Theme: Prisoners of Hope.

Breeziys, N. Y.—Sunday morning, in the Greenwood Saptist Church, the pastor, the Rev. Joel Byron Slocum, A. M., delivered the sermon, his sub-ject being "Prisoners of Hope." His test was John 10 9, "I am the door." His sermon follows:

If Love is the greatest of the three angels of life. Hope is next to the eatest. We are prisoners of hope. An old-fashioned picture, which saw for the first time years ago, and many times since, has always made on me a profound impression. represents a sad gathering of the fam-

in the ample living room of the home. The oldest boy, a manly fellow, clothed in the homespan of the farm, but with straightforward eyes and erect form, is standing ! of the room, and the mother is clinging to him as though she could not let him go. The other members of the family show how keenly they feel this parties. But the artist has skilfully depicted in the free of the worker was anyles. the face of the mother, not anxiety and not heartbreak alone, but the benediction of a great hope. is going to the great city. His pura knight to seek the Holy Grail. Long visils of prayer will follow him, even as years of parental prayers pre-ceded his going. How often she had lingered at his bedside, long after sleep had closed his eyes, and lifted en such a petition for him as only a Christian mother can breathe out of her inmost spirit. So now, as she sends him forth, she is saying in her "I know he'll be good and notice and take a man's part in a manly life." Here is the quality of hope that passes over the borderland of more expectation into the gardens of certainty. Better for that young minn that he had never bean than that he should disappoint such

How well I recall the dur that marked the crisis of my leaving the old home for the great city. As he said good-bye there was one word which, in broken accents, my father spoke, as he took my hand in his. It was the word "remember," rould not have selected a rare siznificant expression. Into those three syllables were gathered up the priceless influences of a Christian home. In the year that followed, through all the temptations of a big city, that parting suggestion was never forgotten. Whenever sin whispered, there was always another voice that said: "Remember." In the midst of the instructions

which Jehovah gave to Moses there was this impressive command: "And thou shall remember all the way which lehovah thy God hath led thee." On the threshold of this new year there stand with us to-day Iwo angels, Memory and Hope. However much we may be inclined to turn to the first, we are really more con-cerned with the other. It is well that we should not forget the merciful past; it is more important still that we should be equipped for the shadowy future. In an old German church there is this inscription: Look not mougnfully lain the nest; it comes not beek again forth to ment the shadowy future without a fear and with a manly heart." Concerning the future, we are this morning prisoners of hope; with emphasis on the hope. Our con-Adence is justified by the truth of the

There are two dones between us and the kingdots. One of them is at this door that the Master of life so often stands and knocks and walls to bear our invitation. But the other door is the one over which His Him-self provides. "Babold, I have set before thee an open door, which no man can shut." We are to go out to our beritage and to our through the door which He has left apen. He will come to us the Coor which it is our privilege to

Outside one of the heantiful gate ways of the magnificent mescue of St. Sofia, in Constantinople, there a picture of an open filble with this inscription: "The Lord said, I am the inscription. "The Lord said, I am the door, by Me If any man enter in he shall be sayed." The Mahomedans shall be sayed." The Mahomedans left this inscription when they took the beautiful temple from the Christians; because they could see no ref-erence in it to Jesus Christ. Every thing else that suggested Christianity or the Cross was colliterated. There is a twentieth century soirit that would obliterate Jesus Christ and the necessity of His saving work. But meanwhile He, the strong Son of God, eatroly waits for the world's recog He has presented His proofs, and the responsibility is ours. There is no other gornel, no other road, no For his own conveniother Christ ence man has invented a number of to-day as when Jesus Himself spoke the words, that he who climbs up some other way is "a thief and a rob-

