GREATEST OF GOD'S GIFTS

Largeness of Heart Is Held to Be Better Than Big Brain.

God gave Solomon wisdom and understanding exceeding much, and largeness of heart.—I. Kings iv 29.

No man ever had a more varied endowment than Solomon, whose memory is cherished by Jews, Christians and Mohammedans alike. He had such unbounded wealth that we are told he made silver as the stones of the streets in his capital city. He had a wisdom that so amazed men that they came from the ends of the earth to hear him. He had such skill in ruling that he left behind him world-wide fame that will endure to the end of time.

But this singular historian who tells us the story of his life reminds us that he had something beyond these things. The greatest of God's gifts to man is not a mighty brain, not a full purse, not to have his name on everybody's lips, but to have a generous spirit,

"LARGENESS OF HEART,"

as it is called in this text.

The Bible has a great deal to say about a man's heart. The mind of man is not ignored. We are told to love God with all our mind, but no one can read the Bible without discerning that its chief concern is with the heart. The Scriptures with unmistakable clearness declare the supremacy of the heart over the brain.

You may train the intellect and not make a man a mite better. It was said of one of the greatest of Englishmen that he was not only the wisest and brightest but also the meanest of mankind. But you cannot cultivate the graces of the heart without making a man good as well as great. Nobody impeaches the intellectual power of the devil. On the other hand, the best portrayal of God we have is in that wonderful phrase that tells us that he is full of compassion." And it is His "largeness of heart" that draws us to Him and makes us worship Him." And that is why the Bible says: "Keep thy heart with diligence, for out of it are the issues of life."

If the heart is full of good intentions, it is easy to speak well and to do well. If the heart is

A NEST OF EVIL DESIRE,

wickedness is the natural and inevitable outcome of it. We drill the minds of our children in knowledge; we train their hands to a trade; but too often we let the heart take its own way. Somebody has said that if an inhabitant of another world should visit ours and study the catalogues of our schools he would conclude that our race has no heart, so much provision is made for the training of the mind and the heart is so ignored.

If our heart is dwarfed, if our sympathies are narrow, if our interest in the needs of people about us is cold and dead, there is but one remedy; we must ask the Creator of the heart to help us and make us tender in spirit and we must exercise the heart by helping others.

REV. FRANK L. GOODCHILD.

THE S. S. LESSON

INTERNATIONAL LESSON, FEB. 6.

Lesson VI. Almsgiving and Prayer, Matt. 6 1-15. Golden Text, Matt. 6. 1.

Verse 1. Your righteousness — Contrasted with that of the scribes and Pharisees (see Matt. 5. 20). The "exceeding" righteousness enjoined by Jesus includes right religious principles and practice. He is about to exhibit the limitations of the Jews in the matter of almsgiving, prayer, and fasting, their chief shortcoming being that they did these things before men, to be seen of them. All three of these performances the Jews recognized as acts of worship, of about equal value. What Jesus inveighed against was not the acts but the intent of winning a name for piety.

Else ye have no reward—Implying, what is promised in verses 4, 6, and 18, that reward may be expected for following the right course.

With your Father—It is his approval, and not man's, that is to be sought in all acts of worship.

2. Alms—The practice of deeds of compassion to the poor had grown to be acknowledged among the Jews as one of the essential observances of religion, a matter to be attended to as fastidiously as prayer or fasting.

Trumpet—One was used on various occasions in the service of the synagogue. Here, however, the word seems to be employed figuratively, for loud display.

Hypocrites—Originally, a stage term, meaning to act a part, from which it came to mean "giving oneself out to be what one knew one ought to be, but had no intention of becoming." In this sermon, hypocrisy stands for what is opposite to the kingdom of heaven, and a denial of it. Here the hypocrite is the man who makes an unreal pretense of religion, and especially of generosity, for the despicable purpose of gaining Glory of men.

Synagogues . . . streets—There were several methods of collecting charitable gifts for the poor. Sometimes baskets were passed about the streets for the poor of all classes, Jew or Gentile. Then there were regular officials who went from house to house gathering money for indigent Jews. On the Sabbath, alms were received at the synagogue.

Verily I say—Special emphasis on the fact that the hypocrites have received the sort of reward they sought, in the praise of men, but have forfeited the favor of the heavenly Father.

3. When thou doest alms—Showing it is not the act but the motive which Jesus condemns.

Let not thy left hand know—This is supposed to be a current proverb to express secrecy. Giving without show or boasting was in keeping with the best Jewish spirit.

