# SUNDAY SERMON

### A Scholarly Discourse By Rev. C. Geo. Currie.

Brooklyn, N. Y.—The Rev. C. George Currie, D. D., preached in Holy Trinity Church Sunday morning to the congregations of Holy Trinity and St. Ann's. Dr. Currie's subject was "Growth," and he selected for his text II. Corinthians, v:4: "Not for that we would be unclothed, but clothed upon." He said:

These words of the epistle express the important principle that wherever there is vitality life not only adds to itself continually, but at the same time never throws away, never entirely loses the essential elements that it has once succeeded in acquiring. That is to say, that all the time that life is putting on raiment, as it were, or being "clothed upon"—say, in the flowers, or bush or insect or man, for that part—all that time it keeps the essentials of whatsoever it has invested itself with. And it is never perfectly unclothed of its fundamental gains; "not unclothed but clothed upon." These principles hold good in relation to life of every kind and under all conditions. It is one of the great keys of nature that have been furnished to us, and its universality springs from the fact that the universe is fundamentally similar in all its parts. I mean to say that the universe is constituted in such a manner that the different plans of being, the physical, the intellectual, the moral, the spiritual, all correspond to one another. So that whatsoever is true in one is true in all of them. Mankind, in fact, has an instinct to that effect. Our ordinary words that we use in talking, for instance, for physical things are mostly the same as those used for intellectual or spiritual things. The word, "right" means straight, and "straight" is constantly used by us in a moral sense; the word "wrong" means twisted or corrupt, and "corrupt" often means dishonest. The things that are seen are, that is to say, divinely created pictures of the things that are not seen; and it is a great satisfaction that we can have a trustworthy picture of spiritual things that we can see. Our blessed Lord talked in parables, not because parables are simple, but because the truths expressed by parables (as the loaf of bread or the raiment or the water from the well, or the sparrow having his food prepared for him, or the lily getting its raiment without worrying about it) are not merely physical truths—you must not fall into that blunder—they are truths that reach all the way up through all the plans to the eternal kingdom. Our Lord talked in that way because He saw the whole of the plan, from the top to the bottom, and He talked in no other way to the people at large: "without a parable spake He not unto them." The plans, intellectual, moral and spiritual, are represented in the physical, and all of them are fundamentally alike. That is why He talked in parables.

Now come back to the general principle before us, "not unclothed, but clothed upon," and let us see to it that we have the physical and material idea distinctly in our heads. Here, for instance, is the stump of a tree with the different rings of wood of which it is composed. Year by year the tree has put on new growth, which you can see in the successive rings. But all the time that it has been putting on the new rings it has never completely let go of the old ones, and the first ring of all is right in the centre all the time. Let me give the little folk a simple illustration, that they may take it away with them. Children, you turn an apple on its side. Cut it down in the centre through and through. Then you have two halves, have you not? Well, cut off from either half a slice, very thin, the thinner you cut it the better. Then hold the slice up to the light. Now, what do you see? You see in the centre, distinctly, the dark outline of the original blossom that was on the apple tree in the springtime.

Now, take some examples of this principle. There is the Bible, for instance. It is a living book. I mean by that it was not flung down from the sky, like a meteorite, so as to land like Joseph Smith's Bible somewhere in a valley all made up and ready. It did not come that way; but it grew in the world like an oak or pine tree; and, according to what the Saviour says about the Holy Ghost continually teaching in the word in successive ages, the Bible, which is God's truth or the word of God, is, in a manner, still growing. Do you know that? It is coming out in parts. It is life from beginning to end. It unfolds, not a single period of man's history only, but successive stages in the growth of the human mind. Therefore it contains, like a tree, successive rings, as it were, greatly contrasted one with another, widely differing one from another. In one ring, so to speak, it is "an eye for an eye and a tooth for a tooth." Literally, exact justice. In another ring it is, "If a man strike thee on the one cheek turn to him the other also." In the one ring, vengeance; in the other, no vengeance. The Bible, as I said, thus unfolds to us successive ages in the spiritual growth of man. Some of its stages, or rings, such as polygamy, we have left behind us long ago; some we have not yet reached. The Sermon on the Mount especially stretches out and away to the future perfection of the race, when a nation like Russia will be an impossibility. At the present time, you know, all nations take brute animals for their representative coat of arms, because they all have the brute in them. The time will come when the bear and the lion and the bird of prey shall all be ground out of humanity, and the work be fulfilled when he that is struck on one cheek will turn the other also, and the race will become, as it never has become, Christian. And yet whatsoever has been true remains true forever.

