

Brooklyn, N. Y.-Sunday morning, in the Greene Avenue Baptist Church, the Rev. Frederick E. Taylor preached on "Christ and the Multitude." The text was from Matthew, ix:35-38: "Aud Jesus went about all the cities and the villages" ato. Mr. Taylor sold. villages," etc. Mr. Taylor said:

For nearly two years Jesus had min-gled with the people of Palestine. He had visited their towns and villages, and visited their towns and visites, had seen life in all its different phases, and had been a source of blessing to all who sought His favor. He had wit-nessed the hollow mockery which passed for religion among the Phari-sees and had burned with indiguation as He say the propia scores atoms sees and had burned with indignation as He saw the people receiving stones instead of brend from those whose duty it was to feed their souls. The whole nation had been astonished by His miracles, and after a year of com-parative obscurity. He had entered upon one of popular favor. His popu-larity was now at its height, and thou-sands were found eagerly listening to the words of nuthority with which He the words of authority with which He spake. Notwithstanding His great popularity a careful observer would have noticed that instead of a look of have noticed that instead of a look of triumph, His face indicated tender con-cern for the great mulitudes which were continually seeking Him. He was beginning to realize more and more the awful need of the people, and His spirit was stirred within Him as He saw the possibilities for good among those who flocked to hear His words of life and peace. Living in a great city supromuded by

Living in a great city, surrounded by thousands of men and women who are careless and indifferent about their earthly welfare, we are constantly fac-ing the problem of how to reach and help those for whom Christ died. What was the attitude of Christ toward those unsaved masses? How did Ward those unsaved masses? How did He seek to solve the problem of reach-ing them? Is there any way of our helping the people of our day and gen-eration? These are some of the ques-tions which we shall attempt to an-swer. I believe that when the church of God follows the second of the days of God follows the example of the Master in His treatment of the masses the masses will be reached and saved. In the first place, I notice that Jesus was filled with compassion for them. "When He saw the multitudes He was moved with compassion for them be-cause they were distressed and scat-tered as sheep not having a shepherd." Compassion is the keyword to the life of Jesus Christ. We find the evangel-ists reporting instances of His compassion again and again. When a leper comes seeking health, Jesus, moved with compassion, puts forth His hand and with a touch restores him to his wonted strength and vigor. When the great multitude, filled with curlosity, followed Him away from their source of supplies and were without food, He is filled with compassion and creates food enough to supply their need. It was the compassion of Jesus that led to the bealing of the two blind men near Jericho, and it was this same feel-ing that prompted the resurrection of widow's son at Nain.

Not only in His acts of kindness, but in all His teaching we find that the spirit of compassion is dominant. The best known parables uttered by the Saviour are the parable of the Good Samaritan and the parable of the Prodigal Son, and compassion is the key word to both. The compassion of a Samaritan leads to the saving of an enemy, and it was this same spirit on the part of the father which made the ome coming so sweet to the Prodigal. This is the need of the disciples of Christ to-day. The multitudes are all about us. They are careless, indiffer-ent, sinful; but only because they do not know the love of Christ. Deep Deep down in their lives there is a hunger for something better, and in many cases men are groping after light on the pathway of life. The church can and should meet the need, but only a realization of the need and an infilling

be spent in loyal service for those who knew Him not. It is not necessary to discuss the need for laborers; this is so apparent that it meeds no discus-sion. What we need to-day is to know the remedy and then apply it to the disease. More than one entrest minister of the Gospel has presented the needs of his field, and then sup-posed that the people would flock to his support, only to be sadly disap-pointed. No, the Master's way is the best way. He did not tell the disciples to go out and exbort the people to be-come laborers for Him: He sent them to the owner of the vineyard with a request that he send forth laborers into his harvest; "Pray ye therefore the Lord of the harvest that He send forth laborers into His barvest." forth laborers into His harvest." Prayer is the divine method, and I be-Prayer is the divide method, and I be-lieve that more workmen have gone forth in response to definite, earnest petition offered by men and women who have felt the need for laborers than by the use of any other method. Let the members of the church begin to feel the multitudes without let to feel the multitudes without, let them begin to pray that the people may be saved, let them ask the Lord of the harvest to send forth laborers and hundreds of those who are to-day within the very shadow of our churches will be led into the way of life.

