IDEAL CHRISTIAN SOLDIER

His Qualities Discussed in This Sermon Are Peculiarly Appropriate.

Entered according to Act of the Parliament of Canada, in the year One Thousand Nine Hundred and Four by Wm. Daily, of Toronto, at the Department of Agriculture, Ottawa.

A despatch from Los Angeles, Cal., says: Rev. Frank De Witt Talmage preached from the following text: II. Timothy ii., 3, "Endure hardness as a good soldier of Jesus Christ."

What is war? War is a river of blood flowing into a river of blood. War means sickness and death, widowhood and orphanhood, mangled bodies, devastated harvest fields and pauperism. War is a mortal grapple when nation says to nation, "My quarrel with you cannot be settled but by fighting, and now we will see which of us two has the power to crush the other," and then they put their armies in the field commissioned to kill one another. War is a grave trench dug with bayonets. It is the heavens deluging countless tears. It is man with clinched fist and flaming eye—man with an artillery wagon for a carriage and with the surgeon's operating table for a couch. War! It is the most brutal the most fiendish, the most terrific, the most blasting curse of the ages. We have the right to hate it with an intense hatred and to pray that the Prince of Peace may give us more antipathy to it and a more intense horror of the awful suffering and death that it entails.

WHEN GOOD MEN MAY FIGHT.

It is proper and right at certain times and seasons for good men to go to war, if they go with the right motive. The qualities which go to make up a good and a brave soldier are those which should characterize a good Christian. The courage and self sacrifice and devotion to a righteous cause which have been displayed in the field are needed in the Christian's daily life. Therefore, Paul aptly and powerfully uses the figure of my text for a gospel comparison. He is practically saying to young Timothy: Look upon your Christ as a great leader and general. Enlist in his service. Implicitly obey his orders. Charge in Christ's name if the order is given you to charge. Do sentinel duty and trudge weary marches if that is your order. Be ready to fight on battlefield, or starve in trench, or suffer in hospital, as duty may command. All young people are delighted with a military parade. Let me in this sermon recount for you how a gospel soldier should obey Christ's bugle call.

What does it mean to be a gospel soldier? First and foremost, to take the oath of enlistment. The difference between an army and a mob, the difference between a collection of men governed by one brain, ruled by one voice, directed by one order, and a lot of men running hither and thither like a flock of sheep, or frightened, stampeding cattle, doing as they will, is the difference between the oath of enlistment and no oath. Before a man takes the oath of enlistment, he is a free man. After he takes the oath of enlistment he is no longer an independent individuality. He is a soldier, subject to the soldier's orders, and is liable to be shot if he deserts or disobeys his superior officers. The oath of enlistment practically says: "I will, if necessary, let others do my thinking. I will go where I am told to go, and do what I am told to do." The oath of enlistment is more binding than bands of steel.

A GOSPEL WARRIOR'S DUTY.

The soldier must be able to answer roll call in a certain company, of a certain regiment, of a certain brigade, of a certain division, of a certain corps. So the gospel soldier must have a distinct place in which he has his name upon the muster roll of the church militant. There should be no "free lances" in the gospel army, no guerrilla bands. Guerrilla ranks are filled up for the most part with iconoclasts and anarchists and cutthroats. But the gospel soldier must be a regularly enlisted man, detailed for work to some one Bible-class, to some one Sunday school, to some one prayer meeting, to some one church. A gospel soldier is a Christian who obeys orders. How can you obey Christ's orders unless you have taken your individual place in the gospel ranks of Christ's great army called the church?

The true gospel soldier always considers the posts of danger the posts of honor. He wants to hear the singing of the shells, even though that martial song may have to be accompanied by his own death rattle. He wants to be as most of the soldiers were after they had enlisted for the Spanish-American war. Oh, how anxious the officers and privates alike longed for the front! They wanted to have a glorious part in the liberation of downtrodden Cuba. Some men had to die for that liberation. Then the brave fellows of the different regiments, by telegram upon telegram, sent to the governors and to the officials at Washington, practically said, "We are ready to go to the front—aye, to sacrifice our lives, if need be, in our country's service." So eager were those soldiers for dangerous service that when some of their colonels received the telegrams that switched them from the transports at Tampa to Jacksonville, Fla., there were sorrow and disappointment in many hearts.

POSTS OF DIFFICULTY.

