THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY THE REV. C. B ETSLER.

Theme: Christ-Consciousness.

Brooklyn, N Y -- Sunday morning e Rev. Clarence Bartlett Etsler, the pastor of the Church of the Good Tid-ings, preached on "The Essential Me-diation of the Christ-Consciousness." The text was from I. John 5:10: "He that believeth on the Son of God hath the witness in himself." Mr. Etsler biga.

In this day of skeptical spiritual unrest and mental reconstruction, we hear considerable speculation as to the peson and place of Jesus Christ I want to convince you that questions of Christ's genealogy and birth are overshadowed in importance for us the experience of His conscious birth within our present lives.

We ask no man to believe in Josun Christ as the Son of God upon historical evidence alone, for such evidence may not be satisfactory to all. But we do ask every man to believe on the Son of God and the power of a Christ-like life, upon the witness of the Christ consciousness. "He that belleveth on the Son of God hath the witness in himsolf

We do not ask mento give credence to external evidence, but we commend to every soul the Christ witness in himself We ask some of our brethren, what was the purpose of Jesus Hfe, and they reply that He was God in human form seeking by His death and suffering to cancel mankind's debt unto Hiniself in a substitutional atonement of vicarious sacrifice, what-soever that may be. If Christ was God and found it necessary to conform to such a complicated process in order to placate Himself, then we are worshiping a God who violates our

conception of perfect justice. But nome will say "Ah' then you deny the divinity of Christ?" No? most unmistakably, we do not. We affirm He was divine and we affirm the divinity of every created soul We affirm Christ was divine and we effirm the same for all mankind. Christ's mission with to reveal the vital truth that He and we, and every soul that lives are children of the living God

The consciousness of Christ was a consciousness of His divine relationship to God as Father and Son. Our consciousness, the price of a complete life, is a consciousness of our relationship to Christ and fellowman as bothers all, and through that consciousness the supreme revelation. like that which came to Him that we are God's offspring, too. Not that Christ was God, conceived of Himself in any miraculous way, but that He was born as you and I, according to God's established means of re-creation, and that His heritage was the beritage we all receive of human evo-Jution and divine self consciousness

How does Christ differ from other men we ask? In this, His perfect consciousness of sonship with God. But does this explain His power to heal the sick and to speak peace unto troubled souls, or are the recorded evidences of Hir seeming supernatural power to be relevated to the realm of myth and legend? In the light of modern knowledge, we believe the seemingly inexplicable occurrences of the ro-called miracles of Christ were but the natural results of His supreme God-consciousness. "Christ's God-consciousness called to His Father "Christ's Godthrough all space. He sent His word and healed; the wind and waves obeyed His will. It is written that He touched the higher etheric vibra-tions with the powerful thought of His master mind and the thought turned into wine and loaves and fishes-"higher intelligence projected. the form through the God-consciousif why may not we come forthto vital union with God: with Christ can we not attain to the God-consciousness at unce? Why initial not the art student create the manterplace of an Angelo? Why might not the roung wood worker produce a Cremona or a Strad? Why might not a freshman engineer de-sign a Brooklyn Bridge" Why might not the graduate from the pushcart brigade presume to pilot a Packard over the Vanderblit cup course? Must fley not all receive a master's instruction and gain perfection by their stendy attention to trifles under the master's guiding hand? "For there is one God and one mediator between God and man, the man Christ Jeaus." O God, Thou hast searched me and known me, Thou art acquainted with all my ways. There is not a word in any tongue but lo, O God, Thou knowest it altogether. Such knowledge is too wonderful for me; it is high, I cannot attain unto Such, in substance, is the complaint of many who have sought the God-consciousness without the mediation of Jesus Carist. And because they have found it not they have said: Wi fe too high for me, I cannot attain unte it, it is reserved for the favored As sensible for the raw student who falls to produce the masterplece to give up in hopeless despair. "Jesus answered and said, if a man love Me he will keep My words and My Father will love him and we will come unto him and make our abode with him: neither knoweth any man the Father save the Son and he to whom the Son will reveal Him We may repeat the affirmation that we believe in the universal father-hood of God, but God-consciousness can only come from within. Not all the affirmation of a lifetime can take the place of the internal evidence consciousness, however, is de-Our pendent largely upon our objective experience, it is gauged in great measure by our active relation of life to eternal truth. How presumptuous then, to deny the essentiality of the mediation of a Christ consciousness twirt us and God. In Christ's life In Christ's life habit there is cuvealed to us the atti-tude foward fellow men that is abso-iutely essential before God-conscious-Men who discount the place and wer of Jesus Christ are seeking to enter the costain consciouaness with a crude life habit that shuts them off effectively from that infinite supply of God life and world power. As sensexpect to fly, because skilled invent-ors have conquered the problem of serial flight, as for the novice to dis-dain the mediation of Jesus Christ. dain the mediation of Jesus Christ. If you would circle through the wanited extes, go to a Wright or Cur-lius and learn the principles of aerial navigation to which you must relate yourself. If you would connect you: life with God's almighty power, go to Jesus the Christ and learn from Him the principles of right relation be-irreen man and man. Christ's human mature is the factor that mediates us to God. Christ-consciousness is the stage of development wherefrom we reach up for God-consciousness. How