will be led into the way of life. And now, in conclusion, may I say that those who are led to pray for the multitude are usually led into a larger service on their behalf. Thirty years ago, says a recent writer in a religious paper, the region about London docks contained as large a population as any distinct in Africa. Back of the huge mandationas wave innumerable courts warehouses were innumerable courts and alleys filled with fog and dirt, and and alleys hiled with tog and dirf, and every horror of sight and sound and smell. It was a rendezvous for the lowest types of humanity. The wealthy and influential classes in this settle-ment were the runsellers and gam-blers. Children were born and grew to middle area in these products who middle age in these precincts who never heard the name of Jesus except in an oath. Thirty thousand souls were included in one parish here, but the clergyman never ventured out of the church to teach. A young man named Charles Lowder, belonging to an old English family, happened to pass through the district just before leaving Oxford. His classmates were going into politics, or the army, or the bar, full of ambition and hope, to make a name in the world; but Lowder heard, as he said, "a cry of mingled agony, as ne said, 'a cry of innigred agoly, suffering, laughter and blasphemy coming from those depths, that rang in his ears go where he would." On his knees before his Maker he asked that help might be sent to those who were dying for the Water of Life. God graclously led him to see that the man who felt the need the most would be the one who could do the most for the people, and he gave up all plans for his life and went to labor among those for whom he had prayed. He those for whom he had prayed. He took a house in the lowest slums and lived in it. He preached every day in the streets, and for months was pelted with brickbats, shot at and driven back with curses. He had unfortunuately no eloquence with which to reach them: he was a slow, stammering speaker, but he was bold, patient and in earnest.

Even the worst ruffian learned to re-spect the tall thin curate, whom he saw stopping the worst street fights, nursing the victim of Asiatic cholera and facing mobs bent on taking his life. Mr. Lowder lived in London docks twenty-three years. Night schools were opened, industrial schools and a refuge for drunkards, discharged prisoners and fallen women. A large church was built and several mission chapels. His chief assistants in the work were the men and women whom he had rescued from the paths that abut on hell. A visitor said that the church differed from others in that "all were in such deadly earnest." Mr. Lowder broke down under his work and died in a village in the Tyrol whither he had gone for a rest. He was brought back to the docks where he had worked so long. Across the bridge where he had once been chased by a mob bent on taking his life, his body was reverently

INTERNATIONAL LESSON COMMENTS FOR SEPTEMBER 3.

SUNDAY

SCHOOL

THE

Subject: The Captivity of Judah, 11. Chron. xxxvi., 11.31 - Golden Text, Num. xxxii., 23-Memory Verses, 19.21 -Commentary on the Day's Lesson.

1. Zedekiah's character and foliy (vs. 11-13). 11. "Zedekiah." He was one of the younger sons of the good Jo-siah and uncle of Jeholachin. He was siah and uncle of Jeholachin. He was a weak king, with no strength of char-acter to do what he knew to be right. Anxions to follow the counsels of Jere miab, but without courage to do so, he became the mere sport of factions, and at last was brought into ruinous con-flict with Babylon assume this own but at last was brought into rulnous con-flict with Babylon against his own bet-ter judgment. 12. "Humbled not him-self." Although Jeremiab repeatedly entrented Zedekiah to obey the word of the Lord, yet the king through the pride of his heart and for fear of of-fonding his heart and for fear of of-

pride of his heart and for fear of of-fending his princes would not listen to the prophet's advice. 13. "Robellsd," etc. This was the height of folly. Had he possessed wis-dom and courage enough to obey the words of Jeremiah and remain true to ble advice. to his allegiance to Babylon, Jerusalem might not have been destroged. "Made him swear." Nebuchadnezzar had bound Zedekiah by a most solemn onth bound Zedekiah by a most solemn oath to keep the pence by fidelity to the conqueror who had set him on the throne. In Jer. 27.3 we find messen-gers from the kings of Edom, Moab, Ammön, Tyre and Zidon consulting with Hezeklah, perhaps concerting a plan to throw off the Babylonian yoke; and in Ezek 17.15 Zedekiah is repreand in Ezek. 17:15, Zedekinh is represented as sending his ambassadors into Egypt that they might give him horses and much people. Thus he seems to have laid broad plans for his rebellion, and in all this he was encouraged by the false prophets of his time (Jer. 28). II. God's effort to save His people (vs. 14, 15), 14. "Tran

"Trangressed very much." Here we see the vile depths into which Ju-dah had fallen. All classes were corthe people openly practiced all the heathen abominations, even polluting the house of the Lord.

