"TRIALS AND TRIUMPH" A Brilliant Sunday Discourse By Rev. Robert Mackenzee.

the Outside and Inside Sources of Strength-The Weakness of This Present Day.

BROOKLYN, N. Y.-Dr. Robert Mac-benzie, pastor of the Rutgers Presbyterian Dhurch. Manhattan, preached Sunday on "The Trials and Triumph of Life." His text was found in Acts xx:22-24. "And gow, behold 1 go bound in the spirit into Jerusalem, not knowing the things that shall beial me there. Save that the Hoiy Bhost witnesseth in every city, saying that bonds and afflictions abide me. But gone of these things move me, neither

Ghost witnesseth in every city, saying that bonds and afflictions abide me. But aone of these things move me, neither count my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God" Dr. Mackenzie said: Paul feels himself set to a definite pur-pose in life, something appointed of God and worthy of himself. He is determined to finish his course successfully. Each of as is called of God to live some definite purpose, to add by our lives to the sum of the good in this world, to do something and to be something for God. To accomplish this purpose Paul saw that he had to pass through many trials, temptations, difficul-ties. He is looking back upon those through which he has already come and forward to those he saw he must yet meet. He knew that bonds and afflictions await-ed him if he pursued his present purpose f he pursued his present purpose He saw his life as a very stormy s friends sought to persuade him one. His friends sought to persuade him to change his course, to compromise a little with his purpose, to adapt himself more prudently to the ways of the world in which he found himself, to be less straight-forward, and so escape those bonds and afflictions that threatened. He was not afflictions that threatened. He was not indifferent either to the dangers of the way or to the kindly interest of his friends; but he answers: "What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die for the name of the Lord Jesus." Then the calm conclusion of our text: "None of these things move i.e." It is difficult to get up to the level of Paul, he is the most determined, uncompromising straight-on man in this book of great characters. Yet there are ordinary human steps leading to this level; all who will can rise. "These things" of our text have not

"These things" of our text have not passed away with Paul. Trials are behind, ands and afflictions are before every man bonds and afflictions are before every man that will make a worthy course across this life. When you build a ...ip for the North Atlantic you must take storms and ice-bergs into account and build accordingly. When you would build a boy for business, for honor, for goodness, for Christian ser-vice in this community, you must take "these things" into account. Last year's icebergs have melted in summer seas, but never things into account. Last years icebergs have melted in summer seas, but new ones have formed and will meet the sailor of this year. The North Atlantic is ever the same—a scene of storm and ice. The particular trials that overlook Paul may not fall on any of us, but others will determine the same and the same search of the sames come, bearing other names, equally disturb-ing to our souls. This world is ever the same—a scene of many trials. Only a few same-a scene of many trials. Only a few are exempt, only a few are permitted to stand with their hands at their back and their backs to the fire looking out upon the storm. There are such people. We are glad when old people can do this, but the young people who can do it, or do do it, are not to be envied, but pitied. Most men must go out and meet the storm of "these things"-opposition, competitions, disap-pointments, temptations-meet them and make their way through them, as best they can, and become men, and all the better men for meeting them. "These things" move some men mightily:

"These things" move some men mightily; they seek to edge their way out of the storm, they change their course, comprostorm, they change their ourse, compro-mise with their original purpose, choose some less strenuous way through life. Some young men form a purpose to go to college, when the bonds of mathematics and afflictions of Cicero's orations come be-tween them and their purpose "these things" move them out of their course. They compromise with their purpose and look for an easier way. Some men go fur-ther, they finish their preparation, face their profession, meet the difficulties inci-dent to any such beginning, complain, flinch, fall out discouraged, despairing, scarcely living, driftwood on the streets. Some men, like Pau, are unduly moved by these things. These are not spared the storm nor does the storm beat less hard upon them; yet they keep their faces to it, keep to their purpose firmily, often bent like trees, but like trees well rooted,

happy, Scarcely is the tear dry on the little face when the wreathed smile of an angel comes there. For the child also draws its first strength from outside sources, "God hath set the solitary in families." God lets down on the child in agreed society the pretection and pro-

draws its first strength from outside sources. "God hath set the solitary in families." God lets down on the child in normal society the protection and pro-vision of home. This is the necessity and anctity of the home; not only that it is Christian, law, not only that it is moral 'aw, but simply that it is moral law. There are inside sources of strength. Neither God nor nature snoils the child. By 9 o'clock nature withdraws her morning dews leaving the growing things to find new sources of strength in which to stand inmoved in the sultry or the stormy noon. Not now the outside dew, but the inside sup. Nature giving the sprouting grain an outside supply for its first few days now leaves it to send its own roots into the sarth, its green leaves into the air, and by its own inward activities transmute them into life and growth. The first green leaf exhausted the caterpillar must now move off to find a new leaf for itself. From the children of men, too, God withdraws the early baytism. The youth must one day leave home and its protection and pro-vision and by the exercise of his own pow-ers wring a living for himself. If now he is to meet these things and not be unduly moved, if he is to meet them like a true man with courage and strength and tri-umph he must develop the sources of strength within himself. Here exactly is the weakness of this ores-ent day. Every age has its own strength and pre-eminence. The strength of our day has been the discovery and application of the forces of nature, by art and science, to our daily living in all its branches. We have turned the bullock cart into the stram harvester, the postman going three miles an hour with letters into the telegraph and the telephone. Yet it is always true that from the greatest strength falls a shadowi ing weagness, Our fathers had hut few outside forces or, which to rely. Not long weagness, Our fathers had hut few

