THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY THE REV. HUBERT B. MUNSON.

Theme: Power of God.

Brooklyn, N. Y.—The Rev. Hubert B. Munson, pastor of the Bushwick Avenue Central M. E. Church, had for his subject Sunday morning "Power of God." The text was from I. Corinthians 1:24: "Christ, the power of God." Mr. Munson said:

I wonder, if we could have stood by Paul's side, as he began writing his letter to the Corinthian Church, if he should have asked us for a definition in two words of the character of Christ, if we would have had the sagacity or the inspiration which he evidently possessed when he defined Christ to be God's power and God's wisdom. It is comparatively easy for us, with the record of so many years of Christian progress behind us, to see how Christ embodies both the wisdom and the power of divinity; but it was an infinitely more difficult task, standing as close as Paul stood in time to the Nazarene, to have seen in that work such manifest intelligence, such wide and encompassing power, as to lead him to say concerning that life that it was the embodiment of God's wisdom and the incarnation of God's power.

The wisdom of God might well give us pause, as Christ, in Whom were hid all the treasures of wisdom and knowledge, declared it: but the power of God, reaching out from the life of this humble Son of Judea, touches the lives of twentieth-century dwellers and thrills and changes their motives, their characters, their destinies. The power, as Pascal defined it, is of three kinds: physical power, mental power, spiritual power; the power of brute force, of mental acumen and soul life. If the early home of the race was by the seaside perchance man's first idea of the physical power came as he watched the waves beating in ceaseless rhythm against the shifting sand of the beach, and it spoke to him of a great, mighty force. But men did not have to dwell by the sea long before they saw the power of the wave, plus the power of the wind, held in abeyance as a vessel that both wind and wave would drive resistlessly upon the sands, held its even course, because one stood at the helm and steered; that is, the physical power was overcome by the power of the will and the mind of the helmsman, and we do not have to look very long either at the life of Jesus or at the lives of the followers of the Christ before we become familiar with the great spiritual dynamic which, moving out from His person and touching the hearts of the men of every age, has given to them spiritual passion; and when we trace the uplift of the human spirit back to the force which started it on this upward way, it is no surprise to find it in the power of God, revealed through the life of the person of His Son.

There are some aspects of the life of Jesus to which our attention is directed, which reveal the way in which Christ shows God's power.

First. Christ is the transforming power of God. The process of transformation is a familiar one to the manufacturer, who takes the crude, raw material of the mine, of the forest, of the field, and changes that material, through the wonderful alchemy of civilized machinery, into the finished product of commerce. The pound of iron ore that, in its crude state may be purchased for a few cents, is changed into the skilled instrument of the carpenter, into the sharp-cutting tool of the machinist, into those delicate and tensile springs that move the most delicately adjusted chronometer. What has been done in the process of change? That which was comparatively valueless and without utility has been changed into those instruments which give value to human labor and aid to our lives. The added value of the tool represents, commerce tells us, the skill of the labor which is put upon it, plus the capital invested in the great factory of which it is the output.

That which is thus done for commerce and for life, in transforming the raw material into the finished product, Christ does for humanity. He takes humanity in its crude state, nay, in its worthless forms, and changes sinners into saints; the worthless into priceless jewels of eternity.

Take your stand, if you are wise, by the side of some poor fellow who, by his plea, has elicited your sympathy and for whom you wish to secure employment. He has told you his story. Let it be only the average story of the man whom bad habits and vicious associates and idleness has produced. Stand by his side in the labor market and try to secure employment for him. The man who wants a laborer turns from him because he has passed the meridian. The philanthropist to whom you may present the man, making an appeal for him upon humanitarian grounds, may tell you that all of his energy and all of his capital he is investing in young life; he is building a fence at the top of the precipice rather than asylum at the foot. Even the politician, eager as he is for help, may smile sadly and turn away. You may stand by this man's side until discouraged and sick at heart; you become convinced that as part of life's flotsam he is scarcely worth anything. But listen! This man, who has made such a sad wreck of life, meets a new power: Christ meets him on life's way and changes his heart and his life. The drunkard no longer drinks; the gambler no longer plays for stakes; he has changed; the power has laid hold of his life which has transformed that life. Whence came it? Where is the source of it? Trace it back, and you will find that it is Christ—God's power. Notice how wondrously this transforming power of Christ shows itself forth in the gospel tales; the blind see, the deaf hear, the lame leap, the dead are raised; because power comes out from Him, hearer, have you experienced the power of God in transforming your life?

