THE PULPIT.

A BRILLIANT SUNDAY SERMON BY REV. JOHN WESLEY HILL, D.D.

Theme: The Workings of Providence.

Fext-Rom. 8:23. 'And we know that all things work together for good to them that love God."

We have here Paul's epitome of Providence, his summing up of hu-man life and experience under the superintending hand of God. Had he been a materialist, he would have left God out of the question, and said, "You are a part of a great, merciless machine, wound up by chance and controlled by circumstances, and your sufferings are due to the inexorable movements of fate, against which you struggle in vain." Had he been a Had he been a c philosopher, he would not have 'All things work together for but, "You are in the hands of shid. an awful system, of which evil is an inevitable part," and his exhortation would have been, "Resist the evil with the bold front of an unflinching irit." Had he been an Epicureau, would have said, "Chance has prospirit." jected evil into the world. Fight chance the only way in which you can, by drowning all your cares in a nea of sensual pleasure." But Paul was neither a materialist, nor a Stole, nor an Epicurean, but a Christian philosopher. He believed that God's plans are eternal, that human suffer-ing is a next of the measured disciing is a part of the necessary disci-pline of life, that eternity alone is the final interpretation of time, and that "all things work together for good to them that love God."

Under Divine Protection.

Note the boldness of this Pauline declaration: "All things work to-gether for good." Had Paul known nothing of the shocks and storms of life, had his career been one of uninterrupted inspiration and unabated triumph, then it might be urged that the andacity of the proposition is evi-dence of ignorance of the facts involved. But Paul's life was inter-woven of sunshine and shadows; in volved. fact, he knew much more of the storms of life than of its calms. The storms of life than of its caims, with the storms of the past was ever before trace the footprints of the appendix billows moving forward to the ac-him; the prisons through which he the billows moving forward to the ac-him; the prisons through which he complishment of His beneficent purhad passed, the uproar at Ephesus, the earthquake at Philippi, violence at Jerusalem, trials with the churches, chains at Caesarea, shipwrecks and stripes, while before him passed scenes of anguish which were far beyond his power to describe; and yet, towering above these dark and painful memories, we hear him exclaim "All things work together for good to them that love God." He thus compresses the universe into this one

little word of three letters, all! Glorious truth! We are not alone in life's vicissitudes! God's eye is upon us, and His arms encircle us. We are not helpless, for the infinite Deliverer is ever present, even when we are unconscious of His presence, inspiring with wisdom, imparting strength and enabling us to come off more than conquerors over all the trials and difficulties of life, the toils and sufferings, defeats and crosses, gains and losses; all things seen and unseen, near and remote, dark and bright, good and evil, are barnessed swift steeds to the charlot of the divine purpose, and nothing can permanently obstruct its progress

Harmony and Co-Operation.

Again, let us notice the law of this Providential process: "All things work together," And what is this but the law of co-operation? Noth-ing in the universe below the being of God is complete within itself. Every-thing leans upon and helps to bear up everything beyond, below, above, and around itself. The dewdrop works with the subbeam, the seed with the clay, the bee with the flow-

nre against me," explained Jacob; when the outrayings of Providence were no longer discernible; but at that very moment the horses and charlots were on their way to carry him down to the land of plenty. It seemed a great calamity that turned aside a professor of natural science from his self-appointed way, but Scotland gained through that the minis-try of Thomas Chalmers.

A Divine Hand at the Helm.

It is hardly possible for us to appreciate the force of the original verb, "work together." The thought is that there is a beneficent power grasping, subordinating, overruling and directing all things for the largest mensure for good. True, this good may not always be apparent, but it is none the less real. We cannot measure the movements of Provi-dence by the swift beating of our litthe timeracces. God's clock strikes once in a thousand years. It is not question of calendar, but of char-cter. The thought of the fext inicter. volves the largest good. This is the goal of the divine intent. God is not broched in gratifying our temporary He will not condescend to our petty wants, as the indulgent who pampers the spoiled child by granting the sweetmeats for which it cries. God's medicine is not always nweet. It is sometimes bitter-sweet, but if it is necessary to our highest good He will not withhold it. statement of the text employs a singular verb with a plural noun, denoting the harmonious workings of Providence, and we may rest assured that this power is working in our behalf every moment. Though we deny it and resist it, the process continues silently and savingly, subordinating all things to our final good, yes, and ma-king even the stumbling blocks of life stens toward the throne

Ob, what a comfort there is in this thought! There can be no wreck, for God's hand is at the helm; there can be no calamity, for His wisdom and power overrule for good all that comes to me. The promise is in the present tense, not in some acon of eternity these things shall result in good, but here and now, amid the changing scenes of life, poised as we are in a probation bounded by two eternities, it is the believer's privi-lege to look through and beyond all work together for good to them that love God."

