"FADED LEAVES" A Brilliant Sunday Sermon by Rev. W. T. Best.

All Must Share the Storms of Life Alike and Come to the Same End.

CHASM FALLS, N. Y.—The following sermon, entitled "Faded Leaves," was preached here by the Rev. William T. Best. He took as his text "We all do fade as a leaf."—Isa. 64:6.

preached here by the Rev. William T. Best. He took as his text "We all do fade as a leaf."-Isa. 64:6. Nature has once more been disrobed of her green foliage, "and the Stork in the heaven knoweth her appointed time and the Turtle and the Crane and the Swallow" have gone to a warmer region. While looking from my study window, I noticed the leaves falling and the children playing among the dead leaves that lay upon the ground. I then began to think of the past year. I re-membered distinctly its birth when we knelt together in the Watch-meeting and reconsecrated ourselves to the Master. The thoughts of its youth revived those pleasant memories that can be appreciated only by one living in the Adirondacks. But, oh, how changed everything appears to day! The same river glides by the door and the same mountains are on either side of the house, yet a cloud of sadness hovers o'er me as I watch the leaves fall from the trees. "Ah! these are harbingers of approaching storms; the indication that another summer's warmth and beauty is about to be succeeded by the chill desolation of winter." It is o difficult for us ounderstand re-ligious truths that God was obliged to draw them out in diagram upon the natu-ral world. Therefore a minister may go

Igious truths that God was obliged to draw them out in diagram upon the natu-ral world. Therefore a minister may go to almost any branch of nature and find a sermon. "Go to the *A*.nt," says the wise man Solomon. Consider the "Lillies of the field," says Christ. Bush and brook, beast and bird, day and night, the chang-ing seasons; all abound with spiritual lessons, and the faded leaves, blown wildly about by 'he wilder winds of autumn. besons, and the taded leaves, blown wildly about by 'he wilder winds of autumn, whirl up in our faces, and before our doors, seeming to say. "What about us?" God has commissioned us to carry a mes-sage to man, and mingling with the dirge of autumn, comes the sadder dirge of the Prophet Isaiah, "We all do fade as a leat."

I. The Lndless Variety of Leaves.

Though there are so many different inds of leaves in the world it is doubtful active are two leaves of any class ex-active alike. Then all species of leaves are not found on one tree. The king of white actly alike. Then all species of leaves are not found on one tree. The king of white oaks may witness 600 years of Canadian history; the Californian pine may have existed centuries before "Leif the Lucky" discovered Vinland; the Parliament Oak has seen 1500 years of European progress; the cedars of Lebanon date their birth from the time of the flood and the Boa-bab of Senegal claim to be over 5000 years old; yet the leaves they have scattered are but as a drop to the ocean compared to the number that have fallen to the earth. earth

earth. "God hath made of one blood all na-tions of men," and though there are so many different races of mankind it is doubtful if there could be found two men of any race exactly alike. They differ as doubtful if there could be found two men of any race exactly alike. They differ as do the leaves. Especially is this true from a religious standpoint for all men do not hold the same religious belief. The main thing, however, is for all to be-long to Christ. Let the fig leaf utter its voice of warning, the maple surgest its voice of warning, the maple suggest its sweetness and the olive bring its message of peace; yet there are time in every life when naught can be found but the weep-

Parishing, perishing! Hark, how they call

Bring us your Saviour, oh, tell us of Him!

Him! We are so weary, so heavily laden. And with long weeping our eyes have grown dim. "Go ye into all the world, and preach the monal to every creature."

gospel to every creature

gospei to every creature. II.Some Leaves Are Higher Up in This World Than Others, But All Must Stand the Storms of Life Alike and Come to the Same End.

Come to the Same End. Some people are determined to go up in this world, even if they go down in the next. Men lose their health trying to get wealth, and then lose their wealth trying get health. God has a place for every man in this world, whether it be in the minis-try, at the work bench, or fcllowing the plow. Let each man find his right place and there be at his best for God. It is useless it a leaf at the lower part of the tree to le trying to get to the top, but in each leaf in its proper place goes to make a perfect tree. "For as we have

statesmen, yea, men of every rank and coh-dition, yet it is the great city of silence. Neither work, nor device, nor knowledge, nor wisdom are there. The multitude of the dying and the dead are as the autum-nal leaves drifting under our feet to-day. "One be one, one by 4, we shall soon, yes soon be there."

V. Let Us Proceed to Inquire, How Do the Leaves Fade?

the Leaves Fade? 1. They fade naturally. It is what con-stantly occurs. After the summer is gone and the fruits are fully ripe, they change their color, lose their intresting hue and drop in rapid succession to the ground. "Man that is born of a woman bath but a short time to live, and is full of misery. In cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay. In the mids, of life we are in death," and science teaches that we are more apt to 'e than mids, of life we are in death." and science teaches that we are more apt to 'e than to live, all our tendencies are toward death, and it is one continual struggle to keep soul and body together. Where are now the builders of Babel? Abraham and his seed? David and Solomon? Daniel, the prophets, the apostles and the great men of the past? Only remembered by what they have done. They being dead are still ameking. The screent comes to the of the past? Only remembered by what they have done. They being dead are still speaking. The serpent comes to the unner, coils about his body, presses his heart tightly, and then comes the awful sting. The same serpent comes to the Christian. But oh, how changed! The Christian, as he looks him in the eves, can cry out: "Oh, death, where is thy sting?" "I have been dying for many years, now I shall begin to live." 2. They Fade Gradually.