Second. Jesus Christ is the transmittable power of God. What is most wonderful about the dynamo? Superficially, we might answer that it is the great charge of electricity which it possesses, but really the most wonderful thing about the dynamo is that it yields so readily the electricity which it possesses. We are told that enough electricity is latent in the earth that our feet press to give us immediate death, but because the earth does not readily yield this force we are unharmed, though one touches the live wire at his peril, because it yields so readily its force. So the most wonderful thing about the life of Christ is the readiness—yea, the ease—with which He yields to human need, responds to the cry for help and gives forth the power which is in Him. Note, if you will, that incident so charmingly told us by the gospel writer, of that poor woman, who, having heard of Christ, joined herself to the throng that crowded around Him on the street that day; how eagerly she followed, hoping, as only desperate persons hope, to gain His notice. But the dense crowd stood compactly and unyielding between her and our Lord, until at last, in despair, having succeeded in getting reasonably near to Him, she thought, "Oh, if I can but touch His garment, I shall be whole." And, acting upon the suggestion, she reached her long, slender arm through the crowd and touched the edge of His robe, and instantly she was healed. Christ turned around, and He said, "Who touched Me?" for He perceived the power had gone out from Him. Such forces dwelt in Him that even His garments were invested with them, and human need, coming in touch with Him, felt the power of His life.

The point where many of Christ's followers fail is in this very point of transmitting His power. If the power of Niagara can aid the commerce and the transportation of Lockport and Rochester, surely the power which dwells in Christ can be transmitted by human channels to human need; and yet many of us who have felt the transforming power of Christ fail to transmit that power through us to other lives. The familiar parlor experiment of the battery and the joined hands of the company is capable of being applied to the transmitting of Christ's saving grace, through us, to those who, by heart, by the ties of love, by the close associations of the years, were touched.

At a reunion of veterans some years since, in a Western State, this story of Lincoln was told by the man who was saved from a drunkard's grave by the President:

"I was a private in one of the Western regiments that arrived first in Washington after the call for 75,000. We were marching through the city, amid great crowds of cheering people, and then, after going into camp, were given leave to see the town. Like many others of our boys the saloon or tavern was the first thing we hit. With my comrade I was just about to go into the door of one of these places when a hand was laid upon my arm, and looking up there was President Lincoln, from his grand height above me, a mere lad, regarding me with those kindly eyes and pleasant smile. I almost dropped with surprise and bashfulness, but he held out his hand, and as I took it he shook hands in a strong Western fashion and said: 'I don't like to see our uniform going into these places.' That was all he said. He turned immediately and walked away, and we passed on. He would not have gone into that tavern for all the wealth of Washington City."

Here, then, we have these two characteristics of God's power manifested in the life of Jesus, our Lord. It is His work to transform and change us from glory unto glory, or, as Drummond put it, "from character unto character, or until we come unto the measure of the stature of the life of Christ." It is our province, standing in our place in human history and in the development of the work of the gospel, to transmit to those who stand just beyond us in time, the same vital breath of life, the same holy impulse of love, that has been transmitted to us by our Lord.

Sentence Sermons on Faith.

No man ever broke faith with man who did not first break faith with God.

No man ever kept faith with God and deceived his fellow men. No matter what a man has, if he lacks faith, he lacks all; if he can't be trusted, the more brilliant, powerful, successful he is, the more he is to be dreaded. The one fruitful source of failure in business and social life is unfaithfulness. It disintegrates the home. The bonds which hold homes in peace are eaten off by the acid of unfaithfulness. Fruit shows the sap; work proves the words.

Faithfulness is the fruit and outworking of faith. "Show thy faith by thy works." Our claim is that we are saved by faith in Jesus Christ, but a faith which does not make faithful is not a saving faith. You trust Christ, but do men trust you?

No subtler temptation can come to man than to use God's given power for self. Many break down right here; they are faithful, not to the one appointing them, but to self. For this men speculate with trust funds, expecting to return the principal, hoping to absorb the profits. For this men pervert political office, entering it poor, leaving it rich, but Jesus Christ is "faithful to him that appointed Him."

