### \*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\* SUNDAY SERMON A Scholarly Discourse By Rev. F. F. Shannon.

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Brooklyn, N. Y.—Sunday morning, in Grace M. E. Church, the pastor, the Rev. Frederick F. Shannop, had for his subject "The Thousandfold Man." The text was from Joshua xxiii:10: "One man of you shall chase a thou-sand: for the Lord your God, He it is

that fighteth for you, as He spake unto you." Mr. Shannon said: World building is not so interesting as man building. Some philosophers held that tasks are interesting in proportion as they are difficult to perform. If this be good logic, then swinging worlds into space must take secondar, rank to building a man in time. W have no intimation that God had any stringing planets along the path of His power. Yet the centuries unite in the verdict that God has had much trouble in producing the divine style of manhood. Therefore, it is safe to conclude that God never un-dertook a vaster plan than to build a man. Worlds play out His purposes in the harmony of gravitation. They spell out His plans in the law of obe dience. But man ofttimes thwarts those purposes and destroys those plans by setting his own will over against the will of God, Thus he wanders, a kind of lost human pleiad, through the space called time, always and ever coming to himself, but never wholly arrived.

Yet man is God's human worldgreater than any star-world twinkling in space, because he thinks, loves, feels and wills. Now, some men exercise these functions more largely than their fellows. Then we label them with that ancient degree called greatness. After conferring the de-gree, we spend the rest of our lives musing over what such men did when they got together. They may have been great thinkers, great fighters, great talkers, great writers, or great friends. But in the last analysis, the greatness men adore is the adoration great men have given to God. This is why we never tire of studying the friendship of Moses and Joshua. They are two links in the golden chain which moors this old world to the throne of God. Napoleon said that history is a fable about which men are agreed. Rather say history is a stream flowing out from the Eternal Heart. Sitting along its shores, like deathless sentinels, are the men God raised up for handing His name and truth down the ages.

Our text asks for a consideration of the thousandfold man, and the reason for his multiplied power. "One man of you shall chase a thousand." More startling words could hardly knock at the door of the human intellect. They are too vast in their outrang ng mean ing to be easily comprehended. Naturally enough, the mind asks for second consideration of them. B a second reading fails to rob them of their significance. Really big things don't grow less on second sight. Like St. Peter's, their bigness only helps the mind expand to a more capable appreciation of their true dimensions. It is so with men, and it is so with the great objects in nature. Just so n great sentence like this, pregnant with large thought, is not stripped of Its treasure by a second or third read-ing. It is a thought centre round which the mind may revolve with increasing profit.

Strictly speaking, then, what meant by one man chasing a thousand? Does it mean that one man, by his physical prowess, can drive a thou-sand men before him? You wonder at the folly of such a question. Still some people re so fond of measuring life and men by the yardstick of physical bulk that its absurdity may mock them into a better view. Physical things never did run smoothly on a spiritual track; and they never will, because it is impossible. The thousandfold man, according to Joshua, is with God, housi God's purposes and co-operating with God's plans, awaiting God's signals and answering God's voices, watching God's strides in history and hearing God's truth, dropped in golden num bers, from "the harp of God's eternal years." He is the man with his feet on he earth, his head among the stars, and his heart located in heaven, be cause heaven is located in his heart. He is the son of yesterday, the man of to-day, the heif of to-morrow-grate-ful for yesterday's goodness, inspired by to-day's blessings, and rejoicing in to-morrow's hopes. And he is all this because he is in league with God, and knows it; because he is in love with God, and feels it; because he is living in obedience to God, and wills it.

Moreover, the thousandfold man is the man God waits for. It has ever been "one man of you" who has opened the largest doors of opportunity achievement in the history of One man and God-they are absolutely unconquerable. Grathe tangled threads of history, Grasping have tied them into one solid knot of divine purpose. And that purpose for ever stands the pledge of a better world and a nobler race. Do you wonder that even God can afford to wait for such a man? Then let your wonder give away before this mighty fact: God has to wait, so long as the world remains constituted as it is, a man to come forward and say, "Here am I—use me." God answers back, "I have to use you, because I haven't anything else to use." When a man thing else to use." When a man of self into the largeness of God, that moment he stands forth in God's universe a thousandfold man! Chasing thousand becomes the business of is life. Chasing a thousand temptations, chasing a thousand sins, chasing thousand civic wrongs, chasing thousand social evils! But does he stop there? Never! Chasing a thousand lost men toward God, chasing them into fellowship with Jesus Christ, chasing them up from their haunts of sin toward the splendor touched peaks of a pure and radiant manhood! is the mission of the thousandfold man. And in these days the mission is crying as with the lips of God. Where is the man?

