Theme: Christ's Way.

Brooklyn, N. Y .- Sunday morning the new pastor of the Fleet Street M. E. Church, the Rev. Dr. William L. Davison, began his ministry there. He was appointed from Jamaica to replace the Rev. E. G. Richardson, who went to Bristol, Conn. He was cordially received. The subject of his sermon was "Christ's Way." The text was taken from John 14 6: "I am the way the text and the Me." am the way, the truth and the life. Davison said:

These words were spoken to nomas. This man stands in the eyes of many as the New Testament ype of the honest doubter. his doubt or his real desire to be sure—that is a matter of viewpoint matter of viewpoint and interprets This, however, is it of that Old Testarepresented as the fool, are is no God!" There is between the man who, in his heart, gives utterance to and the man who desires to have unimpenchable evidence. The one would be glad to have Delty blotted out. The existence of a boly God who cannot look upon evil with any degree of allowance is a constant reproach to his evil heart and way, and a menace to his man-ner of life. He, therefore, would shout for loy if omnipotent justice could be obliverated.

Thomas, on the other hand, repre-

seris that resplendent type of intel-lectual manhood that really desires to find solution for the fondost wish of his heart. Therefore, when he comes to Jesus with his questionings he comes as the type of questioner who really wishes a solution of his intellectual and spiritual problem. And so I bring this text as an answer to the man who is a seeker of the true way of life—as to the axiom of truth and as to the solution of any life's problems that may confront his progress.

Now, we are perfectly familiar with what Jesus meant when He said: "I am the life." We may not understand precisely the process of that life that comes from Him; it is the mystery of mysteries; it is the entire outgiving of the regenerating life of God, and who can enter into the deeper counsels of the Most High? Nicodemus desired to know how these things could be-he a master in Is-rael and leader of the Jewish faithyet Jesus Christ gave him no satis-faction. Perhaps it was because of the limitation and poverty of the human intellect.

We know something of what Jesus meant when He said, "I am the truth." There must be some standard, some infallible court of appeals by which men may judge the varying hypotheses that have been exploited by the human intellect. When we come to Jesus Christ we realize that He Himself is the last solution of the vexing and changing problems of all time. So I say, we have some con-ception of this aspect of the text.

But what did the Christ mean when He said "I am the way?" It is here that we must recall those un-translatable terms of Scripture, terms that baffle the student of language as he attempts to bring over the full meaning of one language to another. For example, the Scriptures contain words that cannot be perfectly ren-dered in our English tongue. When, on the morning of the resurrection, Jesus said to Mary Magdalene, "Rabboni," we must understand its his-torical setting in order to even faintly grasp its meaning, and the translators bring over the word bodily into our

nglish version. When Jesus, in the garden, uttered that word "Abba," the nearest approach we have to its pathos of meaning is our tender expression "paper and here again we have the word in the original. The same is true of that form of divine despair, "Eloi, Eloi, lama sabachthan!" One of the great works on the third person of the blessed Trinity is entitled the "Paraclete," and so in this category we place this word "the way" and might show by numerous Scriptural citations that it is not our English term of the manner or direction of one's going.

In our ordinary life we say of a man his way is attractive or repul-sive. We cannot further define this attraction or repulsion. that there is a somewhat about his personality that is either good or evil in our sight. It is not what we do it that counts mightfly in our relation to mankind. In our religious life we are coming to the place where the phraseology of religious expression is a matter of very small moment; it not creed but character that counts. Indeed. I believe that this is but a reversion of type, for the early Christians, the primitive followers of the Christ, were known as "those of the way," and Scripture gives us numer ous expressions that might shed some light on certain aspects of the impor-tant bruth contained in this term.

For example, "There is a way that seemeth right unto a man." It is possible for us, though we may not fully portray the majesty of meaning contained in this title word to phasize certain aspects and ideals of Him who said, "I am the way" Thus by studying the Christ we may I shrink not from saying that the fundamental craving of the man heart is for pleasure. Not that pleasure that tendeth unto vice. Christ's way, if it be God's way, must way that is pleasant. It is true that He was a man of sorrows and acquainted with grief, but this is only the half truth, and the other aspect of this way is recorded in that Scripture, "In Thy presence is fuliness of joy, at Thy right hand are pleasures for evermore." We may have much tribulation, we born to trouble, we may confront antagoufsm and temptations severe, underneath all and above all is that will glory in tribulation count it all joy when we are led into divers temptations.