While the Bible gives us the story of the Gospel, it continues to retain the law in the Book of Deuteronomy. Calvary does not blot out Sinai. They are related to one another. You must know the law before you can know the Gospel. You often hear of people being extremely willing to forgive. What is their forgiveness worth? It is not worth anything, because they have never suffered from the indignant wrath of a just and noble anger. No, forgiveness is not worth anything except where the anger restrained is the ring inside of it. Another thing, God continues to clothe mankind, as He did at the first. He clothes the human race with ideas. Where do you think the ideas come from? Did man produce them? They come from outside, my friends. Or, rather, from the God, who is within us, and inspires the whole. He clothes the human race with ideas. You open the wardrobe, as it were, and there, hanging up, so to speak, are Genesis and Judges and Jeremiah and Isaiah and the Gospels, the successive garments for man's successive mental purpose—the child's clothing, the boy's clothing, the young man's clothing, the matured clothing, the perfectness of the fulness of stature, as in the Beatitudes, here and there, in Epistles, in the Apocalypse, but above all in the deep mystical sense of the Bible all through—the true mystics, that we do not get from hearsay, that we know by intuition, but which, of course, to the mass of men are absolutely unknown and invisible. So far as the Bible is concerned the principle is true, "not unclothed, but clothed upon?"

You cannot make anything grow that has not roots. It is curious, but you cannot. Whatsoever it is sooner or later it will wither. In order to grow it has got to grow out of something. Ideas are precisely like plants. As I told you, all the plants of the universe are alike; growing things are all alike, whether ideas or anything else. It is of absolute necessity that they shall have roots. Thus, for example, love, joy, peace, gentleness, goodness, truth are ideas. Nobody can complain of them, but of what conceivable use would it be to stand on a pillar and call out to mankind, "Be loving, be joyous, be peaceful, be gentle and good and true," if you had nothing more to say to them than that? What conceivable purchase would those principles have in the world without the spiritual reasons out of which they grow and on which they depend, namely, the facts of living religion? The blunder of planting ideas without roots is as old as the hills. Every scholar, every student of history, is up to his knees, up to his chin, in withered sects, withered religions, withered kinks and notions of this and that sort, every one of which had a good side to it, but all of which have died for want of roots or continuous power—evolution. I do not like that word, but we will use it now.

Now, as opposed to both of these people, those who give the world no new truth and those who give the world nothing but new truth. The Christian church at large represents the latest truths, as well as the first truths, and the first as well as the last. There is no fault to find with these new doctrines. Of course not. On the contrary. For instance, the dynamic power—that capital and most useful thing, the dynamic power of the forces of nature—a prayerful desire for the healing of the sick. All right. The power of altruism, sacrificed for the healing of the sins of society. All right. My good friends, they are plucked straight from the branches of the tree of the gospel. There is no fault to find with these. On the contrary, it is for the sake of their production that we insist that they be taken in connection with the tree that has grown them—Jesus Christ and His sacrifice from which they sprang. Every institution springs from some root or other. There is the font at the door of the church. Well, it represents baptism, and somebody says it is a good thing to have a conventional symbol of purity or improvement. But do you suppose it would be there at all if it were only a conventional symbol of purity or improvement? Why, my friend, that font reaches down and down through all the strata of history; through the darkness of the Middle Ages, down to the first Christian centuries; down to Jewish rites; down to the ancient pagan and prophetic mysteries; all of which had their thought, or what answers to it, under the direction of Him who lighted, not merely Jews and Christians, but "every man that cometh into the world."

This baptism is a reality in the universe forever, because it lives by its roots. I might prove the same thing, if I had time, with regard to the cross or the altar, which goes down through the centuries, back to time and space before the foundation of the world. These, with other Christian doctrines, illustrate the Divine method, which is continual progress without any loss. In other words, as the apostle says, "not unclothed, but clothed upon." The principle is equally true of ourselves and our whole existence, for apparently there is never a real break in the progress of humanity. The Christian is never ripe, he is always ripening. Even in the moment of death he is still growing. Obscurely, but just as steadily as when he was a babe. When passing by death through the blessed gate like the new-born infant he is being "clothed upon" with new senses, new power and understanding, new ways of looking at things, so that having died, as we call it, he stretches out the arms and limbs of his being and is "clothed upon" like a tree in springtime. Life is worth living. Aye, indeed, it is. Don't you ever imagine for a minute that it is not. Life is worth living to a degree you have no conception of because the glory that is coming upon us, that is to be put upon us, may be measured, by the highest standard the world has ever seen, the sacrifice of the Lord Jesus Christ. Nothing is ever lost; it would be contrary to the laws of nature to suppose such a thing, but it is glorified to a degree that passes understanding to conceive: "Not unclothed, but clothed upon."

