

# SUNDAY SERMON

A Scholarly Discourse By  
Dr. H. Allen Tupper.

New York City.—Dr. H. Allen Tupper, pastor of the Fifth Street Baptist Church, preached Sunday on "Marriage and Divorce." The text was Matthew 19:6.—"And He answered and said unto them, that which God hath joined together, let not man put asunder." Dr. Tupper said:

Marriage was the first institutional gift of God to man; and the family was the first organization formed by God for the blessing of humanity. During all the centuries, amid the changes of governments, empires and dynasties, the impress of divine favor rested upon those heaven-born establishments, and when their integrity has been maintained they have been the sources and centers of light and love; but when their integrity has been assailed, woe and sorrow, and suffering have come upon mankind.

Christ wrought the beginning of His miracles at a marriage feast, in a gathering of families; and the pen of inspiration pictures Him as the Bridegroom and His Church as the Bride. The holy ordinance of marriage was given in the Garden of Eden, to increase human happiness, and to provide that through well regulated families truth and righteousness might be transmitted from age to age. The violation of its vows is the canker at the heart of human progress and civilization. In the United States, we are told, there is a timber that has all the appearance of strength and solidity, but when the test is applied it snaps asunder and a fine white powder fills the air. The cause is now apparent; a worm has eaten its way into the heart of the wood and slowly but surely devoured its fiber until a hollow shell only remains.

The divorce evil, if not arrested, will gradually undermine our proud civilization, and when the testing time comes what appeared to be so attractive will prove to be only a hollow sham.

In the discussion of marriage and divorce I will call your attention to a divine law, a social disease and a fatal danger.

First—A divine law. Centuries ago the cunning Pharisees attempted to entrap the divine Teacher by asking Him the question: "Is it lawful for a man to put away his wife for every cause?" In that day there existed two opposing schools. At the head of one was Shammai, who insisted that divorce should be allowed only in the case of adultery; at the head of the other was Hillel, who maintained that a man might put away his wife for any cause at all. The tempters of Christ thought that the trap was well set, for if He failed to hold strict views on the marriage question they would report Him to the opposer of the Pharisees who would turn upon Him the united force of all the Hillelites, one of whose strongest adherents was Herod, who had just beheaded John the Baptist. In the words of another: "Brushing aside their quibbling, Jesus goes back to foundation principles and gives His message to the church of all ages concerning marriage and divorce."

It is a fivefold message: The marriage of one man and one woman is a divine institution; it is a divine act; it joins husband and wife in a relation closer and more binding than the relation of parent and child; it so unites husband and wife that they cease to be two and become one flesh; and it can be dissolved only by death. When the point was made by the Pharisees that Moses maintained that a writing of divorcement shall be given under certain conditions, Jesus declared that this was a concession to the hardness of heart of the people.

The position of Jesus Christ on the subject under discussion is clearly set forth in His Sermon on the Mount: "It has been said, 'Whoever shall put away his wife, let him give her a writing of divorcement; but I say unto you, that whosoever shall put away his wife, causeth her to commit adultery.' And Mark records these words of Jesus: 'Whoever putteth away his wife and marieth another committeth adultery against her. And if a woman shall put away her husband and be married to another, she committeth adultery.' And in Luke we have set forth the same law of Christ. From His recorded words we are forced to the following conclusions: That Jesus allowed divorce on one and only one ground, namely, adultery, and that He seemed to allow the re-marriage of the innocent party.

In Ephesians v:22-28 Paul gives the noblest picture of the sanctity and dignity of the marriage relation, for he compares it to the mystic union between Christ and the glorious church of the redeemed for whom Christ died. This is no temporary bond, to be snapped at will. Jesus is today the Head of His Church, and it is being purified by Him and made without spot or wrinkle. Moreover, in Romans vi:14 Paul argues that the Christian is set free from the bondage of the law, as the wife is freed from the bondage of her former husband. But in I Corinthians vi:12-16 Paul speaks of the problem in family life presented where the husband is a Christian and the wife a heathen and vice versa. He has two things to say about this new problem: "It has not arisen, but it is spoken of on the subject. His first word is that the Christian must not force a separation. If the heathen husband or wife is willing to continue the union, the Christian must be willing to do so. The marriage is legitimate and the children are legitimate. But the other word is this: Suppose the heathen husband or wife is not willing to keep up the marriage relation and insists on separation, then what? Well, let the unbelieving husband or wife go, says Paul. He uses the word 'depart' here, not the technical word 'put away.'"