Did not our Saviour say in that matchiess allegory of the vine, "These things save I spoken unto you that My joy might remain in you and that your joy might be full?" It is perfectly apparent also that this way is tectly apparent also that this way is an attractive one. All the virtues of human experience are here found. The blossoms and perfumes of the best life here abound. The glorious foliage of human heroism and kindness that make beautiful the history of the race is here discovered in profusion. Here are the philanthropies, here are the deeds of service and sacrifice, that gladden the heart of man and relieve it from selfish pagarfism, so that even a follower of Charles

Darwin, because of intellectual difficulties of creedal statement upon leaving the organized Institutions of Christianity, said: "I am sorry to ge ! Wherever this way is paramount, the deserts of human baseness speedily blossom as the rose.

We also say that this way is a way of solid satisfaction. There are no dissatisfied ones here. Any man who looks and listens will discover a great deal of dissatisfaction in this world. The numberless suicides, the thwarted ambitions, the shattered hopes, relterate the experience of one of old, "Vanity of vanities, all is vanity." But, on the other hand, the devout follower of the Christ utters no wait of complaint. He exclaims in a shout of triumph, "The path of the just is a shining light that shineth more and

more unto the perfect day." Once again, let me say that this ay of our Christ is a reasonable It is not true that we must bid farewell to reason and violate the human intellect when we become fol-lowers of the Christ. Ever since the Wise Men of old brought the gifts of gold and frankincense and myrrh to the feet of the infant Christ, the inellectual aristocracy of the centuries has been bringing its choicest productions into His service. The intellect may be transcended. It is never ransgressed. We oftentimes come to border land where reason ends and faith takes the torch to its ultimate goal; but never is it necessary to violate the God-given blessing of the human mind in order to become consistent follower of the Man of

And now I might emphasize other aspects of this way in that it is the way of safety for the individual as well as for organized society. If we are standing upon the immutable truths of the Christ, we may exclaim: "The eternal God is our refuge and underneath us are the everlasting Arms!" It is the way of life and not the way of death, and blessed God, this way of pleasure and attractiveness and satisfaction and reason and safety and life is accessible-not upon the ground of any patent of hu-man nobility, not upon the basis of material possession, but upon the broad and gracious invitation of Him who not only said: "I am the way." but who also said: "Come unto Me all ye that labor and are heavy laden

and I will give you rest."

And so we bring our questioning. with Thomas, to the Christ and find in Him a solution and an answer. nd we get some faint conception of the commanding spiritual eminence occupied by St. Paul when he said: "For me to live is Christ."

When the Mists Have Rolled Away. Once I was visiting a friend near the foot of the Southern Catskills. When I retired he told me there was beautiful view from my room win-ow. So in the morning I awoke early, expecting to enjoy it. But as looked out I saw nothing save the rdinary landscape of that section, of fields, rocks and trees, and a long, narrow strip of water they called "the lake," over which hung a heavy During the course of the day, however, the mist lifted and floated away, and then I saw what my friend meant. There rose the beautiful nountains, clothed in the many-hued foliage of autumn, rising on hill, thousands of feet above us, and crowned with gold and purple in the afternoon sun.

It is often so with the Word. We se only very ordinary things in it because the mists have not been dispersed from our minds and hearts. When the Spirit drives the mists away, then will we see the grand mountains of God's eternal truth and be glad in the Lord. The preacher, the Sabbath-school teacher, all stu-dents of the Word, should pray for the Holy Spirit's presence when they would receive the Word for their own life or enforce it upon others. To bave the Word bring forth its full and proper fruit in our own hearts, or from our speaking of it to our felow-man, it is necessary "to be filled with the Spirit."-Rev. C. P. Det-

The Last Five Minutes.

The highest interest of any meeting should be reached at the close, and every part of the program up to that point should be planned so as to lead up to the last five minutes as the climax of the hour's thought and

That can be done most appropriately in this meeting, if the sugges-tions for the leader are followed carefully. Then, when the hour is almost ended, let song and testimony and spoken prayer all cease. every one to silent prayer, a prayer of praise for those gifts of God that are too sacred and too near the very soul of the soul to be spoken of to others. And then let the sacrifice of raise break forth in short but profoundly earnest and definite prayers personal dedication. Invite especially to this sort of prayer those who Hves, though they know they owe So let the hour close in a united expression of purpose to praise God continually by consecrated and holy lives.