#### The Cross.

Was it not Tyndall who said he would go insane in an hour if he were not assured of the existence of a wise, over-ruling Power in the universe? How immeasurably more steadying is the assurance of the Christian that the cross of Christ reveals the mind of God! Life is inexplicable, if only power rules.

One of England's chapels is an architectural blur when one first enters it. But a verger soon tells the visitor to take his stand on a blood-red cross that is in the centre, and looking down this arm of the cross he sees a beautiful picture, and down that still another bit of harmony. The four arms point to wonderful representations of events in the life of the Son of Man. Only from that cross may the pictures be seen in their true perspective. Only a Christo-centric faith can see life as a plan and solve its enigmas.—Pacific Baptist.

### SNAKE WAS TOO FRIENDLY.

#### Reptile Crawled Over Young Farmer Without Hurting Him.

One day last week Aaron Hoffman had an experience with a rattler which he will not soon forget. While sprouting potatoes in the bin near the house he was conscious of something rubbing against his back, and, glancing over his shoulder found that an immense rattlesnake had raised its head and was in the act of crawling up on his back.

The sight froze the blood in his veins, and he was too paralyzed with fear to move, and while he sat there the snake crawled over his shoulder and across his knee and into his hiding place. When young Hoffman did recover his powers of locomotion he ran into the house, but the reaction from the terrible fright completely prostrated him and he was unable for some little time to tell his mother the cause of the fright.

It is a well known fact that the rattlesnake, unless disturbed, will not strike, but even this fact does not make him a neighbor to be enjoyed. —Madrid Pioneer.

# THE SUNDAY SCHOOL

### INTERNATIONAL LESSON COMMENTS FOR SEPTEMBER 24.

**Review of the Lessons For the Third Quarter of the Year—Read Psa. xxxiv., 11-22—Golden Text, Psa. cxxi., 5—The Summaries.**

Lesson I. Topic: God's protection of His people. Place: Jerusalem and the Assyrian camp. Hezekiah was King of Judah and Sennacherib of Assyria. At this time Assyria was a great and powerful country, and at the height of its power. It was a mighty nation of warriors. Nothing could stand before the Assyrian host. They swept over the country leaving desolation and death behind them. Their king sent abusive letters to Hezekiah to affright him. Hezekiah and the prophet Isaiah prayed and God destroyed their enemies.

II. Topic: Study of an Old Testament prayer. Place: Jerusalem. Great suffering and sickness came upon Hezekiah, King of Judah. The prophet Isaiah saw that death was the inevitable result of such sickness only as God interposed. Then it was that Hezekiah asked for added years, and received promise of fifteen years more.

III. Topic: The suffering, atoning Saviour. Place: Jerusalem, the prophet Isaiah's home. This is the deepest and loftiest of the Old Testament prophecies, and points clearly and definitely to the atonement. The life and mission of Christ is related in few words embracing humiliation, suffering, atonement and exaltation. The main thought is that the Servant is to be the instrument in establishing the true religion, by removing the burden of guilt and bringing many to righteousness.

IV. Topic: The gospel's gracious call. Place: Jerusalem. Regardless of the mean opinions of men and their lack of faith in the Saviour a magnificent kingdom was founded, and to it invitation and joyous welcome is extended. Jehovah's thoughts transcend those of man as much as the heaven is higher than the earth. The thoughts and ways of Jehovah are His purposes of redemption.

V. Topic: Chapters in a sinful life. Place: The kingdom of Judah, particularly the capital, Jerusalem. The faithful Hezekiah closed his life, leaving his son Manasseh to reign in Judah. By him the good work of reform was worse than undone; the people went into the lowest depths of wickedness. In his mature years Manasseh was made to feel the rod of affliction which led him to repentance. Then he sought to repair some of the evils.

VI. Topic: Vital factors in a successful life. Place: Jerusalem and Judah. Manasseh's effort to reform his kingdom did not produce much fruit. His son Amon disregarded this effort on the part of his father, and led people on in idolatry for two years, when he was slain by his servants in his own house. Then his youthful son Josiah came to the throne. He made earnest work of destroying idol worship and of repairing the house of the Lord.