should the learner duplicate the per formance of a Paderewski when even is simplest efforts produce a jangle of discord? How attune oneself to the perfect melody of the Infinite. when we can't even strike a chord when we can't even strike a chord that vibrates in harmony with what we know of perfected humanity? How expect the inflow of peace and power from the Infinite supply when we neglect the power Christ has revealed, that's dwelling in us now?

The mediation of the Christ is link between us and God without which the chain is incomplete. "He that believeth on the Son of God hath the witness in himself." The Christconsciousness is the full realization of the weaving of human brotherhood not as a mere euphonious phrase with which to round out a platitude of glittering generality, but as a living fact whereby we realize our active relation to neighbor and our present depend-ence on the race. It's easy enough to call him brother whose life touches our own; it's no hard matter to feel brotherly toward those who live on the same level with us. But the Christ-consciousness is more than that. When Christ bade men turn that. the other check unto the smiter, He may have seemed to us to preach a doctrine fit for no self-respecting man. When He prayed unto His heavenly Father for divine clemency unto His murderers and excused their crime. we want their to the test crime. we -

and toath to echo that prayer. But such are the ties of brotherhood that Christ sought to reveal. Not that we should go about placarded with a shingle which reads, "Kick me, I like it;" not that we should absolve our criminals from remedial punishment, but that our consciousness of brotherhood should be so strong that no human injustice can shake our faith in its interdependent power. If such a compliance as Jesus recognized to ties of brotherhood seem an easy practice in your daily life then indeed you have attained the full Christconsciousness. But if anger, or worry and fear make you sometimes for-get the rights of brotherhood, then I ommend to you the witness of the Christ within.

But what's the use of all of this, someone may ask. "I try to live honest and upright and useful and that's all any man can do." Yes, but aren't you subject to worry and annovance Don't you ever suffer ometimes? physical infirmity, and wouldn't it be worth while to banish the fear of pain and the worry of annoyance from your life? Jesus healed lepers in His day, but was not contaminated. Jesus cast out demons, but none of them entered, into Him, The man with the unclean spirit cried out, say-ing, "Let us alone: what have we to with Thee, Thou Jesus of Naza-h?" And Jesus rebuked him, saydo reth? "Hold thy peace and come out Ing. of him

What have we, in our day and age, to do with Thee, Thou Jesus of Nazarcth? We know Thee, who Thou art, the Holy One of God. Have we •1 physical imperfection or mental dis-ease? Learn from the master physician, self-healing through the chan-nel of thine own soul by the Christ witness in thyself. Christ's Godconsciousness made Him immune to physical disease and mental conta-gion. And to that same protecting God-consciousness you and I can atthin when we have mastered the Christ-consciousness. God was in-Christ-consciousness. God was in-deed in Christ, reconciling the world unto Himself, but the world can only reach that perfect reconciliation through keeping the words and works

of Christ the Son. Belief in Christ is belief in the divinity of man. Belief in Christ is belief in salvation by character. Belief in Christ is belief in eternal progress from man on up to God. God hath not left Himself without witnesses in very age and nation and wherever the spirit of the Christ shows through the heritage of brute ancestry, there hegins the consciousness that leads to | with a God-given confession of faith. life eternal

within thyself for witness to

THE WARFARE AGAINST DRINK

TEMPERANCE BATTLE GATHERS STRENGTH EVERY DAY.

years of study he believed the only efflecient method in which to ward off

successfully waged against tubercu-

Dr. Peterson believes that the facts

as to evils of alcoholism should be

taught in the public schools and that the statistics that tell the story of the

ravages against mankind should be spread broadcast through the country,

where every man, woman and child can see, read and study them.

