

SUNDAY SERMON

A Scholarly Discourse By Rev. F. F. Shannon.

Brooklyn, N. Y.—Sunday morning, in Grace M. E. Church, the pastor, the Rev. Frederick F. Shannon, had for his subject "The Thousandfold Man."

"One man of you shall chase a thousand; for the Lord your God, He it is that fighteth for you, as He spake unto you." Mr. Shannon said: "The world building is not so interesting as man building. The philosopher 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 secondary rank to building a man in time. We have no intention of building any man, but we have a great many things to do with 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 intends to create a man to build a man. Worlds play out His purposes in the harmony of gravitation. They spell out His plans in the law of obedience. But man oftentimes 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 being, through the space called time, always and ever coming to himself, but never wholly arrived.

Yet man is God's human world—greater than any star-world twinkling in space, because he thinks, loves, feels and wills. He has a mind which excites these functions more largely than their fellows. Then we label them with that ancient degree called greatness. After conferring the degree, we spend the rest of our lives nursing over what such men did when they went together. They may have been great thinkers, 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. Slung along its shores, like deathless sentinels, are the men God raised up for handling 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 meaning, too grand in meaning to be easily comprehended. Naturally enough, the mind asks for a second consideration of them. But a second reading fails to rob them of their significance. Really big things don't grow less on second sight. Like St. Peter's, the significance 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 a great sentence like this, pregnant with large thought, is not stripped of its treasure by a second or third reading. It is a thought that sounds which the mind may revolve with increasing profit.

Strictly speaking, then, what is meant by one man chasing a thousand? Does it mean that one man, by his physical prowess, can drive a thousand men before him? You wonder if the folly of such a question. Still some people are so foolish as to ask 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 thousand man, according to the text, is a man in league with God, housing 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 truths dropped in golden numbers from "the lamp of knowledge." He is the man with his feet on the earth, his head among the stars, and his heart located in heaven, because heaven is located in his heart. He is the son of yesterday, the man of today, the son of to-morrow—grateful for yesterday's goodness, rejoicing in 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. He has never been "one man of you" who has opened the largest doors of opportunity and achievement in the history of the world. One man and God—they are absolutely unquarrelable. Grasping the tangled threads of history, they have tied them into a solid knot of divine purpose. And that purpose is ever steady 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 waited for you. For 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 comes out like that from the littleness of self into the largeness of God, that moment he stands forth in God's midst as a thousandfold man! Chasing a thousand becomes the business of his life. Chasing a thousand temptations, chasing a thousand sins, chasing a thousand 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! That 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 ways and His wisdom. 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 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 in the spirit of Jesus Christ, that becomes the thousandfold man. He is the determining factor in this world's progress toward a more righteous and better world. He holds the balance of power which will usher in the millennial dawn. Gone forever the man fearing spirit. Gone forever that stolid indifference. Gone forever that fastidious

THE SUNDAY SCHOOL INTERNATIONAL LESSON COMMENTS FOR APRIL 23.

Subject: The Entry of Jesus Into Jerusalem, John xii, 12-36—Golden Text: Matt. xxi, 9—Memory Verses, 12, 13—Commentary on the Day's Lesson.

I. The triumphal procession (vs. 12-16). "The next day," After the supper, the disciples, and a great multitude of the people, commonly called Palm Sunday, "came out to meet him, and cried, Hosanna, Hosanna, Blessed is he that cometh in the name of the Lord. Hosanna in the highest." 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," Jesus and His disciples left Bethany and went to Bethpage, a city village between Bethany and Jerusalem. Here they stopped and Jesus sent 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 and Judaea personally, 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. Carrying palm and other branches was emblematic of the triumphal entry. "And cried." Combining the two words, we get the following meaning: 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 9:35; others gathered up the garments and laid them in the way, a sign of reverence. "Hosanna." Hosanna is a rendering into Greek letters of the words, "Save, we pray" (Psa. 118:25). It is like a shout of, "Salvation! Salvation!" "King cometh." Jesus Christ is appointed King over His church (Psa. 2:9), and is accepted by the church.