There is an interesting painting representing Jesus standing at the door of the fold. With Ills right hand He holds open the door; with His left arm He holds, against His leart, a tiny lamb that Is not strong enough yet to take its place in the great throng of sheep. The key re-Two pigeons over the door post are somesting down for the night. In the foreground there are two lambs, folin turn are followed by a long line of seep and fambs as far back as the eye can reach. As these beautiful, innocent creatures pass under the outstretched arm of the great Shep-kerd into the fold, it seems as though they must be aware that they are re eciving His protection and benediction. Through the open door the eve travels for down the hillside into the eloudless west. The light of day is fadius into a crimson sunset. The attitude of Jesus, the yearning look suggests strength, combined with unetterable love. You seem to hear Him saying again, "I am the door of the sheep. I am the door; by Me if any man enter in, he shall be and shall go in and so out and shall find pasture." And at the same time that He is the door of the fold, He is The Shepherd of the sheep. "I am the good Shepherd; the good Shep-herd layeth down his life for the Looking at the picture, there to me, with a new force, the Priest "Feed My lambs; tend My sheep: "Feed My sheep." Before we san hope to carry out that commission we shall need to have our own souls refreshed by Him who is avermore

the Bread of Luc. As prisoners of there are two great longings hope, there are two great longings that fill us as we contemplate the new rear. First, that spiritually, might have a copious refreshing of God's grace for our own deep need; that we might succeed. before the year is over, in sharing that soul enrichment with a large number of other people

In what I have said thus far I have tried to intimate, as strongly as possible, that I believe that Jesus Christ is the world's hope. That, indeed, is my profound conviction. The Old Testament prophets anticipated Him with such enthusiasm that no lan-guage of theirs seemed quite adequate to portray the completeness and glory of the Messianic hope. Isaiah expresses the expectation of Israel as to the character and work of the coming One when he plctures a man looking down toward the capital of the enemy's country and hold-ing a conversation with a mighty warrior who is returning, flushed with a great victory. "Who," asks the man Israel, "are you, combig up from lom, with dyed garments from Edom, with dyed garments from Bozra? Who are you, so glorious in your apparel, marching in the great-ness of your strength?" Back comes the ringing answer. "I that speak in rishingousness, mighty to save." Again the man of Israel questions: "How does it hannen that you are covered with blood? Your apparel is And the great stranger replies, "I have trodden the wine press alone." That dramatic passage indicates that the Messianic hope invested the Christ with the character of a champion, a defender, a con-That hope has long since

been realized.

Not only has this conquering Christ vanquished our greatest enemy but He is fulfilling, as fast as the world will let Him, all the other expoetations of society concerning Him nel's great Messiah-prophet caught another vision. He saw the redemp-tion of the world through Jesus, through the gosnel of Jesus, and through the followers of Jesus. And these are the words with which he described the vision: "The spirit of the Lord Jehovah is upon me: ause Jehovah hath ancinted me to preach good tidings unto the meek; he bath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Jesus is to unlock, not only our own prisons, but after that He is to lower us to carry forward the work of the world's emancination.

Let us thank God that as prisoners The year will be happy and successful in proportion to our realization of life through Him: in proportion to personal acknowledgement of need of His shepherd-care; proportion to the faithfulness with which we shall act as the ambassadors of spiritual liberty. Ho who is our greatest Hope will liberate us from life's dreadful tyrannies. He will lead us into the pastures of tender grass. He will anticipate every roughness of the road; every premonition of storm; every assault of the enemy. He will send us forth, knighted to do His will. Wherever, in moor or fen or forest, we find His footprints, there we may Best of all, He is not far from any one of us. Admirable, indoed, is the spirit that breathes in

With the wild, wan grasses on my spear, I ride forever seeking after God; hair grows whiter than the thistle-

ritimes.

And all my limbs are loose.

But in my ere is the star of an unconquered hone.

And in my heart one hope forever sings:

That at the next white turning of the road.

My eyes may rest on Him.

But we do not need to ride forever seeking after God. He is seeking after us. If we have missed Him, it is only because we have been t nt on some far-off glory. Hiw F lift up my eyes unto the hills," ex-claimed the Psalmist. But we do not need to look so far. He stands close ide us. He is nearer to us than breathing, closer than hands and feet We shall find Him as we seek to serve Him, and as we try to bring others to Sweeter than music will he His word of commendation: "In-asmuch as ye did it unto one of the least of these My brethren, ye did it

Tis the weakness in strength that I ery for; my flesh that I seek. In the Godhead! I seek and I find it. O. Sau! it shall be
A face like my face that receives thee; a Man like to me.
Thou shalt love and be loved by, forever; a Hand like this hand.

Shall throw open the gates of new life to thee! See the Christ stand!

The Bible.