Posts of danger and difficulty are always posts of honor in the United States army. And yet to hear some Christian soldiers talk you would suppose that the posts in Christ's army where there are difficulties are the posts to be avoided or deserted. Even some of the ordained ministers of Jesus Christ act that way. "Oh," says a visiting clergyman, "I am so discouraged. Why, there has been nothing but friction and trouble in my church ever since I came to it. The people have fought and misrepresented every minister who ever occupied this pulpit, and they have been finding fault with and misrepresenting me. I am so discouraged. I wish God would find me another place." Well, my brother, I confess you are having a hard time of it. I confess that some churches have a bad record. I know of one church that for forty years has made its chief fame in breaking down its different ministers. One pastor after another has been destroyed in regular order as he came to its parsonage. One minister was so tantalized and attacked that under the persecution of its members he committed suicide. But, tell me, you who have been having a hard time in that church, do you not think you are getting along there as well as any one else could? "Oh, yes!" you answer. "I know I am. In spite of three balking elders and two obstinate, fault-finding trustees, we are taking in new members all the time. Never in the church's history has it been doing so much good." Then, my brother, instead of complaining about your lot you should be congratulated. Go ahead and do your work. God has honored you above all others. He has put you in a difficult position. Post of difficulty always post of honor.

A FACT TO REALIZE.

But there is another great fact which the good soldier of Jesus Christ should realize. The duties of the camp rightly performed are sometimes just as essential for God's work as duties rightly performed at the front. The work which is done by the commissary and the surgeon has sometimes a greater part to play in winning martial victories than the spectacular color sergeant has in leading the charge before the enemy's breastworks. What defeated Napoleon Bonaparte in his famous Russian invasion? The bayonets of the haughty czar? No. The conqueror of Germany and Austria and Italy could have brushed those guns aside as he had done in former campaigns. It was the haversack empty of bread which made the "Little Corsican" run like a frightened hare toward home. It was Moscow in flames and his men with nothing to eat that made the French commander tremble before the stony glance of death.

UNRECOGNIZED HEROES.

Christian soldiers, who are the stay at homes? I have recounted these deeds of the unrecognized heroes of war for a purpose. I want to encourage you in your ordinary duties of life. It is not possible for every Christian to be a Chinese Gordon or a Stonewall Jackson. It is not possible for all Christian soldiers to stand in the conspicuous places and win the plaudits of the Christian world. But remember that the humble private in Christ's army—she who as a mother living in the home, as a sister working behind the counter, as a daughter teaching school to support an aged parent or to give an education to a young brother—is in God's sight one of the essentials for his great army. You are the power behind the main line, making it possible for other Christian soldiers to fight in the open. Paul is saying to the soldier in the rear as well as at the front, to the inconspicuous as well as the conspicuous soldier alike, "Endure hardness as a good soldier of Jesus Christ."

And why should we all endure hardness as good soldiers of Jesus Christ? For two reasons. First, because it is possible for every private as well as Christian officer to receive the highest of all soldier's rewards. What is the highest? Yea, the very highest? We have read how the Duke of Marlborough was honored. Not only was he created a duke, but on account of the Blenheim victory parliament voted him the magnificent manor of Woodstock and his royal mistress gave him $1,000,000. We have read how Arthur Wellesley was raised to be Duke of Wellington on account of his victory at Waterloo. Lord Roberts, recently the commander of the British forces, and Viscount Kitchener were raised to the peerage for their services rendered to the British crown. But all these offerings and honors, these dignities and fame, given by a grateful country to faithful sons, will be as nothing compared to the greatest gift which is given to a Christian soldier. The gift which is the smile of approbation from a loving Divine Commander. The "Well done!" which goes to the Christian hero of the name of Adoniram Judson. The "Well done!" which is given to the humble servant girl and to the humble clerk and to the humble nurse and to the humble missionary.

THE SOLDIER'S SACRIFICE.

