Theme: Co-Operative Success.

Amherst, Mass.-The Rev. Jason Noble Pierce, pastor of the Puritan Congregational Church, Brooklyn. preached before the faculty and stu-dents of Amherst College. His subject was "Co-operative Success." He

The theme of mysermon this morning is "Co-operative Success." In one sense, of course, all success is co-op-We can not have success without society. It takes travelers to run a railroad, customers to support store, and men in all professions must have their patrons in order to succeed. All success is in a way co-operative. But I bring to your consideration another side to this subject -success that rests upon co-operating not so much with men of the present as with men of the past and of the future. Let us begin with an his-toric case. You will find my text in the last verse of the eleventh chapter of the Epistle to the Hebrews: "That from us they should not be made perfect

Who should not be made perfect? Read the chapter which is the setting of our text. It is a glorious record of the greatest men in Israel. Here are recorded the names of the fathers of the race, the men who led it into position and power. Here are written the names of Joseph, the great ruler; of Moses, the lawgiver, whose influence outlives the centuries; of Gideon and Barak, generals, whose very names inspired terror within the hearts of the enemy; of David, the King of Israel's golden age, and of Isalah, the immortal prophet. These are the men at whom the finger of the race points and the voice of the people cries "Behold our heroes!" What grand men they were! Mer "of whom the world was not worthy," says the writer of the epistle. If there were time I could preach you a sermon on that text alone, "Men of whom the world was not worthy." Not the kind of men who thought the world was unworthy of them, who set themselves up as little tin gods on wheels, who had the heart of a pessi-mist and the lip of a scorner—that was not their style. Rather they were men who felt this was a grand old world and a glorious life; they had the far-seeing eye and the warmbeating heart; they assailed the stoutest enemy, performed the bardest tasks, courted danger and difficulty, and left the world better and richer for their having lived in it. the ones "of whom the world was not worthy," and yet here come the significant words of our text, "That apart from us they should not be made per-

when we study it in the light of the whole chapter. These were men of faith. Over and over again we read the expressive words "By faith." They were men who lived, toiled and wrought by faith, Falth in what? Reducing a large question to a con-cise answer I would say this was their faith—that by the grace of God Israel was to furnish leadership to the world. And generations afterward that faith was realized when Israel gave to the world the master character of all time.

Here, then, is the argument of the writer: (1) The greatest and most able men of Israel were men of faith who foresaw, toiled and hoped for something that posterity could achieve. (2) When the dream of the years came true, then were they justified in their fatth and their lives received the full-rounded completion and perfection that their faith de-In order to bring out the point of the argument more clearly, let me state it again in somewhat different terms: (1) There are men who indertake a cause that is larger than life and give their strength in loyal allegiance to it because they believe it to be right and bound ultimately to (2) These men of faith grow or shrink, succeed or fail, are perfected or undone, proportionately as the object of their faith is finally The fame of Washington would never have been what it is to-day if we had lost the Revolution, or if the Union had been broken at the time of the Civil War! Washington had faith not only in the success of Revolution, but in a giorious and brilliant future for this republic, and the more we see that this faith was justified, just so much the more do we see a larger and a greater Washington. For more than a century af-ter Oliver Cromwell died his character was torn to shreds and scattered to the four winds of heaven, but today men vie with each other in doing him praise. The great issues for which he fought-individual liberty, religious toleration, the enforcemen a just and equitable law on all alike, whether it be on the common people or on the licentious nobles of England, the protection of his countrymen in foreign lands, the extension of commerce and the sweeping of the Mediterranean pirates from the seas. In short everything that promoted the common good-these issues have now captured the world, and in proportion they have been victorious has the character of Cromwell gained in maj esty until to-day he is regarded as the greatest individual of a mighty peo-ple. History is replete with illustration of the truth of our text that grea men become greater as that for which they lived and died achieves the vic-This is co-operative success This is the demonstration of our text That apart from us they should not be made perfect."