The speaker said that it was known

that between twenty and twenty-five

per cent, of all the insane in this

country owe their insanity to alcohol;

hat of the 4,000,000 paupers in the

five per cent, of all the crime com-mitted in the United States is due to

intemperance, and that every year in

his country there is an average of

(65,000 (1000 a day) arrests for

Thirty years ago, he said, the med-

al profession as a whole showed lit-e interest in attacks upon alcohol.

in those days, he said, physicians were rather the promoters of the use

in Switzerland and Kraepelin in Ger-

Alcoholic Families.

scendants of alcoholics as well as with the dependent inebriates. Demme,

groups of families, one of alcoholics

Switzerland, in a study of two

Only 17.5 per cent.

must make special effort to provide institutions for the treatment of ine-

briety, which institutions may become

the centres for dissemination to fami-

truths concerning the great dangers of alcohol to the individual and to de-

Unpleasant Facts.

of the Atlantic medical men are

ituous liquors as a beverage or

ease.-New York Times.

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scendants

pendence to alcohol; that seventy-

their

United States 2,000,000 owe

drunkenness.

this country such as is now

INTERNATIONAL LESSON COM-MENTS FOR JULY 17. Education Vs. Alcoholism.

Subject: Peter's Confession, Matt. 16:23-28-Commit to Memory Verse 26.

The

Sunday-School

GOLDEN TEXT .- "Thou art the Christ, the Son of the living God." Matt. 16:16

TIME .- Summer, A. D. 29

PLACE.—Caesarea Philippi. EXPOSITION.—I. Peter Confess-ng Christ, 13-16. Jesus had been oraying in seclusion (Luke 9:18). The time had come to tell the disciples of His approaching death, but as preparation for this sad information they must first be brought to a distinct apprehension of His deity. So He put to them the question of v. 13. What men think of Christ is an allimportant matter. Jesus followed up His first question with one more per-"but ye, whom say ye that I It is more important for each sonal, am?" us, whom we think and say Jesur , than whom men think and say that He is. Jesus wished them to put their conviction about Him into a confession with the mouth (Ro. 10: 10). Peter answered for the company as usual. He was no quicker to see the truth than the rest, but quickr to put it into words or action (cf. "Thou art the Christ, Ino. 21:7). the Son of the Living God." cried Peter. This confession had been made before (Jno. 1:49; Matt. 14:33; cf. Jno. 6:69, A. V. and R. V.), but the confession as now made was with clearer conception of its import. The confession here made is of the utmost practical importance (1 Jno. 4:15; :1, 5). It contains the fundamental truth of the gospel (Acts 9:20). II. Christ Confessing Peter, 17-20.

Jesus was pleased with Peter's con-fession of Him, and He is similarly pleased when we confess Him in a like manner to-day (Matt. 10:32, 33). This confession made weak Simon, son of Jonah, Petros (a piece of rock) Jesus said Peter had had this great truth revealed to him by the beavenly Father. No one can really know Jesus as the Son of God unless God does reveal it to him (1 Cor. 2: 14; 12:3). But God reveals it to any one who wishes to know and wills to do the truth (Jno. 7:17; 16:13-15). The practical proof that we believe that Jesus is the Christ, the Son of God, is found in 1 Jno. 5:5. Jesus said upon this rock (Petra), faith in which made Simon a Petros (piece of rock), He would build His church, Jesus Christ is Himself the chief cormerstone of the church (Eph. 2:20; 4 Cor. 3:11: Isa. 28:16), and all built upon Him become themselves living stones (1 Pet. 2:5, 6, R. V.). The gates of hades shall not prevail against the church built upon Christ and faith in Him as the Son of God. Members of that church will fall asleep, but hades will have no power over them, they will depart to be with Christ (Phil. 1:53), and others will arlse to carry on their work till Christ

III. The Cost of True Discipleship, 21-28. The time was now ripe for Jesus to declare to His disciples His approaching rejection, suffering and death. He tells them He "must" go to Jerusalem; "must" suffer, "must" be killed, must be raised again. There was an imperative necessity for these things. Why "must" He die? (Jno. (3:14; Heb. 9:22; Isa. 53:4-6; 2 Cor. 21; Gal. 3:13; 1 Pet. 2:24). there is another glorious "must."

but a fleph-given protest against the

TION

And

wors' record of any country in Eu-rope for homicides, it is only onemust be raised again (Ro. 1:4; 4:25; 5:9; Jno. 14:19). Peter again rushes to the front, but not this time eighth as bad as that of the United States. His figures for felonious hom-

RELIGIOUS TRUTHS From the Writings of Great Preachers.

