, are embraced in this prayer. The prayer of Jesus takes in the whole world who are yet to believe in him through the missionary zeal of the church The account we have from the Acts is of the first missionary enterprise the early church. The was not an ordination an office, but a solemn assignment to missionary work. They were set apart and then followed by the ers of the church. So we do to-day, But do we remember in our prayers

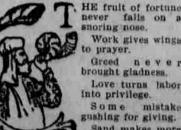
as we ought the missions and missionaries of the church? The whole missionary question has been too intimately related to giving rather than to praying. We must give. The work is suffering from a niggardly and parsimonious giving But our giving ought to be We need panied by our prayers. more praying as well as more giving. And we will have larger giving only as we get more prayer from interest-

ed hearts. Let us remember that-Prayer Inspires the Gift. Nearly all missionaries have given themselves in answer to the prayer of their own heart. Judson, Livingstone, Prton. the haystack heroes, and many of our men in the field, were called to the work when in prayer. Prayer in the Epworth League will lead some of our consecrated youth to go themselves and thus answer their prayers. So, too, prayer will inspire the giving of money. In emergencies our mis-sion boards have received great gifts after great prayer has been offered to

Prayer will Perpetuate the Gift The need of modern missions is not spasmodic giving, but a steady stream of unceasing benevolence. A man may give for missions because he is stirred by a passionate appeal. But he will perpetuate his gift only when he follows his dollars with his desires his property with his prayers. Prayer will not only increase the giving of the church, but it will make it per-manent and steady. The enterprises The enterprises of the mission field are too vast to rest on the vacillating contributions of a careless constituency.

Prayer enriches the Giver and Hon ors Our Christ. God has promised great things. But they are all con-ditioned. Prayer is an important condition of many of the missionary

RAM'S HORN BLASTS



The fruit of fortune never falls on a

Purpose of the Church. Bishop Lightfoot says: "The Church of Christ exists for the purpose of Work gives wings handling unpleasant subjects.

Queer Find in Coal. Frederick Feiler, weighmaster of No. 11, found a rock in No. 11 mine Some mistake one day recently, imbedded in a vein Sand makes more of coal that was the exact reproduc of a saint than soft tion of a human foot and a portion of His purposes are better than our best

the leg half way to the knee.

The ankle and heel were perfect, but the toes had crumbled away. The rock was of a dark brown co had every appearance of having been hidden away in this vein of coal for ages.—Earlington Res

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE

The Sunday Breakfast

How Good is God!

I threw myself in anguish on my couch, My soul went out in one great agonizing

Time passed. And J look back with clearer

-The Rev. Edwin H. Burgess, in the New York Observer.

Goodness and Ten Thousand a Year.

appeal to men to be good, first, be-cause it pays to be good, and second,

than it is to be a bad one." "You must live," it adds; then why not live in the easiest way.

The Globe defines a good man as one

who is "industrious, loyal, intelligent and well behaved." And it tells a story of such a man who formerly worked in

Atchison for \$100 a month, and is now receiving a salary of \$10,000 a year to

illustrate its argument that goodness pays, "and those who are patient and

work away the best they can are al-ways recognized and substantially re-

sort of talk in some of the magazines, and in the interviews with successful

men published in the newspapers. It

is talk that gives a very erroneous im

pression in regard to the fact. The

vast majority of our citizens are in dustrious, loyal, intelligent and well

behaved, and yet a very large propor

tion of that majority have not made and are not likely to make any great

headway in the direction of a \$10,000

a-year income.

The Globe makes the point that its

typical good man who now gets \$10,000

when he was only getting \$100 a month, is "no great genius." That is very likely. The successful man is

very often a man of very moderate mental capacity. But, unless his suc-cess has come through special influ-

ence or through what is commonly called good luck, he must have some

quality that fits him for special effect-iveness in the line in which he has

The money making or success-pro ducing faculty is a thing by itself and often manifests itself in a very marked

degree in a man whom no one would have picked as a winner before be

It is a mischievous delusion to teach

young men that they have a right to

look for great success in life as the re-

ward of simple goodness - industry

loyalty, intelligence and good beha-vior. These things are good in them-

selves, and they will give a man a

very much better chance to get on in the world than he could have without them, but even with them the great