Let us now face certain considers

tions that spring from this subject. In the first place, there comes the realizing sense that no man liveth to himself, but that the life of every man is inseparably associated with the lives of others. Whatever we do affects others, and the more rious the action the more important the result. Have you over seen a careless or incompetent physician? for before all people can be warned against him he has caused irreparable harm. Have you over seen an un-scrupulous lawyer or politician, a man who cares not how he win out if

only he can win? Such a man may on stiffe his conscience and forget disquieting memories, but the harm he causes affects society and its uninfinence may live long after It makes a vast difference what we stand for and what we do. What a blessing comes to society in the life of a man like Professor Garman, or like the heroic old soldier so recently like the heroic old soldier so recently some to his reward. General Howard! These were men of mighty influence, and the fact that they lived the kind of lives they did has made a real and vital difference in the world.

Then, again, we are foreibly reminded that it is possible for us to exert our influence not only in a

good cause, but in a great cause. I mean by that, a cause larger than our individual lives, whose successful issue will be realized in the distant future and through the efforts of others besides ourselves. It would not be a bad thing by any means if every man were to ask himself this question: Are all the things in which I am interested going to be achieved com-pletely while I am alive? The significance of that question rests upon this fundamental fact, that a man's great-

ness depends upon his ability to rise above his selfishness and see things in the large and then with broader vision and nobler motive work for the good of humanity. What a host of great tasks stand waiting to be done! What magnificant opportunities stand as a challenge to our power of achievement! We dream of the Cru-saders of the twelfth century, while the twentieth century offers us crusades far more thrilling and worth infinitely more to the public good! Here is the field of modern industrialism with its questions of ownership, wage and working conditions; here is the field of government with its problems of international peace, political hon-esty and public service; here is the work of education with its noble influence reaching round the world and raising all classes of people; here is the ministry of medicine concerned net only with the healing, but with the prevention of disease and need-

of the Fatherhood of God and the Brotherhood of Man. It matters little to the world what profession the average man enters, whether he become a man of business. a doctor, a minister or lawyer. But It matters everything whether he be man of faith, a man who believes in a great cause, who makes his contribu-tion to it, and knows that in the end

less suffering, and here is the Chris-

tian Church whose prophets and

priests are to lead the world into a more rational and fervent conception

So far I have been directing your thoughts forward. I have been emphasizing the possibilities of your own future with the desire that every man might determine to consecrate his strength to a worthy task. Let us each make the venture, have faith in our fellow-man, trust to co-operation. undertake some great cause, and, if it be right and therefore finally victorious, our lives will gain the great-Now, however, I call your attention to another aspect of our theme-the look backward. Here is the thought: Those who have preceded us and have had faith in us and what we shall do cannot become per-fect apart from us! They have done all that they could, but they have compelled to intrust to our hands the completion of their tasks. If we succeed they are perfected, if we fail their lives are incomplete. Apart from us they shall not become perfect

I know a noble father whose name is known and honored across this country. He has two sons. One of them is as fine and manly a fellow as you would ever want to meet. He has chosen a noble profession, works hard in it, and each additional success brings joy and delight to his parents. The other son entered the service of our Government, rose to a position of trust and honor, was discovered to bave betrayed his trust and embezzled the funds intrusted to his charge, and to-day he is serving his sentence as a convict in one of our prisons. What shame, what disappointment, what bitter sorrow has it not brought to his noble father and to his loving moth-Their lips are sealed from speaking his name, their eyes have long ago been wept dry, and they have learned again how to bravely smile. But forever there is a sorrow in their earts and a disappointment in their es. Never, never, will their lives completely perfect because the one who held that perfection in his power proved false to their faith.

The Secreat Prayer.

closet and there pray to the Father secret was exemplified perfectly in His own life. All through the Gosels are references to His departing alone to a mountain or some equally quiet place where He could, without interruption, pour out His heart to God. In these days we are wont to characterize as "busy," we are sometimes tempted to think there is no opportunity for the carrying out our Lord's injunction. We should not allow ourselves to be so easily defeated. Christ found the quiet place-His "closet"-because He was deter-mined to find it, not because it was always at His hand. Somewhere is "closet" for everyone, a place where God waits to hear and to answer to prayer which may be uttered only

Fidelity to Our Daily Trust. It was while engaged in the monotmous and prosale duty of flock-tending-and that on the edge of a desert elation which transformed the whole plan of his life. Many a soul wastes years in longing for the "halo" without realizing that it generally comes by way of the commonplace. It is in the common acada bush of an unromantic environment that the light of God appears and makes it glorious to the watchful, faithful soul. stupendous issues for time and eternity hang upon fidelity to our daily we may not realize at the moment, but God will see that true loy-

Salvation.

