Subject: The Sustaining God,

Joshua 1:9-"Have I not commanded thee? Be strong and of a good courage; be not afraid. Neither be thou dismayed; for the Lord thy God is with thee wither-Moses is dead. Joshua, the son of

Nun, the minister of Moses, leads. For forty long, weary heart-trying years Moses had led Israel; led her the face of discouragements and disagreements, against the will of the fickle multitude that with long-ing locked back to the lecks and gartics and onlone of Egypt desiring to serve a thousand years in the house and under the bondage of Pharach rather than to live for a day by faith in God; in spite of machinations and cabals, through the desert to the bounds of Canasa. Mosses work was done. The task for which he was particularly fitted was completed. A vision from a machination to Canasa. vision from a mountain top. Canaan to the west. "And the children of to the west. "And the Israel wept for Moses."

The old leader was dead. The new leader is in command. Moses, the cautious, relinquishes the rule to Joshua, the captain. Moses had his capacities, opportunities, talents, Joshua is not Mozes. But even as Moses was the man of the hour, so capacities. Joshua is the called of God in his Moses and Joshua are not struck from the same mold, but they both strike for the same cause, serve the same people, yield homage to the same Each is necessary to his age And the age that produced each is brepared, by the wise providence that groods upon the affairs of men, for

Differently, and yet not altogether atherwise, is it with us, as together in tals church we confront the larger abors of another year. The leader is the same. The cause is the same The same Spirit moves within us. The same Sovereign directs. But the old year is dead. A new one lives, The old year had its problem, difficulties, discouragements, perpletities, delights. The experiences of the old year are memory, history, yesterday's events. The new year, full of larger tasks, mightler opportunities, more searching joys, lies ahead. The old year had its peculiarities that will forever differentiste it from any other that shall ever be. The new year cannot be the old, any more than Joshua could be Moses. The old year

is dead. The new year—Alleluiah!
Moses is dead. But the God of
Moses persists. Joshua is the leader.
The promise of God to Abraham and
Isaac, Jacob and Moses, is the promise of God, in its ripeness and efflor-escace, to Joshua. The God of Abraham is Joshua's guide. The Spirit who made bright the way for Moses is the evangel of Jehovah to Joshua. "Be not afraid, neither be thou dismayed; for the Lord thy God is with the whithersoever thou goest."
The promise that God gave to the

new leader He makes to use in a new year. Joshua has no mortgage upon the loving kindness of Jehovah has no monopoly of the grace of God. The arm of the sheltering God is not shortened, His affection is not His promises are not ceased, His heart yearns toward us. God speaks to us as much as He did to Joshus. We shall not do damage to the text to undely strain it if we in-stat that God advises us that which He delivered to israel through Joshua. He makes covenant with us we face the work of the new year the language that He used to "Be not afraid, neither be thou dismayed: for the Lord thy God with this whithersoever thou

Under the sway of the consciousness of the reality of the promiss Israel took courage, received enthu-siasm, was enly god with expectation. Believing that God was with them the people entered with heartiness, enthuslasm and hopefulness into the in-

We need courage, enthusiasm, ex pectation. That is to say, we need heart, heat, hope.
Without these we cannot be effect-

in the service of our Saviour These we may secure if we will accep as words of comfort and encourage ment from God to each of us, the text of our discourse, "Be not afraid neither be thou dismayed: for the Lord thy God is with thee whither

We need courage. Heart! A Lao-dican church, neither hot nor cold. lukewarm or warmed over, is as incl-ficient for real accomplishment as the white of an egg to the satisfaction of the taste. The people must be cour-ageous and the organization must have the heart of the Master kind robust robustness of the Master kind titude and to uplift the mass. Only by intropidity and interest can we inspire or command the men and womcome with a necessary and vitalizing

We need enthusiasm. Heat! On the day of Pentecost the disciples were so enthused that the natives said "These men are full of new wine" They were not with a mighty joy, thoroughly on fire. They acted as though they were drunk. They appeared to be fools. Fools for Christ's sake. But it seems that the heat of Pentecost is the only force that has kept and can keep alive the force and power of the church. Would God that we had more Pente-costal fools! Men and women who could be as much on fire with enthu-siasm for Christ and His kingdom as they are ablaze with interest in poli-tics, fashions or art.

