

Brooklyn, N. Y .- For the first of series of sermons on "The Religion of Jesus Christ," the Rev. Dr. Henry C. Swentzel, rector of St. Luke's Church, Olinton avenue, near Fulton street, preached Sunday on "The Divinity of Christianity." The text was from I Timothy 1:11: "The Glorious Gospel of the Blessed God." Dr. Swentzel-said in the course of his sermon: Christianity, shows the sermon:

Christianity shows the credentials of divinity. It is not a set of doctrines and principles which men or even the best of them have invented, but it professes to come directly from the in-finite Jehovah Himself. It is not sim-

by one among the world's religions. It stands alone and is unique in the manner and method of its origin. It was not whispered into the ear of a seer by the Almighty; it is not the result of visions; it is not the produc of learning and plety. It comes direct-ly from the infinite God, who actually adopted human nature in order that He might talk with mankind face to face It is immeasurably more divine than the religion of Moses and the prophets because it was delivered personally by the incarnate Lord Himself. The themes of which He treats are of such tremendous moment that any solution of them ought to be carefully scrutin Who and what is God? ized Whe and what is man? What is the true ideal for the present? What is the outlook for the future? What of im-mortality and heaven? To these interrogatories the Lord speaks with tones of infallibility which popes and synods have not dared to initiate or even to claim. The author of the Ser mon on the Mount was the eternal Son of God and His religion is nothing less than "the glorious gospel of the blessed God.

To say that Jesus of Nazareth is : divine Being is not synonymous with the error which calls Him a divine man. There have been many divine men-men who had a mission and a message from the Most High, men who were called to lead humanity to better and nobler things; sons of men who were filled with God's spirit, and sounted not their life dear if it were spent in His service, prophets of re-form, prophets of liberty, prophets of philosophy or literature or art. In the hall of fame stand the images of the vast army of divine souls who have been the champions of God's cause and the captains of His hosts in every clime. In a far loftier sense, in a literal sense which warrants no Jugglery of words and no legerdemain of metaphysics, was Jesus Christ, God's Son, His only Son. The Christian Scriptures propose this sublime truth which should be halled with uni-versal acclaim. It is constantly assumed in the four gospels, even as it was by Himself, that, though He was born of the Virgin Mary, He was still, in the later language of the Nicene Creed, "God of God, Light of Light, Very God of Very God."

In one way or another Our Lord de clared His divinity time and again. He made Himself God's equal with such plainness that even His enemies could not mistake it. They accused Him of sacrilege so strongly that they wrung from Him the well-remembered reply: "Say ye to Him whom the Fa-ther hath sanctified and sent into the world, Thou blasphemer, because I said I am the Son of God?" It is true that He loved to speak of Himself as "the Son of Man," but that title really was His assertion of deity. He might have been a son of man without being a divine personage, but He could not be truly the son of man unless He were, more than all, the Son of God. It is no wonder than when the people beheld His moral perfection and saw His works and listened to the truths as they seemed to come from the mouth of God, they asked, "Who is this Son of Man?" The record of the memorable interview, which has often been conspicuous in the church's re-gard, should not lightly be put aside. gard, should not lightly be put aside. The Lord said to His disciples, "Whom do men say that I, the Son of Man, am? Whom say ye that I am?" Then am? Whom say ye that I am?" Then it was that Simon Peter made the great confession, "Thou are the Christ, the Son of the living God." In advance of Bon of the firling both. In advances as His birth the archangel gave this as surance to the Virgin Mother, "Tha holy thing which shall be born of the shall be called the Son of God," An "That And when the end came and Jesus had breathed out His life on the Calvary cross, the words of the Roman Centurion were a fitting finale for the record of His mortal career, "Truly this man was the Son of God." The divinity of the Founder of Christianity justifies the certitude of His disciples. This absolute certitude should be appreciated. We should willingly take the Lord at His word. And yet He does not demand that the disciples shall enslave themselves—He who came to make them free, to give them "the liberty of the glory of the children of God." That liberty is surely not a dead letter. The Divine Mas-ter would not put shackles on the human intellect. He does not dis-He does not dis courage the conservatism which disdains to consider the present or to look for a golden age in the future. If He be heard aright He will stimulate thought and investigation. Bet ter than ourselves did He know that the real advancement of the multithe real advancement of the multi-tudes is in harmony with His plans and that the period of the finest plety will be a time of the greatest enlight-enment. The divinity of Christ should not be treated as a brutum filmen. Rather is it a truth-a fact-which should steady and hold Christian peo-ple amid the growth of ideas and the struggle of theories. Whatever truths may be discovered whatever thus are may be discovered, whatever thinkers may say or print, whatever conclusions may ensue in the intellectual world, the Christian religion is forever true, because it is nothing less than "the glorious gospel of the blessed God," It is on this basis that the honest doubter may take his stand. Doubts are not necessarily sinful Pacelo are not necessarily sinful. People who never think will never doubt. It could scarcely be expected that Christianity would not cause intellect-unl disturbances. It has to do largely with mysteries incomprehensible and unfathomable. It presents doctrines which it is not always easy to recon-cile even with the best ideals of good men. Ordinarily people have pool training for such exalted spiritual con ceptions as are presented by the Son of Mary. We are schooled to earthly of Mary. We are schooled to earthly things, circumstances assign most of our time and energy to temporal occu-pations; we live in a world of sense, and the constant tendency is to say that the only things that are worth while are the things which are seen. There are doubts which proceed from pride and conceit; there are people who are convinced that it is time to break away from a religion which was instituted nearly 2000 years ago; there are those who are seriously per-suaded that they know entirely too

