Brooklyn, N. Y.—The Rev. John Douglas Adam, the pastor of the Reformed Church on the Heights, preached Sunday on "Moral Lameness." from the text: Acts iii.6: "Then Peter said, Silver and gold have I none; but such as I have give I unto thee; in the name of Jesus Christ of Nazareth rise up and walk. He said:

Our text introduces us to a lame man who lay day by day at the gate of the temple in Jerusalem, begging for sufficient money to keep him in life. This is a very common scene in the New Testament, where we are constantly meeting the laine, the halt, the blind and the lepers, and there is no wonder, for we must bear in mind those were the days when there were no hospitals, no scientific medical schools, no homes for incurables, nor any societies of aid. Since that day Christianity, without boastfulness, has had a magnificent share in the creation of those centres of relief. We see no such spectacle on our streets as did the Syrian of old upon his. Our Christian sentiment and Christian love have provided the hospital, and our lame men are sent there. And not only the hospital, but we have to-day enlight-ened scientific effort, societies of char-ity and helpfulness on all hands; and because the modern method of dealing with sickness is not the same as that of the apostles, never think that it is not Christian, for the same Christian spirit plays about the treatment of physical ills to-day. We have to be delivered, it seems to me, from the idea that God is only in the extraordinary. That He is only in the large. It seems to be hard upon our reason to comprehend. God is as much in the ordinary as in the miracle. It is the same God, and God is as much in the hospital, in His spirit, and in the modern methods of curing sick God is there just as truly as He was in the days of old. So Christianity has in a large measure solved the question of the physically lame man.

I am not going to speak this morn-

ing of him. We have practically disorally lame man, and when I speak of him let us understand each other. cally equipped with the physique of a triumphant athlete. He may pay every debt. The morally lame man is the man who is lame in his will, and he knows it. His will does not work with health toward his duty. He is lame in his conscience; it is defective. He is lame in his affections. His emotions in the higher reaches are lame. His imagination does not bound toward its goal, for the goal of the imagination is God and the infinite. The morally lame man falls down before his own self-respect in the develop ment of his character. He falls in his own conception of duty and in his relations as a son, or husband, or friend, and in his relationship to town and country. He is not a factor in the moral progress of those about him or the community. He contributes nothing, but rather takes away. This lame man in the story lay begging. There are physical and moral beggars, but the worst pauperism is moral pauperism. The man who lacks sufficient force to pilot himself through life and never creates optimism and moral stamina out of his own life would, if the world were to surrender its moral power, commit suicide. If you notice, the chief contributors to this man's sustenance were the people on the way to the temple. They gave to him sufficient to keep him alive and then passed on to worship. And I think they are still the chief contributors to the sustenance of the morally lame man. This poor fellow may have laughed in his sleeve at the religious devotees as they passed on, and the true, earnest men and women are the people who are supporting morally those who sometimes even sneer at their moral earnestness. It is those who are maintaining the rest of the community. Man lives not by bread alone, but, as he is sustained physically through the industry of those who produce bread and the necessities of physical life, and without which there would be physical famine, so we live by moral bread and we are much more dependent on that in the last analysis of life than on the physical, a nation like this lives upon ideas and love more than on any material Take these away and all our boasted material progress falls like a house of cards, as did the glorious material wealth of Rome because there was not behind it the manhood to susindustry of the truest men and women is no love being generated by unselfish hearts and no faith by pure and no moral inspiration by brave uls, a nation is doomed. There are those who not only do not contribute moral strength, but there are who take away the moral bread baked by the labor of good men in the flery furnace of trial, and throw it away and sneer at every pure and divine thing. They are the infamous destroyers of that which is the pillar of nower.