Not only was Diderot right when he said, "No better lessons than those of the Bible can I teach my child;" not only was Franklis right when he said with dying lips, "Young man, my ad-vice to you is that you cultivate an acquaintance with, and a firm belief in, the Holy Scriptures-this is your certain interest;" but even Descartes and Newton were right when they said, "No sciences are better attested than is the religion of the Bible-not even the mathematical." Nay, one still more illustrious than these great scientists was right when He said. hear not Moses and the prophe neither will they be persuaded, though one rose from the dead."

Whoever will take the trouble to go as far as the metaphysics senses or of geometry, can find that even their ultimate principles are assailed by no smaller objections, and defended by no greater proofs than attach to the Biblical religion.—
Preface to "Ad Fidem," by the Rev. E. F. Burr, D. D.

Burglars Are Unknown. Consul Edward J. Norton, of Maiaga, cannot encourage American safe makers to attempt the building up of a trade in that district of Southern Spain. He writes as follows: Not over half a dozen American-made safes could be found in this entire consular district, and the outlook for the development of the safe trade is not an encouraging one. The demand for safes generally is extremely light. Many business men possess nothing in the way of a safe for the protection of valuables or books. The annual fire loss is invignificant, and burglars or safe blowers are unknown, so there is no actual necessity for the purchase of a fire-proof, burglar-proof safe.,

THE PRIVATE VIEW. Lady Goldberg-Well, General. what were you and your charming daughter saying about my portrait? Gallant General (who prides himself on his tremendous tact) - "M5 dear lady. I make it an invariable rule on theze occasions never to remark on any portrait. There is too

great a chance of the original being within earshot."-Punch.



PERSPECTIVE.

If dwellers on some other planet scan
This globe, with all its throngs in seething strife.
What can the polished lens reveal of man
Or stress of human life?

The continents have shrunken to a span; The eye may rove the sea, but cannot tell If Mauretania's turbines churn it foau Or Spanish caravel;

If Olaf's "serpent" long its trail of white Cleaves, durting fiord-ward through the Baltic spinne. Or fated navy of the Muscovite Emerges to her doom:

When earth glows bright as Martian sun-acts fade. From Martian telescopes alike are hid, Chicago's columbaria of hade. And Cheop's pyramid.

Only where prairie acres westward swell From Mississippi to the mountains' icet. A darkening line, each year, may vaguely tell Of quickening fields of wheat.

If these should fail, the crowded city starves.
The galleers that sail the trackless brine Unburthened all, rust at their cupty But for that darkening line.

Must we from some remoter planet gase Before we recognize amidst the strife Of living, neath its stringles in the haze, The needful things of life? John Elliot Bowman, in the Christian

Yield, Trust and Wait.

More than one admits that it is a sacred duty and a blessed privilege to abide in Christ, but shrinks back ontinually before the question: t possible, a life of unbroken fellowtians, to whom special opportunities of cultivating this grace has been granted, may attain to it; for the large majority of disciples, whose life, by a Divine appointment, is so ully occupied with the affairs of this

life, it can scarce be expected.

The more they hear of this life, the deeper their sense of its glory and edness, and there is nothing they would not sacrifice to be made par-takers of it. But they are too weak, too unfaithful-they never can attain

Dear souls! how little they know that the abiding in Christ is just meant for the weak, and so beautifully suited to their feebleness. It is not the doing of some great thing, and does not demand that we first ead a very holy life and devoted life, No. it is simply weakness entrusting itself to a Mighty One to be keptthe unfaithful one casting self on One who is altogether trustworthy and

Abiding in Him is not a work that we have to do as the condition of en-loying His salvation, but a consenting to let Him do all for us, and in us, and through us. It is a work He does for us—the fruit and the power of His redeeming love. Our part is simply to yield, to trust, and to wait for what He has engaged to perform. -Andrew Murray.

The Virility of the Bible.