the telephone. Yet it is always true that from the greatest strength falls a shadow-ing weakness. Our fathers had hut few outside forces on which to rely. Not long were they allowed to he in the cradle, not long to play in the narsery. Nature was rugged and rough with them. The old farm house stood far from its neighbor, drifts of snow or swollen streams often lay between. When the wintry night closed in there was no public place of amusement, no stirring procession of multitudes under the electric lights of the streets, but moon-light and shadows on the lonely country road. If the family would pass a genial evening they must develop the inside sources of the home, of the kenthstone in the log cabin, and find the comedies and tragedies of life on the stage of their own minds and hearts. No newspaper or mag azine allured them out of themselves. There, in their own little world, at their own fireside, they thought out their poli-tics, their literature and their theology. In education the scenois were poorly fur-mished, the teacher but poorly trained, the text books but few and serving the suc-cessive members of the family in turn text books but few and serving the suc-cessive members of the family in turn If they were to be educated they must find their education by the painful development of their own powers of memory and reflec-tion. You have seen pictures of the poor school house in which Daniel Wester of Henry Clay was trained, or, going a gen-eration further back, we may think of the simple school in which George Washington or picture here was depended by but out simple school in which George Washington or Patrick Henry was educated; yet out of such school houses came leaders who founded States, wrote constitutions, built a republic, grappled with the diplomacy of Europe; out of them came orators whose eloquence, though dead on the printed page, still thrill the reading soul. Gather them out of this primitive school house, closet them in the Colonial Congress in Philadelphia to fashion out of their own minds, their own destinies and that of their own nation and what was the re-sult?

sult? In religion the churches of yesterday were bare and cold, no fresco on the wall, no inward vision of spiritual things; no organ rolled its music to lead their praise; no inward vision of spiritual things; no organ rolled its music to lead their praise; no gitted voices in a selected choir litted them out of themselves on the waxen wings of learus; no grace of rhetoric made theology easy. They were leit to the de-velopment of their own inward sources of praise, of prayer and of thought. And what Homeric characters they were! Jona-than Edwards in barren Stockbridge made himself the first philosopher of his age. It may well be feared that the church of to-day is doing for the young people just what the schools are doing for them, sur-rounding them with ever increasing outside religious props and stays—societies, clubs, brotherhoods, guilds, and now, to add te this, comes the threatening addition of a "scientific pedagogy" for the simplicity of the Sunday-school. Some of you were brought up in a Sunday school where there were just two outside sources to help, the Bible and a question book without an-swers. You learned to know your Bible, you came out of that school into the came out of church and into a Christian service that has filled the world with Christian philan-thropy. The Sunday-schools of our chil-dren are furnished with a Vallombrosa of lesson leaves-primary, intermediate, quar-terly, and the teachers with a variety of teriy, and the teachers with a variety of helps, ready made expositions, to be famil-iarized in the hour between breakfast and Sunday-school. Ask the average scholar to turn to the second chapter of Zephaniah or of Titus, and see the vain turning over of unfamiliar pages. What can you ex-pect? How should they cultivate the in-ward sources of memory and reflection ward sources of memory and reflection when you have excused them by supplying them with all conceivable outside supports that make memory and reflection super-fluous. Do you remember that soleman parable of the seed falling on stony ground, handle. Job you thank that even the second parallel of the growing day? because having exhausted the supply of the outside source, "it had no root in itself." As Christian men, let us lean less and less on these temporary and childish outside supports and develop these inward sources of high duty with which God has endowed us, that amid all "these things" of task and of trial we may rise as the sea guil rises against drowing wave, blinding spray, haffing wind, rises into the calm of the upper air by means of its own well disciplined wings. plined wings.

THE INTERNATIONAL LESSON COMMENTS FOR MAY 8.

Subject: Watchfulness, Luke xil., 03-48-Golden Text, Luke xii., 37 - Memory Verses, 35-36 - Commentary on the

Golden Text, Luke xii, 3? - Memory Verses, 33-36 - Commentary on the Day's Lesson. I. The duty of watchinness (vs. 35-40). 35. "Girded about." This is an allusion to the long rohes of the East, which thosy who wear must bind up before they en-gage in any active employment." Jesus had just admonished them against undue anxiety about temporal affairs (vs. 22-32), and now He gives an admonition to watch-funess. Be active, diligent, determined, ready: let all hindrances be taken out of the way. "Lights burning." The Master was likely to return at any hour of the night, and in order to be ready to receive Him their lights must be burning. 36 "From the wedding." The Jewish wed dings were conducted with great pomp. The ceremony was usually performed in the night. The lestivities lasted from three to seven days. "That when He cometh." As these servants waited, with girled hoins and burning lights, already to meet their master and run at his bidding as soon as he approched, so we are to wait for the coming of our Master. Wait (1) with ea-ger longing, and (2) with joyous expec-tation. "May open; immediately." They will have to collect them. "Besseel." Those who are ready are blessed and are highly honored by their Master. When He cometh." Christ will return to all from the heavenly welding at the end of the world, when He has tak-en to Himself His bride, the church; to each individual He comes when He stands suddenly before a man at the hour of death. "Shall find watching." We are to watch against temptations from within and without. "Gird himself; serve them." "Water was all find watching." We are to watch against temptations from within and without. "Gird himself; serve them." "Had known what hour." The jews had about the other world by the Lord jews, who has gone before to prepare for them, and has told them that His Father will honor them (John 12: 20). 38. "The second or third watch." The Jews had about the the ther world by the Lord item, and has told them that His Father will honor them dohor watches. The f Day's Lesson.