Our problem to-day is the lame man. It is a patriotic, economic and religious one, than which there is none more practical. The problem before the church is to set the lame man on his feet so that he can make his own way in things of the heart and become contributor to the moral health of world. Let us observe how Peter and John faced the problem. First. faced it squarely. They did not dodge it. They were not too anxious about getting to the temple. While worship has its supreme place in the religious life of every man, there is something else. They did not criticise the poor fellow; they helped him. And our question is how they delped him? They did not give him money. They had none, and they did not feel the pressure of the limitation either; they relt they could soive the problem without it. The silver and gold in the sphere are not good and congenial surroundings, congenial work, and good advice and ideyls. The Christian Church does not stand merely for philosophic help and the gospei of good surroundings. Peter and John alx months before would not have been mortally equipped to face this problem; they did fiot then possess God nor did God possess them. They were companions of Christ, but they did not possess His spirit. But now they were wholly possessed by the Spirit of God, and that was the first step toward the solution of the problem before them. And it is the first step to-day. You and I can never help the lame man until we not only possess God but are possessed by Him.

possessed by Him.

Another element in the solution of the problem was that the two were in perfect accord. Bix months before Peter had forsaken Christ, while John alone ran the gantlet in the terrific

blast or passion in the city of hate, but Peter never again shirked his duty. John had been ambitious for the supreme place among the apostles, but now he had grown in grace and lost the passion for prominence. Friends, the same conditions are necessively the problem of sary to-day in solving the problem of the morally lame on the part of the Church of God as were manifested on

that day.

The love of prominence must go, whether it be of individual or church, or denomination. Passion must cease. One of the reasons why the church of God is not omnipotent is because there is still this lust for prominence on the part of individuals, churches and denominations, and instead of self-abandon we are absolutely too self-conscious, every one of us. Again they solved it in giving the power of Christ to the man: "In the name of Jesus Christ rise up and walk." The communication of ideals will never save men from moral lameness. Ideals must live in personality. That is the difference between Christianity and everything else. It is the communication of power, the touch of God—the touch of divine power in the heart. Let us feel it this morning. "In the name of Jesus of Nazareth, rise up and walk." Let it touch upon your weakness. It is here. Let it do for you and me what it did for that lame man.

It breaks the power of cancelled sin,

And sets the prisoner free. That is what Peter and John did. Think of it! There was the lame man; there was the critical public; there was the memory of their own past fallures, and there was the power of Christ. It conquered them all, and the man arose, and stood up. Not only did he stand, but the solution of only did he stand, but the solution of this problem included every other. He can earn his own living now, and needs not assistance. Every problem of life is bound up in the problem of the lame man being straightened and strengthened. It is smooth salling after that. Lastly, the man be-came a benefactor and praised God. He inspired the faith of men. Before, his very presence created pessimism; now it was faith and praise. The at-mosphere of the man became a factor and an asset in the progress of the world. We are either contributors to or exhausters of the moral life of the world. Which is it? My subject gathers round these two points: First, the lame man, and, second, the men who through the instrumentality of Jesus Christ cured him. We as Christians stand in the apostle's place. Let us, under Christ, cure the lame, and if we stand in the lame place Christ will make us. May we, like Peter and John. whole. help the lame man to praise his God and inspire our fellow men for Christ's

The Upward Look.

"It is of no use to tell me to look forward," said one in great trouble. the other day, to a friend. "The worst of my trouble, I know lies ahead. To look back upon the past, before this shadow came, simply adds to my ag-I can only sit in the darkness. and shut my eyes to everything, and bear as best I may."
"There is always one way left," said

the friend, gently. "When we cannot look forward or backward we can look I have been in every whit as hard a place as you, and I sat a long while in the darkness before finding the way out. Try the upward look-it is meant for just such sorrows as this, which seem to shut in the soul inexorably. If we look up, we never look in vain."

"Time alone can belp such sorrows as yours," said a woman who called herself a Christian, to a bereaved friend lately. There was no upward look suggested there. A heathen could have said as much. Time only can duli the edge of pain; the upward look robs suffering of its sting surely and last-ingly. It is always possible to lift our eyes to the sky; and though at first, perhaps, we see only the clouds, we shall find it true before long that "Over all our tears God's rainbow bends.'

God's Way of Escape.

the Thousand Islands. Often course was toward a rocky height or a wooded shore. Surely unless the engines were speedily reversed the ves-sel would be wrecked. One turn of the pilot's wheel, and before us spread the giory of the inland sea, and unimpeded was the channel to it. With-not before or after-the temptation or trial He provides a way of escape, Pacific Baptist.

