Theme: The Returned Wanderer.

Brooklyn, N. Y .- The Ray, Colin Campbell Walker, rector of St. Ann's Church on the Heights, had for the subject of his sermon Sunday morning, "The Returned Wanderer." The text was from St. Luke 15:25: "The elder son was in the field." Mr.

Nothing sats forth the promptness and completeness of Divine pardon to the sinner more fully than does this story told by our Blessed Lord so long ago. Few stories are more familiar to us than this, few which appeal to us more strongly. It is all so natural and true to life. It is all so dear, for countless souls have taken the language of the returned wanderer upon their lips and have

made it all their own.

It was this aspect of our Lord's character, as shown us in the picture; His divine energy for the fallen and the outcast, His willingness to bind up the broken-hearted, and fan with His own breath the flickering flame of human hope, His tender, hopeful spirit among the ruins caused by sin, which binds men's souls to Him and makes them willing to go the Cross because they love Him so.

Now, the object of the parable is to show the feelings of the great All Father toward His children, and to mark the steps by which men allen-ate themselves from Him, and yet to point the way, through penitence and prayer by which they may return and join in the festal joy of the Father's house and live rejoicing in His love. As we read the story, we could almost wish that it had finished and left us rejoleing in the gladness of the father and the penitent son. But we must remember that while our Lord had been approached by sinners of the lowest type, it is true, there were oth-ers also standing by who heard the story—religious and moral people, who were unacquainted with His mis-sion, its character and the object timed at in it all, and who were shocked at the loving welcome given to the poorest and the most forlorn in life. Doubtless His object was to open wide the gate of mercy, and His purpose was that none should pass by. And, so in order that this might be so, our Lord must needs hold up the mirror to them all. Therefore, it was that Jesus told us in the story that "A certain man had two sons." Was it only that He might corsole and help the one? Did He add the story of the elder brother as a kind of sequel to emphasize the contrast, which, alas, too often exists between the Father's far-sighted. generous love in the reception accord ed to the wanderer, and that which he meets from his fellowman, and so give to him a kind of consolation amid the cynical rebuffs and scorn of a so-called religious world? We might almost be content to leave it thus, knowing well how greatly that is needed. But the story told is not intended for one class of men alone, nor is it but to emphasize one side of truth. Jesus meant to cover all, and included in His thoughtfulness

the whole great family of man. Is the wandering, wasteful son, living in his wild excess, the only type of sinner who is far from God? Was the publican the only one who sinned? Has not the Pharisee who trusted in himself that he was righteous and despised others, no place in the economy of God's free grace? When Jesus spoke to both, He surely sought to teach the lesson that the loss of the filtal spirit, whether manifested in the wilful folly of the publican or in the self-righteous arrogance of the Pharisee, is that which takes men from the Father's house and calls for the Father's grace, whether in the form of pardon or pitying entreaty.

The Elder Son was in the Field." Here is the companion picture the other of "The Far Country." F even here there is a hint at distance from the Father's face and home, because in both it is the spirit in the son which Jesus sought to empharather than the actual geography of the situation. If any one of you has lost, or never realized your filial spirit in relation to your father, we need not go into the far country. amid the waste and excess of riot, where the firmine must inevitably come to find you. We may just as easily, and far more often, find you "In the field" of unloving service.

It matters not what road men tra vel in their alienation from the Fath-It is the spirit which they lost

Here, then, were two prodigals, not one. The only difference between them was that one manifested his lack of loving filial spirit to the Father by taking his life into his own hands and spending it as it pleased bim in the "far country," and the other passed his time "in the field" as the cold and insolent critic of the Father, and narrow intolerant censor of his brother. It is not gross and sensual sins alone which separate men from God—it is not poverty or pain-for neither of them has been able to break down happiness, hard as the struggle often is, if love to God is there. It is the "unclean thing" of seifishness which spoils the fair beauty of our life from which the Father calls us saying. "Come ye out and be separate, and I will receive you and will be a Father unto you, and ye shall be My sons and daugh-ters, saith the Lord Almighty."

