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RELIGIOUS

God's Messenger.

"I was visiting," said Arnot, "among my people in the wynds and closes of Edinburgh. I stood away back and looked up at the high houses to see whether Betty Gordon, an aged saint of God, was at home. I knew that she was at home by this sign, that her little flower pots were out upon her window sill, that the blind was up. I knew Betty was in, for when she went away she carefully took in the flower pots and pulled down the blinds.

"I knew that she was poor and needy, but she trusted God, and I was so glad that somebody had given me some money that morning to give to the poor. I put aside Betty's rent for a month in my pocket and went into the close, and climbed up the winding stairs to Betty's door. At first I knocked softly, but there was no answer. Then I pulled the bell, but there was no answer. Then I knocked louder, but there was no answer. At last I said, 'Betty forgot to pull down the blinds, and she has gone out, leaving her flower pots there. What a pity!' Then I went down the stairs.

"The next morning I went back and knocked at the door. After a little waiting Betty came and opened it. 'Oh,' she said, 'is it you, Mr. Arnot? I am so glad to see you. Come in.' There were tears in her eyes and a look of care.

"I said, 'Betty, woman, what are you crying for?'
'Oh,' she said, 'Mr. Arnot, I am so afraid, I am so afraid of the landlord. He came yesterday and I had not the rent, and I dinna open the door, and now I am afraid of his coming, for he is a hard man.'
'Betty, what time did he come yesterday?'
'He came between eleven and twelve o'clock,' she said. 'It was twenty-five minutes to twelve.'
'Well,' I said, 'it was na the landlord; it was I, and I brought you, Betty, this money to pay your rent.'

"She looked at me and said, 'Oh, was it you? Did you bring me that money to pay my rent, and I kept the door shut against you, and I would not let you in? And I heard your ringing, and I said, 'That is the landlord; I wish he would go away.' And it was my ain meen slater. It was my ain Lord who had sent ye as His messenger, and I would na ye ye in.'
That is just like some sinners. When Jesus is knocking at their hearts they treat Him as if He were a hard landlord, and will not let Him in.

God's Power.
Men are apt to ascribe the limitation of God's manifestations in the world's affairs to His lack of power. To His lack of interest. The materialistic scientific view is that Nature's laws are inexorable; that they are not subject to modification or alteration, and that therefore prayer is futile. Too hasty acceptance of this view often paralyzes or sterilizes the prayers even of the devout in heart. The limitations of God's intervention are put down to man's limitation of faith. We expect nothing and get nothing. We expect a little, and God stays His hand, but not without reminding us that absolute fullness of blessing is at the command of those who believe that God is willing and able to show His power to the uttermost. It is a form of natural law in the spiritual world that those who trust Nature fully and commit abundant seed to the earth, reap more abundant harvests than those who fear the apparent waste. It is a notable fact that the testimony of people with abundant faith is that God fulfills every promise to the uttermost.

A Mission.
Stars shine brightest in the darkest night; torches are the better for beating; spices smell sweetest when pounded; young trees root the faster for shaking; vines are the better for bleeding; gold looks the brighter for scouring; glow-worms glisten best in the dark; juniper smells sweetest in the fire; pomander becomes most fragrant for chancing; the palm tree proves the better for pressing; camomile the more you tread it, the more you spread it. Such is the condition of all God's children; they are the most triumphant when most tempted, most glorious when most afflicted, most in the favor of God when least in man's; as their conflicts, so their conquests; as their tribulations, so their triumphs.

Heavy afflictions are the best benefactors to heavenly affections. And where afflictions hang heaviest, corruptions hang loosest, and grace that is hid in Nature, as sweet water in rose leaves, is then most fragrant when the fire of affliction is put under to distill it out.—Spencer.

Our Standing Before God.
In the Epistle, to Philemon, which gives us the story of the running away of Onesimus, his conversion under the influence of Paul, and his return to Philemon, his master, Paul uses this significant expression, "If thou count me, therefore, a partner, receive him as myself. If he hath wronged thee or oweth theught, put that on my account;" and it gives to me an illustration of what I am privileged to enjoy as a follower of Jesus Christ. My standing before God is the same as that of His Son, and all who have been born again may claim the same blessing because our standing is the same, our

fellowship is in Christ, and wherever the name of Jesus is spoken there is a band of union.—J. W. Chapman, D. D.

