"THE LIMIT OF ENDEAVOR" A Brilliant Sunday Sermon By Rev. C.

D. Case, Ph. D.

Gives Grace Both for Living and Dying.

BROOKLYN, N. Y .- The Rev. C. D. Case **BROOKLYN, N. Y.**—The Rev, C. D. Case, Ph. D., formerly of the First Baptist Charch, Montelair, N. J., preached on Sun-day his first sermon as pastor of the Han-son Place Baptist Church. His subject was "The Limit of Endeavor." Dr. Case said: In the fourth century of the Christian era the Goth, numbering nearly one mil-ion people, men, women and children, came down to the Danube, at that time swollen by many rains to reasons to the other side

by many rains; to escape to the other side. A large fleet of boats and canoes had been provided, and for several days and nights work went on incessantly. Yet notwithwork went on incessantly. Yet notwith-standing the most carnest care scores were swept away in the flood. Centuries before this remarkable occur-ence another vast horde of men, women and children came down to another swollen be another be the second second second second second the second secon and children came down to another swollen stream. By count there were over 600,000 warriors over twenty years of age, and the entire host numbered about 2,000,000. The valley into which they descended was of peculiar formation. The outer valley was six miles and over in width, but there was an inner valley or ravine a half mile and over in width, and still within this was the size of the first starting from twenty to stick

itself varying from twenty to sixty in width. But this river, too, had yards in width. But this river, too, had been swollen by many rains and the melt-ing snows farther up its course, and now had overrun its usual banks and was rush

had overrun its usual banks and was rushing along with rapidity. Strangely enough no boats had been pre-pared for the crossing of this host, and yet, as events proved, not one of the bost was lost in the crossing. Evidently there was nome vast distinction to be made between these two great hosts of antiquity. What was that distinction? May it not be this, the words that Isaiah uses in the forty-third chapter and second verse, which may be considered the text of this sermon: "When thon passeth through the waters I will be with thee, and through the rivers, they shall not overflow thee."

I will be with thee, and through the rivers, they shall not overflow thee." On the part of the Israelites in their crossing of the Jordan some special prepar-ation was needed, but not in the procuring of boats. The commander of the army had sent messengers throughout the host, and commanded all to sanctify themselves, which meant the washing of garments and the abstaining from all that might distract the mind. Similarly Moses had once com-manded the meonle to sanctify themselves

the abstaining from all that might distract the mind. Similarly Moses had once com-manded the people to sanctify themselves to-day and to-morrow, and to wash their garments and be ready against the third day; for the third day Jehovah Himself would come down in the sight of all the people on Mount Sinai. It was a critical moment for the hosts of Israel. To fail now meant to fail forever. To succeed now meant a promise for the future. "Hereby ye shall know," said Joshua, "that the living God is among you and that He will without fail drive out from before you" the inhabitants of the land. What a nation or a man achieves through God given strength to-day is an assurrance for victory for to-morrow. Suc-cess is a handmaid of assurance. "Ye have not passed this way before," said Joshua; a new leaf in national history had been turned; a new territory invaded. A new endeavor with the Israelitish army as with us to-day needed special

A new endeavor with the Israelitish army as with us to-day needed special guidance. The sacred ark was to precede the people, but far enough in advance to be seen by all that "ye may know," said the leader, "the way by which ye must go." Reverence is needed for divine things, but divine guidance more. The pillar of fire and the cloud is now superseded by the ark, and it in turn superseded by the Christ, who said to all dissiples, "Follow Me." In each case the command is not to make the Guide follow you, but you the Guide.

Five miles over the river is a walled city. Five miles over the river is a walled city. Thousands are watching from the walls the foolhardy attempt of the disordered hosts. One person, however, alone upon the wall, unnoticed by the many, is looking down with expectancy. That one is Rabab. She watches eagerly as the priests bearing the ark by the poles step with measured tread down to the river, wonders as nothing hap-pens, starts as the priest seen actually at pens, starts as the priests seen actually at the very edge, but at last her hopes are realized, as the rushing current is stayed by some unseen force and rolls up in a mighty wall, while below the waters hurry away until the last streamlets trickle down over the stones and leave land for the pas-mage of the army. What, after all, is the limit of endeavor?

Evidently not reason alone if at all. That Israelite who stays behind and watches the foolish performance from the hill side n his disgust.

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International Lesson Comments For February 21. Subject: Jesus and the Sabbath, Matt. xil.,

THE SABBATH

1-13-Golden Text, Matt. xiL, 12-Memory Verses, 6-8 --- Com.

mentary on the Day's Lesson. I. Plucking corn on the Sabinith (vs. 18.) I. "At that time." It may be well to note that there is a difference of opinion here as to time. Some think that Jesus had attended the feast of the Passover just preceding this, but this is called in question by the best critics. "Through the To an American reader the TOTH

corn." To an American reader the word corn suggests the idea of Indian corn or maize, but the word in the text has refer-once to grain, such as wheat, rye or bar-ley. "Began to pluck." They rubbed it in their hands (Luke 6:1) to separate the grain from the chaff. This was allowable according to the law (Deut, 22:23), but the Pharisees object to their doing it on the Sabbath day. The plucking and rub-bing necessary for this purpose were con-sidered by the Pharisees to be sufficiently near to reaping and threshing to constitute them secondary violations of the fourth commandenen. 2. "Plurisees saw it." They were watch-ing for an opportunity to catch Him. "Not