Look at the three main features of this man's character as manifested by his language "In the field" and see it

"I lo these many years do I serve thee," he said. Surely this was well. It was in this respect that the other son had signally failed. Far from be-ing dependent on the Father's bounty he had claimed his own that he might do with it as he pleased, and his only hope of freedom was in escape from home. But was the other any better? Where is dependence and disinterested service? True, there was no open resentment of the Father's discipline. But after all was said and pline. But after all was said and done, the service was for hire alone and the wages now seemed al ogether

it is surely this spirit which Jesus seems to remonstrate with. When the energy of the seeniar world infects us with an exterior zeal, similar to its own in kind and often equal in degree. When general devotion to or toward duties in this service of "many years" is regarded as a sufficient indication of spiritual vitality.

To all such the call to practical duties has come, but their ears have been deaf to the appeal of grace to a more interior life. Buch devotion to duty, such seal in practical affairs, such service "in the field" is but, as it. Paul has said. "sounding brass It is surely this spirit which Jesus

and tinkling cymbals." Hera stands the perfect Pharisce—the slave has

overcome the son. Of course God wants your service in the house and in the field, but in a sense it is true that He can do without it. He has bired servants enough to do that, but only sons can love Him as He longs for, and manifest the filial spirit which He craves—"My son, give Me thine heart."

One reason for this is "that it is a law of our being that man's predominant passion gives color and tone to his spiritual state." And when we are so engrossed in more service "in the field" to the disparagement of the primary obligation of loving the Father, it is plain to see that the controlling motive is a low one, however religious that service may appear to

The lack of filial spirit is manifested in his boastful utterance. "Never at any time transgressed I thy com-Is not obedience a Christian duty? Yes, but only in the spirit of a son and not as a hireling. Before forming them the man must have it plainly stated what he was to do. nothing in the heart to prompt him to perform either more than he was paid for in the way service or than he was actually told Is this not the spirit against which Jesus spoke when He said. "Except your righteousness exceed the righteousness of the scribes and Pharisees ye shall in no care enter

the kingdom Why in the Sermon on the Mount did He in those wonderful words on prayer and passion and providence teach this higher right-ousness? Men had—like this older son—attained the art of measuring acts and ceremonial observance with such faultless nicety, while the heart and soul were left untouched by piety and love. You can to-day so serve God by letter and be as far removed from Him in spirit as the prodigal anid the glare and glitter of the far country. You can be so busy with your mere rule and dogma that you miss the spirit which alone can give them worth. It is not the wild and wanton spirit only lienates, but the slavish spirit if impulse and conventionalism, and you must not wonder if your cold, cynical and mercenary spirit keeps you in the field when you might be living in warmth and glow and joy of the

Father's house. Thou never gavest me a kid that I might make merry with my friends, but as soon as this thy son is come thou hast killed for him the fatted calf." "My friends," "Thy son"—not "my brother." Do you not see how little sympathy there was between this son and the Father? There can be none unless and until "the spirit be none unless and until "the spirit of bondage has given place to the spirit of adoption" whereby we cry. 'Abba, Father!"

If God looks to each of us for a service and obedience which alone can spring from love to Him, so also He looks to us for gladness and reolding which only come from sympathy with Him.

Surely it was for these reasons that Jesus held up the mirror before the faces of these men of old-and their type is by no means extinct to-day. But, as then, the Father comes and pleads with men to come in from the field where the unfilial spirit drives

He takes no notice of the sneering inuendoes on the slavish sense of duty or the lack of kindness to our broth-But with his wondrous patience bids us come within the circle of the home and share with Him His wealth of grace. He calls each one of us to a life whose ears are open through constant sympathy with Him to what God desires and loves, whose heart has opened to receive Him as its Master and its Lord, so that His will is ours through our admiring

And if you would forsake the fields into which your selfishness has sent you, turn to Him who calls, and say "Father, I, too, have sinned, for whilst I held the name of son, I lived but as a slave. Make me no longer a mere hireling, but an honored child and say of me. This My son was lost

A Higher Force.

We have within us a higher force than all the forces of material nature -a power of will which can adhere to duty and to God in opposition to all the might of the elements and all the malignity of earth or hell. Man has capacities, thoughts, impulses, which assimilate him to God. His reason is a ray of the infinite reason, his concience an oracle of the divinity, pullishing the everlasting law of rectitude. Therefore God is his Father, and heaven is a glorious reality .- W.

Failure a Teacher.