majority of men can only hope to make

a moderate living, and perhaps lay up

a little every year against a rainy day, or for old age, or for those who shall

Goodness does pay: it pays tremen-

dous profits, but these profits are not measured by dollars and cents. The

most valuable possession every man has is himself, and good conduct helps

That is true even of the kind of coolness described by the Globe; it is

infinitely more true of the kind of goodness which the Bible requires of

us. The former is goodness in some of

our relations with other men; the lat-

ter is goodness in our relations with

God. This includes the other, of course. We cannot be right with God

unless we are trying to do our duty to-ward man. But there is all the differ-

ence in the world between the loyalty

in our conduct toward other men that

springs only from a desire to win their approval and that of our own con-

sciences and that which springs from love to God and love to man for God's

eldom brings any great reward in dol-

lars and cents. It is its own reward, It has "the promise of the life which now is and of that which is to come;"

it fulfils that promise by enriching life

and beautifying it.-New York Wit-

A Father's Example.

of mine in Brighton who, giving me his experience of his own childhood, said:

"I can remember when my mother cried when she cut the bread for our

breakfast, keeping none back for her-self, for it was the last crust that she was dividing. I, the eldest born, in-

quired the reason why this was done. She said: 'My lad, your father has been dismissed from his situation because he would not lie, and we have

come to the last loaf, but I am proud

of your father, and you must grow up like him, too.' And," said my friend,

When Christ called His disciples to follow Him, He did not have to call twice. Not one of the twelve, so far

as we know, had to have the invitation repeated. The great disciples, through all centuries, have been the obedient disciples, loyally responding to the first claim made by Christ upon them.—J. B. Millor.

"I have tried to do it."-Ram's Horn.

I remember once speaking to a friend

This latter kind of goodn

him to make the most and best of him

achieved his first well-defined success

achieved success.

ome after them

a year with less work than he did

There has been a great deal of that

warded.

The Atchison (Kan.) Globe has an

"It is easier to be a good man

Table

Poem: The Big-Hearted Fellow -Yor's Doctors Hold an Important Dis-cussion on subject of Alcohol-One

of the Evils Threatening Civilization. He dines on rich dishes and wears the best

He cares not for money—he spends as he goes;
He has a sweet partner and little ones fair,
And a home neat and tidy, but seldom
goes there;
He frequents the clubs and visits the play,
And he flirts with each coquette who falls

I pleaded hard with God:
The wicked who forget Thee have their wish;
I have been striving faithfully to do Thy Will,
Yet I am still unheard."
And then unto my soul there spake a voice,
As audible as to the outward ear:
"Your wish may now be yours if you the in his way, The while his true wife its at home in her But then he's a big-hearted fellow, you know. Will take in your own hands and out of God's."

How swift flies the time when the champagne he quaffa!
How he jokes with the boys! How he shouts! How he laughs!
But when at his own hearth, how altered his tone!
If the children approach him he utters a

God's.

Reluctantly I said:

"Give what Thou wilt, only be Thou my guide."

My soul's great longing cry was still refused. If the children approach him he utters a groan.

If his wife even hints, while he pores o'er Ren;
I shudder at what would have been had I
Been heard. He led me in a better way.
And I have learned to tear to walk alone,
To take His hand, and plead: "Lesd Thou the news.
That the coal is all out, that the children need shoes,
He raves like a madman and swears till he's hoarse.
But he's a big-hearted fellow, of course.

My soul goes out again in one great cry, But it is one of praise—"How good is God!"

At length, when his means are exhausted, he tries
To borrow from others, less free, but more

To borrow from others, less free, but more wise

Than himself. Then he finds that there isn't a friend,

Of all the gay throng, who has money to lend.

So he lives on "free lunches" and "sponges" his drinks,

Till, rum slain, he into a pauper's grave alinks.

And leaves to his sad wife the record he bore

As a big-hearted fellow-just this, and no

-Francis S. Smith.

A Physician's Symposium. The New York County Medical Society discussed the question of alcohol in an important symposium held recently at the New York Academy of

Professor Chittenden, of Yale University, took up the question of "Alcohol in Health," and declared that alcohol should not be used except under the advice of physicians. Dr. Penbody, in speaking of "Alcohol in Disease," showed that for a large number of ailments substitutes had been found less injurious and more effective.