A NEW BEGINNING.

Dr. Frederick Peterson, professor of psychiatry at Columbia University, in the course of a lecture on "The Prevention of Alcoholism," delivered before the New York Academy of Medicine, said that as a result of

He came to my desk with trembling lips; The lesson was done; "Will you give me a new leaf, dear teach-er?" he said, "I have spoiled this one." So I took his leaf, all blurred and blotted, And gave him a new one; all unspotted,; And into his sad eyes smiled: "Do better now, my child."

the evils due to drink was the institu-tion of a campaign of education in being.

I came to the throne with trembling heart; The past was done; "Will you give me a new leaf, dear Fa-ther?" I said, "I have spoiled this one." So He took my leaf, all blurred and blotted, And gave me a new one, all unspotted, And gave me arew one, all unspotted, "Do better now, My child."

A Bothersome "Something."

In the journal of George Fox, the consecrated Quaker, is found this confession: "I knew Jesus, and He was very precious to my soul; but I found something in me which would not keep patient and kind. I did what I could to keep it down, but it was there. I besought Jesus to do something for me, and when I gave Him my will, He came into my heart, and cast out all that would not be sweet, all that would not be kind, all that would not be patient, and then. He shut the door."

Blessed George Fox. To have the door of the heart shut on all that would not be sweet, kind or patient was to find a blessing worthy of what Charles Wesley called "the second rest.

of alcohol as a stimulant and as a remedial agent in many diseases. And are there not many professe But now the generals in the vast Christians who are bothered with this mysterious "something" which will not keep patient and kind? Is it not crusade are such men as Sir Victor Horsley in England, Bunge and Forel characteristic of many a religious life many, and everywhere on both sides to be petulant, irritable, vindictive and resentful? Do not quick and cutforemost opposers of the use of snirting retorts mar the conversation of many domestic circles and other close even as an agent in the treatment of disassociations? Are there not many cheeks mantling with shame or anger because of these sudden, fool-ish and useless outbursts of ill tem-The State has to deal with the deper and unsanctified passion'

What such persons need is a surrender of the rebellious will to God, and an earnest beseeching of the Saviour to cast out all these untoward and distressing sediments of

and the other of very moderate drinkthe unregenerate life. ers or abstainers, reveals the follow-Be assured that of yourself you will never be able to "keep them, down." As long as they are rooted in the heart, they will grow and flourish. Get them "cast out," and ing facts: In the ten alcoholic families there were fifty-seven children, of whom twenty-five died early and many others suffered from nervous were closed after them; then the door In the ten non-alcoholic shall you find sweetness, patience and kindness ruling your spirit .--- Michifamilies there were sixty-one children, of whom four suffered from nervous disease and \$1.9 per cent. were gan Christian Advocate.

The publication of these startling I Will Not Leave You Comfortless. facts does not seem to carry nearly as much weight as it should in influenc-Hear the pledge of Jesus Christ: ing the community. It is obvious that the State, or at least large cities, "I will not leave you comfortless; I will come unto you. Lo! I am with you alway, even unto the end of the world." As long as God lives and our souls live, so long does this pledge stand. It is true, we cannot always lies of an alcoholic tendency, or of special alcoholic susceptibility, of the feel this presence. But we can al-ways know that it is there, always think of it, so long as thought endures, always rest upon it forever and forever; and the reason why this promise is given is that we may hold fast to this truth. There may be a moment in the very depth of sor-row and anguish when the presence is hidden from us. But is it because we are stunned, unconscious?

It is like passing through a surgical operation. The time comes for the ordeal. The anaesthetic is ready. You stretch out your hand to your friend, "Don't leave me, don't forsake me." The last thing you feel is the clasp of that hand, the last Icides per year per million of popu-lation, are as follows: Canada, 3: Then a moment of darkness. friend. a biank-and the first thing you se is the face of love again. So the angel of God's face stands by us, bends above us, and we may know that He will be there even when all else fails. * * Amid the mists that shroud the great ocean beyond the verge of mortal life, there is one sweet, mighty voice that says: "I will never leave thee, nor forsake thee. In all thy afflictions I will be with thee, and the angel of My face shall save thee."-Henry van Dyke, D. D.

CHRISTIAN ENDEAVOR NOTES JULY SEVENTEENTH

Topic-The Christian Use of Letterwriting - Ps. 45: 1; 1 John 2: 12-15.