m to consent to accept the THE much for them to consent to accept the Gospel of Bethlehem and Calvary, the Holy Sepulchre and the Mount of Ol-ives. Of course they deny our plat-form—they say that Jesus was not the Son of God. To us who believe in the Lord's divinity there is this sure refuge, this safe hiding place from the storms. When doubts arise, although we should do our best to dispose of them we should remember every mothem, we should remember every mo-ment in the face of mysteries and contradictions and of alleged offenses against the intellect that the Founder of Christianity could have made no mistake because He was the Son of God.

Christianity is divine because of the Christianity is divine because of the divinity of the Founder, and it is be-cause of this divinity that Christianity has endured thus long and all changes and connections and progress shall survive until the end of time. One of the many tokens of its heavenly char-acter is that it has confronted all the powers of darkness and has carried day in every struggle and on every eld. From the outset an effort has field. of the earth. More than once has it appeared that "the glorious Gospel of the Blessed God" might possibly be obliterated; but somehow after each battle the banners of the cross waved'in triumph and God's truth has

Does any one inquire respecting the outcome? does any one cry "Watchman, what of the night?" out answer is Victory, a better Christen-dom, a nobler Church, a purer religion. Let the winds blow and the waves roar; let the powers of evil and error do their worst; let the advance and achievements of the future surpass a thousandfold the knowledge and quests of the past. Christianity will abide with ever increasing glory, for it is founded on a rock, and that rock is the incarnate Son of God.

Justice Reigns Supreme

In this God's-world, with its wild-whirling eddles and mad foam-oceans. where men and nations perish as if without law, and judgment for an un-just thing is sternly delayed, dost thou think that there is, therefore, no justice!

It is what the fool hath said in his heart. It is what the wise, in all times, were wise because they denied, and knew forever not to be. I tell thee and again, there is nothing else but justice One strong thing I find here below: the just thing, the true thing. My friend, if thou hadst all the artillery of Woolwich trundling at thy back in support of an unjust thing, and in-finite bonfires visibly waiting ahead of thee to blaze centuries long for thy victory on behalf of it, I would advise thee to call halt, to fling down thy baton and say, "In God's name, No!" -Thomas Carlyle.

The Hidden Sin.

A majestic tree fell at its prime-fell on a calm evening, when there was scarcely a breath of air stirring. It had withstood a century of storms and

now was broken off by a zephyr. The secret was disclosed at its fall-A boy's hatchet had been struck ing. A boy's hatchet had been struck into it when it was a tender sapling. The wound had been grown over and hidden away under exuberant life, but it had never healed. There at the heart of the tree it stayed, a spot of decay, ever eating a little farther and deeper into the trunk, until at last the was rotted through and fell of its tree own weight when it seemed to be at its best

So do many lives fall when they seem to be at their strongest because some sin or fault of youth has left its wounding and consequent weakness at the heart.-Dr. J. R. Miller.

God's Double Purpose.

God manifestly has a double purpose in view in bestowing blessings upon an individual, namely, the good of the individual and the larger and wider benefits that others may receive through the individual. To Abraham He said, "Blessing I will bless thee, and multiplying I will multiply thee." It is an experimental fact that men are enriched in the best things by imparting them to others. graces are enriched by leading others into gracious ways of living. So it is that character is improved by the work of character building in others; and truth more securely and deeply rooted in us by teaching it to others. To shut up one's gifts and hide one's light is to impoverish and darken one's own soul. -Examiner.