VII. Topic: Purpose and mission of the Bible. Place: Jerusalem. With the neglect of the temple the people had been without the book of the law. In repairing the temple this book was found and brought before the king. He was greatly moved because of the fearful disobedience of the people, and the awful curse of God which was pronounced upon the very sins Judah had committed. He at once sought to know what the Lord would say unto them. The promise to him was that the curse should not come upon the people during his life.

VIII. Topic: Trying to destroy God's word. Place: Jerusalem. At the death of Josiah his son, Jehoahaz reigned three months in Judah. He was taken by Necho to Egypt, and his brother Jehoiakim was made king. He reigned eleven years and did evil in the sight of the Lord. In the fourth year of his reign he burned the Book of the Law. The Lord directed the prophet Jeremiah to write another. In this were more warnings to the people. The king was slain, his kingdom destroyed and his son carried in chains into Babylon.

IX. Topic: Persecution of the righteous. Place: Jerusalem. The kingdom of Judah was fast hastening to its end. The judgments of God were about to fall upon the people. Jeremiah, the prophet, was almost alone in standing for the right, and his life was in constant danger. His was a mission requiring courage, faith, strength, will.

X. Topic: Decline and fall of the kingdom. Place: Jerusalem. Zedekiah was the twentieth and last King of Judah. He took no warnings from the judgments of God which had fallen upon the people before his reign. He despised the warnings of the prophet Jeremiah, and mocked the messengers of God. Then the city was taken by the Babylonians. The house of God was burned, the wall about the city broken down, the palaces were burned and the vessels from the temple were carried to Babylon. The sons of Zedekiah were slain before his eyes, and then his own eyes were put out, and he was carried captive to Babylon.

XI. Topic: Vision of the glorious gospel. Place: Babylon. Ezekiel was among the captives carried to Babylon in the second siege against Jerusalem. But God gave him visions of the future and how He would bless His people. Ezekiel prophesied for twenty-two years. His prophecies were a great encouragement.

XII. Topic: The study of a godly young man. Place: Babylon. Here we learn of the beginning of the captivity of Judah. Babylon was at this time in the zenith of its power, ruling all Western Asia and extending its authority to the river of Egypt. Daniel was among the captives of the first siege against Jerusalem. He was then about twelve years old. He lived through the seventy years of captivity.

## RAM'S HORN BLASTS

THE trouble with many business men is that they are mistaking legality for righteousness.

We go from strength to strength because we go from struggle to struggle.

If you are going to be happy in Heaven you had better practice before you go.

Many a man who would be a very patient monk makes but a patulant merchant.

The friend of sinners suffers most of all when sinners turn their backs on Him.

A man has to learn to see God in little things before He shows His greatness.

# CHRISTIAN ENDEAVOR NOTES

### SEPTEMBER TWENTY-FOURTH

The Home Mission Work of Our Denomination. Matt. 9: 35-38; 10: 1-15.

It would have been easier for Jesus to have stayed in Capernaum or Jerusalem, and established a synagogue; and if even He could not draw men to Himself, but must go to them, how much more must we!

Compassion is the basis of all home-mission work—Christ's love for suffering men.

The fact that the sheep want no shepherd, that perhaps they have gone away on purpose from all shepherdly care, makes no difference to our Lord.

In material husbandry the harvest is plenteous where the soil is rich and the tilling easy, but in spiritual husbandry the harvest is plenteous where the soil is poor and the tilling difficult.

#### Suggestions.

The old Puritan State of Massachusetts illustrates the need of home missions, for one-fifth of its population is made up of recently-arrived Armenians, Finns, French, German, Greeks, Swedes, Norwegians, Poles and Syrians.

In Utah there are in all only about 5,300 Christians, but there are about 220,000 Mormons.

There are about 260,000 Indians in the United States, and happily, by the allotment of their land in severality, these are rapidly becoming merged in the body of our citizens.

In Cuba, at the close of the fourth year's work of American missionaries, there were 100 churches and preaching stations, 150 pastors and preachers, 3,000 church members, 600 candidates for membership, and 4,000 scholars in the Sunday schools.

#### Illustrations.

The Christian women among the Sioux Indians give to missions more than one dollar each every year.

In New York recently they sold a fine church building in the upper part of the city because there were too many foreigners in the neighborhood. Then they sent the money to the board of foreign missions.

Love of God and love of country are the two noblest passions in a human heart; and these two unite in home missions. "A man without a country is an exile in the world, and a man without God is an orphan in eternity. —Henry Van Dyke, D. D.