4. The sum of all is that the matter of almsgiving is one between a man and his Father, who will give the man in return both the rewards of this life and those of the world to come.

5. Ye shall not be—Has the force of a command.

Stand and pray—The posture of prayer, in the synagogues and in the corners of the streets, was standing, with uncovered head, and face turned toward the sanctuary. This gave the play-acting hypocrites their opportunity. They would deliberately so arrange it that the hour of prayer might find them at the chief places of public concourse, and there they would strike their conspicuous attitude of devotion. Or, in the public service, they would recite private prayers in a tone loud enough to attract notice, their whole idea of prayer being that it was an act to be seen of men.

6. Enter into thine inner chamber—The upper room of an Oriental house, for guests of retirement. Public prayer is not proscribed. But there are absent in secret prayer, when the door is shut against a peering world, the unworthy motives that tempt a man in public worship.

Thy Father who seeth in secret.—Since he sees, it is not needful that men should see. In secret prayer a man is necessarily at his best.

7. Vain repetitions—For an example, read 1 Kings 18. 26. The caution is not against repetitions in general, for Jesus himself used the same words thrice over in the garden of Gethsemane. Prayers are vain when they are uttered again and again as if there were efficacy in the repetition.

8. Your Father knoweth . . . before ye ask—Explaining that prayer is not intended, by a multiplication of words, to acquaint God with our necessities. That secrecy is enjoined shows that the noblest end of prayer is to set the heart right with God.

9. After this manner . . . pray—Following the Jewish custom of learning by heart a considerable number of prayers, this form was given as a suitable petition to be used at the end of the ordinary prayers, just as now in our public worship. The prayer has seven divisions, including the address, three petitions relating to God ("Thy name," "Thy Kingdom," "Thy will"), and three relating to human need ("bread," "debts," "temptation"). Thus it is a pattern prayer, giving a comprehensive statement of Jesus's teaching about God and individual duty, in a simple, intelligible way.

Father—Jesus's common designation for God, bringing before the mind his supreme authority as well as his paternal care. To call him our Father is to admit a universal ground of brotherhood among his true children. The additional phrase, who art in heaven, is not meant to isolate, but to describe his incomparable majesty.

Hallowed be thy name—A fervent wish that God may be reverened among men according to his worth, "name" signifying, in the Jewish sense, the whole Person.

10. Thy kingdom come—Israel's unceasing prayer. With wider scope, we are to pray for the coming of that day when the divine will shall be the universal rule of life.

Thy will be done—Guarding the preceding petition from misinterpretation. God's kingdom can be established only as men on earth do his will as absolutely as the angels in heaven.

11. Give us . . . bread — While we press on to the ultimate spiritual goal we have present physical needs. A comprehensive prayer for food and all things essential to physical well-being. Luxuries and unnecessary comforts are not contemplated.

12. Forgive us . . . as we . . . have forgiven—Asking God for a clean sheet presupposes that we have given others the same. We need forgiveness; for if we believe that God's will should be supreme, and his kingdom be a reality, we must, through faith and repentance, clear ourselves of the false attitude which results from (the daily) violation of his perfect will. The reason we must forgive others is that it is inconsistent we should ask for love, if we do not show it to others.

13. Practically one petition, with two parts, asking for deliverance from those perilous moral situations in which it is easy for an unprotected man to lose his soul, but, inasmuch as moral test is the atmosphere of Christian progress, praying for immunity from moral catastrophe (the apparent meaning of the evil one).

15. If ye forgive not . . . neither will your Father forgive—Not a despotic principle of tip for tap. God will grant forgiveness to the man whose heart is prepared for it, but the man's heart cannot be prepared for it who has not forgiven his brother.

ADVENTURE WITH GRIZZLY.

A Trapper's Narrow Escape With a Huge Bear.

Captain Williams, an old-time trapper, who voyaged alone in a frail canoe for hundreds of miles on the great rivers of the interior, had many thrilling adventures, one of which is related below. Captain Williams always took the precaution at night of tying his canoe to the shore with a piece of rawhide about twenty feet long, which let the canoe swing from the bank that distance. In case of attack from Indians, he could cut the cord that bound him to the shore, and glide off without noise. He always slept in his canoe.

One night he was roused from sleep by the trampling of something in the bushes on the bank. Tramp! tramp! tramp! sounded the footsteps, which were approaching the canoe.