"God Thinks of Me."

It is this thought that gives to me my position in the universe. If God thinks of me, loves me, and watches over me, it is because I am a part of His plan. I may be but a rough pebble, yet I have my place in the great universal mosaic. I am essential to the unity and perfection of the whole. I am here but for a day. I am not a tenant, but a tourist. Elernity is my race course, and the universe is my home. All things are in league with me: yea, they are my servants, "working together for good." "There-fore I shall not be afraid for the terror by night, nor for the arrow that fileth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at my side, and ten thousand at my right hand; but it shall not come nigh me." Yea, I shall not tremble when death knocks at the door, for he comes as the messenger of God, bringing my passport to yonder world out of sight, still working for my eternal good

Standing thus, strong and secure, the future flames with light, clouds roll back, the eternal day draws nigh. and although dark questions around me rise and the path is not always plain before my eyes, faith brings the distant near and enables me to sing with John Burroughs:

Serene, I fold my hands and wait,

The

INTERNATIONAL LESSON COM-MENTS FOR FEBRUARY 20.

Subject: The Golden Rule-Temperance Lesson, Matt. 7:1-12 -Commit Verses 7, 8,

GOLDEN TEXT. - "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the pro-phets." Matt. 7:12.

TIME.-Midsummer A. D. 28. PLACE.-Horns of Hattin, EXPOSITION .-- I. The Sin and Folly of Judging Others, 1-5. Judging is God's work, not ours (Ro. 14: 2-4, 10-13; 1 Cor. 4:2-5; Jas. 4:11, 12). We are neither called nor comtent to sit in judgment upon others. If we attempt it we shall reap exactly what we sow, we "shall be judged." We shall be judged by God (Jas. 2: 12, 13), by other men (context) and ondemned by ourselves, in the very adament we visit upon others (Ro. 2:1). Of course, it is not meant that we shall abstain from all estimates of 2:1). others (see v. 6). It does not mean we shall not be ready to condemn others even when appearances are against them (1 Cor. 13:5, 7, R. V.); and when for purposes of deciding what to do we must form an adverse opinion, even then we must not regard that opinion as infallible, irrevocable or final, but leave the final and decis-ive judgment with Him to whom it belongs, God. The practice of judg-ing one another is rending the church of Christ. If we will not judge oth-ers we "shall not be judged" (Luke \$:37). In our giving also, as well as in our judging we shall reap just what we sow (Luke 6:38): Men will give to us as we give to others, and so will God (Phil 4:19; 2 Cor. 9:6). Generosity pays. When we measure out to others, we are really measuring to ourselves. Most mean are sharn

to ourselves. Most men are sharp-sighted to see a mote in another's eye, but pass unnoticed a beam in Jesus meets this strange their own. injustice with a startling "why?" There is no clearer proof of our selfishness than that we judge others by such different standards from those by which we judge ourselves. One great reason of our harsh judgment of others is that we fancy that it covers up or atones for our own faults to discover faults in others. It does not (Ro. 2:1, 2, 21; 14:12). Jesus calls the one so blind to his own faults and so open-eyed to the faults of others. no soft name, "hypocrite." is just what he is.

11. The Folly of Feeding Hogs Pearls, 6. There is a proper sphere for exercising our powers of discrimination. When we give out truth we should seek to give it to those who will appreciate it, and should suit our message to our audience. A dog loves his vomit and a hog wallowing the mire (2 Pet. 2:22). When we find men wedded to their filth, it is th vain and dangerous to cast the pearls of God's holy truth before We should turn from them. em. But it is well to note that verse 6 is preceded by verses 1-5, and not to udge, too hastily that another is a og or a hog.

III. The Wisdom of Prayer, 7-12. Jesus begins His stirring words on prayer with three commands, each of which is accompanied with a corresponding promise. Remarkably brief are the commands, remarkably expressive are the promises. The en-joyment of the promises is condi-itioned upon obedience to the com-mands. Command one, "Ask." What love on God's part to command us to pray as if we were conferring a favor on Him by doing it. Surely if we don't obey, it is a grievous sin and in-sult to Him. If we do, what then?