14. "As it is written." In Zech. 9:9, 10. "Fear not." There is no cause for fear. The King is able to defend His people. "Daughter of Zion." The church, God's true Israel. "Sitting in chariot." Here was the triumph of humility over pride, of lowliness over pride, of poverty over affluence, and of meekness and gentleness over rage and malice. The horse and the chariot were suggestive of war, the ass was the symbol of peace. When they came in sight of Jerusalem, while others shouted Jesus with shouts of triumph, he saw his 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. They were not seen in their true light as a signifying and prophetic description 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.

17. The cause of Christ's popularity (vs. 17-19). 17. "The cause of Christ's popularity." The repeated references to the raising of Lazarus greatly strengthen the historic evidence of the miracle. They are quite inconsistent with the theory either of a misunderstanding or of deliberate fraud. 18. "This miracle." This is emphatic. The miracle made made little impression, but this one had convinced even Christ's enemies. 19. "The world." An exaggerated form of expression showing Christ's great popularity. II. Greeks seeking Jesus (vs. 20-22). 20. "Cause of seeking Jesus." The original word "Hellenes" means persons of Greek nationality, born Gentiles of the Greek race. "To worship." These Greeks were proselytes to the Jewish religion (Exod. 20:16). 21. "To Philip." It is not known why they should come to him. It may be that it was because they had some slight acquaintance 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 kind of inquiry. The disciples of the gospel agree and unite together to bring souls to Christ. IV. Jesus teaches the way of life (vs. 23-26). 23. "Jesus answered them." Our Lord speaks primarily to the Greeks and secondarily to the Jews. 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 prophecies (Isa. 53: 3, 9-10) are 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 order to liberate the life-germ and allow it to become fruitful. Christ must die to complete His redemptive work. 25. "Love that which the world 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." "The world" means even the earthly rewards that he hoped to gain, and shall lose his soul eternally. "That hateth his life." 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 eternal life. 26. "Serve Me." Christ is a Master 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. "I will follow Me." Let him act out the above principle, as Christ had done and was about to do. This is Christ's answer to the request of the Greeks. Christians must follow the methods and example of Christ. "Where I am." In heaven.

Wily Butcher. Miss Marion Winchester, the American girl who is known in Paris as the "Sugar Queen," on account of her successful sugar speculations, has a reputation for cynical humor. "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. She made many keen, swift thrusts at the faults of women. I remember how 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 said: "Why has the butcher put up that large and costly mirror behind his counter?" "The answer was: "To prevent the servant girls from watching his scales."

Town Free from Many Poets. A Sumner, Me., correspondent boasts that his happy and prosperous town has neither saloon, pauper, debt nor lawyer. He home is the heart of the nation. Progress is impossible to penitence. Love never forgets the little things. Rusting is not the same as trusting. Parents are more potent than politicians. Don't gauge your faith by your feeling. His servants always have His succor. Life is a check signed in blank; what its worth depends on how you fill it out. Heavenly rewards depend on heavenly running. The redness of the apple comes from the white of winter.

CHRISTIAN ENDEAVOR NOTES APRIL TWENTY-THIRD.

"The Power of His Resurrection."—Rom. 6:4-13; Phil. 3:10. (Easter meeting).

Bible Hints. To be buried with Christ (Rom. 6: 4) is to pass with Him out of the atmosphere and power of worldliness and into the atmosphere and power of heaven. There is no entrance into Christ's life but the portal of Christ's death (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 do not fear the dark when they are holding father by the hand. An artist obtains the essence of his power from his father and mother by birth. So we obtain through our birth in Christ the power of His resurrection, the power of immortal life.