Letters of warning. 2 Cor. 2: 9; 13: 2, 10. Of commendation. Rom. 16: 1.

Of instruction. Rom. 1: 1; Jude 3. Of friendship. 3 John. Of pleading Philemon, 1-25.

encouragement. 1 Pet. 1: 3-7, 22-25. A letter is well written when it is not forced by duty but is the natural and easy overflowing of life and loving

interest (Ps. 45: 1). "The pen of a ready writer" comes only from practice, like all other read-iness (Ps. 45: 1).

The motive of the letter determines its value far more than what is said. The "because" is felt through every sentence (1 John 2: 12). Good letter-writing is writing that

members and recognizes all human relationships. Many are not good let-ter-writers because they are not human enough (1 John 2: 12+14). Suggestions.

It is a Christian use of letter-writing just to cheer people. A jolly letter is a genuine medicine. Letters are of value that testify to

interest in the person to whom you are writing. You will help far more by writing about his affairs than about your own. Too few write letters at times of

sorrow and bereavement of others. A letter at such a time is the embodi-

tion. Be eager to associate yourself with every happiness of your friends.

The mail carrier, with the wonder-ful postal system behind him, may typify our modern civilization. And the letters he carries typify civlization on the spiritual side, as the

side Letters from a bridge between two lives; but it is a bridge whose piers

EPWORTH LEAGUE LESSONS

SUNDAY, JULY 17.

The Christian's Rewards Here-Matt. 19. 27-30; Psa. 37. 1-11-What the

The rewards which Jesus promised his disciples were, according to Mark's ship is not worth the while. Is it true? What are the Christian's re-

tion for suffering as recompense for service. There is, first of all, the joy of doing right, the joy which been met. an ecstasy of feeling. have the slightest inclin

THE 2 V **EPICURE'S** CORNER ve

Finnish Eggs.

For Finnish eggs, cream together a tablespoonful of butter and a table. spoonful of flour and stir into a cap. ful of canned tomatoes and add a tablespoonful of minced green pepper. Cook the mixture over hot water for a quarter of an hour. Meanwhile poach three eggs and toast three slices of bread. Put an egg on each slice and turn the sauce over them. Sprinkle with a tablespoon of minced chives and serve very hot .- New York Sun.

Cocoa Biscuits,

Two cups or one pint of sifted flour, three level teaspoonfuls baking powder, one-half teaspoonful salt, two level tablespoonfuls sugar, four level tablespoons cocoa, two level tablespoonfuls butter or lard, two-thirds cup milk or enough to make a firm but not stiff dough. Sift all the dry ingredients together, rub in the butter with the tips of the fingers, stir in the required amount of milk, turn out on slightly floured board, roll or pat out the desired thickness, place close together in pan and bake in very hot oven ten or fifteen minutes.

Dropped Cookies.

ment of friendship. Too few write letters of congratula-

One egg, one cup sugar, one-half Illustrations.

Topic Means Today.

report of the Master's words, to be "with persecutions." With the pass-ing of the centuries there has come a change in the conditions which environ the Christian's life. Persecutions of the violent sort which fell upon the early church are rarely known in the twentleth century. Not so many Christians now as then are called upon to break family ties, give up houses and lands, or forfeit positions which afford the means of earning a livelihood. With the passing of the persecutions does the disciple lose the promise of reward? There is today a persistent temptation of a subtle sort which suggests that the life of disciple Is It

wards here? These are not so much compensacomes from knowing that the obliga tion which God has laid upon us has This is not of necessity We may not

cup shortening, one cup milk (if sour use one teaspoon soda; if sweet is used, use two tablespoons baking powder) and flour to mix stiff, but not as stiff as for doughnuts; onehalf cup raisins, one-half cup currants, one-half cup nut meats, onehalf cup chopped citron; drop by the tablespoon, not too near together, into a well buttered dripping pan and bake a tender brown-use half the mixture this way, then to the remainder add one teaspoon cinnamon and one teaspoon of nutmeg and one-half teaspoon cloves. Saves lots of work by not rolling out and looks so nice. If they run together cut into squares before taking from pan .--- Frances Jelinah, in the Boston Post.

-Boston Post.

Two Desserts From Apple Jelly.