It would seem that this is a case of voluntary separation, not a legal divorce. If this be true, there could, of course, be no re-marriage in such cases, for the marriage has never been legally annulled. This alternative is not even raised by Paul in this connection. It may be properly said, then, that Paul did not advocate divorce for anything save adultery, though he does not even indicate this exception save by implication.

This divine law is set forth in no uncertain sound on the pages of God's Word; and the disobedience of it must entail sorrowful results to the individual, the family, and the community.

Second—A social disease. Divorces are more numerous in the United States in proportion to marriages than in any other country of which we have any record. This social disease is con-

tagious and spreading. In 1870, 3.5 per cent of marriages ended in divorce. In 1880, 4.8 per cent. In 1890, 6.2 per cent. In 1900, 8.1 per cent. In 1909 the percentage of the divorced to the married was 0.5. In 1900 it was 0.7. According to the census of 1900 there were 2457 divorced women in the United States, and in the same year, 20,000 and 13,175 divorced women between twenty and twenty-five years of age.

South Carolina is the only State in the Union which grants no divorce.

New York is the only State in the Union which proposes to grant divorce only on Scriptural grounds; yet New York grants, annually, more than a thousand divorces.

Illinois gives a fair illustration of the laws of almost all the States. After reciting a long list of grounds upon which a divorce may be granted, the State concludes by empowering the court to grant a divorce upon any plea which it thinks justifiable.

The Western States, in order to increase their population, are making open and shameless bids for those dissatisfied with the married state to come to them, and grant divorces. Statistics given by the Chicago Daily News Almanac, 1903, show the following number of divorces granted in leading cities of our country in 1901:

Providence, 327; Cincinnati, 406; Boston, 406; Cleveland, 434; Philadelphia, 492; St. Louis, 573; New York, 619; San Francisco, 846; Chicago, 1898.

The statistics of Carroll D. Wright, Commissioner of Labor, for twenty years, from 1867 to 1886, show 328,712 divorces granted in the United States in those years. In 1867, 9037 divorces were granted, while in 1886, 25,337 divorces were granted, making an increase of 157 per cent. The increase of population was sixty per cent. during the same period.

In 1867 Ohio granted 961 divorces, and in 1900 the State granted 3217 divorces—one to every eleven marriages in the State. In the State of Indiana, granted in 1867, 1096 divorces, and in 1900, 4509—one divorce to every six marriages solemnized in the State. Only a short time ago the papers were telling of a woman in Indiana who had eight living husbands, from whom she had been divorced, and this same woman was then preparing to be married to the ninth victim. Michigan in 1867 granted 440 divorces, and in 1900 granted 2418 divorces—one divorce to every eleven marriages solemnized in the State.

A table of divorces in the Christian world in 1885, as given in "Studies in History, Economics and Public Law," issued by Columbia University, gives the following interesting fact: Canada, Great Britain and Ireland, France, Italy, Switzerland, Belgium, Holland, Denmark, Sweden, Germany, Austria, Roumania, Russia and Australia granted a total of 10,000 divorces, while in the same year the United States granted 23,472 divorces—an excess over all other countries in the Christian world of 3361.

Forty-five States and several Territories have various and conflicting laws, and more than 3000 courts have jurisdiction in divorce cases. A learned essayist says of our legislation that it "presents the largest and strangest and perhaps the saddest experiment in the sphere of family laws which free, self-governing countries have ever tried." It was published in a recent issue of the "Laws and Public Law," issued by Columbia University, which point out the way of our legislation. On the other side of the card is the question, "What must I do to be lost?" and the answer follows, "Nothing."

The reply is simple but wonderfully impressive. Many think that in order to be lost they must run the log gamut of vices and be aggressively bad. Not so. We are all bad enough to merit the kingdom in spite of the good points we may have.

Life is an active, constructive force. It is likened unto a living temple or unto a vine. It must therefore be built up, and unless it is actively there is no building. Unless there is active goodness there is no character, and unless there is character there is no salvation.—Brethren Evangelist.

Professing Christians sometimes attribute their spiritual poverty to tribulation. One is penurious, another cowardly, and they say it is because they have been less generously endowed by nature than others and cannot help it. It would be quite as reasonable for one whose father's table, to which he has free access, is daily loaded with the wholesome food, to go about the streets with gaunt, bony fingers and ghastly countenance, starving to death, and saying, "I cannot help it." God is able to make a penurious man liberal, generous and benevolent, or a cruel man as gentle as a lamb, or a passionate man as calm and serene as the bosom of a mountain lake when the winds are hushed to rest. He is able to make all grace abound toward all His children.—Christian Advocate.