The captain's first fear was of Indians, but reason told him that no Indian bent on mischief would approach the canoe in that careless fashion. Peering intently into the darkness, Captain Williams watched the shore, and soon discovered a grizzly bear coming toward him, its head upraised as it sniffed the air.

The captain snatched his ax, deeming that the best weapon to defend himself from such a foe, and stood with it uplifted, ready to strike the huge aggressor.

The bear came on, and placed its fore paws upon the stern of the canoe, and nearly upset it.

Like a flash descended the ax upon one foot, which was instantly withdrawn; but the bear held on with the other foot.

The captain raised the ax again, and brought it down on the animal's head. Instantly it let go the canoe, and sank, stunned, into the water.

Although Captain Williams watched intently for the grizzly's reappearance, nothing more was seen of it. In the morning two of the bear's claws were found in the canoe, severed by that doughty blow of the trapper's ax. They were fondly preserved as trophies of the adventure, and were always exhibited when the captain told the story of his encounter with the grizzly.

THE SUPERFLUOUS WOMEN.

Are 1,557 Women to Every 1,000 Men in Kensington, Eng.

According to the estimate of the census statisticians, the superfluous women for whom the delegates to the national conference of women workers at Southsea, England, tried to plan a happy future numbered 1,244,558 at the middle of the present year. The problem of the superfluous woman by no means troubles every town. In Devonport, for instance, there are 881 women for every 1,000 men; in Bardow-in-Furness 128, and in Rhondda only 825, while the feminine element is in a minority in other important centres of industry—the city of London, Southwark, Woolwich, Poplar, Stepney, West Bromwich, St. Helen's, etc. The superfluous woman makes her home in pleasanter places—in health resorts on the south coast, in Bath, the city of fashion, and in the royal borough of Kensington, where there are 1,557 women to every 1,000 men. In Bournemouth the disparity between the sexes is even greater, the women numbering 1,709 to each 1,000 men.

DESCENDENT OF BURNS

WORKS IN A LONDON, ENGLAND, FACTORY.

The Cheery Old Coppersmith is a Descendant of the Scotch Poet.

A cheery old coppersmith, bent with half a century of honest labor in a London, Eng., factory, but still bright-eyed and vigorous, is now to be added to the curiously-diminishing list of the actual legitimate descendants of the poet Burns.

As is well known, there still survives a natural grandson of the poet in Mr. James Glencairn Thomson, whose hale old age is being tenderly cared for in Glasgow by local Scotchmen. Only a couple of years ago the civil list included grants to Mrs. Sarah Hutchinson and Miss Annie Burns of Cheltenham, both "Bobbie's" grand-daughters. Hitherto, as it happens, London has been unable to claim a living bond with the poet of freedom.

Now, however, there proves to be living and working in the heart of the city, unknown and unhonored save for his own merits, an undoubted great grandson of Robert Burns himself, in a direct line. His name is George Williams Pyrkes. His mother, Anne Burns, was the only daughter of Robert Burns, Jr., the poet's eldest son, who is known to have married in London. She is entered as such in the register of St. James', in Clerkenwell, where she was born in 1819.

NOT A TALKER.

The old fellow—for he is now 68 years of age—has taken so little trouble to bring himself into public notice that a newspaper representative, who "discovered" him at Messrs. Still's factory in Charles street, Hatton Garden, found that even old Pyrkes' mates at the works knew nothing of an ancestry of which he might well be prouder than any Plantagenet of his "Norman blood."

None the less, when asked about the matter, the old man attested his origin with no small sense of its worthiness. "I can tell you this," said he, "that as my grandfather was Burns' eldest son, and my mother was an only daughter — her brother had no children—I really don't know any of the Burns family who should by rights take precedence of me.

"My mother," he continued, "whom I remember well, was the very image of Burns himself, with his flashing dark eyes and jet black hair. She could sing, too. She used to sing nearly all father's songs."

Quite apart from his connection with Scotland's poet, Mr. Pyrkes, "Sammy," as he is known in the factory, is a little man, with not very much of the Burns stamp about him—is an extremely interesting old workman, his particular part of tea-urn making being one to which very few younger folk are turning their attention, for new-fangled boilers have long put the old brown, hand-hammered tea-urn out of fashion.