ing for an opportunity to catch Him. "Not lawful." This prohibition is a Pharisaic rule not found in the Mosaic law. It was a principle with the Pharisees to extend Take your own condition, if you are not a Christian. If you join a lodge you make up your mind after examination that you can keep all of the requirements of the constitution and pledges. You know your own ability and strength. But when you come to Christ, you do not begin by say-ing. Can I or can I not hold out to the end, taking into consideration the powers that

a principle with the Pharisees to extend the provisions of the law and make minute regulations over and beyond what Moses commanded, in order to avoid the possibil-ity of transgression. 3. "Have ye not read." To vindicate His disciples Christ referred the Pharisees to a similar case recorded in their own Scriptures and with which they should have been familiar. "An bungered." Our Lord here is not arguing for an excuse to break the law, but for its true construc-tion. The mere formality of a ritual or strict letter, of a positive precept is to

break the law, but for its true construc-tion. The mere formality of a ritual or strict letter of a positive precept is to vield to the demands of the general good. The necessities of the disciples justified them in doing on the Sabbath what was otherwise unlawful. 4. "The honse of God." The taherna-će. "Did eat." Ahimelech, the priest at Nob, gave David and his companions five loaves of the shewbread (1 Sam. 21: 17). The haw provided that twelve loaves of bread should be put in two piles upon the table in the sanctuary, to remain a week and then to be eaten by the priests only. David, fleeing from Saul, weary and hun-gry, had eaten this bread contrary to the letter of the law. "Shewbread." "Litter-ally, bread of setting forth, that is, bread that was set forth in the sanctuary. It was also called 'continual bread' as being set forth perpetually hefore the Lord, bence the Hebrew name, 'bread of the presence." Twelve loaves or cakes were placed in two piles on the 'pure table' cvery Sabbath. On each pile was put a golden cup of irankincense. See Ex. 25: 30: Lev. 24: 6.8." ing. Can I or can I not hold out to the end, taking into consideration the powers that I now possess. Rather you say, He has promised to keep that which I commit unto Him, and therefore I shall hold out. You will make the conclusion of Charles G. Finney as he went out into the woods engaged in a life and death struggle with the Holy Spirit. The voice was saying. "Will you accept now -to-day." He went out determined to give his heart to Christ before he came out, and he did. But it was a promise which he laid hold of. That promise was: "Ye shall seek Me and find Me when ye shall search for Me with all your heart." His answering faith said: "Lord, Thou canst not lie; I take Thee at Thy word; I do search with all my heart and I know therefore that I have found Thee." And as he continued in prayer the

and I know therefore that I have found Thee." And as he continued in prayer the peace of God came into his heart. Then there are commands and promises connected with your burdens. Christ said. "Do not worry over the morrow." Can we keep from worry? You have read again and again the words, "Cast thy burden on the Lord and He will suitain thee," but note that the margin of the revised version says as the other reading for "thy burden" "that which He hath given thee," and also notice that God sustains not the burden but "thee." Cast upon God what He has given you to bear and He will bear-thee, and in bearing thee the burden will be a golden cup of irankincense. See Ex. 25: 30: Lev. 24: 6.8." 5. "Protane the Sabbath." Jesus con-tinued His argument by showing that even the law under certain circumstances pro-vided for the doing of that which had been expressly forbidden in the law. On the Sabbath days as well as on other days the prests were engaged in killing, preparing and burning t' e sacrifices and in perform-ing the whole temple service. It was one of the savings of the rabbins that there was no Sabbath-keeping in the temple. Thus, if all work on the Sabbath profaned the Sabbath, as the Pharisees maintained, the priests were gulty of continual profa-nation. "Blameless." Not merely does the sacred history relate exceptional in-stances of necessity, but the law itself or-dains labor on the Sabbath as a duty. 6. "Greater than the temple." Inasmuch as the one who builded the house is greater than the house. Christ refers here to His own authority and power. The law, giver is greater than the law. Christ was great-er than the house, I. The temple exists but for Him. 2. It is but a place of assembly where men may meet with Him. 3. However splendid it is nothing and in bearing thee the burden will be a blessing, not a curse. Is prayer a farce? Or can the limit of blessing, not a curse. Is prayer a farce? Or can the limit of endeavor in prayer he also God's promises? "Whatsoever ye shall ask in My name, it shall be done unto you." Christ declared to the disciples as they had stood helpless before the demoniac boy, "This kind com-eth not forth save by prayer." Beyond the reaches of human strength and wisdom is the domain of prayer-achievement. Dr. David Gregg when he was pastor in Bos-ton presided at the fiftieth anniversary of Dr. Cyrus Hamlin, long of Constantinople. In the year 1851 Mahmoud had issued an addic ordering the expulsion of all mission-aries from the empire. The British and American ambassadors told them that they must go. William Godell replied to Ham-lin's statement, "Hamlin, the Sultan of Heaven can change this; let us appeal to Him in prayer." Together, like Hezekiah of old, they spread the edict before the Lord and prayed all night. The next day Mahmoud died and the edict was never mentioned. Robert College is the monu-ment of the work of Dr. Hamlin. "You, to-day, are thinking especially of the work before you. How much dare you attempt for God? We must often begin our duty before we feel conscious of the strength. But God gives grace for living and dying both and always when we need it. Thank God, we are co-workers with Him, which means vastly more than that we are engaged in the same work, or the

exists but for Him. 2. It is but a place of assembly where men may meet with Him. 3. However splendid it is nothing except He be there. 4. However lowly the presence of the great King makes of it a heavenly palace. 7. "If ye had known." A knowledge of the true meaning of God's word will pre-vent rash judgment. Jesus here charges His critics with ignorance of their own prophets. "Mercy and not sacrifice." See I Sam. 15: 22; Hosea 6: 6. I desire mercy. I require mercy rather than sacrifice. It is a protest by the prophet against the un-lowing, insincere formalist of his day. 8. "Lord, even of the Sabbath." Jesus now affirms Himself greater than the statute law of Moses; nay. He is greater than the Sabbath law established by God at the creation. Thus does He maintain Himself to be the incarnate Legislator of the world. II. Healing a withered hand on the

