

him. Albeit some will swallow poison if well served, and will refuse wholesome food if served in a homely way. A beautiful table, and a courteous servant, by all means; but first and always and by all means, "food." How any man, with a heart in him, can look into the eager, upturned faces of the people who gather to hear him, and into their earnest, longing eyes, and not cry out as he contemplates his five small loaves and his few small fishes, "Lord, what are these among so many?" or will offer them aught but the bread of life, is past comprehension. And as he thinks of what the opportunity means, both for time and for eternity, to him and to them, he may well, and most earnestly, pray:

"O lead me Lord, that I may lead
The wandering and the wavering feet.
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.
"O teach me, Lord, that I may teach
The precious things thou dost impart;
And wing my words that they may reach
The hidden depths of many a heart."

And so praying, there will be fewer who will say, "I am so hungry!"
Toronto, Canada.—Standard.

What Wilt Thou?

BY REV. THEODORE L. CUYLER, D. D.

A fond, ambitious mother came to our Lord one day with a large dream in her head. She had a vision of an enthroned Messiah surrounded by regal splendors, and her two beloved sons as the chief ministers of state beside the imperial throne. Jesus saith to her, "What wilt thou?" Her reply is, "Grant that these, my two sons, may sit, the one on thy right hand and the other on thy left hand in thy kingdom." So prays the short-sighted mother, and her prayer interprets her character. Her dream is of a crown and sceptre, but the Man of Sorrows soon disabuses her mind of any such foolish phantom; the only crown is to be one of thorns and the only sceptre a "reed" of mockery. "Ye know not what ye ask," is our Lord's tender rebuke to her dream of ambition; "are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?"

There are plenty of Salomes yet in our world—some of them in a church of Christ. One of them has a dream of her beloved daughter as the reigning belle of society with a crowd of fortune hunters at her feet. Her foolish dream realized would mean a dizzy head and a giddy heart, with all the sweet simplicity of girlhood hardened into a selfish slavery to fashion and frivolity. She knows not what she asks. Another Salome is coveting for her son great wealth at whatever risk to his immortal soul; still another covets a lofty station, with little idea of what fame costs, or what splendid worldly success may cost the boy she loves. The very worst thing that could befall many a son or daughter would be to have the vainglorious dream of parental covetousness or ambition realized. To all such parents the Master addresses the solemn injunction, "Seek first for them the kingdom of God and his righteousness." Parental aims and prayers have much to do in determining the future career of sons and daughters. There are thousands of us who rejoice that our godly mothers have wiser aspirations for us than poor, short-sighted Salome had for her sons, or else we might not be where we are today.

It is a fact now, as it was in New Testament times, that the requests we make of God interpret our character. They show us just as we are. A certain man came to Christ and asked that his brother might be compelled to give him up a part of their father's property. That looks like a sharp money-monger. Another man comes with tears in his eyes beseeching Jesus to hurry to his house before his sick boy dies. That bespeaks a big-hearted father, just as the Syro-Phoenician woman's petition bespeaks a loving mother. The young ruler's question revealed a desire for salvation; and the questions of Nicodemus reveal a hunger for spiritual knowledge, and the questions of the terrified jailer showed what he wanted most. To our Lord's "What wilt thou?" the quick reply of Bartimeus was, "Lord, that I may receive my sight."

God reads our character in our prayers. What we love best, what we covet most, that gives the key to our hearts. "What wilt thou?" The answer to this is often seen in the anxious face bent over the ledger or the stock list, in the complete absorption of time and thought and toil in the single purpose to be rich. That is a sinful idolatry if the man's only trinity of worship is the gold eagle, the silver dollar, and the copper cent. Yet it is no sin to strive after money provided that we honestly get the money and the money does not get us. Would to God that more of our successful business men would learn that it is not what they take up for themselves, but what they give up for the good of others that makes them truly rich. Very few Christians ever can be trusted with great wealth. When Christ holds the purse strings, all right.

Young man, what wilt thou? Your answer may be, books, mental culture, intellectual enjoyment. A higher ambition this than for lucre. Yet it may be no less selfish; for a devourer of fine dinners and of costly wines. Never

has God opened wider doors for consecrated intellect than in our land in these days. Through all our schools, colleges, and universities the Master seems to be walking now, and saying, Give me these brains and cultured tongues and thou shalt have great treasure in heaven!