Learning What Life Is.

Sorrow is not an incident occurring now and then. It is the woe which is woven into the warp of life, and he who has not discerned the divine sacredness of sorrow and the profound meaning which is concealed in pain has yet to learn what life is.—F. W. Robertson.

Games for Indoors and Out.

The grand mogul. Did you ever play this? Yes? Well, it is not surprising that it is an old game, but just as amusing now as ever, it goes like this: "The Grand Mogul does not like Es," says one player. "What will you have for dinner?"

Each player answers in turn, but none of the dishes named must contain the letter E. The one who answers incorrectly must pay a forfeit or leave the game. When the letter E is exhausted try the other vowels.

Are you good at rhyming? This game, called Rhyming Lights, is lots of fun. One player thinks of a word and gives the others a rhyme to it. "Thus she may think of 'coal,' and she says 'I've thought of a word that rhymes to pole.' The others have to guess the word in this fashion: 'If they think the word is 'mole,' they say 'It is a little animal that burrows.' 'No,' says the first player. 'Is it a small loaf of bread?' they ask. 'No, it is not roll,' says the first player. 'Is it something you eat bread and milk from?' they guess. 'No, it is not a bowl,' she answers. 'Is it something you burn?' 'Yes, it is coal.' The player who thought of 'coal' then finds a word for the others to guess.

Vermonters Are Good Guessers.

A Vermont merchant ran a contest based on the length of time that a big candle in his window would burn. It burned 98 hours 56 minutes and 46 seconds. The nearest guess was 99 hours.

social evils resulting from divorce, a number of public spirited men initiated a corrective movement in 1878, and what is now known as the National League for the Protection of the Family, founded upon a broad basis, was organized in 1881. The results from this and kindred organizations have been marked and encouraging. Radical improvements are noticed in the laws of New York, New Jersey, Pennsylvania and Wisconsin; divorces after residence of only three or six months are no longer permitted, as they formerly were, in North Dakota, Georgia, California and several Territories. All causes for divorce but one have been stricken from the laws of the District of Columbia, and commissions on uniformity by co-operation of the States now exist in no less than thirty-four States and Territories.

The question of a constitutional amendment and admission of a national law on the matter under discussion have been agitated; but as long as twelve States can be rallied in defense of the maintenance of State rights, it is a waste of time to attempt the amendment of our national constitution. But the agitation against this evil goes on as never before. The pulpit, the press, the platform, the schools, colleges and universities are awakening to a sense of the moral and social danger that threatens us, and the outspoken disapproval of the marriage relation and the divorce laws must result in great good.

Thirty years ago none of our higher educational institutions gave any attention to the study of the family, but now the theological seminaries, the law schools and the universities are giving special attention to this most important subject. We may be assured that our boasted civilization, our proud commercial greatness, our high educational attainments and our brilliant material developments will only hasten the day of our disaster unless we protect the family and honor the God of the home, who is the Father of us all.

An Infidel's Sermon to a Christian.

Never shall I forget the remark of a learned legal friend who was at one time somewhat skeptical in his views. Said he to me:

"Did I believe, as you do, that the masses of our race are perishing in sin, I could have been aggressively bad. I would tell them of salvation. I would hold day and night. I would speak with all the pathos I could summon. I would warn and expostulate and entreat my fellowmen to turn to Christ, and receive salvation at His hands. I am astonished in the manner in which the majority of you ministers tell your message. Why, you do not act as if you believed your own words. You have not the earnestness in preaching that we lawyers have in pleading. If we were as lame as you are, we would never carry a single suit."

A decade of years has passed away since that remark was made. I blush that it was addressed to me. It put fire into my bones which I hope will burn as long as I live. God preached a stirring sermon to me that day by the mouth of that infidel lawyer.—Peter Stryker.

Life is Constructive.

A certain evangelist is using a card on one side of which is the question, "What must I do to be saved?" and following it are the Scriptures which point out the way of salvation. On the other side of the card is the question, "What must I do to be lost?" and the answer follows, "Nothing."

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# EPWORTH LEAGUE LESSONS

SUNDAY, NOVEMBER 12.

The Dangers of Indulgence.—Prov. 23:29-35; Isa. 5:22-25. (Temperance Meeting.)

The book of Proverbs, or "Parables" they might be translated, in a compilation of wise sayings on many subjects. It is remarkable that in that age such strong and severe arraignment of intemperance should be given. But the sorrows that have come from strong drink have been perpetual from strong drink, its contentions and babblings, its causeless wounds and redness of eyes, are as old as the race. The world has gotten far away from many of the ancient sins, but not from this sin of drunkenness. It is the last fortress of the devil to capitulate. Islah utters another woe upon the unjust and wickedness of those who use strong drink.

History proves that the man who yields to sinful indulgence is mastered by his appetites. The only really free man is the man who controls self and masters his appetites. The question of intemperance is wrapped up in this one of self-control. The danger lies in the further fact that nearly every man thinks that he has self-control when he has not. He is a slave through indulgence when he thinks that he is master of the situation.

Our passions and appetites are strong. They grow by what they feed upon. Fed by indulgence and they soon are masters of the will. Appetite clamors for indulgence, and it is not easy to deny. Our imaginations become corrupt and help to weaken the will. But no man can resist temptation or deny appetite until he has self-control. Young people from Christian homes have the same natural appetites and desires as those who are vicious. We need to remember that we will be swept off our feet and fall if we do not have a will which will resist. And even then we must have the help of God's grace and Spirit.

Every good instinct would lead us to cultivate self-control and recognize the dangers of indulgence. The path of success in life is hedged in by self-control. The honor of men, the favor of God, heaven and happiness are dependent upon it. The vices of society, the fashionable pleasures of the day, the tendencies everywhere to take life easy and shirk the hard work of life, all tend to self-indulgence. But if we would win life and be overcomers we must be self-controlled and refuse indulgence in evil.

A man can face unknown duties and perils fearlessly if he knows that he has the power to meet them. The world lies at the feet of the man who has self-control. The highest usefulness in life is his who has learned to master himself. The reverse of all this is true of him who has yielded to indulgence.

# CHRISTIAN ENDEAVOR NOTES

NOVEMBER TWELFTH.

The Dangers of Indulgence. Prov. 23:29-35; Isa. 5:22-25.

Some Bible Hints.

If we never look upon a temptation, we are in no danger from it; it is the man that stops to look that is in peril.

When a wise man learns to consider everything which regards not to his beginning, but its ending, and asks at the opening of every road, "Whither does it lead?"

Why do men call it strong drink when it leads to nothing but weakness, and captures only weak men?

The more worthless a thing, the more rapidly and easily does fire consume it; one way to combat the fire of sin is to toss the chaff out of your nature.

Suggestions.

When we say, "Once more—and this is positively the last time," it is not the last time.

When we indulge in any sin, let us remember that it is not an indulgence of ourselves alone; it is an indulgence of Satan.

The danger of any sin is not in the possibility of greater sin, but in the sin itself, which may fix us in evil.

The indulgence of the mind, of desire and brooding, is as perilous as the indulgence of the deed itself.

Illustrations.

The man who tried how close to the precipice he could drive, discovered that the precipice was undermined at the edge.

The chains of habit are forged by the blows of time—every hour in sin is a new hammer stroke.

The lower a man goes, the more he weighs, and the harder it is for him to rise.

Temperance Training.

A society temperance pledge may be hung upon the wall, with the signatures of all the members upon it. Plan for the temperance meetings long in advance, and make them as strong as possible, and make them as strong as possible.

Introduce into every temperance meeting some account of recent temperance victories, and the progress of the movement.

Learn what are the temperance laws of your own State and community, and how they are kept.

Why should not the temperance committee learn for the information of voters, the position as to temperance of the candidates before the people for election?

Magic Second Sight.

To do the trick of "second sight" all that is necessary in the way of equipment is a large slate a piece of chalk and a sheet of paper. First, ask some one in the company to write any number or words on the paper and tell him that you without seeing the paper, will then write upon the slate those very words.

Everyone will smile and at once call upon you to make good your claim. When the paper is ready direct it to be hidden while you turn your back.

Curious Nest.

The stationmaster of the Great Eastern railway at Southend, England, has discovered under the boarding of one of the ports a nest of young hedgehogs, which had apparently suffered no inconvenience from the heavy traffic.



Notwithstanding the incredulity of many men of science, the Hall Cannon Society of Limas, France, in its report for the past season, again approves the method of dissipating hailstorms in the grape growing districts by firing at the clouds.

A considerable industry has recently been developed in Sweden on the basis of an invention made by Joseph Pilsener, an Austrian, whereby coloring matter is forced into fresh cut wood. It takes the place of sap, and gives to the wood a brilliant color, which does not fade after the wood has become seasoned.

The trial trip of the gasoline motor car built for use on branches of the Union Pacific Railroad, was recently made, and the car was pronounced a success. The run was made from Omaha to Valley, Nev., and return, a speed of fifty miles an hour being maintained and a maximum speed of 62.2 miles being attained at one point.

An interesting series of experiments to test the military value of airships is about to be made by the French artillery. It may be premised that the fact of their value may be taken as established up to a certain point to the satisfaction of the French military authorities, since a permanent "harbor" for airships has been established in the artillery quarter of the garrison of Toul.

In drilling for gas, or oil, at Dexter, Kan., the operators struck a gas sand at a depth of 400 feet from which a good flow of gas was obtained, but, to the surprise of everybody, this gas would not burn. Later it was discovered that it would burn if introduced into a fire box containing already burning fuel, but as soon as the coal or other fuel was exhausted the gas again refused to burn.

It is a well-known fact that salts of iron are of great importance for the human system, and that the human body may supply its want of iron from vegetable foods. The Nona Tagelblatt reports experiments at the Vienna agricultural bacteriological station in which spinach was planted in soil to which hydrate of iron had been added. The spinach grown from seed showed a percentage of iron seven times as great as ordinary spinach, without injury to the plant.

AN OLD TRICK

How a Son of the Emerald Isle Upheld His Nation's Pride.

Irishmen stand high in the regard of Admiral Schley. He likes to tell stories of the indomitable, reckless pluck of the Irish. Thus, at a dinner at Col. McClure, of Philadelphia, gave in his honor, he said:

"An American merchantman once lay in a Dutch port, and a number of Dutch sailors came aboard to have a drink with our men.

"By and by a spirit of rivalry arose. The sailors tried to outdo one another in athletic tricks. The honors for a long while lay with the Americans, but finally a Dutchman climbed to the very top of the mainmast and there stood on his head.

"The Americans' spirits fell at once. It was plain that the Dutch had outdone them. They looked at one another sheepishly. They were silent and ashamed.

Suddenly a young Irishman leaped to his feet.

"Begob," he said, "I won't let that fat Dutch bear me."

"And the reckless fellow ran like a monkey up the mast and got ready to stand on his head. He put his head down and gave a push with his legs. The first push wasn't hard enough, and he dropped back. Up went his legs again. But the second push was too hard, and he fell heels over head. His back struck the first rope, his legs the next, his neck the next, and so on, somersault after somersault, till eventually he landed on his feet on the deck.

"Do that," he shouted immediately, and he looked triumphantly at the Dutchman.

"All the sailors crowded round him and praised his pluck and agility warmly.

"Och," he said, "why nothin' about it. Sure, it's an odd, odd trick wid me. Sure, it's a trick the little childer do in my country."—Cleveland Leader.

The Dog's Intelligence.

Wundt, the great German psychologist, tells a story of a dog which is briefly this: The dog used to be bathed on Saturday, but not liking it would disappear on Saturday morning and come back at night too late for the proposed ablution. Wundt, however, takes pains to show that the dog did not know that it was Saturday, but that by association with certain things done early on that day he was led to anticipate, and hence to escape, the hated bath. But this argument reminds me of that of the dog trainer who denied that the dog was intelligent. "He will come when I call out, 'Come, Fido,'" he remarked, "but if I had taught him he would have come just the same when I called out, 'Go, Fido!'"

I quite agree with Wundt that the dog formed his conclusions from association of ideas, but in what other way do we ourselves know that it is Saturday? Is not the very repetition of Sunday, Monday, Tuesday, etc., to Saturday purely a matter of association?—London Daily News.

Eyes Drop Out, But Sight Remains.

A man in Berlin awoke recently in terrible pain and found his left eye on the pillow. With the assistance of his family he put it back, but his to hold his head erect while on the street for fear it will drop out again. The right eye fell out soon after the first acquired the falling trick, and now the poor fellow fears that some time he will literally lose his eyes. His sight is as good as it ever was. The case has been brought before the Berlin Medical Association.

The Berlin authorities have refused a bequest of \$125,000 for the purpose of establishing an orphanage conducted on vegetarian principles.

# Household Matters

The Preserved Peas.

Preserved peas should be heated in the water they are preserved in, then drained and set in a steapsan with a piece of butter, salt, pepper, nutmeg, a pinch of sugar and if liked a little thickening of yolk of egg and milk.

Mildew on the Linen.

At this time of the year mildew spots are apt to be noticed on the linen. A paste made of equal parts of castile soap and starch, moistened with lemon juice remove the dark blotches. If it is applied on both sides and the article put in the sun. Repeat the application if necessary.

Washing the Saucepans.

As soon as saucepans or frying pans have been used for roasting purposes they should be washed out while still warm. This will prevent probable breakages by leaving them about, and will save much time, since cooking utensils are far more difficult to clean when once allowed to get cold.

The Stained Table Linen.

Never put table linen into soapuds until all stains are removed by pouring boiling water through them. This will remove all stains but iron rust. For that sprinkle on oxalic acid, wetting the spot with cold water. Rub gently between the hands, and it will gradually disappear. If obstinate, repeat the process.

To Keep Tin Milkpails Clean.

A housewife who uses tin milkpails knows that a difficult thing is to keep them sweet and fresh. No amount of ordinary soap and water will do it. A well known writer on household management suggests the following rule: Scald the pails every day with boiling water and a little baking soda. Then rinse them with pure, fresh water and place them in the sunshine.

Systematic Work.

If the kitchen work is done systematically and with a little forethought, it will not seem the daily grind that it is usually considered.

Some women can cook a meal and have the kitchen almost as neat when they have finished as when they began, while there are others, unfortunately, the majority, who make such a litter in every available spot, that when it comes time to clean up, they hardly know where to begin.

The Fashionable Dinner.

A pronounced change has come over the dinner, even in fashionable circles. A roast is no longer considered inevitable and sardines is frequently omitted as a mild refreshment. At a recent dinner of tin covers, last week, in a house famous for correct form and attention to detail, cantaloupe took the place of shell fish at the first part of the meal and roast duck followed the fish course and ended the meats. Sardines, crackers and cheese, mescalote pudding and coffee followed the duck course.

A Footstool of Tin Cans.

Seven three-pound tin cans for a foundation, cover each separately with an old sock, or any old thick goods—anything to prevent the cans from rubbing together and making a noise when moved about. Place one can in centre, with the other six around it and sew all edges together at bottom and top, well. Put some soft padding on top, cover with woolen goods and sew a straight strip of goods for a covering all around sides, fasten at top of stool with cast stitching of some light silk or floss. These stools are nice for bedrooms or for the nursery.—M. J. Martin, in The Epitomist.

RECIPIES

Snow Balls—Wash a cupful of rice and put in a saucepan of milk; boil until tender, add a pinch of salt and put in small cups to cool. When cold turn out in a dish and pour over boiled custard. Serve with whipped cream or sauce.

Raw Potato Fritters—Peel and grate under water a pint of raw potatoes, drain off the water through a towel and wring the potato pulp in it. Mix the liquid with three heaping tea-spoons of flour and three eggs beaten light, salt and pepper to taste and fry the batter at once in enough smoking hot fat to float the fritters. Serve them hot, dusted with powdered sugar.

Pepper Relish—Chop six pints new cabbage, sprinkle with one-half cup salt, next day drain and press dry. Seed and chop three pints green peppers, mix, pack in a jar or can, cover with cold vinegar; add a tea cup of mixed spices or some ripe red peppers, four ounces of mustard seed and the same of cloves and allspice, horseradish root and celery seed; also whole onions to flavor, if liked.

French Griddle Cakes—Beat together, until smooth, six eggs and a pint of sifted flour; mix one ounce of butter and add to the batter, with one ounce of sugar and a cup of milk; beat until smooth; put in a tablespoonful of soda; spread the batter evenly over the surface by tipping the pan about; fry to light brown; spread with jelly; serve hot, dust with powdered sugar and serve hot.

Frozen Custard—Take one pint of milk and cream, one cup of sugar and two eggs (whole), two tablespoonfuls of cornstarch—this is preferable to flour. Mix the cornstarch and sugar first and stir into the milk and cream when boiling, and stir until smooth. Keep stirring about twenty minutes. Beat the yolks, and add a half cupful of sugar; whisk with a spoonful or two of the hot mixture. Then stir it in and allow it to cook for a minute. Freeze.