He can boast that whilst his father had worked at the same trade for 50 years, he himself has been making tea-urns ever since he was 11 years old, and has been with his present employers for over 40 years. Still, though on the verge of threescore and-ten, and not always in the best of health, he does his daily work with a will, and has never been known to grumble.

He is looking forward to the hope of an old age pension, to which often he good-humoredly remarks: he will become entitled at just about the same time as King Edward himself, who is his elder by a month. Needless to say, he is still a keen enthusiast in the poetry and message, the "pith o' sense and pride o' worth," of his great-grandfather, and attends every year the Burns celebration at the Albert Hall.

DISCOVERED IN 1909.

Some Achievements of Science During Past Year.

Science abated not a jot in its progress during the wonderful months of 1909.

In 1909 Sir William Ramsay announced that he had succeeded in transmitting four different substances into carbon—zirconium, thorium, hydrofluosilicic acid and bismuth. Dr. E. S. Bailey, of New Orleans, a month earlier than this, perfected a substitute for radium. "Radiothor," as he calls it, is made of pitchblende and is not merely cheaper and better than the rare element it replaces, but is wholly lacking all of radium's baleful effects. On Feb. 10 Cleveland scientists watched the operation of an oxygen-acetylene torch, which radiated a heat of some 6,300 degrees—sufficient to cut through a two-inch solid steel plate in 50 seconds, or to weld aluminum, heretofore regarded as impossible.

The new Cabot torpedo, with which France has made recent demonstrations to her full satisfaction, is a death-dealing device of 1909. Twice the size of the old Whitehead, and charged with nearly 2,000 pounds of high explosive, it is controlled by Hertzian waves, without as much as a thread to connect it with its pilot safe on shore. Those who have seen it in operation state that it advances to reconnoitre the hostile vessel in the manner of a miniature submarine, pursues it, harasses it, and performs evolutions about its threatened sides as though animated by an intelligence of its own—guided all the while by the invisible mechanic.

We have also in 1909 the Maxim silencer for rifles and an English cannon also noiseless.

Canada's Power Wealth.

Canada's available water powers represent a combined energy which, if maintained by stream force generated from coal, would involve an annual coal consumption of 562,455,633 tons.

Hints for Busy Housekeepers.

Recipes and Other Valuable Information of Particular Interest to Women Folks.

SALADS.

Cheese Salads. — One cream cheese, or two Neufchatel; add four tablespoonfuls of milk, one-half teaspoonful salt, one-half teaspoonful paprika, five drops onion juice, and stir well. Make into a roll; put on ice to harden. Cut in slices and place on lettuce leaves. Cover with strips of pimento and serve with French dressing. This is a very effective salad, the white, red, and green making it so, and delicious.

Cabbage Salad.—One head of cabbage chopped fine, one pint cupful of chopped celery, one cupful of peanuts. Mix with mayonnaise dressing.

Water Cress Salad.—Chop or cut fine to one bunch of cresses one-quarter of a small sized cabbage. The leaves of cresses cut away from the stem; cut fine one-eighth of a small green pepper, and a small sized onion; put all together in a basin of cold water standing for about one hour before serving to make it nice and crisp; drain off the water, add in to taste olive oil, vinegar, salt, and pepper, and serve. The cabbage and cresses together have a fine flavor.

Corn Salad.—Two cupfuls of corn, add to this a small head of cabbage, one cupful of sugar, mustard, and salt to taste. Also add red peppers to taste. Cover it with vinegar and mix well. Put on the stove and let the whole simmer about twenty minutes. If canned this will keep a long time.

Tip Top Salad.—One cupful of vinegar, one tablespoonful of mustard, half cupful of sugar, one teaspoonful of salt, a dash of cayenne pepper, one tablespoonful of flour, one small lump of butter. Cook well. Then add four to six eggs. Beat eggs light with egg beater. Add whipped or plain cream before serving.

Spanish Pepper Salad.—Dissolve half box gelatin in half cup cold water and half cup vinegar. Add half cup of sugar, juice of one lemon, scant teaspoonful of salt, one cup of boiling water. Mix with six canned pimentoes, two cups celery, one cup shelled pecans. Mold into individual molds, serving on lettuce leaf with mayonnaise dressing. This will serve twelve guests.

THE SEWING ROOM.