SCHOOL February 21-"Some Good Ways of Using the Sabbath. Mark 1:21-34.

Scripture Verses .- Ps. 5:7: 29:2: 95:1, 2, 6; 132:7; Ezek. 46:3; Matt. 12:12; Luke 4:16-31; 13:14-16; Acta 13:14-16; 16:13; 18:4.

CHRISTIAN ENDEAVOR NOTES.

Lesson Thoughts,

The Sabbath is pre-eminently a day of rest-rest from sin, and a rest in God. How can we make it so? Certainly by public worship and by private meditation and prayer. Any work that is unselfishly good

is proper for the Sabbath; all that is mere self-seeking is improper. Whatever work may be necessary

for our bodily comfort or safety, even though in the work itself there be nothing sacred, we may feel perfectly sude that God will not regard as a profanation of His holy day.

Selections.

O day to sweet religious thought So wisely set apart. Back to the slient strength of life

Help thou my wandering heart. The Old Testament laws of the

Sabbath were negative, and told what men should not do; Christ tells what men should do, and if we fulfill these precepts, we shall have no time to do what we should not do. The Sabbath is a door with a double

purpose-to shut up behind us the worries of the past, and to lead us out into a new garden of delights and privilegos.

Christ's example teaches us that we are to fill the Sabbath as full as any other day. Simply refraining from this and that is not keeping the Sat Idleness is not holiness. The Sabbath is to give us a chance to do what he likes to do-to carry out our character. The use we make of it shows whether our character is Christlike or not.

Frederick Saunders calls the Sabbath the savings-bank of humanity. If we lay away in it all through our youth and prime, week by week, and year by year, we shall not be bankrupt in our old age. Prayer.-We do thank Thee. Oh, our

Father, Father, for the holy Sabbath day, when, without the interruption and anxietles of worldly pursuits, we may pay our devotions unto Thee, and me ditate upon the holy Word, and do good unto our fellow men. Help us to enjoy a true Sabbath rest, not of idleness. but of holy service, in Jesus' name. Amen.

EPWORTH LEAGUE MEETING TOPICS.

February 21-Using the Sabbath-(Mark I. 21-34.

The Jews were too strict as to Sabbath observance. God gave it to them for a delight, but they hedged it about with so many foolish and annoying rules that it became repulsive.

The early Christians made the Lord's Day one of holy gladness. Then came religious decline when rejoicing became godless fun. Then the grand old Puritans, repelled by the frivolity and wickedness of the time, swung to the other extreme and kept the Sabbath gloomily. Now we are in danger of swinging back to frivolity, irreligion, and Christless sport. If we had to choose between Puritan over-precision and Continental laxity which makes the Sabbath the very worldliest of days, what Christian would hesitate to take the former, dedicated to thought and reverence. the bulwark of our country's purity and religion? But there is a better way than

either. How shall we put into the Sabbath the brightness, the joy, the blessing, which shall make our children and our children's children love it as "the golden clasp that binds volume of the week The first condition for a proper use of the Sabbath is to live so near to Christ every day of the week, to be so deeply consecrated to him, that your unwavering purpose is to please him in this as in all things. This purpose will help keep the conscience tender on the subject, will do much toward keering the vision clear and will go far toward begetting a happy spontaneity in Sabbath observance. With this sincere purpose to please Christ, I shall rest my body as far as compatible with higher interests. That customary toil should cease is axiomatic. As certainly as God has written upon this physical frame. "B:eathe, eat, drink, or die," so surely has he inscribed here. "Take regular Sabbath rest. or break down and go to the grave before your time." Really devoted to Christ. I shall. while avoiding needless, ordinary toll, be free to perform works of real mercy or necessity. Christ did not make his Sabbath a day for loafing or torpor. All works of beneficent love, all that ministers to "recovery from anguish, and carries out the divine purpose of grace, for body and soul. rescue from danger, healing of disease, reformation of guilt," are sanctified by the example and words of But if sincerely consecrated Jesus. to him I shall not make the word "needful" elastic enough to cover any kind of toil which some worldly wish I shall find a better way suggests, than lounging or laboring.



 Gracious Words. We cannot tell how sweet must be The heavenly speech they use above; What cadences deep as the sea. What holiest phrase or tone of love.

Yet human speech has many a word

More sweet than angel-lips can sound; orgiveness, grace in Christ the Lord, Mercy, with loving kindness crowned.

They breathe upon our hearts like songs That swell around, below, above: Immortal words on mortal tongues. The words that tell God's wondrous love. We cannot want for words to men While still we strike the mercy chord;

God grant us power to speak again The words of life in Christ the Lord! - Mrs. Merrill E. Gates, in New York Ob

What if Christ Came to Our Town?