SUNDAY SCHOOL INTERNATIONAL LESSON COMMENTS

FOR APRIL 16.

2).

ion.

1.

Saffect: The Supper at Belhany, John xil., 1-11-Golden Text, Mark xiv., S-Memory Verses, 2, 3-Commentary op the Day's Lesson.

Jesus entertained at Bethany (vs 1. "Six days before the pass-Six days before His crucifix-He probably reached Bethany at the beginning of the sabbath, as the Jews reckoned from sunset to sun-set. "Bethany." Bethany means "House of Dates," or "House of Com-It was a village beautifully situated about two miles soutneast Jerusalem on the eastern slope of the mount of Olives. It was often visited by Christ. "Where Lazarus was." It

may have been in hpnor of his restora-tion to life that this supper was given, and in gratitude for it that our Lord and in gratitude for it that our Lord was anointed. 2. "Made Him a sup-per." In the house of Simon the leper (Matt. 26:6). This man had evidently been a feper, and had probably been cured by Jesus. According to a tradi-tion Simon was the father of Lazarus cording to others he was the husband of Martha, or Martha was his widow 'Martha served." etc. It is clear that the family of Bethany were in all respects the central figure at this enter tainment. Martha seems to have had the entire supervision of the feast, and the risen Lazarus was almost as much an object of curiosity as Jesus Him In short, so many thronged to self.

see Lazarus, that the miracle which had been performed on his behalf caused many to believe on Jesus. "Lazarus at the table." The supper was probably the next day after Jesus' ar after the close of the Jewish rival

II. Mary anoints the Savior (v. 3). 3. "A pound." This was a Roman pound of twelve ounces. "Ointment." By the olntment we are to understand rather a liquid perfume than what we commonly know as olutment. "Spike nard." A aromatic herb imported from Arabia and India. "Very costly." It was worth three hundred pence or denaril, silver coins worth fifteen to seventeen cents each; hence the ointment was worth between forty-five and fifty dollars. This would be equivalent to ten times that amount at the present time. "Anointed the feet." The perfume was an alabaster bottle, or flask, which was made with a long narrow neck. Mark says "she brake the box." or the neck of the flask. The seal which kept the perfume from evaporating had never been removed; it was on this occasion first opened. Matthew says she pource it on His head. There is manifestly neither contradiction nor divergence here between the evangelists. Mary poured the ointment over His head and then over His feet. John notices the anointing of the feet, not only as the act of greatest humility and the mark of deepest veneration, but from its un-usual character, while anointing the

head was not so uncommon. She who had so often sat at His feet, now anoints them, and alike for love, rev-erence and fellowship of His sufferings, will not wipe them but with her hair. The anointing shows her faith in Christ and her love for Christ, "Wiped His feet." She took "woman's chief ornament" and devoted wiping the travel-stained feet of her Lord. It was the utmost possible ex-Lord. It was the utmost possible ex-pression of her love and devotion. "House was filled." The house was filled with the odor of the ointment,

and to-day the church and the world are filled with heavenly fragrance whenever loving deeds are performed

III. The hypocrisy of Judas rebuked (vs. 4-8)

"Judas Iscariot." Judas began to find fault at what he called a waste His mutterings convinced some of the other disciples, so that they joined with him in the condemnation of the act. Whenever there is an act of splendid self-forgetfulness there is al-ways a Judas to sneer and murmur at it. 5. "Given to the poor." Mark

CHRISTIAN ENDEAVOR NOTES

APRIL SIXTEENTH.

Glorifying God in Our Recreations. 1 Cor. 10:31; Ps. 16:5-11.

Bible Hints.

It is precisely as necessary play "to the glory of God" as to work for His glory (1Cor. 10:31).

It is not a favored few whose lines are fallen in pleasant places, but all Christians can say that, in whatever place they may be (Ps. 16:6). The secret of a glad heart (Ps. 16:

9) is a present God (Ps. 16:8). There is no other secret. In God's presence is fulness joy. Absolutely no true pleasure is omitted from the Christian life (Ps.

16:11.)

Suggestions.

God is the Creator; of course he takes an interest in our re-creations. It is not a re-creation unless it recreates us-restores our energy, our health of body and of mind.

The test of any sport, and a suffic-lent test, is this: can I readily think of Jesus as engaging in it with me? If our sports are to re-create us, we must plan them as carefully and as prayerfully as our work.

Illustrations.