It shall be given you." It is the eas-

rave no more 'gainst time and fate, For lo! my own shall come to me.

THE GREAT DESTROYER

Sunday = School SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

A Curse to Humanity,

The following is an extract from an able and interesting address, by Mr. Guy Hayler, of England, Inter-national Electoral Superintendent of the Independent Order of Good Templars:

How long, how long is the liquor traffic to go on cursing humanity and hindering the march of progress and civilization? Its evil has been proved up to the hilt over and over again; it meets us at every turn, either in city, town or country. The young are destroyed, the sober made drunken, the human race physically deteriorated, industry paralyzed, learning de-throned and Christianity shamed. John Burns declares, "The liquor traffic is a degrading traffic which is being used to chloroform the workers inte acquiescence in their own miser-able conditions of life." Ruskin says: "Though we are deafened by the noise of the spinning wheel, hundreds of thousands of people have no clothes; though we are black with digging fuel, numbers of people die of cold." Some have the temerity to say that all this is caused by overproduction; but we declare that it is the result of under-consumption, largely the result of the money wasted in alcohol and swallowed up by the liquor traffic. In Northumberland, England, I learned of an iron-worker earning £8 per week who, upon the death of his own child, was unable to bury it, on account of his drunken habits, and a collection was made through the works before the funeral could take place; while in Durham, a teetotal railway worker who had never more than thirty-five shillings per week, could retire on his savings-through the advantages em-braced in building societies-after less than forty years' work. One condition brought about by sheer waste. and the other by thoughtful thrift. While the wealthy merchant, the

sperous tradesman and the skilled workman have been transformed into drunkards through the medium of the traffic in alcohol, the drunkard-maker s been elevated to positions of legislative power, protecting the traffic by law and terrorizing the politicians, so that they declare it is impossible to adopt Prohibition. "It is a fall-ure wherever tried!" They forget the success of Prohibition in other things, or are so blinded by preju-dice that they will not see its prospective benefits. From these men there is no salvation. We must apneal to the people for the election of those who will place the interests of humanity before money, sobriety be-fore license and progress before par-ty. There have been three effective ethods of destroying the liquor trafeach resulting in the prohibition of the sale of intoticating liquor. In the Old Country we have the poyer of the landlord, by means of which such men as Sir Walter Trevelyn, Sir

John Swinburne, Sir Arthur Middle-ton, Baron Dowse, Lord Carlisle, Sir Wilfrid Lawson and others, have re-fused to allow any one to hold a license upon their estates, with every good result. Then we have the Local Veto of the people, a power granted to most of the United States of Ameri-Canada and other British posses-

sions. By this means millions of people are living in prohibition areas, where crime is much lower and prosperity much greater, than in drinkselling communities .- The National

The War on the American Saloons.

In two-thirds of all the territory of the United States the saloon has been abolished by law. Forty years ago there were 3,500,000 people living in territory where the sale of liquor was prohibited; now there are 36,000,000 people under prohobitory law. Since that time the population of the country has scarcely doubled, while the population in prohibition territory has increased tenfold. There are 20. 000,000 people in the fourteen Southern States, 17,000,000 of whom are under prohobitory law in some form. In 1900 there were 18,000,000 under prohobition in the United States: now there are 36,000,000. In eight months State-wide prohibition has cleared the saloon from an area as great as that of France. In that area there is a solid block of territory 300 miles north and south by 720 miles ast and west, in which on the first day of January a bird could fly from the Mississippi to the Atlantic Ocean, and from the boundary of Tennessee to the Gulf of Mexico without looking down upon the legalized saloon Great Britain and Ireland could be set down over this space without cov ering it: there would be 10,000 square miles of "dry" territory left a border .- American Review of Reviews.



People tell the story yet, With the pathos of regret. How along the streets one day, Unawares from far away. Angels passed with gitts for need, And no mortal gave them heed. They had cheer for those who weep, Balm for broken bearts they bore, Rest, deep rest, a boundless store; But the people, so they say. Went the old blind human way— Fed the quack and hailed the clown. 21. 9-20

It has been and will be so: Angels come and angels go, Opportunity and Light. Twist the morning and the night With their messages divine To your little world and mine. And we wonder why we heard Not a whisper of their word, Caught no glimpse of finer grace In the passing form and face; That our ears were dull as stones To the thrill of spirit tones. And we looked not up, but down, When the angels came to town. —Zion's Herald.