Suppose, one of these bright mornings, as you are going about your work and preparing to go out for the morning er-rands, a neighbor comes to your door with face all alight with news and tells you. "Did you know? Have you heard that Christ has come to our town? I met Him quite early as I went to the store for some thing for breaktast. He told me He would ome to my house to-day, and I must hurry home to make ready. I thought you would like to know, for He may be here, too. He is to speak over at the church to-night." And with her wonderful news she hur-ries onward. And you stand there startled. Can it be true! Christ come to the earth again? And how did your neighbor know Him? Yet she must have, for she is one of His very own. Suppose, one of these bright mornings

His very own. And He may come here, to your own house. You look quickly around. There lies the book you were reading last night. touse. You took queeky around. There lies the book you were reading last night. You hastily put it out of sight and the color rises in your checks. It is not a book you would like Christ to find you reading. And He is to speak at the church to-night. Yes, this is the regular church praver meeting night. Ah! You had for-gotten. For it is also the night of your endure club, and you were to have enter-tained it. And new? What can you do? The salad is already made, the cream and ovsters are ordered. Your guests will think it strange. But what will Christ think? You could explain, of course, that you do not approve of having enchres on Wednes-day evening, but this was an unusual thing because—but you do not like to think of lating Christ with excuses. The invitations must be recalled, of rourse. You hasten to the train to stop your husband before he goes to the city to his tomes of yours! "Christ is here; Christ has come to our town! There is opportu-nity now for men to be saved! That poor drunkard who has tried so hard to reform and cannot, that sorrow stricken woman who can find no comyor an whore, may

and cannot, that sorrow stricken woman who can find no contort anywhere may ind it in Him. That sick child who is doomed to a life of suffering may be headed?" Then, as the thought grows upon you,

Then, as the thought grows upon you, what it means to have Christ come to your town, you forget your horror over your own position and how meanly you will ap-pear as this follower when He looks upon you as you really are, and go to eagerly planning how others may be told of the wonderful news. Your heart sinks at the thought that He has come on a week-day with, and because every one is so given right, and because every one is so given over to his own plans and pleasures you teel very certain there will be but a p showing at the church to night, not n than the usual handrigh who attend than the usual handful who attend the prayer meeting where Christ is always ex-pected of course in spirit. It is a pity He could not have come on a Sabbath and had it announced long beforehand. You would have then done your best to make it known and urge such and such a ony to come to the meeting, and you would have prayed for a pleasant night that a large audience might be out, and would you? Are you sure? Has He not been expected at every meeting for prayer that has been held in His house all these years? Has He not promised to meet there? Have you ever by so much as a word invited those people to so much as a word invited those people to rome and see Him and learn what manner of person He be? Have you ever put off an evening gathering to go to hear Him inless it was more than convenient to do so? Have you hid away the books you

THE GREAT DESTROYER CHINA'S NEED OF RAILWAYS The Lack of Them Makes Progress There

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

The Pity and the Penalty of Drunkenness -The Jovial Cup Toasts Fate, While Crime and Disease Attend the Banquet

cictim to give humanitarianism a

choice to do beneficent work. The latest evidence of proper influences in such direction is offered in the recent report of the State Commissioner of Pris-ons. The plea is very justly made for greater discrimination in punishments not only for mere intoxication, but for crime due to drink

due to drink. The penaltics inflicted are markedly un-equal. The man of means who takes the privilege of being "as drink as a lord" pays the fine and suffers no inconvenience,

or both, does not cure either class of vic-tims, nor has any form of punishment for mere drunkenness any strictly deterrent effect. On the contrary, the offenses against society are as constantly repeated as are those dependent upon more pro-nounced and more easily recognized forms

drink it must be proved that the criminal was actually insane at the time the deed was committed, and yet who could prove that an intoxicated individual is in any sense a rational being? True, he should scher a rational being: Frue, he should not place himself in such a position, but, considering that he is suffering from mental weakness, is he not rather to be pitted as a sick man than blamed as an actual crim-inal? In any event he should not be jailed

obtain tippler, whose saturation limit is never reached, is in more danger in this re-gard than the reckless and periodical de-bauchee. No one, however, is ever an ex-ample to himself.—Editorial in the New York Herald,

Serious Joking.

Serious Joking. A writer in the British Jonrnal of in-chriety points the moral that the habit most people har of treating drunkenness as a comic incident has much to do with making the drunkard feel that 1.5 is not such a bad man after all. The alleged funny columns of the newspapers, the per-formances at our theatres, even our book-teem with allmaions to drink and drink ters as something purely humorous. In the same way domestic friction, dis-trust and unfaithfulness are a chief stock in trade for the professional joker. With rare excentions we keep jokes on such sub-jects out of the Pathinder, but our read-ing of hundreds of periodicals every week shows us that a large percentinge of "cur-rent humor" finds its "point" in some fabe relation between husband and wite. There is no question that these thing do great harm. When people are used to seeing and hearing divorces constantly used and the aring divorces constantly in the sime in the second constantly in the set first of the second seeing and hearing divorces constantly in the second constan

seeing and hearing divorces constantly joked about, they in time actually come to regard the idea as nothing very serious, and no wonder that with our proversial

All recent writers are agreed that one of the most pressing needs of Chinn, politically, strategically and commercially, is the means of rapid transit. Already failing into disrepair or taxed to their utmost capacity in rongested areas, the wonderful waterways of the country do not provide those facilities which are necessary, for the development of China's potential resources. Travel by shallow rivers and canals is invariably slow, often dangerous. Days and weeks are consumed in penetrating the interior, and large tracts of country far dis-

tant from the centres of population are uncultivated, or lie with their mineral treasures untouched because of the lack of communication. Thousands starve annually in one

province, while there is an abundant barvest in an adjacent provincemerely because transport, at all times difficult, becomes impossible in these times of famine. The import trade of China is restricted because the cost of transit, added to the native customs levies, makes it impossible for foreign goods to penetrate to the far distant interior. The export trade is limited in like manner, and the purchasing power of the people thereby reduced.