29. "Had known what hour." The north older's ignorance of the time when the hief would come is the reason why he loes not watch. He cannot always keep north always heep and is "Had known what hour." The housether would come is the reason why ne does not watch. He cannot always keep awake, so he has to go to sleep and is robbed. But our ignorance is the reason for walcfulness, because we can keep spir-itually awake all through life. The house-holder watches to prevent, but we to share in that for which the watch is kept. "Would have watched." "In the East the Sectoronicles the prevention of the construction of the state of the prevention of the state the Sectoronicles the prevention of the state o Would have watched. If the East the State purchases the prevention and detection of their and robbery to the individual interested. Hence the watch-man is necessary and important cvery where." 40. "Be ye therefore ready." Always ready so he will never be taken un-wars. Watchfulness insure readiness; readiness insures safety. Indifference marks the way to sin and despair. A scriptural preparation includes repentance

eriptural preparation includes repentance and conversion. "Conachi: when ye think, not." See I Thess. 5: 2; 2 Pet. 3: 10. We should resist the tempfation to spiritual drawniness. Nothing is much worse than i suedy religion (Rev. 3: 19). II. The faithful servant rewarded (vs. 1144). 41. "Peter said." "This apostle was the one who afterward most needed the admonition (Matt. 26: 74), and in so bad a manner forgot it. Those who stand in most danger are often slowest to profit and a manner forgot it. Those who stand in most danger are often slowest to profit by words of warning." "Unto us, or even to all." Is meant for us as thine apostles, it for all men." 42. "Faithful and wise steward." The 42. "Faithful and wise steward." The steward was a middle person between the master and slave, and had the care of the whole household. It was a post of con-idence in which faithfulness was required. As the steward to the rest of the servants to should the anostles stand with refer As the steward to the rest of the servants, so should the apostles stand with refer-snce to other believers. Faithful comes-before wise because the true wisdom of the heart comes from faithfulness. "Shall make ruler." That one would be ruler who had previously proven himself faithful and wise, who attended to his duties during its master's absence with the same fidelity that he did when he was present. "To five; meat." As God's stewards we should on ready to give out to others what he olaces at our disposal. alaces at our disposal. 43, "Blessed." He is blessed in 33. "Elessed." He is blessed in his feed; he rejoices because he is found it the faithful performance of his duties by sis lord, and he is blessed with a high promotion. "Shall find so doing." We we here what Christ means by watching; 'not gazing up into the heavens for signs out the faithful performance of duty." H. 'Over all." So each saint owns all of God's passessions, even now (I Cor. 3: 21, 22). "The recard is both outward and in ward: more glories and blessing and joys and larger capacities for usefulness and mjoyment." To him that hath shall be given. III. The profligate servant punished (vs. 114. The promate between the server of the s ed him upon his Lord's return. "Delayeth His coming." The fact that Christ's com-ng is delayed causes the love of many to wax cold (2 Pet. 3: 3, 4). "To eat and Irink." Self-indulgence is a very common in. "To be drunken." This was not only ecommon and terribly destructive sin in Christ's time, but it is the same to-day. [6, "When he looketh not." The Lord will come suddenly and call every one to in account. "In sunder." The was a nost terrible method of executing crim-nals, anciently. "With the unbelievers." Read Rey. 21: 8. This verse shows the Read Rev. 21: 8. This verse shows the wful doom of the ungodly. The worst lorms of punishment are used to show the punishment that will come to the unreorms of punishment are used to show the punishment that will come to the unre-pentant sinner. 47. "Which knew." Either actually, from received information, or virtually, because the revelation was within reach. God will hold us accountable not only for what we know, but for what we might have known by putting forth a proper ef-fort. "Be beaten." This is a reference to the Jewish custom of beating guilty par-lies. "Many stripes." Shall be severely and justly punished. Those who have many privileges, who are often warned, who have clear gospel light, and yet do not repent, shall be far more severely punished than others. Exceptional guilt ind punishment (Luke 10: 13: James 4: 17: 2 Pet. 2: 21). 48. "That knew not." That knew not fully, for there is no such thing as absolute moral ignorance (Rom. 1: 20; 2: 14. 15). The reference here is to those who had comparatively little knowle adge. adge.

SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES

MAY EIGHTH.

"Crown Trodden Under Foot." Isa. 28:1-7; Rev. 3:11.

Scripture Verses-Evils of intem perance.-Prov. 20:1; 21:17; 23:29-32; \$1:4. 5; Isa. 5:11, 12, 22; 28:7; Dan. 5:1-5: 30; Rom. 14:21. Effects of in-temperance.-Lev. 10:8-11; Dan. 1:8, 15-17; 1 Cot. 3:16, 17; 8:13; 9:25-27; Gal. 5:22-24; Eph. 5:18; 1 Tim. 3:8. Lesson Thoughts.