#### Pulling Together.

The heart of the interdenominational Christian Endeavor Society is its union work, and every Endeavorer should contribute some thought and energy to his local union.

See that committee conferences are organized—meetings of those that are engaged in the same line of work—missionary work, for example, that they may exchange methods, and receive instruction from specialists.

# EPWORTH LEAGUE LESSONS

### SUNDAY, SEPTEMBER 24.

Home Mission in Mountain and Plain. Matt. 9: 35-38; Luke 9: 1-6.

Jesus went to his own people with his gospel, and sent out first his disciples to their neighbors and countrymen. This was eminently wise and practicable. There is an element in home missions that appeals to every Christian. We have no sympathy with that sentimental talk about home missions that has no real interest in any mission work. Some people excuse themselves from all missionary work on the plea that we have "heathen at home." But aside from all this there is a special claim on us to consider the spiritual needs and wants of our neighbors and our own nation. The Home Mission field is the United States in all its length and breadth. What the Jews were to Jesus, and what their countrymen were to the first disciples, so the inhabitants of America are to us. We must save America in order to save the world. The field is wide and difficult, but hopeful and inspiring. We have gathered in our home field the cosmopolitan races of the world. We have in our home missions the nucleus of missions to all nations of the earth.

Methodist home missions may be roughly divided into two classes, the English-speaking and the non-English-speaking. The English-speaking embrace all the work in our Annual Conferences which receive help as well as the mission work of the great Northwest. The non-English-speaking include the fourteen different nationalities to which we send missionaries in our own land. They are the Welsh, Swedish, Norwegian, Danish, German, French, Spanish, Chinese, Japanese, Bohemian, Italian, Portuguese, Finnish and American Indians. Besides the hundreds of ministers helped by the Missionary Society in Annual Conferences, we have about 350 missionaries preaching to 25,000 members, with between 450 and 500 churches and Sunday schools in this field. About one-half—forty-five per cent—of all our collections for missions go to this home field. Many of the people converted in these home mission fields go back to their native land bearing the seed of a new and better faith. Thus the home work is a valuable feeder, and sometimes the founder, of foreign missions. Nearly all of our self-supporting work in the West and Northwest was formerly home mission territory. Methodist home missions have played an important part in the development of the nation.

#### A Black Lily.

In the island of Luzon, one of the Philippines, a lily or tulip with a black flower, eight or nine inches across, has been discovered by an American. It flowers before the leaves appear, and has an odor of tainted flesh, which attracts insects to it for the purpose of cross fertilization. It stands under a foot high, and grows in the shade of dense vegetation. Altogether it upsets our notions of the pure lily, and reminds us of the vulture among birds.

#### Petition Six Miles Long.

Six miles is the length of a petition promoted by the British national canine defense league in support of the bill for the prohibition of the vivisection of dogs.

# THE GREAT DESTROYER

### SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

**Does Moderate Drinking Shorten Life?—Statistics Which Show That the Total Abstainers Win in the Longevity Race—Evidence Gathered by Actuaries.**

Drunkenness is universally condemned, and all concede that the drunkard's health suffers and his life is shortened by his excesses. But when seeking to persuade men to abstain entirely from alcoholic beverages, we urge their habitual use is injurious even in quantities so small as not to produce intoxication, our position is questioned by many. When we quote the testimony of eminent scientific men as to the ultimate baneful effects even of moderate drinking on the various vital organs, an answer is often made which to many, at first view, seems quite conclusive. It is to this effect: "Whatever the doctors may say, we can point you to a man over eighty years of age who has always taken his daily dram." Of course, to thoughtful minds the fallacy in this answer will be manifest. A generalization that shall have any value must be made from premises much more extensive. Could reliable statistics be produced showing the comparative longevity of a great number of total abstainers and of moderate drinkers, the conclusion from such statistics would be incontestable. But whence shall such vital statistics be secured? The committee of investigation which we have been long but vainly asking from the United States Congress might have done such work. Were any temperance agency to attempt the task effort would, of course, be made to discount their report on the ground of alleged partiality. Most heartily, therefore, will the friends of temperance welcome the announcement that this important investigation has been made, and the results published by one of the great life assurance societies of Great Britain.