We learn wisdom from failure much more than from success, often discover what will do by finding out what will not do, and probably he who never made a mistake never made a discovery. Horne Tooke used to say of his studies in intellectual philosophy that he had become all the better acquainted with the country through having had the good luck sometimes to lose his way.—Samuel

Hope in Him. Believe under a cloud, and wait for Him when there is no moonlight or starlight. Let faith live and breathe, and lay hold of the sure salvation of God, when clouds and darkness are about you. Who dreameth that a promise of God can fall, fall aswoon or die? When we are pleased to seek a plea with Christ, let us plead that we hope in Him.-Rutherford.

Is your heart right with God?

A rural resident, upon his first visit to the city, obtained employment as a motorman for the street car company. Every night, when he put his car

in the barn, the conductor quietly slipped him a couple of dollars. This kept up regularly until a day or two after pay day. When he

failed to come after his pay check the manager sent for him and inquired the reason. The unsuspecting motorman re-

plied: "Why the conductor has been paying me off every night."-Judge.

Mrs. Tabbyshaw-Now let me have Main 41,144." Central-"You can't have the wire ... is afternoon. You know it is a two-

Mrs. Tabbyshaw—"What if it is?" Central—"Why, the other lady has spoken for it."—St. Louis Post-Dis-

The Sunday = School

INTERNATIONAL LESSON COM-MENTS FOR JUNE 19.

Subject: The Parable of the Sower, Matt. 13:1-9, 18-23-Commit to Memory Verse 23.

GOLDEN TEXT .- "Wherefore put-ting away all flithlness and overflowing of wickedness, receive with meek-ness the implanted word, which is able to save your souls. James 1:21.
TIME.—Autumn. A. D. 28.
PLACE.—By Sen of Galilee, near

Capernaum. EXPOSITION .-- I. Jesus as an Open-Air Preacher, 1, 2. The great sermon of this lesson was preached in the open air. So was every other great sermon recorded in the Bible, Jesus went to the senside because that was where He could get the crowd. Most men can get more hearers to-day in the open air than in a building. Jesus began to preach when the crowd collected (Lu. 8:4), but He was not above preaching to an audience of one (Jno. 3:4). But the multitude loved to gather to hear Jesus (Matt. 5:1; 15:32; Lu. 8:45). It is not hard to tell why. Jesus always saw in a great crowd a call to preach the gospel (Matt. 9:36-28; Mk. 2:2; 6:34). Jesus began at this time to adopt the parabolic method of teaching, which reveals the truth

from those who have no appetite for it (vs. 10-13; Mk. 4:11, 12; 2 Thess. 2:10-12). Jesus used a fishing smack for a pulpit, that was good enough for Him, and we ought to count it good enough for us (Jno. II. Hard-Hearted Hearers, 3, 4, 19.

to those who love it and conceals it

Jesus represents Himself (and all preachers and teachers of the Word) as a sower. The Word of God is seed (Lu. 8:11); it has life, the power of growth and reproduction; it brings forth fruit (Col. 1:5, 6). There is more ultimate value in one grain of wheat than in the largest diamond ever found; for that grain sown, and its fruit sown, will in time fill the earth with its increase. So with a word of truth sown in the heart; it converts one, he many, each one he converts many more, in ever widen-ing circles. It is a marvelous privflege with infinite consequences to be a preacher or teacher of the Word. There are four kinds of soil or classes of hearers. The first class are like the trodden path over which the feet and wheels of the world have gone until there is no receptivity for the Word of God (unless He drive the lowshare of deep agony through that heart). The seed sown in such hearts is snatched away by the devil through

his ever-present emissaries, "fowls of

II. Shallow-Hearted Hearers, 5, 6, 20, 21. The second class of hearers are like the thin soil on an outcropping ledge of rock. They hear the Word, and immediately without reflection upon its real import and the cost of acceptance, receive it with joy (Lu. 8:13). There is response to the truth in this case. It takes hold upon the emotions, but not upon the great deeps of the will. These are the shallow souls. They give quicker promise than any one else (Mk. 4:10). They are glad at once. often makes deep souls sad before it makes them glad. A deep work is better than a swift one. These have no root and the young plant soon withers. The scorching sun is "trib-ulation or persecution because of the word." If the seed were well rooted the sun would make it grow and ripen; so do tribulation and persecu-tion when the Word is well rooted. The Galatians were rocky soil hearers (Gal. 4:15; 5:7; 6:12).