There is a high, impenetrable wall around the next life, but Easter is a door left ajar. 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. Nature's Martin and Vesper Services. Some of us have heard violin notes of such refinement that when they ceased we were startled and half dazed as one coming back from a spiritual realm. But science is today proving that the air is full of music which, however, for the most part we fail to hear. For experiment proves that the tones of the violin, the highest note can detect is at the rate of 355 per second, and the highest within reach of the ear is at no less a rate than 28,000 vibrations per second, but the vibrations caused by moving light go so high as "seven hundred and sixty-six millions" per second. So that we miss whatever music there is between thirty-eight thousand and seven hundred and sixty-six trillions in vibrations. Give imagination liberty to dwell and kindle here for a little and the reader will fairly tremble with anger and confident expectation of the ecstatic music which now exists, and which 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 Psalms, the outgoings of the morning and evening as they sing. Then we may appreciate to the full the poetry, eloquence, music and truth of the inspired writer's utterance. "Thou must set the outgoings of the morning and evening to sing."—John Brittain.

He Met the Text. It is said that when F. B. Meyer held his first meeting in his church for workmen he said, "Men, we won't call you another brethren, but we will call each other brother." The next day as Mr. Meyer was walking on the street a seaver came out to him. "Good morning, Brother Meyer," he replied. "Good morning, my brother," then the seaver 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, "Excuse me, my hand is not fit for the likes of you to take." But the preacher said: "There is lots of soap and water at Christ Church. Give me your hand." Later in the day the seaver, meeting four of his comrades, said, "I am holding up my right hand," "Say, fellows, let us sever our hand to Christ Church has shaken hands with that hand." "Well," they said, "if he does that he'll do."

Those Art My Light. A touching incident was narrated by Dr. R. H. Horton, on the second Sunday after his return from a month's treatment by a celebrated German oculist. He was waiting in the oculist's consulting 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 eyes. He tried to read it but to see if he could. As he opened it he saw it fell on the text: "For Thou art my lamp, O Lord; and the Lord will lighten my darkness." "I had not been aware of the very exactness of the text," 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."

What You Busy. There is room enough on earth to find graves for the finest abilities and noblest powers. The ground which received one talent will also receive the five. Every man can be his own sexton. You can easily find a spade to dig a grave for your talents and abilities, your money and your time. But understand that in burying your talents you are burying yourself; in burying aught that God has given you are burying part of your very life. —Joseph Parker. Episcopal Awakeners. The servants at Fulham palace, the bishop of London's residence, are crucised each morning by what is probably a survival of the old rousing staff formerly used in churches to "stir up" dozing members of the congregation. 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 bedrooms in the quadrangle within the gates of the large western archway.

THE GREAT DESTROYER SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

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

We are sometimes told that it is only drinking to excess that can do any damage to the human constitution, and that moderate drinking—that is, the drinking of a physiological quantity of alcohol—can do no harm at all. It is a somewhat curious fact that although this physiological limit is exceedingly 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. Some authorities write out against one-half ounce per diem of absolute alcohol 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 say as a list as this, my friend: If not, you are a long way off from sanctification.

The second section of the road to hellness bears the name of purification. "Wash ye, make you clean." is the divine command to the people of God. God's Spirit cannot keep company with an evil spirit, and so long as we give tenacity to our own evil desires, we have within us a foe to righteousness. We must cast sin completely away, the last vestige of it, give up every known indulgence, confess our shortcomings down to the end of the list before the Spirit of Holiness will so much as enter the threshold 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 an unforgiven sin.

The sign-board over the third section reads Faith. That means looking away to God instead of looking into self. It leads to prayer—devout, frequent, continuous, soulful prayer. How can we get help without asking for it? It sends us up our Bible. His mind, not our own, guides us, and hence we search the Scriptures that we may know His mind. Faith keeps us near the cross, since its atonement is our sole dependence, and to cling to anything else is like reaching to seize the crest of a wave and expecting that to hold us up.—John Balcan Shaw.