Keeping the Soul on Top. It is related of a small boy who heard a sermon from the text, "I keep my body under," that on his return home, when asked to repeat the text, he said: "The text was, 'I keep my soul on top.'" That is the only proper place for souls. Paracelsus (Browning) went "to his soul." That is what every man must do, whether he will or not. None needs to fear the proving, for God will certainly give victory to the vallant knight. Read "Sir Launfal."—R. B. Kester.

Dr. Costave Le Bon attempts to sum up in a few pages in The Independent his own book on the evolution of matter. This investigator has devoted more time to psychological than material phenomena, but like thousands of others he has been captivated by the suggestive discoveries of the Curles, Mesurs, Rutherford and Soddy and Professor J. J. Thomson, and of late his inquiries have taken a new direction. Indeed, Dr. Le Bon has reported finding a form of invisible radiance different from anything previously observed. Other scientific men have been unable to get the same results as he when repeating his experiments, and have detected possibilities of self-deception which the Frenchman may have overlooked. Still, any doubt which may remain as to the existence of "N" rays should not influence any one's opinion concerning the soundness of Dr. Le Bon's ideas about matter. Indeed, these are largely shared by a number of well 'mown physicists, and up to a certain point speculations of this kind are to be encouraged.

The Sunday-School

INTERNATIONAL LESSON COM-MENTS FOR MAY 29.

Subject: The Multitudes Fed, Matt. 14:13-21: 15:29-39-Commit Verses 19, 20,

GOLDEN TEXT .- "Jesus said unto them, I am the bread of life." John

TIME.—Summer A. D. 29. PLACE.—Near the Sea of Galilee. EXPOSITION.—I. Jesus Healing ic Lame, Blind, Dumb, Maimed and Many Others, 29-31. Jesus had with-drawn into the parts of Tyre and Sidon that He might have more seelnon, but even there they sought Him out (vs. 21-28), so He returned to the Sea of Galilee and went up into the mountain. But even there the multitudes followed Him. They came to Him because there was no one else to whom they could go. They brought their hopeless, helpless cases to Him and cast them down at His feet. They seemed to be in despair, but there is nothing too hard for Him; lame, blind, dumb, maimed, though they were, "He healed them."
We have an equal warrant for bringing all our helpless cases to Him (Heb. 13:8; Jas. 5:14). "The mul-titude wondered," but we are not told that they were converted. They actually saw the dumb speaking, the naimed healed, the lame walking and the blind seeing. They gave the glory to Whom it belonged. It is significant that God is here spoken of as "the God of Israel," it was Jehovah. God of Israel, who had promised to heal, His people (Ex. 15:26, A. R. V.). II. Jesus Feeding the Hungry, 32-The multitude that surrounded

had no real appreciation of They were not after the truth, but after the loaves and fishes (cf. Jno. 6:26, 27). But they were deepinterested, they continued with Him three days, though their small supply of food was now exhausted. Unworthy as they were, Jesus was moved with compassion, and He has compassion on the hungry multitudes to-day. The disciples were filled with dismay at the suggestion contained in His words that the multitude must be fed (cf. Num. 11:21-23; 2 K. 4:42; 8:2). To set them to thinking and to prepare them to appreciate what He was to do, Jesus asked them how many loaves they had. With only seven loaves and a few small fish, Jesus commanded the multitude to sit down. They did as they were told. It was well that they did, for they were fed and filled. It always pays to do just as Jesus bids us, no matter how unreasonable the command may The seven loaves and the fishes were utterly inadequate for such a crowd, but Jesus took what there was and multiplied it. Jesus always uses what we have, no matter how inadequate it is in itself, to the task in hand. The disciples did not have much, but they put all they had in His hands. When we do put all in His hands, He will bless and multiply it and use it, and He will not use it until all is committed to Him. little as there was, Jesus gave thanks We, too, ought to return for It. thanks every time we eat (Rom. 14:6; 1 Cor. 10:30, 31; Col. 3:17; I Tim. 4:3-5; Acts 27:35). There was something deeply significant in the manner in which our Lord returned thanks at meals, so significant hat the disciples recognized Him after His resurrection by the way in hich He returned thanks at breaking of bread (Lu. 24:30, 31, 35; see also Jno. 6:11, 23). He gave thanks not only for the seven loaves, but later also for the few small fishes (cf. Mk. 8:6, 7). The few small fishes did not seem of much account, for them and multiplied them. Our ossessions oftentinies seem so small that it does not appear as if it was hands, but there is nothing so small that if we put it in Jesus' hands, He will despise it not and use it. As few and small as the fish were, He commanded to set these also before them (Mk. 8:7). As large as the multitude and as small the quantity of food that was supplied, enough for all, "they did all eat and were filled." No one goes away empty from Christ's table (Ps. 23:1; were filled." Phil. 4:19). But Jesus would not have bountifulness teach us wastefulness: they took up the broken pieces that remained (Mk. 8:8), When they were filled. He sent them away, and not till then (Mk. 8:9). separate miracle from that of the feeding of the five thousand in the 14th chapter. There is a tendency among modern critics, when one Gospel records a miracle or a parable and another records another miracle parable much like to it, to take the ground that they are two different ccounts of the same miracle or parable, but in this case Matthew Mark record both miracles and thus show the untenableness of this mod-