15. "The Lord-sent to them." God did everything He wisely could to pre-vent His people from rushing down to their own destruction. He laid upon them several lesser evils as warnings. These were devastations of the country from which a few years would suffice to recover. Then Jerusalem was captured and part of its treasure removed, but the city was not destroyed, and the temple stood. Kings were made cap-tive as a warning to coming kings. Prophets were sent to warn and en

III. Judah utterly rejects the Lord (v. 16)

"Mocked," etc. Jeremlah was 16. 16. "Mocked," etc. Jeremiah was imprisoned, beaten and threatened with death; Urijal was put to death (Jer, 26:20-23). "No remedy." The na-tion had gone beyond all hope. The body was hopelessly corrupt. It is possible to sin too long, to sin away the day of grace. O sinner, awake, rement. ÍV. Jerusalem destroyed (vs. 17-21).

17. "Therefore." Because of their great wickedness. "He brought-the Chaldees." The siege lasted about one year and six months. The fortifica-tions were strong, and the defense was brave and skilful. The thud of the hatterine same sheak the walk day and

battering rams shook the walls day and night; archers made the defense increasingly hard by constant showers of arrows from the high wooden forts; catapaults of all sizes hurled stones into the town with a force as deadly as that of modern bullets, and darts tipped with fire kindled the roofs of the houses; mines were dug under the walls, and attempts at escalade by adders were renewed at every favor-able opportunity. "Who slew," etc. The siege was full of horrors. The city was reduced to the last extremity. Peored citements Fearful pictures are presented by Jer-emiah in his prophecy and in the La-mentations. The destructive fire of carried while the police were obliged to keep back the crowd of sobbing prothe besiegers was aided by a severe ple who pressed forward to get a famine (Jer. 38:9), and all the terrible glimpse of "Father" Lowder, as they expedients had been tried to which the wretched inhabitants of a besieged town are forced to resort in such cases. Mothers boiled and ate the flesh of their own infants (Lam. 4:10; Ezek. 5:10); ladles in magnificent robes wandered about searching the refuse heaps for a morsel of food (Lam. 4:5-10). "No compassion." So hideous were the cruelties practiced by Oriental victors upon their captors that, were it not for the most convincing evidence in sculpture and inscription, where the perpetrators glory in their deeds, we should hardly believe it possible for men to treat their fellow creatures with such barbarity. When the assail-ants were once masters of the place an indiscriminate slaughter appears to have succeeded, and the city was generally given over to the flames. The prisoners were either impaied and subjected to horrible torments or carried away as slaves. "He gave them," etc. God permitted the Chaldeans to thus destroy Jerusalem. He might have done to Nebuchadnezzar's army what He did to Sennacherib's host. 20. "Carried he away." When the Chaldeans finally entered the city the king and his men of war fied, but they were pursued and captured. Zede-kinh's sons were slain before his eyes; his eyes were then put out and he was carried to Babylon in chains. He was put in prison till the day of his death (Jer. 52:7-11). "To him and his sons." There were three kings after Nebu-chadnezzar before Cyrus established Persian rule: Evil-Merodach (2 Kings 25:27), Neriglissar and Nabonidus. 21. "Fulfill the word." See Jer. 25: 11, 12; 29:10. "Enjoyed her Sabbaths." See Lev. 26:24, 35, 43. God had com-manded them to let their land rest every seventh year, and because they had violated this command He now pre-posed to give their land a long Sab-bath or rest, for seventy year. Take joy home, And make a place in thy heart for her; And give her time to grow, and cherish her; bath, or rest, for seventy years.

THE GREAT DESTROYER **CHRISTIAN ENDEAVOR NOTES**

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE. SEPTEMBER THIRD.

Use It? John 10: 7-10; Rom.

51 19-21.

the only safety from them is an even greater abundance of seeds of grass.

Suggestions.

does not abound for your neighbors.

No life can abound for yourself that

If there is an abundant life, there is

Said the poor woman when she saw

Questions.

Quotations.

Christ is such an ocean.

When the sin comes into the heart, it reigns, it sits on the throne and governs; nor will God's grace accept

The Abundant Life: How Get It? How Poem: Where Are You Going, Young Manf An Episode Which Illustrates the Drink Hahit as Well as Any Written Article Can Fortray 1t.

Everything outside of Christ tends Where are you going so fast, young man? Where are you going so fast, With a cup in your hand, a flush on your hrow? deathward; everything with which Christ has to do tends lifeward.

brow? Though 'bleasure and mirth may accom-pany you now. It tells of a sorrow to come by and by: It tells of a pang that is scaled with a sigh; It tells of a share at last, young man-A withering shame that will last. The overflowing life of nature show that God loves abundant life, and He come to earth to fill men as full of life as He fills the earth with every Seeds of weeds fly everywhere, and

Where are you going so fast, young man' Where are you going so fast?
The flush of that wine there is only a bait, A curse lies beneath that you'll find when too late;
A serpent sleeps down in the depths of that cup;
A monster is there that will swallow you up;
A sorrow you'll find at last, young man-In wine there is sorrow at last.