The Dearth of Conversions.

The dearth of conversions is striking and serious fact that calls for immediate action on the part of the Church of Christ. Torpor and decay are in evidence everywhere. Revival is a rare thing, while to many in this and other lands it has become historic. We have grieved the great Head of the Church by our stolld and wretched unbelief; and while specula-tion supersedes faith-whether in pew or pulpit-the dearth must re-main. Whitefield once deplored that "the consciences of the people were being stroked with feathers dipped in oil," which is the case to the do oil," which is the case to this day. Contrast this state of things with

the Divine application of the Word, as "a sharp threshing-instrument having teeth." This almost looks as though men were trifling with the Gospel, and jeopardizing the souls of those for whom Christ died. "Surely," said Chalmers, "it was a sight to make angels weep, when a weak and vaporing mortal, surrounded by his fellow-sinners, and hastening to the grave and the judgment along with them, finds it a dearer object to his bosom to regale his hearers with an exhibition of himself than to do in plain earnest the work of the Master, and urge on the business of repentance and faith by the impressive simplicities of the Gospel."

emn splendor and trustworthiness of the Gospel of God! Oh, for a united, intelligent, loyal presentation of it

The present decline, however, is not wholly attributable to a down-grade ministry. The people must share the blame, and do something to remove the stain. Still, there are many places where the truth is preached, where worldliness is tabooed, which are passing through a crisis and mourning over the paucity of spiritual re-sults. How are we to account for the relative fruitfulness of an orthodox Given the eloquence, of ministry? Spurgeon, the compassion of Mc-Cheyne, the zeal of Wesley, and the simplicity of Moody; what then? We need the definite power of the Holy Ghost. "But," it may be said, "the need of

power is admitted; yet, despite our praying, it does not come." It may be that while we cry for power, the Lord is calling for purity! Let the Church, cleansed and Spirit-filled, rise en masse, with its infinite resources of prayer, of faith, of talent, of wealth; let the self-life of its members be really crucified; let the glory of God be the goal of all our efforts, and the conversion of sinners our unquench-able desire. Then we may expect "showers of blessing" that shall re-fresh and keep fresh the saints in of the kingdom of God, and universal obedience to the will of God. The de-



Topic-Intemperance and Other Sins of the Body. Rom. 8: 1-14. Drunken folly. Esth. 1: 10.12.

Wine's weakness. 1 Kings 20: 10-The temple desecrated. 1 Cor. 6:

A solemn warning. Eph. 5: 3-12. An unraly member, Jas. 3: 2-12, A threefold foe, 1 John 2: 15-17. The body is sure to die, and when it dies it puils down with it whatever is

bound to it, even the soul (v. 6). Christ in us cannot make our fleshly body immortal, but He does far bet-ter: He gives us a glorious body for

the immortal soul (v. 10). We owe nothing to the created body, but we owe everything to the Creator of the body; and we cannot pay that debt if we live for what He

has created (v. 12.) When we put to death what is low. er we begin to live in what is higher. This is the only law of progress from lower to higher (v. 13). Thoughts,

Whatever causes one to lose control of one's self is intemperance; it may be alcohol, it may be a ball dress. Any intemperance makes the next act of intemperance easier, and tends to perpetuate itself.

Gluttony is a sin of the body, and we cannot tell how gluttonous we are till we try to see how simply we can

Immodesty is a sin of the body, and fashion is no excuse for it, or estom, or the example of others. Illustrations.

Every intemperate act makes a groove in the mind, and at last the ruts get so deep that the wheels of thought cannot be turned out of them. Overeating is like a clog in a steampipe, and it is sure to result in an explosion of the life-forces.

Sloth is a sin of the body. The slothful man is like a horse that only hauls hay enough to feed itself.

EPWORTH LEAGUE LESSONS

SUNDAY, FEBRUARY 20

How To Pray-Luke 11: 1-13; Mark 11: 24, 15.