As the best rest of one set muscles is often to use another set of muscles, so often the best rest from one kind of work is to turn to another and very different kind. Are our recreations the high lights

in our life pictures? There is nothing that the painter so carefully studies as the high lights. We can learn many lessons from

what we may reverently call God's recreations in nature-the colors of flowers, the songs of birds, the splendors of sunsets.

Hearty laughter at one's meals will do more to ward off dyspepsia than all the doctor's pills; it is as good a specific against spiritual dyspepsia. Am I taking my recreations at hapbazard?

Am I selfish in my sports, or do I play for God's glory? What is the unconscious aim of my

sports? Quotations.

Oh, there is a thrill in the joy of doing good. It is the most magnifi cent recreation to which a man can ever put his hand, his head, or his heart .--- Talmage.

John Wesley's mother once wrote to him in college: "Would you judge of the lawfulness or the unlawfulness of a pleasure, take this rule: what ever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; whatever increases the authority of your body over your mind-that thing you is sin.

Christians can sometimes do more by shining for God than by speaking for Him.-Andrew Bonar

EPWORTH LEAGUE LESSONS

APRIL SIXTEENTH.

Glorifying God in Our Recreations. Psa. 16. 5-11; 1 Cor. 10. 31.

This psalm is a beautiful psalm of trust and confidence in God. expressing the delights and pleasure of religion. The "lines had fallen in pleas-ant places," the place in which he llved was "a godly heritage." His heart was "glad," his glory "re-joiced." In God's presence was "fulness of joy" and "pleasures for ever-more." Even to the Old Testament saint there was nothing gloomy sad about religion. He found joy and gladness in the service of God. His recreation was in new and diversified service for Jehovah. 'ine verse from Corinthians is a summary of duties from the preceding verses which ought to be read in connection with this one, a principle which will guide rightly our pleasures and recreations; to make eating, drinking, playing, and vacation all glorify God and honor our plety. Tested by this standard we can easily determine what is right or wrong in our amuse Nothing is more abused than the word 'recreation." Recreation is recreation. To call sports that kill, and amusements that degrade and alfenate from Christ, recreation misnomer and a lie, Nothing is "recreation" that does not rest and re-create and quicken body and mind. Those things which defile and fag mind and body are injurious and no recreative. Vacation should be help ful and bring one back to better work Only that kind can glorify God. Va-cation is not a release from Christian responsibility. Play, fun, and frolic are designated to help and not hind-These things may be made glorify God as well as praying and singing hymns. There is nothing in real recreation but what will be hon-orable and helpful to the saint. What are the conditions of glorifying God our recreations? That They Be Clean. There are 1n taints upon some sports which render them dangerous and questionable There are others which give life to the body and rest to the mind. John Wealey's mother wrote him when in school: "Would you judge the lawful-ness or unlawfulness of any pleasure? Whatever weakens your reason, im-pairs the tenderness of your conscience, obscures your sense of God, or takes away your relish of spiritual things, is sin to you, however inno-cent it may be to others." Select those recreations that are clean and pure if you would glorify God.



The Parable of the Corn

There is life in the dry grain of corn as certainly as in the growing stalk. But in the former we see no life, not even the evidence of it. We may put it under the microscope, but we dis-cover no life. We may shave it down, flake by flake, but we cannot see it nor tell where it has gone. But the life is there notwithstanding our failure. Only by adversity can it be made to reveal itself; and its highest manifestation can come only through death and dissolution. Heat and moisture will call forth the latent life, but no until that yellow tabernacle is placed in the earth does the matured possibil ity of the seed manifest iself.

Have we not here a parable? Man has a soul, but who has seen it, or fell it, or touched it? Can we, by any known process, lay that soul bare that

we may look upon it with our mortal eyes? Will our most powerful micro-scopes magnify it? Will our X-ray dis-You may take this body down, part by part. You may dissever every member from its fellow. You may uncover every ligament and nerve and artery. Can the semperator ever seen the soul? Has the operator ever seen young physician in the dissecting rooms ever found it? But the soul is in the body as truly as life is in the grain of corn. Both are invisible by any known device of man.

We may see the evidence of growth in the soul as we may see it in the seed. In both cases the life is revealed mainly by sacrifice and surrender. In both the fullest glory comes after death, and neither the seed on the one hand nor the body on the other even beholds the highest development of its own inherent life. That lies beyond the dissolution. And will not our postmortem life be as much greater and grander than this life as the maturing stalk with its green leaves, its pink plumes on the end of the ripening ears, and its bending tassels, is greater and grander than the little yellow crescent of corn which was dropped into the earth?

His First Convert.

