

IN HIS NAME

RELIGIOUS NEWS AND THOUGHTS DESIGNED FOR USE IN EVERY WELL-REGULATED HOME

In a Clear, Starry Night,
Lest when these glorious lights I see,
Which with their lustre adorn the skies,
Observing how they move and
And how their splendor fills mine eyes,
Methinks it is too large a grace,
That Thou Thy love ordained it so—
That servants to so high a place
Should servants be to man below.
The nearest lamp now shining there
In sign and lustre both exceed
The softest of Thy creatures here,
And of our friendship hath no need.
Yet these upon mankind attend,
For secret and for public light,
And from the world's extremest end
Repair unto us every night.
Oh! had that stamp been undefaced
Which first on us Thy hand has set,
How highly should we have been graded,
Since we are so much honored yet!
O God, for what but for the sake
Of Thy beloved and only Son,
Who did on Him our future take,
Were these exceeding favors done?
As we by Him have honored been,
Let us to Him due honors give;
Let His brightness hide our sin,
And let us, worth from Him receive,
Yes, so let us by grace improve
What Thou by nature doth bestow,
That to Thy dwelling place above,
We may be raised from below.
—George Wither.

The Christian Conflict.

Fight the good fight of faith, lay hold on Eternal life.—1 Tim. 6:12.

Paul was no perfectionist. He understood himself as well as the Gospel quite too thoroughly to fall into such a delusion. He not only disclaimed any such pretensions when he said, "Not as though I had already attained, either were already perfect," but he describes his own life as one of constant conflict. "So fight I," he exclaims, "not as one that beatech the air." It is no sham fight, but a desperate encounter. Using the phraseology of the boxing match, he tells us—in the ninth chapter of his letter to the Corinthians—how he bruises and beats down his unruly carnal nature and gives it "a black eye." The experience of the great apostle has been the experience of the strongest and truest Christian ever since his day. Spurgeon, when writing to a friend about his repeated attacks of disease, said: "The tendency of my sickness to return still abides—like original sin in the unregenerate."

Paul's conflict was just like ours; it was with that inside demon—or "house-devil," as Rutherford calls it—of selfishness, which kept rising up in new disguises after he had smitten it down with sturdy blows. No one can become a true Christian until Jesus has been admitted into the soul. If this single process—which we call conversion—were the end of it, then the Christian life would be comparatively easy. But "self" is adroit and cunning, and persists in stealing back into the heart under all kinds of subtle disguises. We sometimes gain a victory over it and imagine that we have attended its funeral, and lo! there it is again up and lively as ever. This is the battle which we have to fight every day of our lives; it is the ceaseless conflict between self in some form and the claims of our Lord and Savior.

There is another side to all this, a side that angels must delight to look upon. The victories which true grace is winning every day in human hearts are the trophies which will make the stars in the diadem of the conquering Christ. The story of self-denials and self-sacrifice runs like a thread of gold through the Book of the Acts of the Apostles—it is the record that no scoffing skeptic can gainsay. Christ's people are never so exalted as when their pride is down in the dust; they are never so rich as when giving the most abundantly; they are never so full as when emptied of self; they never advance so nobly as when their ambitions of a worldly kind are set back; they never win such glorious crowns as those which are woven out of crosses borne for Christ Jesus.

Why has God ordered it that every Christian life shall be one of ceaseless conflict? If Paul is sinless to-day in Heaven, why was he left to do battle with inward and outward foes at every step of his heroic career? Certainly for this one reason (whatever others there may be), that this life is only the preparatory training school for another world, and no man shall wear a crown unless he strive for it. No true child of God should be discouraged because his Christian life is an incessant conflict with self in a hundred forms, or with the assaults of affliction. Fight without ceasing means "pray without ceasing," too.—Rev. Theodore L. Cuyler.

Kansas in Proud Position.

Kansas has the smallest number of paupers to its population of any state in the union. It spends more money for education than any other state in proportion to its population. It publishes some 805 newspaper publications, including dailies, weeklies, monthlies, etc. Out of that entire number only twenty ever publish any liquor advertisements, and four of the twenty are printed in the German language. It is not necessary to enlarge on the moral and religious uplift to a community which is made possible by the absence of an institution which as history is being written has degraded the human race and brought it down to the brute more than any other one thing known to men. It is a source of constant marvel that any Christian community can endure without constant and practical protest a business which has not one single good thing to its credit; which has centuries of ruin and dishonor, and shame, and broken hearts, and broken homes, and dwarfed and pinched and starved children, and bruised motherhood and wifehood laid at its feet and piled up high as an offering

of the devil to one of the greatest passions known to the race.—Rev. Charles M. Sheldon.