There's a reckoning day to come, you'

A reckning day to come; A reckning day to come; A life yet to live, and a drath yet to die. A sad, parting tear and a parting sigh, A journey to take, and a famishing beart, A sharp pang to feel from death's chilling dart, A curse, if you drink that run, young man-

Bitterest curse in that rum.

Saved by a Lecture.

Whenever the serpent of strong drink oils itself around a man he is sure to go, if he does not stop short, face about and let it alone.

the ocean for the first time, "At last here is enough of something!" And About seventeen years ago I had the pleasure of heating George W. Bain, of Kentucky, lecture, and it changed the course of my life. I saw if I ever would have a home of my own I must cut out the drink. So I did, to save a Is your Christian life languid or Have you life enough for others, or little money. I thank my lucky star for a warning in time. So I warn you, my brother, stop before it is too late. Has Christ become the only source I read an account of a young man some years ago, who went from England to the jungles of Africa with an exploring party, and while there caught a young Life may be deepened, made rich, not only by broader areas of culture, but by priceless mines beneath the soil.-T. Starr King. bon constrictor, and, for amusement, he used to spend his spare time teaching his snake to do many wonderful tricks. One was to coil itself about his There is nothing of which men are so fond, and withal so careless, as feet and around his body, and, as it grew to full size it reached above his head, and would curve over and kiss his face, and at a signal would drop to the ground. So when he returned he used to give exhibitions, and became popular and made money, and that formed the habit of drinkverv with ing. One night he was to give an exhibition in Manchester. The scene was set in an African jungle. A traveler came in view from one side of the came in view from one side of the stage, and stopped, and listened, and stood spellbound. Then a rustle was heard as of the stealthy moving of some heavy object. Presently there appeared the head of a great snake, with eyes like balls of fire, and it crept sofully to the man and wound itself softly to the man and wound itself about him, up and over and brought its head in line with his face. The man gave the signal, but the serpent had him entirely in his power, and with one tightening of its body crushed the life out of its victim

This illustrates the drink habit as well as anything I ever heard of; so I would say to you that have never started, don't begin; and to those that have begun, stop before it is too late,-

Alcohol and the Body. The strong exception which, in some medical and other quarters, has been taken to Sir F. Treves' unfavorable testimony in regard to intoxicants, cer-tainly has had one good result-that of leading Dr. Kelynack to publish a paper, addressed to the medical profession, on the use and abuse of alcohol. The doctor points out that the remarkable change in modern scientific opin-ion is evidenced by the fact that alcohol "Is now placed among the narcotics instead of among the stimulants." It has been well said that "the physiologist is now able to demonstrate that even when taken in small quantities if interferes with the oxidation of tissues, lowers the functional activity of many organs, impairs working power, and lessens the capacity for endurance. The pathologist can produce various disease processes by the action of alco-holic drinks. The bacteriologist has shown that alcohol lowers the powers of immunity and increases predisposition to many infectious diseases. The psychologist has proved that even in moderate quantities it may slacken and derange mental action." Surely upon such a scientific basis as this it is not to be wondered at that Sir F. Treves should have denounced t as a polson, and have said that the limitations on its use should be as strict as with arsenic, opium and strychnine.-London Christian



A PRAYER IN DARKNESS

This much, O heavens-if I should brood or rave, Pity me not: but let the world be fed. Yes, in my madness if I strike me dead, Heed you the grass that grows upon my

grave.

If I dare snarl between this sun and sod, Whimper and clamor, give me grace to cwn, In sun and rain and fruit in season shown, The chining science of the scorn of God.

Thank God the stars are set beyond my

power, If I must travail in a night of wrath, Thank God my tears will never ver a

Nor any curse of mine cut down a flower.

Men say the sun was darkened; yet i had Thought it heat brightly, even on-Calvary; And He that hung upon the Torturing Tree Heard all the crickets singing, and was elad

glad. -G. K. Chesterton, in "Occasional Papers." Homegoing of a Good Man.