Rev. J. J. Brokenshire, in telling how to win boys, recently told of his first convert, He said:

"I was preaching my first sermon and had a hard time. It was a country had a hard time. It was a country town and I was being entertained at the parsonage. After the evening ser-vice the little boy of the home was appointed to conduct me to my room. We stopped at the hall window on top of the stairs, just to look out for a moment into the meanlight a moment into the moonlight.

"'Tommy,' I said, 'have you ever really accepted Christ as your Say iour?' Some earnest words followed and then we kneeled beside the little hall table, and my young companio gave himself to God.

"It was the first seal upon my minis try. A month later a revival broke out in the town and over a hundred professed Christ. The minister wrote me a letter full of joy and gratitude The revival was in a great measure the result of Tommy's conversion."-The Ram's Horn.

Not Peculiar to Religion.

No truth is peculiar to religion. You can translate every virtue of plety into other terms and find them just as indispensable in education or art o

literature or business. "Art for art's sake," is a true phrase for art nor plety nor honesty nor any kind of work or virtue ministers to life except it be loved and followed for its own sake.

in reply to an inquiry of a member of When a man delivers his own soul the army temperance society, that "no he has delivered the universe. compulsion exists to partake of toasts in alcoholic drinks, and that it may be

A new heaven and a new earth, seen with the same old heart and eyes.



Justice W. F. Wakefield, of Port Chester, N. Y., has sentenced Charles Crews, aged twenty-five years, 'o serve three months in the Kings County Penitentiary for enticing and getting a youth seventeen years of age to drink intoxicating liquor for the first time.

This case is attractin wide attention, owing to its being the first of the kind before the courts of West-chester County. The records in Jus-tice Wakefield's court show that the convicted man was driver for a bak ing company in Port Chester, by which the youth in question, Albert Dietz, was also employed. Crews, the convicted man, corr ained that he was feeling III, and asked that young Dieta be allowed to "ccompan him in the

flask of of whisky and asked the bo to drink with him. The latter declined saving that he had never taken whisky or any other kind of liquor. Crews go ugly and threatened to put the boy out the wagon and tell their employe that he ran away and would not work Then he said the boy would lose hi job.

Still the boy persisted in refusing to drink. Stopping in front of a saloor on Pearl street Crews told the lad he half-month's housecleaning with rosy cheeks and a light heart if you have must go in the place with him. Here Crews, by threats, induced the to drink a glass of beer, which he had ctored with whisky taken from his pocket. The mixed drink made the boy

paralyzed drunk. Crews took him out of the saloon and left him on the roadside, where he was found at night by his employer and searching friends. A physician was summoned and worked over the boy in court, young Dietz lodged his con plaint with Justice Wakeneld.

cases he was ever called upon to con sider.

"I consider the act one of pure devil-Ishness, inspired by the lowest depravity," he told an Evening World re porter. "I wish I had the power to end the man to State's prison for long term. Three months does not meet the requirement of the case.

The sentence was imposed under Sec tion No. 675 of the Penal Code, which states that any person who wilfully and wrongfully injures the person o property or endangers the public peac health or outrages public decency shall be liable to imprisonment.

the County Judge who decided that public intoxication is not a crime.-New York Evening World.

Et Tu, Wilhelm!

The latest news from Germany will cause consternation in the ranks of the nebulous German-American, beer canteen Alliance on this side of the water. Germany, the veritable beergarden-of-Eden, the forever illustrious and irrefutable argument of the drink maker to prove the health-giving effects of moderate indulgence, the last resort of the personal-liberty cham pion, when the annoying facts of scien tific temperance instruction are threat ening to curtail the dram seller's pre carlous patronage-to think that Ger-many should cable cheer to the prohibition fanatics of America - in the name of Gambrinus Rex, what is the world coming to, anyway? When Emperor William announced.

coming just to the knees, loose and full and washable. Wear golf stockings; low, stout, com-Justice Wakefield does not agree with with a quick bath, preferably a cold plunge, though a lukewarm sponge is

piness in you.

very restful. Have your room warm and the water without fail, soft. If you can't get rain water, soften the ordinary well or city water with pure borax. If you put a teaspoonful of borax powder into a tub of water, the water will feel to the skin as though it dripped to the caves in a June shower.

Matters

For a dinner of automobile enthusi-

asts some novel dinner cards have been

Cleaning Carpets.

floor are given in the House Beautiful.