The different periods of life are com-pared to the revolving seasons of the year. Childhood and youth when life is all expectation and hope, are like a beauti-ful May morning when the sun shines brightly, and the dew is upon the flowers, and everything is beautiful and lovely. Nature is bursting her bars and is giving promise of the unfolded splendors of a summer's glory yet to come. But oh, how quickly time passes by! The boys and girls of yesterday are the men and women of to-day. Then, for none of us is there such a thing as an ever-enduring man-hood, "We pursue our course, from child-hood, with its vigor and beauty, to age with its feebleness and decay, with the unfailing continuance of the rounding sea-sons. Our march is an uninterrupted one from the cradle to the grave." But, oh, The different periods of life are sons. Our march is an uninterrupted one from the cradle to the grave." But, oh, how we shrink at the thought of going down the western horizon of our physi-cial strength! The leaves, which a iew days ago feit the first touch of the frost have day by day been changing in tint. The work was not completed in a day. No, it has been going on gradually and after awhile, leaf after leaf, they will fall to the ground. So with you and me. From day to day we hardly notice the shange, but the frosts have touched us. VI There is a Greater Beauty and Glory

VI. There is a Greater Beauty and Glory Attached to the Leaf in Its Fading and Dying Condition Than at Any Time in Its Life.

Along the lake shores and river banks, Along the slopes of the mountains, "there is an incescribable mingling of gold, and orange, and crimson, and saffran, now so-bering into drab and maroon, now flaming into solferino and scarlet." In the morninto solferino and scarlet." In the morn-ing the forests look as if they were trans figured, "and in the evening hour... as i. the sunset had burst and cropped upon the leaves." Some of the mountains figured, "and in the evening hour..., as i. the sunset had burst and dropped upon the leaves." Some of the mountains appear to be all on fire, as if they were submerged in the glory of the Lord. Said Rev. C. C. Townsend, as he stood by the parsonage gate and looked upon the scene: "Isn't that beautiful? I must bring my wife up era to see that foliage." How often while driving along the road we no-tice a tree where the leaves have fade. at the first touch of the frost, all turning a russet brown. "No one stops to study ther... They are gathered in no vase. They are hung on no wall." No one cares anything at all about them. Such is the death of the wicked. They do not live out half their days, but pass away into blackness, and darkness, and despair with-out a ray of light . cheer the gloom. But, thank God, such is not the death of the Christian, for, "the path of the just is as the shining light, which shineth more and more unto the perfect day." What a beautiful sight it is behold a father and mother in Israel who have spent their lives in the service of Christ come down to cross the river. Oh, what halo of glory there is about them! What words of peace and joy and comfort proceed from their line, and how strangely near the Holy

beauty and glory of the leaf. VII. The Leaves Fall Only to Rise Again. It is one of the laws of nature that nothing is really lost. Things change their condition, but exist in another form. the juice and sap and life of the tree leaves will come up again. Next May leaves will come up again. Next May the South wind will blow the resurrection "trumpet and they will rise." So with our loved ones who sleep in Jesus. They shall not all sleep, but they shall be changed. "For if we believe that Jesus and a supervise the start of th be changed. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever he with the Lord." Hallelujah! Hallelujah!

INTERNATIONAL LESSON COMMENTS

FOR JULY 10.

THE

Subject: Jeroboam's Idolatry, I Kings xil., 25-33-Golden Text, I John, xv. 31-Memory Verses, 28-30-Commen-tary on the Day's Lesson.

tary on the Day's Lesson. I. Improvements made (v. 25). 25. "Then Jeroboam built." After he was made king Jeroboam immediately took measures to establish himself in his king dom. There were bright prospects before him. "Shechem." This city was enlarged and fortified and thus made fit to be the royal residence. But he soon removed his capital to Tirzah, a few miles north (I Kings 14:17: 15, 21), and this remained the capital until Omri removed it to Samaria "Mount Ephraim." See R. V. Not a sin-gle mountain, but the hill country of Kahraim, extending from Bethel to the plains of Jezreel. It is the richest and most beautiful part of the land. "Went out from thence." Shechem was the bass of operations in the building and fortifying other cities. "Penuel." The place east of the Jordan, near the fords of Jabbok where Jacob wrestled with the angel (Gen. 22:30), and whose tower and inhabitants

the Jordan, near the fords of Jabbok where Jacob wrestled with the angel (Gen. 32:39), and whose tower and inhabitants in the time of the Judges Gideon had de-stroyed (Judg. 8:17). Jeroboam probably regarded it as an important position, com-manding the great c-rayan road to the farther East, and accordingly fortified it. II. Idolatrous worship established (vs. 26:31). 26 "Said in his heart." He did not speak out his real motives. He would have been ashamed to have done that, and it would have been poor policy. His real reasons were in ...s heart, but he used an other argument to the people. "Return to -David." Jeroboam was exalting policy above principle. Josephus says the idea was forced on the king's mind by the ap proach of the feast of Tabernacies, at which time it had been usual for the peo-ple to go up in great numbers to Jerusas lem, and to live there for some days. 27. "To offer sacrifices" (R. V). His keen eye saw at once that the religions element in man's nature is a great power to be taken into account in politics.