Her Only Father.

"I don't think there is a stain on my character only had work" said a woman to the Aton magazine, the other day.—London Chronicle.

# THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR NOVEMBER 12.

Subject: Ezra's Journey to Jerusalem, Ezra viii, 23-32—Golden Text, Ezra viii, 23—Memory Verse, 21-33—Commentary on the Day's Lesson.

I. A fast proclaimed (vs. 21-23). 21. "Proclaimed a fast." Ezra entered upon his work with fasting and prayer. The journey was a dangerous one, especially with all the treasure he carried. Ezra realized the danger, but he went forward in faith. His chief concern was to have God with him. He had procured Levites to go with him (vs. 15-20), but even that would be of no avail if Jehovah did not direct their steps. "Afflict yourselves," "Humble yourselves," (see R. V.) and repent of our sins. "To seek Him." Ezra wanted the people to commit themselves to the guidance and protection of divine providence and implore God to give them a prosperous journey. Their journey by chiefly through the desert and the Arabians and Samaritans were likely to attack them.

22. "I was ashamed," etc. Ezra had preached trust in God before the heathen rulers and he would not dishonor his work with fasting and prayer. He had presented God, the object of his worship, as supremely powerful, and as having the strongest affection for His true followers. Thus we see that this good man had more anxiety for the glory of God than for his own safety.

23. "So we fasted." The people did as Ezra commanded. God heard and answered their prayers, and they were kept in safety during the difficult and dangerous journey.

II. Ezra's charge to the priests (vs. 24-30). 24. "I separated twelve." There is a difference of opinion here as to the number of persons Ezra selected as custodians of the treasure and sacred vessels. There were probably twelve priests and twelve Levites; but some think there were twelve priests and only ten Levites. Sherebinah and Hashabiah were two of the Levites. 25. "Weighed." We weighed the vessels that the gold and silver were in bars or ingots, and not in coined money. 26. "Unto their hand." We have here the particular care Ezra took of the treasure of God's sanctuary. Having committed the keeping of it to God, he committed the care of it to proper officers, though without God they would have watched in vain. Our prayers should always be seconded with our endeavors. Do we expect God should by His providence keep that which belongs to us? Then ought we by His grace to care for that which belongs to Him; let God's honor and interest be our chief concern. The prophet in foretelling the return of God's people and ministers out of Babylon gave the solemn charge (Isa. 52:11), "Be ye clean that bear the vessels of the Lord." In Zerubbabel's time the vessels were delivered by number; here by weight, that it might easily appear if any were missing. This indicates that such as are entrusted with holy things are concerned to remember, both in receiving their trust and in discharging it, that they must shortly give a very particular account of it, that they may be able to give a "silver" up their account with their "silver" gold. The whole treasure has been estimated at from four to six million dollars. A talent of silver was about \$1600; gold is usually worth sixteen times as much as silver.

27. "Reasons," etc. The word translated "reasons" is taken from the Hebrew representative of the Persian word which the Greek rendered by "daric." This was a gold coin, stamped with the figure of the Persian king, wearing his crown and armed with a bow and arrow. According to the most exact computation each such coin contained somewhat more than half an English guinea, and was worth five dollars of our money. The "basins" would be worth about two hundred and seventy-five dollars each. "Vessels of fine copper." Probably some fictitious metal made there that took the polish and assumed the brightness of gold, and because of its hardness was more durable. There is still a metal of this kind made among the Asiatics. 28. "Freewill offering." The silver and gold were a present to the house of God that the king and his counselors had sent up.

III. The Journey to Jerusalem (vs. 31, 32). 31. "We departed... on the twelfth day." The company began to form and arrange for the journey upon the first day of the month Nisan. Upon a review of his company Ezra observed the lack of Levites, and the time used in securing their union with the returning exiles, and in weighing the treasure, etc., took up the time until the twelfth day. Ahava is the name both of a small town and stream, not far from the river Euphrates. This would be a natural course to pursue from Babylon to Jerusalem. The arrangement and journey is a beautiful example of method and thoroughness which is of great value in the work of God. Ezra sought first the prosperity of God's cause, but he did not commit lost time to spend twelve days in preparation for the journey. Time was not for prayer is never lost time. Time consumed in perfecting plans for God's work is not misspent time. Always take time to do a thing right. Things done by half are never done well.

32. "We came to