The Power of Prayer.

Prayer, not only in the morning watch, but prayer sent voiceless from the heart from hour to hour, then life is wakeful, hallowed, calm. It becomes beautiful with that beauty of God, which eyes hath not seen. And day being hallowed thus, do not omit to make holy the night. Take by the power of prayer, through the wild land of dreams, the sanctifying presence of One who loves us. * * * Prayer, continually lived in, makes the presence of a holy and loving God the air which life breathes, and by which it lives, so that, as it mingles consciously with the work of the day, it becomes also a part of every dream. To us, then, it will be no strange thing to enter heaven, for we have been living in the things of heaven.—Stopford A. Brooke.

Our Own Company.

No company depends so much upon what we bring to it as our own. Solitude blesses when we bless, and curses when we curse. If we are noble, it gives us back our life's integrity, iridescent with the divine glory; if we have been pure, its quiet breezes chasten our purity and whisper peace. If we have been mean, it searches out our meanness and strips us naked. The night shineth as the day, and in vain we try to hide ourselves. There is in the silence a forecast of wrath to come.—Rev. W. Charter Pigott.

The Life of Love.

We lose what on ourselves we spend; We have, as treasure without end, Whatever, Lord, to Thee we lend, Who givest all.

Whatever, Lord, we lend to Thee, Repaid a thousandfold will be, Then gladly will we give to Thee, Who givest all—

To Thee, from Whom we all derive; Our life, our gifts, our power to give O may we ever with Thee live, Who givest all.

Do Good.

Do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name in kindness, love and mercy on the hearts of thousands you come in contact with year by year; you will never be forgotten. Your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven.—Dr. Chalmers.

SALT RIVER IS NO FABLE.

Stream of That Name Flows Into the Ohio South of Louisville. Salt River, sacred to defeated candidates, is a real stream. While not navigable, it is used every winter as an ice harbor by the towboats which go out of Pittsburg for the south. Salt River empties into the Ohio about twenty-five miles south of Louisville. It is a small stream which flows from the Kentucky hills to the great water and is as tortuous, as crooked and as unpleasant to navigate as the mind can imagine. Yet it is navigated for a short distance from its mouth by steamers of light draft. Flatboats and rafts are floated down upon its bosom. Before the Civil War it was an important stream in the matter of bringing Kentucky whisky down in the flatboats to a point where they could be unloaded to a river steamer. Refractory slaves were generally assigned to the task of bringing these boats down, as the work was arduous.

Salt River became a bugaboo among the negroes and it was from the unpleasant character of the work on this river that "a trip up Salt River" came to be used in politics to express the destination of a defeated candidate.

The name is supposed to have come from the salt springs which flow into it at its source.

Summer Frills in Storage.

"As everybody knows," said the householder to a New York Sun writer, "people send their winter furs to storage warehouses and to dealers for safe keeping through the summer. This is an ancient practice. But later this summer storage of winter-worn articles came to include many other things besides furs; people took to sending in winter garments of all sorts, woolen cloaks and overcoats and suits of woolen clothes, and in time there came to be included rugs and carpets, and now there are stored in summer fine furniture and tapestries and innumerable mounted heads of fur-bearing animals.

"Yet while I had had occasion to know something of all this, I had supposed that this form of storage was a summer business only, whereas now I discover that it is carried on throughout the winter as well.

"We found our summer clothes in the way and we needed the room they occupied. Why couldn't we store them, we thought, and really that seemed to us a bright idea, and we went down to the place where for years we had turned in our winter clothes in the spring for storage through the summer and asked them about it and they said, why, certainly, they took summer goods for winter storage and they'd send for ours right away.

"So we shouldn't be bothered with looking after those thin clothes any more through the winter and we shall have the space they occupied for other things. And incidentally we discovered that a business that once was confined to summer alone is now kept going the year around."—New York Sun.

Wise is the man who doesn't expect to get a square deal where the horses go round.

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Leave Seattle—6:30, 8:00, 9:00 (Ltd., no stops), 10:00, 11:00 a m, 12 m, 1:00, 2:00, 3:00, 4:00 (Ltd., no stops), 5:00, 6:00, 7:00, 8:00, 9:00, 10:00, 11:15 p m.

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