The intemperate gratification of bodlly appetite does not pay for the tem-poral evils that follow, not to mention the dregs that remain for the drunkard in his cup of eternal woe.

The greatest danger from intemper-ance is that "at last it biteth like a serpent and stingeth like an adder. If only it did so at the first; but alas, the exhilerating pleasure of the first class blinds to the woes, sorrows, contentions, babblings and wounds, that are at the end.

Selections.

How little it takes to stain a character. A single drop of ink is a very small thing, yet dippd into a tumble of clear water, it blackens the whole. And so the first oath, the first lie, the first glass of drink, seem very small things, yet leave a dark stain upon the character.

Whoever ventures to touch the wineglass does so in spite of the warnings given in all ages by the wise, who have avoided its snare, and by the foolish, who gained their wisdom too late by bitter experience. Other sins may defile the life in one way, but the evil of this is that it touches every part, and renders it impure. It leaves the brain, the tongue, and hand, the whole body and soul, unfitted to do the will of the Maker.

Railroad and insurance companies say that young men who drink are weighted in the race for employment. Latest scientific authorities say that alcohol is not a food, but a poison, always injurious to the healthy body. "Keep the soul on top," was the boy's version of "Keep the body under." "! buffet my body," not to maim it, but to make it serve the soul.

Prayer .- O how weak we are in our-selves. How we yield to temptations. How we seek to gratify our physical appetites. We beseech Thee, O God, give us of Thy strength, that we may be temperate in all our doings; that we may so wear our crown of Christian manliness as not to lose the crown of immortal life. Answer our prayer that we offer in Jesus' name

EPWORTH LEAGUE LESSONS

MAY EIGHTH.

Crowns Trodden Under Foot. Isa 28. 1-7; Rev. 3. 14.

disciples of Jesus should follow Him as they ought in their business and political lives to-day, the result would materially be a wrecking of very finden of the prosent business and political life in the world. But if our principle holds good, that to follow Christ Himself is to follow Him re-gardless of results, then there is nothing else for the Christian to do. It is not a case of saving the life, it is a case of losing it in order that the real life may be saved. The world will never realize its millen-ium until the disciples of Christ follow Him all the way, not a part of the way, and follow Him in the affairs of daily life, as well as in the devotional and strictly religious acts of Christian disciples. Practical Christianity means that Christ diams ownership and lordship of all the world, and He will never be satisfied with that type of Christianity which is real only in name, which denies. His right to rule over all the affairs of the world, which fol-lows His standard of conduct where it is easy and abandons it when it becomes difficult. This is not the Christianity of Christ, at is simply the definition of it which men have given. It will never sat-isty Him. neither will it satisfy the world. The verses (Isa. 28, 1-7) are, some of hem, a little difficult to understand Dr. Henry Cowles translates verse 1 as follows: "Woe to the lofty crown the drunkards of Ephraim, and tc of the drunkards of Epurana, glorious the fading flower of his glorious beauty which is on the head of the fat valleys of the wine-smitten." This "lofty crown" is the capital city of Samaria, which was very beautiful for situation, being on a magnificent hill, overlooking valleys of great fertility. Here we have in prophecy the doom of the beautiful but morally cor rupt city. Probably the prediction was uttered but a little before it was fulfilled. In 721 or 722 B. C. the Assyrain king, Shalmanezer, or his successor, Sargon (the one began and the other completed the work) stroyed the city and carried away the Pearls of Truth. inhabitants into captivity, according to the cruel custom of the times. But few of these ever returned to their na-tive land. They live in history as "The Ten Lost Tribes." Verse 2 preheaven. sents the Assyrian king as Religion is no haggard or stern monitress Religion is no haggard or stern monitress waving you from enjoyment; she is a strong angel leading you to noble joy. The Bible is not a book of repressions and pro-hibitions; it is a book of kindling inspira-tion.—Canon Farrar. To be bright and cheerful often requires an effort. There is a certain art in keep-ing ourselves happy. In this respect, as in others, we require to watch over and man-age ourselves almost as if we were some "mighty and strong one" coming like a furious tempest of hail, and a flood of mighty waters, to destroy the city and the nation of drunkards. Verse 4 is hard to understand, and so we have recourse again to Dr. Cowles, who gives it thus: "And the fading flower of his glorious beauty, which is on the head of the fat valley, shall be as the age ourselves almost as if we were some-body else.-Sir John Lubhock, figs ripe ere yet it is summer, which. when one sees, while yet within his hand, he greedily devours." In Pales Seeds That Will Grow Fear nothing, blame nothing-so much as thy vices and thy sins.-Thomas a Kemtine the early fig ripens in June, while the main harvest of figs is from Aug pis. Grace is of a growing nature; in the way ust to November. So, naturally, the first ripe figs are snatched greedily: Grace is of a growing nature; in the way to Zion they go from strength to strength. —Thomas Boston. What is being religious but always see-ing God's infinite love in everything and loving Him all the time.—J. F. Clarke. A solid and substantial greatness of soul looks down with neglect on the censures and applauses of the multitude.—Addison. Only those temptations which we en-counter in the path of duty, in the path of consecration, only those our Lord promised us we should conquer. If you are in temp-tation' for temptation's sake, for no other purpose beyond it, you are lost.—Phillips Brooks. no one thinks of laying them by for future use. As soon as he sees them and has them in his hand, he swal lows them down. Like that, says the prophet, does the greedy, impatient onqueror do with the luscious fruit now in his hand, Samaria. Then the prophet turns joyously to the thought of the residue and their crown. There is always a "saving remnant." In Israel there were "seven thousand who had not bowed the knee to Baal" during that awful lapse under Ahab and Jezebel. The Religious Truths. Lord always has a "residue" some where. "In the Church's long eclipse "when the word of God was bound hidden, hunted, burned, forbidden A man in rags is not half so pitiable as a character in rags.-Wellspring. Prayer may not bring money, but it brings us what no money can buy-a power to keep from sin and to be content with God's will, whatever clse He may send.and when an apostate Church hier archy foisted all sorts of false and George Eliot. fantastic doctrines upon the ignorant people even then, amid the Alpine valleys, and in other mountain fast nesses, God had a "residue" of true confessors. Neither Tudor por Stuar: George MacDonald could destroy the last remnant of the Lollards-the spiritual descen dants of Wyclif's "poor priests," who sowed England with seeds of liberty and Protestantism in the fourteenth