Furthermore, if history teaches one lesson it is this—God has His waits and pauses. And for what? Why, for some man to lay hold of His purposes and carry them out. God has been waiting, and still waits, for men in the everyday walks of life to be true to Him. O, men, that means you and that means me! God calls a few men to carry on great reforms. He men to carry on great reforms. He calls all men to carry on a reform within their own lives. And it is the man who will do this in God's way, and who will do this in God's way, and in the spirit of Jeaus Christ, that becomes the thousandfold man. He is the determining factor in this world's progress toward universal righteousness. He holds the balance of power which will usher in the millennial dawn. Gone forever that stolid indifference. Gone forever that fast shut

pocsetbook. He lives for God. He talks for God. He gives for God.

Consider, also, one of the two reasons for the multiplied power of the thousandfold man: "For the Lord your God. He it is that fighteth for you." Any man is braver for the battle if he knows that God is his champlon. He may have been ready to show the white flag, leave the field in defeat, steal away in disgrace. Then let him lay vital hold of the truth that God is fighting for him. Instantly every ingredient of cowardice will vanish from his nature. Something akin to omnipotence begins to play along the nerve of his arm. The soul's battlesongs of victory began to swell the rising harvictory began to swell the rising harmonies in his heart. Championed by God, he knows that, though the worlds may fall, he shall not meet with de-feat. Camping along the path of his feat. Camping along the path of his destiny is the Sleepless General, who holds the stars in His hand, and the interests of His child in His heart. What magnificent music for the soul to hear, as we go out to life's battle: "For the Lord your God, He it is that

fighteth for you. Let us give the truth its proper set-ting in our lives. We hear so much o fmen fighting God's battles. And we rejoice that this is so. But let not the lesser truth obscure the greater-that God is fighting our battles. And do we not sometimes get so busy fighting God's battles that we forget that God is fighting our battles, which is of much more importance. It may be that God could get along without our reinforcements, after all. But if God's troops fail to come up, a spiritual Waterloo awaits us for certain. Let us make room for this neglected truth in our creed. It will make us better sol-diers of the cross. It is one of the forces which builds the thousandfold man.

But some man says, "How does God fight for me? I want to know." God is not in the habit of doing things as man does them. Therefore, it is safe to conclude that God does not fight for us after the manner of men. His methods are not man's methods, and His weapons are not carnal weapons. Briefly, here are a few battlefields where God has fought for you: On the Judean plains shepherds watching their flocks by night. denly the heavens are musical with choirs of singing angels. Then one great golden star, as if driven out of its course by the finger of God to signal the shepherds, trembles above the manger. Coming to the spot, they find the babe wrapped in swadling clothes. That was the beginning of God's greatest battle for you—and the battlefield was a manger! But that Babe increased in stature and wis-He reached the highest type manhood known to man or God. Great is a teacher. He was greater as a man Great as a man, He was greater as a God, for in Him the fullness of God-head made its home. For the first time, man was taught by a Life how to live his own life. God fought for you in the incarnation of His Son. God fought for you in the mysterious agony of Gethsemane. God fought for you in the blood-red suffering of Calvary. God fought for you in the dark-ness of the tomb. God fought for you on Mount Olivet, when Christ was taken up, the glory of His ascending body throwing a shining splendor over the track yours will go. In countless ways, the Lord your God, He it is that fighteth for you! He fights for you in the blessings He rains upon you day by day. In your home, in your business, in your society, in every privilege you enjoy, God fights for you. God's battlefields are smokeless, but they are victorious!

We discover the second reason for the multiplied power of the thousand-fold man in the last clause of my text: "As He spake unto you." It is Joshua's way of telling us that God always keeps His engagements. "O," says some one, "he is talking about God's Yes, let us admit the promises are old."
Yes, let us admit the promises are old. But in growing old they have kept their youth. What sturdy youngsters they are! We can't afford to rule them out on account of age. Most of the best things in this world are old. The sun is old, the stars are old. the ocean is old, the mountain is old, ove is old, music is old, father is old, mother is old, our dearest friends are old. But we are not ashamed of them on that account. So God's promises are old. But they have grown old so are old. But they are a gracefully that we ought to be proud to walk life's pathway, keeping step to their mighty music. What would we their mighty music. What would we do without them? Certainly this world would be a very lenely place, if the old promises didn't now and then steal into our hearts and hush their A man's spiritual exchequer is worth something when he knows it is backed by promises as changeless as God Himself. "I will never leave thee nor forsake thee." That promise alone is enough to make a man a spiritual millionaire. But, remember there are over 33,000 in God's Word that sing the same tune. The thousandfold man makes much of the old promises be cause they have made much of him.