And it came to pass, as they still went on and talked, that, behold, there appeared a charlot of fire and horses of fire, and parted them both asunder.

and Elijah went up by a whirlwind into heaven.-II, Kings, ii, 11. There is something very suggestive about the homegoing of this good man. No one would suspect from his manner that he knew the change was so near. He was never more natural-never more calm. Was this because he was to go in such an easy and safe way? There is nothing to indicate that he knew about the way. Why, then, was

One thing that did much for him was his record for faithfulness. The ear-liest view given of Elijah is in the presence of the hardest kind of a task. He is called to stand before a wicked king and deliver a most unwelcome message. Other tasks equally hard and dangerous were given him, but he never said no to any. The remem-brance of this must have been a great comfort when the hour of transfer 201092

Duty is an important thing. And the more faithful men are in its perform-auce the more confidence will they have when the end comes. The record kept every day in one's own bosom is a record that always tells the truth. Doing has the largest kind of an influ-ence upon being. It is the arm well exercised that grows large muscle. It is the life well lived that brings large

character. The only way to get the good that comes from doing is to do. Repentance for duty slighted may prevent the memory of such failure bringing distress, but it cannot put a differ-ent memory in its place. The sponge can erase from the blackboard the example that is wrong, but it cannot do the crayon's work and put there one that is right. Faithfulness is a great trouble saver. He who so does his duty as to have no shame over what is behind him need have no fear of what is before him. Right living makes easy dying. Larger views of life make

pleasanter views of death. Another thing that helped give such a beautiful close to life was the good he had prepared the way for. It was never a question with Elijah as to what his share was, but always a

what his share was, but always a question as to what the opportunity was. He was very careful, therefore, to do all he could for those who were to come after him. He established schools, into which he gathered young men, whom he prepared for service. He called to his side one whom he made ready to take up his work when he hald it down. When then the end he laid it down. When, then, the end came he knew he had done something that would last. And this knowledge gave a different look to his going. He

who does not leave something here to work for good when he goes is a fail-



Monding the Hot Water Bag. It was a truly ingenious woman who discovered that she could mend her injured bot water bug with the kit of repair tools in her husband's bicycle outfit. She simply followed directions for mending a leak in the tire.

The Apron linfile.

The man who discarded the two buttons on the back of his cont as soon as he discovered that he could not tell why they were placed there, might have scorned the ruffle with which a certain wise cook invariably trimmed the bottom of her kitchen apron. However, when asked why she took so much trouble, the cook answered that the ruffle was meant to catch any chance drop of grease or similar dropping, and to prevent the same from attaching to her niways immaculate skirts.

A Good Housekerpet.

afust oversee many things herself. Must be patient but firm with those her employ.

Must not disdain to pick up a duster and use it occasionally.

Must see that more than the mere surface dust is removed.

Must have a place for everything and see that everything is in its place. Must have the housework planned for

regular days, and adhere to the rule. Must take a personal interest in the condition of the refrigerator and its contents.

And should go to market at least once week .- Chicago News.

Cars of Inble Linen.

Table linen, in order to bring out the bright gloss that makes it attractive, should be dampened considerably. Sprinkle the tablecloth well, being sure that the selvage ends or hemstitched borders are thoroughly damp. Roll up tightly. The napkins and dollies should be arranged alternately, one upon the other, first a dry napkin, then one which has been wrung out of warm water, then a dry napkin, and so on. Then roll tightly. All linen should be ironed very dry. The least bit of water starch in tablecloths will greatly improve them, and they will not muss so easily.

Kitchen Faruishings.

Though the kitchen should be simply furnished, there is no reason why the things a servant does use cannot be picturesque and in good condition. Nowadays there are many charming mixing bowls, etc., in blue and white earthenware that look better on the shelves than the common ware, and are often just as cheap.

It is wise not to have too much kitchen china for the servants to use at mealtime. There should, of course, be a sufficient supply, but if there are too many to draw from the servants will never report breakages to the mistress, and it is said that some lazy servants will not take the trouble to wash their own dishes, but leave them in some out-of-the way corner of the cupboard until the whole supply is used.



Sugar Snaps-Froth four eggs, add one pound each of flour and sugar. flavor to taste. Roll very thin, cut l

Monthly missionary meetings may easily be made the best meeting of the month. Try to bring every member into each meeting; but at the outset divide the society into bands, each of which will be leaders of one of the twelve meetings. Do not try to crowd too much into the meetings-an outline of a book, for instance, into ten minutes. Better take up fewer points at a time and make them effectively. EPWORTH LEAGUE LESSONS

life.

SUNDAY, SEPTEMBER 3.

The Abundant Life: How to Get it. How to Use it. John 10: 7-10;

Rom. 5: 19-21.