Soak one envelope gelatine in one cupful cold water two minutes. Pare, core, cut into small pieces twelve apples, and cook them in three cupfuls water until soft; then turn into a colander over dish and let stand till you have three cupfuls of apple juice. Pour this onto gelatine together with juice of two lemons and about one cupful of sugar. Stir well and place in mould. This makes one dessert

with whipped cream or a custard. For the Second Dessert-Rub the apples remaining in the colander through; add one-half cupful sugar, cinnamon, two drops lemon fuice and one egg well beaten. Place in a buttered pudding dish and bake twenty minutes. Serve warm with milk or cream, and the jelly will keep till next day .- Mrs. E. H. Fish, in the Boston Post.

Cream Jelly Cake.

Two cups sugar, one cup butter, three cups flour, one-half cup milk, four eggs, one and a half teaspoonfuls baking powder or one teaspoonful

There are a good many facts about crimes and criminals in this country that are not pleasant to think about. For instance, Dr. Andrew D. White tells us that while Belgium has the

carrier typifies it on the material continually draw closer together.

Christ's power for life, and seize to day the ever present opportunity for bravely going on.

"My Shepherd."

Say it over and over, to-day, "He is my Shepherd: He is my Shepherd. This little word will make a paradise of earth, and fill with giory the home where you live and the place where you work; in a word, it will lift you up to where the Heaven lies

The water-spider forms a sac-like cottage and fills it with gir; then shuts herself in and sinks into the sea. She then anchors it and there brings forth her young. She practi-cally lives in an upper world, al-though surrounded by all the dangers of the great deep. This is your privllege, for this day and every day to live in the very atmosphere of Heavwhile working down here in the sin-tainted atmosphere of this world. -J. Wilbur Chapman.

Good Resolutions.

Resolved, to live with all my might hile I do live.

Resolved, never to lose one mo-ment of time, but improve it in the most profitable way I possibly can. Resolved, never to do anything which I should despise or think mean- file there. ly of in another.

Resolved, never to do anything out f revenge.

Resolved, never to do anything should be afraid to do if it were the last hour of my life .-- Jonathan Ed-

Hold fast to the Bible as the sheet

anchor to your liberties. Write its precepts on your hearts and practice hem in your lives. To the influence I this Book we are indebted for the progress made in true civilization, and to this we must look as our guide in future.---Ulysses S. Grant.

What a Big Nose Means

By DR. WOODS HUTCHINSON

There is a tolerably close racial parallel between high-nosed and highmindea The nose is not only our most human but in a broad sense is our most intellectual feature. Growth of nose and shrinkage of jaw have been the two great correlates which have accompanied human progress But we find noses of practically all shapes, from the plebian pug to the aristocratic aquiline, in individuals of the same race, and even in members of the same family, although the long and straight, or convex, noses would be far more numerous in the higher races and the abler families. It is comparatively seldom that a great man has a small nose, or even a short one: a large, long, aggressive none should be regarded as a mark of breeding and as prima facto evidence of good blood and possible capacity.

There are about 275,000 automo biles or ned by individuals in the United States, or one for every four hundred population.

im no longer Peter (rock-man), but Satan (an adversary), and "a stumb-ling-block." All this downfall and humiliation came from his minding not the things of God but the things of men. To face the cross is the mind of God, to shun it is the mind of men. Which mind have you? Then follow the wondrous words that set forth in the clearest and most searching way the conditions and cost of real discipleship (1) "Let him deny Real self-denial is the dehimself." nial of self. The word translated "deny," means "to affirm that one has no acquaintance or connection with one." just as Peter denied his Lord (Matt. 26:72; Luke 22:34). To den self then is to say to self-when it comes forward with its claims, its de mands, its interests, its desires, its opinions, its strength, its anything-"I don't know yoa." It is to renounce self with all that belongs to it, its ideas, hopes, plans, purposes, ambi-tions, strength, all. (2) "Let him take up his cross." The cross is that suffering and shame that he in the path of loyalty to God, literal execu-tion on a cross for Jesus and persecufor all who, etc. (2 Tl. 3:12). To take up our cross is to go right on in the path of duty and meet the suf-lering and shame and crucifixion that lie there. To compromise with the world to avoid these, is to refuse the cross and cease to be a disciple. (3) "And follow Me," i. e., to have the mind of Christ (Phil. 2:5-8; 1 Pet. 2: 19-21). This looked hard to the disciples, but Jesus went on to show how well it paid, that a man made a bad

bargain if he gained the whole world and in doing it lost his soul or life. Jesus is coming again in the glory of His Father with His angels. In that day every one shall receive according to his deeds. Verse 28 does not refer to the second coming of Christ, but, as is evident from the context, to that anticipation of His second coming that immediately followed, His trans coming figuration. As Peter and James and John saw Him on that occasion, they saw Him coming in His kingdom.