## Sermonettes.

God keeps a reward for the man who who does right.

It is a lopsided religion that leaves he coachman at the curb.

The best evidence of your own salva-tion is your interest in that of others. When God takes our hand He asks us to take the hand of another. There is no comfort in Repose when

head is pillowed on an aching pends upon the man at the centre of

By the prayerful study of the Scriptures comes the knowledge of the divine will.

Many a parent has entered the gates of pearl because the hand of a little child was on the latch.—United Pres-

Husband as a "Nice Doggie." There are a lot of women in this world who think that there's only one side to the married relation, and that's their side. When one of them marries she starts right out to train her husband into kind old Carlo, who'll go down town for her every morning and come home every night, fetching a enug little basketful of money in his mouth and wagging his tail as he lays it at her feet. Then it's a pat on the head and "Nice doggie."

And he's taught to stand around evenings, retrieving her gloves and handkerchief, and snapping up with a pleased licking of his chops any little word that she may throw to him. you let him start in to have a little fun scratching and stretching himself, or pawing her, and it's "Charge, Carlo!" and "Bad doggie!"-From "Old Gorgon Graham."

dd for Face Value. It has just come to light that a \$50 confederate bill has been circulating freely among the members of the Pol colony at Turners Falls.

INTERNATIONAL LESSON COMMENTS FOR APRIL 23.

Subject: The Entry of Jesus Into Jerusalem, John xil., 12-26-Golden Trut.
Matt. xxi., 9-Memory Verses, 12, 13-Commentary on the Day's Lesson.

The triumphal procession (vs. 12-16). 12. "The next day." After the supper. This would be Sunday 12-16). 12. commonly called Palm Sunday. "Much Vast crowds were present at the Passover. In the time of Nero a census was taken and it was ascertained that there were 2,700,000 Jews present at this feast. "To Jerusalem." present at this feast. "To Jerusalem." Jesus and His disciples left Bethany and went to Bethphege, a small vil lage between Bethany and Jerusalem Here they stopped and Jesus sent two of His disciples to bring Him a two of His disciples to bring Him a colt on which to ride into Jerusalem. When this was procured He advanced toward Jerusalem. There were many from Galilee who knew Jesus person-ally, and great numbers had been attracted to Bethany, excited by the recent resurrection of Lazarus. 13 Branches of palm trees." This was a demonstration of their joy. Carry ing paim and other branches was en blematical of success and victory "Aud cried." Combining the four ac counts, we get the following features. Some took off their outer garments the burnoose, and bound it on the colt as a kind of saddle; others cast their garments in the way, a mark of honor to a king (2 Kings 9:13); others gathleaves and twigs and rushes, anna." Hosanna is a rendering ered leave "Hosanna." into Greek letters of the words, "Save, we pray" (Pss. 118:25). It is like a shout of, "Salvation! Salvation!" "King cometh." Jesus Christ is ap-

Aing cometh. Jesus Christ is ap-pointed King over the church (Psa, 2:6), and is accepted by the church, 14. "As it is written." In Zech, 9:9, 15. "Fear not." There is no cause 15. "Fear not." There is no cause for fear. The King is able to defend His people. "Daughter of Sion." The church; God's true Israel. "Sitting on colt." Here was the triumph of humility over pride and worldly grand-eur, of poverty over affluence, and of meekness and gentleness over rage and The horse and the charlot were suggestive of war, the ass was the symbol of peace. When they came in sight of Jerusalem, while others shouted Jesus wept over the city. He saw its sins and the sorrows and desolation which were so soon to come upon it. 16. "Understood not." It was the events themselves now occurring that were dark to them. were not seen in their true light as a magnifying, as a prefigurative glorify ing of a suffering Messiah. "Glorified, then remembered." The ignorance of the disciples was corrected by experience. What they did not understand now, they understood when the resurrection and ascension had taken place,

II. The cause of Christ's popularity (vs. 17-19). 17. "The people," etc. The repeated references to the raising of Lazarus greatly strengthen the historic evidence of the miracle. are quite inconsistent with the theory either ef a misunderstanding or of deliberate fraud. 18. "This miracle." "This" is emphatic; other miracles had made but little impression, but this one had convinced even Christ's enemies 19. "The world." An exaggerate An exaggerated form of expression showing Christ's great popularity.