Our lesson is from that beautiful parable of the Good Shepherd. Jesus is the door and the shepherd as well. He draws a sharp contrast be tween the thief, the hireling, and the wolf, on the one hand, and the Good Shepherd, on the other. These all bring death. But the Good Shepherd brings life. And he not only brings life, but the fullness of an immortal. heavenly, glorified life. He gives the more abundant life. The second seection tells us how we may get this life. It is through the merits and obedience of Christ. Sin reigns in us to death, but Christ reins in us to And this life is an abundant,

that is, a sufficient life. The life spoken of in o spiritual life imparted to us by the Holy Spirit through the atoning merit of Jesus Christ. It is called an 'abundant" life because it has in it all the essential elements of salvation and hamortality. It is called in one place "more abundant," as if the life imparted by Christ might be realized in a superlatively large and satisfy ing measure. Consider: This is nothing more nor less than the spiritual life imparted to us at regeneration of our nature through the power of the Holy Spirit. It is that lift which we re the Holy ceive at conversion. An imparted and not an imputed holiness. It may be realized in a more abundant measure, but is the same divine life which is given to us by the Spirit. It is the free gift of the Good Shepherd to his sheep. It is the regeneration and sanctification of our nature through the Holy Spirit. It is the inheritance of all God's people. The plan of salvation is easy and simple. It is by the personal sur-render of the soul to Christ, and appropriation of this life by faith. It is not to be "earned." nor "wrough out," nor "purchased." It is to be appropriated by the individual soul Jesus has paid the debt; he has wrought out salvation, he has provided the life and salvation. It is ours only to take it, to receive it as a giff. As the Good Shepherd "gave" his life for the sheep, so he now "gives" the life more abundant. We learn from many other pass-ages of the Word how to use this life to the source of the the sheep of the state of the life ages of the word how to use this life in the service of Christ. Life is given to be used. We are made alive to bring others to life. We are saved in order to serve. We have sternal life not to selfshiy enjoy, but to pass on to others who need it. It will thus be an increasing life. Only as we use it does to become the second we use it does it become the more

also possible for you an equally abundant death. Wherever there is fuller joy, it is because of fuller life; joy means life, and life means joy. Never think of Christ as being languid, pale, and feeble. He was the incarnation of vigor and power. Illustrations. A machine is of use only through its overflow of power. How much would men care for a machine that merely kept itself running?

buoyant?

just for yourself?

-Bruyere.

of your joys?

any lower position.

spring.

of the spirit of Christ to meet it will solve the problem.

If the great heart of the Master was moved with compassion for the multitudes of His day, what would He think -nay, what does He think-when He sees the vast multitudes in our great city who are going about as sheep without a shepherd? I believe that if we are true disciples of our Lord we will feel as He felt, and instead of im noring or condemning those who know not Christ we will leave no stone un turned until they come to know Him, whom to know is eternal life.

In the second place, I notice that Jesus saw a harvest ready for the reaper. He said, "The harvest truly is plenteous." He saw the possibilities among those who flocked around Him, and knew that among them there were many who could easily be led into the paths of righteousness. And this was characteristic of Christ. It is true that much of His time was spent in sowing the good seed of the kingdom, but it is also true that He was constantly finding opportunities to reap rich harvests of souls wherever He went.

He goes to the senside and finds a harv2st among the fishermen. He stops at a well side and reaps the first fruits of a splendid revival among the despised Samaritans. At the seat of custom He finds one who is to be an custom he had one who is to be an apostic and write down the good news for the Hebrew people. Wherever he went Jesus always found the fields white and ready for the reaper. And, brethren, I believe that those who pos-sess the spirit of the Master will always find abundant opportunities for rich harvests of souls.

On one of these occasions Jesus said to His disciples, "Say not ye there are yet four months and then cometh har-vest? Behold, I say unto you, lift up your eyes and look on the fields, for are white already to harvest." trouble with us is unbelief in the possibility of a harvest here and now. Some time in the dim future we expect to reap, but the years pass on and the conditions grow less and less hoperul and golden opportunities are lost

But I notice in the third place that Jesus not only saw a great need, but He told His disciples how it could be met. "The harvest truly is plenteous," said He, "but the laborers are few." Surely no one ever felt the need of laborers more than Jesus Christ. Face to face with thousands who yearned by His humanity, so that it was only possible to deal with a very few of those who came to Him. He felt the need of laborers as no other ever did. At is true that He had a band of chosen disciples to carry on the work that He began, but at this time they could not be trusted to do very much, as they themselves only knew the truth imperfectly. But I notice in the third place that

Every true servant of God has felt his heart sink within him more than once, as, looking out over the multi-tudes, he has seen the great need for men and women, who, counting their lives not dear unto themselves, would hav them down at the Master's fect to

called him. No such funeral, says a London paper, has ever been seen in England. The whole population of East London turned out, stopping work for that day: the special trains run to Chiselburst were filled, and thousands followed on toot, miserable men and women whom he had lifted up from

barbarism to life and hope. Charles Lowder had seen the multitude, the compassion of Christ had filled his heart, his prayer had been answered, and if he could have looked over the battlements of Heaven that day he would have realized that his labor had not been in vain in the Lord.