It is claimed by the advocates of railways that improved communication would enable the central government to exercise more efficient control of the provinces, would enable officials to put down rebellious movements in their incipient stage, give the government the ability to concentrate quickly, masses of men upon threatened points in times of war, distribute the people from congested to less populous provinces, provide facilities for famine relief, develop interprovincial trade, and create channels for the distribution at cheap rates of foreign goods entering at the treaty ports .- Engineering Mag-

WORDS OF WISDOM:

ngine.

Little love is little righteousness; perfect love is perfect rightcousness .- St. Augustine,

It seems to be easier for a man to e good for a million than for a million to be good for a man.

Dogs scent danger sooner than men, and their fidelity is more reliable .--The King's Messenger.

'The art of saying' appropriate words in a kindly way is one that never ceases to please, and is within the reach of the humblest.

First of all, a man should always consider how much he has more than he wants, and secondly, how much more unhappy he might be than he really is.

We are in danger of looking too far for opportunities of doing good and communicating. In reaching for the rhododendrons we trample down the daistes.

Aim at perfection in everything, though in most things it is unattainable; however, they who aim at it and persevere, will come much nearer to it than those whose laziness and despondency make them give it up as unattainable.-Chesterfield.

He Got It.

A typical instance of the War Office methods is furnished by a correspondent on one of our stations. An officer having occasion for the use of a screwdriver made application for the supply of that humble but handy implement from the Government stores. His application was bandled about in the usual manner from officer to officer, and finally reached the upper authority, from whom a reply filtered back by the same devious ways to the effect that screwdrivers were only supplied in tool boxes, and not singly. Nothing daunted, the officer at once applied for a box of tools, and after the usual circumlocutionary tactics was informed that boxes of tools were only supplied to carpenters' shops. By this time the officer, who had quite forgotten what he had wanted the screwdriver for, had thoroughly entered into the spirit of the campaign, and his next application was for a carpenter's shop. He got itl -Tit-Bits.

-Drinking a Sigu of Mental Weaknes

The drunkard is a burden to himself and The drunkard is a burden to minsed with to the community. How to lighten the load at both ends is the problem of the hour. The jovial cup toasis fate, while crune and disease attend the banquet. The start and the finish involve only a question of time. Still, there is enough of pure pity for the clean a give humanitarianism a fair

while the poor man, whether be pays or goes to prison, brings actual privation to his family. This certainly should not be, although the law as it stands can make no although the law as it stands can make no special distinctions to suit individual cases. The question of equity is, however, deal with from another point of view, which deserves due consideration. The commis-sion claims that the offense should not be treated as a orime, but rather as a disease. The idea is by no means a toyel one, but is widely entertained by the medical ex-perts. The report truly says "Habitual drunkenness arises largely from mental weakness, and its treatment should par-take of the characteristics which the State has deemed wise in other cases of mental aberration." The man also, who periodi-cally indulges in his spress is virtually in the same category. Imprisonment or fine, or both, does not cure either class of vic-ture, mor has any form of punishment for

of insanity. When crime is directly associated with

inal? In any event he should not be pailed with thieves and murderers and be forced to consort with all other kinds of depraved malefactors. The worst offense of drunk enness is on no such level. The commis-sion very wisels suggests that some better method of dealing with those distressing cases should be ascertained and adopted. Much good could also be done in pre-venting drunkenness by educating the pub-lie concerning the pure's physical penaltics of drink. Suffice it to say in this connec-tion that no vital organ is exempt from its ravages-kidney, brain, heart, liver, stom ach and arteries all suffer in the long run, and there is no disease, chronic or acute, that does no' owe its increased mortality to strong drunk. Even the steady, meth-odical tippler, whose saturation limit is

12.3 .

paces back and forth in his disgust. Such a foolish waste of life! Such a spectacular display. Will Joshua never be done with such undertakings? Any one might know that that motiey herd could not be gotten anticly across that boiling stream. No boats, no possibility of wading, or even swimming—it simply can't be done. But watch. It is done. I heard a teacher in a cartain normal school read in class for the correction of professor and student what about the crossing of the Red Sca by the Israelites. A strong east wind, she said, blew the water down the sea until the Israelites could wade across, and then when the Egyptians came up the wind had choused and downed all of the Event are aces back and forth when the Egyptians came up the wind had, changed and drowned all of the Egyptians in the passage. "And what do you sup post," said the would be tracher, "the peo-ple thought that God made the waters to go back." That's science for you. But, by back." That's science for you. But, by way, such science is a little out of e. Even Huxley declared that Hume's argument against miracles was unscientific since he maintained as a premise that nothing miraculous or supernatural could occur. As far as science is concerned it is not necessary for us to determine whether thing is miraculous or not, the question a, did the event occur, and if so, can we find a cause