The Rest Christ Gives.

One of our Lord's greatest invitations contains the promise of rest to those who come to Him. He did not mean rest from work, for work is one of the laws of life, and is necessary to health and happiness. We never can find true rest in idleness. One writes:

"Rest is not ceasing
The busy career;
Rest is the fitting
One's self to one's sphere."

Nor is Christ's rest the rest of ease. The world's thought is that if we can get away from trouble, struggle, need and suffering, we shall find rest. In one of the Psalms we have the longing:

"Oh that I had wings like a dove!
Then would I fly away and be at rest."

An old writer says about this longing: "David should have been praying for the strength of an ox to bear his trouble, not for the wings of a dove to flee away from it."

The rest that Christ gives is rest in the soul. We need this rest in order to make our lives calm and strong. Restlessness makes us weak. It unnerves our hand, so that our work is not well done. It disquiets our mind, so that we cannot think clearly. It disturbs our faith, so that we lose our hold on God and eternal things. We can do our best in any sphere only when we are at peace with God. Having this rest will give us a new secret of power, and put new impulses to work into our hearts.

Hardships That Are Worth Something.

No one could safely choose the best conditions for himself and his work; therefore God chooses for us. Yet we all believe, at times, that we could improve a little on God's assignment. Many a strong man who rejoices in hard work and scorns the idea of what he calls an easy time, chafes under the particular kind of hardship into which God has brought him. "If only I could see that result coming to pass," such a man says to himself, "I could stand any amount of hard work." Yet God has withheld for the present the result that is so eagerly longed for; and God is to be trusted. Hardship is not hardship unless it is hard to bear; and hardship of our own choosing would not be stern enough to make character. We should be

"Virtuous by accident . . .
Strong for lack of test,"
and that sort of virtue and of strength lacks lasting power. Let us thank God that He never lives over the control.

The Measure of Success.

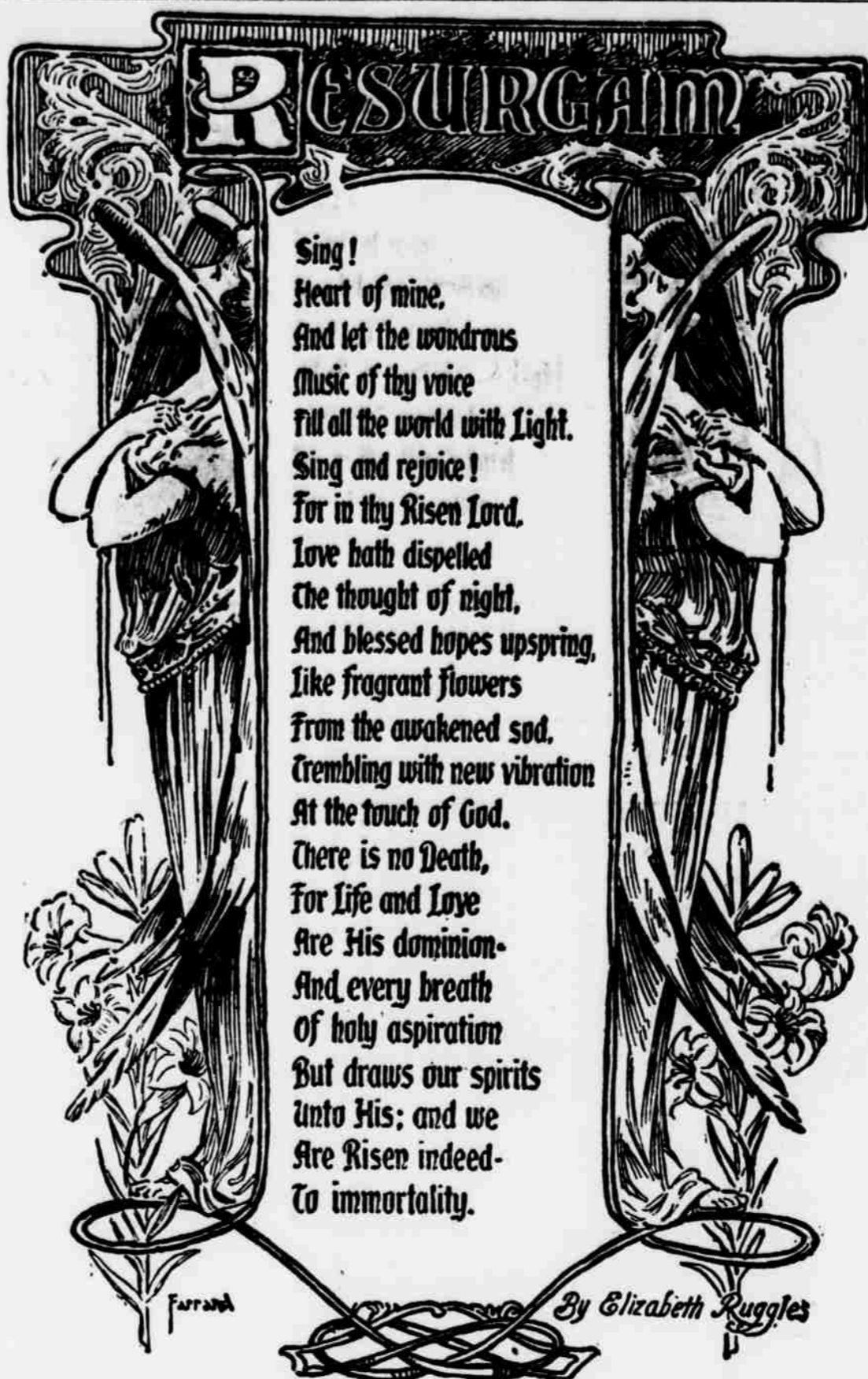
We count success a good thing. But the measure of our success should be the measure of lives rounded to a bounteous fullness with good deeds, pure thoughts and holy purposes. The success which comes only from the gathering together of earthly treasures—even though the glittering dust be pure gold and the sparkling baubles genuine diamonds, or sapphires, or rubies, or other stones of like precious worth, counts for little in the summing up of our lives, if they constitute our all and only treasures. We cannot wear them as spiritual ornaments, nor will they serve to satisfy a single immortal need in themselves alone. They are good things and pleasant things. So, too, are flowers and delicate foods. But all these have their place; and they should be kept subordinate to growth of character, nor even be permitted to become stumbling blocks in the way of our getting truer riches.