saw at once that the religions element in man's nature is a great power to be taken into account in polities. Humanly speak ing, Jeroboam's fear was, it must be con-fessed, well founded. "Shall kill me." When they ve had time to repent of the step taken. Such revulsion of feeling is not uncommon. "Uneasy lies the head that wears a crown." Jeroboam had for-tified himself so he did not fear war, but now another danger seems to arise which throws a gloom over his prospects. In re-ality, however, there was no such danger, for God had promised to establish his kingdom on condition that he would serve Him (I Kings II:39), and God's promise was sure. 28. "Took counsel." With his counsel

28. Took counsel." With his counsel lors, or the heads of the nation who had helped him to the throne. They were evi-dently like the king in worldly policy and plans. "Made two calves." Jeroboam's residence in Egypt had made him familiar with the output in the set of the with the call worship so largely practices there, and this, doubtless had much to do with the erection of these golden shrines besides, the people had already become ac besides, the people had alreadly become accustomed to the sight of the figures of oxen in their religious ceremonial by their presence as supporters of the molten sea at the temple in Jerusalem. These calves were not set up to be worshiped as idols any more than were the ark and other sacred shrines at Jerusalem, but Jeroboam saw that he must provide for the religious instincts of his people, and at once infroduced a system of his own creation. All though he did not design to lead the people into idolarry yet he deliberately broke the second commandment, and "from wor shiping God under a false and unauthorized form, the people gradually learned to worship other gols altogether, and the sanctuaries at Bethel and Dan prepared the way for the temples of Ashtaroth and Baal at Samaria and Jezrel." "Of gold." It was probably overlaid with gold. "Too much." "The sense intended is probably given in the margin of the Revised Yer son, "Ye have gone up long enough." Jeroboam's argument was, "You have chosen a new king, choose also new places for worship." This was an appeal to the fleshly love of ease.
29. "Bethel." A city in the extreme southern part of the new kingdom. "Dan." Formerly called Laigh, situated in the customed to the sight of the figures of

Formerly called Laish, situated in the northern part of the kingdom. "Dan"

there is about them! What words of peace and joy and comfort proceed from their lips, and how strangely near the Holy Spirit is as the Angels gently loose the silver cord.
"Fade, fade, each earthly joy, Jati Jesus is Mine."
And the fading body flutters and falls downward as the leaf, while "the spirit returns to God who gave it." Oh, that in this sense, too, we may all fade with the bantw and glove of the leaf.

SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES

SUNDAY, JULY TENTH.

"Some Modern Idois and How to Overthrow Them." Luke 12:15-21; Phil. 3:17-19.

Scripture Verses-Josh. 24:15: Prov. 22:1; Isa. 66:3, 4; Matt. 13:4446 Mark 10:21-23; Luke 10:38-42; 12:15 21; I Tim. 6:6-12; Jas. 4:4. Lesson Thoughts.

Anything that we allow to interfere with our love and service to God is our idol, whether it be wood or stone or precious metal, whether it be sun moon or stars, or any of the works of nature; whether it be selfish greed personal indulgence, or petulent tem per; all these God forbids us to serve We make a grand mistake when they choose to serve mammon instead of Godliness has the promise of God. this world and of that which is to come. "Seek first the kingdom of God, and all these things shall be add ed unto you." But seek first the pleas ures and profits of this world, and even if you secure some of them the pro-fits end there, and the kingdom of heaven is lost.

Selections.

This is always true-that the people who do not make worldly good their first object are the people who can be most safely trusted with it, and who get most enjoyment out of it All earthiy good is exalted by being put second, and degraded as well as corrupted by being put first. The water lapped up in the paim, as the soldier marches, is sweeter than the abundant draughts swilled down by self-indulgence. Saul of Tarsus once had all his cap

ital invested in time stocks. They paid well in earthly dividends. H was that young, brilliant, promising rabbi. Men praised him, his reputation in Pharisaic circles was well established. He had many earthly treasures. But he one day saw that jesus of Nazareth was Lord of heaven and earth; immediately ne threw away his time stocks, never drew an other dividend on them, and put the rest of his capital into guaranteed stocks of heaven. He often gave tes-timony to their value. Just before his departure, he said, "Henceforth there is laid up for me a crown of righteousness."



JULY TENTH.

Modern Idols and Their Overthrow Luke 12. 15-21; Phil. 3. 17-19.

Idois are things that take God's place in our thoughts and hearts. Strange that there should be such a strong tendency in human nature to ward idolatry. Whenever we regu-late our lives with reierence to winning pleasure, popularity, material riches, or anything else, and not with reference to pleasing God, we become idolaters. Not only did the Israelites at Sinai worship a goiden calf, but multitudes to-day worship at the shrine of Mammon.

Love of money. Mammon en-throned on the heart! now incon-



Out of Touch.