How to Work Restfully.

There is a life in the will of God, to quiet, so at peace with Him, so a rest in His joy, so perfectly content that He is doing best, that the lines tro wiped out of the face, the fever is gone from the restless eye, and the whole nature is still. Rest in the Lord, and wait patiently for Him, and spend the strength other men in fussy anxiety, in helping wante. your fellowmon .- F. B. Moyer.

Couldn't Tell. "Has your pocket ever been

picked?" "Really, I don't know. It never was before I got married. If it has been since I, of course, would have no way of finding out about it."-Chi-cago Record-Herald.

The blue geese, which have been considered as mythical birds by many, have been found in large flocks in some remote regions of the Souta-

Germany, 4 to 5: England, 10 to 11 France, 14 to 15; Belgium, 16; United States, 129. Note the marvelus contrast between Canada and the United States. Dr. White says: seems impossible that on one side of an imaginary line homicide could be so much more prevalent than on the other. The reason is that on one side the law prevails and not chican-erv, and that on the other side has taken place a break-up in the administration of criminal law." These facts are an unpleasant antidote for some of our perfervid Fourth-of-July oratory .- Advance.

Alcoholic Lunacy.

In an address on "The Economics of State Care of the Insane," before the Senate and Assembly of Mary-land, Dr. Albert Warren Ferris, president of the New York State Commis-sion in Lunacy, declared that of the insane of New York, 28.9 per cent. owed their lunacy to alcohol; in Massachusetts, 30.6 per cent ; in three asylums in England, 26.3 per cent ; in Munich, 30 per cent. of the male patients, while in 44.9 per cent. alcohol was an important factor. series of 961 cases in which the causation was accurately known, alcohol was the precipitating factor in 55 per cent., of the men and in 22 per cent. of the women.

The Reason.

This statement is enough to show you why the saloon people are not in a mood to like the Anti-Saloon League very much: "Last year sa-loons were closed at the rate of forty day; in the last eighteen months between one hundred and forty and one hundred and fifty brewerles were obliged to go out of business; about three-fourths of the total area and forty-one million of the population of this country are how under prohition."

Temperance Notes,

Inebriety is not declining at so rapid a rate that there is no call for society to accelerate the process

Imports of liquor into Japan have fallen more than \$300,000 in value in the past three years, or from \$802, 947 in 1906 to, approximately, \$500, 00.0 in 1909.

Whisky and Common Sense" is the heading of an editorial in the Philadelphia Ledger. That's the first ime that whisky and common sense over went together .-- Rochester Post-Express.

If the Government At Washington would only cease breaking its own laws and encouraging bad characters to break other laws, we could show a clean bill of health to the world in matter of temperance.--- Governor Stubbs, of Kansas.

Governor Hughes signed the bill of Assemblyman Green prohibiting the sale or giving away of liquor ex-cept upon the written prescription of a physician, to any tuberculosis pa-tiont in a camp, colony or hospital under the management of State, county or municipal authorities. The bill was advocated by the Nealth De-partment of New York City.

A Meditation.

God knows me better than I know myself. He knows my weakness-what I can do and cannot do. So I desire to be led, to follow Him, and I am quite sure that He will thus enable me to do a great deal more in ways which seem to me almost a waste in life advancing His cause, than I could in any other way; I am sure of that. Intellectually I am weak; in scholarship, nothing; in a thousand things a baby. He knows this, and so He has led me and greatly blessed me, who am nobody, of some use to my church and fellow-men

How kind, how good, how compassionate art Thou, O God! O my Father, keep me humble! Help me have respect to my fellow-men. to recognize these several gifts as from Thee. Deliver me from the diaboli-Thee. Deliver me from the diaboli-cal sins of malice, enmity, or jealonsy, and give me a hearty joy in my broth-er's good, in his work, in his gifts and talents; and may I be truly glad in his superiority to myself if God be glorified. Root out weak vanity, all devilish pride, all that is abhor-rent to the mind of Obsite Co. rent to the mind of Christ. God hear my prayer! Grant me the wondrous joy of humiliation, which is seeing Thee as all in all.-Norman

Whatever obscurity, darkness. trial, suffering falls upon you; your defeats, losses, injuries; your out-ward state, employment, relations; what seems hard, unaccountable, severe, or as nature might say, vexa-tious-all these you will see as parts or constitutive clements in God's beautiful and good plan for you and as such to be accepted with a smile. Trust God, have an implicit faith in God, and these very things will im-part the highest zest to life.—Horace Bushnell.