Power of Example.

No man is so insignificant as to be sure his example can do no hurt. Ev ry one of us is watched unconsciously by some pair of eyes, and no actio absolutely unnoticed, though we think so. To set some kind of an may think so. xample is the doom-and the privilege -of every human being.

Live New Life Now.

To be always intending to live a nev fe, but never find time to set about it this is as if a man should put off enting and drinking and sleeping from one day to another, until he is starved and destroyed .- Tillotson.

No Lask of Revelation

For the man to whom our natural inelligence is equal to the soul's neces sity for finding God there is no lack of revelation. The universe is full of visions and of voices.—John White

If we embrace every opportunity to do a kind act and be always ready, willing and anxious to lend a hand to those in trouble or sorrow, we will surely receive much kindness in return.

Cigare at Their Best.

"Buy your elgars in quantities, put them in a cedar box, lay the box away in your cellar and at the end of three or four years they are just right for smoking," said Mr. T. I. Marston.

"A cigar, if properly kept, improves with age, and at the end of four years storage reaches the maximum of ex-There are some curious cellence. things, however, about even the costliest kind that every connoisseur recognizes. In certain localities the best brand of Havanas acquire a bitter taste after being laid away for a few days. I don't know whether it is at mospheric influence or what the cause may be, but certain it is that some climates are ruindus to their flavor.

"Any smoker of the finest goods will also tell you that it is necessary at t mes to change from the importe to the domestic cigar, if only for a brief season. I tire of cigars costing 40 cents each wholesale, and cannot again take pleasure in them until i have indulged for a period in sor genuine Connecticuts." -- Washington

The Farm

that is the color worn by the mite only to see a bunch of pigs in a nest of after it has fensted on the blood of the fowl. The natural color of the mite is gray. Mites are exceedingly voracious and are able to extract a very ing a single night. Thousands of these mites may cover a single hen and the from loss of blood. This is especially the case with setting hens. Often sit ting hens when nightly attacked by should be waged against them.

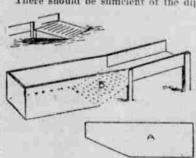
Pulling on the Halter.

There are some young horses not will trained in breaking that have the habit tion of pulling on the halter and breaking . Usually they can be cured of this by using a strong rope around the neck, Another and very effective way to break horses which pull on the halter is to tle a small stout rope around the body of the horse behind his fore legs. then take the rope between the legs and pass it through the halter ring and him, so that when he pulls backward on the halter it gives him an experience he will not want to repeat often. and will soon find it better to be quiet Generally this effectually breaks pulling on the halter.

Tank For Dipping Sheep.

There are several plans for making a tank in which to dip sheep and if one has a flock of considerable size it is wise to obtain some of the plans that are offered by manufacturers. If, however, the flock is not large, a home made affair is easily built and at comparatively small cost. A tank of this, kind is made as follows: A convenient size is ten feet long, four feet wide and farmer a "good thing" and as a result two and one half feet deep. It should be made so that the tank containing the dip is reached by a slatted walkway leading down to it, and another from which they go down into the tank.

There should be sufficient of the dip



mixture placed in the tank to cover the back of the animal, which should be immersed for about one minute, then allowed to come up on the landing where the dip is squeezed out of the wool and the animal allowed to stand to drain. The Illustration shows how the tank is built. B indicates the slatted walkway and A shows the exact shape of the side portion of the box, the little drawing above the tank shows a walk down from the end of the drainage box which will prevent the sheep from injuring their legs which they would be likely to do in jumping.-Indianapolls News.

My Poultry Experience. The most essential requirement In

keeping poultry for profit is that which is needed in any line of business, experience. All breeds of poultry have select any breed that suits his fancy or he will not succeed, as that desire in his mind has not been satisfied. If I were looking for my profit in the egg market, I should select one of smaller breeds, as they are active. healthy and light feeders

Poultry running at large on the farm will find a balanced ration, but when shut up, to keep them off the garden add reat meal or beef scraps to their rations, as without it the eggs will be smaller in size. When you shut your poultry out of the garden let the young chickens into it, and much profit will come to you, although not counted in dollars and cents.