We are indebted to Mr. Chas. W. Scovel, manager of the Western Pennsylvania agency of the Provident Savings Life Assurance Society, of New York, and Dr. Geo. P. Donehoo, superintendent, for a booklet entitled, "How Abstinence Pays: The Latest Word of Science," which presents some of the results of the investigation of Mr. R. M. Moore, actuary, as reported to the British Institute of Actuaries, to be published in the official journal of that body. The United Kingdom General Provident Institute, of which Mr. Moore is actuary, supplies in its continuous records, which cover sixty-one years, all the required data for each of about 125,000 individual cases, the abstainers having been kept separate from non-abstainers. In the latter class no drunkards have been included, but only moderate drinkers, and not the general run of moderate drinkers, but selected "equal to the best accepted standard of assured life." After eighteen months of special work, with a corps of clerks canvassing these records, Mr. Moore has presented his elaborate tables, diagrams, etc., which prove that the entire working years of life together, from the age of twenty to seventy, there are among abstainers 10,935 deaths, while among moderate drinkers the deaths numbered 46,956.

When the fifty working years are divided into decades and the comparative mortality in the two classes respectively for each decade computed, the resultant figures should startle middle-aged non-abstainers, for it is shown that between the ages of forty and fifty the death rate among them lacks only twenty-six per cent. of being double the death rate of abstainers.

The investigation which produced these most valuable statistics was undertaken solely in the interests of an insurance company. The service rendered to the cause of temperance is quite incidental, but not on that account less valuable, but rather more so. The question as to the effect of moderate drinking on the duration of life is a question no more.—Presbyterian Banner.

#### Evils of Intemperance.

Intemperance is the greatest enemy of mankind. It is the one great sin that underlies nearly all others. It is the devil's own pet vice with which he afflicts the world; it is the whip of scorpions with which he lashes the human race. Poverty, crime and madness would be almost banished from the world if it were not for intoxicants, which poison and destroy the human family. They beget idiots in the mother's womb, and predestine men and women to become maniacs. The curse is universal. The knowledge of making intoxicating drink is the earliest evidence of man's inventive genius. There are no people so barbarous, nor so ignorant, that they have not some device for distilling from roots, or fruits, or grains. They all know how to make a drink that will intoxicate. There is no time, no historic era, in which this knowledge was not abroad. To-day, in this country, we know, and everybody knows, that our prisons and jails, our houses of prostitution and our hells of crime, our asylums—deaf, dumb and insane—and our hospitals are filled with people because of this traffic in alcoholic drink.

#### Most Congested Ward.

In the alcoholic ward the congestion is the greatest. The number of alcoholic patients is always greater in the winter than in the summer; not that there is more drunkenness in the frigid season, but because the inebriate who is carried to Bellevue in the winter might in the summer sleep off his debauch on a park bench. There are twenty-nine beds in the alcoholic ward for men. Frequently there have been eighty patients at one time. In the female alcoholic ward there are fourteen beds, and frequently the number of patients is thirty-five.—Leslie's Weekly.

#### Temperance Notes.

The Indianapolis News says it is estimated that one-half of all saloons in that city are owned and controlled by breweries.

Butte County, Cal., has had a long siege of temperance agitation. It has finally agreed to submit the matter to a vote of the people nearly two years hence.

The W. C. T. U., at Pittsburg, Pa., has decided to place Bibles and tracts in all the saloons in the East End District. With one exception, the saloon men have agreed to the proposition.

Whitestone, Indiana, is without a licensed saloon for the first time in over forty years.

The Woman's Club, of Dubuque, Iowa, has joined forces with the teachers of the State in a crusade against cigarettes.

Canadian patriots are deeply concerned over recent statistics which show an increase both of crime and consumption of intoxicants in the Dominion. Dominance of materialistic ideals, failure to use approved methods of moral suasion in pledging youth to temperance, and scant temperance educational work are some of the reasons given by the Protestant press.

# The Sunday Breakfast Table

#### CONSECRATION.

Laid on Thine altar, O my Lord divine,
Accept my will this day, for Jesus' sake.
I have no jewels to adorn Thy shrine,
Nor any world-proud sacrifice to make;
But here I bring, within my trembling hand,
This will of mine—a thing that seemeth small—
And Thou alone, O God, canst understand
How, when I yeld Thee this, I yield mine all!
Hidden therein, Thy searching gaze can see
Struggles of passion, visions of delight,
All that I love, and am, and fain would be—
Deep loves, fond hopes and longings infinite.
It hath been wet with tears, and dimmed with sighs,
Clenched in my grasp, till beauty hath it none;
Now from Thy footstool, where it vanquished lies,
My prayer ascendeth, "May Thy will be done."
Take it, O Father, ere my courage fail;
And merge it so in Thine own will, that e'en
If, in some desperate hours, my cries prevail,
And Thou give back my will, it may have been
So changed, so purified, so fair have grown—
So one with Thee, so filled with peace divine—
I may not see nor know it as my own,
But gaining back my will, may find it Thine.