Heaven is a place of business because there all keep faith. When men are faithful to God as God is faithful to men, heaven will be on earth. Jesus Christ, an apostle and priest, was faithful in temptation. Many men break down when the testing time comes. Testing does not create, it simply reveals, weakens. You cannot tell whether the ship will float till you launch it, whether the seed will bring forth till it is sown. The testing time comes sooner or later.—Eugene C. Willard, in Pittsburg Christian Advocate.

A candle that will not shine in one room is very unlikely to shine in another. If you do not shine at home, if your father and mother, your sister and brother, if the very cat and dog in the house are not better and happier for your being a Christian, it is a question whether you really are one.—J. Hudson Taylor.

Spelling Backward.

Some persons find amusement in spelling words backward when reading newspapers and signs. And interesting discoveries are made.

Perhaps at the head of the long list stands the name of a New Yorker—Leon Noel—which is exactly the same either way it is spelled. Other othographical curiosities which spell without change when reversed are Anna, Hannah, Otto, noon and very many others. But the dazzling star in this odd galaxy is a word of seven letters, and it may be the longest one in the language, that spells the same forward or backward. That word is reviver.—New York Press.

Why is a Wilderness?

"The reason there's a wilderness at all," says a Georgia philosopher, "is because the lazy chaps get out of it in a hurry, being afraid that they might be put to sawing wood. You even can't induce a candidate to chop wood when he has to take to the woods."—Atlanta Constitution.

The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR JULY 24.

Subject: The Transfiguration, Matt. 17:1-8, 14-20—Commit to Memory Verses 1, 2.

GOLDEN TEXT.—"This is My beloved Son, in whom I am well pleased; hear ye Him." Matt. 17:5.

TIME.—Summer, A. D. 29.

PLACE.—Mount Hermon.

EXPOSITION. — I. Jesus, Moses and Elijah, 1-4. This experience was not granted to Peter and James and John for their own blessing alone, but that they might become channels of blessings to others; we have striking proof that it made a profound impression upon their minds (John 1:14; 2 Pet. 1:17, 18); it qualified them to be more efficient witnesses for Christ. Jesus went up into the mountain to pray (Luke 9:28) and took them along as companions, as in Mark 5:37; Matt. 26:37, 38. He was "transfigured before them"—the latter part of the Greek word translated "transfigured" has the same root as the word translated "form" in Phil. 2:6, 7. There also we see a transfiguration, Jesus taking off the "form" or "figure" of God and taking on the "form" and "figure" of a servant. Here we have the reverse process—the "figure" of a servant being changed into the glorious appearance of the Son of God. If things had been allowed to take their course, Jesus would have been glorified right then and there with the glory which He had with the Father before the world was (John 15:7). But things are not allowed to take their course. The work of redemption was not yet accomplished. Not only the incarnation, but also the crucifixion, was necessary for our salvation (Heb. 9:22; Eph. 1:7); so He who had already turned His back upon the divine glory and been made in the likeness of men (Phil. 2:6, 7) again turned His back upon it and descends from that mountain to die on Calvary (v. 12). Not until upon the cross of Calvary He can utter the triumphant cry, "It is finished," will He consent to resume the glory that He laid aside to redeem us (2 Cor. 8:9). Having finished that atoning work, He will not be transfigured alone, but in due time we shall be transfigured together with Him (Phil. 3:21, R. V.; Col. 3, 4, R. V.). There is for us an anticipatory transfiguration in the life that now is (Rom. 12:3, the Greek word for "transformed" is the same as translated "transfigured" in v. 1). The details of the transfiguration should be noted, "His face did shine as the sun;" "His garments became white as light;" in Mark "His garments became glistering exceeding white, so as no fuller on earth could whiten them;" in Luke "The fashion of His countenance was altered and His raiment became white and dazzling." This all gives us some idea of how He and we will appear in the resurrection glory. The highest splendor of earth seems dim indeed compared with this. It all occurred as "he prayed" (Luke 9:29). Nothing, even in the life that now is transfigures like prayer. As the disciples gazed upon their glorified Lord, they beheld two others talking with Him, Moses and Elijah, the two great representatives of the law and the prophets. Moses had died (Deut. 34:5, 6), and the theory of non-existence or non-conscious existence of the holy dead until their resurrection at the second coming of Christ goes to pieces on this rock. It was no merely subjective vision that the three saw (2 Pet. 1:16-18). The word translated "vision" in v. 9 means "thing seen," just as it does etmologically. It is translated "sight" in Acts 17:31. The three disciples were not dreaming, but "fully awake" (Luke 9:32, R. V.). Moses and Elijah "appeared in glory" (Luke 9:32). Moses' longing to enter the promised land once denied him is now satisfied, at last he is there. The disciples evidently recognized Moses and Elijah, whom they had never seen in the flesh, and that ought to settle the question whether we will recognize in glory those whom we have known on earth. The one subject that engaged the attention of Moses and Elijah and Jesus on this wonderful occasion with His "decease" (Luke 9:21), the atoning death is a subject of great interest to the heavenly world (cf. 1 Pet. 1:10-12).