Greeks seeking Jesus (vs. 20-0. "Certain Greeks." The orig-III. 20. inal word "Hellenes" means person of Greek nationality, born Gentiles of the Greek race. "To worship." These Greeks were proselytes to the Jewish religion (Exod. 20:10, etc.). 21, "To Philip." It is not known why they should come to Philip first unless it was because they had some slight ac-quaintance with him. "We would see Jesus." Not merely to see His face. but we would speak with Him and be taught by Him. It should be the desire of every heart to see Christ. 22. "Andrew and Philip." How pleasing to God is this union, when the ters of the gospel agree and unite together to bring souls to Christ.

IV. Jesus teaches the way of life

(vs. 23-26). "Jesus answered them." Lord spake primarily to the Greeks and secondarily to His disciples, (1) of the meaning of His impending death.
(2) of the necessity of faithfulness to Him in it, (3) of the blessing attached thereto. "The hour." The time, "Should be glorified." The time has come when the old prophesies (Isa. 54: 3; 60:3) are to be fulfilled, the Messiah's kingdom is to be set up in the whole earth, and Christ is to take His place on the right hand of God. 24. "And die." The seed must die in or-der to liberate the life-germ and allow it to become fruitful. Christ must die to complete His redemptive work.

"Loveth His life." translated life is often translated soul, as in verse 27. The meaning is that he who makes the pleasures, honors and rewards of this life his chief concern, and sacrifices his righteousness and integrity in order to obtain them, "shall lose it"—shall lose in most cases even the earthly rewards that he hoped gain, and shall lose his soul eter-lly. "That hateth his life." On the naily. That hateth his file. On the other hand, he who sacrifices, when necessary, all worldly goods for Christ's sake and the gospel's (Mark 8:35), "shall keep it"—shall gain eter-

nal life.
26. "Serve Me." Christ is a Master
26. "Serve Me." Unstructs men. in a twofold sense: He instructs men, and appoints them their work. He who wishes to serve Christ must become a disciple to be taught, and a servant to obey. "Let him follow Me." Let him act out the above principle, as Christ had done and was about to quest of the Greeks. Christians must follow the methods and example of Christ. "Where I am." In heaven.

Willy Butcher. Miss Marion Winchester, the American girl who is known in Paris as the "Sugar Queen," on account of her successful sugar speculations, has

"Miss Winchester," said a New

York woman, "was recently called on for a toast at the annual dinner of a woman's club. "She spoke very brightly. made many keen, swift thrusts at the faults of women. I remember how

a reputation for cynical humor,

she attacked women's vanity. "There was a butcher, she said, who in a season of depression went to a great expense. He put up behind his counter a tremendous mirror. Concerning this innovation some one

"'Why has the butcher put up that large and costly mirror bellind his

"The answer was: "To prevent the servant girls from watching his scales."

Town Free from Many Posts.

A Sumner, Me., correspondent boasts that his happy and prosperous town has neither saloon, pauper, town

# THE SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES

APRIL TWENTY-THIRD

'The Power of His Resurrection."-Rom. 6:3-13: Phil. 3:10. (Easter meeting.)

Bible Hints. To be buried with Christ (Rom. 6:

of heaven. There is no entrance into Christ's life but the portal of Christ's death

i) is to pass with Him out of the at-

mosphere and power of worldliness and into the atmosphere and power

Rom. 6:8). No one can know "the power of His resurrection" (Phil. 3:10) until he has known Him; and the more one knows Him, the more precious will

be Easter and Sunday, Have you ever tried by imagination, sympathy, and love to enter into "the fellowship of His sufferings" (Phil. 3:10)? It is the climax of Christian experience.

#### Suggestions.

Those that have known the resurrection from the death of sin need

no other assurance of immortality.
"The power of His resurrection" must be made by us a power in other lives before we can fully receive it in our own.

The measure of a Christian is the degree in which he does not shrink from physical death, but does fear spiritual death.

Every strong man wants power; and no power that man can gain is equal to what one obtains from Christ's resurrection.

#### Illustrations.

Children are often afraid of the dark, but they all love the dark when they are holding father by the hand. An artist obtains the essence of his power from his father and mother by So we obtain through our new birth in Christ the power of His resurrection, the power of immortal

There is a high, impenetrable wall around the next life, but Easter is a door left plar.