Salvation is not mere salvage. Salvation is high and holy service; it is doing the will of God; it is a call to share in a divine purpose .- Rev. W. H. Stevens.

Victor Emmanuel's Rare Coins.

King Victor Emmanuel, according to a French newspaper, is a numis matist of the first rank, and his majesty possesses a collection which may be termed a museum. His cabinets contain 60,000 coins, some most rare and almost priceless. The king is a scientific collector, and will shortly publish a treatise on numismatics. It will run into several volumes, and will be entitled "Corpus Minimorum Italfcorum." The work will be a modern money struck by Italy or by Italians in foreign lands. The printing of the first volume is almost complete: To insure correctness proof sheets have been submitted to the keepers of the coin departments in the principal museums of the world, —London Globe.

NO OBSTACLE. "What's to prevent me from kiss-ing you?" demanded the man. odness!" exclaimed the girl But it didn't.-Louisville Courier

The Sunday = School

INTERNATIONAL LESSON COM-MENTS FOR JANUARY 23.

Subject: True Blessedness, Matt. 5: 1-16-Commit to Memory Verses 2-9.

GOLDEN TEXT .- "Riessed are the

pure in heart, for they shall see God." TIME.—Midsummer A. D. 28.

PLACE.—Horns of Hattin.

EXPOSITION.—I. How to Be Happy, 1-12. In this lesson Jesus auswers the great question that man is ever asking, How to be happy. Jesus points out eight classes whom God pronounces happy. They are not those whom the world esteems happy. Indeed they are in part those whom the world esteems most unfortunate. But time has justified, and eternity will more abundantly justify the declarations of Christ. (1) The first class are "the poor in spirit," f. e., the lowly in heart, those who recognize their need and are contrite and humble in spirit (comp. Ps. 34:18; 51: 17: Prov. 29:23; Isa. 57:15; 66:2; Phil. 3:3). Theirs is the kingdom of heaven. The good of this present evil age belongs to the self-assertive and self-esteeming; the good of the coming age belongs to the self-re-nouncing and self-abhorring. The door of the kingdom is only open to those who realize their utter moral poverty and humble themselves in the dust (Jas. 4:9, 10: 1 Pet. 5:6; Luke 18:14; 1:53). The spirit of the twentieth century is utterly opposed to the poverty in spirit he scribed. (2) The second beatitude sounds equally strange. The world's estimate is "blessed are those who are not called to mourn; those who have no bereavements and no sorrows." "Not so," says Jesus, "deep sorrow is one of the greatest blessings of the life that now is." All who have learned to know the deeper joys that are in Christ, have been led into them through great heart-aches. The reason why those who mourn are happy is because "they shall be com-It is "the God of all comfort" Himself who comforts them (2 Cor. 1:3, 4). (3) The third class who are happy are the "meek," i. e. the humble, gentle and mild as dis-tinguished from the self-assertive and contentious and harsh (1 Cor. 6:1; Enh. 4:2; 2 Tim. 2:23; :2). The world's thought is that there is no chance for the meek man in a selfish, hustling age like this; and that his gentle voice can never be heard amid the universal clamor. Jesus says, "they shall in-herit the earth" (comp. Ps. 27:11; Isa. 57:13). Certainly they are the most fit, and it will be a happy day for the earth when they do. Even now the words of the meek travel farthest and are remembered longest, Many a man who has had a message has failed to get the world to listen to it, because of his self-assertive and censorious manner in declaring it. How we cry to God for something something higher, deeper, perfect! How we long to be more perfect! perfectly like Him, between whom and ourselves we see so wide a dif-Jesus says, "you shall be But if one is satisfied with

ference! present attainment, there is nothing more for him (Luke 1:53). (5) "The merciful." Mercy is that genuine loving kindness toward the needy that leads to helpful action in their behalf. The man who helps others in their distress will be helped of God in his own distress (Luke 3.68; Ps. 41:1). On the other hand, he who has a deaf ear to the cry of the needy will find that God has a deaf