IV. Half-Hearted Hearers, 7, 8, 22. The third class of hearers are like rich, promising but pre-occupied There are already thorns in the soil and the seed sown falls upon these. They grow up with their rank. luxuriant growth, and the good seed is choked and the early promise comes to nothing. In this case there has been real attention to the Word and appreciation of it (v. 22) has taken some hold upon the will, but there has not been whole-hearted surrender to it. They are capable of bearing fruit if they would only cast out the thorns, but they won't. So there is no fruit. This is most solemn. It pictures many, very many, in the church to-day. The thorns are (1) "The cares of the world." In how many a business man and housewife the Word of God is thus choked. (2) 'The deceitfulness of riches." many a man grows godless as grows rich. One of the most promising and energetic young Christians of the fifties in Chicago is now nothing but a withered millionaire, with one foot in the grave, which he will him-self soon enter to be "saved so as by fire," or to be lost forever. (3) 'Pleasures of this life" (Lu. S:14), dance, theatre, card party, etc., etc. (4) "Lusts of other things" (Mk. 4:18, 11). Out with the thorns.

V. Whole-Hearted Hearers, 8, 23. But there is a fourth class, "good ground." They (1) "hear the word." They appreciate its value and give good heed. (2) They "understand" it. They take in its meaning and its price. (3) They "accept it" "in an honest and good heart" (Mk. 4.20, T. V.; Lu. S.15). Not merely hear, but take hold. (4) They "hold it fast" (Lu. 8:15, R. V.), they will not give it up at any cost. These bring farth fruit ("with patience"), thirty, sixty, and one hundredfold. In three cases the seed had come to nothing. In one only did it bear, one case more than paid for all the cast and labor; so it is with our preaching. How discouraged we get over the apparently wasted seed. Don't! You will strike the "hundred-fold" man some day. But let dred-fold" man some day. But let all take heed how they hear (l.u. 8:15). The parable does not say that an equal amount of seed fell on all kinds of ground; in ordinary farming it would not.

The Christian's fellowship with God is rather a habit than a rapture.

AN INCIDENTAL QUERY. "It takes nine tailors to make man," said the quotation fiend. "Yes," replied Reginald; "but how in you get so many to trust you?"-Washington Star.

TO BE KEPT IN MIND. Bareld-"I know that I'm not worthy of you, darling."

Fair One—"Remember that, Har-old, and my married life is sure to be happy."—Jewish Ledger.

TEMPERANCE BATTLE GATHERS STRENGTH EVERY DAY.

Labor and the Salcons. The old idea that the saloon in its function of "the poor man's club" is an economic necessity in large centres of population, especially manufactur-ing cities, is getting hard jolts nowadays. A few days ago at a mass meeting in Toronto addresses denouncing the saloon and the liquor business in general were made by such influential and clear-thinking labor leaders as John Mitchell and John B. Lennon, respectively vice-president and treasurer of the American Federation of Labor, and by President Lewis, of the United Mine Workers. Mr. Lennon said that the liquor business lowers the efficiency the working man and prophesied that the time would come when labor as a unit would be arrayed against the saloon. Mr. Lewis declared that the United Mine Workers have al-ready prohibited the sale of liquor by their members, even at picnics, and Mr. Mitchell expressed similar views.

Even more significant is the decision recently made by the United States Steel Corporation to control as far as possible the liquor business in Fayette County, Pennsylvania, where it has 25,000 employes. It is declared that the Steel Corporation estimates that at least three per cent. better returns can be made on the millions it has invested there by regulating the drinking of the coke workers-that is, permitting them to drink, but stipulating where and when they shall drink.

