

# THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY THE REV. M. L. BURTON, PH. D.

Theme: Jesus as Prophet.

Brooklyn, N. Y.—For the union services of the churches on the Heights, the preacher Sunday was the Rev. Marion Leroy Burton, Ph. D., pastor-elect of the Church of the Pilgrims. His subject was "Jesus the Prophet." He selected his text from Matthew 21:10-11: "And when He was come into Jerusalem, all the city was moved, saying, Who is this that doth thus? And the multitude said, This doeth the Prophet of Nazareth of Galilee." Dr. Burton said in substance:

The central question of all this in Christian life is, how does Jesus save us? It is in this question that we find the answer to one phase of the three which our Saviour lived, as Prophet, Priest and King. Yet each conveys its part of truth upon a proper concept of His holy life. However, it is in His prophetic mission upon the prophet side of His life, not to imply at all any sense of separateness between them. We cannot give attention now to the kindly aspect, but to that of prophet, which Jesus lived for our salvation. What was it that caused the multitude to follow Him, and, as St. Matthew tells us, take Him for a prophet? It was He who proclaimed the truth and in this light we can see how Jesus is related to our life.

Without going into the questions and different divisions which naturally arise on all sides, let us consider how He lived as a prophet. In what sense does He stand as our prophet? In the first place, we know that He is a prophet in the sense that He has revealed how God is taking us beneath His forgiveness and patience and ever watchful care—how we cease to exist without Him. Let us take, in the first place, Jesus' revelation of God to the people. He has revealed how God is taking us beneath His forgiveness and patience and ever watchful care—how we cease to exist without Him. Let us take, in the first place, Jesus' revelation of God to the people. He has revealed how God is taking us beneath His forgiveness and patience and ever watchful care—how we cease to exist without Him.

But God's attitude toward sin concerns not alone our outward acts, for the inner life is brought into account and cannot escape. Jesus has called upon us not only to do something that makes for our salvation, but also to have in mind that we should be something. It is of the inner self that the victory over sin has to be won. We must have a life not of action alone, but also of being. Jesus has taught the world the terrible consequences which are to follow our wrongdoing, that the man who sins will condemn it by suffering. He has told of the punishment of sin, that he who deceives the little one has had better a millstone about his neck and perish in the sea. What awful penalties that follow the sinner! But not alone has Jesus revealed to us God's attitude toward sin, but in the second instance He has revealed God through Himself, and has shown His manifold purposes of our destiny.

Let us study the character and life of Jesus and we shall see that He has revealed God to the people. Why was it that the multitude followed Him? Because they took Him for a prophet? It is not that alone, but because of His magnetic personality, which attracted all to Him and made Him beloved of all to wonder at Him and to serve Him with true love and faith. It was not confined to this inner circle, however, that Jesus attracted men about Him by His wonderful personality. He saw a man, a son of God by creation. He saw as God saw.—Rev. G. Campbell Morgan.

Notes for Workers. Here are some good suggestions for League workers: "Find your work where Christ has put you." "Seek to make at least one spot of the earth brighter by a deed of yours." "When you begin to worry, do not forget that God still has control of everything."

Get a Future. There are those who want to get away from all their past; who if they could, would like to begin again. Their life seems one long failure. But you must learn, you must let God teach you, that the only way to get rid of your past is to get a future out of it.—Phillips Brooks.

Poor Tools. The Lord does lots of good work with very poor tools. The Hold of "Gospel Hymns." Human nature being what it is, and the liking for paths being as widespread and ineradicable, the "Gospel Hymns" as a whole will probably remain popular, and even increase in popularity for a long time to come.

The Feminine Way. His Wife—"John, these shoes don't fit me at all. You'll have to take them back and get me another pair." Her Husband—"Why, they look comfortable." His Wife—"Yes, that's the trouble. I've had them on nearly an hour, and they don't hurt in the least, so, of course, they are entirely too big."—Chicago News.

to be. How small, infinitesimally small, do you seem! He has been a prophet, for He has shown how small we are. Two sides, the dark and the light, Jesus has shown us, but He has not shown us a view to the dark side by showing us our smallness. He has also brought up the light side and with full hopefulness not only tells us how small we are, but shows us our largeness. He tells us of the power and potentialities within us. "Ye, therefore, shall be perfect in love." You are a sinner, but you may be a son of God. Jesus is glorious as a prophet of God, for He tells us how it may be if we live as He lived.