Saving Time Sewing.—One can gather by hand and baste at the same time by following this easy method: Suppose you plan to gather to a gauge of once and a half. Cut a piece of cardboard one and one-half inches long, with a nick at the end of the inch. With your needle gather up one and one-half inches of goods, draw the gathers up into an inch space, and set a small basting stitch Thus you have drawn your "once and a half" into the proper space and have done your basting all with one turn of the wrist, so to speak. Intervals of an inch will be found close enough for ordinary basting. If not, draw three-fourths of an inch into a half inch space.

Sewing on Buttons. — Buttons have such an unfortunate way of popping off the garments belonging to the little folk at the most inopportune time, and when busy mothers are employed in a countless number of duties that any simplification is acceptable. I remember well how delighted I was when the discovery was made that in sewing on buttons if the knot of the thread is on the right side of the article (instead of on the wrong side) under the button, and if after the button is sewed on securely the thread is wound around it three or four times the buttons seldom comes off until the clothes are worn out.—Mrs. Samuel J. Huber.

THE LAUNDRY.

Clothes Pin Hints.—Try putting the clothes pins in the oven until they get real hot; on wash day your fingers will never get cold while putting out a large washing. Also put all the small pieces, such as napkins and kandkerchiefs, in a bag or pillow case and pin on the line; it saves so much in the wear, as well as time and cold.

Washing Easily Done. — Washing easily and quickly done. Fill two boilers half full of soft water, cut up one bar, north, west, or any good laundry soap, put into a muslin bag and tie end. When the water is boiling put soap and water into the washing machine and put in cloths equivalent to five sheets, turn washer ten minutes, wring out, rinse through one cold water and blue. Your cloths are steam washed and as white as snow. You may wash five washers full if you wash steady and keep the machine closed so the water will not get cool. Nine out of ten who read this will say the boiling water will set the dirt, but just try it. Caution: The water must be boiling, the washer must be full of water, and blood spots must be washed out.

UNUSUAL RECIPES.

New Apple Sauce.—Add orange juice and the grated peel of an orange to apple sauce which is not sweet and serve with wild or tame duck.

Pineapple and Orange Loaf.—Place blanched almonds in bottom of a chilled mold, cover with liquid orange jelly made with gelatin; set on ice till firm. Sald and cool one cupful of pineapple juice, add one pint of cream, three-quarters cupful of sugar, whip light fill mold to overflowing, cover with buttered paper, tie cover, and bury in salt and ice for four hours. Unmold on a lace paper napkin.

Parsley Jelly.—A delicious substitute for honey: Take six bunches of parsley, rinse and freshen in cold water, then place in a deep kettle with just enough cold water to come to the top of the parsley when pressed down tightly. Let this come to a boil and simmer slowly for half an hour; take out the parsley and let the juice simmer ten to fifteen minutes longer; after this take cup for cup of juice and granulated sugar and boil until it jellies. Add vanilla extract according to taste.

Clove Apples.—Clove apples for cold meals, three-quarters of a pound of sugar, two cupfuls of water, and boil to a syrup. Drop in quarters of apples, pared, and when they are cooked lift out carefully with a fork. When all the fruit has been cooked drop some of the skins in the syrup with one-half dozen cloves. Cook about twenty minutes, remove the skins, but pour the syrup with the cloves over the apples in a jar, and cover up This is inexpensive and beats all kinds of chutney.

If it is desired to have the curtains a light ecru shade rinse them in weak coffee, and if you want a dark shade use strong coffee.

NOISE AND LIGHT MISSED.

Why Some Townspeople are Unable to Live in the Country.

The necessity which some people feel for noisy surroundings was mentioned by a famous specialist in giving a medical explanation of the case of little Horace Collins, the heroic messenger boy, says the London Daily Mail. The lad, although able to gratify every wish as the guest of Lord Lansdowne at Bowood House, has a mastering longing for the bustle and light of the London streets.

"It is a very clear case of nostalgia," said the doctor. "A person suffering like that has lost two everyday friends, as it were—noise and light. It is entirely due to the nerves. Our nervous system gets into a pronounced groove in accordance with the everyday condition under which we live. A sudden change in living throws the nervous system out of gear. Both light and noise are nervous stimuli to people who live amid noise and light. Take away the comradeship of noise and light, and the nervous system loses two stimulants necessary to its well being and suffers in consequence.

"With the boy Collins the fact that he does not see policemen troubles him, because policemen to him have become an important part of the natural scheme of things.

"A very similar case occurred with a London housekeeper of mine. She was sent away to the country, and simply could not endure to live there. She missed the companionship of noise so much that she had to be brought back to town again quickly, for her health was beginning to suffer."