A Resting Place.

It is a great thing to come to Christ it is the turning point of life; and it is a great thing to abide in Him in the storm and conflicts and terrors of he world

Safe to the hidden house of Thine abiding, Carry the weak knees and the heart that

faints;
Shield from the scorn and cover from the chiding.
Give the world joy, but patience to the

saints. It is a great thing to come Christ; it is a great thing to abide in Him; but from His point of view the object of our coming and of our abid-ing is that we should go. He wants us as His messengers, as His fellow-messengers; His purpose is that, abid-ing in Him, we should be the fruit which is for the healing of the na-tious; that we should be the com-municators of the light which shines upon the people who sit in darkness and in the shadow of death. If I do not go, I am like an untimely birth, or I am like a seed which has rotted in the ground. He bade me come, He encouraged me to abide, in order that I might go .- Normal Christian.

Fatal Theatrical Fires. The following are among the most notable theatrical fires in the United States: Richmond Theatre, Richmond, Va., December 26, 1811, number of lives lost, seventy; Conway's Theatre, Brooklyn, N. Y., December 5, 1876, 295; Central Theatre, Philadelphia, Pa., April 28, 1392, six; Iroquois Theatre, Chicago, Ill., Decem per 30, 1903, 575; Front Street Theatre, Baltimore, Ma., December 8, 1895, twenty-three; Rhoades Opera House, Boyertown, Pa., January 13, 1908, 170.—New York American.

THE CRUSADE AGAINST DRINK

PROGRESS MADE BY CHAMPIONS FIGHTING THE RUM DEMON.

Victims of a Demon.

In the silent midnight watches,
When the earth was wrapped in gloom,
And the grim and awful darkness
Crept unbidden to my room,
On the solemn, deathly stillness
Of the night there broke a sound
Like ten million wailing voices
Crying loudly from the ground;

We, the victims of a demon,
We who, one and each and all,
Can cry out before high heaven
"We are slain by Alcohol!"
We would warn you, youths and maidens,
From the path that we have trod—
From the path that leads to ruin,
And away from Peace and God.

We, the millions who have fallen,
Warn you from the ruddy glow
Of the wine in ailver goblets,
For destruction lies below.
Wine and gin and rum and brandy,
Whisky, cider, ale, and beer,
These have slain us and destroyed us—
These the foes that brought us here.

We beseech you, men and women—
Fathers, mothers, husbands, wives—
To arise and slay the demon
That is threatening dear once lives.
Do not preach of moderation
To your children, for, alas!
There is not a foe more subtle
That the fateful social glass.

Men in office, men in power,
Will you let this demon wild
Stalk unfettered through the nation,
Slaying woman, man, and child?
Oh, grouse, ye listless mortals! There is work for every one! We have warned you of your danger— We have spoken—we have done!— —Ella Wheeler Wilcox.

Recent Medical Contributions to the

Alcohol Question. The Association of Abstaining German Physicians issues at frequent intervals a circular of medical news on subjects relating to the alcohol question, taken mostly from medical jour-nals. The last number (January, 1910) includes a number of subjects bearing upon practical relations of

alcohol to every-day life.