Not only a prophet of God and men, Jesus sought to expand the revelation of God, and beneath it all, with prophetic note, gave the ideal relationship of life, that of father and son. Did time permit, we could consider the many links between God and man. Jesus came and in His earlier years lived in simple communion with His Father, before He gathered about Him His twelve disciples. He prayed in the mountains and prayed for the forgiveness of sins of the world. He set the right relation between Son and the Father—a personal relationship. He never lost hope in all His suffering, but trusted in His Father. In His life He would tell us that the intimate relation is that of Father and Son.

Not only would Jesus teach us the ideal relationship between God and man, but He lived the life between man and man. Should we follow the example of Jesus, this relation of man to man would be one of sacred example. Follow the teachings of Jesus and get all the power and potentiality that is in you. Develop self by developing others. Find life by losing it. It will be a victory for self, the inner man. By the Word of God we are one, or non-existent. Jesus tells us of God's relationship.

How can any one ask, knowing these things and God's relationship to man, how He effects our salvation? Can any one be convinced and say, "Can Jesus save me?" He demands that we follow Jesus and do what He did. He demands that we follow Him as Jesus did and secure salvation by His forgiveness. We know that the penalties of sin are awful, for Jesus has taught us. The truth that I am small He has impressed upon me, but that I am to become larger through hope and forgiveness I know through His teachings. Jesus calls upon us to be "perfect" in His name. We are to follow His teachings throughout life, but we do not follow them. That is not recognition of the word. He has done His part and we should do ours. He cannot make us or we would not be personal.

Jesus said to the multitude, Christians, follow Me, and as the apostles, they left and followed Him. Jesus calls us up from our worship of gold and the money gods which we serve. He calls us to the people, love Me more, and they worshiped Him. He calls us, love Me more: By Thy mercy we will love Thy call and will serve Thee by love and service best of all.

Not Common People. "The common people heard Him gladly." That phrase may be misleading. What Mark says is not that the "common people," but that the "much people" heard Him gladly. "He does not mean to refer to a lower class of people. The Bible never calls this sort of people 'common,' and it was not the lower class of people that came to Christ in the first instance, but the Pharisees, the Sadducee, the ruler, the publican, the poor man—all classes were drawn to Him. Where He came caste straightway melted away. When He came into Simon's house, the poor man, who never crossed the threshold before, went right in and came to His side.

For this reason Jesus can no more be the head of a labor church than of a capitalist club. He has nothing to do with men in sections. He deals with man as man, and when He looked out upon the crowds He did not see a Pharisee or a publican; He saw a man, a son of God by creation. He saw as God saw.—Rev. G. Campbell Morgan.

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A ready speaker will utter about 7500 words an hour in making an address.

# The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR OCTOBER 25.

Subject: The Joy of Forgiveness, Ps. 32—Golden Text, Ps. 32:1—Commitment Verses, 1, 2—Read Ps. 51 and Rom. Chs. 4, 5—Commentary.

TIME—1034 B. C. PLACE—Jerusalem. EXPOSITION.—I. The Blessedness of Sin Covered by God, 1, 2. This is a didactic psalm (title, margin). David is favored question the author of it (Rom. 4:6-8). He had known in his youth, position all worldly joys, but the highest joy that he had found was that of transgression forgiven and sin covered. This joy is open to every one (Acts 10:43). If there was forgiveness for one who had sinned so grievously as David we may conclude that there is forgiveness for all. The Psalmist multiplies words for sin, "transgression" means rebellion, "sin," missing the mark (cf. Rom. 3:23). "Iniquity," crookedness, or curvature. To "forgive" means literally to take away (cf. Jno. 1:29; Ps. 103:12). God "covers" sin (cf. Ps. 85:3). He covers sin from view. He covers it with the blood of Christ (Le. 17:11). When God covers sin no man nor devil can uncover it. God does not impute or reckon to the impenitent sinner his sin.

II. The Misery of Sin Covered by Self, 3, 4. In the first verse we see God covering sin; in the third and fourth the sinner covering his own sin. The former is supreme blessedness, the latter supreme misery. The sinner seeks to cover his sin from God (cf. Gen. 3:7, 8). This sinner has ever succeeded in doing (Prov. 28:13). David sought to "keep silence," but he failed. He tried to "hide" all the day long, but he could not. He tried to "hide" his sin, but he could not. He tried to "hide" his sin, but he could not. He tried to "hide" his sin, but he could not.