The same method might be used to

clean rugs; "Make a suds with good

white sonp and hot water and add

fuller's earth to this until it is of the

consistency of thin cream. Have plenty

of clean drying cloths, a small scrub

bing brush, a large sponge, and a pail

of fresh water. Put some of the clean-

ing mixture in a bowl and dip the

brush it it. Brush a small plece of

the carpet with this, then wash with

the sponge and cold water. Dry as

much as possible with the sponge and

finally rub dry with clean cloths. Con-

tinue this until certain all the carpet

Housecleaning as Exercise,

work according to your temperament

You can sweep yourself into an invalid

by doing it wrong, and you can end a

the right training and the spirit of hap-

First of all, practice breathing and

walking correctly. It's just half breath-

ing and walking in a heap that wears

Stand straight, chest high (always

high), shoulders low, spine erect, abdo-

men drawn back; stand this way, walk

Then breathe slowly, filling the lungs

with air, expel it slowly and never let

your chest sag. A chest out of plump means weak lungs, round shoulders,

It means

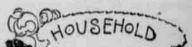
out most women. It is not action.

this way and work this way.

You can make work play or play

is cleaned, and then let dry.'

No matter whether your bath is warm or cold, soften the water with borax to get the best effect. It not only softens the water, but gives it the power of cleaning antiseptically and is a stimulation to the skin, leaving it soft and white .-- Mary Annable Fan-



THE VICE OF INTEMPERANCE.

A New York Man Sent to Prison For Giving Boy His First Drink- Details of a Case That Has Attract-Wide Attention.

> made. One of these is a small red face mask with huge goggies. Another is a tiny touring car, complete in every way, with a place to write the guest's name on the side. Directions for cleaning carpets on the

be allowed to secompai him in wagon ...round his dehver, route.

Consent was given and the boy went along. They had not gone long before Crews took from his coat pocket a

fully an hour before he was brought to consciousness. When able to appear

When seen the Justice classified the case as one of the most outrageous

anaemic bust and poor circulation, and equally important, a figure wholly devold of style. Next, dress sensibly. This doesn't mean to put on a fresh shirt waist and stiff linen collar and snowy apron, and be miserably neat all day.

to do your housecleaning in bloomers

fortable shoes, and see what fun you can get out of the March bugbear. One point more: To keep absolutely free from colds, to avoid the exhausting reaction that comes from a superabundance of unwonted physical exertion, always end up the day's work

Be in Earnest.

There are many human forces that make for accomplishment, and the greatest of these is earnestness.

Enthusiasm is the flash; earnestness, the steady glow. It is that quality which shines through and glorifies the simplest deeds and plainest words.

Earnestness improves where all else is powerless. If you are in earnest, ideas will develop, plans and methods will suggest themselves and results will follow.

No one can work earnestly unless he is a downright heliever in the object for which he is working, and willing to back it against the world.-Selected and Adapted.

The Way of Freedom.

If you will let Him walk with you in your streets and sit with you in your offices and be with you in your nes and teach you in your churches and ablde with you as the Living Presence in your hearts, you, too, shall know what freedom is, and while you own yourselves the sons of men, know you are the sons of God .-Phillips Brooks,

The candle is consumed by its own flame, but its exhaustion gives light to the world. So is he who lays him-self on the altar of a noble self-sacrifice .-- United Presbyterian,

Rare Old Tokay Wine. "I visited a cellar of Tokay last week," said a hotelkeeper. "Tokay is the only wine that keeps on improv ing indefinitely. There was wine nearly 30 years old in the cellar. Its price on the market would be easily \$30 a quart.

"The cellar was very carefully kept. I seemed to inhale cool, velvety whiffs of rich fungus at every step. A slight haze hung along the top of the pas-sages—a haze that seemed to be made of the visible aroma of rare wine.

"I was surprised to see that the botnal. ties were kept upright, and that the corks were very loosely inserted. Old Tokay must be kept like that to maintain a perfect condition for it, and thanks to the loose corks, a sample even of the oldest vintage may be taken out and tasted at any mo A bottle of Tokay may be shaker

without turning turbid. "Nobody knows why old Tokay is so good. It is no longer made-just as genuine Madeira is no longer made. The secret is lost, like the secrets of the old Persian rugmakers."

says they murmured against the woman, and their words and manner were also a reflection on Christ Himself, 6. "A thief," Judas was bad at heart; he was playing the hypocrite. "The bag." The cash-box in which the funds of the small company were kept, "And bare," etc. Not bare it off by theft, though that he did; but simply had charge of its contents as treas-urer. 7. "Let her alone." Christ was indignant at the hypocrisy which made a pretended consideration of the poor an excuse for attacking and condemn-

"Against the day of My burying." It is not for nothing, as your reproaches suggest, that she has poured forth this perfume. She has embaimed Me beforehand beforehand.