Just as our rising from the death of sleep is a daily experience, so we renew every day the joy and the power of Christ's resurrection.

#### Quotations.

If the resurrection of Christ took place, then all the other miracles became possible.—Francis L. Patton.
O let me know

The power of Thy resurrection!
O let me know Thy risen life in calm and clear re-

flection!-Havergal. No husbandman would sow a grain of corn if he did not hope it would spring up and bring forth the ear. How much more are we helped on by hope in the way to eternal life!-

Luther.

Our only hope is to enter into the victory of the risen Christ .-- F. B.

# EPWORTH LEAGUE LESSONS

APRIL TWENTY-THIRD.

This lesson from Romans is a part

The Power of His Resurrection. Rom. 6, 3-13; Phil. 3, 10,

of that argument of Paul's on exemption from the necessity of sinning based on the power of a risen Christ. The argument is that as Christ had a death, burial, and resurrection, so has the Christian a death and burial to sin, and a resurrection to holiness. And of this great fact baptism is a symbol and sign. Those who would read into this passage an argument for the mode of baptism mistake the whole symbolism of the passage. If "planting" and the "crucifixion" The passage is, however, a powerful argument for a spiritual death to sin, and a spiritual resurrection into life and holiness. The passage from Philippians is a similar teaching. Justi fied and in union with Christ, we may know the power which Christ's resurrection possess. This would bring a participation also in his sufferings as well as his love.

There is one passage in our lesson of profound significance. We refer to the eleventh verse of the sixth of Romans. It is an impassioned ap peal to the persons addressed realize their condition of from sin through the power of the risen Christ. It is an urgent appeal die unto sin as Christ died sin; and to live unto God as Christ lives with God. It makes an appr priate Easter meditation. Consider-Being Dead unto Sin. Everyone recognizes that we may be dead unto

some sins. No one considers that it is an exalted profession to claim that we are dead unto such sins as murder, theft, profanity, etc. Why should it ought fanatical to claim the power of Christ to such an extent that we may be dend unto all sin. To be dead is to feel no desire, longing, or motion toward. Is it true that Christ can save that the soul shall recoil from all sin? So many testify, and so the Word would seem to teach. death of Christ on the cross is a type of the death of the soul unto sin. is a constant antagonism to evil. It fixedness in righteonacess.

Being Alive unto God. Holiness is not only negative but positive. It is more than ceasing from sin; it is do-ing good. Not only is it death to sin, it is active service in righteousness. That is a spurious holiness that only ncompliance with acts; real holiness is active and posi-tive consecration to good works.

## RAM'S HORN BLASTS



Parents are more potent than poli-

Don't gauge your faith by your feeling.

His servants always have His succor Life is a check signed in blank; what it's worth depends on how you fill

Heavenly rewards depend on heaven-The redness of the apple comes from the white of winter. The Junday Breakfast Cable THE GREAT DESTROYER

The way into the higher life may be divided into three sections. The first

of these is covered by that compre-hensive act which is known as surren-

der. Only he who gives himself up completely to God, taking His will as

supremely good and wise and loving,

and submitting himself wholly to it

seeking God's glory rather than his

own selfish ends and aims, dedicating

his money, time and enpacities to God,

and regarding himself as not his own

but the purchased possession of Jesus

-only such a Christian comes to taste

the deepened spiritual life. Have you

got as far as this, my friend? If not you are a long way off from santifica-

The second section of the road to

e divine command to the people of ed. God's Spirit cannot keep com-

any with an cvil spirit, and so long s we give tenantry to our own evil

sires, we have within us a fee to

ghteonsness. We must east sin com-

letely away, the last vestige of it, ive up every known indulgence, con-

icss our shoricomings down to the end of the list, before the Spirit of Holi-

ness will so riuch as ero a the thres-hold into the heart. No human person

ever shunned a house infected with smallpox more than the Divine Spirit

shuns a heart that has still within it

The sign-board over the third sec-tion reads Faith. That means looking

away to God instead of looking into

quent, continuous, soulful prayer. How can we get help without asking for it?

It sends us to our Bible. His mind, not our own, guides us, and hence we

search the Scriptures that we may

thow His mind. Faith keeps us near

the cross, since its atonement is our sole dependence, and to cling to any-

thing else is like reaching to seize the crest of a wave and expecting that to

Nature's Matin and Vesper Service.