Some Sunday-school teacher may be answering the Master's question by saying, I want to bring every scholar in my class to Jesus Christ this year. Then work as you pray, live as you pray. Christ will interpret the sincerity of your requests by the efforts you make to have them fulfilled. There is a very real sense in which every Christian must do his part for the answering of his own prayers. God will not do his part unless you do your part faithfully.

What is true of the Sabbath-school teacher is equally true of every pastor and every worker for the Master. "What wilt thou?" God's ear is open. God's hand is full of blessing. Prayer is not the coaxing or the wringing of blessings from the closed hand of a reluctant Father. Liberally he giveth grace, strength, peace, courage, power, to those who seek aright. And that supreme gift of all gifts—the gift of the quickening, purifying, soul-converting Spirit—he is more ready to bestow than parent is to give bread to his hungry child. God always reads aright the answer which you and I make to his, "What wilt thou?"—The Evangelist.

Alcoholic Drinks.

OPINIONS OF PROMINENT MEN OF EXPERIENCE THAT CANNOT BE GAINSAID.

The principles of total abstinence find little favor with many, for the argument of habit is difficult to overcome, and statements of specialists as to the injurious effect of alcohol have little power to convince, when the habit of years and a generally accepted belief to the contrary are opposing forces. This conservative power, however, may become a tremendous agent for good, where temperance truths are impressed upon the child. Though there may be inherited tastes and tendencies in the contrary direction, a little child has no habits to abandon or contend against, and he rarely chooses (for the love of the thing) that which is likely to cause him pain, unless it is forced upon him. He has too vivid a conception of bodily suffering or of physical distress to consciously form habits which have such results. Home influence and example modify the emphasis of other teaching, but a thorough belief established in the truth he is taught has a lasting effect.

Dr. J. W. Grosvenor, of Buffalo, in addressing the National W. C. T. U., said that the last 25 years had witnessed a marvelous change in the sentiment of the medical profession concerning the utility of alcohol as a beverage and as a medicine. The number increase steadily of those who do not use or prescribe it; and, where it is used, quantity and the frequency is greatly diminished. He mentioned the thousands of cases in the London Temperance hospital, established 30 years ago, which have been treated by its physicians without the use of alcohol; its death rate in 1896 being but six per cent. The National Temperance hospital of Chicago, 12 years old, had a death rate in 1896 of 3.1-6 per cent; the Red Cross hospital of New York, four years old, showed a death rate for the same year of one per cent. Such figures are eloquent witnesses for non-alcoholic treatment.

There have been many opinions rendered the last year by leading recognized authorities which confirm the temperance teaching of to-day. Dr. Nansen, the more prominent of late Arctic explorers, emphasizes not only the uselessness; but the danger of alcoholic drinks in the polar regions. A scientist says, in explanation of this fact, that a moderate use of alcohol causes a deposit of fat which is not turned into fuel in the muscle and nerve cells, but acts as a pure fuel in the organism, and, therefore, replaces the combustion of fat. It is especially dangerous in extreme cold since it greatly accelerates the throwing off of heat from the body. He compares the effect to that produced if a stove should be heated red-hot in a cold room and then all the doors and windows thrown open. He reiterates that heat produced by muscular work in the body is best obtained from carbohydrates in the food, but, besides this, the indispensable production of heat is best obtained by fats. Nature therefore directs man, unconsciously, in his choice of food; the Arctic inhabitant requires an immense quantity of fat, while the dweller in the tropics eats little fat and much fruit.