II. Jesus Only, 5-8. God now descends upon the mount — a cloud overshadows the disciples; fear falls upon them in that awful presence. God speaks (cf. Luke 9:35). Who can measure the depth of God's joy in that Son who again turns His back on the glory and chooses the cross. God passed by Moses and Elijah, great as they were, and points out Jesus as the one Son and says, "Hear ye Him." Destruction awaits the one who will not hear Him (Acts 3:22, 23; Heb. 12:25).

III. At the Foot of the Mountain, 14-20. It was well that Peter's suggestion that they remain in the mountain was not followed, there is work to do in the valley. The disciples get into difficulty as soon as Jesus was absent (vs. 14-16). They were in a great extremity, but Jesus comes on the scene at this moment of their defeat and distress (cf. Mark 9:14, 15). The moment he sees the Lord, the father of the demoniac boy forsakes the disciples and runs and kneels to Him. The boy sorely needed mercy. The devil had tried to do his worst with him. (v. 15; cf. Mark 9:17, 18; Luke 9:39). The condition of this boy gives us a hint as to what the condition of this world will be when the devil has unrestricted charge of affairs. The disciples could not cast out the evil spirit because of their little faith (vs. 19, 20; cf. Mark 9:28, 29). But this man did not miss the desired blessing because of the failure of Christ's disciples, and we do not need to miss the blessing because of the church's failure in faith and prayer; we can do what he did, go right to the Lord.

The language of those who walk by faith must be always that of thankfulness.—Watts Wilkinson.

WRITING IT UP.

"The wealth and intellect of the town were there."

"Well, describe what the wealth wore, and work in a few of the epigrams that the intellect let fall."—Louisville Courier-Journal.

ALL ALIKE.

"There's an awful lot of sameness about life."

"Oh, cheer up. Read some jokes."

"I have just been reading some. That is what prompted my first remark."—Louisville Courier-Journal.

THE TEMPERANCE PROPAGANDA

CONCERTED ATTACK ON DRINK WINNING ALL ALONG LINE.

Evil of Intoxicants.

Hugh F. Fox need not apologize for asking for space in which to present the liquor dealers' side of the anti-saloon controversy, nor should any newspaper hesitate to grant any reasonable request of that kind from advocates of either side, for there is no question now before the people which is attracting greater attention the country over than the problem of how best to reduce to a minimum the evils of excessive use of intoxicants without unduly infringing on personal liberty.

In a business trip through Georgia extending over ten weeks, which has taken me into all of the larger cities and into most of the smaller ones, I have studied with a great deal of interest the experiment they are trying here. Not being a partisan on either side, I have observed, I believe, with an impartial eye. If anything, I was rather prejudiced against prohibition as the best method, especially for the cities.

Ignoring statistics, which are easily manipulated and usually unreliable, I will only say that in these ten weeks I have only seen seven men at all under the influence of intoxicants, and none of them was seriously so. One can see that many in ten minutes on the streets of any city in New Jersey almost any day or night. The small amount of drunkenness in the cities of Georgia has been very surprising to me, as I have read so much about how prohibition does not prohibit. In cities of other States, where my business takes me from time to time, it is so common as to attract no attention.

There is a great deal of "near beer" sold in some of the larger cities, and much of it is very "near" the real thing, but stronger drink is harder to obtain except in the clubs. There its use is restricted to those not likely to abuse the privilege. The net result is that any one who behaves himself need not be consumed with thirst, while those who are likely to give their neighbors or the police trouble find it very difficult to get into a troublesome condition. Everybody seems to be satisfied except "the trade," and I have been unable to discover any sentiment among the solid business element in favor of restoring the old wide-open order, such as we have in the North. On the contrary, the tendency seems to be toward more stringent laws and better enforcement of those they have.