Some of us have heard violin notes of such refinement that whea they

ceased we were startled and half dazed as one coming back from a spir-

itual realm. But science is te-day prov-ing that the air is full of music which

however, for the most part we fall to

hear, for experiment proves that the

lowest sound which the neutest enrich detect is at the rain of 16.5 per

of the ear is at no less a rate than

vibrations caused by moving light go

so high as "seven hundred and sixty-five trillions" per second. So that we

miss whatever music there is between thirty-eight thousand and seven hun-

dred and sixty-five trillions in vibra

Give imagination liberty to dwell and kindle here for a little and the

reader will tairly tremble with eager

and confident expectation of the ces-

tatle music walch now exists, and hich he may some day have ears to

hear. We have heard some orchestral

or solo performances which were about

all the tension of our excitement could bear. But let the imagination

run on with the Psalmist's outgoings

of the morning and evening as they

sing. Then we may appreciate to the full the poetry, eloquen e, music and

truth of the inspired writer's utter-ance "Thou ma' at the outgoings of

It is said that when F. B. Meyer held

the first meeting in his church for workingmen he said, "Men, we won't

call noe another brethren, but we will call each other brother." The next day

streets a scavenger shouted to him.

replied, "Good morning, my brother,

Then the scavenger got down from his

cart and went over where Mr. Meyer

was and respectfully saluted him. But when Mr. Meyer attempted to take his

hand the man drew back, saying, "Ex-cuse me, my hand is not it for the likes of you to take," But the preach-er said: "There is lots of soap and

water at Christ Church. Give me your hand." Later in the day the scavenger,

meeting four of his comrades, said, holding up his right hand, "Say, fel-

lows, the new parson over to Christ Church has shaken hands with that

hand." "Well." they said, "if he has done that he'll do."

"Thou Art My Light."

Dr. R. F. Horton, on the second Sun-day after his return from months of

treatment by a celebrated German oc-

He was waiting in the oculist's con-

sulting room, not knowing whether or not the remainder of his life was to be

passed in darkness, when he put his

hand into his pocket and drew out his

little Bible-not to read it but to see

if he could. As he opened it his eyes

"For Thou art my lamp, O Lord:

and the Lord will lighten my dark-

"I had not been aware of the very existence of this text," he said, "and

I do not know who but an angel could

have led me to it; but I felt that,

whether I received my sight or not

those words were enough for me, and from that time I seemed to know that

I should continue to proclaim the words of this blessed Book."

There is room enough on earth to find

one talent will also

You can easily find a spade

noblest powers. The ground which

the five. Every man can be his own

to dig a grave for your talents and abilities, your money and your time.

But understand that in burying your

talent you are burying yourself; in burying aught that God has given you,

you are burying part of your very life, -loseph Parker.

Episcopal Awakener.

bishop of London's residence, are

roused each morning by what is prob-

ably a survival of the old rousing-

staff formerly used in churches to

"stir up" dozing members of the con-

gregation. The lodge-keeper, whose

duty it is to arouse the servants, is armed with a slender rod, about 15

feet long, with which he knocks on the antique casements of their bed-rooms in the quadrangle within the

gates of the large western archway

The servants at Fulham palace, the

graves for the finest abilities

fell on the text;

A touching incident was narrated by

"Good morning, Brother Meyer."

John Brittain.

rning and evening to sing."-

second, and the highest within re-

28 000 vibrations per second,

hold us up.—John Balcom Shaw

It leads to prayer-devout, fre-

an unforgiven sin.

holiness bears the name of purifica-tion. "Wash ye, make you clean." is

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

The Use of Intoxicating Beverages is a Peril of Stupendous Proportions Even When Taken in So-celled "Moderate" Doses-Health Speedily Undermined.

drinking to excess that can do any damage to the human constitution, and bat moderate drinking-that is, drinking of a physiological quantity of alcohol-can do no harm at all. It f alcohol-can do no harm at all, It a somewhat curlous fact that, al though this physiological limit is ex-ceedingly low, there still remains great diversity of opinion amongst medical observers as to the exact quantity that may be taken with impunity or may be utilized by the body, authorities give one and one-half ounces per diem of absolute alcoho freely diluted as the maximum amount which may be safely taken; others place the physiological limit at one ounce, whilst others again place it at half this quantity. One thing we may notice, and that is that the dose is gradually diminishing in quantity; and where the doctors differ we are certainly justified in taking the smallest quantity as the one beyond which it is unsafe for people to go, whilst we are assured that even this modicum in specially susceptible individuals may be avoided with advantage. May we as individuals endowed with certain amount of common sense, ask ourselves. Is the game worth the can-dle? Whenever alcohol is used it appears to compel us to use up some re-serve or other, to draw on our margin of health, and on the store of energy laid up in the various organs of the body. We may be able to meet the drafts so made for a long time, and in healthly individuals and under ordinary circumstances the balance of the bank of health and strength is not com pletely depleted; but in disease and under extra exertion there may come a time, and this frequently happens, when, if the balance has been drawn on at all freely, it is insufficient to meet the extra demands, and the patient succumbs because his reserve already too low, is not equal to such demands made upon it,-Dr. German Sims Woodhead.