III. Sin Uncovered to God and Covered Up by God, 5. David did at last with his sin what he ought to have done first. God's heavy hand had accomplished its loving purpose. David acknowledged his sin to the right person, to God. He stopped covering ("hid" in the same Hebrew word as "covered" in v. 1) his sin. When he stopped covering his sin himself, he covered it for himself. It was a good thing that he said in v. 5. To "confess" does not mean merely "to own up," but "to point out" or "to fully declare." The trouble with much that is called confession is that it is not full and frank and free. The result of the confession was that God forgave the iniquity. David said that will always be the result of full hearty confession unto the Lord (1 Jno. 1:8; Job 33:27, 28; Lu. 15:20-23). A hearty confession of sin is always accompanied by a thorough turning away from sin (Prov. 28:13; Lev. 26:40-42).

IV. Forgiven Sinner Himself Covered, 6, 7. The word "godly" (in v. 6) means "a recipient of grace." Because of God's forgiveness of confessed sin, every recipient of God's grace prays unto Him a time when He may be found (or "in the time of finding out sin"—see Mar. A. V. and R. V.). There is a time when God cannot be found (Isa. 55:6; Prov. 1:24-25; Lu. 13:24-28; 19:43-44). The time when God can be found is now (2 Cor. 6:2). The result of praying to Him in a time when He may be found will be that "when the great waters overflow they shall not reach unto him." The reason why they shall not reach unto him is because God Himself is his hiding place.

V. The Forgiven Sinner Kept From Further Wandering, 8, 9. It is not enough that our past going wrong be forgiven, we need to be guided in the right way for the future. God has promised to this "godly" man that He will "guide" David for the future (and every other forgiven sinner as well). Some make David himself the "seeker in v. 5, but it is better to take the words as God's response to David. The change of speakers is indicated by the sign "Selah," which is a most precious promise. The only way we shall ever know the way in which we should go is when God instructs and teaches us in it. God commands us by a glance of His eye (see R. V.). If we are to be guided by a glance of His eye, we must keep near Him, so as to catch His glance. God's instruction and teaching come through His Word and Spirit (Ps. 119:105; Jno. 16:13). Even the forgiven sinner is likely to act like "the horse" or "the mule." Such cannot be guided by God's eye. Still He does not give them up. He holds them with "bit and bridle."

VI. The Misery of the Wicked, the Blessedness of the Man of Faith, 10, 11. Verse 10 states the condition of the whole matter. Two persons are put in contrast, the wicked and he that "trusts in the Lord." The only righteousness that God recognizes, even in the O. T., is the righteousness of faith (cf. Rom. 3:9). To the wicked shall be "many sorrows" (cf. Ro. 2:5, 9); to the one that trusts in the Lord, mercy round about him on every side. That is a safe wall. Our duty then is to "be glad in the word." This is as much a command as the one set out at (cf. De. 12:12; Phil. 3:1, 2; 4:4).

Jewels as Ball. "Although most women will go to extreme lengths to get their chauffeurs out of pawn, they balk at putting up an engagement ring," said the police lieutenant. "Over a third of the automobile drivers arrested for speeding are bailed out by means of jewelry that their employers have paid with some valuable rings, bracelets, brooches and watches, but never in all that collection of jewels have I seen an engagement ring. Wedding rings are plenty as there is to make up the required amount. There doesn't seem to be so much sentiment attached to them. Somehow after a woman gets married she doesn't mind using her wedding ring for utilitarian purposes, but before the ceremony the engagement ring is considered too sacred an emblem to be trifled with."—New York Press.

# EPWORTH LEAGUE LESSONS

SUNDAY, OCTOBER 25. God in the Christian Heart.—Eph. 5, 18-21; Acts 2, 14; 10, 44-48; 15, 17.

Every word of the lesson places tremendous emphasis upon the spiritual significance of the kingdom of Jesus. The descent of the Holy Spirit will not mark Pentecost merely as the inauguration of the Christian Church, but as furnishing for all time the distinguishing characteristic of aggressive Christianity. The disciples already knew of their Master's resurrection from the dead, but the fact was hid in their hearts, and only spoken of in the recollection of friendly gathering. But Pentecost touched every tongue with irresistible utterance. It ended with power, and gave the spirit of witness. It was the enthronement of Jesus in the hearts of His people. It proclaimed His present and living leadership. Christ was so real a presence to the early church that it regarded as the Roman government to issue an order for His arrest, and officers went around Rome looking for one Cestus, the mysterious leader of the despised and troublesome Christians!