Ind a cause? Not is the extent of one's own power an adequate limit to one's endeavor. "Give ye them to eat," said Christ. Impossible. There are 5000 men beside women and children. It would take an average man's life's savings to feed them. We have, in fact, enough to give a few men a little to matain them, a paltry five loaves and two fishes, but what are they among so many. Ability says, We cannot feed them. Christ ave, Arrange them in groups; make ready. What, then, are the limits of endeavor? One limit is certainly God's command. The Lord commands and the host proceeds and the deed is done. The Bible teems with commands. Are they becoming use less? Has the Bible yet become an obso-lete text book? Does it need revision? Some commands appear out-dated; some foolish; some difficult to obey. Yet what He commands He will give strength to per forto, and the word of Cans is the word to do. . Whatsoever He saith unto you. do it. the extent of one's own power an

to-day. Whatsoever He saith unto you, do it. But there is another limit, which is still farther to the horizon of life, the limit of God's promises. God's promises are in Him yea and amen. Some one has said that God's promises are the Lord's branches hanging over the water, that our Lord's silly, half-drowned children may take a grip of them. Rather are they glimpses of the mountain top, inspiring the traveler to mount the heights that he may see the heavenity realms beyond. Yet all of God's promises have expressed or implied couli lians. Something must be done by us in regard to His commands. Does He say, "I will give thes a crown of life," He also says. "If thou art faithful unto death." Does He say. "Hou shalt be saved?" He also says, "If you believe on the Lord Jesus Christ." Does He say that He will come to unto us and make His abode with us' He makes us the condition, that we ones the door. Days. He declay that we

Jesus Christ." Does He say that He will come in unto us and make His abode with us in the makes in the condition, that we open the door. Does He declary that we hall bear much fruit? He also makes as the condition that we shall abide in Hint. "Make they, ahall we do in the face of God's commands and promises which thus see the limit to our endescor? Certainly incept the limit, and be estimised with up have a privilege. The Christias He is easy not by failing gracefully with the pope that flod's favor will pardon our may beet, not by thinking that Als command-ing the Christias in the world for but to o the impossible?" But in association that the body ideal the soll mat a corranging the the complementary conclusion that all parameters is of God. Power belongsth unto the complementary conclusion that all

it. Thank God, we are to one than that Him, which means vastly more than that we are engaged in the same work or the same kind of work. Christ said, "My Father worketh hitherto and I work," showing that He was simply carrying out the work which His Father was doing. But He also said, "My Father, which worketh in Me, He doth the work." So we mean when we say that, we are co-workers with God, more than that we are doing God's work, but that He Hinself is in us "working in us both to will and do of His good pleasure." Professor Peabody, of Harvard, declares that there are three chasses that make problems for us in so classes that make problems for us in so ciety, the "can't-works," the aged, sick and defective, who must receive gentle and con-tinuous consideration; the "out-of-works," able to work, but temporarily unemployed the "won't works," the professionally idle

the "won't works," the professionally idle, vagrant, mendicant poor. In the church there are but two classes to make problems; for there are no "can't works," as every one who cannot take a Sunday-school class or do some other church service, does work by Christian tes-timony and Christian living; first, the "out-of-works," who are willing to work but cannot find employment, and for this neglect the church is responsible; and see-ond, the "won't works," and God pity the church that has many of them. Let us rather be the "can works," the "in works," the "will works." And does some one ask what are the

the "will works." And does some one ask what are the prospects of success" Let them listen to Adoniram Judson, as he says, "Tell them as much as there is an Almighty and a faithful God, who will perform His prom-ises, and no more." Let us believe that we have but two limits to all of our en-deavors, God's commands and God's prom-ises. ises.

A Moly Ministry

It is life itself, sanctified life, that is God's holiest and most effective ministry in this world pure, sweet patient, ear-nest, unselfash, loving life. It is not so much what we do in this world as what we enter table to priority results and imwhich what the in spiritual results and im-preasions. A good life is like a flower which, hough it neither toil nor spin, yet ever pours out a rich perfume and thus performs a holy ministry. Dr. J. R. Mil-ler.

Oyster-Shell Buffet.

A buffet made of oyster shells would hardly appeal, it would seem, to the average houscholder, and yet a resi dent of Diamond street, near Six teenth, has an oyster shell buffet that his visitors admire more heartily than any other piece of furniture in his dwelling, says the Philadelphia Record. This buffet looks like mother-of pearl. The shells in it are beautifully polished, and what gives the piece its chief distinction is the black spots, or syes, upon each shell. These spots have an effect-upon the shell's silvery pearly surface that is indescribably striking and harmonious. The buffe was made by a cabinet-maker of Wood bury, N. J. The shells are set side by side in oxidized silver, and their back ground, or base, is black walnut wood It is doubtful if there is another such

Station's Good Record.

piece of furniture as this in existence.