"For more than a year," says the dispatch, "figures have been gathered on drinking among coke workers, and it found that for seventy-two hours after each payday the coke ovens run at only two-thirds of their capacity, and on nearly every payday hundreds of tons of coke are ruined by inability to get sober men to care for it in the ovens." Nine breweries are now running in the county and the Steel Cor-

poration intends to buy them out. Everybody who has followed the progress of the present temperance movement must have noted an important difference between the meth-ods adopted by its promoters and those used in such movements in the past. There is less appeal to sentiment and sympathy and more to the pocketbook. The prohibition work-ers are trying—and with astonishing success—to show the country that the liquor traffic produces an economic loss which it simply cannot afford to stand. The man who drinks thereby lowers his efficiency, reduces his pro-ductive capacity, impairs his value to his employer and to himself, and eventually lowers his earning capac-aty. This means that the industrial world is deprived of the services of a man who otherwise would have had a definite value as a producer of wealth, and when the case is carried to an extreme it means that the drinker becomes an actual source of expense to the State by reason of crime

or destitution. In matters of business the directors of the United States Steel Cor-poration cannot be accused of sentiment. When they indulge in philanthropy they do so as individuals, but in the conduct of their business every proposition that comes before them must stand the acid test of "will it pay?" They probably do not care two straws whether their thousands of employes use liquor or not, so long as the question of efficiency does not enter into the case. But when they find their coke ovens running on twothirds time for three days after every payday and a part of their product ruined, all because the employes are off on a big drunk, it becomes a matdollars and cents, and the an

Every employer in the land, big and little, is coming more and more to take this view of the liquor ques-

A Quid Pro Quo.

The Western Christian Advocate publishes the following: Passengers coming into Seattle from the north are laughing at the wit of a Government employe who has turned into a joke the wreck of the old steamship Colorado, whose hulk is now bleaching at the northern end of the Wrangel Narrows. The Colorado went down in 1902, bound north with a full cargo. Her hull's prominence caught the eye of the itinerant advertising artist, and, one day, mariners passing by saw on it the lengend, "Drink — 's Rye and — 's Whisky." About the time they had become used to the sign the glaring "ad" was suddenly changed. A man employed by the Government to paint the buoys along the coast added alongside the advertisement the following paragraph: "I did, and I am a wreck."

Much Lunney in Liquor.

The On-the-Water-Wagon Colony is coming. Dr. Ferris, president of the New York State Lunacy Commis-sion, said in regard to the Grady-Lee bill to provide a hospital and indus-trial colony for inebriates in this city:

"In the State of New York 28.9 per cent. of the male patients in asylums owe their insanity to alcohol In the Norristown Hospital, Pennsylvania, forty-six per cent, of 520 male patients owe their insanity to alcohol alone or in combination with other

Members of the On-the-Water-Wagon-Colony would be assured that in their new home no jolt could tumble them off.

No Confiscation.

The Detroit News takes very little stock in the cry of the liquor men that the closing of the saloons under local option and prohibition laws amounts to confiscation of property. The News says: "The liquor busi-The News says: "The liquor busi-ness has no standing before the law. It has no rights. It is merely tol-erated by license. A license is not property. It is not negotiable. When it expires that is the end of the State's special obligation; the contract has been fulfilled and is dead."

The Greatest Problem.

The happiness, the security and the progress of the Nation depend more upon the solution of the liquor problem than upon the disposition of any other question confronting the people of the configuration. other question confronting the people of our country. The Government must soon take cognizance of the great evil to society that has grown out of the manufacture and sale of intexticating liquers, and it cannot long afford to continue its partnership with the liquer interests by accepting revenues from and issuing licenses to a traffic which is eating at the very vitals of the Nation—John Mitchell.



THE YOUNG DREAMER OF OLD GALILEE.

Better far the young dreamer of old Galilee. Hanging dead in the shame of the cross. Than the man who grows old in the ser-vice of gold, And whose treasure is ultimate loss.

Though the young dreamer died for the truth men denied,
His divine spirit lives, and for aye;
For the dream still survives in the blozoming lives
Of humanity's noblest to-day.

There is wonderful weal in a splendid ideal,
Though the cost of its service be high;
There is infinite gain in the pitiless pain
Of the one tho is willing to die.

What is death after all but the breaking the thrall Of the prison of things as they seem. And the viewing from near of the vision most dear, And the tangible touch of our driam?

It is better to see the ideal from the tree
Than be blind in the midst of the mob;
It is better to sigh, and triumphantly die,
Than sing songs that must end in a sob.

Better far the young dreamer of old Galilee,
Hanging dead in the cross-tree of shame,
With the bloom of His youth plucked to
garland the truth.
And a world bowing now at His name.
--Charles W. Casson, in Christian Register.