ear when he cries to Him (Prov. 21: 13; Matt. 18:23-35). (6) The next happy ones. "the pure in heart." Theirs in the supreme bleasedness. "they shall see God." God is infinite beauty and infinite glory in personal manifestation. The joy of beholding the greatest masterpiece of art, the most wondrous landscape, the face of most matchless beauty, is nothing to the joy of gazing into the face of God. The pure in heart and they alone have this ineffable joy (Heb. 11:14). A sinful heart makes a blind eye. The pure in heart already see God (Jno. 14:19, 21, 23), but "In a glass darkly," but in the coming day "face to face" (1 Cor. (7) "Peace makers," blessedness is because "they shall be called sons of God" (R. V.). The God of the Bible is "the God of peace" (Ro. 15:33; 16:20; Phil, 4: 9; Heb. 13:20). Surely then the peace makers are justly called His sons. On the other hand one who

tered the world through the devil. The wisdom that leads to bitter envying and strife "is earthly, sensual, devilish." Those who are persecuted for righteousness' sake, upon them a two-fold happiness is pronounced. of the Earth and the Light of the World, 18-16. Believers in Christ are the salt of the earth, it is they keep human society from spoil ing and who give a proper savor to Salt loses its savor by becoming mixed with earth. The Christian oses his savor by compromising with

stirs up strife must be son of the devil. All discord and strife has en-

the world. They are then good for nothing but to be east out and trod-den under foot of man. Believers are only salt that preserves but light that illumines. Jesus is the "Light of the world" (John 8:12), and we by receiving Him become lights to the It is our business to let our light shine before men. We do not need to make it shine. God does that, but we should let it shine

A PET SNAKE.

I am going to tell you how a friend of mine captured a make. We were up in the Kearny woods playing Indian, and were gathering leaves make a bonfire. Gordon (for that was my friend's name) went to a hollow to get a nice armful, when a small snake jumped out from under the leaves and started away. Gordon picked up a stick which he found and hit the snake lightly on the head. We thought it was dead, and put it in an old tin can to take it home. When we got home we discovered that it was alive. We measured it and found that it was just twenty inches long.

I still have it, and it seems to be as happy as ever. It plays in the grass, and is not afraid of me any -Philip H. Coe, in the New York Tribune.

Santo Domingo, according to 33 English mineralogist who explored it, is a geological curiosity shop, containing scattered samples of nearly every well-known mineral.

THE CRUSADE AGAINST DRINK

PROGRESS MADE BY CHAMPIONS FIGHTING THE RUM DEMON.

Satan's Vicegerent-Earth's Greatest Carse.

BY JOHN W. GOUGH. We might almost fancy Satan seated upon his high and burning throne in Pandemonium, crowned with a circlet of everlasting fire, calling around him his satellites, to show their respective claim for certain privileges, by the power one possessed more than another to bring men to that burning lake. We may imagine Mammon, the meanest of all the gods, standing up and saying, "Send me—I can send men from their homes across the burning desert, or the trackless ocean, to fight and dig in the earth for yellow dust, and so harden the heart that the cry of the widow and the fatherless shall be unheard. I will so stop up every avenue to human affection that my victim shall stand as if made of the metal he loves, and when the cold fingers of death are feeling for his heart strings he shall clutch closer and closer to his heart the bag of yellow dust, which is the only god he ever wor-shiped." Belial, filthiest of all the gods, next proclaims his power. Then the Destroyer asserts his claim: he holds war, pestilence and famine in his hand, and makes men whose trade it shall be to deface God's image, rank themselves in hostile array, and hurry each other shricking, un-shrouded, into another world. While all is silent we may suppose a mighty rumbling sound, at which all hell quakes; and far in the distance is seen, borne upon the fiery tide, a monstrous being, his hair-snakes all matted with blood, his face besmeared with gore, he rises half his length, and the waves dashing against his breast fall back in shower of fire. "Who art thou?" "I am an earthborn spirit. I heard your proclama-tion and come. Send me—me—I will turn the hand of the father against the mother, the mother against the child, the husband against the wife; the young man in the pride of manliness I will wrap in my cerement and wither him. That fair young girl I will make such a thing that the vilest wretch shall shrink from her in disguat. I will do more. I will do more. I will so deceive them that the mother shall know that I destroyed her first-born and yet give to me her sec-ond. The father shall know that I destroyed the pride of his hope, and yet lift the deadly draught to the lips of the second. Governors shall know how I have sapped the root of States, and yet spread over me the robe of their protection. Legislators shall know the crime and misery I cause, but shall still shield and encourage me. In heathen lands I shall be called fire water, spirit of the devil, but in Christendom men shall call me 'a good creature of God.'" All hell resounds with a shout, and Satan exclaims—"Come up hither, and take a seat on the throne till we hear your As he mounts to the seat the spirit says aloud, "My name is Alco-hol!" and the name shall be shouted in every part of hell, and the cry be raised, "Go forth, and the benison of the pit go with you."