8. "The poor always." This act of Mary's will not interfere with your care for the poor. You can do good to them at any time. "Me not always." Christ's bodily presence was about to be removed from them. What they

did for Him must be done quickly. IV. Curiosity and conspiracy (vs. 9-11). 9. "Of the Jews." John, who was a Galilean, often gives the title of Jews to those who were inhabitants of Jerusalem. "Knew that He was there." Large correspondence of the correspondence of the second there." there." Large caravans would be com-ing up for the Passover from all poring up for the Passover from all por-tions of the country, and the news would spread quickly through the shifting crowds that Jesus and Laz-arus were in Bethany. The result was that many of them believed. 10, "Lazarus also to death." As long as he lived, they saw an incontestable proof of the divine property Christian proof of the divine power of Christ. 11. "Believed." The resurrection of Lazarus convinced many that Jesus was the Messiah.

Charge as He Remembered It.

Judge Brady had a colored man be fore him in police court and he asked him when he had been arrested be-fore. The fellow scratched his head,

thought a moment and then said: 'Ah think it was about a year ago,

Jedge "What was the charge?" asked the

Court. After thinking a while the prisoner looked up and said: "Ah'm not quite shuah, but Ah t'ink it was 'tree dollahs, yer Honor."

He was discharged .- Albany Jour-

Effective Tobacco Cure.

A Carlbou, Me., woman who accidentally used fine cut tobacco instead of tea in making the morning bever age for her family, claims to have succeeded in finding an effective tobacco cure for her husband.

Killed Thirty Thousand Sparrows In a competitive six-day sparrow hunt in Amwell township, Pa., be-tween two bands of ten men each, 29,099 birds were killed. The birds were a pest in the district.

Dog Lives After Being Buried.

After being buried under the ruins of a seven-story building twenty-one days, in which time she was almost starved to death, Chief, a beautiful water spaniel, has been reacued and is well on the road to recovery. She came out of her prison resembling a mad animal, but careful nursing has brought her back to her former gentle ways.

Chief was in the basement of a cot tage in West Van Buren street at the time of the fire in the home of the Cash Buyers' Union, and when the walls of the building fel' they crushed the frail structure and made the dog a prisoner. She had lain there many days when the wreckers found her. They fed her through a small opening some time before they were able to release her.

Medical men say a man could not live longer than six days under like circumstances.—Chicago Record-Her-

would soon fade into the same o weariness.-From sermon on "The Grasp of God," in Union Church, Worcester, Mass., yesterday.

Fruitless Toil.

The disciples had toiled all night, and had taken nothing. At the break of day Jesus hade them cast their nets on the right side of the boat, and there they found. We, too, have tolled and caught nothing. It was good for us to learn the lesson of fruitless tollapart from the direction of the Lord we shall accomplish nothing. What we bring to pass must come through listening to His word. One hour of work guided by the wisdom of the in finite shall outweigh a year of toil by an unaided man. Prove it this day, -Pacific Baptist.

Religious Independence. It is the right of every man to form his own conception of life, and in faith or religion every man has the right of secession. With what right is the insistence that a man shall depart from the views of his father his ancestors, which were formed before he came upon the earth? Ju daism is not a religion, the expound ings of certain great teachers and scholars to the contrary notwithstanding. No Jew may tell another what to believe or excommunicate another for not believing as the first would desire him.-Dr. E. G. Hirsch.

The Divine Element.

True sympathy is the divine element in man. A purer sympathy, large-hearted and sincere, would make the hearted and sincere, would make the world a nobler world, and the man who owned it but little lower than the angels of God, for it is the off-spring of the deepest love, and this commandment have we from Him, "That he who loveth God love his brother also,"—Scottish Reformer.

Cultivate Joyousness.

Do not let the empty cup be your first teacher of the blessings you had when it was full. Do not let a hard place here and there in your bed destroy your rest. Seek, as a plain duty, to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life,-Alexander Maclaren.

Parity of Beart.

Purity of heart is that quick and sensitive delicacy to which even the conception of sin is offensive.-Chaimers.

Passing of Old Vermont Stock.

"There were three marriages, sia birth and twenty-two deaths in town last year. A gloomy look, certainly, So says the newspaper correspondence of one of our Vermont towns. It is, indeed, a "gloomy look." Not only is the old stock dying out, but there is no infusion of new. Think of the proportion of births to deaths. Where one child is born in this Vermont community there are four deaths. Little wonder that the State's population is practically at a standstill.-Barre Times.

left to the movement now in progress to advance this idea in all circles," he struck away the basic support of social drinking in its hitherto most impreg nable refuge. Less than a year ago King Edward made an almost identical declaration, thus officially tioning the propriety of abstinence where alcohol once claimed unquestioned homage.