A Prayer For the Cimrch. Theodore Cuyler once said that when he and Newman Hall took tea with Spurgeon and heard him pray such a marvelous prayer in the family worship following, they discovered the secret of his power. Doubtless the prayer life of the great preacher had much to do with the phenomenal

success which the Lord was pleased to grant unto him. The following ex-tract from one of his prayers is a sample of their intensity, scope and fullness: "Once more we pray Thee bless Thy church. Lord, quicken the spir-itual life of believers. Thou hast given to Thy church great activity. for which we thank Thee; may that activity be supported by a correspond-ing inner life. Let us not get to be busy here and there with Martha, and

forget to sit at Thy feet with Mary. "May Thy truth yet prevail. Purge out from among Thy church those who would lead others away from the truth as it is in Jesus, and give back the old power, and something more. Give us Pentecost; yea, many Pentecosts in one, and may we live to see Thy church shine forth 'clear as the sun, and fair as the moon, and terrible as an army with banners.'

"God grant that we may live to see better days. But if perilous times should come in these last days, make us faithful. Raise up in every country where there has been a faithful church men who will not let the vessel drift upon the rocks. O God, of the Judges, Thou who didst raise up first one and then another when the people went astray from God, raise up for us still-our Joshuas are dead our Deborahs, our Baraks, our Gid-eons, and Jepthahs, and Samuels; who shall maintain for God His truth,

and worst the enemies of Israel? "Lord, look upon Thy church in these days. Lord, revive us. Lord, restore us. Lord, give power to Thy Word again, that Thy name may be glorified. Remember the church of God in this land in all its various phases and portions, and pour out Thy Spirit upon it. And wherever Thou hast a people, may Jesus dwell with them, and reveal Himself to His own, for Christ's sake; to whom glory with the Father and with the Holy Ghost, forever and forever. Amen."-Living Water.

The Present Strength Giver. One of the secrets of Christian confidence and courage during all the ages of the Church has been this promise of the Church's Founder:
"Lo, I am with you alway." His
presence in the flesh was the one thing that comforted and strength-ened His disciples; and when He left them He left them the promise of His abiding presence, lest they should because He must go out from their sight.

In the darkest hours of prosecu-tion, in the moments when the Church has seemed to be going backward rather than going forward, in all the discussions and difficulties of all the centuries faithful hearts have been warmed and cheered, and new courage has come when this word has been remembered and a consciousness of Christ's thrilled His faithful followers.

His Power Comes. Power comes through the promises

His promises awaken hope. the promises awaren nope. And the property and the promises always an element of soul-strength. No earnest student of the Pible will be weak. Thousands read it where one studies it. Many people walk on the surface, while few dig deep in the mines. There is no tonic like truth. It will lift pygmies to the stature of giants. Peter declares that through the promises of God one may become a partaker of the divine na ture. Such a triumph is worth the trying. Read God's Word for God's power.-C. C. Woods.

Living Water.

"He that believeth on Me, as the Scripture hath said, out of him shall low rivers of living water." brooks, summer torrents, or temporary supplies, but perennial streams, rivers and rivers of living water.—J. Hudson Taylor.

Christ-like Kindness

There are so many hard places along the road for most of us, made hard needlessly by human selfishness, human neglect, human obstinacy, that the longing to be kind with a tender, thoughtful, Christ-like kindness, should grow stronger in us each day we live.—Scottish Reformer.

The truest giving to the need of the world is the giving of a pure life and a genuinely sacrificial service.—Rev. a genuinely sacrific G. R. Lunn, D. D.

SLOW AND SURE. Anxious Mother—"How is my boy getting along at school?"

Teacher—"He's slow and sure."

Anxious Mother—"Reg pardon?"

Teacher—"He is slow to learn and sure to forget."—Chicago News.

A decree has been published in Austria by which no one is allowed: to refine raw oil or to sell petroleum in tanks without a concession ob-tained from the Government. This is a measure against the Standard Oil.

CHRISTIAN ENDEAVOR NOTES

JUNE NINETEENTH

Topic-The Yoke of Christ-Matt. 11:

Purity and humility. 2 Cor. 10; 1; Phil. 2: 7, 8; Luke 23: 34. Self-control. Heb. 12: 3; 1 Pet. 2:

Obedience, Heb. 5: 7-9. Sacrifice, Isa. 50: 6; John 10: 17,

Love. Matt. 22: 37-39. Prayer. Mark 1: 35; Matt. 26: 36-44.