The Joy of Self-Forgetfulness.

Only they who forget themselves truly enjoy themselves. It is in living for others that we find the highest comfort in life. Until we learn that we gain more through what we give than through what we get, we fall of the measure of happiness that is possible to us. A writer whose name and words are dear to thousands of hearts says, in emphasis of this truth, in a personal note: "If people knew how much happier the life of self-sacrifice is than the little, petty round of self-seeking, would they not burst their Lilliputian bonds, and walk abroad, free souls, giving, as God gives, to good and evil alike? How one can feel as a Christian, and yet not have a heart full of love for everybody, is strange. How one can be a Christian, and not live for others—is it possible? Yet many are defrauding themselves of the true riches by being miserly in their love."

Doing the Will of God.

It requires a well-kept life to do the will of God and even a better kept life to will to do his will. To be willing is a rarer grace than to be doing the will of God. For he who is willing may sometimes have nothing to do, and must only be willing to wait; and it is easier far to be doing God's will than to be willing to have nothing to do—it is easier far to be working for Christ than it is to be willing to cease. No, there is nothing rarer in the world to-day than the true willing soul, and there is nothing more worth coveting than the will to will God's will. There is no grander possession of any Christian life than the transparently simple mechanism of a sincerely obeying heart.



Sing!
Heart of mine,
And let the wondrous
Music of thy voice
Fill all the world with Light.
Sing and rejoice!
For in thy Risen Lord,
Love hath dispelled
The thought of night,
And blessed hopes upspring,
Like fragrant flowers
From the awakened sod,
Trembling with new vibration
At the touch of God.
There is no Death,
For Life and Love
Are His dominion—
And every breath
Of holy aspiration
But draws our spirits
Unto His; and we
Are Risen indeed—
To immortality.

Celebrations of Easter

EASTER as a term to denote the "awakening" or rising of nature in the spring, is odd as it may appear, older than the Christian religion. Early explorers discovered that the Alaskan Indians celebrated their Easter in their own way, though, of course, without the religious significance that attaches to ours as a Christian festival. The Zulus have an Easter, and since the memory of man runneth not to the contrary, the Hopi Indians of the Southwest have celebrated the "awakening" of nature in the spring. Indeed, the general celebration of an Easter is as noticeable in one's studies of primitive people, as is the use of the cross among them, and we find that with every people the cross has a significance which is more often religious than otherwise. Among the Indians of the Southwest, for instance, the cross signifies the four directions of the compass, and as their religion is composed of a worship of the elements necessary to the growing of their corn, the cross idea has a place in it.