We need expectation. Hope! Hope that shall not be deferred. Faith that there is life in God, value in His truth, salvation in His Saviour in our efforts, result in sight. is the breeze that fans the flame of enthusiasm. It is animative. A hopeless church is like a hopeless fight. Lost! The hope-full company of Christ's followers is scintiliant, vibrant with energy in full, majestic

What we not we may secure. And as Joshua and the Jews! "The Lord 'v God is with thee whithersoever

a goest. Believe it. Receive it. Trust Him.
Let no man belittle the value of ourage. They were i gloomy band in blue who ran from Early at Cedar Creek. Vincible, discouraged, dispusied, fearful! But when Sheridan from Winchester to their head out became victorious frenzy. The courage of Sheridan infused heart courage of Sheridan infused heart into his mon. Courage has written October, "64, large and lasting upon the tablets of valor. It was not an easy matter for Lincoln to declare sealing the wisest counsel of his most devated friends that "A house divided

against itself." "A nation hair slave and haif free," could not endure, it lost him a legislative election. It made him President. Without transsendent courage a hero would have seen undiscovered. Heart in the martyr was the motive that sowed the blood seed of the church.

Let no man underrate enthusiasm.
Israel was at Eben-ezer. The Philistines were pitched at Aphek. The
ark was at Shiloh. They met. Israel
was beaten. Thereafter the ark of the covenant was brought into their midst. And the Scriptures tell us when the ark of the covenant of the Lord came into the camp all Israel thouted with a great shout, so that the earth raug again." It matters little for our purpose what was the outcome of the ensuing conflict. "The sarth rang again." Enthuslasm reigned. The beaten hosts again took up their arms. Faithlessness gave place to hope. They were revivified. What were the Crusades without enthusiasm, or the victories

of the church? Forget not expectation. tope of everlasting glory Paul en-Hildebrand planned the glories of Romanism, that found expression in the reigns of Innocent III. and Bont-facs VIII., in hope. Henry Ward Beecher went to England in the darkest days of civil strife to fight a quin uple, oratorical and moral battle his country and the right. He was knocked, scoffed, threatened, mai-treated. But in hope he talked and battled on. At last faith found its victory. Commercial England yielded to God Almighty as He snake through His latter-day evangel of truth.

All these men, in their divers helds and under these divers condiions, were encouraged enthused, appeful. They were enheartened, augmented in zeal, enlarged in their appacities through richest expecta-tions, because they heard, even as foshus, the voice of the Lord saying into them, "The Lord thy God is sith thee whithersoever thou goest."

There is no psychological impetus nore profound than this. This is the mainspring of human power, the dynamic of human endeavor. onsciousness and certainty of the eality of a suntaining God is the sernal motive of all life. Shall we not realize its appeal and scope 'The Lord thy God is with thee. 'Be not afraid." "Have not I manded thee?" Hear Him? Ti mfort, joy, peace. Hear Him!

irving Square Preshvierian Church, Brooklyn, New York.

The Triple Injury. Talking people down behind their acks is about as ingenious and farreaching a kind of sin as the Devil has yet invented. For such a missiba kills three birds with one stone. It injures the one talked about, the one talking and the one talked to. A reputation is smirched every time pass on an unnecessary criticism of a fellow-being. Our own character and self-control are weakened with every such word. And the mind of the listener is poisoned; he who ought to be helped to see and think about the best in others has been degraded, part way at least, toward the unworthiness of our own low level. Once in a while an almost knock-out blow is iven to this unworthy and unfair kind of fighting by some one's quietly mentioning a good quality in the absent person who is being criticised. This will aimost invariably bring gossip to an abrupt close. We shall do well to end others' gossip by this means; and we shall do still better to

"The Only Remedy For Sin." We preach Jesus as the Lamb of God, which taketh away the sin of the world. This is the old, old story; it a n very simple story, but the telling of it will save the people. Keep to

Many bave lost falth in it. It is boped that people will now be saved white up to it so saddenly. Many men by new socialistic arrangements, by wake up to their religious obligations societies, and what not, are sent to preach Christ, if you take to doing something else, and become blest, socialistic, and all that, what is ome of the spiritual nature of men? Keep you to your work, go and preach Christ to the people.