Medical Use of Alcohol.—The practice of keeping alcoholic liquors in the house for use in sickness, and especially during confinement, receives fresh discouragement from Dr. Riedel, of Bremen, who says that the time of alcohol treatment for these cases has gone by. "We have come generally to the knowledge that the benefit does not outweight the harm."

A Factor in Determining Insurance Claims.-The injurious effect of alcohol upon those especially who have suffered accidental injuries, particufarly where the nervous system is affected, is considered from the standpoint of the medical examiner for accident insurance companies by Dr. Auerbach. In fixing the degree of loss of earning capacity sustained by a claimant it will make a marked difference whether he uses alcohol or not, for even moderate drinking is very injurious for those suffering from disabling accidents or nervous disorders.

There may be a difference of opinion as to whether one would have the right to demand that a workman entitled to indemnity live in such a way as to maintain his money-earning capacity steadily at the highest point. Thus far the National German Insurance Company has avoided any expression of opinion in this matter. but Dr. Auerbach thinks it is time to force a decision by giving two esti-mates of the loss sustained, based upon two courses of living .

Alcohol as a Cause of Crime .- The responsibility of alcohol for crime received strong confirmation at the session of the French Academy of Medicine occurring October 6, 1909. from Dr. Vallon, who in an official capacity during the last twenty years has had to examine 151 individuals who were indicted for murder or tempts to murder, and he found that more than a third of the men were suffering from alcohol poisoning, chronic

Dr. Vallon added that the influence of alcohol upon the deed of murder appeared greater if the progenitors, not simply the one actually or person-ally poisoned by alcohol, were stud-After citing two typical cases of murder committed in a state of intoxication. Dr. Vallon closed with the reiteration that alcoholism is the chief cause of crime.
Alcohol-EpiMepsy.—An article

Alcohol-Epilepsy brings out the fact that there are cases resembling this disorder where alcohol is only the determining factor in a latent pre-disposition due to hereditary influence or injury to the skull in infancy.

But where no such predisposition exists alcohol may cause epilepsy, and this is to be distinguished from alcohol-epilepsy in the narrower sense, where the attacks occur in connection with a drinking bout and disappear during abstinence, and also from the constitutional or habitual epilepsy of the drinker where the alcohol caused such changes in the brain that no further repetition is necessary to bring on an attack.

The combination of delirium tremens and alcohol-epilepsy is so com-mon that the coincidence cannot be looked upon as accidental; it is more probable that these diseases a causal relation to each other.

The Surgeon's Greatest Dread. Having spent the greater part of my life in operating, says Sir cric Treves, I can assure you that the person of all others that I dread to see enter the operating theatre is the drinker. I share with the late Sir

the secret drinker. Choosing the Jobs. Better than all the propaganda of the Prohibitionists and all the laws of their creation are the enforced reg-ulations of the railroads. Between booze and their jobs, the men who are not slaves to the disease choose the jobs.—Dubuque Telegraph-Her-

James Paget his absolute dread of

Now Under Prohibition. Says the Governor of Kansas: 'More than half the territory of the United States, and more than one-third of the people, are now under the dominion of prohibition."

The Usual Mayor.

"What are they moving the church "Well, stranger, I'm Mayor of these diggin's, and I'm for law en-forcement. We've got an ordinance what says no saldon shall be nearer than 300 feet from a church, I give 'em three days to move that church," —Chicago Legal News.

Brandy destroys the body and soul of numerous members of our class, destroys the happiness of families and the joy of life; therefore away, with spirits!

The Sunday Breakfast Lable

THE EVENING PRAYER.

In the twilight of my days.

In the evening of the years
Life unto my saddened gaze
Seems a vision veiled in tears.
All the knowledge fades away
That I vainly thought to keep;
As a little child I pray;
Now I lay me down to sleep.

I have wandered far from Thee
Since that childish prayer I said,
And the lips that taught it me
Have been gathered to the dead;
Yet her face I seem to see
When the evening shadows creep,
And again, as at her knee,
Pray Thee, Lord, my soul to keep!

Softly fades the lingering light:
Lo! the last beam leaves the skies;
And I watch, amid the night,
For the evening star to rise.
Far beyond the bounds of space
I may drift ere day shall break:
Let me see my mother's face
If I die before I wake!