Only a smile, yes, only a smile That a woman o'er burdened with grief Expected from you; 'twould have given re lief, For her heart ached sore the while;

But weary and cheerless she went away, Because, as it happened, that very day You were "out of touch" with your Lord

Only a word, yes, only a word,

That the Spirit's small voice whispered "Speak;" But the worker passed ouward unblessed and weak,

and weak, Whom you meant to have stirred To courage, devotion and love anew, Because when the message came to you, You were "out of touch" with your Lord

Only a note, yes, only a note To a friend in a distant land; The Spirit said "Write;" but then you had

planned Some different work, and you thought It mattered little. You did not know 'Twould have saved a soul from sin and

You were "out of touch" with your Lord

Only a song, yes, only a song That the Spirit said: "Sing to-night, Thy voice is thy Master's by purchased right;" But you thought: "'Mid this motley

throng, I care not to sing of the city of gold"-

And the hearts that your words might have reached grew cold; You were "out of touch" with your Lord

Only a day, yes, only a day, But, oh! can you guess, my friend, Where the influence reaches, and where it

will end. Of those hours that you frittered away? The Master's command is: "Abide in Me;" And fruitless and vain will your service be

If "out of touch" with your Lord. -Young People's Paper

The Ten Commandments.

A certain rich young man who had ob served all the commandments from his youth evidently thought that his chances youth evidently thought that his chances for inheriting eternal life were very good "What lack I yet?" he asked of Jesus, put "ting the question as though it were scarce-ily possible that he lacked anything. The Saviour showed to him, says Wellspring that instead of having an indisputable title to eternal life he had none at all. There is a vast number who, like that wealthy young ruler, over-exalt the ten commandments. If one will carefully go

commandments. If one will carefully go through and weigh them, he will see that they do not present a high moral stand ard. The Hebrew race, and much less the ard. The Hebrew race, and much less the world, was not ready at the time of their promulgation for he revelation of high ideals. To the little child we have to say, "Do not," and wait with what patience we may for the time when we can say "Do". The human race then was in the "Do not" stage of development. All the Commandments are "shall nots" says two. Take the two tables and see how little they require. The first table does not say that there is only one food, and that we should love Him with all our heart and sout and mind and strength. All that it demands is that we shall have no other gods before Him, shall make no images for worship, shall not take His name in vain, and shall refrain from all work upon the

gods before Him, shall make no images for worship, shall not take His name in vain, and shall refrain from all work upon the Sabbath, thus keeping it holy. Many a man does this without any thought of be-ing particularly religious; he's just being decently civilized. So it is also with the second table. Who would act up a chain fraction of the second table.

would set up a claim for special respect he cause he has always honored his parents, never murdered or been unchaste, or stolen shrine of Mammon.
Love of money. Mammon entrone of the heart! How incongruous! Shall he remain there or shall imperishable riches have the rule of the inner man?
Love of amusement. "A good time", "babels's possessions as Ahab coveted Nabels's inequal respective.
Love of amusement. "A good time", "babels's possessions as Ahab coveted Nabels's inequal to the been and the possessions as Ahab coveted Nabels's inequal to the possessions as Ahab coveted Nabels's possessions as the overtime the state of our day. Too often it is Satan's kiss that lures its victim to ward promised bilss, but later lashes him into fury. It is that "peace which the world cannot give"—God's posses and hate the do to us. "Thou shalt be the solden rule, which tells us to do unto others as we would have them do to us. "Thou shalt be seen reading the gospel into them—as we should do the sold seek out; not the listless and indifferent. Rather it singles out the aspiring, the energetic, the pushing. A towering, vaulting ambition furnishes a pedestal for his dignity's high behest.
An Array of Idols. These are the appettes and lower passions. If any one of these rules you it becomes your god (Phill 3, 19). Think what a host of these petty idols asa'l us from without. Foods that are unious, wholesome, drinks that are ruinous.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

The True Sentiment-German Scientists Advise Strongly Against the Drinking of Beer by Students-Evil Effects Apparent at a Glance.

Professor Edward Meyer, one of the German savants of note who are studying educational conditions in the United States, while speaking before the Univer-sity of Chicago, took operation to say that the beer drinking of German students is a

the beer drinking of German students is a good custom. It is very gratifying, says the Union Sig-nal, that in order to offset this statement we can quote the words of another member of the same narty. Professor Joseph Koh-ler, who on the following day spoke to the students of Northwestern University, said. 'I take exception to Professor Mover in his advice given yesterday; do not follow his advice, do not drink heer; kave all strong drink alone. Although drinking is more prevalent in the fatherland than in your country, demomrance is advays urged your country, temperance is always urge by our best educators, leaders of the pe

Professor Kohler made this statement in Professor Koher nade this statement in the presence of Professor Mever, and it was received with applause, and Professor Meyer did not take issue with his compa-triot. Professor Kohler is supported in his position by many prominent Germans, among them Professor Von Hartran and Dr. Forel. Another German scientist writes: "Se for as nationaread lossing are superscript.