The rabbis gave prayer formulas to their pupils. John Baptist taught his disciples to pray. The disciples of Je-sus had been with him, had seen him, had heard him pray. It appeared to them as though it were friend talking to friend. Surely, there is some con-nection between his marvelous life in public and his constant habit of prayer. Would not the Master teach them his wonderful secret? And so they come to him. saying, "Lord, teach us, take us into your school, teach us to pray

Quick was the glad response, and "the prayer that teaches to pray" came from the Master's lips, encouraging the definite act of prayer and sug gesting great and profoundly signifi. cent ideas to be embodied in true prayer. Simplicity and brevity are taught in this first lesson, but "after eighteen centuries Christendom knows no expression of thoughts and feelings so full in so small a compass, so rich majestic in prayer and petition' (Geikle).

The prayer suggests, as does the passage chosen from Mark's Gospel that the true spirit of prayer is abso-lute, undivided self-dedication to God. our Father and complete harmony with the divine will. Six petitions are used, and first in order and in importance are those relating to God, rever-ence for the divine name, the coming



Mixed Fruits.

In arranging a bowl of fruit it is not necessary to limit one's self to bananas, sweet oranges, grapes and grapefruit. Put in a few kumquats and mandarins, also two or three Japanese persimmons and fresh figs, with a mango or two, if possible, and use red bananas instead of the yellow because they have a finer flavor .--

New York Tribune.

Tomato Soup With Cheese. A clear tomato soup is improved in

both flavor and nutritive value by the use of cheese. Pass a small saucer containing grated Parmesan cheese around with the soup, or, if preferred, small squares of ordinary yellow cheese can be used instead of croutons or some of the other familiar gar-

nishes. The serving of cheese with soup is quite common in some foreign countries .- New York Tribune

Strawberry Coupe.

Fill sherbet glasses with vanilla ice ream to within a fourth of the distance from the top. Then cover the cream with a spoonful of strawberry preserve and one or two of whipped cream. The coupe may be prepared at the table by the housewife herself, the vanilla cream being placed before her on a small platter with the whipped cream and the preserve in two glass bowls beside it .- New York

Cherry Cobbler.

Tribune.

Use pitted cherries mixed with sufficient sugar to sweeten. Make a paste of one pound of whole wheat flour and three ounces of olive oil, or butter may be used instead; add a little salt and rub together. Moisten into dough of medium thickness with cold water; roll paste rather thin; line a pan with it. Pick the crust all over with a fork to prevent blistering, and bake in the oven. Place the cherries on the fire; bring to a boil and thicken a little with cornstarch: when the crust is done, remove from the oven and pour the cherries in. A top crust may be put over and baked

if desired .- Boston Post.

Asparagus and Cauliflower.

This is a delicious combination.

Cook together in very little water se that when the vegetables are tender there will remain less than a cup of the liquid. Put in a large tablespoon of butter as soon as the water begins to boil, so the seasoning will be absorbed. When done remove carefully and thicken the remaining liquid with cornstarch. If only a few spoonfuls of water remain, milk added to make a sauce improves the dish still more. If there are tough ends on the asparagus, cut them off, simmer them next day in a little water, put through a sieve; thicken and serve as soup .----Eoston Post.

Chicken a la Marengo.

Cut up a chicken as for fricasse. Put a gill of olive oil in a saucepan. Let it become very hot. Then put the pleces of chicken in it, being careful that they do not overlap. Fry in the same pan with the chicken a clove of

Oh, for a new confidence in the sol-

throughout the realm!

rivulet with the river, and the river with the ocean; the heavens lean upon the earth, and the earth reflects splendor of the heavens from it laughing valleys, its snow-crowned mountains and its over-changing sea There is no isolation anywhere. faintest trace of matter jeate, microscopic cell hus its pince in universal creation, and perfo its function, not only for itself, but in behalf of all. The gases that compose the air we breaths work togethwith life-giving and health-sustaining power; eliminate the orrgan and this old world would be shroud ed in death; the seasons work togeth-er, spring and summer, fall and winter, in a grand procession of beauty order and fruitfulness.