Harm of Moderate Drinking. Dr. Newsholme, of Brighton, England, discussed the effects of the use of alcohol on the prosperity of insurance sickness societies among artisan clubs. He found two of the most important factors of the sickness and mortality of these clubs were tuberculosis and alcoholism. Twelve per cent. of the funds of these societies was expended upon cases of tuberculosis. The sickness that came from alcoholism was described as a disease that made no deductions from the mortality lists that over thirty per cent was directly attributed to the use of alcohol. He argued that moderate drinking in almost any degree diminished longevity and increased sickness rates. Liquor Dealer Paid First. A licensed liquor dealer was speaking of his custom of trusting mechanics and laboring men, allowing them to settle their bills weekly, and saying, "Don't you lose a great deal?" asked the gentleman with whom he was speaking. "Very rarely," was the reply. "If they 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 their pay."

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 consumption of beer has recently fallen below that of the United States. This is attributed not only to the temperance agitation but to the better condition of the workmen, which gives them more substantial food, and renders beer less attractive. The manufacturers 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 Paris. Persian drunkards are blacklisted, and to be blacklisted means that the person so enrolled cannot visit the bazars to buy things except at certain hours, and then only under police supervision. He cannot visit any place of public amusement, and even when at prayers in the mosque he must hold himself aloof from his most respectable neighbors. If, after being blacklisted, he dares to again be found under the influence, he gets eighty lashes on the soles of his feet.—Presbyterian. Trumpet Flowers and Saloons. In the city of Honolulu these formerly 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 cutest flowers. Human life is too precious to be exposed to such peril. It is not a man's character of too much value to be exposed to the pestilence of the grog shop, even though the town may get a license fee of \$200, or even \$500, from it.—Northwest Mail.

Temperance Notes. The increase of insanity in England startles students of social phenomena. There has been an average annual increase 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 "middle" 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 smuggle liquor into the Naval Academy. Archbishop Ireland is proud of the fact that not one of the 400 saloonkeepers of Minneapolis is a Roman Catholic. He says that men in such business must get out of that church.

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.

Candelabra Out of Style. Except for formal functions, candelabra have gone out of use for dinners and luncheons and are replaced by single, slender sticks of brass, silver, glass or fancy china. A bride not long ago received as a wedding present four cut glass candelsticks with white silk shades edged with crystal bead fringe. Nothing among all her presents has given her greater satisfaction than this gift.

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

To Kill Cockroaches. The persistent use of borax will destroy cockroaches. Once a week cover the pantry shelves with powdered borax. 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 will go.

A Chat With Housekeepers. Burn pine fat 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 thoroughly 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 age. 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 sulphur used in the bleaching. After this they should be soaked until clear in a lukewarm lather made with boiled soap and water and then rinsed 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 soap suds 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 proper ventilation, and the circulation is interfered with. It also helps to make the flesh firmer and the form stout, 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 will find it not only the most restful and easy, but the position in which sleep is more easily conducted. 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 Invalids. Orange Soup—One quart orange juice (strained); half cup sugar. Place over the fire; moisten two tablespoonfuls 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; half-pound barley (rich in potassium salts); one quart water; one cup flour. Stew prunes with lemon rind, cinnamon and two cups of the water, adding the sugar when prunes are nearly cooked. Stew and pass through colander into tureen. Boil barley in water till tender (three or four hours); drain and add to prunes in tureen; add flavor and serve hot. 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. Put into a large bowl and beat with a silver fork for thirty minutes. It should then be thick, perfectly smooth, velvety cream. Grape Foam—Put in a shallow glass two tablespoonfuls of grape juice; add to this the white of one egg, beaten stiff, a little scraped ice and sprinkle with powdered sugar. Serve at once without straining. Simple, nutritious and delicious.—Harper's Bazar.

Of the \$5,000,000,000 of gold in the world, the United States possesses \$3,300,000,000, or nearly one-fourth.

RAM'S HORN BLASTS

HE home is the heart of the nation. Progress is impossible to penitence. Love never forgets the little things. Rusting is not the same as trusting. Parents are more potent than politicians. Don't gauge your faith by your feeling. His servants always have His succor. Life is a check signed in blank; what its worth depends on how you fill it out. Heavenly rewards depend on heavenly running. The redness of the apple comes from the white of winter.