But why, again, should we all endure hardness as good soldiers of Jesus Christ? Because in so doing we are following his blessed example. He, who spared not himself, but suffered freely for us, has the right to expect fortitude from us. From none of us does he ask such service as he himself rendered to us. When the army of Alexander the Great was scaling a noted mountain pass the strength of the soldiers became exhausted. Many threw themselves upon the ground to die. The great commander saw the condition. He did not curse or upbraid. He quietly dismounted from his war charger. He threw aside his heavy cloak. He lifted a private soldier's pickax, then vigorously went to work digging away at the ice. His soldiers saw him. They knew he was as tired as they. Then they jumped to their feet. By the power of a brave example they arose and went again to work, and again won a new victory. Christian soldiers, wherever we go, we can find our Divine Leader ahead. Our backs may ache, but he is carrying our burden of sin. Our feet may grow tired, but from his feet and hands and head and heart are flowing streams of blood. In olden times a soldier was said to have gathered an armful of pointing spears and pressed them into his own breast, that over his prostrate body his comrades might find a breach in the enemy's ranks and charge to victory. So over Christ's body we may win eternal life. And here and now, upon the foundation stones of a Christ's mausoleum may we build the great "white temple of a Christian soldier's sacrifice."

SAVE COTTON TRADE.

Necessary That Raw Material Be Grown Within Empire.

Experts of the cotton trade hold the view that the only remedy for the evil which has plunged Lancashire into distress is that the raw material shall be grown within the Empire.

What has been done already was well stated by Mr. J. Arthur Hutton, vice-chairman of the association, at a meeting of the Statistical Society in the Memorial Hall, Manchester.

The present crop of the world, he pointed out, is as follows:

	Bales.
United States	11,000,000
India	3,000,000
Egypt	1,000,000
Rest of the world	1,000,000

Throughout the world, also there are 112,600,000 spindles, and Mr. Hutton remarked that the one solid fact that stares us in the face is that the present supply of cotton is insufficient to keep the spindles fully employed.

Mr. Hutton reviewed the position in India, West Indies, Uganda, Rhodesia, West Africa, and other possessions, and expressed the opinion that West Africa will soon be able to grow cotton much more cheaply than America.

The association's operations, of course, are limited by its funds, and Mr. Hutton laid stress upon the need of further support.

In Nyassaland 100,000 acres could be put under cultivation in the season 1904-5 if the association were willing to finance this extension. Estimating the expenditure at 30s. an acre, it gives an outlay of £150,000, "much of which, if not the whole," said Mr. Hutton, "would be recovered in the first season."

SWIM BUT DON'T WALK.

The Tribe Discovered in a New Guina Swamp.

A tribe that can hardly walk has been discovered in New Guinea. So unused are these people to walking on the solid ground that their feet bleed when they try to go any distance. They were discovered by Sir Francis P. Winter recently.

The tribe is that of the Ahgaiambos, and since time immemorial they have lived in swamps, their houses being perched on bamboo poles and elevated about twelve feet above the mud and water.

As a result, since there is no solid ground anywhere near them, generation after generation of these people have depended entirely on canoeing and swimming. They are such good swimmers that they can glide over and between the half submerged reed like water snakes, and it is as natural for an Ahgaiambo to slip into the water to go next door as it is for a woman in this country to throw a shawl over her head and call on a neighbor.

They never leave their swamps, but remain hidden in them from the time they are born until they die. They are as shy as the crocodiles and reptiles that dwell there.

This life has changed their bodies so that they look unlike any other human beings in the world. As they never walk, their legs have become small and flabby, and their feet are so soft that blood flows from the cracking skin as soon as they are called on to tread on hard ground.

Sir Francis Winter describes these beings as follows, in a report to the Australian Government:

"The men would be of good stature, if their bodies from the hips down were in proportion to the upper part. They have good chests, thick necks and powerful arms. But from the hips down they were shrunken creatures, looking more like apes when viewed from the side than like human beings.

"Their feet are short and broad and wonderfully thin, with weak toes. They are so feeble that they look almost as if they lacked joints.

"The feet of all the people whom I saw rested on the floor when they stood or sat in a way that reminded one irresistibly of wooden feet, because they were so helpless and clumsy."

SANITATION OF AN ANT CITY.

Insects are scrupulously clean in their personal toilet, and often brush, comb, and wash themselves—a service for which they are admirably provided with natural implements. This habit is transferred to communal affairs. The streets within the city bounds and the gates and external plaza and "country roads" leading into the foraging fields—as with agricultural ants—are kept free from filth and obstructions that might gather filth. The constant washings and combings of baby ants by the nurses would satisfy the most fastidious maternal taste. One may not say that sanitation is an exact emmetonian science, but it certainly is an art thoroughly practised in every department of the formicary, and brought to perfection as far as natural conditions will permit. Every insect citizen takes part in this service. All ants unite to keep their civic precincts clean.