THE PENALTY.

Scott-"Teddy has come in for good deal of castigating lately." Mott-"Well, a man who lives in

the public eye must expect to be under the lash, you know."-Boston Trauscript.

Fellow Feeling.

Wife-"And will you promise water the flowers regularly while I am away?"

Husband-"Don't you worry ab that. I know what thirst is."-F gande Blaetter.

tion to shout. cream of tartar, one-half teaspoonful But deep down in the depths of our being there will be a sweet conscioussoda. ness that we are in tune with the In-Cream butter and sugar together. finite which will put a new note in our sift cream of tartar with soda into flour, add one-half the flour, one-half

song and a new spring in our step. Or it may be that when we see a soul the milk and two of the unbeaten born into the kingdom as the result of eggs to sugar and butter and beat well together, then add rest of flour, milk with the other two unbeaten eggs, and stir thoroughly together; bake in three tins to make three layers. Lemon jelly for filling is made as follows: Grate rind of two lemons, add it with the juice to one cup sugar, one cup butter, yolk of three eggs, place in double boiler, stir quickly until it jells, when cold

"THE INSECTS' HOMER."

Men of Science and Literature Pay

Tribute to Henri Fabre.

A little group of the greatest men in the world of science and literature traveled from all over Europe a few weeks ago to an obscure village in the south of France, where they sought out a humble cottage, and, hats in hand, paid homage to an aged man. The name of the man so honored is Henri Fabre. He is eightyseven years old, and the world at large has never heard of him. Yet Darwin called him "the inimitable observer," Victor Hugo wrote of him as "the insects' Homer," Maeterlinck and Rostand have sung his praises. The world of science knows him as the greatest living authority on entomology; the world of literature knows him as a writer who has seen the romance of the life of insignificant creatures and written it is prosa that is as enchanting as any poetry. Henri Fabre has spent all his life watching the ways of insects. knows what the katydid says when it sings in the twilight, and why it repeats itself so insistently. He knows the constitution and laws of the ant republics and the monarchies of the bees. He knows how the spider acquires the engineering skill that enables him to build his filmy web. The

butterflies have told him the secrets of their loves, the mosquitoes the pangs of their thirst for gore. All the tiny creatures that fly and crawl are his beloved friends.

This naturalist has passed all his life in and around the little village of Serignan, in sunny Provence, unknown by all the world except the great students of science and a few great students of science and a tew great poets. He has one monument, his book, "Souvenirs Entomologi-ques," which stands to-day as the most authoritative, intimate, and beautiful book on insect life that has ever basen published.--New York World World.

WHERE HE MISLAID THEM. Surgeon-"Where the deuce can 1

HOUSEHOLD HINTS 11

Curtains of undressed serim, with a hem and a norrow lace edge, are popular for cottage use.

No flower should be kept in a house after it has lost its freshness. A stale bouquet hints too strongly of decay and death.

It is said that if common table sait is added to gasoline, spots can be cleaned on silks and other delicate fabrics without leaving a ring.

A much more wholesome sweet for children than anything which can be bought is home made toffer-made only of butter, sugar and lemon juice.

Beware of matches in the nursery Little children often suck them, and may easily poison themselves in this way, even if they do not set their clothes alight.

All stains from strawberries, black berries, etc., may be quickly removed by wetting the hands in cold water. and after lighting a match let the fumes pass through the fingers.

per that will not brighten with ordin-ary polish may be easily cleaned as follows: Dip a piece of cloth into am-monia, then rub it over a piece of soap; wipe the article with it; rinse off immediately and then use a five sand soap, powder or other brass pol-

ish. Flatirons if not properly cared for when put away will become rusty, es-pocially if kept where dampness ox-ists. If this should occur you will find that there is no better way to clean them than to wash them livet in strong washing sods water and then rob them hard on a board on which some sort of polishing sand has been generously sprinkled. Em-ery dust is splendid for this. When minished the irons will look and feel like new.

Get Good Out of Evil.

our effort, if we have never shouted before, the joy of this conscious part-nership with the Infinite will so over flow from our hearts that we shall make the heavens ring with our shout ing. But whatever form of demonstra tion our temperament may lead us to indulge, there will be in our hearts the deep joy that comes from doing right.



spread between layers of cake. Frost

Macleod's Diary.