Dr. Forel. Another German scientist writes: "Sy far as pathological issions are concerned no appreciable difference exists between beer drinkers and those who are addicted to the stronger alcoholic burors. Further, more, the idea that beer drinking would largely do away with the use of brandy, whisky, etc., has proved fallacious so far as Germany is concerned." Professor Deibrucek has class made some assertions concerned the use of beer which inscrease of the state of those in our own country who, from study and observa-tion, have gained correct knowledge of its harmful effects. We may well quote from a leading Chi-rage daily which, in commenting upon this subject, says: "In a very large proportion of the state of the subject of the cases evil may well be suspected. The American student may set it down that the less drinking he does the more he will profit by his college life. The our country the time certainly have gone by when beer drinking is commended, and this is especially true when taken in connection with the habits and wefare of the students in schools or colleges.

apples, soaked over night in warme water.

cream, two teaspoonfuls soda, one cup in moderate oven .-- What To Eat.

Why?

Many people are asking why. The ques

Why are so many people in every com-annity indifferent to its rava.es?

Why do they not arise in righteous in-gnation and stamp it out? It is not because the ravages of drink

are unknown. It is not because the advantages of so-

briety are unfamiliar. It is not because the saloon pretends to be anything but a lawless abomination.

be anything but a lawless abomination. It is not because most persons in every comminity would not gladly be free from the run which it always promotes. Then why is it permitted to live? It is because of the commercialism of the liquor traffic. Millions of dollars are in vested in the business. The distiller and the brewer are interested. The saloon the saloon building is interested. The comment is interested. The minutes; add the juice of three sour oranges to one quart of strawberries; mash the latter and stand in the sun keeper is interested. The man who owns the saloon building is interested. The General Government is interested because of the tax money it collects. The corpor-ation is interested because the hrense money helps to pay officials and build roads and sidewalks. Worldly business men are interested because of the money which the brewers and saloonists spend. And many Christian business men fail to make way on the saloon because hey know one hour; when the syrup is cold pour it over the strawberries, strain through a cheesecloth bag and freeze the same as ice cream; add one tablespoonful sugar and beat until white and stiffa remove the dasher, stir in this mes ringue, repack and stand aside until

And many Christian business men fail to make war on the saloon because they know that such a war would alienate the brewer and the saloonist, and thus contract the volume of profitable trade. Yes, sir; it is the money centred in the whisky husiness which makes it so over-whelmingly influential. Take away the commercial element and you rob it of its ing cups rye meal, one teaspoonful saits one teaspoonful soda, one cup molasses; mix very thoroughly together that meal, salt and soda; add one pint of day we will see that the loss is hot water to the molasses and stir;

greater than the gain. Then will come beginning of the end .- Epworth Herald Pauperism in Sweden.

smooth batter; put in a buttered tins boller, cover tightly and set in covered! According to recent investigations reis stated that fifty-two ent of the paupers in that country ar-abitual drunkards; that in the case of hirly-nine per cent, of the children cared for in the almshouses and asyiums the father is or was a drunkard, and that in a less number of cases both parents were victims of strong drink.



Tomato Sauce.

Put one plut of tomatoes into . saucepan, with a slice of onion. Cool five minutes, then strain. Put one tablespoonful of butter into a pan, add one tablespoonful of flour; where smooth add the tomatoes, stir until thick, and season with salt and pepper to inste.

When "aking Soup.

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All the tedlous skimming and straining of soup can be avoided if one taker the precaution to put in a small une peeled onion at the very start and permit it to remain until one is ready to thicken the soup. When lifted out if will be found that this vegetable have served as a magnet to draw to itself all the floating sediment, leaving the broth as clear as crystal, yet in no wire ing airing its nourishing quality.

Farmers' Fruit Cake. One pound sour dried or evaporated

two hours in two cups molasses. One

cup melted butter, half cup thick sour

brown sugar, four eggs, four and a bald

cups sifted flour, browned in the oven,

cassia, ginger, cloves, nutmeg, lemon

rind grated.each one teaspoonful, Bake

Curried Rice.

Wash in several waters one cup of

rice; put it into two quarts of boiling

water; add one teaspoonful of salt;

when the rice is nearly tender pour if

into a strainer; put over the fire one

cup of stock; add to it two teaspoon-

fuls of curry rubbed in a little cold

water: then add the rice to this and

cook until tender; serve in the centre

of a platter; pour the gravy over it;

squeeze the juice of half a lemon over

all and sprinkle over it a little chopped

Strawberry Sherbet.

Boil one pound granulated sugar and

Boston Brown Bread. One even cup Indian meal, two heart-

one quart water together for seven

parsley.

wanted.

Drain off water and simmer

in each leaf in its proper place goes to make a perfect tree. "For as we have many members in one body, and all mem-bers have not the same office; so we, being many; are one body in Christ." Let us learn, therefore, in "whatsoever state we are therewith to be content." "run-ning with vatience the race set before us." and we shall as surely hear the "well done" as the man with the greatest num-ber of talents.

done" as the man with the greatest num-ber of talents. The millionaire can wear but one suit of clothes, sleep in one bed and eat but one meal at a time. In many respects his riches only increase his troubles, and it is a mistake to suppose that he is not subject to many of the disappointments common to men. On the other hand, let common to men. On the other hand, let us not try to throw a romance about the poor man's lot. Poverty is hard, cruel, unreleating. But as surely as the different kinds of weather are a necessity to the leaves, so surely are the storms of life necessary to our highest good; for

"If all were easy, if all were bright, Where would the cross be? Where would the night? But in the hardness, God gives to you, Chances of proving that you are true

Death places the leaves all on the same level. Said a widowed lady, whose hus band fills a drunkard's grave, as she stood by the grave of the wealthy saloon keeper who had taken his money: "Ah! you are by the grave of the wealthy saloon keeper who had taken his money: "Ah! you are on a level with my husband now." Yes death places us all on a level. Where are now the vast armies of the Assyriana Grecians, Persians, Romans? As with the warrior so with the peaceful, as with the rich so with the poor. Millions have gone, millions more are on their journey.