FOR THE HOME

Recipes for the Kitchen. Hygiene and Other Notes for the Housekeeper.

THE HOUSEWIVES' SONG.

MONDAY.

The clothes I rub, and rinse out and wring,
And harbor no care or sorrow;
Assured while hanging in freshing breeze,
That duty's well-done for the morrow.

TUESDAY.

The garments pure I sprinkle and fold,
With never a thought of sorrow;
And merrily with swaying iron—
This task is done for the morrow.

WEDNESDAY.

The dough I knead into flaky loaves,
My soul no trouble can borrow;
My hearty darlings may eat and live,
So gladly I toil for the morrow.

THURSDAY.

The needle I ply with whirling wheel
And banish care and sorrow.
While viewing garments, so deftly made,
To cover my loved ones to-morrow.

FRIDAY.

The grime and dust I sweep all away
My mind no trouble can borrow,
For deadly disease, which lurks therein,
Is routed to-day, for to-morrow.

SATURDAY.

The nourishing food I mix and stir,
And joyously sing, for no sorrow
Enters my life of labor and love;
Sweet rest cometh sure on the morrow.

SUNDAY.

I go to the Blessed One, who knows,
Was acquainted with earthly sorrow
He giveth me manna for my soul
Blest comfort to-day and to-morrow.

"Sufficient t' the day is the evil thereof"—
This promise a surcease of sorrow;
For guidance and strength, each day I pray,
And joy cometh on the glad morrow.

RECIPES FOR THE TABLE.

Seed Cake.—Beat to a cream one cup of butter and two cups of sugar. Add three tablespoonfuls of sweet milk, a little salt, and vanilla or lemon, to the taste, with two tablespoonfuls of carraway seeds. Stir in flour in which a teaspoonful of baking-powder has been sifted, and make stiff enough to roll. Roll out thin, cut in round cakes, and bake in a moderate oven. This rule makes about seventy-five cakes.

An Apple Plum Pudding.—Take three parts of breadcrumbs rolled quite fine, one part tart apples chopped about as for mince pies, and one part raisins and English currants, either chopped or whole, as your taste may dictate; a teaspoonful of salt, and water to moisten sufficiently, are all the ingredients required. Mix well together and steam for two hours; serve hot with a rich sauce, taking the precaution to make the sauce sweeter than is usual, as the pudding is not sweetened at all.

Spanish Sauce.—With two ounces of loaf sugar and a quarter of a pint of water, boil the rind of a small lemon and the peel of an orange for a quarter of an hour after it comes to a boiling point. Strain and thicken it with one-half a tablespoonful of flour and a half ounce of butter beaten to a cream. Mix all together, then add the juice of a lemon and small orange, and boil all together for a few moments. Serve hot with the pudding.

Salmon Pies.—Salmon pies are an excellent new idea, as this fish is so cheap and meaty in its canned form. Line the sides, but not the bottom of a shallow pudding-dish. After draining the salmon perfectly, even to the extent of pouring some cold water over it, and then pouring it off again immediately, lay it into the dish; scatter salt and pepper and some small lumps of butter over it. Make a gravy with a little nice beef stock for foundation and thicken with flour. Pour this over the salmon, and then put the upper crust over it. This crust should be about an inch thick before it is baked. You should make enough gravy, so that some will be left to serve with the pie.

Jellied Chicken.—Boil until tender, in enough water to cover one chicken. Remove when done, and let water boil down to one quart. Cut the meat into small pieces. To the water add three-quarters of a box of gelatine soaked, one tablespoonful Worcestershire sauce, and salt and pepper to taste. Slice one hard-boiled egg, add to the chicken, pour over it the strained liquor. Mix well, and put into square mould. Set it in a cool place to harden.

Egg Puffs.—Soften a tablespoonful of butter to a creamy consistency by working it with a fork; beat three eggs to a froth and add them to the butter; add a level teaspoonful of salt, and six tablespoonfuls of flour. Beat all these ingredients together until they foam, then put them into buttered earthen cups or small tin pans, and bake in a hot oven for half an hour, or until they are cooked through and nicely browned.

Pudding Sauce.—Beat two level tablespoons of butter to a cream, add one-half cup of powder sugar and stir until light and frothy, then flavor with grated nutmeg and it is ready to serve.

HINTS TO HOUSEKEEPERS.