Our Bible was not intended primarily to be intoned in cathedral seror languidly perused in a ladies' boudoir. tI was meant to grapple with the conscience of the world, to "have dominion over the earth and subdue it." It has tamed the feroeity of Goth and Vandal, has softened the hard hatreds of Viking and Nor man, has rebuked the secret vices of the Latins, has seared and shamed the anguorous indulgence of the Orient has roused the Germans to defthe chief powers of the hierarchy, and the English to believe that resistance to do this it has needed more than a spray of rosewater. It has needed a rugged vocabulary, a rhetoric that can stab and burn, an imagery that can "narrow up the soul" with terror and a phophetic power that can de-scend as a veritable "hammer of God" upon the head of hypocrite and

usuper and simoniae The hyper-sensitive and dapper critics who now find the Bible ancient to be palatable, and too frank to be in good form, forget that their fathers would have never left the of Odin and Thor, and the delights of piracy and bloodshed, had not been for the sledge-hammer blows dealt by the Bible to those sing especially beset our Auglo-Saxon blood. We had better ex purgate some newspaper reports ct proceedings in the courtroom befor we attempt to improve the Scripture! -President Faunce, of Brown Uni-wersity, in Van Norden Magazine.

The Consecrated Life.

Paul of Tarsus gloried in the fact that he did ffot live, preach and write for himself, but served another, for whom he delighted to consecrate all his powers. Paul lived his life in the spirit and with the system of a high and noble ministry. He phrased life in the terms of the experiences of the other man; he projected himself out in sacrifice upon the need of the so-clety of his own time. In so doing Pavi distributed his love and athy and service among men of all races and conditions of life,, and such ould be the ideal for all Christians of the present day.

Sure Faith. "Though He slay me, yet will I trust in Him."—Job 13:15. Only beyond our knowledge is there really room for the exercise of faith sure faith begins. Even a suspicious doubter will trust as far as he can "see," But IL: whom we trust, and in whom we have faith, can be trusted beyond sight, and against sight, in darkness, and when all appearance eem against His loving purposes and ends in our behalf.

History Lesson.

Diogenes, dear children, was the man who lived in a tub, and who searched for an honest man. onest," cried a candidate for re-elec-"Where's your tub?" asked Diogenes. "Look at my barrel!" cried the candidate. But Di went on

The establishment of a Scandina vian steamship service to America is being actively urged in Sweden, Norway and Denmark.

THE TEMPERANCE PROPAGADNA

CONCERTED ATTACK ON DRINK WINNING ALL ALONG LINE.

A Worthy Tribute to the W. C. T. U.

tian Temperance Union is the most astonishing of all moral enterprises.

Indeed, it may be said that the world

The growth of the Woman's Chris-

has never seen so influential an organization for the promotion of what is high and good. In the character, too, of its membership, composed of women wholly, it enjoys a unique distinction among the interpational asso-ciations. Of a purely humanitarian origin and of disinterested principles. it has gone forward ever widening and increasing in power and efficiency till it has become universal in its use-It would seem that must be some underlying and vital foundation for this marvelous success. Recently, while endeavoring to discover what that basis of prosperity might be, the explanation came suddenly to me as the revelation of a new truth, though it may have oc curred to many. It was this; Women are in a situation which gives them peculiar advantages for appreciating the grief, lufame and ruin of intem-perance. Their lives are spent in the home, where they must necessarily come into close quarters with the victims of drink. They are, hence, the sunreme sufferers. Men observe their fellows wasting- their substance in rlotous living; they see them staggering along the streets and note upon the unmistakable tokens of the ine-briate, but unless these unfortunate ones are members of their own familles, they will not be apt to give them all entive thought. But in the quiet and sacred precinct of home the mothers, wivez, sisters and daughters, endowed with more sensitive minds and unable to resist or escape, experience by far the heavier share of the want poverty and shame which are the bitter fruits of strong drink, Herein, I believe, is the source of the magnitude and irresistible power of Woman's Christian Temperance Union. When a promising young man goes the downward path of the drunkard, it is the mother, who nursed him in her bosom, that feels most poisnantly the deen sorrow; it is she that takes the brunt of the When her fair and darling daughter is mated to an inebriate, it is the mother's great, loving and sym-pathetic heart that is instinctively wrang with augush. When the coal bin is empty in the drunkard's home and the little ones are suffering for food and raiment, it is moon the wife that the terrible weight of misery Is it any wonder, then, that we falls. have the Woman's Christian Temper ance Union and that it exists throughout the Christian world? For have had the tragical story of intemperance burned into their hearts and the scars will remain.
Thus the Woman's Christian Tem-

perance Union is not only a demon-stration, but an indication. It is the handwriting on the wall. This great work of women indicates that a storm arising; that its arrival is inevit-ble. Thick clouds burden the western horizon. The voice of the mut-tering thunder is heard. Ere long the lightning will dart forth upon the earth, the clouds will burst, till at last the saloon shall be destroyed and the land redeemed.