Have Had Their Work For Nothing. The following striking extract from the Liberal Advocate, organ of the liquor forces, published at Columbus, Ohio, in one of its issues, should certainly set those temperance people to thinking who imagine local option will settle the liquor question:
"When all has been said and done,

it will—it must—become apparent to even the most narrow-minded of those long-whiskered bucolics that they have had their work for nothing. When the campaign has been finished, the most they will be able to point to a result of all the froth and fury of their fanatical campaign will be the neighborhood of 2000 out of 10,000 saloons in Ohio closed. remaining 8000 will continue to do business at the old stand. There are nine counties in Ohio which have voted wet. So it will be seen that those who have a Lucas and a Franklin-in which the arm of the fanatic is impotent, and there are others of the remaining two score or so which will remain wet. So it will be seen that those who have a desire for alcoholic drinks or stimulants (especially by the aid of express companies) will be able to procure them.

"When I took charge of the North Dakota Penitentiary I was not a Prohibitionist. But I want to say to you delegates of this congress that after being in office two years in a State where prohibition is in force, if I had I would not only prohibit the manufacture of intoxicating liquor, but I would absolutely prohibit its importation into this country. I am convinced that ninety per the crime of this country is due either directly or indirectly to intoxicating liquor. * * We have in our liquor. ohibition State of North Dakota but 250 people in our penitentiary, out of a population of 600,000, and half the inmates are non-residents. -F. O. Hellstrom, Warden of the North Dakota State Penitentiary, in an address before the Congress of the American Prison Association, Fargo, N. D., August 23, 1909.

After fifteen years on the bench I believe that four-fifths of all crimes are the result, directly or indirectly of the use of intoxicating liquors. Much of it is due to beer. It follows that three-fourths of the expense of the State for prosecution of criminals is attributable to the same cause .-Judge White, of Pittsburg.

Temperance Notes. The Catholic Church is not dependent upon the saloon for its sup-port. As a matter of fact, the church would be better off if the saloon

never existed .- New World. If the saloon did help a community financially, we should close it up be-cause it destroys character! Don't sell character for coin—put man above the dollar. An epidemic of smallpox would help the business of tor and druggist.-Sunday-School Register.

Memphis, Tenn., has been the largest prohibition city in the world since July 1.

State and National option is the only option that will satisfy the Pro-hibitionists. Give us this and a National Prohibition party behind it and we shall hear no more of prohibition

"At the last meeting of the Brow-ers' Association just concluded in Mil-waukee, they were forced to admit that the bad saloon must go. I would be glad if they could show me a single good anloon."—Father Ward, of



MY THANKSGIVING.

I have walked amid the shadows,
Scarce could see the gleam of light
Shot across the path of darkness,
In the gloom of sorrow's night.
But amid the tempest raging,
Ever walked a Friend with me;
God be praised, that Friend has ever
Been the Man of Gailee.

I have felt life's keen affliction,
I have walked beneath the rod,
But He crowned the year with goodne
And I've found new faith in God.
God be praised, for this Thanksgiving,
And the lighthouse by the sea,
With its gleam 'cross sorrow's waters,
And my Friend of Galilee.

Life now means a larger service,
Else the sorrow and the pain
Would have lost their deeper meaning,
And life's loss exceed its gain;
So I come, this glad Thanksgiving,
From beneath the "cloud and sea"
With a larger life and service
For the Man of Galilee.