Dr. Otto Snell bases his conclusions regarding the need of alcohol liquors by mountain climbers upon the testimony of 60 climbers with whom he corresponded upon the subject of their use. Thirty-seven condemned the practice entirely, considering wine and beer as detrimental; 12 allowed wine in moderation, but objected to beer and brandy; three would allow brandy to be carried along for a possible medicinal use or to mix in glacier water; no one thought that the bottle drinks affected by climbers were of benefit except to those from whom they were purchased; only five considered alcoholic drinks useful or harmless. From these communications, Dr. Snell argued that while in exceptional cases alcohol might be harmless, or possibly of temporary benefit, in

mountain climbing, yet total abstinence or the greatest moderation was the safer; and that it was better to practice this for a day previous to the excursion. Were it not for the habit and the opinion referred to at the beginning of this article, how plain the logic that the rule of life which favored a clear brain, steady nerve and wise courage was the best one to follow at all times, and in all places!—Elizabeth L. Condit, in Home Magazine.

Tact in the Family.

A Great Mother is a just title for Frances Willard's biography of her mother. She was indeed a remarkable woman, and in the daughter's autobiography parents of girls will find many a helpful suggestion in connection with the training and education of Frances and her sister Mary. One instance of the wise and tender home influences surrounding their girlhood was the tactful treatment of Frances' sensitiveness in regard to her personal appearance. She says of herself in her youth: "All happy hopes were mine save one—I wasn't a bit good looking." In a comparison with her sister, who was remarkably attractive, she describes herself as being "thin, with sparse red hair, though mother never permitted me or any one else to call it red." Nevertheless, boys sometimes teasingly dubbed her "redhead" and girls pitied her for being "homely." Smarting from these taunts she would take refuge with her mother, who soothed her by the assurance that her hair was "like Grandfather Hill's, which grew to be a lovely gold-brown color when he grew up," and adding, "You are like him in every way, and he was the noblest looking man in all the country round." Then sister Mary would remind her of her "nice figure" and small hands and feet, and the brother also would come to the rescue with "Never mind, Frank, if you aren't the handsomest girl in school you are the smartest!" Thus home love and loyalty healed the sore spirit until the girl grew to womanhood and realized that beauty of expression, of manner, of utterance, of achievement, of character outweigh beauty of person even in the scales of society, to say nothing of celestial values.—The Congregationalist.

The Bright Side.

There are some flowers which always turn toward the sun. There was a little potted rose-bush in a sick-room which I visited. It sat in the window. One day I noticed that the one rose on the bush was looking toward the light. I referred to it; and the sick woman said that her daughter had turned the rose around several times towards the darkness of the room, but that each time the little flower had twisted itself back, until again its face was towards the light. It would not look into the darkness.

The rose taught me a lesson—never to allow myself to look toward any gloom, but instantly turn from it. Not a moment should we permit our eyes to be inclined toward anything sinful. To yield to one moment's sinful act is to defile the soul. The Bible says in its every verse, "Turn from the wrong, the base, the low, the unworthy, to the right, the pure, the noble, the God-like." We should not allow even an unholy thought to stay a moment in our mind, but should turn from its very first suggestion, with face full toward Christ, the Holy One. But we should train ourselves to turn, also, from all shadows and discouragements. There is always a bright side, and we should find it. Discouragement is full of danger. It weakens and hurts the life.—Rev. J. R. Miller, D. D.

Student Missionaries.

The time has come when our young men, preparing for the ministry at Rochester, Newton and Acadia, are asking for opportunities to preach during the summer vacation. Several of these men have already had considerable experience in the ministry, and some are ordained. Any mission field or church in Nova Scotia or Prince Edward Island desirous of securing the services of one of these brethren should write to the undersigned at the earliest date practicable. Are there not some pastors who are planning for a long vacation who want supplies, or some churches who want to lighten the burdens of their pastors by giving them assistants for a few weeks? Applications are requested from all such.

A. COHOON, Cor. Sec'y. H. M. B.
Wolfville, N. S., March 16th.

Do the Work Nearest You.

The great majority of people will find the work of life near at hand. It may be, perhaps, to correct the faults of one's self, to sweeten the atmosphere of home, to bless the local church, to consecrate one's business, or to purify the political atmosphere. True and true as is this statement. If we set ourselves to master it, the task is soon abandoned, and we are looking far away for some other and greater work to do. The most successful and useful minister is the man whose labors are confined strictly to the cultivation of the one vineyard committed to his care. The minister's best helper is that member of his church who finds duty nearest at hand, and can always be relied upon to sustain the home church in its regular constituted work.—Zion's Herald.