Joy. True Christian joy is glorified joy, says the Apostle Paul. That is, it has the glory of Heaven shining upon it, filling, suffusing, transfiguring it, in-tensifying it. In other words, there is no other joy anything like so rich, so deep, so full, so bleased as the joy which comes with religion, which springs out of faith. "Believing we

It is a joy, too, that rises above all sorrow and trouble. Suffering saints have often been the most joyful. "We rejoice, though now for a season, need be, we are in heaviness." "

need be, we are in heaviness." "As sorrowful, yet always rejoicing." It is our duty to be joyful and our privilege to sprend joy among others. It is also an effective means of com-mending the religion of Christ to oth-ers.

Then she will come and sing to thee. -G. B. F. Hallock, D. D.

Ladies' Hats a la Hamburg

An unusualy brilliant bird in a young lady's hat attracted attention In a street car in Hamburg. Some spectators denounced the cruelty of killing these innocent creatures. Others critcised the pose and the arrangement of the plumage as unnataral. On reaching home the intelligent towl (which happened to be a real one, and had settled on the hat ab-sent-mindedly) flew off and roosted on the furniture. The girl had trained it to come in to her whistle. As it suits her complexion charmingly she intends wearing it with each of her hats in turn.-London Globe.

Her Come-Back. "Well, madame," shouted Mr. Jaw back, triumphantly, as he entered the house with an idea of vengenace in his brain, "your goose is cooked."

"Good gracious, my dear." cried Mrs. Jawback, anxioualy. "I know this weather is frightfully warm, but de you feel so bad as that? Cooked is a strong expression. Shall I get you a drink of lemonade, or put some crack-ed ice on your head?"-Cieveland

Found Eleven Young Foxes.

Joseph Cope, who lives in Scott Swamp district, saw three young foxes enter a burrow in the woods near his nouse on Wednesday.

He called a man to help him capture them. Upon digging down into the burrow they found a nest in which there were ten young foxes about half grown. They succeeded in capturing all of them alive. In the nest were number of chicken bones, a partly devoured chicken and a woodchuck.

have trusted that my family will use all influence with Cecil to have him in-stilled with what is right, letting him know how I longed to bring him up an honest and just man." This is the concluding paragraph of the will of Mrs. Maggie L. Summers, who died recently at Kansas City, Mo. **RAM'S HORN BLASTS**

HEY who see His face do not quarrel over His form. Progressive busimen find ness they do not need cigarette holders in their offices. Grace does not

grow by grafting. Love does not wait for an audience.

Ideas are dead; ideals are dynamite A man must himself be the fuel that makes the steam in any great movement.

Purity is not passionless; it is pas-

tion ruling. Pride turns the power of knowledge

"Tainted Laws."

It is mere puerility to moralize over the disgrace supposed to attach to "tainted money," while tamely acquita-cing in an economic system which is primarily responsible for the "taint." We have a perfect right to call money earned by prostitution and gambling "tainted," for we have so far passed no laws to license these evils. But we nave licensed the drink traffic, and, therefore, no matter how many thousand drunkards or ruined homes the saloonkepeer, or distiller, or brewer, may be responsible for, his money has been honestly earnel so long as he hasn't done more than the customary cheating sanctioned by the ethics of th trade. In short, it would be more to the point, and do infinitely more good, to turn our atlention just now away from "tainted money" and toward "tainted laws."-Coast Seamen's Journal.

Temperance Notes.

There can be no solvency of either body or soul in a saloon.

The South has fewer saloons to area and population than any section of the country

The Good Templars have hit upon a bright idea, in organizing a world-wide correspondence club. Members exchange views on temperance worl: and give each other the latest news from the widely separated localities in which the writers happen to be living.

Strong drink is darkness; total absti-

strong drink is darkness; total absti-nence is broad daylight. Alcohoi kills the largest number of its victims by alcohol, as it were, in that it undermines the powers of re-sistance to sickness so that the appar-ently quits temperate drinker succembs to a lung inflammation or an infectious disease which the sound normal body casily overcomes.

disease which the sound normal body easily overcomes. One of the gravest problems of mod-ern government is suggested by the evidence produced by the London Dally News that nearly one-quarter of the members of the British Parliament either for the sives or as trustees are interested in the retail or whole-sale liquor business.

ure, no matter how much attention he may have excited or how much honor he may have received. The saddest fact of life is not the fact that nature often makes it so short in years, but that we ourselves often make it so short in influence.