And I bring, this glad Thenksgiving,
Love's sweet incense to His shrine,
And a life that says, while trusting,
"Not my will be done, but Thine."
Onward, forward, this my purpose,
Till I reach the narrow sea,
And cross o'er to meet my Brother—
Meet the Man of Galilee.

Trust and Wait.

The Bible commands us to not only trust in God, but to wait for Him to do for us what He has promised to do. The trusting and the waiting are linked together. A trusting which is not accompanied by a willingness to wait for God's time of delivering us from trouble, or for giving us what we must have as a necessity, is a very poor kind of trusting.

In all true trusting there is an element of patience, and the stronger the trusting is, the more patient is the waiting. The weakness of much of our trusting in God is that of im-We are apt to be in too great a hurry for God to fulfil His promise of help or deliverance. We can trust for a short time with a feeling of safety and satisfaction, and then, because the help does not come to us as soon as we desired or expected it, we allow impatience to rule us and make us miserable. We then fear that God has either forgotten us, or eise we will be left without His ald. His promise having failed. Isaiah says: "I will trust, and not be afraid." While he was trusting he was not afraid that God would leave him to trust in vain; and so he patiently writed for God to great him. tiently waited for God to grant him the needed deliverance or the neces-Think of Abraham's long waiting

for God to give him the son of promise. When God told him that He would give him a son he at once trust-ed in that promise. The basis of his trusting was the revealed word of God. He not only believed that it was God who made the promise, but he trusted in God's unchangeable veracity, and also in His ability to do just what He promised him. And he continued to wait for the fulfillment of that promise; and he had to wait vastly longer than he at first had any idea that it would be necessary for him to wait. It seems that he got discouraged some of the time, there is nothing strange about this assumption; but he allowed nothing to destroy his trusting, even when natural conditions were hopeless. And if we be very strong in trusting God we must be long patient in waiting for Him to deliver us in His own way.—C. H. Wetherbe, in the Ex-

A Daily Prayer

Teach us, & Lord, to see the bright side of things that we may radiate the sunshine.

Save us, we pray Thee, from pettyness and fault finding and self-seek-ing. And may our minds be too big for prejudice and our hearts too large

Keep us, on the one hand, from the pride of pretense and on the other from self pity and moroseness. s that we may be sweet. Guide us that we may be glad. May we be charitable in thought

and generous in deed, white souled

May we be straightforward and un-Help us to love and laugh and give

as we loved and gave and laughed in childhood. And so lead us that we may be mean to none of Thy children. Keep us in the ways of temperance in our working, our resting. us that we may take the time to do the things that we ought to do and

that we may not do the things we ought not to do. forgetfulness and the decelt that is in

us and lend us into the serene and blessed ways of peace.

May that which is good in made stronger and that which is bad in us made weaker. And save us from pessimism and

spitefulness and narrowness and haste of judgment. Look with tenderness upon those

we love and divide, we pray, our hap-May we forget those who hate us and cherish those who love us and O Lord, we pray Thee

Dumb Need. Need is never so desperate as when

it is dumb. It is never so apparent to the eye of God, never so apparent to His pity as when shut up in the soul of some speechless man

Centre of All Things. Jesus Christ is both the condemnation of what we are and the promise of what we can be. He is the centre of all things, and the final interpreta-tion of the universe.

Vitalized Truth.

New truth does not need the annihilation of old truth. Better one truth vitalized in your Christian ex-perience than whole systems of truths perience than whole system lying fallow in your brain.

An Italian inventor, Luciano Butti, is credited with having produced a photographic apparatus with a film so sensitive that it will record 2000 separate impressions per second. This should possess much value for scientific purposes, since even the mo-tions of an insect's wings might be made apparent by a series of biographic pictures taken with such extrome rapidity. At present, how-ever, the new film is said to be so costly that the expense of using it, reckoning by the time of exposure, is \$10 per second.

EPWORTH LEAGUE LESSONS

SUNDAY, JANUARY 23.