Feather dusters have been tabooed in New York city by an advisory board of physicians appointed by the health department to endeavor to check the spread of pneumonia, which is crowding the hospitals. The stirring up of the dust in cities the more common colds and catarrhs, as well as the more serious pneumonia.

Mrs. Lincoln says that although most receipts direct us to soak tapioca an hour in cold water, there is less of the raw starchy flavor if put directly into boiling water than when soaked in cold water. Boiling water changes starch almost instantly and begins to cook it.

The stomach is helped and digestive conditions improved by an alternating diet of the various cereal preparations used for breakfast foods. Don't then, tie yourself to one particular cereal, but pique appetite and aid digestion by making occasional changes.

It is not generally understood by housekeepers that any cereal, with the exception of soups or hulled corn, after it has been cooked and set aside to cool, can be cut in slices, dipped in beaten egg and fried a delicate brown without toughening or impairing its flavor. Eaten with maple or sugar syrup and butter any such dish is an appetizing addition to the breakfast or lunch menu.

Few people realize how infinitely superior to the fine white turnip is the common yellow one. Try boiling this vegetable with a bit of garlic, add black pepper and a good lump of butter, and you will never use the white sort again.

Small radishes boiled whole with a spoonful of minced parsley make a delicious salad when cold. Serve with a French dressing.

THE IDEAL HUSBAND.

Never argues.
Remembers his wife's birthday.
Never grumbles about the food.
Praises his wife whenever he can.
Is courteous to his wife's relations
Sets a good example for his children.
Takes his part in bringing up the children.
Is generous with the housekeeping money.
Tells his wife all he can about his business.
Takes an interest in his wife's amusements.
Does not mind owning himself in the wrong.
Takes a reasonable interest in his wife's clothes.
Walks about the house quietly when his wife is ill.
Remembers that his wife needs rest and relaxation.
Never forgets the good-bye kiss before leaving for business.
Is always ready to give advice when asked on household matters.
Governs his house wisely and well, and lets his wife be a helpmeet in every sense of the word.

CLEANING WATER BOTTLES.

A water bottle that has become stained and dirty should have a few tea leaves and a tablespoonful of vinegar put into it and should then be well shaken. Rinse out thoroughly with clear water. If the bottom be stained it will be well to let the tea leaves and vinegar remain in it for some hours, and it may be necessary to use a bottle brush.

RAIN SPOTS.

Rain spots on a silk dress often seem to have ruined it till it has been ironed out, when the chances are that it will look as well as ever again. The ironing must be done on the wrong side, with a moderately hot iron. A piece of muslin laid over the silk as it is ironed will prevent any possibility of its acquiring a shiny look.

HOW WE FALL ASLEEP.

Different Senses Became Insensible One After Another.

It has been ascertained that in beginning to sleep the senses do not unitedly fall into a state of slumber, but drop off one after the other. The sight ceases in consequence of the protection of the eyelids to receive impressions first, while all the other senses preserve their sensibility entire. The sense of taste is the next which loses its susceptibility, and next the sense of smelling. The hearing is next in order, and last of all comes the sense of touch. The senses sleep with different degrees of profoundness. The sense of touch sleeps the most lightly, and is the most easily awakened; the next easiest is the hearing, the next is the sight, and the taste and smell awake last. Another remarkable circumstance deserves notice. Certain muscles and parts of the body begin to sleep before others; sleep commences at the extremities, beginning at the feet and legs, and creeping towards the centre of nervous action. The necessity for keeping the feet warm and perfectly still as a preliminary of sleep is well known. From these explanations it will not appear surprising that with one or more of the senses, and perhaps also of one or more parts of the body imperfectly asleep, there should be at the same time an imperfect kind of mental action which produces the phenomenon of dreaming.

PROFITS OF A SERMON.

Queen Alexandra has just forwarded to the Gordon Boys' Home and the British Home for Incurables, $75 representing the profits derived during the year from the sale of Canon Fleming's sermon, "Recognition in Eternity." This sermon has realized a total profit of $7,860, which has been distributed equally between the two charities.

A LONG-MANED MARE.

Mr. George O. Zillgitt, of Inglewood, England, owns a carriage mare with a mane of silvery hair 18 feet in length at the tips. She is ten years old, and is the mother of a colt a few months old with mane and tail already reaching to the ground. Ordinarily the mane of the mother is kept braided and in a net.

THE S. S. LESSON.