No one can make much progress in wisdom until he discovers how much there is that he cannot discover but must have revealed to him (v. 25). The promise, "I will give you rest," is not to the idle but to the laborers, not to the unburdened but to the

heavy laden (v. 28). It is Christ's yoke, in the sense that He imposes it and that it is borne for Him; but even more in the sense that it is born with Him (v. 29).

Every one must wear some sort of yoke, and bear some sort of burden The only ease possible in this world is to choose the easiest yoke and the lightest burden (v. 30).

Suggestions.

Christ is not like the Pharisees, binding eavy and grievous burdens on men's lacks and not touching them with His little finger. He carries the heavy end of every burden He im-

poses. There is no thought of humiliation in Christ's yoke, but rather the highest honor. It means co-operation with

the Lord of the universe.

If one animal of a team refuses to pull on the yoke he is nevertheless dragged on, but to his own destruction. So if we refuse to pull in the

yoke with Christ. An animal can be in only one yoke at once; but the more firmly we are yoked to Christ the more firmly are we yoked to one another.

Illustrations. The voke is an instrument for using the strength of two and bringing it to bear upon one object. How great the condescension in Christ thus to cou-

EPWORTH LEAGUE LESSONS

ple Himself with us!

SUNDAY, JUNE 19

The Christian's Secret-Psa. 25: 14; 1 Cor. 2: 9-13.

Old and New Testaments are doubly connected under this theme. As we begin with a fragment from the Old Hebrew hymn, so the portion of Scripture quoted from Paul's argument be gins with another fragment of the old prophet, which is rendered in our latest version.

For from of old men have not heard, Nor perceived by the ear, Neither hath the eye seen a God beside thee.

Who worketh for him that waiteth for him. The Pauline version is richer in its

significance; as all truth grows richer from being held long in the mind. The Scripture passage in question, 1 Cor. 2: 9-13, must be read more than once. Indeed, the whole chapter is to be perused until the argument is clear. It is a grand argument and not to be grasped in the hurry of a quarter hour study. God has plans, great plans, such as a world's redemption. tion. He works so silently that world-ly wise and merely prudential people are inclined to reckon without him, now as then. But to spiritually mind-ed people he raveals himself—to those who wait on him he comes at last, and gives them his commandments, and girds them with his promises. This is the "secret of the Lord."

A MAN WHO REFUSED TO FIGHT. A big Frenchman was talking in loud and blustering tones about his many achievements in dueling as he traveled. in company with several passengers, in the smoking compartment of one of our railway trains. In the corner opposite to him sat a small man quietly reading a magazine, and to him he leaned over and arrogantly anid:

"Monsieur, what would you do if you were challenged to fight a duel?" "I should refuse," was the unhesi-

tating reply. "Ah! ah! I thought as much. Refuse and be branded a coward! But if a gentleman offered you the choice of a duel or a public whipping; then what?"

"I'd take the whipping." "Ah! ah! I thought so from your looks. Suppose, monsieur, you had foully slandered me?"

"I never slander." "Then, monsieur, suppose a man had coolly and deliberately insulted

you; what would you do?" "I'd rise up this way, put down my book this way, reach over like this, and take him by the nose, and give

it a proper sort of twist-just so! When the little man relinquished his grip of the big man's nasal organ, his neighbors slid away in abject terror, to escape the bullets which would surely be flying at once; but there was no shooting. The big man turned crimson-then white-then looked the little man over and re-

"Ah-certainly-of course-that's it-exactly!" And then the conversation took a

turn on the prospects of war with Turkey.

Did Her Duty.

The first grade teacher had been able to spank Tommy with the greatest enthusiasm, but his next teacher had not reached the point where she felt she could do justice to him tu spite of all his naughtiness.

Send him to me when you want him spanked," said the first grade teacher one morning, after her col league had related his many misse

About 11 s'clock Tommy appeared at the first grade teacher's door. She dropped her work, selzed him by the arm, dragged him to the dressing room, turned him over her knee and

did her duty.

Whou she had finished she said:

Whou she had finished she said: Well, Tommy, what have you to

"Please, miss, my teacher war the scissors,"—Everybody's.



POTATO SOUP.