#### Harm of Moderate Drinking.

Dr. Newsholine, of Brighton, England, discussed the effects of the use o alcohol on the prosperity of insuran sickness societies among artisau club He found two of the most imp factors of the sickness and mortality of these clubs were tuberculosis and alco holism. Twelve per cent, of the funds of these societies was expended upor cases of tuberculosis. The sickness came from alcoholism ascribed to so many causes that no deductions could be made. It was found in the mortality lists that over thirty per cent, was directly attributed to the use of alcohol. He argued that moder ate drinking in almost any degree di minished longevity and increased sick-

#### Liquor Dealer Paid First.

A licensed liquor dealer was speaking of his custom of trusting mechanics and laboring men, allowing them to settle on their weekly pay day

"Don't you lose a great deal?" asked the gentleman with whom he was "Very rarely," was the reply.

don't have money enough to pay all their bills, they always pay me, for my place is near where they work, and they come in here first, after they get

How do grocers and storekeepers in general like the idea of having the liquor dealer take the cream of the laboring man's wages?

# Headway in Germany.

The National Tribune is authority for the following: "The temperance cause is making great headway in Germany, so much so that the con-sumption of beer has recently fallen below that of the United States. This is attributed not only to the temper ance agitation but to the better coudition of the workingmen, which gives them more substantial food, and ren-ders beer less attractive. The manufactories are working in the cause of temperance - reformers for business reasons-having found that a man who drinks beer is less valuable than one who does not."

How Drunkards Are Treated in Persia. Persian drunkards are blacklisted. and to be blacklisted means that the person so enrolled cannot visit the bazaars to buy things except at eertain hours, and then only under police supervision. He cannot visit any place of public amusement, and even when at prayers in the mesque he must hold himself aloof from his most respecta-ble neighbors. If, after being black listed, he drinks again and is found under the influence, he gets eighty lashes on the soles of his feet.-Pres byterian.

#### Trumpet Fiewers and Saloons. In the city of Honolulu there former-

grew a beautiful flower called the white trumpet flower. One day a child ate the blossom and died. Immediately the people began to pluck up the plant all over the city. The next morning the roads were full of the outcast flower. Human life is too precious to be exposed to such peril. Is not a man's character of too much value to be exposed to the perils of the grog shop, even though the town may get a license fee of \$200, or even \$500, from it?-Northwest Mall.

## Temperance Notes.

The increase of insanity in England startles students of social phenomena. There has been an average annual in-crease of 2513 insane persons during the past ten years, and since 1859 the number of lunatics has trebled. "Alcoholic intemperance" is the chief cause.

A new precedent has been established in Indian Territory by the stopping of an eastbound passenger train by Deputy United States Marshals, who seized several gallons of whisky consigned to parties at Melvin, I. T.

Robert Hunter estimates that there are in this country 10,000,000 of the miserably poor — paupers, or on the verge of pauperism. If the saloons were abolished, the figures would be cut down four-fifths.

Three "middles" at Annapolis were recently given 100 demerits each and ordered to the prison ship Santee for the remainder of the year because they tried to smuggie liquor into the Naval Academy.

Archbishop Ireland is proud of the fact that not one of the 400 sales keepers of Minneapolis is a Rome Catholic. He says that men in su

### CANADAMAN CONTRACTOR HOUSEHOLD . . \* \* \* \* MATTERS \$~~~~

To Open a Jar of Fruit. If the cover of a fruit jar sticks, do not attempt to wrench it off: simply invert the jar and place the top in hot water for a minute. Then try it, and

you will find it turns easily. We are sometimes told that it is only Except for formal functions, candelabra have gone out of use for dinners. and luncheons and are replaced by single, slender sticks of brass, silver,

# given her greater satisfaction than

glass or fancy chins. A bride not long

ago received as a wedding present four

cut glass candlesticks with white silk

shades edged with crystal bead fringe.