The Treatment of Inchriety.

"That people actually do inherit an appetite for liquor I am fully con-I have seen a child of twelve dend drunk. The child was from in-ebriate parents, and not only had the taste for liquor, but sought it with all the cunning of the old drinker,"

says Dr. Charles Mix.
"In cases where inebriety is inthe first drink ing, the taste is there, and the liquor upon the body as though it were

habituated to its use. "The present treatment of inebriety is altogether wrong. If inebriety is a disease, as is granted by the majority of physicians, its treatment by arrest and incarceration in jails and penal institutions is contrary to all medical laws. The reason for drunkeness is to be found, in almost all cases, in ancestry. In the very near ancestry there will be found some nervous weakness, if not actual dis-It is so closely allied with insanity that it is often difficult to separate the two; indeed, I think that in-ebriety may be called a form of in-Vagabondage is known to be a form of insanity, and three-fifths, at least, of the alcoholics of this country belong to that class. The tendentoward vagabondage is one of the marked symptoms of inebriety. - The Peninsula Methodist

Why Five? The Glasgow Presbytery of the United Free Church of Scotland, after protracted discussion, decided by a vote of 202 to 5 to exclude liquor advertisements from all the church publications. We are surprised that there should have been five persons, mem bers of the Presbytery, who voted against this. We should have been no less astouished had we read of one. does not seem to us possible that there can be two sides to this ques-We are glad, however, that the Glasgow United Free Presbytery has. even at this late day, made public announcement of its stand .- National

Total Abstinence Prolongs Life. Of the twenty-seven charter mem pera of Hope Section of the Junior Templars of Honor and Temperance, organized at Shenandoah, Pa., thirty seven years ago, all but one survived

anniversary celebration. Temperance Notes.

participated in the thirty-seventh

Follow the direction of the corkscrew and you'll be in a crooked rath. Liquor misleads human souls and crushes human hearts under its rum-

bling wheels. The German Emperor has entered the ranks of those who drink not a liquor which has, in any degree, the dements of intoxication.

Alcohol comes to change the wife's love into despair and her pride into shame. It comes to still the laughter on the lips of little children.

That the investors in stocks and bonds of the breweries and distilleries greatest misgivings is not surprising. The Omaha Daily News has quit publishing liquor advertisements and taken its stand in the same class with the Nashville Tennesseean, At-lanta Georgian and other clean and independent dallies of the country.

The most eminent medical practi-loners, men like the distinguished forgeon of King Edward VII. (Sir-frederick Treves), take the ground that even small doses of alcohol con-ain a very appreciable amount of bjury to the individual when sober.

The Sunday = School

INTERNATIONAL LESSON COM-MENTS FOR FEBRUARY 13.

Subject: Worldliness and Trust, Matt. 6:19-34—Commit to Memory Verse 24.

GOLDEN TEXT. — "Seek ye first the kingdom of God and His right-cousness, and all these things shall be added unto you." Matt. 6:33.

TIME.—Midsummer A. D. 28, PLACE.—Horns of Hattin. EXPOSITION.—I. Where to Lay Up Treasures, 19-23. Our Lord forbids our laying up treasures for our-selves on earth. This does not forbid us to lay up treasures upon earth for the benefit of others (1 Tim. 5:8). But it is not wise to lay up very large treasures even for others. Earthly treasures are perishable; moth and teem. But it is right for us to lay up reasures for ourselves-in heaven Those treasures will never fail; moth nor rust cannot consume and thieves can never get at them. The Bible tells us very plainly how to lay up treasures in heaven (Prov. 11:30; Dan. 12:3: Jnc. 4:35, 36: 15:16: Luke 16:9-12: Matt. 19:29: 5:11, 12: 2 Tim. 2:12: Rom. 8:18: 2 Cor. 4:17, 18). Our hearts should be fixed on heaven (cf. Col. 3:1, 2), and therefore we should lay up treasures there. If our treasures are upon earth, we will wish to stay here; if bur treasures are in heaven, we will liways be willing to go there (Phil. 1:23). The will is to the soul what the eye is to the body. A surrendered will brings illumination to the whole soul (Jno. 7:17, R. V.). When the will is wholly surrendered to God, then the whole person will be full of light: if the will itself is perverted, then the whole person will be full of dark-And how great is that dark-