Intemperate Doctors.

Under the law of Minnesota, if a physician or surgeon, being in a state of intoxication, without a design to effect death, administers any poison drug, or medicine, or does any other act as a physician or surgeon to any other person, which produces the lat-ter's death, he is guilty of manslaughter in the second degree; and if, in a state of intoxication, he administers any poison, drug, or medicine, or does any other act as a physician or surgeon, to any other person by which the latter's life is endangered or seriously affected, he is guilty of a misdemeanor

Appeal For New Devotion.

Dr. Theodore L. Cuyler, the beloved Presbyterian Nestor of Brooklyn, has issued to the churches an appeal for new devotion to temperance endeavor. He proposes the regular maintenance of monthly temperance meetings, addressed by the most effective speakers obtainable, and enlivened by such lit-erary and musical features as will be calculated to attract the interest of the young people. He recommends in connection with this, the organization of a Temperance League in each congregation on the basis of a pledge against drink and kindred evils for all mem-

No License in Quebec

bers.

total of 1000.

Outside of the large cities, Quebec has more than 600 municipalities in which no licenses are issued, out of a

Revival in Ireland. Ireland is experiencing a revival of temperance work which recalls the days of Father Matthew. At a tem perance meeting in the prison of Dun dalk the Presbyterians, Episcopalians and Roman Catholic chaptains, with several local magistrates, took part and deep impression on the prisohers was evident.

Temperance Notes.

Among the States, Pennsylvania ranks second in the production of whisky.

Mortality from cancer is very high in beer drinking districts of Germany, such as Bavaria and Salzburg.

Adrian Iselin, a New York million-aire, has purchased a road house near Fort Slocum and turned it into a tem-perance tavern to prevent the soldiers from spending their wages for liquor.

Statistics show that there are 190,000 saloons in Belgium, making one to every thirty-six persons, and, this means one saloon for every twelve men above seventeen years of age.

In 1903 the enormous amount of 11, 000,000 bushels of American and the Boston has fewer shloons than any of the large cities, according to popula 000,000 bushels of American and a nudian apples was sold in the Real

RECIPES TH

Baked Mushrooms-A half pound of large mushrooms will be needed, with a half teaspoonful of minced parsley, an ounce of bread crumbs, three tablespoonfuls of salad oil, salt, pepper and a little lemon juice. Put half oll in the baking dish and sprinkle with half the bread crumbs, half the parsley and a squeeze of lemon. Lay half the mushrooms on this and put on the rest of the oll, bread crumbs, seasoning and parsley. Bake half an hour, and just before serving dust with cayenne pepper.

Almond Layer Cake-An almond filling for layer cake is a favorite in the Boston Cooking School. A quarter of a pound of almond paste is beaten with the yolk of an egg until smooth, then add, one after another, the yolks of four more eggs, beating thoroughly each time an egg yolk goes into the mixture. Two tablespoonfuls of butter, two ounces of blanched almonds chopped fine, half a cupful of sugar, and half a cupful of hot milk. Cook in a double boiler until, stirring constantly, the mixture thickens. Flavor, when cold, with vanilla. Use this between the cake layers and ice the entire cake, trimming it with blanched almonds.

Hungarian Salad-What to Eat rec ommends this Hungarian' salad: Cut two Spanish onions in slices, putting them in a large bowl and pouring boiling water over them, letting the onions remain in the water for just one minute. Drain and plunge into ice water, letting them remain for several bours. Prepare four long green cucumbers by paring and slicing and letting them remain in ice water for the same length of time. Drain the onions and cucumbers and place them in a bowl, pour ing over them a French dressing. This quantity seems rather large. A Spanish onion sliced fills a great deal of space. One onion to four cucumbers ought to be about right.

Chops en Casserole-Crops in the casscrole are very good. One way of cook-ing them is to remove all the fat and season with salt and pepper. In the casserole put a layer of sliced tomatoes, or, in winter, some well-drained canned tomatoes. Season the tomatoes with sait, pepper, a little chopped onion, and ever so little sugar. Lay several chops on the tomatoes, and add a few mushrooms and some diced raw po toes. Add more tomatoes, then more chop, and have tomatoes for the top layer. Molaten with a cupful of stock, preferably chicken stock, and cook slowly for two hours. A little kitchen bouquet is an addition.