INTERNATIONAL LESSON, APRIL 10.

Text of the Lesson, Mark viii., 27-28. Golden Text, Matt. xvi., 18.

This lesson is recorded in Matt. xvi. and Luke ix. as well as in Mark, and contains the first particular prediction concerning the rejection, the death and the resurrection of the Christ. Luke says that He was alone, praying, and His disciples with Him, when He asked them this question, Whom do men say that I am? He was evidently leading up to the following question: Whom say ye that I am? The people had various opinions about Him, some thinking Him to be John the Baptist and others Elijah or Jeremiah, or one of the other prophets, but Peter, answering for himself, said, "Thou art the Christ, the Son of the living God" (Matt xvi., 16). To this Jesus answered, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but My Father, which is in heaven" (Matt. xvi., 17).

Man cannot of himself know God or recognize Christ. God only can reveal Himself to any one, and this He does by His Spirit, but there is no hindrance to our knowing God except on our part, for all who will may acquaint themselves with Him (Job xxii., 21; John vi., 37). In the words following, spoken by our Lord, "Thou art Peter, and upon this rock I will build My church." If our teachers had told us that our Lord said, "Thou are Petros," and upon this petra I will build My church," and had also told us that "petras" signifies a piece of rock, a stone, while "petra" signifies a solid rock, a ledge (according to any Greek dictionary), how much idle talk and controversy we might have been saved from concerning the church being built upon such a piece of stone, a rolling stone, as Peter.

Did your heart ever say, "Thank God, neither the wisdom nor the power of hell shall ever prevail against the church of Christ?" As Peter was privileged to open the door to the Jews at Pentecost and to the gentiles in the house of Cornelius (Acts ii.; x.; xi.) we can see his use of the keys, but we must bear in mind that while the kingdom includes the church the church is not the kingdom. Whoever heartily believes that Jesus is the Christ and understands it cannot but rejoice to be used to the utmost to help complete the church and hasten the kingdom.

The Jewish leaders having rejected Him as their Christ or Messiah and having determined to kill Him, the disciples are forbidden to declare to any one that He is the Christ. He then declares plainly that not only have the elders, chief priests and scribes rejected Him, but He is to suffer many things at their hands and be killed by them at Jerusalem (Matt. xvi., 21), but the third day He will rise again. When he, the third time, told them that He was to die and rise again He told them more fully of His sufferings and also the manner of His death; that He would be mocked and scourged and crucified (Matt. xvii. 23; xx. 19). They do not receive His sayings, and impulsive Peter says that it must not be. According to Matt. xvi. 22, Peter said, "Be it far from Thee, Lord (margin, pity Thyself); this shall not be unto thee." From this rejection of the cross on to Peter's denial he seems to be increasingly out of fellowship, but the love of Christ was unchanged toward him (John xiii., 1). The Lord Jesus told him that now he was representing Satan and not God. How strange that from the same mouth may come blessing and cursing, sweet water and bitter (Jas. iii. 8-12), but Peter, although saved, was not yet a Spirit filled man. There was much of Peter. When we are Spirit filled self is reckoned dead and the Lord Jesus alone has the right of way in us, and Gal. ii. 20, is our experience.

He now called the people to Him and gave them a message as well as the disciples. I will quote it from Luke ix. 23, for the sake of one word not given by the others, "If any man will come after Me let him deny himself and take up his cross daily and follow Me." This certainly means following fully, like Caleb and Joshua, and not following afar off like Simon Peter; not merely denying something to oneself, but actually denying one's own self and treating it as dead and buried. The cross never suggests flowers or jet or jewelry, but always prolonged suffering, daily dying (II Cor. iv. 11; Rom. viii; 36). The saying concerning losing or saving one's life was often used by our Lord. See two other occasions in Matt. x. 39; John xii. 25. There is the present and there is the future of glory or of torment. To insist on pitying and pampering and indulging and living unto self in this present life may mean eternal poverty and torment and surely will mean that if the precious blood of Christ is despised and not trusted in.

To wean us from self and present things and lead us to seek treasure in heaven and have our affections there He sets before us His glory and His kingdom, assuring us of His desire to have us share it and that He has given it to us (John xvii. 22, 24; I John iii. 2, 3; Phil. iii. 20, 21). We must distinguish between our meeting Him in the air as He leaves His Father's throne to return to earth to restore all things of which the prophets have spoken and our return with Him when He shall be manifest in His glory to sit on the throne of His glory to judge the nations (I. Thess. iv. 16-18; Acts iii. 20, 21; Col. iii. 4; Matt. xxv. 31; Rev. iii. 21). It will well repay to look up every reference prayerfully. Each one for himself must search the Scriptures and receive all meekly.