The Impossibility of Serving

Iwo Masters, 24-34. There are some hings no man can do. One of them is to serve two masters. We can have one absolute sovereign of our wills and service; that one absolute sovereign should be God. If we try to serve both the world and God will end by hating God and loving the world. The history of the centuries proves the truth of Christ's utterance, Ye cannot serve God and mammon ne and again the church has tried it, but it has always ended by serving mammon and forsaking God. Every man must serve some master. He must choose between God and the devil. God demands the whole heart of every one who would serve Him. If we are not with Him with the whole heart, then we are against Him (Matt. 12:30). If a man would serve God he must give up all love of the world (1 Jno. 2:15; Jas. 4:4). If a man's whole heart is set on pleasing God he will be absolutely free from any anxiety regarding worldly things (v. 25). If we are anxious about our life, our food, our drink, or our clothing, it is proof positive that the whole will is not surrendered to God. A true believer will be anxious for nothing (Phil. 4:6). God provides for the birds and He will certainly provide for His children. The one who feeds the birds is our Father. Need we fear, then, that we shall go hungry? Anxiety is foolish anyhow, for it never accomplishes anything; it cannot even add one cubit to the measure of our life. The flowers of the field should teach us to be free from all auxiety about our own clothing. God clothes them, He certainly will clothe us. For our own good He may let us wear poor clothes for a time, out the day is coming when He will clothe us with a beauty beyond any this world ever saw. Antiety about nporal affairs may be pardonable in a heathen, but it is in-excusable to one who believes that God is his Father (v. 32). Our Father knows what our real need is and we can trust Him to supply it. The and His righteousness; they are first, and therefore we should put them first. If we are anxious about food and drink and clothing, it is evident that we have not put them first; we put God's kingdom first, God will see to it that we shall not lack any good things (v. 33; cf. Ps. 84:11) We should be absolutely free from anxiety about the future; we should live a day at a time. Most of our anxiety about the future is over trou-Most of our bles that never come. care of our troubles when they come.

True Goodness.

He only is good who does good Every man is good in the measure of the life he gives the world. He only is fit for heaven who really is fit ficient, for the service of heaven here. The greatest need of the world is men and women to whom the divine plans of life are so glorious that they will pay any price to become proficient in

realizing them. There is a world of good work to be done right here. You may cease to worry as to whether you are good or not if you will but begin to do all your powers the good work that lies next to your hands. The only way to be is to do. Every man really reflects the thing for which he works. He who works for the ideal kingdom shows its glory in his countenance. He who serves the good, who does good, is changed to its glory though he knows it not.

Salvation. Salvation means more than simply a kind of ticket to heaven.

William Mitchell Lewis, of the National Association of Automobile Manufacturers, was talking in Racing about the improvements in motor cars that the last decade has witnessed.

"I remember the time," said Mr. Lewis, "when it was a common sight, as you drove along a country road, to see a motorist kneeling in the dust beside his car, puzzling over a great heap of cog-wheels, screws, tiny springs and other delicate pieces of machinery.

"I know a man who knelt beside a scrap-heap composed of his car's innards when a pretty farm girl stopped beside him, put her hand to her head. and said kindly:

"'Would a hairpin be of any use to you, ser?' "-Washington Star.

AFTER-EFFECTS?-LET IT PASS. Owens-'I am really bothered more by the after-effects of my illess than I was by the disease itself."

Franklin-"Why don't you settle

CHRISTIAN ENDEAVOR NOTES HOUSEHOLD

FEBRUARY THIRTEENTH

Topic-Bible Texts That Help Me. Ps. 119: 97-104.

My help in weakness, Phil. 4: 13, My help in want. Ps. 23: 1. My help in sickness. Jas. 5: 12-18. My help in sorrow. 2 Cor. 4: 16-18. My help in flying. Gal. 2: 20. My help in dying. 2 Cor. 5: 1-5. Love of the Bible leads to medita-

tion on it, and that leads to more love. and so the beautiful process runs on. Obedience is wisdom; a child that obeys God is wiser than an old man that disobeys God. The test of love for the Bible is that

one longs for time for Bible_reading, and seeks the book more and more. The Bible is a touchstone of life, a safe test of what to avoid and what There is no safety outside its guidance.