Mr. Atkinson, the chemist of the New York Board of Health, pointed out the dangers of "wood alcohol," showing its poisonous effects on dogs. This was apparent in the profound come which it produced. He concluded that it was one of the most dangerous of all the alcohols, and should be restricted and guarded in its use. New York State Deputy Commissioner of Excise, Mr. Clement, of Albany, spoke of the "Legislative Aspects of Alcohol," indorsed the Raines law and argued from various statistics that it had diminished crime and pauperism throughout the State. "Substitutes for Alcohol" was discussed by Dr. Fitz patrick. He claimed that pure water fresh air and improved hygienic influences would diminish the demand for spirits, and discussed at some length the various drugs which were superior to alcohol as tonics and stimulants Professor Lusk, of Bellevue College in the discussion which followed, spoke

of the chemistry of alcohol Dr. T. D. Crothers spoke of the Indifference of the profession toward the subject of alcohol, and declared that it was a medical topic, and yet less than 200 physicians in the country had taken interest enough in the subject to appear as teachers and students. while on the other hand over a million persons were joined in associations and efforts to remedy and prevent the evils from alcohol. He declared that unless the subject was taken up by medical men and discussed as any other problem in science would be, lit tle advance could be made.

Hon. De Lancy Nicholl, former Dis-trict Attorney of New York, spoke of the injurious effects of alcohol seen from a legal standpoint, and declared that no good work could be expected from persons who depended on this drug. Dr. L. D. Mason, of Brooklyn, N. Y., discussed the economic side, showing the tremendous losses to society, to individuals and others from the use of this drug, and predicted would be regarded by the medical profession as one of the most serious threatening evils of civilization. He urged the profession to take up this subject and teach the public the real

This symposium was remarkable as showing the changed sentiment among physicians concerning alcohol. Evidently the subject is attracting agention in the profession to a degree of greater prominence than ever before. None of the speakers, excepting Drs. Crothers and Mason were known as opponents of alcohol in their public writings, and yet all recognized the evils and in a way more or less timid pointed out the possible means of es-cape.—The New Voice.

Alarming revelations as to the consumption of alcoholic beverages among the young in Germany were made at a meeting of the Teachers' Total Absti-nence Society held at Bremen recently. One of the speakers stated that it was a common thing for infants to be given beer in their bottles, and that in the national schools in Dresden, Saxony, there is not a single child who has no tasted alcohol. Out of forty-two boys in one class at a Leipzig school, where the ages of the pupils are from to eight, fourteen confessed to having been drunk on beer or gin.-Lendon

Temperance Notes The greater part of Manitoba is under prohibition

The W. C. T. U. of Ireland will hold a bazaar in Dublin to raise money with which to carry on an aggressive temperance campaign.

Local option for Kent County, Delaware, is the first of a number of pro-posed similar bills to be presented to the Legislature of that State.

Archbishop Farley, of New York, has just issued a church order prohibiting selling beer at picnics, as a means of money raising in Cathelic parishes. It is stated that in Great Britain sev. enty-five per cent. of all classes of pauperism are due to drink, and in Germany ninety per cent. In Germany drink leads to 1600 cases of suicide every year and supplies the lunatic asylums with something like 3000 vic-

Concerts in saloons in Milwaukoe must stop. This is Chief of Police Jaussen's order. Neither male nor fe-male vocalists will be allowed in any saloon. Many of the so-called thentrical turns in these concert saloons were of a low order, and the saloon-keepers took advantage of the concerts to conduct disorderly resorts.

Household Matters

Milk will immediately and effectually extinguish the flames from gasolene or any form of petroleum, since it forms an emulsion with the oil, whereas water only spreads it.

Baked Pointoes Digestable.

Baked potatoes are supposed to be very easily digested, and so they are, when they are baked properly. A hot oven is necessary, for a strong degree of heat is required to turn the starch of the potato to dextrine. Cooked in a slow oven; a baked potato is no more digestible than bolled.