Prohibition is evidently not injuring Georgia commercially. Its prosperity and development are simply marvelous. No unbiased observer can travel through the State without being impressed with its wonderful growth and prosperity, and the orderly government of its cities, so different from the wide-open condition of cities of the same size in other States which have even a smaller proportion of population easily made disorderly. The experiment in Georgia is well worth watching.—M. A. Nupatree, Atlanta, in the New York Times.

The Other Side.

It is admitted by everybody that the saloons make a town lively. They keep police courts busy, supply occupants for jails and prisons and contribute sensational incidents for newspapers; but heretofore little has been said about the moral benefits exerted by them. In the campaign coming on, this moral issue should be kept to the fore by the saloon orators and organs. They should prove that towns are made morally better by the presence in them of a large number of saloons. It should be shown that the presence of several saloons in each block downtown improves the appearance of business streets, and a sentiment of pride in the existence of saloons and a desire to see their number increase would be a natural corollary following a demonstration of their moral benefits.—From the Rockford Republican.

Saloons in Chicago.

To every church in Chicago there are ten saloons, and the drinking places outnumber the police two to one, according to a report of the Juvenile Protective Association. There are 7155 saloons in the city. "A conservative estimate of the cost of maintaining the average saloon," says the report, "is $1000 for license, $1000 for salary of bartenders and $500 for rent a year, making a total of $2500. If we multiply the 7155 saloons by this amount we have a total of $17,887,500. Now, if we take the population of Chicago as 2,000,000 (including every man, woman and child), then it is easy to be seen that the cost per capita at this conservative estimate, which does not include any profit whatsoever, is $8.94."

Use of Liquor Waning.

Americans have lessened consumption of alcoholic beverages during the past two years by $110,185,600, according to the American Grocer.

The figures say that during 1909 the consumption was: Whisky, $566,913,331; beer, $879,872,542; wines, $107,219,990; total, $1,554,005,863. For 1907 the estimated total retail cost of liquors was $1,664,191,463. According to the Government Bureau of Statistics, during the same period the population increased 2,749,966. The per capita use of spirits is the smallest since 1900, and of beer since 1905. Last year's consumption of tea, coffee and cocoa was the largest since 1905.

Temperance Notes.

In Florida eighty per cent. of the territory is "dry," there being only 340 saloons left in the State.

The smaller the drink, the clearer the head and the cooler the blood, which are great benefits in temper and business.—William Penn.

The Supreme Court of Kansas has decided that a saloonkeeper who is mobbed, and gets hurt, can only recover nominal damages. His business being illegal is without the pale of the law's protection.

Kansas is simply protecting its people from the arch enemy of human happiness. Prohibition has simply muzzled the brute that is 10,000 times more destructive than a mad dog. It has established a quarantine against a plague more destructive than cholera. — Governor Stubbs of Kansas.

In one of our Cleveland missions an old man of seventy-four, a recent convert, spoke and said it was the second Sunday in his working life that he had not spent behind the bar of a saloon. "I have one foot in the grave," he said, "but I thank God that my hand is on the doorknob of heaven."

THE HEART THE PLACE OF PRAISE.

The heav'ns are not too high,
His praise may hither fly;
The earth is not too low,
His praises there may grow.

The Church with psalms must shout,
No door can keep them out;
But above all the heart
Must bear the longest part.
Let all the world in ev'ry corner sing
My God and King!

—George Herbert.

The Lesson of the Flowers.

Consider the lilies of the field.—Matt., 6:28.

There are very few who are not influenced by the presence of flowers, and the influence is always wholesome. If one can see in them nothing but weeds it is because there is nothing in his nature to which anything but weeds can appeal.

If we could consider the lilies in the sense that Christ would invoke we could see God in them just as surely as in the face of a child. If we could fathom the life of the flowers—how they grow, why one is white, another red, another blue; why one is star shaped, another like the face of a babe, another suggesting the full lips of love—we could fathom the mystery of life, the mystery of God. For He directs the life of the lily just as surely as our own.