Nothing among all her presents has

A Good Starch Recipe.
A good old-time housewife offers the following rule for starch: Mix one tablespoonful of starch with four tablespoonfuls of cold water and pour on this three quarts of boiling water, Boll for twenty minutes. Then add one tenspoonful of salt and a piece of paraffine wax half the size of a nutmeg. Sife until the wax is dissolved, then cool and strain through cheesecloth. To add fusire, soak the articles in this preparation for six hours.

#### To Kill Cockronches,

The persistent use of borax will destroy cockroaches. Once a week cover the pantry shelves with powdered botax. Sprinkle it plentifully in the closets and about the kitchen, especially about the sink and all pipes. When renewing, sweep up the old systematically, clean every nook and cranny, dry thoroughly, then sprinkle fresh borax over the shelves and line with clean paper. Persist in this and the bugs

A Chat With Housekeepers. Burn pine far occasionally in a sick room. It is an excellent disinfectant, and it also induces sleep.

A good furniture polish consists of two parts of raw linseed oil and one of turpentine. Apply a thin coat with a flannel cloth and then rub theroughly and briskly with a dry cloth.

Some housekeepers always make a point of buying their soap in large quantities, as they say it improves with

When blankets are to be washed for the first time they should first be soaked over night in cold water and then rinsed. This is to remove the suiphur used in the bleaching. After this they should be soused until clear in a lukewarm lather made with boiled soap and water and then ringed well in

clear water. It is literally true that a new broom sweeps clean. If a new broom is examined, the ends of the straws will be found to be straight and the brush square. After it has been used a while the ends split and become sharp, and the shape of the brush becomes irregular. To renew the youth of the broom dip in hot sonpsuds and trim the softened straws to the proper shape.

## Hard Bed and Small Pillow.

"No matter how comfortable a soft bed and large, soft pillows may be," said Dr. A. S. Barnes, Jr. "they are not healthy, and women especially would do well to avoid them, for they assist materially in injuring her physical appearance. When the body sinks down in a soft bed a considerable portion of the skin is robbed of its properventilation, and the circulation is interfered with. It also helps to make the flesh firmer and the form must. therefore, appear somewhat better as a result. The large pillows are not good to sleep on because the head is too high when it rests on them, and this prevents that deep, regular breathing which gives good lungs and in consequence a better appearance to the bust and shoulders.

One ought always to sleep on the left side, and preferably with the arms at the back. This may be a little awkward at first, but as soon as one becomes accustomed to it he will find it not only the most restful and easy, but the position in which sleep is more easily conduced. The pillow ought to. of course, be small and the bed hard, or at least firm. The body is then in the correct position for sleeping and for helping the physical appearance of the person while at rest. The arms at the back throw the chest forward. make the shoulders broader and the back straighter, so that material assistance toward a good carriage is thus obtained. When one lies on his back, even though the pillow is small, it has a tendency to crook the shoulders, and many cases of stooped shoulders have probably originated in this way .- St. Louis Globe-Democrat.

# Recipes For Invatids. Orange Soup—One quart orange juice

(strained); half cup sugar. Place over the fire; moisten two tablespoons of arrowroot with cold water and add to juice when just scalding hot; stir till clear and thickened; remove and cool; add flavoring and serve in punch glasses with lump of ice (size of large walnut) in each glass.

Prune Soup-One pound prunes; two cups water; rind of one lemon; half cup sugar; one inch stick cinnamon; halfpound barley (rich in potassium salts). one quart water; one cup flavor. Stew prunes with lemon rind, cinnamon and two cups of the water, adding the sugar when prunes are nearly cooked. Stone and press through colander into turgen. Boll barley in water till tender (three or four hours); drain and add to prunes in tureen; add flavor and

Peach Foam-One cup peach pulp, or tiny bits of tender peaches, either the fresh fruit or home preserved, in which case omit the sugar; half cup powdered sugar; white of one egg. into a large bowl and bent with a silver fork for thirty minutes. It should then be a thick, perfectly smooth, velvely cream.

Grape Foam-Put in a sherhet giass two tablespoons of grape juice; add to this the white of one egg, beaten stiff; a little scraped ice and sprinkle powdered sugar. Serve at once with-out stirring. Simple, nutritions and delicions.—Harper's Bazar.

Of the \$5,000,000,000 of sold in the world, the United States possesses \$2. 00,000,000, or nearly one-fourth.