The Joy of Living. Oh, give me the joy of living. And some glorious work to do; A spirit of thanksgiving, With loyal heart and true;

Some pathway to make brighter, Where tired feet now stray; Some burden to make lighter, While 'tis day.

Oh

Oh, give me the joy of living, In the world where God lives, too; And the blessed power of giving, Where men have so much to do; Let me strive where men are striving, And help them up the steep; May the trees I plant be thriving While I sleep.

On the field of the Master gleaning. May my heart and hands be strong: Let me sing life's sweetest song: Let me know life's depest meaning, With some faithful hearts to love me, Let me have build be arts to love me,

Let me nobly do my best; And, at last, with heaven before me, Let me rest.

What Christianity Means.

If Christianity means anything at all, says Rev. Charles M. Sheldon, in the Bos-ton Congregationalist, it must mean every act of life governed by the same ruling personality. The curse of a misapplied personality. The curse of a misapplied Christianity is a dual existence; a recogn Christianity is a dual existence; a recogni-tion of God, of conscience, of righteous-ness, even of salvation, on the part of a man, in his home life, in his church life and his private life, and an abandonment of the same principles in business, in poli-tics, in amusements and so-called culture and education. Perhaps no one thing has really done more discuss the discussion of the same principles.

more damage to the church of Christ in al ages than the sight of men who have called themselves Christians, and have borne the themselves Christians, and have borne the outward marks of discipleship in the church, the prayer meeting and the home, and have not applied the teachings of Jesus to their money making, to their po-litical life, to their recreation! The heart of Christianity itself is summed up in the verse. "Whatsoever ye do, whether ye eat or drink, do all to the glory of God."

or drink, do all to the glory of God." It is the part application of the Sermon on the Mount: it is the partial attempt to follow Christ in the world, which have brought chaos and confusion into society. If the teachings of Christ apply to the home life or to the prayer meeting, they apply no less directly to the store, to the office of the legislative hall. If the minis-ter is supposed to live according to the highest standard of Christian living, no less the bank president, the railroad direc-tor, the hotel keeper, the newspaper edi-tor. The Christianity which will not bear the test of the market place or the amuse the test of the market place or the am ment hall is not worthy of the name. There is no Christianity unless it is

There is no Christianity unless it is the direct living every day of what Christ taught, and if in answer to the question. "What would Jesas do?" the business man finds it would wreck his business—then it is a business that ought to be wrecked! "I believe there is no doubt that if the disciples of Jesus should follow Him as they ought in their business and political lives to-day, the result would materially be

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Mecholism in France-Widesprend Endeavor in the Republic to Check the Evil-Anti-Alcoholic Congress Adopts Revolutions Suggesting a Cure.

Alarm continues to be felt in France, re-borts United States Consul Atwell, from Roubaix, France, over the steady growth in the consumption of alcohol in that re-buble. A congress was held in Paris in Detober to deliberate upon means to eradi-rate the evil, eminent men of letters and lergy of various denominations joining made in a fight against the common foc. On October 28 the Anti-Alcoholic Con-gress adopted the following resolutions: "That the number of saloons shall be re-tricted by law; debts for liquor sold by he glass shall not be legal; that the pro-prietor of a saloon shall be held respons-ble for crimes committed by a person or persons who have become intoxicated in his saloon; that the court shall declare the originum of paternal authority in all cases

orfeiture of paternal authority in all case where habitual drunkenness shall have seen proved; that prefects shall exercise nore requently the right conferred upon them by the law of April 5, 1884, to close

aloons." A spur was doubtless given to the pres-in' widespread endeavor to combat the nerease of alcoholism by the fact that a company controlling unimited capital has been formed recently in France to furnish to-called "aperitifs" at a price defying competition. ompetition.

ompetition. The feeling with regard to the peril of France was voiced by Dr. Debove, Dean of the Medical Faculty, in his opening re-marks before the National Anti-Alcoholic League at a meeting held in Paris during the latter part of October. He spoke as when the spoke as