The words of the text occur in Christ's Sermon on the Mount, and in it, as in all of His discourses, He goes to nature for His illustrations. He likens the Kingdom of Heaven to the growth of a mustard seed, and there has never been a clearer, more convincing definition. Just as the smallest of seed grows into the largest of trees, overtopping and dominating the forest, so an ideal, an aspiration, a truth, touching the heart, may live and grow, transforming the character of man.

Over and over again He seeks to make plain these truths in simple stories, parables, conversations. He did not speculate, philosophize, theorize. He simply looked upon the face of sky and earth, saw God, felt Himself in harmony with that God as the Father, one with that Father, as the lily, the vine, the mustard seed and the grain of corn were one, and straightway sought to teach the world what He saw and felt and knew; and in doing so He brought into use all the wonderful manifestations of God about Him—the sunset, the sky, the rosy horizon at morn, the sower on the upland, the fig tree a landmark on the landscape—everywhere Christ saw sunshine and flowers and man suggesting and radiating the presence of the Father, and always it was a Father of love, a Father that loved man and every living thing.

It was because the Father was in His own soul that He saw Him everywhere in the face of man and nature. And is it not a truth that the God one believes in will color and fix his thoughts of earth and heaven and his fellow? And is it not true that the thought and knowledge of God given to us in His Son has changed and is changing the face of nature, the face of our brother, the face of God? And when we love nature as Christ loved nature, when we can consider the lilies as Christ considered them, then will we behold the face of the Father in every living thing.—Guy Arthur Jamieson, St. Stephen's Church, New York City, in Sunday Herald.

The Law of Growth.

Can anyone become a Christian at once? Yes, for one is accepted of God when he puts himself on God's side and begins to follow Christ.

Can one become a full-grown Christian at once?

No; that is as impossible as for a child to become a man in a day.

What is the great law after one has begun to follow Christ?

The law of growth.

Do we grow in the Christian life as we grow in body and mind?

The law is the same. We learn about the teachings of Jesus as we learn arithmetic and history. The power of the soul increases with age and use. We advance in love, faith, self-control, and in efficiency for service, and the most difficult things in religion become plain if we are patient and live near to Christ.

Ought a young Christian be discouraged because in the beginning he knows so little about the great things of religion?

Not in the least. He should follow Christ; that will keep him a Christian. Then let him grow and work and learn.—Rev. Worth M. Tippy, in Western Christian Advocate.

Influences That Harden.

A half-hearted and unyielded soul will grow hard and indifferent, even on the side which is inclined to truth. It is not sin only that hardens the heart. Good things will do it. The hammer of truth itself may harden if not yielded to sincerity. Passive impressions always harden us. The man who hears, but has no intention to obey, will at length become indifferent to the call. The whole counsel of God will not be known to him, and that which he does know, being held apart from God Himself will only dry and wither up his soul. For to hold truth aright, it must be held in secret communion with the God of truth.—Rev. E. W. Moore.

Ideal Praying.

I cannot contentedly frame a prayer for myself in particular without a catalogue for my friends, nor request a happiness wherein my sociable disposition doth not desire the fellowship of my neighbor.—Sir Thomas Browne.

The Fuller Life.

Life is fuller and sweeter for every fulness and sweetness that we take knowledge of. And to him that hath cannot help being given from everything.—Mrs. A. D. T. Whitney.

Ripening Chilled Beef.

Australians are chilling rather than freezing their beef for export, so that on the long voyage over to Britain it may have a chance to ripen, the only way your English beefeater likes his meat. Chilling means keeping the dressed carcasses in a ship's hold just at, not below, the freezing point—thirty-two degrees. The carcasses are sterilized as soon as the cattle are slaughtered, and the sterilizing process is continued throughout the voyage.—Tip, in the New York Press.

CHRISTIAN ENDEAVOR NOTES

JULY TWENTY-FOURTH

Topic—A Life Lived With Christ—Gal. 2: 20; 1 John 5: 1-12.

With Christ in storm. John 6: 16-21.

With Christ in joy. John 2: 1-11.

With Christ in loss. Phil. 3: 7-14.

With Christ, strong. 2 Tim. 4: 16-18.

With Christ in service. 2 Cor. 4: 1-5.

With Christ in glory. Eph. 1: 3-10.