Darker grows the gathering gloom, Darker grows the gathering gloom, White my soul its vigil keeps
With the memories that loom
Up from Life's ansounded deeps.
When upon a sunless strand
I shall hear the surges break.
Ere I near the Nameless Land.
Pray Thee, Lord, my soul to take!
—Marie Conway Oemier, in The Independent.

How the Master Comes.

There is a legend which runs as follows: Many years ago, in a little village near Jerusalem, it was announced that Jesus was going to pass through the village and visit every family. Several families cleaned their homes, so that they would be perfectly clean when Jesus came.

One lady was cleaning her house, and while doing so a knock was heard at her door, and on opening the door she found a little boy standing there who had neither shoes nor stockings on his feet.

Well, what do you want?" she asked

Will you please give me a piece of bread?" asked the child.
"No," she answered quickly, "I have no time for such as you; I am preparing for a great One.' The little boy turned away with a

sad heart as she shut the door in his face. She had hardly got back to her work when another knock disturbed her, and on opening the door this

time she saw a little girl with a shawl wrapped around her naked body. Please, lady, can I come in minute to get warm?" asked the little

'No; I do not want you to dirty my floor and rugs, so go your way. "Just let me come in the hall, please!" pleaded the child.

She received no answer, but the door was closed in her face. The lady again went to her work and a third time a knock disturbed her. This time she looked out, and on seeing a poor old man she would not open the door, but pretended she was not at home, so the man went

She waited all the day, and Jesus did not come. That very same night she fell upon her knees and asked the Lord why He had not come to see her that day, and He answered her by saying that He could not come Himself, but

had sent three people instead, and she had rejected ever; one of them. Often we pray and ask the Lord to be our guest; He cannot come, so He sends someone else, either a boy, girl, man or woman. May the reader or meaner bear this in mind and re-member a favor received, but forget a favor bestowed! God bless you!— C. C. Fredericka Jenchen, in The Young Soldier.

Is This True? If So, What?

Of course, the pastor should be a master workman in this blessed art. He is the leader, and must be the teacher, both by precept and example And in this matter the general rule will be found to be "Like pastor like If the man who called of God to the work of the ministry shows no special concern to reach individuals by his personal effort, the probability is that his people will show little concern also. Thus many a church degenerates into a literary or social club, where the membership has the form of godliness without the power.

And the pastor who neglects to be a leader in this work will be con-demned in the eyes of those who are not Christians. They know very well that it is his business to seek the lost just as his Master did. They know, too, that the preparation of sermons and a few social calls do not constitute the chief work of a minister of Jesus Christ. And the man who does not seek to win men to Christ by personal conversation will have little power to win men directly to Christ by his sermons. In a certain city a gentleman of

business interests was convert-After his conversion he said to is that Christian people, if they really believe what they profess, show so little interest to win others to Christ, I have a brother-in-law who is a minister, and who spends his summer vacation with me; yet in all these years that he has been coming to our home, he has never once talked seriously with me about giving myself to lect of his duty, was condemned in the eyes of that unsaved business man.—Rev. J. W. Mahood, in the Master Workman.

What Do You Look For? Are you looking for that which is best in the men and women seeking also to give them that which is best in yourself; if you are looking for a friendship which shall help you to know yourself as you are and to fufil yourself as you ought to be; if you are looking for a love which shall not be a flattering dream and a madness of desire but a true comprehent. ness of desire, but a true comradeship and a mutual inspiration to all no-bility of living, then you are surely on the ascending path.—Henry Vac Dyke.

Greece has been producing the many currants to make the currantraising industry profitable. Enough vines are to be destroyed to reduce the output by twenty-six per cent., and \$2,216,000 is to be expended at once in reimburaing the owners for the uprooting of their vines.

INSULT TO INJURY.

Burgiar Bill (to wealthy grocer)—
"Now, then, out of it, and do this little lot up into a parcel. I never was
no band at that kind of thing!"—



The test of sacrifice. Matt. 20: 25-The test of righteousness. Isa. 58: 1-11. The test of blessing. Num. 24: 3-9

Topic-is Ours a Christian Nation?-

Psalms 33: 8-22.

The test of obedience, Isa, 1: 1-9. The test of justice. Zeph. 3: 1-7;

The test of priesthood. 1 Pet. 2: 9, 10: Rev. 1: 5, 6. The basis of a nation's strength is fear; but fear of God, not of any other

nation (v. 8). The secret of a national permanence is allegiance to God, since He alone

is permanent (v 11). Being God's inheritance implies that God can receive something at our hands; and indeed, has God any other joy than in the obedience of Hls people? (v. 12.)