Profit is a word that admits of various interpretations. A butcher said to me: "If I were on the same farms, trying to scratch out a living, you could not buy twenty-five cent steak every day." This extreme may be followed by another, of putting up with a slice of salt pork for dinner, and both be classed as barely getting a living, so your interpretation of profit would de pend upon your standard of living

Vermin in the poultry house may be easily subdued, if it can be closed tight, by putting hot coals in a kettle and throwing on a handful of sulphur. If this is not practical, a gallon of rock oil (unrefined kerosene) a twoounce bottle of carbolic acid, placed in hot water to melt the crystals, and one-balf pint of bisulphide of carbon put into the oil and painted about

where it is needed will do the business. My first and last choice of an ideal fowl is a light-weight White Wyandotte. I bred them, in and in, a long time, and it occurred to me that I ought to have new blood, so I got a pure bred cockrel, of large size-one cut out for a show bird-and I have had some fine looking poultry, but not up to my expectations in the egg business. I then became indifferent as to fancy re sults, and procured some red Rhode Islands, having two cockrels of each kind, letting them run together. The result is that I have the marks of the white and black Wyandotte, Plymonth Rock, with no trace of the Red Rhode Island.-C. H. Arnold, in the Massachusetts Ploughman.

For the Clean Hog.

As we go along the country road and view the various pig stys on each side, it is generally the rule that a filthy and ill-smelling mud hole greets the eye. Farmers can take a big stride setts Ploughman. in advancement by looking into the matter, and for such who care to do Gazette gives some good advice. He

The hog has a reputation of filthiness which he does not deserve. No be supplied with sugar animal loves a clean bed more than them."-London Chronicle.

We speak of the little red mites, but so. For a picture of content one needs.

dean straw. Straw is plentful on most farms and the pens should be well littered. Then there will be no danger of smothering large amount of blood from a fawl dur- by piling up in severe weather, which s done merely to keep warm. The idea that because hogs are covered aggregate amount of blood taken is so with a coating of fat they do not feel large that the fowls frequently die the cold is a mistake. They are very susceptible to it, and should be pro tected by comfortable stys and provided with plenty of straw for their beds. these vampires forsake their nests and When the weather is not too severe take to the roosts for protection. At exercise in the open air should be althis time of year relentless warfare lowed every day. This contact with the ground is highly conducive to health. At night outside doors should

> In speaking upon the matter of feeding grain to the growing pig the same

be closed. Any well regulated piggery

will have some provision for ventila-

writer says: Nothing is better than bran, good clean, honest, wheat bran. But it is not always easy to get this. ground and made into a thick slop with sweet milk are also excellent, and the same may be said of wheat middlings, make it fast to the manger in front of I would not exclude corn entirely, but it should be fed with a sparing hand, and is better ground than whole at this time. A few whole ears occasionally may be given, but main dependence should be placed upon something rich er ir protein, such as the foods named above. If one has roots they may be fed to good advantage at least once daily. They tend to keep the system healthy and counteract feverish conditions. Water must be supplied regularly unless milk can be had in abun-

Farmers Are Improving.

It was not such a great while ago that the "sharper" considered the many a farmer parted with, at times, large sums of his hard-earned dollars and received no equivalent. Nowadays the farmer is an altogether different slatted walk leading up to the landing sort of a man. He has applied business principles to his calling, and the thinking farmer of to-day when called upon to make an investement wants to know just how the thing is going to "pan out." A man comes to him with sprayer; he has first made up his mind that spraying will increase or improve his crop sufficiently to pay a good interest on the investment in a machine. Having done this he makes no end of inquiries in regard to the different kinds of machines, and after all this has been thoroughly gone over he then makes his payment, providing he gets a certain per cent. off for eash, Not such a great while ago I was talking to a man who was going to make some purchases in the implement line. We at first argued as to whether the investment would pay, figuring from the prices as they appeared in the catalogue. My friend would not talk the least bit upon these prices, for he claimed that he would not purchase unless he paid cash, and the firm that expected to do any business with him whatever would have to give him a good discount for eash, and if they refused he would do business with some one else who would. When we see farmers talking like this we may know that in addition to their practical knowledge of their business they con duct their affairs according to strict business principles.-New York Week ly Witness.