—From a Book of Devotions.

#### Jesus Was Not a Socialist.

Dr. Marcus Dods, lecturing in Manchester on "The Teaching of Jesus," referred to the Master's attitude toward Socialism. He said:

"But the method of Christ is too slow for many men to accept, and therefore men often turn to some hasty demagogue. His answer to the inquiry of John the Baptist is His answer to all who are offended at His method. He told John's messengers to inform their master what He was doing. It implied that He had no intention of altering His method, and that His method is to deal with the individual.

"Christ's leaven of spirit and principle works slowly in the public mind, and gradually brings about a new social order, as in the case of slavery. It is a tedious process, but it is sure, and the method of Jesus has won the approval of practical men. Dependence on State activity may be sanctioned as a temporary expedient, but Christianity relies on a new spirit in men. Revolution must be the spontaneous expression of an inward growth in justice and unselfishness; if imposed from without on unchanged individuals it could never do the utmost good. The only life which will permanently weld men together is the life and spirit of Christ. It must be left to statesmanship to devise practical measures. Christ was not an agitator, and it ill becomes any of His ministers to be so. Note the points, the improvement of society can be effected only by the regeneration of the individuals composing it. Modern non-Christian Socialism seeks to force society into certain moulds by law. The Christ-method is slow (as seen in the case of slavery), but it is the only method that is sure." —Belfast Witness.

#### The Love of Children.

Have you considered the sweet thing a child's love is?

To enjoy in one's life the confiding purity of a child's friendship is to taste a sweetness nothing else can bring.

You go through life and enjoy its pleasures, the praise of fellow-men, the abiding joy of ministerial duties, the pride in applied craftsmanship, the applause and adulation of the platform.

These things bring the flush of pleasure to your cheek and stimulate you for further action; and very often your best work is done because of this; not for pay, but for love.

But the friendship of a little child brings a new joy. It touches a chord in your heart that lies silent under the spell of all these other things.

That wee toddling lassie, as she runs to meet you with outstretched arms, sparkling eyes, and rosy mouth puckered up for a kiss, appeals to you in a language you can never use.

Her gesture, her prattle, all so confiding, so natural and tender, culminate in the expression of those magic words, "I love you," stirring within you all that is best and purest in your nature.

The little ones breathe a fragrance not of the earth.

If it is yours to enjoy the whole-hearted confidence of a little child, never by word or deed let that little one lose its faith in you.—Scottish American.

#### Humbled But Not Humiliated.

We in our pride are apt to think that to humble ourselves is to be forced to an unwilling surrender, a hard necessity of submission. But with our gracious Father, to humble is not to humiliate. The true and best humility is that which love wins from us as the sunshine and soft breath of spring woo the flowers from the hedgerow. Of old, when God would humble Israel, He fed them with angels' food, or as it is rendered in the margin, "Every one did eat the bread of the mighty." (Ps. 78:25.)—Mark Guy Pearse.

#### A Great Loss.

You never miss an opportunity of giving innocent pleasure, or helping another soul on the path to God, but you are taking away from yourselves forever what might have been a happy memory, and leaving in its place pain or remorse.—Frances P. Cobbe.

#### Fountain of Life and Love.

The inward influences and illuminations which come to us through those who have loved us are deeper than any that we can realize. They penetrate all our life, and assure us that there must be a fountain of life and love from which they and we are continually receiving strength to bear and to hope.—F. D. Maurice.

#### Needed Every Hour.

I can do nothing without the help of God, and that even from moment to moment.—St. Athanasius.

#### Presidential Ticket of 1861.

In tearing down the old courthouse at Lake Village, Ark., an election ticket used November 6, 1861, was found. The ticket reads: "For President, Jefferson Davis, of Mississippi; for vice-president, Alex H. Stephens, of Georgia; for electors, Edward Cross, of Hempstead; David Walker, of Washington; John R. Hamptonof Bradley; W. C. Bevins, of Independence; W. W. Mansfield, of Franklin; for congress, 3d district, A. H. Garland, of Pulaski." Judge Mansfield, of Franklin is said to be the only survivor of those named with him on this ticket.

# Household Matters

#### A Beautiful Flower Piece.

For a beautiful flower centrepiece fill a glass bowl with carbonated water and immediately arrange in it nasturtiums with plenty of leaves. The flowers will soon be covered with sparkling dew, presenting the coolest appearance.