Thoughts.

Texts help as they are remember-No merely intellectual enjoyment of the Bible will help a man much withhelp others with them. out obedience.

Textsv help as they are remember-

ed. The wise man will be more eager to store his mind full of them than to add to his bank account. Read great lives, and see how many Bible texts are quoted therein as help-

ing them. What has helped them will help you. Illustrations. A text is a seed; but shall it be left in the air-merely seen or heard-or shall it be buried in the soil of mem-

ory and watered with the rain of obe-Bible texts are stepping stones over the Slough of Despond.

When Christian had spent some

time in the dungeon of Doubting Cas-tle of Giant Despair, he found that he had in his pocket a key that would unlock every door. It was a Bible text.

EPWORTH LEAGUE LESSONS

SUNDAY, FEBRUARY 13

The True Dignity of Human Life-Amos 9: 7; Psa. 87: 4-The Freedmen's Aid Society's Work.

This theme is meant to have special reference to our work in the South which is conducted in the schools and colleges controlled by the Freedmen's Aid Society. There is abundant hope for permanent success in this work. The south is belated, but not degenerate. Behind its black people are from five to ten generations of American-born ancestry. In the single gen-eration since slavery they have clearly demonstrated their eagerness and capacity for education and the higher

The society begins with its students where it finds them. It must provide education at a cost much below its real value. This it does so effectively that it is possible for a student to go through every grade from the kindergarten to the professional school; and at every point there is industrial training, and the training of the religious nature as well as the culture of the

The present need of the work is wo-fold. It needs the intelligent sympathy of the young people of Meth-odism, to whom this work of education should appeal with peculiar force. Then the work needs larger resources of every kind. The present equipment is inadequate for the students crowded into the schools. Openings for enlargement and advance cannot be en-tered. The society hardly dares to as. sume any new responsibilities. It has reduced economy to a fine art; all its dollars do double duty; its teachers are working on mere fractions of the salaries paid for like work in north and in the foreign mission field. and yet there arises on every side the insistent appeal of the increasing multitudes who are no longer content to sit in darkness.

NEWSY GLEANINGS.

Bishop Cyrus D, Foss, of the Methodist Episcopal Church, died in Phila-

delphia. Twenty Japanese settlers have been murdered in an uprising in South Phongan, Korea.

One of the largest milk concerns in New York City reduced its price to eight cents a quart.

Passengers on La Bretagne told how Parisians laughed at first at the rising waters of the Seine.

Champ Clark introduced a resolution for the election of a new Com-mittee on Rules at Washington, D. C. New York, Boston, Washington and other American cities forwarded large sums for the relief of the Paris flood sufferers. January's crime record in

York City included jewel robberies aggregating \$250,000 that the police A dispatch from Tokio, Japan, an

nounced the government's intention to place all its bonds on a four per cent. basis.

The Borden Condensed Milk Com-pany bid five and five-eighths cents quart for the contract for supplying five New York City hospitals with

James R. Keene was made a defendant in a suit brought at New York City in connection with the collapse of the Columbus and Hocking Borough President Miller, of the

Bronx, New York, chopped off seven-ty-five official heads and abolished positions which cost the city \$125,000 a year. Augustine Birrell is expected to

take the post of Mr. Gladstone as Home Secretary and be succeeded as Chief Secretary for Ireland by Winston Spencer Churchill; John Burns may be appointed President of the Board of Trade

Diffidence.

Her Father (irately)-"Young man, do you know you've been calling on my daughter since 7 o'clock?" The Tarrying Youth—"Yes, sir. But she has been sitting on my hat for the last three hours and I didn't want to tell her."

Her Father-"Then, hereafter, don't keep your hat in your lap. Hang it on the rack in the hall."—

WAS HE A TRUCK GARDEN?

"How on earth did you ever cultivate such a beautiful black eye?"

"Oh," replied Brown, who had un-intentionally been illustrating the fall of man on roller skates, "I raised it from a slip."—Everybody's Magazine.