We are born of God if we believe that Jesus is the Christ; but it is vital belief, and not merely the belief of the head (v. 1).

It is our faith that overcomes; that is, the faith that we have made ours, but Christ has given it to us, helping our unbelief in answer to our prayers (v. 4).

Real belief in Christ needs no outside witness or argument or evidence; we know whom we have believed (v. 10).

It is so true that Christ is the life of men that whenever you see any token of life—love, or faith, or courage—you may be sure that Christ is there (v. 12).

Suggestions.

One way to get close to Christ is to live much with the words He uttered. So one can be a live Christian and neglect His Bible.

Another way to get close to Christ is to do His will. Christ's love is with the needy among men, and if we are helping them, we shall find Him by our side.

You cannot get close to Christ without long talks with Him. Stinting the time for prayer is pushing Christ farther and farther away.

Living with Christ implies an eagerness to get ever closer to Him, and spend ever more, and not less, time with Him. Can you stand the test?

Illustrations.

Husband and wife, living lovingly together, come to look alike. So with the Christian and Christ, living together.

If two people lived in the same house and never spoke to each other, we should think that they had quarreled, and before long one of them would move out.

EPWORTH LEAGUE LESSONS

SUNDAY, JULY 24.

The Christian's Reward Hereafter.—2 Tim 4. 8; Pet. 1. 3, 4; Psa. 73. 21-28—What the Scripture Means.

2 Tim. 4. 8. It is a figure of the old Greek games. Paul has contested a good contest, and a reward is his—the crown of the victor. But it is no fading chaplet of leaves, this reward for righteousness. That gift of the judges in the stadium soon lost its freshness, and the memory of the people for a last year's winner was not of much more worth. The crown which the righteous Judge would give the man who had run his race and fought his fight for Christ's sake and the gospel's would never fade. It was to last as long as he did, that is, forever. And this is one of the glories of heaven—we shall never be the neglected survivors of a forgotten struggle England may let some soldier of the empire find a refuge in the poorhouse, but God rewards not so stingily as that.

1 Pet. 1. 3, 4. The Jew was especially familiar with the idea of inheritance. Palestine was his inheritance, to which he looked while still a desert wanderer. And the promised land itself was only a type of a better inheritance to which all God's Israel may look while pilgrims here on earth. The Christian's inheritance cannot be corrupted or defined by sin and wickedness. Its joys will not grow tasteless with time.

Psa. 73. 21-28. The center of this passage, for our purpose, is verse 24: guidance here and reward hereafter. That is the history, in five words, of every true servant of Jesus Christ; today direction, tomorrow distinction; today God's providence, tomorrow God's presence.

DOG DIES SAVING BABIES FROM BEAR.

Three little children of S. B. Waite, who lives on the mountain near Tyrone, Pa., the eldest of whom is but nine years old, were saved from an infuriated female bear by a faithful pet dog, which was torn to ribbons in their defence.

The children, accompanied by their canine pet and playmate, were strolling through the woods, intending to visit an aunt, who lives a short distance from the Waite home. Passing a piece of dense brush, the oldest child, a girl, saw three young bear cubs at play. The children stopped, and she ventured into the brush and picked up a cub not larger than a kitten and began to stroke it.

While the younger children watched, half afraid to approach the other two cubs, who began to whine, the mother bear came crashing through the brush and charged. The little dog, not one-tenth the size of the bear, leaped to the rescue, tackling the animal and distracting her attention while the three children dropped the cub and fled back over the train to their home.

Arriving there they told their father of the occurrence. Mr. Waite promptly summoned neighbors and, armed, went to the spot, hoping perhaps to find the brave little dog alive, but the faithful little pet had fought the bear and given the children time to escape safely and died in the task.

The body of the dog was carried home and buried, the parents of the children and their playmates acting as chief mourners. Over the grave a marker was placed with the inscription, "He was only a dog, but he died for his little friends."

Probably True.

A raw Irishman shipped as one of the crew on a revenue cruiser. His turn at the wheel came around, and after a somewhat eccentric session in the pilot house he found himself the butt of no little humor below.

"Begorrah," he growled at last, "and ye needn't talk. I bet I done more steerin' in ten minutes 'n ye done in yer howl watch."—St. Paul Dispatch.

HOUSEHOLD MATTERS

For Brilliant Windows.