The latter part of October. The spoke as oflows: "I gladly accept the honor of presiding wer your meeting. In the face of the peril which menaces us no one has a right to re-liase his support, for we have the disgrace of ranking first among alcoholic nations." Official statistics bear witness to the un-fortunate truth of this statement. France has 464,556 saloons to sumply the wants of 8,066,386 inhabitants. That is one saloon to eighty-three inhabitants, and this num-ber is constantly increasing.

ber is constantly increasing. The following table, showing the annual punntities of alcohol consumed per capita in the several countries, places France at the head of the list-

	Country.	Litres.	Gallo
	France		
Ş.	Switzerland		
2	Belgium	10.42	
	Italy	10.23	
	Denmark		18
9	Germany		28
	England		- 18
3	Austria		- 18
	Holland		
5	United States		
2	Norway		
	Finland	2	
	Canada	1.94	
	During the past ten y	cars the	

tion of alcohol in France bas increased a alarming proportions, while England and the United States have progressed toward

Liverpool has closed one-durid of its saloons during the past ten years and sa decrassed her police force in consequence as to have made an economy of \$40,000

wearly. Sweden and Finland have also made marked progress in temperance. In 1820 Sweeden had one saloon to every 100 in Sweeden had one saloon to every 100 in Sweeten had one shoon to every 100 m babitants, and the consumption of pure spirits was 26.35 liters (6.17 gallons) per rapita; in 1900 she had but one saloon to 5000 inhabitants, and the consumption had fallen to 4.79 liters (1.31 gallons) per capita. In 1853 Finland had one saloon to every

100 inhabitants, and consumed twenty li-ters (5.28 gallons) per capita; in 1900 the consumption was but two liters (a fraction over half a gallon) per capita, and there was but one saloon to every 9000 mhabi-

tants. In order to compare with Sweden and Finland, France will have to close nine-tenths of her saloons, and it is with this end in view that the French press is ex-horting the nation to temperance.

end in view that to temperance. The general abstrationness of the peo-ple is now regarded as one of the princi-pal causes of the uncreasing commercial supremacy of the United States.—New York Times.

Lunacy in Great Britain.



Cheese Contard.

Grate three or four ounces of cheese, beat three level tablespoonfuls of butter to a cream, beat two eggs, mix the cheese and butter together, then idd the beaten eggs and one tablespoonful of milk; beat these all thoroughly, then into a buttered dish and bake in a quick oven until firm in the centre; serve as soon as removed from the oven.

Cheese Bamakins.

Put roar tablespoonfuls of bread rumbs over the fire in half a cupful of milk; let simmer until soft and rub amooth; add two tablespoonfuls of grated cheese and two tablespoonfuls of butter melted; stir until well mixed; take from the fire, add the beaten tolks of two eggs, salt and red pepper to taste; beat the whites of three eggs to a stiff froth and stir them carefully into the mixture; turn into a greased baking dish or individual cases; bake in a quick oven over ten minutes; serve as soon as baked.

Meat Souffie.

Put two level tablespoonfuls of butter in a frying pan; when it is hot add ;wo tablespoonfuls of flour; stir this intil smooth; then add gradually one sup of cold milk; stir this over the fire until boiling; then add a tablespoonful of salt, a little pepper and one cup of any chopped cooked meat or chicken, and the beaten yolks of two eggs; let this cook for one minute; put it away until cool; then heat the whites of the eggs and add them 1.74 carefully to the meat mixture; turn this into a buttered dish and bake in a moderate oven twenty-five minutes; if chicken is used a little grated nutmeg is an improvement.

Devilled Salmon.

From new canned salmon remove all the skin and bones. Make a cream sauce of one tablespoonful of butter, one heaping tablespoonful of flour and a cupful of cream. Add to this sauce half a tenspoonful of sait, a dash of cayenne and a grating of nutmeg. Stir it until smooth and thick. Draw toward the back of the stove and add the yolks of three hard boiled egge that have been well mashed. Take from the fire and add one teaspoonful of lamon juice, one tablespoonful of chopped parsley, and then the flight broken into small flakes. Add a little more sensoning if desired fit should be highly seasoned) and turn it into a buttered baking dish or into individual shells. Sprinkle with buttered bread crumbs and bake in a quick ov until quite brown. This fish can be served cold with a cucumber sauce made as follows: Grate a peeled cucumber after scraping out the seeds; squeeze it in a cloth bag to strain out all the juice possible. Then mix the pulp remaining with a cupful of may-



to it, keep to their purpose hirmly, often bent like trees, but like trees well rooted, recover themselves; often like William Tell going through a pass of his native Alps on a narrow path cut in the face of the preci-tion the manufacture and be set of the precigoing through a pass of his native Alps on a narrow path cut in the face of the preci-pice, the mountain wind blowing a gale against him; unable to make progress against it, unable to stand against it, he lay down in the path, but he lay with his face to his goal and crawled to it. Men knowing their full share of the trials of tife are yet able to say, each in his own measure. "None of these things moved me." Most of you here belong to that number. Your life in youth was not cast in easy places; your present life is not spent in sheltered places. Most of you were cast as young men into this, or some similar stormy community to make your own way. You have been met repeatedly by the storm of "these things" in basiness, in home and in your Christian life; yet you are here to-day with your faces to your purpose, your purpose well in hand, able to say after as well as before the storm, "None of these things? Take the life of such men as Job, and Joseph and Daniel and Paul-men who have set before us ex-amples of how much the human heart can bear and not break, what bonds and af-flictions it can endure and not be undily moved. Take the men and women of your own acquaintance and observation on

moved. Take the men and women of your own acquaintance and observation on whom these things have broken with full force and yet they are cheerful, sunny, sympathetic people, reaching a middle life of high honor and an old age of charity and faith and hope-people whom it is good to know, people who show into what rich coinage the rough ore of human nature can be minted. How is their triumph ac-counted for? By the fact that if life has its scenes of trial, life has also it sources of strength in which to endure and triumph over the trials. over the trials.