The Christian Easter, however, as it is celebrated among us to-day may be traced back to the early days of the Christian era. Although there is no data now in existence, the early disciples doubtless observed the anniversary of the resurrection in a way fitting to themselves and the times in which they lived. In any event, on the principle that all ceremonies have their foundation in a mere custom, it was early in the Christian era that Easter became an established holy day in the church, and now in all lands where a knowledge of the life and works of Christ has penetrated it is observed as a day of especial sacredness.

Celebrating, as it does, an event—the event, indeed—upon which the Christian, or rather, orthodox Christian religion has been built, it is none the less a movable holy day. Concerning this peculiarity of the festival, there has ever been a great diversity of opinion among churchmen. From the earliest times disputes were held over the proper date of Easter. In some localities the actual anniversary of the date was festally observed, while in other localities the date was determined according to the prescription of the Moosaic Law. A General Council at Nicea, however, held in 325, ended both this diversity and all controversies arising therefrom by giving authoritative directions to the following effect:

"The festival of Easter is to be celebrated on the Sunday following the

first full moon after the beginning of spring."

Therefore, if the moon becomes full upon the day on which spring begins, the Sunday after the next full moon is, of course, indicated by the directions of the Council as Easter day. And if the moon becomes full on a Sunday, the next Sunday, similarly, must be Easter day.

Naturally the most magnificent and imposing celebration of Easter is that which takes place in St. Peter's at Rome.

The ceremony of observation is ushered in by a peculiar feature known as "the silencing of the bells." After the closing of the services in the famous Sistine Chapel on the Thursday evening preceding the dawn of Good Friday, the order is given that until a stated hour on Easter eve, no bell shall sound. While the rule originally was made to apply only to St. Peter's and to the Vatican, the residents of Rome accepted it, and until a very recent date even the bells usually sounded to call people to their meals were silent. To-day in Montreal and in Quebec the custom is in a degree observed, and when the children ask their parents why the bells do not ring, the customary answer is, "The bells have gone to Rome."

On the morning of Easter day the Pope himself officiates at mass in St. Peter's. Seated on the sedia gestatoria, and wrapped in his most magnificent vestments, the Pope is carried from the adjoining palace of the Vatican into the great church. On his head he wears the holy crown typifying the union in him of all temporal and spiritual power. Beside him are borne the fabella, or fans of ostrich feathers, in which are set the eye-like parts of peacock's feathers, significant of the eternal vigilance of the Church.

After officiating at mass the Pope is borne back through the church to the sound of music, and ascends to the balcony over the great central doorway. From that lofty point he pronounces the papal benediction upon the thousands who with bowed heads or uplifted faces, according to whether they be of the faith or not, crowd the vast church below.

The celebration of Easter at Rome concludes with the illumination of the great dome of St. Peter's, which is crusted with thousands of lights. At dusk one by one they appear until at last they all burn against the purple Italian sky—a gigantic ball of fire.

Easter is the grand festival of the Russian year; so for weeks before-

hand every one is busy with the sort of preparations which people in America make before Christmas. A gift, be it only a gaily colored egg, is almost obligatory, though all gifts are known as "eggs." The grand feature of the day is, of course, the church service. In fact, the church festivals are also the national festivals of Russia, and almost every "function" in court or private life begins with a religious service of some sort. About the only exception to this rule are balls and theatrical spectacles. The main begins at midnight and is followed by the liturgy. The usual service in the middle of the morning is omitted, and most people are in their beds recovering from the open-eyed night. Naturally, the most magnificent celebration is at the cathedral of the Winter Palace in St. Petersburg, where the presence of the emperor, empress and all the court in full dress and uniforms adds to the magnificence of the service as a spectacle. There the beginning of the service is the passing of the procession of priests through the long suites of rooms in the Palace in their ceremonial search for the dead Christ. On their return from their fruitless search they find the doors closed and fastened, but they open swiftly at the announcement, "Christ is risen!"

At this service the empress and her ladies and the grand duchesses and their ladies all wear the picturesque national costume adopted by Catherine II. as the court dress. It consists of a train and décolleté bodice of velvet with an apron front of white satin. The long, angel sleeves are also lined with satin. The coronet-shaped head-dress, common alike to the ladies of the court in the ancient days of the czars at Moscow and to the peasant maids of the present day, is universally becoming. For the empress and grand duchesses this coronet is made of diamonds or priceless jewels; the veil which falls softly from it is of equally priceless lace, and the gown is of any hue of velvet, silk or satin they may prefer, and the wedding and coronation gowns are of cloth and silver adorned in any manner they elect. For the court ladies certain colors and designs are prescribed, and the coronet or kokoshnik, is of velvet to match, while the veil is of plain tulle. The empress' ladies in waiting for instance, wear dark green velvet embroidered with a prescribed pattern in gold. The maids of honor wear scarlet velvet with a simpler design. The ladies attached to the courts of the various grand duchesses wear the liveries of their several courts.—The Pilgrim.