After the Egg Bas Been Laid.

We must consider the influences which surroundings may have on the egg after it has been deposited in the nest. That it may be detrimentally affected there is no room for doubt. First of all we will point out that the nest may injure the egg, and that nests should always be made of sound. sweet-smelling material, such as dry oaten straw, and that in no circumstances should damp, dirty or musty materials be used in the construction of the nest; for if the eggs are allowed to remain even but a very short time in such a nest they will acquire a flavor that may not be relished by every palate

It is also necessary to collect the eggs off the nests two or three times a day. especially if the weather is warm or if there are many broody hens about the place. On many farms I am sure that the eggs are not regularly collected and that sometimes they remain in the nests for two or three days. It frequently happens that eggs are not very old and yet they are "off flavor," because they have been allowed to remain longer than necessary in a musty nest, and many of the stale, musty and half-decayed eggs, which are found in the markets may have their bad quality traced to this cause.-Inland Poultry Journal.

Bushes in the Pastures.

In most pastures is found more or less bush growth. As the pastures become older the bushes increase in va-An Algerian Pompeli. riety and number, and in some places pretty nearly occupy the ground. There are some portions of many pastures that it would be better to allow to grow up again to wood, as in time the timber would be worth very much more than the land is now. Where this is not desirable then attention should be given to cutting or otherwise destroying the bushes. These have now made most of their growth for the season, and when cut will not have vitality to start up again to any great extent this fall; hence the advantage of doing this work now. When the practice of cutting every year is followed it will be found that the growth will decrease, and in this way they can be gradually got rid of. If there are any bushes, briars or rank growing weeds along the fences, in the mealows or look for a magnifeent lesson by the roadside, they should also receive attention, thus adding much to the better condition and good appear-

ance of fields and roads.-Massach

At Penhurst (Kent) a farmer Las prominently displayed the following notice: "If the person who took dam sons from my garden will call be will be supplied with sugar to preserve

CHRISTIAN ENDEAVOR NOTES | Household

NOVEMBER TWENTY-SIXTH.

God's Wonderful Works .- Ps. 40:1-11. (Thanksgiving Service.)

Our trust in God is not complete until we cause others to trust, nor our praise until we cause others to

man is blessed in proportion as he does not trust in what is trustworthy, and does trust in Him who is worthy of confidence. Our blessings from God cannot be numbered, but God likes to have us

try to number them, and the enumeration does us good. God evidently delights to serve His children; shall not His children delight to serve their God?

Suggestions. Nothing that God does for us but is wonderful and the more we understand it, the more wonderful

It is a man's duty to learn all he can about God's creation, because thus he learns more about God.

The worshipping spirit sees everywhere, and adores the Almighty in the gift of a slice of bread as if it were a golden crown.

No thoughts of praise are long without words of praise.

Good Books. Our societies have a mission in the matter of reading. In what better way can we influence lives than by setting our members to reading good

Where a public library is accessible, appoint a library committee whose members will each week speak in the society about some noble book to be found in the library.

Set up a builetin board, on which the good-literature committee will post notices of the brightest books and magazine articles accessible to the Endeavorers.

Where there is no library, organize a book club or society library. You could make no better beginning than with noble biographies of Christian

Get the members of the society to agree to read an average of half an hour a day, and offer a prize for the best list of books so read in the course of a year.

Call at some social for lists of books read during the year, each En-deavorer to make out the list from Appoint a committee to memory. judge which is best.

EPWORTH LEAGUE LESSONS

SUNDAY, NOVEMBER 26:

God's Wonderful Works, -Psn. 40. 1-11. Thanksgiving Service.