Light is beautiful, out light cannot form the exquisite picture. Shadows must lie there, a dark background upon which the light can pencil its beauty. The sunshine and shadow must work together. Why, God canpaint a rainbow until He has un braided a beam of light into its seven prismatic hues, to borrow from and lend to each other entrancing loveli-So also the Lord knows how blend bright and dark things in human life, so as to produce the most happy, holy and heavenly character. my friend, you can afford to ontient and trustful, for God is molding you to a pattern brighter angelic being, even according to the image of His Son. The blow of the hammer and the incision of the chisel may be painful, but these are neces sary to the removal of imperfections to the revelation of the angel that is lurking in the hiding places of your being. God is the great, infinite Sculptor, and you can depend upon it He will not overlook the roughness, nor fall to smooth down the rebeilious grain!

by

all

All things work together, The lightning in its livid rage only DUTI fies the atmosphere; the thunderbolt that prostrates the giant oak, beneath which many found shelter, lets the sun shine upon a soot of earth that had hitherto been full of darkness the cloud that overspreads the sky is frequently but the shadow of an ap proaching blessing. Some flowers must he trampled upon before their fragrance is detected, and it is likewise true that heman hearts must be broken before their wealth of sympathy and love beco:fes productive.

Strength and Love Through Suffering Then, again, we should remembe

that things are not always as they ap that things are not always as they ap-pear. The sun appears to visu and set, but science places it in the centre of a family of worlds; the stars ap-pear to rove about without restraint, but they, too, are fixed cettres, fast-ened to their points in space. The rainbow appears to be a dense and permanent arch of beauty, reared against the solid aky, but philosophy etherealizes both the bow and the sky. And so in human experience, we are deceived by appearances. It seemed a cruel fats that tors Joseph frem his father's arms and sold him into alavery; but God lifted Joseph from a pit to a throne and made him ford over all Exytt. "All these things The stars come nightly to the sky, The tidal wave unto the sea; time nor space nor deco nor high Can keep my own away from me

Worrying About the Undone.

'It lan't the work that broke ma down.' said a certain minister who suffered from temporary collapse; "it was the work that I had to leave unone." So the great African prodone. hen dying, is said to have exclaimed ver and over: "So little done; so such to do!"

Piled-up work unaccomplished is ore wearlsome, as every worker lows, than any amount of work which has been turned off. Many woman goes to bed more tired with the thought of the tasks left over than with all that she has been able to do, which seems often dwarfed into insignificance in comparison with the thousand and one things which are waiting her hands

We really have nothing to do with the work which is beyond the present hour and strength. "Sufficient unto the day is," not only the "evil there-of," but also the day's tasks. More people are broken down by trying to carry to-morrow's lond to-day than the hardest kind of effort to-day. Let to-morrow alone; it is God's not yours. Do what you can and then leave the rest with Him who can stay our doing at His Word. There will be plenty to do when you are gone, wherefore worry about it? It is worse than foolish; it is wicked to waste strength for doing by worry about the undone. And the fruit of it is usually collapse and premature Worry about the undone death. means the undoing of yourself and your work .- Wellspring.

Typhoid fever carriers is the term given to those who may be infected by the typhoid germ and yet themselves free from the disease. According to statistics, based on fifty-seven cases reported by various physicians, about three-fourths of all carriers thus far recorded are women, and with very lew exceptions the carriers have been engaged in some occupation, such as cook, baker or dairyman, which has enabled them to transmit the typhoid bacteria to food products, or they were inmates of insane asylums and careless in their personal habits. Carriers have in some instances had typhoid fever but a short time previous to their examination, and in others several years before. Dr. Albert believes that many people carry typhoid germs for a time without sickness,

NO KICK COMING.

"You have a band on your hat, a see, M. Bobinard. Have you suffered e misfortune?"

"Oh, no. I'm a widower."-Pele

lest thing in the world to get things; just "ask" for them (Jas. 4:2; 21:22; Jno. 4:10; 14:13, 14; 15:7; 1 Jno. 3:22). We ought always to be at this (Luke 18:1-8). But earnest asking does not stop with asking, it also seeks and knocks, and it finds and has the door opened to it. puts the power of prayer very strong-"every one that asketh receiv-" Note that He does not say that every one who asks gets everything he asks, but "every one that asketh receiveth. There is a way of asking that gets the very thing asked every time (Jno. 15:7; 1 Jno. 3:22; 5:14 15; Jno. 14:13, 14), but in everyone ayer there is power, and every real prayer effects something. And there is power in seeking and knocking. the men never find anything of any worth, for they do not really seek. No door of marvelous opportunity opens to some men because they have not the faith and earnestness to cnock. Jesus' argument to prove God's readiness to answer prayer is eautiful and absolutely conclusive. To sum it up in four words, God is a Father. How the scientifice and met-

aphysical and theological objections God's answering prayer disappear before that conception of God. founds His "Golden Rule" of life upon this conception of God. He be-gins it with "therefore." Since God is our Father and gives good thingsgood things, pre-eminently the Holy Spirit (Luke 11:13)-to them that ask, "therefore" everything we desire men to do to us we should to others. This sums up the whole O. T. revelation of duty. The "Golden Rule" requires not merely that we should not do to others what we would not have others do to us, that is negative (the Confucian Golden Itule); the Christian "Golden Rule" ts positive and requires that we should do unto others all that we desire others to do to us.