RHEUMATISM CURED

The Disease Yielded Readily to Dr. Williams' Pink Pills After Other Treatment Failed.

Dr. Williams' Pink Pills cure rheumatism because they supply the necessary elements to the vitiated blood and enable nature to cast out the impurities and effect a cure. Mrs. A. Baker, of No. 119 Fitch street, Syracuse, N. Y., will furnish living evidence of the truth of this statement. "There has been rheumatism in my family ever since I can remember," she says. "My grandmother was a great sufferer from muscular rheumatism and my mother also had the disease in a mild form. About a year ago I had a hard cold and rheumatism caught me in my left knee. There were sharp pains, confined to the neighborhood of the knee and they seemed to go right into the bone. The pain I suffered was intense and I also had dizzy spells. "The doctors called my trouble uricatic and sciatic rheumatism. When I didn't get better under their treatment my brother-in-law suggested that I try Dr. Williams' Pink Pills. I bought three boxes, and, by the time I had taken them, the pain and dizziness had entirely left me. I wanted to make sure of a cure so I bought three more boxes, but I didn't take quite all of them as I found that I was entirely cured. "Before I took the pills the pain was so severe that I had to cry at times and when I was cured I was so thankful and grateful and I am glad to recommend them to every one who suffers with rheumatism."

Dr. Williams' Pink Pills have cured severe cases of anemia, sciatica, nervousness, partial paralysis, locomotor ataxia and St. Vitus' dance that have not responded to other modes of treatment. All druggists sell Dr. Williams' Pink Pills or they will be sent by mail, postpaid, on receipt of price, 50 cents per box, six boxes for \$2.50, by the Dr. Williams Medicine Co., Schenectady, N. Y.

A new ground for divorce has been discovered in California, extending the old principles, "Love me, love my dog." Judge Harris, of Oakland, granted divorce to a woman because her husband had thrown her pet dog out of the window, breaking the leg, and otherwise cruelly treating it.

Beware of Ointments for Catarrh that Contain Mercury.

Mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescription from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. Sold by Druggists. Price, 50c. per bottle. Take Hall's Family Pills for constipation.

"Jury Fixing."

Even in these days of exciting investigations and revelations there is no subject of more vital interest to the people than the charges that juries have been systematically tampered with in the interest of the corporations controlling the city railways. There is a somewhat confusing municipality of actions in connection with the matter at the moment, and the State Bar association does well to defer its proposed inquisition until the outcome of the present proceedings becomes known. The steps now being taken originated in the confessions of a discharged employe of the company, and while such testimony is accepted with caution, the corroborative evidence that juries were "padded" or bribed is very strong. In fact, the present general counsel for the street railway system admits that "there appears to be some ground for the belief that a ring did exist in the city court assistant clerks and detectives"—meaning detectives working for the railway.—New York Herald.

Respiration and Peace.

It will soon be getting so hot at Algiers that the delegates will be likely to agree even if they have to yield a little all around. No diplomat likes to sweat.—Chicago Record-Herald.

DECAYED STARCH.

A Food Problem.

An Asheville man tells how right food did that which medicines had failed to accomplish.

"For more than 15 years," he says, "I was afflicted with stomach trouble and intestinal indigestion, gas forming in stomach and bowels and giving me great distress. These conditions were undoubtedly due to the starchy food I ate, white bread, potatoes, etc., and didn't digest. I grew worse with time, till, 2 years ago, I had an attack which the doctor diagnosed as appendicitis. When the surgeon operated on me, however, it was found that my trouble was ulcer of the pancreas, instead of appendicitis."

"Since that time I have had several such attacks suffering death, almost. The last attack was about 3 months ago, and I endured untold agonies."

"The doctor then said that I would have to eat less starchy stuff, so I began the use of Grape-Nuts food for I knew it to be pre-digested, and have continued same with most gratifying results. It has built me up wonderfully. I gained 10 pounds in the first 8 weeks that I used Grape-Nuts, my general health is better than ever before, my brain is clearer and my nerves stronger.

"For breakfast and dinner, each, I take 4 teaspoonsful of Grape-Nuts with cream, a small slice of dry toast, an egg soft boiled and a cup of Post-um; and I make the evening meal on Grape-Nuts and cream alone—this gives me a good night's rest and I am well again." Name given by Post-um Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in page.