"The boast of heraldry, the pomp of And all that beauty, all that wealth ere

gave, Await alike the inevitable hour, The paths of glory lead but to the grave.

III. The Decay of the Leaf is Sometimes Hastened by External Circumstances.

Hastened by External Circumstances. It may be affected by insects, excessive moisture, excessive cold, etc., etc. They often the leaf is plucked from the tree while in full bloom. "The wicked shall not live out half their days." God gives every man so long to live, if he takes care of his body (which is the temple of the Holy Ghost) he will probably live out his appointed days. Yet how often we see people called from time into eternity just at the moment when their brightest hopes are about to be realized. Moses has led Israel through the wilderness. He has borne up under their murmurings and backslidings, and at times he has had to stand alone when it seemed as though his shoulders could not carry the care and responsibility placed upon them. Yet he has fooked for ward to this glad moment as the time when his character shall be vindicated and he shall ead the people, triumphantly ead the people into the Promised Land. But now the command comes fram heaven, "Moses, ascend Nebo to die!" Alt his tragedy supassing anything Shake-pearean, yet it occurs almost every day. A vessel 1. wrecked at sea, a train has imped the track, a hotel has taken fire and men and women just on the eve of realized the people into the sea of the sea and men and women just on the eve of realizing their highest ambitions are snatched from this into another world. IV. The Leaves Fide in Concert Though They Fall One by One.

They Fall One by One. "One cannot count the number of plumes which these frosts are plucking from the bills." The ailes of the woods will be evered with a beautiful carpet of many colors. The imagination can scarcely com-prehend the number of leaves that are failing. The grave is the great city. It has the largest population, the longest streets, the greatest number of hands, billions of eyes, though they see not. Kingt and queens are there. orators.

VIII. 'In the Heavenly Jerusalem the Leaves Shall Never Fade.

"Soon will the shadows of earth's life be

past, Sorrow and partings be over at last; Soon shall we meet in the 'Mansions of Day,' Meet where our loved ones can ne'er fade

Meet where our loved ones can ne'er lade away." When Ezekiel foretold the blessings of the Messiah's kingdom he spoke of them under the figure of trees growing on a bank whose leaves should not wither, but be for medicine. When John saw in apo-calyptic vision the heavens opened, and the new Jerusalem descending down from God out of heaven. He saw in the midst of the street and on either side of the river, the tree of life, and the leaves of the tree were for the healing of the na-tions.

"There the sun never sets and the leaves never fade, There the righteous forever shall shine like the staro, In that leautiful city of gold."

Alcoholism is extremely rare in the Ital-ian army. In 1001, the latest for which figures are available, only twenty-five cases were admitted to the hospitals.

Y. M. C. A. in Jail.

Treadwell Island, Alaska, Young Men's Christian Association lost its building by fire a few weeks ago, but is now occupying the jail for tem porary quarters. Since the association was organized a year or more ago and every one of the miners in the pay roll of the company (some 200) be came members, the saloons and gambling houses have lost their bush ness, and the jail has had but one or two occupants.

During the conflagration, in which several buildings were burned and the destruction of the entire town was threatened, there was a scarcity of water, but the bucket brigade used the beer to stay the flames in one of the big saloons on the edge of the town

Canadian Woods Buffalo, The woods of northern British America are still infested by hun-

dreds of queer species of bison known as the woods buffalo. He is much larger than the bison of the p which formerly abounded in than the bison of the plains numbers.

There are different views as to the mean ing here. (1) It may mean that the peopl went there to worship at once; or (2) i may be intended to show that the peopl preferred to turn from all associations wit preferred to turn from all associations with Jerusalem and therefore went to far away Dan on the northern frontier. 31. "Made an house." He built a temple or sanctuary at each of the two cities where the caives were set up. "Of high places." Houses of worship were originally built on high places and in groves on hill tops. "Made priests,"etc. See R. V. Jereoboam's sin was not that he selected persons of low birth or had character to act as priests, but that or bad character to act as priests, but that