Last year the Plymouth agg collect ing station gave the pest returns of may of the three fish hatcheries main tained by the government on the New Ingland coast, the receipts there be-ing more than both the others to-

creation. Thus does he maintain Himself to be the incarnate Legislator of the world. H. Healing a withered hand on the Sabbath (vs. 9-13). 10. "Hand withered." A case of paralysis. Such diseases were considered incurable. "They asked Him." Mark and Lake mention some points omitted by Matthew. Luke says, "The scribes and Pharisces watched Him wheth-er He would heal on the Sabbath day, that they might find an accusation against Him." "Might accuse." They did not doubt that He was able to work a miracle; they expected it, but they intended to make out that His miracles were contrary to the divine law and so immoral. They would then have some ground for saying to the divine law and so induced would then have some ground for saying that He worked miracles by a diabolical that He worked miracles by a diabolical the result of the source of

11. "He said." Jesus then proceeded to answer them by drawing an argument from their own conduct. "If it fail." This was a self-evident proposition. Deeds of mercy and humanity did not infringe on the Sab-bath day. "Pit." Cisterns dug in the earth for the purpose of water, into which animals often fell. 12. "A man better than a sheep." Christ always put an enormous value on man. A man is of infinitely more consequence and value than a brute. If they would snow an act of kindness to a sheep would they not show mercy to a man? "Thus they are taken on their own ground and con-futed on their own maxims and conduct." The truth implied in Christ's question is pre-eminently scriptural and Christian. It is not a discovery, but a revelation. No-

The truth implied in Christ's question is pre-eminently scriptural and Christian. It is not a discovery, but a revelation. No-tice a series of points in respect of which a man is better than a sheep: 1. His phy-sical form and heauty. 2. He is endowed with reason. 3. He is endowed with a moral nature. 4. His capacity of progress. 5. His spiritual nature and his capacity for knowing God. 6. He is possessed of immortality. "It is lawful." This was universally allowed by the Jews, them-rylves. 13. "Stretch forth." A remark-tible command. The man might have rea-soned that his hand was withered and that he could not obey, but being commanded it was his duty to make the effort; he did so and was healed. Faith disregards ap-pacent impossibilities where there is a command and promise of God. "Restored whole." A little before this Christ had claimed divine authority; He now proves that He possesses it. These two cases de-termine what may be done on the Sab-bath. The one was a case of necessity, the other of mercy.

other of mercy.

"I should like my relatives to have a photograph of me as they remember me four years ago; a picture of me not in the garb of a felon, nor with my prison number pinned on my breast, but one that will bear upon it no association with my terrible plight, This is all I ask." Burt Ross, condemned to die for the murder of Deputy Sheriff William J. Ward of San Diego, made the above request of Warden Tompkins. It is the first time in the annals of San Quentin prison that a condemned man has made such a request. It was granted by the warden, and a photograph of the murderer, in citizen's attire, was taken in the prison gallery, and copies will be given to Ross' relatives after his death, in accordance with his last wish -- Han Francisco Examiner.

RAM'S HOPN BLASTS.

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anless it was more than convenient to do so? Have you hid away the books you have been reading and resolved to read them no more because you would be solumed to have Him see you at such books? Have you spirad abroad the news of His presence with you and of the wom-fers He has done for you, even so much as the poor Samaritan woman, who testified, "Come, see a man who told me all that true I did!" Market bods says: "The disciples were good men, but they went into Sychar judg-ing the Samaritans good enough to irade with, but never dreaming of telling them the Messiah was outside their town. They must have been ashamed to find how much more capable an apostle the woman was than they. I think they would not wonder in other time that their Lord should con-decend to talk with a woman. The sim-ple, unthinking, untroubled directness of a woman will often have a matter finished while a man is meditating some ponderous ontrivance for bringing it to pass. Let us not fail into the mistake of the disciples, and judge men good enough to buy and sell with, but onite allen to the matters of the sing the word, came out to judge for them, in her word, came out to judge for them, in her word, came out to judge for them selves. What they saw and heard com-leted their conviction. And they said to the woman, 'Now we believe, nor because of thy speaking, for we have heard for our-selves, and know that this is indeed the saviour of the word."" It is not a fairy tale, nor a parahle, nor saviour of the world.

saviour of the world." It is not a fairy tale, nor a parable, nor in impossibility, this supposition of our topic. "What if Christ should came to aur town?" He may come. He does come very day. He came to you has veek in a special auswer to prayer and saved a loved one from death. He came to you in the ident watches of the night when you com-sumed with Him, and He spoke peace to com soul. You know He is the Christ. And yet, have you told others to come and see? And if Christ should come in real baddly presence to-morrow, would you and be ready or be ashamed to meet Him?-Grace Livingston Hill, in the New York Mail and Express.

Progress Means Effort.

You caunal expect to gain without effort but which cost Christ all His life. - Ram's Horn.

Realizing God's Nearness.

How can the sense that the living God a near to our life, that He is interested in s near to our life, that He is interested in it and willing to help it, survive in us, it our life be full of pretty things. Absorp-tion in trifles, attention only to the mean-er aspects of life, is killing more faith than a killed by aggressive unbelief. For if all a man sees of life be his own interests, if all he sees of home be its comforts, it all as eased religion be the outlines of his oreacher's doctrine, the agreeablences and taste of his fellow worshipers to such a man God must always seem far away, for in those things there is no call upon either mind or heart to feel God near.

Long True to Her Lover.