The Forests of the Niger.

The insects of Africa are expert disease carriers, and they come in such numbers on the Niger that one hardly dares to use one's lamp or go too near a light of any sort at night. These forests on the Niger are deadly places for all their haunting attraction and take a big toll both of European and native life. Yet the first three days on the Niger, with all its mud and its smell and its mangrove flies and its frogs and its crickets, are enough to give the newcomes as inkling of the drawing power, the fas-cination, of what is probably the most unhealthy country in the world. --W. B. Thompson, in Blackwood's.

European Dress Recommended

The Keun Chi-Chu (the War De partment) has sent in a memorial to the throne that orders may be given to the officials and individuals of the Chinese empire to adopt the dresses of foreign style by wearing short

Chief of Murderers.

Drink is the moral enemy of peace and order, the despoiler of men and terror of women, the cloud that the shadows the face of children, demon that has dug more graves and sent more souls unshrived to judg ment than all pestilences that have wasted life since God sent the plagues to Egypt and all the wars since Joshua stood before Jericho.

A Pointed Question

Given the fact that the Nation is satisfied that the use of alcoholic beverages is likely to shorten the days, not to speak of weakening the powers, intellectually and otherwise, the Nation's Executive, has the Nation the right legally to require that he shall become a total abstainer?

Temperance Notes.

Whisky brings gray-headed mothers down in shame and sorrow their graves. Our physicians are practically unanimous in the declaration that

alcohol is really unnecessary in health or sickness. That it is a poison per se is now accepted

Intemperance will ruin your body and mind, wreck your home, and the liquor traffic knows it must measure its prosperity by the swiftness and certainty with which it wrecks this world.

No teacher should be allowed to occupy a place in our public schools who is not willing to become a total abstainer.

"The liquor trade has not yet seen Its worst days," ceclares the Financia, World, New York and Chicago, the well known banking journal.

The late Joseph Medill, testifying before a Congressional committee of labor and education, said: "The money thrown away on liquor by the wage workers in the last ten years would have provided each family with a home, free of rent, thereby emanci-pating them from servitude to a land-lord."

Zion, and indirectly slake the soulthirst of multitudes throughout the land .- J. N. Goad, in London Christian.

The Greatness of Little Things.

Have courage enough to review your own conduct, to condemn it where you detect your faults, to amend it to the best of your ability, to make good resolves for your future guidance, and to keep them

If we could but live in constant remembrance of the great truth that to God's infinity no actions are great or small; if we could only give up striv-ing to do something which the world would call great, and simply try to live a life with divinity in the smallest action of it, thereby making our existence one grand anthem of praise to our Creator-in other words, our lives could by reason of their simplicity grow more like Christ's, should we not be much happier?-Scottish Reformer.

Servants of Christ.

Profitable or unprodtable? is what very servant of the Lord is called to ask concerning himself. What the Lord requires is faithfulness, what He rewards is fidelity. It is not originally or fundamentally a question o one talent, or of five talents, or of ten talents, but of good and efficient use of the prwers one possesses, be they small or large. After a long tim the Lord of the servants reckoneth them. The period of probation ends at last. For that final account-giving

now is our time of preparation.

Spiritual Destiny

Each of us, all of us, have an im-mortal spiritual destiny. The grave has never been the final goal of hu-manity, and the tombstone has never been more than a milestone on man's journey.

Harmony.

There would not be so many di-vorced people in America if they had learned patiently to put up with each other's faults. Harmony is the thing that makes heaven here as well as

The soul is a mechanism, and is not The soul is a mechanism, and is not self-propulsive. Like a ship, it asks the winds to fill its sail; like a car, it asks power to drive the wheels.— Rev. Newell Dwight Hillis.

Three Words Would Do.