priests, 'etc. See R. V. Jereoloam ssin vas not that he selected persons of low birth or bad character to act as priests, but that he selected them from among the people without reference to tribes, thereby an nulling the divine plan that they should be of the tribe of Levi. 'Sons of Levi.'' Jere-obam would no doubt have been glad to have retained the Levitical priests, but evidently banished by Jerobaam. This went over in a body to Rehobars. "If. A feast instituted (vs. 32, 33). 32. "In the eighth month.'' November. This wat to take the place of the feast of Tabers which, by divine appointment, was held on the 15th of the seventh month in Jeruss-ter and Jerobaam 's capital at this time. The reason generally given for changing the time from the seventh to the eighth month, in defiance of the law (Lev. 23:34, 39, 41), is that 'in the northern districts of his kingdom the grain ripened at least an this firstival was to be kept at the ingather, its of the time from the advar." R. Y. Altars were ascended either by steps or an incidend plane. The king assisted in the dedication, thus imitating Solomon at the dedication, the similar stores and services which when he to the temple. 33. "He had dev wree Whelly of his swhee all was divinely au-morized for ceremonies and services which when the temple. 33. "He had heave the more from the ast the left a ritual worked." The entire system of Jeroboam receives its condemantion in these words. His main fault was that he left a ritual worked for ceremonies and services which where wholly of his own devising. He was placed in difficult circumstances, but he were them with the arts of a politician, not wrat the single-mindedness of a saint.

Why the House Fell Down.

An English traveler on his way from Morocco tells of a curious expe rience he had while making a trip by camel inland from Mogador.

"We had built a hut of wattle branches to shelter us from the wind. In the middle of the night I dreamed that I was shooting rabbits in the bracken of Essex, and suddenly swoke to find myself covered with vegetable matter. Everyone has experienced the curious feeling of hope less bewilderment which comes over a man when he wakes in the dark found that one of our camels had liter ally eaten us out of house and home for he had broken his tether in the

aight, walked over and devoured the wattled branches of our hut to such an extent that the sides and roof col-'apsed upon our sleeping forms."

Italy and Spain have fewer how in proportion to their population than any other country in the world: the Argentine Republic and Uruguay have BLOSE

wholesome, drinks that are ruinous, clothing that burdens and pampers pride ornaments that unduly tax time and strongth and disposition, hours of revely, companion hips that corrupt the soul-these hosts of idols and their allies may well alarm us and drive us toward our tower of safety. Through the centuries comes Solomon's injunction. "He that ruleth his own spirit is greater man he that taketh a city. What a held for conquest is this!

SAW REAL SEA SERPENT

French Sailors Declare They Met Genuine Ocean Monster.

The commander of the French gun boat Decidee reports to his admira in the far east that he and his officers and crew have seen a genuine set serpent in the Bay of Along, near Halphong, in Tonkin. About 300 yards herond the yessel, and on the porside, a large, round, black mass was suddenly observed, and those on board the gunboat took it for a rock. Later on the supposed rock moved, and way taken to be a colossal turtle. They the mass stretched out in vertical un dulations, and what appeared to be flattened serpent thirty meters, or ninety-eight feet, long, was plainly visible. The serpent dived twice before the eyes of all on board. Once it went right under the gunboat, and came up so near that the doctor, the boatswain, and several others, were able, by bending over the gunwale, t get a good view of the monster. was seen that the head and neck wer turtle-like and that the skin was darl brown, with rings or patches of yel low. It emitted jets of vapory water and afterward disappeared in the dis

Beyond Knowledge of Science. Little Boy-I wish I was a great philosopher like you.

Great Scientist-And why, my son' "Cause you know everything, and there's some things I can't understand but if I was like you I could."

"Tell me one of them." "Well, for one thing, I'd like to know why photographers can take pictures of comets an' meteors, an' fying cannon balls, an' lightnin flashes, and yet they can't photograph boy without squashing his head a pair of placers."-Stray Stories

And that is what they should mean to us. But, don't you see, that one must have a higher moral standard than the ten commandments, just as they read, in or-der to be respectably good? Not that we should throw them aside, any more than we should throw aside the alphabet be-cause we are reading fine literature, or the rules for addition, subtraction, multiplica-tion and division because we are doing sums in algebra. But no one should feel like congratulating himself if he still were painfully putting the letters together to spell cast or baker, or scratching his head over the question. "Seven times two are how many?" "Wherefore," says the wri-ter to the Hebrews, "leaving the doctrine of the first principles of Christ, let us press on unto perfection." Don't stay back near the starting point with the ten "mmandments."

Kindling the Fire

Theodore Cuyler found Mr. Moody labor Theodore Cuyler found Mr. Moody labot ing in a mission room in the city of Brook-lyn. With him was a handful of plain people. Dr. Cuyler whispered to him, "Sow work this, is it not?" Mr. Moody looked at him and said. "Did you ever light a fire?. I am lighting my fire," and he kindled it to such good purpose that anon " blazed over two continents.

Higher and Lower Self.

Higher and Lower Self. Salvation is a process by which man comes to the realization of his true self. It is a man living in his higher mind. But man also has a lower self, which rights for the supremacy, and it is a sad fact that many live in this lower self and thus dwarf the higher nature. — Rev. T. A. King, Cleveland, O.

Force of the Soul.

Force of the Soul. Real greatness has nothing to do with a man's sphere. It does not lie in the mag-nitude of his outward agency in the ex-tent of the effects which he produces. The greatest men may do comparatively little abroad. Perhaps the greatest in our city at this moment are buried in obscurity. Grandeur of character lies wholly in force of soul; that is, in the force of thought, moral principle and love, and this may be found in the humblest condition of life,— W. E. Channing.

There are men who are waiting for "" devil to tell them to start to Heaven.

Unoccupied Land in Burma.