Wash, peel and cut four medium sized potatoes into small pieces, cover with cold water, salted, and cook until done. Have ready a pint of milk scalded in a double boiler, together with a tablespoon of minced onlon and a little celery or celery seed to flavor. Take the potatoes from the fire, turn off the water and mash. Thicken the milk with a tablespoon. ful of flour, then add to the potato and mix. Add a tablespoonful of fine minced parsley and serve with crackers or croutons .- New York Tels. gram.

RICE AND TOMATOES.

Beat together one egg and half a cupful of milk. Stir in a cupful of boiled rice. Add a teaspoonful of butter and season with sait and pepper. Let the mixture simmer for a few minutes; then drain the rice, line a dish with it, wash it over with a beaten egg and put it into the oven until firm. Strain half a can of tomatoes, season with salt, cayenne pepper and half a finely chopped onion. Stew for twenty minutes. Then stir in a tablespoonful of butter and two tablespoonfuls of bread crumbs. Let simmer until thick and pour into the centre of the rice mold .- New York

MACARONI AND CHESTNUTS.

Peel and boil a dozen big chestnuts and pound them to a paste. Season with a saltspoonful of salt and put them into a saucepan with two cupfuls of boiled macaroni, chopped; two tablespoonfuls of butter and one large onion peeled but not chopped. Stir the whole together until well mixed and heated; moisten, if necessary, with a little milk. When perfectly hot, remove the onion and put the macaroni and chestnuts into a buttered baking dish, cover with bread crumbs and grated cheese in equal quantities and brown in the oven.-New York Tribune.

STEWED RABBIT.

Wash and soak the rabbit. Wipe it thoroughly dry and divide it at the joints. Sprinkle it thickly with flour. Place in a stewpan with two heaping tablespoonfuls of butter and three or four thin slices of ham. Pour on little by little a quart of gravy. Stew the meat over a slow fire for two hours. Season with half a teaspoonful of salt. Add to it the rind of half a lemon, cut into small bits. A quarter of an hour before serving stir in a teaspoonful of rice flour that has been mixed with two tablespoonfuls of mushroom catsup and a half teaspoonful of cayenne pepper .-Boston Post.

PLAIN ONION SOUP. This is wholesome and "tasty." Slice two or three large onions and fry yellow in butter or clarified drippings. When soft add three tablespoonfuls flour and stir until cooked and frothy. Now add slowly a pint of boiling water, stirring until smooth and slightly thickened. Have ready three potatoes boiled and mashed and add to them a quart of milk that has been brought just to the scalding point. Put the potato and onion mixture together, season with salt and pepper, let it get hot, then press through a strainer into a hot tureen. Sprinkle over the top a little parsley minced fine and a handful crisp crou-

Little Load Lifters

tons .- New York Telegram.

A small camel's bair brush will quickly and without irritation remove cinder or other foreign substance from the eye. To clean a pot: Put one-half a tea-

spoon of soda in it, fill with hot

water, let stand half a day or over night, cleans very easily. The arrangement of a mirror so that a child can see itself at play will oftentimes prove as amusing to a

When sweeping a room which has a heavy old-fashioned dresser in it. remove the lower drawer and sweep under with a whisk broom. If you wish to prevent raisins, cit-

child as a playmate.

bottom of your cake, have them well warmed in the oven before adding to When you fry fish, and the fat gets boiling hot, before you put the fish in. sprinkle a little salt on the bottom

ron or currents from sinking to the

of the pan; you may then turn the fish without breaking. After you have washed lamp chimneys tie paper bags over each chimney. Be sure the bags are clean before you put them on. Pin the bag

tightly around the bottom. For quickly cleaning silver, put in kettle one tablespoonful of potash, eight quarts of cold water. Dissolve potash. Put in silver. Set on the

stove and let come to boil, then take off. Rinse well; wipe. When you place irons on the stove to heat, put a brick over the fire. will save many trips to the stove and back; being hot it keeps the irons warm much longer than a common stand. As each fresh iron is placed

on the brick, it renews its heat, Where People Live Long.

Church White says that over in Hainesville, Mo., where he lived as a boy, people lived until a great age; if a man died as young as ninety it was generally said he died of cholera infantum.—Atchison Globe.

Gendolas are being displaced by motor boats on the main canals of Venice, but they hold their own in the 124 side canals.