<text> After all, if you will think about it, this

When We Return to God.

You have seen the heavens gray with dull and leaden colored clouds, you have seen the earth chilly and comfortles: un-der its drifts of unmelting snow; but let the sun shine, and then how rapidly does the sky resume its radiant blue, and the fields laugh with green grass and vernal dower

fields laugh with green grass and vernal flower. So will it be even with a withered and a wasted life when we return to God and suffer Him to send His bright beams of hight upon our heart. I do not mean that the pain or misery under chich we are suffering will necessarily be removed— even for christ it was not so; but peace will come and strength will come, and res-ignation will come, and hope will come-and we shall fel able to bear anything which God shall send, and though He slay us we still shall seek Him, and even if the blackest cloud of anguish scems to shroud His face from us, even on that cloud shall the rainbow shine.—F. W. Farrag.

QUEER TRICK OF LIGHTNING.

Photograph of Steamboat on Plate Glass Mirror.

Among the queer tricks played by flashes of lightning is that of photographing a steamboat on a plate glass mirror. The mirror was sent from Chattanooga, Tenn., to Decatur, Ala., by way of a Tennessee river boat, and during the night a heavy thunder shower came up. While the storm was at its height, another steamboat passed the first, and it was observed that the second boat was reflected in this mirror, which was on the lower deck of the first boat, facing the

water. No particular attention was paid to the incident until a few days ago, when the owner, standing almost parallel with the mirror, happened to glance across its surface. There he haw a perfect photograph of the river It was found upon investiga craft. tion that the likeness could not be removed, and could be seen only from one angle.

Wisdom of the Barber. "It always makes me tired," said the old barber, "when a man tells me

in the lather and hurry along with his shave. If he only knew it. he is laying a sure foundation for a chapped and sore face. The reason for using soap in shaving is to remove the grease always close to the shin, and on the surface of the beard. This can not be done without rubbing it well in. Many persons who shave themselves do not understand this, and wonder why they have sore faces. They blame the bay rum, and change off to witch hazel or something else. Rubbing the soap in well makes the beard soft and pliable. It also lessens the chances of the razor, slipping. Al-ways rub the lather well in with the fingers; never with the brush. What must one think of a man who has not time enough to let the barber shave him properly, but who spends ten min-ntes chatting with the girl at the eigar counter, or with the manicure girl. his way out of the shop?"

reproduce the explanation of a New York dressmaker as to how women will manage to walk in the new spring front as they are in the back-and A circular flounce of canvas is set all round the bottom of the skirt inside, reaching up to the knees. "When in repose," says the dressmaker, "the skirt flares out around the feet, lying about five inches on the floor all 'round. Naturally, a step forward without canvas and without a kick would entangle the wearer in a mass of frills and ruffles, but the canvas and the kick save her. She gives the canvas just the least little kick with the boe of her slipper, the canvasbacked ruffle swings out in advance and waables her to take a step with-ont stepping on the skirt." How love-

Kindness, gentleness, consideration for all with whom our earthly lot is east-these form the practice ground for the ultimate satisfactions of the communion of saints in

George Eliot. "Let patience have her perfect work" and bring forth celestial fruits. Trust to God to weave your little thread into a web, though the pattern show not yet.-

George MacDonald. The sins by which God's spirit is ordi-narily grieved are the sins of small things —laxities in keeping the temper, slight neglect of duty, lightness, sharpness of dealing.—Horace Bushnell.

Cultivate Spirituality.

Now the barest thought possible con-cerning man is, that he has not spiritual nature; and the foolish misunderstand-ing of him possible is, that he has or should have, no animal nature. For his mature is nobly animal, nobly spiritual--coherently and irrevocably so; neither part of it may, but at its peril, expel, de-spise or defy the other.-Ruskin.

The Federation of Labor is urging its members to "avoid non-union whisky." It would be still better if the advice were amended by striking out the word "non-union."

Dog Mad Done Him a Service.

There is a resident of the Thirtyninth ward who follows the business of exterminating rats, and keeps dogs as well as ferrets. A neighbor living opposite came over to see him one day. and pointing at one of the dogs, said:

"Do you know that dog hat bitten my mother-in-law three times?" "Well," asked the owner of the

vicious animal, "what are you going to do about it?" "Why," roturned the other, "I came

ever to buy the dog."-Philadelphie Ledger.