A New Jersey spinster, aged ninety four, has kept green in her heart the memory of a lover who died seventy years ago, admitting no rival there and attributing her longevity primar ily to her fidelity, and after that to her all-around aversion to doctors never having had one called in since her debut. If not a mother in Israel she must rank as one of the most respected old maids thereof, and has, a record for pride to point its slow and moving finger at for a long time te

irreverence for all things we have made divorces so common in this country that the matter has assumed the importance of a distinct "evil." "Anything for a laugh" is the watch

"Anything for a langh" is the watch word of the professional wits, and nothing is too sacred for them to use as the but for their maudim ribaldry. It may be your funeral, but it is their "wake." So hardened are the men and women of the world to these coarse plays on the fraili-ties of human nature that they ignore the serious side of the matter; and so a public sentiment has been worked up which noth-ing can shock. It behoves each one of us as individuals to keen out of this nor-ious atmosphere as much as we can if we would preserve that greatest of all boons, our self-respect.

Liquors Add to Exhaustion.

An interesting phase of the Marathon runs conducted by the B. A. A. every April 19 is the careful medical examination of the contestants, both hefore and after the run. No man is allowed to start un-less physically fit, so far as a physician's examination can determine. All the data observed at both ends of the race are care-fully recorded, and not merely assure any readient attention that may be needed by fully recorded, and not merely assure any medical attention that may be needed, but afford to science a fund of information on the physiology of physical endurance in man. In the medical report of the last Marathon run the doctors state: "Contestants were, examined as usual before the start and after the finish, spe-cial attention being paid to blood pressure and to reflexes. The results shows that both these were, in a majority of cases.

both these were, in a majority of cases, diminished. The hearts, pulse rates and weights were affected much as in previous "Two cases of severe exhaustion were ob-

Two cases of severe exhaustion were ob-served, in both of which alcohol in excess had been given by trainers and friends. It is questionable whether even small amounts of alcohol are beneficial to the runners, and it is certain that large amounts-more than one or two succes-are distinctly harmful to them; instead of increasing their arrength the force use of increasing their strength, the free use of whisky or brandy actually adds to their exhaustion and depression. The examiners were Drs. Knapp, Thom-os, Faulkner, Larrabee, Emerson, Storrs, G. Blate and B. Blake - Baston Herald.

Difficult Subjects.

Excessive drinkers and smokers make very difficult subjects for the administra-tion of ansesthetics, save Dr. Hewitt, of England, anaesthetist to the king. The worst alcoholic subjects may require enor-mous quantities of the anaesthetic, and in extreme cases nitrous oxide (laughing gas) may be practically useless.

Business a Temperance Reformer.

All the railroads that centre in Chi-cago have prohibited the use of liquor or tobacco by employes when on duty. Prac-tically at the important railroads now concur in this prohibition.—From With the Procession." in Everybody's.

A shameful Record

A shameful Record. The total amount of bushels of grain used in the distilleries of Illinois, last year, was 8,304,918, and the number of bushels used in all the States, including tillinois, was 24,487,351. Illinois has nineisen distil-lories in operation, although twenty six are registered. The amount of distilled spirits gauged during the fiscal year for the whole country was 412,684,900.1 gallons, or which Illinois produced 94,765,585.3 gallons, or nearly one-fourth of the total amount pro-duced by all the States.

A circular has been issued by Paris play-siciams thing the radical ground that al-cohol is never and never can be of any use whatever is the organism.

| Hogs Kill Sheep.

A Lake Shore officer, name unknown, because he would not register at the hotel, told a thrilling story last evening of the carnivorous appetite of a number of hogs in a stock car. The hogs occupied the forward half of the car. and the other portion contained twentyeight sheep, the car being divided by a supposedly substantial partition. The ordinary amount of feed was given to the hogs, but it failed to satisfy, and they broke through the partition. By the time the train reached Rocky River a few miles this side of Cleveland, every sheep in the car had been killed and the carcasses partly devoured.

"The car presented a grewsome sight," said the railroad man, "and it was the strangest thing that the train crew ever heard of."-Toledo Blade.

Well-Behaved Philadelphians.

The quiet case and good humor with which the Philadelphia police manage a crowd have often been commended. and with justice; but the greatest credit for this belongs to the crowd itself, or to the community of which the New Year crowd very fairly represents the average. It is, to a very large extent, a crowd of industrious and self-respecting citizens, out for a holiday with their families, and the influence of their self-restraint is feit by the young fellows who are parading for their sumsement, and who carry through their parts with a sobriety and decorum that often excite the wonder of strangers in the city .-Philadelphia Ledger.

Properties of the Candlengs.

The candlenut is a native of the Pa citic islands, and the name is derived from the fact that the kernels are so full of oil that when dried they are stuck on reeds and used as candles The people of Hawaii, after having roasted these nuts and removed the shells, reduce the kernels to a paste, which is flavored with pepper an and is said to be a most appetising dish. The busk of the nut and the gum which exudes from the tree bare medicinal values, while the bur shell of the kukui is used to make indelible ink with which introuin

15th No sorrow is in yain that tude There are no failures for the faith-Condemned Murderer's Last Wish. ful. Honest toil brings hearty Thanksgiv ing. They who have the Giver have al gifts. It is the guest who makes the feast dvine. The good of today must grow into better of tomorow. The food that is eaten without

gratitude brings no growth. There are no riches in God to the man who has a god in his riches. Most men keep a better account their needs than their mercies. The best Thanksgiving will not ways be where the biggest turkey Some men complain because the sun does not shine on both sides of the house at once. Smooth friends usually turn out 10

Lamp Chimney's Long Service. A lamp chimney that had been in use in a Newport, N. H., family for more than twenty yours was believe be alippery oues, Otherdoxy means to many that dil shall worship to God of Ibeir putent-