Taft took five thousand words to answer the question "What is whisky?" He might have answered it in three by adapting General Sherman's definition of war .- Philadelphia North American.

Fatigue of the eyes and more or less persistent ocular troubles are produced by the rapid and brief ex-citations of the roting by the cinematsitations of the reach physician has ograph. A French physician has given the name of cinematopht to affections of this character.

sire for God's glory and the universa extension of His Kingdom. Then follow the expressions of desire for personal blessing, for daily food, for don, and for divine help in spiritual struggle. In the Sermon on the Mount Jesus

had taught them of God's fatherless and the certainty of answers to prayer, and he now repeats in these verses (Luke 11: 9-13) this teaching, especially emphasizing the Father's will-ingness to give the Holy Spirit to them that ask, and showing clearly our duty to ask and seek and knock.

WISE WORDS.

Where there is most weal there is most wealth .--- A. M. Fairbairn.

Our fears are always greater than our foes .- Ram's Horn. Wisdom is always good to learn. whose wisdom soever it may be.-A. M. Fairbairn.

You must learn to deal with odd and even in life, as well as in figures. -Woman's Life,

If you wish for anything which belongs to another you lose that which is your own .--- Epictetus.

I do not know of any way so sure of making others happy as being so one's self .--- Sir Arthur Helps.

Have an aim in life, keep thinking about your aim, and you will avoid many fils and troubles.-Green's Fruit Grower.

The greatest thing in the world is a good man, and all good flows out of the spring called a great heart .---N. McGee Waters.

Responsibilities gravitate to the person who can shoulder them, and power flows to the man who knows how. Don't worry!-Gospel Herald. The surest pleasures lie within the circle of useful occupation. Mere pleasure, sought outside of usefulness, is fraught with poison .--Beecher.

If you want to know how much a thing is worth, ask the people who do not possess it; if you want to know how little it is worth, ask the people who have it .--- Woman's Life.

It is not the merely cold or the merely emotional woman who can influence a man's life, but the woman with self-control, which, in its highest forn., is self-abnegation .--- Woman's Life.

I like people who have noble im-pulses and make noble mistakes, who love and hate strongly, who can dis-agree with you and disapprove of you, and yet who could sacrifice anything for you.—Woman's Life.

GOING THE PACE.

"Edgar, I have dreamt three times that you bought me a new hat." "It's fearful, you will ruin me with your dreams."-Filengende Blaetter.

garlic and two small shallots or a tiny onlon, a bay leaf, a sprig of thyme and a bunch of paraley. When the chicken is well fried remove it carefully to a hot platter. Stir a tablespoonful of flour into the oil that remains in the pan. Then add a pint of broth and let the sauce boil for five minutes. Add more seasonings, if necessary, and strain the sauce over the chicken. A few mushrooms, when obtainable, should be cooked in the sauce and served around the chicken as a garnish .- New York



Tribune.

Croutons for soup brown better if the bread is buttered on both sides before putting in the oven.

Steamed bread and puddings can be cooked in coffee cans. Fill the cans three-fourths full to allow for rising. If you wish the top moist, cover the can.

Almond meal in the water removes the protecting cream with its accumulation of dirt after a dusty ride much better than soap, and leaves the skin soft and smooth.

Delicious sandwiches for afternoon tea are made of raisins and nuts chopped together very fine, moistened with a little whipped cream and seasoned with a little salt.

For a refreshing dessert partly fill sherbet glasses with vanilla ice cream Put over each service a spoonful of very sweet currant jam and cover with a pyramid of whipped cream.

Instead of pouring hot water over the frozen faucet fill the hot water bag with hot water, insert the faucet in it and fasten securely. The heat will soon open the faucet if it is not too badly frozen.

Milk jars in which the milk has soured can be most quickly cleaned by putting first under the cold water spigot, then filling with hot water in which has been dissolved a liberal amount of washing soda.

Before using plates, pie dishus, etc., for cooking purposes, it is a very wise plan to put them in a pan of cold water. Place over the firs and let the water come to the boll. By so doing you will find the heat of the oven will not crack the dishes so easily.

An old-fashioned rule for preserved currants is the following: Pick over and wash seven pounds of red cur-rants. Add three pints of currant juice, a pound of raising and seven pounds of sugar. Cook the whole, stirring frequently, for ten minutes, and seel

nereafter. The Soul.