The gift of tongues: a caution. Whatever may be said as to the gift of tongues being permanent in the Christian Church or not, certain it is that it symbolized the universality of the gospel message. In view, however, of the prominence given to the matter in certain quarters throughout the country, it may be well to remember that Paul had to rebuke some people in the early church for placing undue emphasis upon it, by declaring: "I had rather speak five words with my understanding, than ten thousand words in an unknown tongue." It is also very significant and pathetic that from India and China and Japan comes word from our missionaries that certain people who went out to these heathen lands, and who were able to miraculously speak the language of those people are utterly unable to do so. Significant, also, were the words of Hudson Taylor, the sainted founder of the China Inland Mission. When asked why he did not have his missionaries learn the language before they went, he replied: "Because a knowledge of the Chinese people and things, that is a first essential, and the missionaries get that while studying the language."

# CHRISTIAN ENDEAVOR NOTES

OCTOBER TWENTY-FIFTH.

Topic—Foreign Missions; Fidelity Fiske, and Missions in Persia—Mic. 4: 1-7. Persia's founder, Isa. 41: 1-3. Its unchanging laws, Dan. 6: 5-15. A grand banquet, Esth. 1: 1-12. Persia's cruelty, Esth. 1: 13-19. A beautiful queen, Esth. 2: 5-8. Daniel's vision, Dan. 8: 19-27. People are flowing now to the Lord's house: the tendency in every land is toward it. (v. 1). Let us have faith in God's Word, that it will prevail; it does not depend upon our weakness. War, through its cost, its passions, its animosities, its worldliness, and its immorality, is one of the great obstructions to the progress of Christianity. It is those who walk in the name of the Lord that go to every land.

Fidelity Fiske, and Persia. Miss Fiske was born in 1816 and died in 1901. It was Mary Lyon who gave us much of her missionary enthusiasm. She went to Oromiah in 1843, and was the first unmarried woman to enter that field. In 1858 falling health compelled her to return to the United States; but those fourteen years were full of blessed achievement. When the missionaries reached Persia there was only one woman in Oromiah that could read. Miss Fiske founded a seminary which did a wonderful work. The first Syrian word she learned was "daughter," and the next was "give," so that she could say, "Give me your daughter."

The Athlete's Point of View. Edward Payson Weston, pedestrian: "On my long walks during over forty years in public life experience has taught me that nature should not be outraged by the use of artificial stimulants. On my walk from Portland, Me., to Chicago, I drank cold tea. On the same walk from Philadelphia to New York in less than twenty-four hours, I drank milk and cold tea. On any of these walks a single glass of wine would have made me fall. I sometimes use whiskey on the soles of my feet."—Pioneer.

A Great Chemist's Opinion. Baron Liebig, the distinguished chemist: "We can prove it with mathematical certainty that so much flour as can lie on the point of a table knife is more nutritious than eight quarts of the best Bavarian beer. Beer, wine, spirits, etc., furnish no element capable of entering into the composition of the blood, muscular fibre, or any part which is the seat of the vital principle."

Temperance Notes. Many a man has taken a "little for his stomach's sake," only to find later that the "little" had taken the stomach.—Wisconsin Issue. "Born sorrow" is the happy way that Dr. Palmore, editor of the St. Louis Christian Advocate (Church South) describes Oklahoma. The feeling of well-being which follows the drinking of small doses of alcohol is an illusion. The subjective sensation of great muscular power is a part and parcel of this feeling of well-being.

Science and the Long Drive. When the British Association paid its visit to South Africa three or four years ago—the eminent seismologist Professor John Milne and the celebrated Cambridge pathologist Professor Sims Woodhead, took clubs and balls to the Victoria Falls on the Zambesi River, and there the man of earthquakes established a noble record by being the first to drive a ball across the falls, representing a very excellent record of 160 yards.—London Standard.

A FRESH START. Dyer—"Well, I see Fattling is on his feet again." Ryan—"Yes; he was obliged to sell his auto."—Puck.

# THE WARFARE AGAINST DRINK

TEMPERANCE BATTLE GATHERS STRENGTH EVERY DAY.