To Clean Sateens, dateens, whether French or domestic, may be cleaned by washing them in soapsuds made of lukewarm water, white soap and a cupful of salt. Rinse in lukewarm water and salt, stiffen with gum arabic solution, and wrap in n sheet. In two or three bours iron on the wrong side. These garments should not be hung out of doors at all.

Cleaning Windows.

Kerosene is a splendid aid in the cleaning of windows. Into a basin put two tablespoonfuls of kerosene and two of water. Take a soft cloth a little larger than the hand, dip it in the basin, half wring it and wash your windows, both sush and glass. Then rub dry with a soft newspaper and polish with a soft towel. This process will semove fly specks and dirt from both glass and paint more quickly than soap and water, and leaves the glass with a better polish. The quantity given is sufficient for washing two ordinary sized windows.

Bedroom Climate.

On the tombstone of tens of thorsands of those who have died from tuberculosis might appropriately be inscribed: "Disease and death were invited and encouraged by a death dealing bedroom climate."

To show that this is no exaggeration it is only necessary to call attention to the fact that fully half the tubercular patients placed in outdoor consumptive hospitals make a satisfactory recovery. If fresh air will cure the disease, it is certainly a wonderful preventive of it.-Dr. David Paulson, in Good Health.

Home Made Rugs.

There is the ordinary rag carpet made of simple materials and in one or two or many colors, and the more elaborate one, made of fine materials. Into the latter go velvets, silk damasks, tapestries and wools. are woven into others, combined with a plain warp. A rag-style rug which is charming is woven of Singapore lattice. This is a curtain drapery-a latticelike material, as its name implies. It comes in delightful soft, dull shades and when cut for weaving in the rugs the irregularities of the lattice work form a thick nap, which gives the rug a rich warm effect. A rug of the kind. a beauty, has the body of the rug in a clear light gray, with stripes of pale sea green, brought out with a bit of deep green which form a border at each end.

A Few Bints.

White wool articles are thoroughly boing with dry flour. Shake well afterwards.

It takes less sugar for fruits and preserves if put in after they are well cooked. A silver spoon, knife or fork put into

a glass jar or dish will temper it so that it can be filled with anything hot, even to the bolling point. A raw egg, swallowed, will usually

detach any foreign substance, like fishbone, if lodged in the throat, Ink spots on linen can be removed by dipping the articles in pure melted tallow. Wash out the tallow and the ink

will come with it. A teaspoonful of ammonia in the water in which silver is washed will keep it brilliantly bright.

Fresh lard will remove tar from either hand or clothing. Wash with soap and water afterwards.

Wet cooking soda, spread upon a thin cloth and bound over a corn, will remove it.

Breakfast Hot Breads.

Breakfast Gems-Beat three eggs and to them add one pint of milk, with one teaspoonful of sugar and half a teaspoonful of salt. Pour these gradually upon two cupfuls of sifted flour and beat until smooth. Add one teaspoonful of melted butter. Butter gem pans, put them in the oven until hot, then fill two-thirds with batter. Bake twenty minutes in a quick oven.

Pancakes-Have ready mixed and sifted one-half cupful of ordinary wheat flour, one-quarter cupful of graham or whole wheat flour, a saltspoonful of salt and a teaspoonful and a half of baking powder. When ready to bake add one egg (lightly beaten). one cupful of milk and a teaspoonful of melted butter. Have the gridiron hot and well greased and drop the batter from the tip of the spoon. Cook until a nice brown on one side, then turn on the other. Serve with maple syrup.

Rice Crumpets-Brat three eggs until light and add one and a half cup-fuls of milk and one tablespoonful of melted butter. Stir in one cupful of boiled rice, one cupful of corn flour, half a cupful of wheat flour, half a teaspoonful of salt and a level teaspoonful of baking powder. Bake in large crumpet rings on top of the stove or in greased gem pans in a quick oven twenty minutes.

Gluten Gems-Two cupfuls of glutan flour, one pint of milk, one egg, one-fourth of a tenspoonful of sait and two tenspoonfuls of baking powder. Mix the flour and sait, add the milk and stir into the dry mixture. Add the laking powder, beat well, fill greased gem pans two-thirds full au. bake in a suick gyen.

London's new motor fire engine, be able to travel about thirty-five a an hour at top speed.