#### Buttonholes That Last.

In making buttonholes in children's underclothes, after getting the hole ready to be worked, place a cord (I use fine binding twine) around the hole with the part at the front (where the wear of the button comes) and work over it; the buttonholes will then outwear the garment.—A. M. B., in The Home.

#### To Dip Broth.

To dip broth or soup from the kettle when cooking, and the fat is on it, draw the kettle forward to the hot part of the range, making the soup boil furiously. This raises a large bubble in the middle of the pot from which a cupful or soup at a time may be dipped out—that fat all goes to the sides of the pot.

#### For Laundering Woolens.

In the Ladies' Home Journal, we find the following, which we give in answer to query of Mrs. E. G.: Dissolve white soap; put about two pailfuls of warm water in a tub, and add enough dissolved soap to make a heavy suds. Dissolve two tablespoonfuls of borax in a quart of boiling water; pour half of this into the suds; shake the white flannels free from dust and put them in the suds; work the suds through the articles by lifting, squeezing and kneading; never rub or twist woolens. A washing machine is excellent for all woolen fabrics. Squeeze the water from the washed article; rinse in two waters having about the same temperature as the washing suds; put a cupful of dissolve borax in each rinsing water, and pass through the wringer.

#### Sunday Night Supper.

I wish I could head an insurrection against the Sunday night supper as it is usually met. It would be swept out of existence with a celerity that would be astonishing even in this day of rapid transit. Gone forever would be the supper table of one section of the country—the plate of cold chopped beef or dried codfish, the pile of white and brown bread, the little dishes of apple sauce, the large ginger cookies. Gone, too, would be that other variety of supper table which thinks to make up for its lack of savory dishes by its much cake. I am afraid even baked beans and brown bread, beloved as they are by certain worthy beings, might not stand against the bosom of destruction.

Instead of any or all of these the supper table that should supplant them should be a board of surprises. The Sunday night supper should be the unexpected feast of the week. At this meal the family would never know what to look for. One time the repast would be hot and savory; the next it would be cold, but no less savory. New and startling salads would make their first bow, so to speak, at the Sunday night supper table, and it would be the housekeeper's dissipation to devise and search out novelties for this meal. Here she should give rein to any pioneering or adventurous spirit she had in her and train her family to equal daring.—Harper's Bazar.

Peach Fritters—Sift together one cupful of flour, two level teaspoonfuls of baking powder, and one-fourth of a teaspoonful of salt; then pour over one well-beaten egg and one-third of a cupful of milk; then add three tablespoonfuls of sugar, and four peaches chopped in small pieces; drop big spoonfuls into hot fat; drain them on paper; sprinkle with powdered sugar; serve hot.

Date Whip—Wash and soak a pound of dates, then put them in water to simmer on the stove until very soft. Remove from the fire, drain, and rub them through a sieve. And one-third of a cupful of sugar and a spoonful of lemon juice, and whip in the unbeaten whites of four eggs. Turn into a buttered mold, set in a pan of hot water and bake slowly until firm. When cold, serve with whipped cream.

Gravied Cucumbers — Fry a sliced onion in a little butter until partly cooked, then add six cucumbers which have been quartered lengthwise. Cook until the cucumbers are nicely browned. Remove the vegetables from the frying pan carefully and add to the butter left in it a pint of good soup stock. Season to taste and thicken slightly with flour—a teaspoonful will be sufficient. Put the fried vegetables into this preparation; cover closely and cook until tender enough to serve.

Peanut Pudding—Scald one pint of milk in a double boiler; beat the yolks of four eggs and four tablespoonfuls of brown sugar together, and stir in three tablespoonfuls of cornstarch made smooth with a little milk. Stir this mixture constantly until it thickens, then add one cupful of peanut paste and flavor with a tablespoonful of lemon juice. Pour into a pudding dish and cover with a meringue made by beating the whites of four eggs with six tablespoonfuls of powdered sugar. Set in the oven to brown.

Tomato Waffles — Pare six medium-sized ripe tomatoes, chop very fine and add one teaspoonful of salt, one-fourth of a teaspoonful of pepper, one tablespoonful of butter, melted after measuring. Sift one-half of a teaspoonful of soda in a little flour; add three well-beaten eggs, and now add sufficient flour to make the mixture like a thin griddle cake batter. Have your waffle-iron very hot, grease both upper and under lids, place a small tablespoonful of the batter into each section, close the lid upon it and bake at least one minute on each side. When serving cut the sections apart and arrange on a napkin.