How to Have a Conscience Void of Of-fense—(Acts 24. 26; 1 Tim. 1. 5-19; 1 Pet. 3. 15, 16.)

in these and other New Testament texts, means, literally, "a knowing with oneself," and is used once by John, three times by Peter, and twenty-six times by Paul. The word means "self-knowledge," or "self-in-spection," and has reference, chiefly to a man's knowledge or inspection of his own moral conduct and character,

Consciousness is the notice which we take of our mental states. Wuwe think, we may or we may not oe conscious; but when we think, and think that we think, then only do we become conscious. In a similar fash-ion conscience is the notice which we take of our moral states, or of the moral quality of things. Conscience is the moral sense, a faculty of the It not only takes notice of our moral states and of the moral quality of things, but it produces an experience of pleasure in that which is morally right, and a feeling of pain in

which is morally wrong. Therefore to have "a conscience void of offense" in the meaning of our tests, evidently means to live a blameless life, to so live that our character and conduct win the constant approval of our moral sense That is the only happy life, for thus our moral acts become a constant source of satisfaction and pleasure instead of pain and remorse.

This theme practically places be fore us the whole subject of man's moral nature. His spiritual nature is the product of divine grace, and is the special bestowment of the Holy Spirit; but man's moral nature is an inheritance in which every mansaint or sinner—is equally interest-ed. A man may reject divine mercy and miss his spirit nature altogether; and great would be his loss. But man already has a moral nature with which he must constantly square ac-His conscience is a part of himself. He cannot reject it nor escape the consequences of his treat-ment of it. Some themes therefore become exceedingly practical.

CHRISTIAN ENDEAVOR NOTES

JANUARY TWENTY-THIRD Topic-Does Religion Pay?-1 Cor. 3:

Religious for nothing. Job 1: 6-22. What religion costs. Matt. 16: 21-

What religion yields. Gal. 5: 22-25. What religion promises. 1 Pet. 1:

What religion gives. Matt. 11: 28-Where religion takes us. Rev. 22:

No real wisdom is foolishness, but worldly wisdom, the wisdom that does not look beyond this world, is not real

All things are yours only as He is yours to whom all things belong (v.

You are glad to own life; but are you also glad to own death? Yes, when you understand that death is the portal to eternal life (v. 22). When are we Christ's? When His will is ours. And it is part of His

will to give us all things (v. 23). Suggestions. If Americans, as is said, are partic-

ularly interested in the things that pny, they should be especially inter-

ested in religion. To find out whether a thing pay: not, do not go to those that have not tried it.

once, but it goes on paying at an in-creasing rate and forever. Religion is the only enterprise that carries its profits into the next world.

Religion pays for this world and at

Shall we there think that it has paid? Illustrations.

The less substantial the worldly in vestment, the higher interest is paid; but in religion the reverse is true. Some things pay like an endow ment policy: at the end of the term we take out what we have put in; but religion returns to us daily all

that we put in, and with interest In renting a house one must get ten per cent on the cost of the l order to clear four or five per cent, the rest going for repairs, taxes and insurance; but in religion there are no discounts and deductions, but all is

clear returns.

IMPRISONED IN HEATING BOILER Imprisoned in a big boiler underneath which a fire was gradually heating the flues to a point which would have meant a horrible death if his escape had been delayed but a few minutes longer, is the experience undergone by Arthur McDonal, a young boiler maker of Arkansas,

He has just left the hospital, nervous wreck. His hair, which was coal black, now hangs over his forehead, a soft, glistening white,

At a sawmill at Hope, Ark., a new set of boilers had been put in. Something went wrong, and McDonal was called upon to repair the difficulty After fixing the first boiler, he or dered the firemen to fill it with water and build a fire under it. McDonal then entered the second bofler, and had been working about an hour, when he noticed his candle growing dim, and started to investigate. Sick with horror, he realized that the negroes had misunderstood his orders and were building a fire underneath

the boiler in which he was at work.

He struck his hammer against the sides of the boiler, hoping to attract their attention. Soon the heat began to be felt. With hands torn and bleeding, and eyes almost bursting from their sockets, the now thoroughly crazed man crawled back and forth in his prison, panting and praying and moaning. hot they burned his feet, and his head swam with the heat. At almost the last moment a way of escape dawned upon him. Grasping the chisel he placed it against one of the flues up der water and dealt it terrific blows The chisel broke through the flue letting the water follow. The negroes eard the water when it struck the flames, and, believing that the be and raked out the fire. McDonal a faint recollection of a patch of day light when the manhole but knew nothing more for five days

THE & & **EPICURE'S** CORNER ~

Put into a saucepan a pint of granulated sugar with three tablespoonfuls of water, one cupful shaved chocolate, a piece of butter the size of an egg and a tablespoonful of vinegar. Place the pan over the fire and boll twenty minutes, stirring enough to prevent burning. Test by dropping a little into ice water. If found too brittle, stir very hard and pour into a buttered tin. When partly cool, mark the candy into squares.—New York Telegram.