Tough Roast. When putting into the oven a roast that you have reason to suspect is a little tough, put a small dish of vinegar in also. It will make the meat more tender, improve the flavor and keep it from burning. A tablespoon-'ul of vinegar added to a five-pound pot roast will make the meat more ender and palatable. - Farmers' Home Journal.

Extracting a Splinter.

When a splinter-has been driven into the hand it can be extracted by steaming. Fill a wide-mouthed bottle aearly full of hot water, place the inlured part over the mouth and press it slightly. The action thus produced will draw the flesh down and in a minute or two the steam will extract the splinter, also the inflammation .-Farmers' Home Journal,

Mass of Green.

Sow a large white sponge full of rice, oats or wheat. Then place it for week or ten days in a shallow dish, and, as the sponge will absorb the moisture, the seeds will begin to sprout before many days. When this has fairly taken place, the sponge may be suspended by means of cords from a hook in the top of the window, where a little sun will enter. It will thus become a living mass of green requiring only a little occasional moisture.-Suburban Life.

Character in Houses,

Houses can have a great deal of sharacter. Some of it comes from the way they are built and their surroundings, of course, but more of it from the life that is lived in them. People who live a gloomy, starved and narrow life cannot conceal the fact from their guests, even though they assume a different manner while their guests are in the house. The rooms themselves tell the tale in a certain barrenness and dreariness

that the homes of such families get. On the other hand, who has not been in houses that breathed cheer the moment you entered them? It was in little things-the books and trifles lying about, the chairs in just the right places for comfort, the cushions, and the expression of the walls and windows-for walls and windows do have expression. But it was all the difference between a home people like to visit and the other kind .- New York Tribune.

The Salt Sponge.

There are few things more invigorating to tired nerves than a salt sponge, either before going to bed or first thing in the morning. is inclined to sleeplessness the latter time is the best, as the salt is decid-

edly stimulating.
Sea salt can be bought in boxes and should be kept in a bathroom closet, or some place where it is quickly found.

As a brine is not made rapidly, it is wiser, if the bath is to be taken in the morning, to soak a large, double handful of the salt in two quarts of polling water over night. Keep in a covered pitcher.

When ready to use add two quarts of fresh water, either tepld or cold. as preferred. If one likes to sponge n a tub, use more salt, keeping about

lhe same proportions. This brine can be used on the face as well as body, and it does small nurt if it gets in the eyes. The sting is temporary, and the good effects tre felt in rested eyes, as well as

Such a sponge is strengthening to women who are unable to take cold plunges and find a daily bath in hot water enervating.

If you have no sea salt, ice cream salt, or even that for table use, will answer, but it costs more and is less beneficial. When very tired one can add to the salt water three or four tablespoon-fuls of alcohol. This combination is

especially invigorating.-M. B., in

Boston Post.

Johnny Cake .- One large cupful of our milk, one teaspoonful of soda, a pinch of salt, one egg, one tablespoonful of sugar; mix quite atiff with granulated Indian meal. Bake for twenty minutes in a good hot oven.

Delicious Pie Crust,-Take one pint flour, one-half teaspoon salt, one pinch soda and cream tartar, one-half pound of lard; mix thoroughly through flour, then add just bolling water enough to mix. This will make crust for three ples, and if directions are followed the crust will be nice

Oyster Filling For Sandwiches.— One cup oysters, drain, chop fine, add salt and pepper with dash of red pep-per, three tablespoons cracker per, three tablespoons crumbs. Melt butter two-thirds size of walnut in saucepan, put in oysters and heat thoroughly; then add onehalf cup sweet milk or cream, break in an egg and stir until it thickens.

Turkey Soup .- Take the turkey bones, if they have been picked, wash thoroughly, and cook for one hour in water enough to cover them, then atir in a little of the dressing and a beaten egg. A little chopped celery improves it. Take from the fire and when the water has censed boiling salt. Thicken if desired.

Candied Orange,-A pretty and taste'il garnish for game consists of orange and lemon straws. To make them, cut the yellow peel into narrow strips. Have ready a heavy syrup made of one cupful of granulated augar and a cup of water. Put the straws into the bolling syrup and cook watil clear. Remove, roll in coarse white paper, lay on sheets of brown paper, and put in a cold, dry place to