Take a pad of cotton rag soaked in glycerin, and rub the glass all over inside. Then take a piece of clean dry rag and lightly polish the glass until the glycerin is invisible, but not entirely rubbed away. Do this when the glass is fairly warm and dry, and you will get brilliant windows, no condensation and a great saving in the amount of cleaning. — Woman's Life.

Suggestion For Fireplace in Summer.

A very pretty way to arrange the fireplace in summer is to have a carpenter make a box of one-half inch plank, having it narrow in back and broader in front to fit the fireplace, and have the bottom pierced with holes. Paint a dark green and fill with earth. Plant ferns and arrange them, having long graceful ones fall over the hearth and small ones between. Use green moss to cover the earth and you will be very pleased with the effect.—Mrs. M. A. Capen, in the Boston Post.

Lace Curtains.

Cut strips of strong muslin about one and one-half inches wide, the desired length of the curtains. Baste strips to the plain edges of fine curtains with a long stitch. Pin curtains into frame the usual way and when dry the stitches can be easily ripped (while still on the frame) with sharp scissors. By this method the curtain edges are perfectly straight, thus avoiding the points always made by pinning into the edge. The same strips may be used year after year.—Elva F. Westgate, in the Boston Post.

Easy to Wash Bed Quilt.

Make your quilt in four large squares and bind each square and sew them together with over and over stitch, the same as seams in sheets. Stitch them across back and forth on your sewing machine, but leave the presser foot up—it will run very fast and you have a quilt made in a very short time. When you wish to wash them it is very easy to rip out the stitches and put together again. If you make them in three or four strips it will easily pass through the wringer.—Emma Pinet, in the Boston Post.

A Friendship Cushion.

From a distance it had the effect of a wheel with spokes radiating outwards, or if one had a poetical turn of mind, it could have suggested King Sol himself with all his glory rays; but on closer examination it resolved itself into a friendship cushion.

My friend explained apologetically that it was merely an elaboration of the old teacloth idea, but the effect was so good I mentally resolved to copy it as soon as possible.

The cushion cover was made of a rather coarse linen of a soft green shade, while the embroidery was worked in a darker green lustrine, though naturally it could be copied in any range of colors selected by its maker.

The centre was composed of a big circle worked in satin and cross-stitch, though, of course, the actual stitches would be merely a matter of individual taste.

In this circle, inscribed in bold letters, were the words, "Le Temps passe, L'amatie reste," or some other appropriate motto might be used. From the centre radiated faint pencil lines (easily washed out after they had served their purpose, and the embroidery was finished), and on these lines my friend had asked her friends to sign their names.

The signatures were many and varied, but when embroidered in stem or outline stitch the effect was remarkably good and had a far better result than the inartistic and promiscuous scattering about of names on the now commonplace teacloths, says Home Notes.

A row of feather stitching in another shade of green finished off the frills' junction to the cushion, while more names formed the border of the well stuffed cushion. The frills themselves had charming little star shaped stitches to form a finish, worked along the hem, and the whole effect was so satisfactory I thought others might care to make themselves a friendship cushion for their own particular den.

Recipes

Potato Cones.—Boil potatoes till soft; season with a very little salt, pepper and a tablespoonful of milk; mash to a cream; mold in small teacups; when cold, turn out of molds, dust lightly with bread crumbs, put a little melted butter on each, and brown in a moderate oven for twenty minutes.

Plum Meringue.—Stew the plums, press them through a colander or sieve, sweeten to taste, and put in a glass dish; pour over them a plain boiled custard, in which the yolks of the eggs only are used, then spread a meringue, made of the whites of the eggs and sugar, over the custard and serve cold.

Coffee.—Four tablespoonfuls of ground coffee; scald the coffee pot; put in coffee the shell of one egg; cover with one quart of freshly boiled water; boil for three minutes; put in one-quarter of a cup of cold water; cover the coffee pot with a "cosey" and let stand five minutes; scald one-half cup of milk. Serve very hot.

Apple Pudding.—Peel and slice three medium-sized apples; make a batter of one-half teacup of sugar, two teaspoons of butter, scant half teacup of milk, one teacup of flour, half teaspoon of baking powder, one egg; stir in the apples; bake in a moderate oven thirty or forty minutes. Serve with one cup of milk and four tablespoons of sugar.