Good must have come also from the experience had with divine things. circumstances under which Elliah had lived were such as made him very dependent upon God. Time and again when his heart was heavy had he gone to Him for guidance and strength. This gave him large experience in a realm which made it easy to believe in a future. He knew there was a God because with his heart he had come into personal touch with Him. He knew there was a spiritual world because he had gotten help which he was sure had come from it. Experience at one point became an aid to faith at another. The best way to remove doubts about a future life is to live them away. If we live a life that is worthy to endure forever we shall find it easier to believe that we are to endure forever. The mystery connect-

ed with death cannot be gotten rid of, but it can be lived into a form such that we shall not be troubled by it. When the time comes to go we shall have to go by a different way from Elijah, but it will be just as safe a way. There isn't anything in the grave for a child of God to fear.-Pleasant Hunter, Pastor Fourth Pres-byterian Church, New York, in the New York Herald.

What Prayer 1s.7

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollecting, the seat of meditation, the rest of our cares, and the calm of our tempest. It is the daughter of charity and the sister of meekness.-Jeremy Taylor.

Peace For the Unhappy.

There are hearts to whom life seems

to promise one long, hopeless struggle to endure an incurable pain. Can there be peace for such unhappy ones? To just such human hearts were the words spoken, "Peace I leave with you, My peace I give unto you."—E. P. Ros.

It is while you are patiently toiling at the little tasks of life that the mean-ing and shape of the great whole of ing and shape of the great whole of life dawns upon you. It is while you are resisting little temptations that you are growing stronger.—Phillips Brooks.

Playing Baseball at 81. At the reunion of the Cranston fam-ily in Buckland, Mass. the other day.

Joshua Cranston, aged \$1, excited con siderable comment by participating in the after-dinner ball game. He refused to play unless he he allowed to do his own base running.

Millions of Visible Stars. The number of stars visible to the, naked eye is fower than 5,000. The sumber of stars visible through the argest telescope is prohably not few-argent telescope is prohably not few-argent telescope is prohably not few-

shape and bake in a quick oven.

Drop Cakes-Cream one-half cup of butter, then add successively one cup sugar, one egg, one-half tenspoon soda dissolved in one-half cup sour cream, one-half cup raisins, seeded and chopped, one-half cup chopped nut meats, one-half teaspoon vanilla and two and a half cups flour. Drop by spoonfuls one inch apart on a buttered sheet and bake in a moderate oven.

Bohemian Cream-One quart of cream, two tablespoonfuls of sugar, one ounce of gelatine, dissolved. Whip half the cream to a stiff froth. Boil the other half with the sugar. Remove from the fire, add the gelatine, and when cooled a little the beaten volks of five eggs. Beat until it begins to stiffen, then beat in quickly the whipped cream. Pour into wet molds and set on ice.

Bread Omelet-Pour one cup of hot milk over one cup of grated bread, add six beaten eggs and season with pepper and salt. Turn into a bot buttered omelet pan. Fry slowly, and when ready to fold, pour over two tablespoons of nut-brown butter, a simple sauce made by cooking two tablespoons of butter to a nut-brown color and adding half a teaspoon of tarragon vinegar.

Ginger Cakes-Mix and sift together six cups flour, two tablespoons ginger. one tablespoon cinnamon and one tablespoon soda. Heat one-half cup lard or butter, one cup New Orleans molasses and one cup brown sugar until boiling. Take from the fire, add one cup of sour cream and pour gradually into the flour mixture, beating until smooth. Pat and roll out, cut into small cakes and bake in a moderate oven.

Potato Soup-A very fine potato soup is made by adding a quart of scalded milk, in which several slices of onlor have been steeped to two cupfuls of mashed potato. Soften, not melt, a large tablespoonful of butter, and mfx with it an equal quantity of flour. Add salt, pepper, and a dash of celery salt, and pour gradually, stirring all the time, into the milk and potato mixture. Sprinkle a litt's finely mixed paraley on top. Serve with buttered crutons.

Rice Omelette-Dissolve one teacup of cold boiled rice in one teacup sweet milk, stir in one tablespoonful of butter, sait to taste, add three, well, beaten eggs, bake as a plain omelette. Tomatoes au Gratin-Cut into pleces a half dozen (not too ripe) tomatoes. Line a pudding dish with cracker crambs, cover with a thin spithking of the tomato, grate over it same Amer-ican cheese, then put on a layer at cramba, next the tomatoes, and as sti until the dish is filled, having the last layer of the cheese and the size, total it of oracher crambs. sweet milk, stir in one tables

abundant life. **6**89 R Ser.