Nations that build up mighty armies and navies are only building destruc-tion and not safety for themselves unless they are also building a national character in accordance with God's will (v. 16).

Suggestions.

Calling ous a Christian nation does not make it so. A Christian nation will feed the poor and care for the prisoner among its chief deeds.

A Christian nation w ll take primary thought for the little children, and will not stifle them in factories for gain.

A Christian nation will not boast, either publicly or privately, but will bear itself meekly among the nations, like its Lord.

Illustrations.

Christ wept over Jerusalem. Would He weep or rejoice over New York, and Chicago, and Philadelphia, and

Christ drove the money changers rom the temple. Thus Christians should make a whip of small chords, of reasoning and pleading and law, to prive the greed from our nation, and the oppression of men by means of

EPWORTH LEAGUE LESSONS

SUNDAY, MAY 29

The Foreigner-Matt. 25: 35: Luke 17: 18-A Home Mission tSudy.

Imagination cannot conjure a more sublime picture of the consymmation of all human life than is revealed to us in this lesson. Christ is King and Judge, rewarding those who lived lives of love and service and meting out just punishment to those who by their lives rejected him.

The acts of love enumerated in this

verse were not the cause of their salvation, but the result of it. This will appear from the preceding verse, "Ye blessed of my Father, inherit the king-The kingdom was theirs by inheritance. Not as the reward of their good works.

fortieth verse throws light on the thirty-fifth, for here we learn that Christ regards the humblest and least in this world as his personal represen-

tative. The good works enumerated in this verse suggest what is expected of those who are truly saved. The proof of faith is works. "Show me thy faith by thy works." The real Christian, then, may be known by his life. First, he will delight in self-denial, that he might be of service to others. Second. he will love the world. But love is not love unless it is willing and anxlous to sacrifice for the object of its Third, the motive behind all the good works of a real Christian is love for Christ. This is the great central passion of the Christian life. Read

Luke 17: 18. What a picture of human ingratitude is revealed in this story of the healing of the ten lepers! Ninety per cent of them were in-grates. Christ paid special attention to the one who returned, because Me was a Samaritan and the Samaritans separatists from the Jewish church enemies of the bews from Judaea and Galilee. Observe the special blessing which was given to the one who proved grateful.

ANCIENTS' IDEA OF THE COMET. As we are so often visited by comets-those tramps of the universeit may be interesting to the young folks to know something about the theories held by the ancients regarding these mysterious bodies, with their streamers of light extending across the heavens. The following extract is quoted from an exhaustive and authentic work, a "History of the Universe."

"The term 'comet,' derived from the Latin come, or hair, applied to celestial bodies, which appear to have a hairy appendage, goes back to the time of the Romans. A similar word. cometa, was used by Cicero, Tibullus and other ancient writers. "While the ancients distinguished

between comets and meteors, yet they believed them to be of the same nature, and to be found in the earth's atmosphere not far above the clouds or, at all events, much lower than the oon. The earlier and Pythagorean view, however, was much more correct, according to modern doctrine with long periods of revolution. which idea, like others of Pythagoras, probably came from Eastern philoso phers of unknown nationality. Apolonius, the Myndian, believed that the Chaldeans were responsible for this notion of the comets, for they spoke of them as travelers that penetrated far into the upper or more distant celestial space. Aristotle even be lieved that the milky way was a vast comet which perpetually reproduced

"The comet could not be regarded otherwise than as a divine omen to mounce some remarkable event or to forbode evil, particularly pesti-lence dad war. Indeed, for many years the deaths of monarchs were believed to be announced by these brilliant messengers in the sky."— Washington Star.

DELATING THE JOURNEY. Sufferer-"Doctor, don't you think eat a change to a warmer climate

Specialist—"Good gracious! That's just what I'm trying to save you from!"—Fliegends Blactter.



To Carry Medicine Bottles, The woman who travels can utilize an old hot-water bottle by cutting of the neck, sewing brass rings to the top of the bag thus formed, and drawing a stout ribbon through the rings. This forms an admirable receptacle for small bottles, which ta thus be carried in hand bag or sul case without fear of damage from leakage.—New Idea Woman's Man.