I have not lost faith in the old capel. No; my faith in it grows as despite the speedy failure of all the quackeries of succeeding years. The methods of the modern school are a bottle of smoke; Christ crucified is the only remedy for sin .- Spurgeon.

God Knows Me.

My life is not what I have chosen. often long for quiet, for reading and or thought. It seems to mo to be a ery paradise to be able to read, to ok, to go into deeper things, gaththe glorious riches of intellectual rovidence. I must spend hours in ectiving people who speak to me ply to letters about nothing, must enmploy my life on what seems uncon

enial, vanishing, temporary waste. Yet God knows me better than I know myself. He knows my gifts, my powers, my failings and weak-nesses, what I can do and what I can-not do. So I desire to be led, and not to lead—to follow Him. I am guite sure that He has thus enabl ne to do a great deal more, in what seemed to be almost a waste of life, in advancing His kingdom, than I would have done in any other way t am sure of that.—Norman McLeoc

True to One's Own. No man can serve his Father by reglecting his own children.

Old Walnut Carving For New House,

Walnut carvings and wainscotings and the main ctaicway in the old John Hay mansion on Euclid avenue will be used in the interior of the splendid new colonial dwelling which the widow of the Secretary of State is about to build near Wade Park.

Plans for the new home of Mrs Hay reached Deputy Building Inspector Horner Saturday. The estimated cost of the house is placed at \$76,000. The stairway and carvings taken from the old mansion on Euclid avenue will be part of the large entrance hall of the new residence. This hall will be twenty-nine feet wide and forty-four feet long .-Cleveland Plain Dealer.

Hard to Banish.

"At last," said the anti-noise advocate, "we have triumphed! Quie.alle can now reign supreme!" "But what's the meaning of all this

cheering and cannonading? "We are celebrating our victory

-Washington Star.

The Sunday-School

INTERNATIONAL LESSON COM-MENTS FOR NOVEMBER 1.

Subject: Absalom Rebels Against David, 2 Sam. 15-Golden Text, Ex. 20:12-Commit Verses 5, 6 -Read 2 Sam. Chs. 13, 16.

TIME .- 1026-1022 B. C. PLACE.

EXPOSITION .- I. Absalom's In triguing, 1-6. An appropriate Golden Text for this lesson would be Gal. David was simply reaping Though God had fully forgiven David's sin, David did not on that account escape the natural consequences of his sin. God had tole the time that the sword sho never depart from his house, and that He would raise up evil for him out of his own house (2 Sam. 12:9-12). Seven years had clapsed since David's tin. David's daughter had been dh honored, one son had been murdered and another was the murderer. Ab salom had only been embittered by once, and his restoration to favor had not belied matters in the least. He was one of those incorrigibles that is helped by neither severity nor by kindness, a thoroughly self-centered man. Brilliant but without charac-ter, a far more dangerous and despicable man than the ordinary perado. Absalom's first step in nouncing himself as a candidate to the throne was by riding in a state that David himself did not affect (cf. 1 K 1:33 and 1:5). It was expressly forbidden by God (De. 17:16; 1 Sam. Absolom's departure from the sim-plicity of his father. Absolom displayed diligence in seeking to steat his father's throne. So did Christ's enemies in their plots against Him (Matt. 27:1). There is no one more (Matt. 27:1). There is no one diligent than the devil. The H The Hebrev of v. 2 indicates that Abaniom "was in the habit of rising early." it would be well if Christians were as would be well if Christians were as diligent in seeking the throne that God offers to them. Absalom rought the favor of the discontented, the usual practice of politicians. Indeed, all the methods of Absalom are much in vogue to-day. He utterly misrepresented the facts about his father's administration (cf. ch. \$:15). He was guilty of three rins, of (1) Not houseing his father (Ex. 20:12). (2) Speaking cyll of the ruler of his necessarians. Sucaking ovil of the rulor of his peo-ple (Acts 23:5; Ex. 22:23). (3) Bearing false witness (Ex. 20:16). These are all common sins to-day. Absolom deftly suggested that if only he were in power everything would be all right. In earlier days David had been a man of genial spirit, but In later days he seems to have drawn into his shell. Perhaps the memory of his sin and its consequences was responsible for this. Absalom ticed his art on "all that came to the king for judgment." He succeeded for the time, he "stole the hearts of the men of Israel." But it was David himself who had undermined the power of law and loyalty in the kingdom. He had opened the way for the people to transfer their fections to another by himself stealing the heart of another man's wife. Any man that commits the sin that David did is sure to lose men's esteem.