The Legalized Outlaw—Saloon Keeping Has No Constitutional Rights—Important Court Decisions—For the Temperance Cause. A Daniel has come to judgment in the person of Judge Samuel R. Artman, of the Twentieth Judicial Circuit of Indiana. The judge would say, however, that the decisions which he has collected are a mass of testimony which support them as the Daniel whose wisdom and integrity have arisen to appeal to the citizens of the Republic. In Judge Artman's new book, "The Legalized Outlaw," appears the following statements:

"No one possesses a constitutional right to keep a saloon for the sale of intoxicating liquor." The above language has been used by the Supreme Court of Indiana in three different opinions; it has been used by the Supreme Court of the United States and by the Supreme Courts of Kansas and Michigan, and possibly others. It is not mere idle expression, it means much, and it can hardly be regarded as a casual remark. It is nothing more than fair to presume, from the frequency of its use, that the courts intended the full meaning of the statement.

But what is the meaning of the statement? By the method of circumlocution, we may ascertain what the courts have declared to be constitutional rights. Judge Artman then quotes a number of decisions, and concludes: "The consensus of all these statements is that the pursuit of lawful business is more than a mere right; it is property which cannot be taken from one without due process of the law." Hence, when the courts declare that the saloon is unconstitutional, they are declaring that it is merely another way of saying that the saloon is an unlawful institution; that it is not lawful at common law, and it means also that a business that may be arbitrarily and wholly prohibited is both unconstitutional and unlawful at common law, and, as the saloon may be absolutely prohibited arbitrarily it is both unconstitutional and unlawful at common law. This is the full meaning of the statement that no one possesses a constitutional right to keep a saloon.

What an inalienable right! The Standard Dictionary says: "Inalienable" means "not transferable; cannot be rightfully, properly or legally sold, conveyed or taken away." The courts say: "No one possesses an inalienable right to keep a saloon for the sale of intoxicating liquor." Why? The Declaration of Independence says: "All men are created equal; they are endowed by Almighty God with certain inalienable rights, among which are life, liberty and the pursuit of happiness." The United States Supreme Court has said that, among these inalienable rights is the right of men to pursue any lawful business. Justice Bradley of that court said: "It is the liberty of pursuit, the right to follow any of the ordinary callings of life, is one of the privileges of a citizen of the United States, of which he cannot be deprived without invading his right to liberty within the meaning of the Constitution."

The saloon is not an inalienable right, therefore, it is not a lawful trade or calling; it is not one of the civil or equal rights of men. A business which can be prohibited entirely cannot be an inalienable right. When the courts deny that the saloon is an inalienable right, they in effect declare that it is not conducive to the happiness of mankind; they affirm that it is dangerous to and destructive of the happiness of citizens; and, being so, the saloon is unquestionably unlawful at common law.

There is no inherent right in a citizen to thus sell intoxicating liquor. The United States Supreme Court has used this expression no less than twelve different times, and almost every State Supreme Court of the Union has declared that no person has an inherent right to keep a saloon. The cases in which such declarations have been made are so numerous that they would fill a volume, eyes and digest to collect and cite all of them, and to do so would serve no useful purpose. The bakery and the shoe store are both lawful callings, therefore they are both inherent rights. The saloon is always and everywhere attended with injury to the safety, health, peace, good order and morals of the community and is, for that reason, unlawful, and consequently has no inherent right to exist.

God Has Called Us to Greatness. Taken by itself, your life is certainly a very insignificant affair; but placed as you happen to be placed, in the kind of a universe which God has kindled to make, your life becomes of infinite importance. For God has chosen to work out His designs, not in spite of you, but through you; and where you fall, He halts, Almighty God needs you. You are not your own, either to be insignificant or great, but you are in the service of that which is greater than yourself, and that service touches your life with its own greatness.

It is as though you were a light-house keeper set to do your duty on your bare rock. Can any life be so unimportant as that? Why sit through the weary nights to keep your flame alive? Why not sleep on, all unobserved, and let your little light go out? Because it is not your light—that is the point. You are not the owner, you are its keeper. That is your nature, you are a light-keeper. You are set there with this as your trust. The great design of the Power you serve takes you thus out of your insignificance.—Francis G. Peabody, in the Christian Work and Evangelist.

Definition of Duty. Duty is a power which rises with us in the morning and goes to rest with us at night. It is coextensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which is left behind us when we leave the light of life.—Gladstone.

The Boaster. When you find a man who brags of his bery you may be sure it will fill each corner with grated horseradish, celery seed and ginger root. Tie two halves together with a string, put in jars. Turn over them a sypuck made of one quart vinegar, one pound sugar and two teaspoons each of whole cloves, cinnamon and allspice (in cheese cloth bags).

Baked Apple Tapioca.—One-half cup (granulated or farina) tapioca, one quart boiling water cooked in a double boiler about fifteen minutes. Add one cup sugar, one tablespoon butter, little grated nutmeg; butter an earthen pudding dish; pare, core and quarter six or eight tart apples, put in dish; pour the cooked tapioca over them and bake in oven until the apples can be pierced with a straw when cool, eat with sugar or cream.

# RELIGIOUS TRUTHS

From the Writings of Great Preachers.

ONLY WAIT.

BY JOSHUA TAPPETER. Oft there comes a gentle whisper o'er me stealing, When my trials and my burdens seem too great; Like the sweet-voiced bells of evening softly pealing, It is saying to my spirit, "Only wait." When I cannot understand my Father's leading, And His dealing seems to me but cruel fate, Still I hear that gentle whisper ever pleading, "God is working, God is faithful—Only wait."

When the promise seems to linger, long-delaying, And I tremble lest, perhaps, it come too late, Still I hear that sweet-voiced whisper ever saying, "Thou art tarry, it is coming—Only wait." Oh, how little soon will seem our hardest sorrow, And how trifling is our present brief estate; Could we only see the light of Heaven's glory, Oh, how easy it would be for us to wait.

I have chosen my eternal portion yonder, I am pressing hard to reach you heavenly gate, And though oft along the way I weep and wander, Still I hear that cheering whisper, "Only wait." —Herald and Presbyter.

A Good Word About Prayer. Now shall we explain the experiences that come with prayer? It is a fact that prayer makes great changes in the lives of people. It is a fact that men who are being borne downward by all the currents about them and by all the impulses within them find relief in prayer. The impulses against which they struggle refuse to be strangled by the will; they refuse to hear the rebukes of conscience; they will hear no argument, heed no remonstrances. Many a man has found it so, has fought with all his power, and found himself fighting a losing battle, finding himself borne downward against conscience, against his own judgment, against his own sane judgment, against every high and sacred interest in his life. In such a case a man turns to prayer. He finds it difficult to pray, but feels he must pray. Something in the great deep of his spirit helps him to pray, and prayer begins to rise out of the depths of his very heart. He has a deep instinct that God is in the transaction, is not merely above him, but is moving upward within him. He has not yet gotten hold of God, but at least in any manner which satisfies his consciousness. But his soul is crying out within him. It is God, an open and sure alliance with God, that his soul is seeking. From yet deeper and deeper depths of his nature comes this cry, till the man feels that despair has sounded the depths of his spirit. It is his only hope, this cry and the answer to it. There comes peace, deliverance from fear, assurance, a sense of sanity; the warfare within and without is all over.

What is this? Has there been going on within the man a psychological process by which he has carried himself out of one state into another? Or is there really a supernatural element in it all? If it be the former, and if prayer be the pursuit of a delusion, then it is a wonderful delusion. It were still well that all men should follow it, for it means for them sanity, peace, strength. These are, to be sure, strange fruits of a delusion! But this theory of prayer being a delusion is not the theory of those who pray and get such results out of prayer. They will tell you that God helps them. They will tell you that they know no psychological process which has carried them out of one state into another. They are firmly persuaded, they are sure, that God moves both within and down from above them. Who that ever had one single experience of coming by prayer up out of the uttermost depths of misery and helplessness, and finding peace, assurance and peace, who that ever had this experience can doubt that God is in it?—Western Methodist.

God Has Called Us to Greatness. Taken by itself, your life is certainly a very insignificant affair; but placed as you happen to be placed, in the kind of a universe which God has kindled to make, your life becomes of infinite importance. For God has chosen to work out His designs, not in spite of you, but through you; and where you fall, He halts, Almighty God needs you. You are not your own, either to be insignificant or great, but you are in the service of that which is greater than yourself, and that service touches your life with its own greatness.

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# HOUSEHOLD RECIPES

Steamed Steak.—Take about two pounds of round steak and cover with a dressing as for a chicken, then roll the steak up and tie it with a good string. Put it in a lard pail and cover tightly. Set this pail in a kettle of water and steam for about three hours. Take from pail and thicken very little the gravy in bottom of pail.

Japanese Sandwich.—This is made of any kind of left-over fish, baked or boiled. Pick out every bit of skin or bone and flake in small pieces. Put into a saucpan with a little milk or cream to moisten, add a little butter and dusting of pepper. Work to a paste while it is heating, then cool and spread on thin slices of buttered bread.

Salad Dressing.—One egg, one teaspoonful of mustard, one teaspoonful of salt, two teaspoonfuls of pastry flour or cornstarch, one-half cup of sugar, piece of butter the size of a walnut. Add these to a cup of boiling milk, then add one cup of scalded vinegar. When stirring in vinegar stir in gradually. If lumpy, beat with egg beater. Add a pinch of cayenne pepper.

Stuffed Peaches.—Wash and stone medium sized peaches, cover with salt and water, let stand over night; fill each center with grated horseradish, celery seed and ginger root. Tie two halves together with a string, put in jars. Turn over them a sypuck made of one quart vinegar, one pound sugar and two teaspoons each of whole cloves, cinnamon and allspice (in cheese cloth bags).

Baked Apple Tapioca.—One-half cup (granulated or farina) tapioca, one quart boiling water cooked in a double boiler about fifteen minutes. Add one cup sugar, one tablespoon butter, little grated nutmeg; butter an earthen pudding dish; pare, core and quarter six or eight tart apples, put in dish; pour the cooked tapioca over them and bake in oven until the apples can be pierced with a straw when cool, eat with sugar or cream.

# HOUSEHOLD MATTERS

Clean the Chimney.

Where wood is much used as a fuel, according to Suburban Life, considerable soot collects in the chimneys, and it is a source of many fires. The chimney should be burnt out once a year, at least, and the work done on a damp day—or it may be swept out. A chimney is burnt out by placing a bundle of straw or similar material in the bottom of the flue and firing it. To sweep out a chimney, a small metal ball, about four inches in diameter, is hung on a thin rope and pulled up and down in the chimney until it is clean. When it too high, the chimney can be cleaned by a brush on a jointed pole.

Pretty Finger Nails. To have pretty finger nails it is necessary to keep them properly manicured. The nails should be filed in a curve which follows the shape of the end of the finger. After the nails have been filed the finger tips should be held in hot, soapy water until the cuticle is soft, when it may be easily pushed back from the nail by means of an orangewood stick. To give the nails a delicate rose tint they should be polished by applying some good ointment or powder. In the interest of pretty nails it is a good habit to rub cold cream into the cuticle every night, always rubbing the cuticle away from the nails. Another little habit is to always, when drying the hands, rub the cuticle back with the towel. These little habits help materially to keep the nails in order and greatly lighten the weekly manicuring process.—Indianapolis News.

Varnished Floors. When varnished floors have become blackened in spots and there are numerous heel marks, they need a standing finish, and must be treated with extreme measures. The old finish must be first removed, and when the floor is revarnished see that the liquid is of good quality, and that several coats are given. A waxed floor needs only another coat of wax and a thorough polishing. Grease spots can often be removed with turpentine. It is best to remove spots from rugs or carpets as soon as they are made. Spots made by sticky substances may be removed by sponging them with alcohol and salt, a pint of alcohol to a teaspoonful of salt. Grease or oil spots should be covered with wet fuller's earth, and allowed to stand for two days and then brushed off. French chalk will remove fresh grease spots. Cover the spots well, then spread a brown paper over them and apply a moderately hot iron.—New York Evening Post.

Mahogany Furniture. When mahogany furniture is in a very bad condition the only method of restoring it is that of first removing the old finish, and the old method of scraping and sandpapering is the best one. After this is done, either wax, varnish, or oil may be applied. Dents in hard wood may be filled in with colored wax. White enamelled furniture may be cleaned with a cloth dampened in warm water and a little whiting if necessary. At the end it should be thoroughly rubbed dry with a soft cloth. Gilt furniture and gilt frames may be cleaned with a paste made of whiting and alcohol. This should be rubbed off before it hardens. Natural-colored wicker furniture can be scrubbed with a brush and warm soap suds. Painted or enamelled furniture should be treated like white enamelled furniture. This sort of ware, however, is quite unsatisfactory because the enamel chips and the paint wears off.—New York Evening Post.