Save the Hands.

Housekeepers can thus save the ap-pearance of their hands, so they need not wish they could leave them at home when they go visiting: Have plenty of thick, soft holders near the stove, with which to take hold of the stove, with which to take hold of the pots and pans. Keep a pair of glove handy to use when putting wood is the stove, or to work in the garden, or pick over coal ashes, or to put or when you sweep. Rub the hands a night with a mixture made of equal parts of glycerine and rose-water to which add one drop of carbolic acid. After scrubbing or washing dishes bathe the hands in vinegar or ruh with a cut lemon; and when you at down to your sewing, if they feel like down to your sewing, if they feel like a nutmeg-grater, rub them with cam-phor, which will make them soft and pliable.-Farm Journal.

The Real Test.

The kitchen is where the real test comes. Here is more prose than pos-try, and it takes the best efforts of all concerned to keep order and harmony in this domain. System is the key to the situation. Plan your work a day ahead-see that wood, water, and food are all at hand before you sleep. Then know at what hour you need to rise; set your alarm clock, and obey its earliest summons.

In summer there is no better breakfast than coffee, fruits, melons, butter, eggs and cream, with good old-fashioned buttermilk and honey in the comb. All these are available, too, on a well-regulated farm.

Dish-washing is an item, so pre-pare for it. Have a big boiler of hot water, and an abundance of cold, plenty of clean cloths and drying towels. If you have no sink, use a ten-gallon pan or basin set into a hole to fit it, on the kitchen table. Some really good soap and a willing mind are all that is needed to make dish-washing endurable. - Pro sive Farmer.

Linen Closet.

To one house with large rooms and plenty of closets there are a hundred apartments so cramped for space that a good-sized linen closet is an un-heard-of luxury. But, since linen closets are a necessity to the careful housekeeper, there is nothing to do

but to make one. A practical closet may be made of packing cases, one, two, or three as one needs them and has room for them. Fasten the lids with hinges and line the sides and bottoms with unbleached calico, in which, if desired, might be stitched pockets to hold sachets or sweet lavender. The lids should be padded outside with horsehair and a permanent rough cover stitched on. Over all is fitted a neat cretonne cover, with a flounce hanging around the sides. If possible, it is best to have three boxes, one for the sheets, one for the table-

and towels. Shirt-waist boxes may be con-structed in the same manner. - Philadelphia Telegram.

other for pillow cases, bolster cases,



Polenta Dabs .- Scald a pint of indian meal in boiling water. Mix together one tablespoon of butter, two beaten eggs, two tablespoons of cream and a pinch of salt. Stir this into the cornmeal and drop from & spoon into a buttered pan. Bake in a moderate oven.

Boiled Black Beans, - Let the beans soak in a basin of water for three hours. Drain and boil in fresh water for three hours. Drain again and put into another saucepan with & little stock, a tablespoonful of chutney and a teaspoonful of mushroom catsup. Cook for another half hour and turn onto a dish garnished with boiled rice.

Bread Omelet .- Soak a teacupful of bread crumbs in a cupful of hot milk. Break six eggs into a bowl, stir gently until mixed, then add the bread and milk. Season with salt and pepper and turn into a hot frying pan containing a spoonful of melted butter. Fry the omelet slowly, and when brown on the hottom cut in half, turn and brown on top.

Tapioca Jelly .- Let half a cupful of taploca soak for two bours in a cupful of cold water, standing the dish in a basin of warm water and keeping it in a warm place. Pour two more cupfuls of water into \$ saucepan, add a cupful of augar and the rind of half a lemon cut into shreds. Squeeze in the juice of a emon. Boll for five minutes until the sugar is dissolved, pour in the tapioca and water and cook gently for twenty minutes. Pour into a mould and serve when cold with

Turkish Rice .- Put into a saucepan a cupful of stewed and strained tomatoes. Add half a pint of stock. one chopped onion and salt and perper to taste. When the mixture comes to a boil, stir in a cupful of well washed rice. Stir lightly until the liquor is absorbed; then pat is a cupful of butter. Steam over a slow fire for twenty minutes. Remove the top, stir gently and dover with a cloth until the steam has excaped. Add a cupful of cold chopped meat. Cook for another three nilputes and serve very bot. pan a cupful of stewed and strained