Potato Salad.

Boil six medium sized potatoes in the "jackets" and peel them while warm. Cut them into pieces about a quarter of an inch thick. Boll five eggs hard, remove the volks and cut the whites up with potatoes. To this add a bunch of celery, cut in small pieces, a small onion, chopped fine, pepper and salt to taste. Mix all this by shaking it up, as using a spoon would break the potatoes. Mash the yolks and add a little salt, mustard and pepper. Then stir in gradually three tablespoons of melted butter. Make this into a smooth paste; add enough vinegar to reduce it to the thickness of cream.—Boston Post.

Oysters Indian Style.

Put one-half tablespoon each of flour and curry powder in a small saucepan, mix in gradually one-half pint of cream, a tablespoon of finely chopped onion and a teaspoon of grated apple. Season with salt and pepper, simmering gently for twenty minutes. Have a cup of rice that has been boiled, and with this form a narrow border on a plate. Set in oven to keep hot. In the sauce put to heat a pint of small oysters; when hot dish in the centre of the rice border. Instead of using the cream you can make a thin white sauce of flour and milk. The rice need not be used at all, simply serving in a round dish .- Boston Post.

Savory Mutton.

Cold mutton is not the most savory of meats under ordinary circumstances, but it may be made into tasty dishes when some snappy sauce is added. A curry is one of the practical ways of utilizing it for curry lovers. Cut the cold mutton into small pieces and fry them brown with two onlons cut into slices. Butter or drippings may be used. Cut two sour apples into slices, add them to the meat and onion, turn in a tablespoonful of curry powder, two tablespoonfuls of sugar, a teaspoonful of salt, a scant tablespoonful of vinegar and three cupfuls of gravy or water. Simmer the mixture for two hours and serve with boiled rice. This recipe calls for about two pounds of meat .- New York Sun.

Parker House Rolls.

To two cups of scalded milk add three tablespoonfuls of butter and two of sugar. When lukewarm add one yeast cake, dissolved in one-quarter cup of tepid water, one teaspoonful of salt and three cups of flour. Beat thoroughly, cover, let rise unt light, cut down and add sufficient flour to knead. Let rise again, toss on a slightly floured board, knead, pat and roll out to one-third inch in thickness, then shape with the biscuit cutter, first dipped in flour. With the blunt edge of a knife make a crease through the middle of each piece, brush over one-half with melted butter, fold and press the edges together. Place in greased pans an inch apart, cover, let rise and bake in a hot oven fifteen to twenty minutes. If the sponge is made over night one-third of a yeast cake will be sufficient .- Boston Post.



Fresh meat, after beginning to sour, will sweeten if placed out of doors in the cool of night. Milk which is turned or changed

may be sweetened and rendered fit for use again by stirring in a little sodn. Bolled starch is much improved

by the addition of a little sperm salt, or gum arabic dissolved. Salt will curdle new milk; hence,

in preparing milk porridge, gravies, etc., the salt should not be added until the dish is prepared. Clear, boiling water will remove

tea stains, and many fruit stains. Pour the water through the stain. and thus prevent it spreading over the fabric. Ripe tomatoes will remove ink and

other stains from white cloth; also from the hands. A tablespoonful of turpentine boiled with white clothes will aid in

the whitening process. Kerosene will soften boots or shoes

that have been hardened by water and render them as pliable as new. Kerosene will make tin teakettles rag and rub with it. It will also

remove stains from varnished furniture. Cool rain water and soda will re-move machine grease from washable

fabries. made more delicate if the least bit of vanilla is placed in it. In restaurants a tenspoonful of whipped cream or marshmallow is served in each cup of

fatirons as clean and smooth as gle Tie a lump of wax in a rug and k it for that purpose. When the irons are hot, rub them first with the wax rag, then scour with a paper cloth sprinkled with sait.