According to a London dispatch, the an-According to a London uspatch, the ar-bual report of the lunaxy commissioners shows a great increase in insanity in Eng-land and Wales. In 1859 the number of insame was 36,762, or a proportion of the population of one in 536. There was a steady increase from that time up to Janu-ser 1 1000 when the number of insame

steady increase from that time up to Janu-ary 1, 1903, when the number of insane was 113,004, or a proportion of one in every 293 of population. The rate of in-crease since 1894 has been especially noted, the increase being from 92,067. One-fourth of all those admitted to the asylums are found to have suicidal tendencies.

found to have suicidal tendencies The increase is more marked in the country than in the cities, yet in London itself there is an average increase reach ing the startling figure of 500 per cent.

ing the startling figure of 500 per cent. It is pointed out, furthermore, by Dr. E. W. White, who was recently elected to the presidency of the Medical Psycho-logical Association, that during thirty years past the rate of recovery has not materially advanced, despite all the new discoveries and more rational methods of treatment. He advocates governmental regulations to prevent the marriage of those tainted with insamity — one great cause of the increase—and also the sale of spirituous liquors. England's having be-come, within the mast half century, a

or spirit does induces. England a net of be-come, within the past half century, a spirit drinking nation is regarded as an-other great cause of the increase in in-sanity, which is traced to the excessive use of hard liquors.—Albany Argus.

An Epidemic of Crime.

As a contribution to the discussion by the press on "the epidemic of crime," the

the press on "the epidemic of crime," the Corner Stone says: "Crime is on the increase because we sell the right to carry on a crime-produc-ing business for money. In Ohio any man, no matter what his character, may enter the business of crime making for only 8350. He may carry on that business un-molested for a whole year for that amount of money. He may debauch and ruin as many of the boys and young men as he can entice into his den for a whole year for that amount of money. He may do this as a regular business. This may be with him just as much a regular business as selling tea, coffee or sugar. So long as this condition of things prevails, of correct crime will increase.

"It is the legalized saloon that is turn-ing loose upon the world an army of what we call criminals. The fact is too evident to need proof."

- Silve TA Army Sobriety Order,

Army Sobriety Order. The horeditary Prince of Saxe-Meinin-gen, commander of the sixth army corps, who recently issued an other advising sol-diers to lodge complaints when they were ill treated, has issued another corps order sgainst drunkenness. He points out to the privates the damaging effects of alcohol on the health and usefulness of men, and di-rects the regimental doctors to demon-strate to the soldiers its evil effects, au-thoritatively and in a kindly manner. About 1700 instances of drunkenness were punished in the sixth corps, numbering 25,000 men, last year.

A New Method.

A New Method. In raiding a supposed saloon in Lewis-ton, Me., the other day, special liquor deputies discovered a new method to sell in violation of the law. It was in the form of a gas jet. By elimbing through a scuttle to a place over the store, a board partition was seen. This was broken and found to contain a copper lank. The tank was connected with the store by a tube, which resembled a gas pipe. By turning on the gas jet whisky could be obtained.

Lord Roberts' Views.

In a recent interview Lord Roberts, of the British Army, insisted that measures ahould be taken to prevent soldiere from drinking intoxicating liquor.

onnaise. This should not be done until just before it is served or it will thin the mayonnaise too much. Serve it lu a little gravy bywi with the fish.

LOLATA COX PAGE HINTS FOR THE HOUSEKEEPER

When making a pudding, don't forget to make a pleat in the cloth at the top of your bain, so as to allow the pudding to swell.

When making soup or stew with old vegetables, add one teaspoonful of sugar, which will sweeten them and make them taste like new,

To clean tinware, first wash the tin thoroughly with hot soapsuds, wipe it thoroughly dry, and then scour with flour and well crumpled newspaper.

The hands can be cleaned better with warm water than with cold, but they, should always be rinsed afterwards with cold water, as this keeps them in a better condition.

A good polish for stoves is made of one tablespoonful of powdered alum mixed with the stove polish. The brilliance that this polish will give to a stove will last for a long time.

To keep sponges soft and white wash them in water with a little tartaric acid in it, then rinse in plenty of cold water. Take care not to put in too much tartaric acid, or the sponges will be spotled.

Stains may be taken off an enameled bath if it is rubbed well with rough sand moistened with vinegar. This will always clean enameled pots and pans, no matter how burnt or discolored they may be.

When a spoonful of borax is put into the last water in which white clothes are rinsed, it has the effect of whitening them. Before it is added to the rinsing water, the borax should be dissolved in a little hot water.

Borax is a useful thing to have in the kitchen. Add a little to the water when boiling out enameled saucepans, and it will help to cleanse them. If added to the water dish cloths are washed in it will help to keep them a tice color.

Peanuts, almonds, English walnuts or pecans may be used for these nutbars. Prepare the nuts by removing the inner covering and chopping them. Grease the bottom and sides of a broad thallow tin pan with fresh butter, and put the nuts into it, spreading them evenly. Put one pound of grauniated sugar, with half a teacupful of water and a pinch of cream of tartar, into a kettle and boll until thick, but not too brittle. Pour the syrup over the nuts and set aside to cool. When slightly tilf mark off into wide bars with a sharp knife, and let stand several days, when it will become soft and de-licious.

century. to quit wasting so much time rubbing The Newest in Skirta. For the benefit of the mere men. w. suits, which are made as long in th that is just five inches on the ground.