II. Absalom's Conspiracy, 7-12. It may be that the forty years of v. I tolers to the years of David's reign

but it is more likely that it should read "four" (see R. V. Marg.) and refers to the years of Absalom's in-triguing. If Absolom had made such a vow as he pretended (vs. 7, 8) he had been at least six years indifferent to it. Quite strange that he should when they have some end to gain by doing so. David seems to have lost his grip, or he would have suspected something in the light of what was going on. Nothing so soon robs a man of his grasp of practical affairs as the entrance of sin into his life. It is not likely that Absalom and ever made such a vow. If he had he had not kept it, and he was not keeping it now. Absalom next hired some shouters and trumpeters. This, too, is a favorite method of modern politicians. The mass of men are quite easily carried by a hurrah. Even Biblical critics sometimes adopt the same methods. He chose Hebron as the centre of operations because of its sacred memories (clt. 2:1, 11: 3:2, 3; 5:5). Absalom tried to make it appear that all the best men were on his side, by taking with him 200 who had no knowledge of what was going on. It is always wise when one gets vitations from such men as Absalom to look into them before accepting them. Many a foolish one is caught in this way. Ahithophel was Absa-lom's chief advisor. The woman whom David had wronged was his grand-daughter (ch. 11:3; cf. ch. 23:34). David felt no other defection so keenly as his (Ps. 41:9; 55:12-14). But again he was reaping only what he had sowed. Absniom, like many another unmitigated scoundrel, observed carefully outward scoundrel, observed carefully outward religious rites (v. 1; cf. Nu. 23:1, 14, 30, 1 K. 21:9, 12). "The conspiracy was strong" Absalom's followers were continually increasing. The people were saying of David, "There is no help for him in God" (Pa. 3:1, 2). But David was not forsaken of God even in this darkes hour (Pg. 3:3-8). Absalom had left God out in all his. Absalom had left God out in all his all his matchless cunning and seen ing promise. Absalom himself was to blame for his own ruin. But was not David to blame, too?

Queer Seaside Breads.

"This bread is made with sea water," said a seaside baker, "and It is thought to be good for the dys peptic. Another bread, baked with the powdered seaweed called Porphyra laciniata, is eaten by rheumatic sufferers with fair results They say that whole wheat bread mized with a flour made of powdered fishbones helps certain sorts of skip diseases. There is reason for believ ing in the medicinal properties of the sea and its products," said the baker "They who live on the shore will tell you how, at certain seasons, many kinds of animalscattle, sheep, horses and even poultry come down on the sands and drink of the bitter waters."--New York Press.

In Massachusetts alone there is more neglected water power going to waste than is available at Ningara EPWORTH LEAGUE LESSONS

SUNDAY, NOVEMBER 1.

Prov. 4. 1-9; John 14. 25-31.

We must first

There is a school for the moral and religious life. We must first recognize that " is a real school.

that It has problems of pupils, sub-ject material, methods, ideals, instructions, and that there are different grades in moral and religious train-ing. The church, the Sunday school, the young people's societies and jun for organizations, and not least of all home, are included in this school There is no contradiction in education in religion and conversion. This is the ene real vital point of the theme. (1) There was the Jewish ideal—instruction in wisdom with a view to right living—learning to do the will of God—understanding the ways of Jehovah both in mind and It was this school that the sage of the Proverbs commended to his children. No Jew would fall to educate his children in things religi-(2) There is the Christian We have no ground in saying (2) that it excluded the Jewish. It rath er includes and supplements it, fill ing it with the bleased experience of communion with Christ. There is a feeling among some that education in religion precludes the Holy Spirit in conversion. Would it not be saner to say that no education in religion is complete unless the child is so trained that at some crisis in his life there will sweep into his heart the wonderful transforming power of the Spirit of Christ? Further, who dares to shut up the Spirit of God to one event in the religious life of a child? Christ's plan for the Spirit was that 'He should teach all things and bring

all things to our remembrance. Our attitude must be that of a "learner." We must "attend to know understanding." We must also keep in mind that the Holy Spirit was promised to the disciples on condition that a certain moral quality should be found in them, namely, "He hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will him, and will manifest unto him."