It is eminently proper that once a year the entire nation publicly acknowledge its obligation to thank God and praise him for personal and pub fic blessings, "Think" and "thank" are closely related in both language and morals. Counting our blessings will logically lead to thankfulness Consider at this service:

Thanksgiving is as old as the race. A special time set apart to publicly give thanks is nearly as old. The Jewish nation had its feast which was a close type and forerunger of our annual Thanksgiving. The Pilgrim Fathers instituted the custom here. During the days of the civil war it became a national custom. It is the universal "home day" of scattered families. It has its origin in the nat ural gratitude which one feels who thinks of the wonderful works of God. It is the proper and appropriate service of a rational creature in view of the mercies of his Creator and Provider. It has a special significance to the Christian in view of his per-

Reasons for Thanksgiving. These are numerous and to most people ob-We are dependent on God for The prosperity of our daily bread. the year and the bountiful crops of the fields lead to thankfulness. lovs of life, health, friends, and famlead to gratitude. The spiritual blessings of the year have been numerous. To some who read these lines the salvation of children and loved ones during the year are causes of thanks. The revival that has visit ed your church and League, the uplift that has come to you and yours, is special cause of gratitude. To carand to all Thanksgiving comes with some special reason for joy and glad-ness. Write out a list of 'personal blessings this year, and you aurprised at the number of them, This wants giving. This blessings this year, and you will be

should be both with voice and life David opened his mouth and gave praise to God. So ought we to do. In the League service and in the church prayer meeting let us this weel praise God in song, in testimony, and in prayers of praise. Then let us live a thankful life as well as talk thanksgiving. Show mercy and help to some needy family. Give a special offering to some worthy cause. Express in every possible way the gratitude of "God's wonderful your heart for works." It is well to feel thankful; it is better to express our thanks fraquently and constantly

"Under the title "Rome in Africa." Mrs. Aubrey le Blond has an illus trated arricle in "Good Words" on the Algerian Pompeli at Lambessa and Timgad. What we owe to Vesuvius in covering up the city of Pompeli and saying it from the gradual but com plete destruction which all cities con stantly inhabited and renewed must suffer, this we owe to the burning and forsaking of Timgad, which have left to us an entire town of the time of the Romans with its life and history plainly writ in stone. When th French government has completed its work of excavation it seems probable that Timgad will be the most perfect specimen of a Roman colonial city to which all travelers, interested in the life of two thousand years ago, will

Real Founder of Family.

A visitor to the West cemetery at Litchfield, Conn., found the following interesting inscription on a tombstone there: "Here lies the body of Mary, wife of Dr. John Buel, Esq. She died Nov. 4th, 1768, act 94, having 13 chiltren. 101 grandchildren. 274 greatrandchildren, 22 great-great-grand hildren—total, 410; 236 survive her.

Matters

Cleaning the Pipes, A large lump of soda should be pur

in every sink once a week and boiling water poured over it. This will cleanse the pipes from an accumulation of grease, etc., and do away with the possibility of requiring a plumber's assist-122

Left-Over Food. Do not allow food remaining over from meals to stand about in the kitchen. Carefully overhaul anything that is likely to be useful for future occasions and remove it to the icebox. See that nothing is thrown away that can be utilized.

Fine Laundry Work. Although a family may send the bulk of the laundry out, there are always pieces which cannot be trusted to the average laundry, or else there are articles which are so easily washed at home that it is worth doing in order to reduce the weekly bill.

The Onion in Sickness, "I have implicit faith in the sanitary

properties of an onlon," said a trained nurse. "It is my custom to introduce an onion into every sickroom where I am called in, hanging it up somewhere. I believe it attracts all maladies and infections to itself. Violets and roses and lilies are very pretty in a sickroom, and the patient is doubtless cheered when his friends think enough of him to send them, but practical friendship would dictate that a basket of onions be sent. There is something about them hostile to disease. The juice of an onion is a cure for deafness, a roasted onlon remedies earache and gumbolls, and onions and holly berries bruised together are a certain cure for chilblains. A poultice of onlons and cream is also good for bunions. Beau Brummel was opposed to onions, but Sairy Gamp upheld them, and I always considered her a more useful member of the community than the dandy."-Mllwaukee Press.

Keep All Tissue Paper. The tissue paper in which parcels are wrapped should never be thrown away, out smoothed out and laid away in a trawer for future use.

A small pad of tissue paper sprinkled with methylated spirit will give a brillant polish to mirrors, picture glasses and crystal. The pad, used without the spirit, is excellent for burnishing steel, rubbing grease spots off furniture, polishing silver, etc.