It is estimated that there are 116, 000,000 acres of tillable land in Burma, of which \$,500,000 acres are under cultivation. The remainder could sup port a population of 30,000,000 of the miserable ryots or peasants who are struggling for existence upon the over crowded farms of India. Here is a strange phenomenon. One province of the same empire crying for settlers, while the other provinces are so over crowded that the soil can scarcely support the population.

A Bold Bishop.

Bishop Cosgrove, of the Catholic dio cese of Davenport, Iowa, ordered all Da cese of Davenport, lows, ordered all Da venport priests to preach against wine rooms, gambling and all-night saloons, and as a result Davenport's vice is meeting with no little degree of opposition. As o further result, letters have been received threatening death to the Bishop, and de claring that within thirty days the homes of all the priests would be blown up. homes

Convicts Through Drink.

Convicts Through Drink. Rev. George Warren, chaplain of the Mississippi Penitentiary, says that out of the 2279 convicts in the prison at the time he made an investigation, eighty-five per cent, of the entire number came di-rectly through the influence of liquir, and that five per cent, of the remainder came there indirectly from the same cause. That is, 2000 of the convicts in the Mis-souri Penitentiary are the result of the li-censed liquor traffic in that State.

A Widow Gets Damages.

A widow recently gained a verdict in an action for damages against a saloon keep-er for having caused the death of her hus She was awarded \$2500 by the band. band. She was awarded \$2300 by the jury as having proved her case, and shown that her late husband was a well-known habitual drunkard, that the saloonist knew it, that he was warned not to supply the deceased with liquor, and yet had sup-plied him with the drink that caused his death. Surely, the jury was right.

Women and Wine Rooms.

Women and Wine Rooms. The Pastors' Union, an organization consisting of all the pastors of La Croase, Wis., has appointed a committee to look into the subject of intemperance among women of the city. This was brought about by recent wine room raids by the police. The ministers will, it is under-stood, discourage the use of wines and in police. The ministers will, it is under-stood, discourage the use of wines and in toxicants in the homes of the ultra fash-ionable.

The Crusade in Brief.

When serpents' eggs hatch our doves the saloon will benefit society.

The Minneapolis Conference of W. C. T. Unions is petitioning the street railway company to stop advertising liquors in it

cars. The Ohio anti-saloon people are desper-ately in earnest. They include in their ranks about all the church members of the State.

A number of the most prominent women of Pottsville, Pa., have engaged in a cru-sade against granting additional liquor licenses

censes." Many French mothers give alcoholic timks to their children in the belief that makes them strong. The issue of brandy and beer as part of the army ration will, it is said, be aboly the army ration will, it is said, be aboly the army ration will, it is said, be aboly the army ration will, the latest for which figures are available, only twenty-five cases were admitted to the hospitals. The Counters Adeline Schimmelmann the counters Adeline Schimmelmann the counters Adeline Schimmelmann the counters Adeline Schimmelmann the counter addition of the said of the distribution of the said of the distribution of the said of the distribution of the said of th

iron kettle to boll three hours, adding water as may be necessary; when done set the bread boiler in the water for ten minutes. (**4**) US

pour the molasses and water into the middle of the meal and stir till as

140 Tomato Jelly.

Pass the contents of a can of tomatoes through a sieve, rejecting nothing but seeds and coarse fibres (if any). Put two cups of this puree over the fire with two slices of onlon, two cloves: a sprig ofparsley, a piece of bay leaf four peppercorns, or a bit of green pepper, and two teaspoonfuls of tarragon vinegar. Let simmer fifteent minutes, then skim out the vegetables, etc., and add haif a teaspoonful of sale and half a two-ounce package of gelatine, softened by standing some tines in three-fourths a cup of cold water. Stir until the gelatine is dissolved and? pour in moulds.

HINTS FOR THE HOUSEKEEPER TON SOLO CARCON

Cane chair seats become more elastic if washed in hot water and soap. Dry them in the sun and air.

A piece of soft paper wet with keroe sene oil will clean an enamelled bath tub or bowl that has become dingy.

Dwellers who live is apartment houses should know that turpenting poured down the kitchen drain pipe will keep the water bugs away.

Lamp burners which are in constant use should be bolled occasionally im soda suds, then scrubbed and pollabed with brick dust, when they will do as good service as new ones.

Save all your broken and crooked carpet tacks and keep them in a bom in the kitchen for cleaning bottles They are better than shot, for the sharp edges scrape off all the stains.

Kerosene added to boiling starch tablespoonful to a quart-will preven the smoothing irons from sticking and will give a gloss to the articles; the scent will all evaporate in the drying.

When silver spoons become discalered from eggs scour them with fine table salt. This will remove the discoloration, which is caused by the sulphur in the egg, and not scratch on wear the silver.

For tomato fritters scald and peet ripe tomatoes and chop them fine. son with sait and pepper and stir im With the flour mix about half a t spoonful of soda. Fry in deep fat and erve hot.

Nickel plating which has ap Nickel plating which has spore of rust may be cleaned by covering a for a few days with nutten tailor Follow this treatment with a bris subbing with powdered rotten and and then by a bath in strong summand a rinsing in clear water and a the pollubing with dry whiting.

Lanca