CHRISTIAN ENDEAVOR NOTES

NOVEMBER FIRST.

Songs of the Heart, X1,-The Sleepless Watcher-Ps. 121-(Consecration Meeting.)

God sees all. Ex. 3: 69. "Not as a man seeth." 1 Sam. 16:

In behalf of his own. 2 Chron, 16: He considers our works. Ps. 22:

No escape from Him. Amos 9: Even the sparrow. Matt. 10: 26-

It is a question: "Whence shall my help come?" Not from the hills, not from anything made, but from

We not in judgment, our conscience sleeps, our courage tires, our forces fall; what a comfort to know that God never falls! (v. 4.) Those that do not live in a hot

country cannot appreciate the calling of God our shade; but God is all that is delightful, everywhere (v. 5.) The promise of God's protection is for all scenes of life (out and in), and for all time; no promise could be

Suggestions. The thought of God's sleepless Him, and a very dear one to all that

love Him. God sees thoughts as we see deeds; that thought should keep us pure. God watches—but so must we. How often Christ urged this! God is sleepless that we mry sleep.

Illustrations. Men that keep watchers sometimes need watchers for the watchers; but God, our Watcher cares more for us

than we for ourselves. The gods of Greece and Rome slept nes or were busiest with their own affairs; not so ours. A watchman is not only for guarding but also for an outlook, and to announce the coming of blessing or

This also God is to us.

MOTHER'S WHIM. My mother was a human being and had certain peculiarities which we did not ridicule. Sometimes she would lose her appetite entirely and could not eat our food. She would grow weak and almost ill, but there was 'balm in Gilead." Her appetite would be restored in this way. Something from another person's larder was the remedy, and lo, "Richard was himself again." I was a little girl and she would send me with a banket and a note to her good aunt in the village. Her letter would read thus: "Dear Aunt Jane: I have one of my 'spells" again and cannot eat -please send me something from your cupboard; just anything will do, so some one else has cooked it.' Your Niece Caroline.

Her aunt did not smile at the "notion" of their favorite neice, for she knew and realized her sensitive nature.

Aunt Jane would go to her cellar and cupboard and pack a basket with whatever she chanced to have. Sometimes it would be a cup of stewed dried apples, a piece of beef or ham, a bit of plain cake, or a cup of custard. No matter, dear Aunt Jane underatood it all.

How precious are the friends who divine our queer ways and who do not ridicule us .- Dolly Goodwill, in the Indiana Farmer.

In the Northern Territory, that

Australian Clay Enters.

vast subtropical section of Australia which is to be opened up for settle-ment now that it has been taken over from South Australia by the commonwealth government, some of the natives have a curious custom of eating a certain kind of white, powdery clay, Investigation does not indicate any particular fondness on the part of the aboriginals for this particular diet, but the clay would appear to serve a useful purpose in between whiles by way of staving off hunger when game is scarce.—London Standard. THE TEMPERANCE PROPAGANDA

CONCERTED ATTACK ON DRINK WINNING ALL ALONG LINE. Learning in the School of Christ.

Women Are Winning Their Fight Against Rum-Half the Union Has Joined in the Prohibition Movement.

With astonishing rapidity the fight against the sale of intoxicating liquor is sweeping over the country, says the Delineator. In the South State after State has enacted laws ab solutely closing all the saloons within there will not be a legal saloon in Georgia, Alabama, Mississippi or Oklahoma; North Carolina may also be dry by that time; half of South Caroary by that time; half of South Caro-lina, a large part of Florida, all but four cittles in Tennessee, and nearly all of Kentucky are in the same situ-ation. Virginia, Maryland and Delaware are moving in the same direc-tion. Ohlo is tending toward State prohibition, Indiana has taken steps toward it, and each new election sees more townships in Illinois shifted to the "dry" column. In other States the struggle is not yet so successful, but already half the people and two-thirds of the territory of the United States are embraced in the now rapid-ly growing prohibition districts.