For packing glass, china and ornaments a roll of tissue paper is invaluable, says Home Notes.

When packing hats a wisp of tissue paper should be twisted round all upstanding ends of ribbon, ospreys and wings to prevent crushing. Dress and blouse sleeves should be stuffed with soft paper, and a sheet of it placed between the folds.

Silk handkerchiefs, ribbons and ince should all be ironed between a layer of tissue paper, and the latter is a fine polisher for steel buckles and hatpins.



Egg Sauce-Make smooth two tablespoonfuls of flour in the same amount of butter and add one cupful of not water and three tablespoonfuls of milk. Season with salt and penne into a hot tureen with clices of hardboiled eggs.

Boiled Salmon with Egg Sauce-Prepare the salmon, dip in cold water and dredge with flour; wrap in a cloth and place in a steamer to cook until tender. Remove from the kettle; also remove the cloth; place on a heated platter, garnish and serve with egg sauce.

Apple Puff's-Beat four eggs very light and add three teaspoonfuls of pulverized sugar, a salt spoon of soda and two of cream of tartar, one cupful of milk, one and one-half cupfuls of flour and one-half cupful of finely chopped apples. Beat the mixture for several minutes and bake in gem pans previously buttered and heate!.

Raisin Griddle Cakes-Into a cup of sour milk and the same amount of sweet milk stir two cupfuls of wheat flour and one-half cupful of cornmeal, a teaspoonful of salt, two tablespoon fuls of melted butter, a teaspoonful of soda and one-half cupful of chopped raisins. Lastly heat in two eggs and have the griddle on which the cakes are to be cooked as hot as possible without burning.

Peanut Canapes-Pass a cupful of unsalted peanut meats through the meat chopper as often as may be necessary to insure there being no large pieces. Put into a bowl, with a dash of cayenne and another of black pepper, a teaspoouful of salt, a couple of sardines, and chop all together. Then add enough good tomato catsup to make a paste. Spread the mixture on alices of hot buttered toast and serve,

There is a tablet in the sailors' home

at Melbourne to James Marr. He was a sailor before the mast on the Rip. On July 15, 1873, the Rip was caught in a squall. Marr sat astride of the gaff when a great wave broke over the boat and brought down the mainmast. There was only one chance to save the Rip. That was to cut away the litter. But Marr clung to the broken spar, and to cut away meant to send him overboard to death. So, looking at him doubtfully, the men hesitated. their axes in their hands. Marr, belp less, pondered. He saw that his death would be the boat's salvation. And he

"Cut away, mates! Good-bye."
Then he let himself fall into the cold, wild sea.-New York Press.

In an Ice Cream Shop.

the boy, gazing sadly at hi

A mother, a little boy and a girl were eating ice cream. The boy in-"Yes, indeed, dearie.

"I dod't find it at all now." naswered

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS

FOR NOVEMBER 26.

Subject: Abstinence For the Sake of Others, I. Cor. x., 23-33-Golden Text, I. Cor. x., 12-Memory Verses, 31-33 -Commentary on the Day's Lesson.

In verses 14-22 Paul resumes the discussion from chapter 8:13 touching the eating of meats which had been offered in sacrifice to idols. In the lesson before us we have some practical directions on this subject.

I. The duty of living for others (vs. 23.24)

I. The duty of living for others (vs. 23, 24).

23. "All things are lawful." I may lawfully eat all kinds of food, but all are not expedient. It would not be becoming in me to eat of all, because I should by this offend and grieve many, weak minds. Though it may be admitted that it is strictly lawful to eat meats offered to idols, yet there are strong reasons why it is inexpedient, and those reasons ought to have the binding force of law. "Not expedient," And so, being unprofitable and injurious, may thereby become unlawful. "Edify not." All things do not tend to build up the cause of Christ, and therefore are not expedient. 24. "His own." Let no man consult his own happiness, pleasure or convenience, but let him sets what will. bappiness, pleasure or convenience, but let him ask what will be for the good of others. No rule is laid down about eating or not eating any kind of food as a matter of importance in it-self. With such things the gospel has no concern. What Paul does prescribe relates to the effect of our conduct upon others. Let every man live not for himself, but for every part of the great human family with which he is surrounded. "Another's wealth." "But each his neighbor's good."—R. V. This will cause true happiness.