A VALUABLE MOUNTAIN

$22,000,000 TAKEN FROM IT IN AUSTRALIA.

A Mountain in Queensland Composed Entirely of Gold Ore.

A London newspaper announced the other day that the usual monthly dividend of $145,000 had been paid on the stock of the Mount Morgan Mining Company. Thus far the lucky shareholders in this company have received more than $22,000,000 in dividends.

The richest gold deposits were found at the top of the mountain, and until the top had been quarried away the dividends amounted to more than $500,000 a month. The sensational returns ceased several years ago, and since then the company has been paying regularly $145,000 a month, and seems likely to continue to do so for many years, for the entire mountain, as far as can be ascertained, consists of gold-bearing ore of uniform richness.

Mount Morgan, in the southeastern part of Queensland, Australia, is probably the most marvellous gold mine ever opened. There is pathetic as well as romantic interest in its history.

Years ago the mountain was owned by a poor herder named Gordon, who eked out a precarious existence by keeping a few score of cattle. He had fenced in the mountain and a strip of the plain around it, established his residence there, and fulfilled all the conditions necessary to make the property his homestead.

The few people who came to his little cottage wondered that he had chosen

SO UNINVITING A SPOT,

for the pasturing was poor and little of the soil was adapted to cultivation. He said, however, that he had plenty of water, and that consideration had induced him to settle there.

One day two brothers named Morgan came to Gordon's cottage at nightfall and sought his hospitality. It was the custom in the bush country to make all travellers as comfortable as possible, and Gordon welcomed the strangers and set out his best store for their entertainment.

They were experienced prospectors and were looking for gold indications. As they were chiefly interested in mining, Gordon told them about his mountain. He said that he had observed curious green and blue stains all over it, and he would not be surprised if it contained copper.

He excited the curiosity of the Morgan brothers, who next morning examined the mountain. A shower during the night had wetted the rocks, and one of the brothers observed indications of gold that fairly startled him.

They said nothing, but pocketed a few specimens of the rock and went on their way. They had discovered the richest known spot on the globe.

A few weeks later the Morgan brothers again appeared and offered to buy the land from Gordon at $5 an acre. He thought it was a good offer and decided to sell. At that time the Morgans had no idea of the enormous value of the mountain, though they were confident that it would pay handsomely to work it.

Gordon drove his cattle away to another freehold, and a few years ago it was reported that he had

DIED IN POVERTY.

He lived long enough to know the value of the prize that had slipped through his hands.

A battery was needed to treat the rock, but the Morgans did not have money enough to buy the necessary plant. They therefore offered a half interest in the property to a resident of Rockhampton for $10,000, the money to be invested in machinery.

He said it was too great a risk for one man to take, but he found three other men to go in with him, each investing $2,500. There were thus six men in the enterprise, the Morgan brothers owning half of the property.

Five years later each of the six men was a millionaire. The stock is now more widely distributed, though it is in comparatively few hands. The mine has made a fortune for every one concerned in it.

It was found that the methods necessary for mining and reducing the ore were unique, as no similar formation or quality of ore had been discovered elsewhere. Original methods were therefore devised for working the mine.

At the foot of the mountain there is now a thriving mining town, and the whole district has been transformed by the great expenditures of the company. The place where poor Gordon's cattle found scanty subsistence is now marked by the luxurious homes of a few very rich men and the cottages of an army of workmen usually numbering 1,200!

Geologists believe that they have discovered how this mountain of gold came to be formed. They say that the occurrence of the gold is due to a former thermal spring that brought up the precious metal with other mineral substances, chiefly silica and iron, in solution and precipitated them at the surface.

In this way the wonderful mountain was built up and the whole of it is a solid mass of gold bearing ore.

PROPHECY WAS TIMELY.

There is an old story of a French king's astrologer, who made a false prediction concerning the issue of a certain battle.

"You are an excellent prophet," said the king, casting a vicious glance at him; "now pray tell me how many days you think you will live?"

"I shall die just three days before your majesty," answered the wily seer.

His majesty took good care to keep him alive.