In this struggle women have taken a remarkable part, and they are reap-ing a remarkable reward. This is a new form of campaign, and it is different. There has been little or no hysterical agitation, but rather pro-sale comparison of figures to show how much beiter off the dry States are than the wet. And the women to whom prohibition means infinitely more than to the men, have furnished what excitement was necessary, by flocking about the polls serving temperance drinks to voters, and en-deavoring to convince them that a vote against the saloon is a vote for the home, and perhaps, most of all, for the clean administration of the public schools. They have had to present figures, too. Saloon men have shown the amount of taxes paid, almost fabulous millions every year, by the manufacturers, the wholesalers and the retailers of drink. They have piled up the totals of corn and rye and rice consumed in the factorles, and computed how many men were employed. But the women have shown that every dollar so spent is only a tithe of the amount that the men pass in over the country for drinks which net them nothing at all; that out of \$10 which leaves the home for this useless thing only thirty or forty cents eventually reach the public freasury in license and tax, and even less goes to the grain producer, and that each drinker could better afford to pay his share of the liquor tax out of his pocket, chip into a fund for grain production, and keep the rest to use in buying useful things for his home in such a way as to give more and more useful employment to his fellows and at the same time im-

Have No Right to License.

prove his own condition in life.

"No Legislature can bargain away The people themselves cannot do it, much less their servants." This is a decision of the Supreme Court of the United States in State vs. Missis-sippi, 101, U. S. 814. The court gives the reason when it snys: "Govern-ment is organized with a view to their reservation, and cannot divert itself of the power to provide for them hey are among the inalienable ights, to secure which governments ere instituted among men. Their security being among the purposes of covernment it necessarily follows that the State cannot so divert the exer-

authorize its destruction."

The Supreme Court of Illinois in Coddard vs. President, declared in substance "that intoxicating liquor is a slow and sure poison, whose sale for beverage purposes can only be defended by men's appetites, and not ry reason, observation or experience; hat gambling, horse racing, cock lighting, obscenity, idlers, rogues, variabonds, vagrants, pestilence, conagion and gunpowder will not dethe saloon, nor produce socially so much moral degradation, suffering, wretchedness and misery, as much nauperism, vagrancy and crime as the aloon, nor so much pecuniary destitution

The inherent character of the satoon and its natural effects surely bring it within the condemnation of he law. To grant the license is to pargain away for the license fee, life. iberty, property and the pursuit of

In Old Kentucky.

Behold Kentucky, the traditional radie of all good whisky! In less han two years the liquor traffic bas been practically obliterated, and yet this State has \$160,000,000 invested only four countles are until at this writing, and the in distill rive. Jallers' State Association has peti-tioned the Legislature for regular calaries, because, under prohibition conditions, the empty jails do not ring them fees enough to live on. arrington A. Phelps, in Broadway

Would Oust Indiana Breweries.

Five separate ouster suits were ed at Indianapolis by Attorneylied at Indianapolis by Attorney-leneral Bingham against the Indian-polis Brewery Company, the Terre faute Brewing Company, the Home frewing Company and the American Company. The Attorney-charges that the brewing ate powers by leasing saloon build-

Temperance Notes.

Those who depend on the use of alshol to give them inspirations or uggestions are doomed to see then elves and their work soon forgotten. The rivalry is between the straights" and the "blends," and it uproaches in intensity the historic ud between the Montagues and the apulets.

Mr. William E. Curtis quotes At-corney-General Trickett, of Kansas, considerable length as testifying to the continued benefits of State prodibition also.

Temperance victories are the more hearing when it is considered how powerful is the foe from whom they he country has a capital of \$3,500,-10,000 invested in 3632 distilleries, 7,111 wholesale houses and 225,000

The Swedish painter, Georg Van Rosen, remarks: "Very far from be-lieving that the use of alcohol helps to produce artistic ideas or conceptions. I am of the contrary opinion and believe they will only be hysterical and monstrous, and in most cases will lead to a weakening and finally to a break-up of all inspiring effort.



THE LORD REIGNETH, LET THE EARTH REJOICE.

The past, which brought us so much pain,
Brought, too, the cure of ill.
The future dimity gleams; in vain
Our steps we urge, our eyes we strain;
As alovely, in unhastening train,
The days their course fulfil.
And each to each these tidings tell:
"God rules the years, and all is well."

Brave and content then, come what may.
We face what time may send.
Life cannot be all holiday.
And love and hope alike decay.
And disappointments bar the way.
Sometimes, until the end:
But we can bear all, knowing this:
God rules the years, and we are His.
—Sunan Coolidge.

"Forget It." 'No man can accomplish great things unless he is an optimist." But what does that means? There are some folks who call themselves by that name—although there is usually another "ism" attached to their beliefs-who have adapted mottoes something like the following:

"Forget It." "There is no evil." "Look happy and you will be hap-

You can conquer any situation if

s smile enough."
"God's in His heaven—all's right with the world. Sounds rather pretty, doesn't it? There is a certain amount of truth in these little 'sunshine" oplates, but

what are the facts? In the first place, there are some things which it would be criminal to forget, because there is evil. Looking happy and smiling is a very antidote, but we can't all be " py Hooligans," and most of us don't want to be. We'd rather be real men, leaving the tomato can and the

scrubby heard to those who enjoy that sort of thing. There is sin in the world. There is tragedy. There is suffering. Hundreds of thousands of children are in mills and factories who should be at home or in school. There are slums, with their hell-holes. There are salcons with drunkenness and brutality. There are underfed and overworked men and women in our great cities. Will the rosey-posey loctrine of the long haired man and the short haired woman destributes. the short haired woman doctrinaire smile these away?

"God's in His heaven"—ves. but all's not "right with the world." It's going to be right, but that's why we can well afford to be optimists—but not the kind that expect to usher in the milennium by a smile. There is work to do, and fighting too. It is a work and a fight that requires red blooded men. It is a task that has the assurance of success, because God is in the heavens. It is a gr God is in the heavens. It is a great thing to realize that it is His task working through us. We are commissioned to it. That should give nerve to the arm and power to the blow of every fellow who has taken apon himself his share of the task of helping to redeem the world from the particular evil which he sees most.—Rev Charles Stelvia in the most.-Rev. Charles Steizle, in the

The Soul's Telescope.

Every astronomer loves his tele-tcope, and there is but one simple reason that leads him to have this great fondness for this instrument. If there were nothing but the instrumarvelous as might be construction, it would have but little Interest for an astronomer. The mechanisian would find interest Its constructive features but not the stronomer. To him the chief thing in the universe is the heavens and all they contain. A searching on his part to find out and understand the objects that fill the sky, sun, moon, and stars is the delight of the astronomer. His name means one who knows the laws of the stars. And because a telescope brings the stars near so that he may learn the laws, he loves this instrument. he loves this instrument.

The soul is an astronomer. seeks and searches alone that great wast depth within which is God. And do you ask what is the best ment of the soul in its search to find the laws of God? The answer is, Meditation, but for this power "the soul discerneth God as if He were near at hand."-Classmate.

Try Mary's Plan.

We are far too little alone with God, and this, I am persuaded, is one of the very saddest features of our modern Christian living. It is work, work, work—at the very best some well meant, Martha like serving; but where, where are the more devoted Marys, who find the shortest, surest way to the heart or Jesus by ceasing very much from self-willed, self-ap pointed toils, and sitting humbly at His feet, to let Him carry on His blessed work within ourselves? the Mary-like method were carried out more, it might abridge consider ably the amount of work apparently accomplished, but it would incompar-

sbly enhance the quality.
God can use small men. Out of
the mouths of babes and sucklings He ordains strength. He can along with a few. He once said that there were too many, but He never sald that there were too few He does want men; He has taken man into partnership in His work and does not seem disposed to work without him.—Methodist Times.

God Alone Knows Us.

Every man bears his own burden ights his own battle, walks in the bath which no other feet have rodden. God alone knows us through and through. And He loves us, as Keble says, better than He knows He has isolated us from all sides that He alone may have the idence, and that we may acquire the labit of looking to Him for perfect the will come into the He alone may have our perfect con ympathy. He will come into the solltude in which the soul dwells, and nake the darkness bright .-- R.

Power generated at Niagara Falls to be distributed all over Canada. Bids have been asked on 10,000 tons of structural steel for the Canadian Government The steel is to be used for towers which will support the cables used in transporting the curent. Alrendy power generated at Niagara is being sent a distance of more than 125 miles, and it is the ineption of the Canadian Government to increase this distance, says the Scientific American. Towns in every direction about Niagara will be cup-



Cook in an agateraucepan one cupful sugar and a quarter cup milk. As soon as a little dropped in cold water makes a soft ball when rolled be-tween the fingers, take from the fire, flavor and beat until it thickens, then spread. For a chocolate filling use brown sugar instead of white .- New York Telegram.

To Keep Salt Dry

To prevent salt in saltcellars from becoming damp and lumpy, when filling them put in ten to twelve pieces of rice. This will not come through the holes in the cover of the saltcellars, but will break the lumps of salt and gather the moisture; thus the salt is always dry and fine .- Woman's Home Companion.

To Polish Mirrors.

The first step toward cleaning the mirror before polishing is to rub off the glass carefully with a damp cloth. When this is done, polish with a woolen cloth on which some powdered blue has been shaken. For the final touch, rub the glass carefully with a chamols skin until it is brilliant .-Philadelphia Ledger.

Sleeping Room Colors.

One of the prettiest color schemes for a sleeping room is delft blue and white, and the number of dainty blue and white cottons for covers and hangings, bits of china for dresser and mantel, as well as the charming blue and white rugs that are obtainable at merely nominal prices, makes it possible to furnish such a room at a minimum expenditure.—Hartford Courant.

A Porch Basket.

To make a beautiful and inexpensive hanging flower basket for porch use an ordinary round half bushel basket with side handles. Paint green and suspend with heavy picture chains fastened to either handle of basket. Put a small flat box or round tin pan upside down in bottom of basket and place the soil on top of this, as it will not be as heavy as if all filled with dirt. Geraniums and downward growing foliage make a pretty effect .- Indianapolis News.

Keeping Linings Clean.

It is difficult for even the cleanest woman to keep the lining of the back of her blouse fresh and sweet.

The moisture from the skin is always heavy across the shoulders, and it is soaked into the lining because one is usually leaning back against a

support. Corset covers do no good because they are low necked. The result is that most of one's lined blouses are

unsightly in the back and need constant cleaning. This is especially true of the ones that are lined with white muslin, as it shows the discoloration very quickly.

A cleanly custom is to cut from white muslin a shaped place that just fits the back. This is basted in the blouse over the lining and taken out whenever solled. If one has three or four of them it is always possible to keep the inside of the blouse in desir-

able condition. Many women do not realize how quickly the perspiration and dust soil this lining. If they did they would more careful in coating the back of the neck and shoulders with talcum powder always before putting on a blouse.-Philadelphia Ledger.

Good Things to Kat

Plum Jelly .- Take plums not too ripe, put in a granite pan and set in a pan of water over the fire. Let the water boil gently till all the juice has come from the fruit, straining through a flannel bag and boil with an equal weight of sugar twenty minutes. Plum Butter.-Select sound plums,

scald till they crack open.

of a pound of sugar to each quart of pulp. Season with any spice desired. Boil two hours. Spiced Plums. - Four pounds of plums, two pounds of sugar, one tablespoonful each of cloves, cinnamon, mace and allspice; stone the plums,

cool put through a collander; meas-

ure the pulp and add three-fourths

then put all the ingredients into a preserving kettle; cover with vinegar; boil till tender. Canned Plums .- Canned plums are much nicer when peeled. To peel

them pour on boiling hot water and let them slightly scald. When skins begin to break pour off water and peel. Have ready a syrup made in the proportion of one pound of sugar to every four pounds of fruit and just enough water to dissolve sugar. When all the plums are ready put them in hot syrup and cook for five minutes. Preserved Plums. - Take two

pounds of sugar for three pounds of plums; wash the plums and drain; put the sugar on a slow fire in a preserving kettle, with as much water as will melt and let simmer slowly; prick each plum with a needle and place in cans and in boiler of cold water, pour over the syrup and cook till the skins break and you feet that they are thoroughly heated. As they, settle add more syrup. Seal while

large egg plums, leave out the juice and put into an ordinary sixed pudding dish. Pour over it the follow-ing ingredients, well mixed: Three eggs, two cupfuls of sugar, one-half cupful of butter, one cupful of sweet milk, two tenspoonfuls of baking powder and enough flour to make a soft batter. Bake forty-five minutes. Now take the juice of the plums and one-half cupful of sugar and boil three minutes and serve as a sauce. The latter may be thickened with a little cornsparch if desired.