II. The duty of guarding the weak

11. The duty of guarding the weak (vs. 25-30). 25. "Is sold." The ments of idel sacrifices were often exposed to sale in the markets especially by the priests, when they had on hand a sur-plus. To the Christian this was as lawful as any other meat. The meat stalls in the market. "Asking no question." The Jews were vexed with innumerable scruples with respect to their eating and were accustomed to ask many questions about their food, as to where it was obtained,

how prepared, etc.; all of these scruples and questionings the gospel abolished. 26. "Earth is the Lord's." See Psa. 24:1. This meat belongs to the Lord and is made for man's use. It does not belong to the idol, even though it has been offered to it. It may therefore be partaken of as God's gift. 27. "Bidfeast." This refers to a feast in a private house. In verses 14-22 the apostle severely rebukes the practice of eating at feasts in heathen temples, because this was one part of idolatrous wor-ship. If a pagan friend invite a Christian to his home to dine he should eat what is set before him without vering his host with questions about his food, But there is nothing here commanded which would require a person to eat or

drink that which is harmful.

28. "Say unto you." That is, if one of your fellow guests should display scruples of conscience, or a heathen should be likely to draw the inference that you approved of idol worship, this altogether alters the case. You are no longer simply eating with thankfulness food set before you as the God. but the question of idolatrous worship of idols as permissible to a Christian. 29. "For why." etc. This verse and the next as a little obscure. The meaning seems to be that "no man has a right to exercise the control of the co has a right to interfere with the liberty enjoyed by another, save so far as his own conscience and conscientious con-victions are likely to be affected thereby." We must guard the point of yielding to another's conscience, for we may by obeying a man's faise conscience confirm his self-conceit, or establish a faise morality. 30. "If I by grace." "If I partake with thankfulness."—R V

III. The correct rule of conduct (vs. 31. "Eat, or drink." The glory of God is to be the end of all our actions. irinking are things indifferent, but there are cir-

cumstances in which they may be matown day, for instance, the question or using or abstaining from intoxicating liquors is one which ought to be dealt with on the same principles which Paul has laid down in this chapter. Such a question should be decided on one ground alone, namely, whether by using them or abstaining from them we shall best promote the glory of God. "Do all." This requires that we should plan and order our whole life in ac-cordance with God's law. "Glory of God." To live to God's glory should be the high aim of every individual. This is a sufficient rule to regulate every

man's conscience and practice.

22. "Give none offense." See R. V. Though you may be no better or worse for eating meat or not cating, yet if your conduct injures others and leads them into sin you should abstain entirely. It is far more important that your brother should not be led into sin than that you should partake of meat which you acknowledge is in itself of no importance. This is a general principle which should regulate Christian conduct at all time. "Jews." The apostle ever avoided offense to his kinsmen after the fiesh. "Gentiles."

Crossing none of their prejudices where God's law does not require it.

33. "Please all men." He did this so far as he could righteously. "May be saved." His main object was to seek the salvation of all men. This was to save the salvation of all men. was the end in view. Salvation ena-bles men to set aside their own ways in order to uplift another. Strife over non-essentials desireys rather than builds up the work of God

Japan's purchases from the United States in the flacal year just closed amounted to \$51,724,726.

Opposed to Self-Healing. Little Paul's grandfather is a physician, and in Paul's eyes he is

the greatest hero that walks the earth. Recently the doctor resolved to take a trip to Europe for the benefit of his health. Paul was almost frantic to think that he was to be separated from his idol, and tried by every means within his power to dissuade his grandfather from going.

"I don't see why you need to go away for your health, grandpa; you're

"Well, Paul," replied the old man, "It is because I am a doctor that I know what is best for my health. Am a doctor I have examined myself and found that I reed a rest and change. I have advised myself to take an oc you what is best for you, you outh

to obey his instructions, or eine is the use of doctors?"

Paul sadly pondered over weighty argument for a few min and then his face lighted up an axid cagerly: