

# SUNDAY SERMON

A Scholarly Discourse By  
Rev. Dr. H. M. Sanders.

Brooklyn, N. Y.—At the Washington Avenue Baptist church, in the absence of the pastor, the Rev. Dr. Robert MacDonald, the pulpit was occupied Sunday morning by the Rev. Henry M. Sanders, D. D., of Manhattan. The preacher's subject was "The Character of Jesus." His text was Matthew xxii:42: "What think ye of Christ? Whose Son is He?" and he said: "The character of Christ is the ultimate fact in Christianity. It is the central citadel of our faith. What Hugonot was to Waterloo the character of our Lord is to our religion. Around it the fiercest fight and bloodiest carnage raged, but it was found impregnable, because it was not captured Napoleon was defeated. So the character of Christ stands to Christendom, if it could be shown to be false all would be gained by its foes, but that character stands because it comes out of the flames of criticism, not so much as the smoke of fire upon its garments. Who Christ was and what He was, therefore, are questions that have not lost their interest for mankind. Ever Jesus Christ is the most powerful spiritual force. He is to-day what He was for centuries, the object of the love and reverence of the good, and the cause of hope and repentance to all; of strength to the weakly weak; inspiration to the despondent; consolation to the desolate; cheer to the dying. He has been the incentive of the most unbounded benevolence, the most self-sacrificing devotion, the infinite within the limits of our humanity, and faith by which He has sufficed the sacrifice for human sin. Surely no other has done such a work as this. He is to-day the world's imperishable wonder; its everlasting problem. The man who would assuage our faith with a y degree of success must do it through the Founder. I want to direct your attention to some of the features of that character which strike us as being unique.

In the first place, it is the flawless-ness of that character. He completely satisfies our ideal of human virtue. You cannot think of God as being more holy than He, in the world He lived a perfect, sinless life at all points. We shall seek in vain for any trace of sin in that life which would indicate a will deflected from God. No pride, ambition, covetousness, malice, patting with truth, no deviation from the most exact rectitude. It was a life of the highest purity, of the most impartial equity, uncalculating self-interest, and sternest veracity. And yet our Lord's faultlessness of character does not rest upon our inability to detect evil. In the first place, He never acknowledged sin in any form, but lives Himself free from every kind of sin, that of commission or omission. Sin is the transgression of the law or any want of conformity thereto. But Jesus never left undone anything He ought to have done. He said, "I have glorified Thee on earth, and I do always the things that please Thee." He never gave down a single sin charge, "Which of you convinceth me of sin?"

Then, again, the faultlessness stands the test of intimacy. "No man is a hero to his valet," said Thackeray. When Whitfield was asked whether a certain man was a Christian, he said: "How do I know? I have never lived with him." But the people who lived with Jesus are the most outspoken in the expression of His holiness. John declares that He was "A lamb without spot or blemish." Such was the testimony of friends. His sinlessness stands the test of enmity of those who lay in wait to entrap Him, and yet their testimony is explicit. Pilate declared: "I find no fault in Him"; the centurion who superintended the crucifixion said, "Truly this was the Son of God," and the traitorous disciple declared that he had "betrayed innocent blood." When we look into the life of Jesus we find that the record sustains this testimony in every detail. He never repents, never expresses regret for anything. It is clear that He has no compunctions of conscience, no feelings of unworthiness. He tells us that He goes back to God untroubled. And all this in view of the well known fact that the nearer a man lives to God the more he realizes his defects. The measure of human perfection is the conscience. Carlyle says that the greatest of faults is to be conscious of nothing. The worse a man is the less conscience speaks to him. If the shield be dull we are less upon it make little difference, but if perfectly polished one spot is enough to ruin it.

Jesus never accused Himself, Abraham, Moses, Samuel and Ezekiel all had to acknowledge imperfections. Peter wept tears and Paul speaks of his self as "the chief of sinners." Edward Payson says he did not know any self of which he did not feel the possibility. His name, name and Jonathan Edwards in writing his diary stained the manuscript with tears of contrition as he wrote, "You detect no such thing with Jesus. Why? Because he was a Pharisee, satisfied with external righteousness? Had He fantastic ideas of holiness? He made less excited than the holiest of men, and yet never gave the slightest intimation that He fell below it. He said: "If ye do not weep again," and "Ye that weep must be born again." In all matters of human sympathy where He could ally Himself with man He did so, but it is His always separated Himself. The words "Lord's Prayer" is not the Lord's prayer which He gave to His disciples. He said, "Our Father, who art in heaven, forgive us our sins." It was a prayer He never meant for Himself. The symmetry of His character, the completeness of it and the idea of goodness which was presented by Him is harmonious. There is nothing considered or narrow which is so often discernible in the greatest of men. As a rule we cannot exemplify one aspect of human goodness except at the cost of the rest. It would seem as if nature exhausted itself by success in a certain direction. The holiest of men, at the height of his character, it was not so with Jesus. In His character each virtue was balanced by its counterpart; He was magnificent, yet weak; humble, yet firm; just, yet benevolent; dignified, yet condescending; pure, yet sympathetic; commanding, yet submissive; spiritual, but not ascetic; a lowly man, yet one whose virtues have gone to seed. Our Lord never went too far. He was in perfect equipoise; unique, but not eccentric. He was a combination of the masculine and the feminine. I like to think that He took on human nature, not simply that of the man. We need not worship the virgin Mary, when we have Jesus Christ. He sympathizes with everything that is beautiful in human life. He was sensitive, but not sentimental; brave, but not rash; always firm, but not obstinate or pigheaded; His dignity never approaching pride; His sympathy never becoming easy-go-

ing familiarity; He unites implacable hatred of sin with the warmest love for the sinner, and keeps a beautiful balance between severity and tenderness. Our human nature, even at its best, can hold nothing settled. The scales are always slipping off the balance. The finite nature seems to exhaust itself in success in any one line of human achievement. But this balance of the character of Jesus is never disturbed nor does readjustment. In Him the diverse prophecies of the Old Testament unite. In one place He is described as "a root out of a dry ground," in another as "the living branch," as "despised and rejected of men" in the passage and as "the desire of all nations" in another. In His character He combines the characteristics of moral excellence.

Think also of the universality of the character of Jesus. No nation or race, no age or clime can claim Him as its own. While a Hebrew, yet there does not seem to be any particular Hebrew, or even Oriental, characteristic about Him. And this is the more remarkable if we remember that the Jews—there have been no other such people in the world—have kept the ideal of the mind, the massive disposition through all generations, and they have loved, like the gulf stream, through the ocean, yet unaffected by it. They have been more eternal than the "Eternal City" itself. The race remains as when Pompey led their captive fathers to the imperishable city, 2000 years ago. Cut of this unchanging race there emerges Jesus, the eschatological, the man of the whole world. We cannot seem to account for Him or bring Him into line with His predecessors. In all centuries He has been recognized as the type of human virtue. Socrates would not be contented with an earthly man, but he would have been contented with Jesus. A good many saints have been canonized, but ought to have been canonized, Jesus Christ was what He always called Himself, "The Son of Man," as if in Him humanity was complete.

Again, think of the uniqueness of Jesus in His teaching. There has been a dominant influence in the world. By comparing school with school he becomes one of the most learned men. Not so with Jesus. He did not sit at the feet of any Jewish rabbi. He was only a carpenter's son in a rural district. "How knoweth this man letters, having never learned?" was asked. He associated with those who were His equals in learning and yet could outdo them. Erudite lawyers and Pharisees joined to catch Him, and yet He always answered them immediately and never asked for time to consider. His replies were in terms so explicit that His teachings have settled controversy for 2000 years. No man has ever been able to add a single iota to the normal and spiritual truth He taught.

Once more think of the uniqueness of His character in regard to His earthly works, and His manner of doing them. He never ascends to His work, but always descends. His efforts are without ostentation or strain. He has a relaxation, unlike other men when engaged in a great performance. He never prepared Himself for a miracle or studied the laws of dynamics or force. In the first chapter of Genesis it is written, "God said, Let there be light." That seems to indicate the way in which Jesus performed His work. He acted as if He were accustomed to doing them, as if they were spangles on the regalia of a king. The disciples rejoiced that "the devils were subject" to them, and He told them rather to rejoice that their names were "written in heaven." That is the best thing.

So we come back to the question, "What think ye of Christ? Whose Son is He?" What answer are we going to make? We have got to answer; no man can escape it. That personal quest stands dominant and persistent in front of every man's life; the one great interrogation point facing every generation and every individual. We know answers that have been given; that He was the natural product of the outgrowth of the ages; the flower of the preceding ages; the product of the forces long held in solution. That is the explanation with which evolution accounts for Jesus Christ. Then why does not evolution produce another Jesus, or something like Him? Some say He was a literary product, the ideal of inventive minds. Renan tells us the gospels are the supreme romance of the world. My friends, I would not be as credulous that a Zulu composed "Paradise Lost" as that this superb, marvelous character should be simply the wearing of human brains. That interrogation point still stands: "What think ye of Christ?"

Pointing the Way. In the parable of the Sower, in Florence, are the bronze gates that Michael Angelo saw were to be the gates of Paradise. Once they were covered with exquisite enamel work. The decorators gilded the bronze with gold leaf. But the veneer was with- hold from the damp, the cold, the heat, the delicate painting and now it is all gone. To-day the gates stand forth clothed only in their simple splendor. And yet, behold the rich bronze is more beautiful in its simplicity than with its gilded veneer. The storms were kind to the gates and removed what was superfluous and gaudy and restored them to their native beauty. So men have painted portraits of Jesus; they have tried to "paint the lily and gild refined gold." But we go back to the portraits of the gospels and in their simple portrayals find a beauty that had been lost.

Evidences of Love. One of the greatest evidences of God's love to those that love Him is to send them afflictions with grace to bear them.—John Wesley.

In drinks a commercial traveler in Germany loses the respect of his fellow-men.

## FIND FOREST OF BURIED OAKS.

Trees in England Have Been Under-ground 2,000 Years. A wonderful relic of the past has been brought to light at Yaxley, near Peterborough, in the discovery of what is probably a buried forest. At a depth of seven feet have been found a number of oak trees which have lain buried for some 2,000 years. Most of the trees are almost perfect in condition, and are being sold to furniture manufacturers and others. Altogether about eighty trees have been raised, and hundreds more are left in the ground untouched at a depth of five or six feet. In nearly all the cases the roots are found attached. The trees are in clusters of three or four, pointing in different directions, and in some instances they lie across each other. The wood is extremely hard, and can only be worked by machinery; it turns the edge of an axe. Some of the trees are being cut up for use in the mysterious mansion which is being built for Mr. Astor.—London Chronicle.

# THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS  
FOR APRIL 29.

Subject: The Parable of the Sower, Mark iv., 1-20—Golden Text, Luke viii., 11—Memory Verse, 20—Topic, How to Hear the Word.

1. The parable of the sower (vs. 1-8). "1. 'Began again to teach.' The summer passed in a succession of excitements and an unbroken recurrence of exhausting toil; He seems to have spent the months in successive circuits, from Capernaum as a centre, through all the villages of Galilee. 'The sea side.' The Sea of Galilee. 'Great multitude.' The Pharisees had been laboring by base cunning to drive the people away from Jesus, but they still looked after Him as much as ever. Christ will be glorified in spite of all opposition; He will be followed. 'A ship.' Jesus sat in a boat which had been prepared for Him. 'In the sea.' The boat was in the sea. 'On the land.' The multitude stood on the shore.

2. "Taught—by parables." A parable is an allegorical relation or representation of something real in life or nature, from which a moral is drawn for instruction. Christ's parables are a comparison of spiritual things with natural in order that the spiritual things may be better understood. "In His doctrine." That is, in His teaching. 3. "Behold—a sower." The animated introduction gives plausibility to the view that our Lord pointed to some distant sower in sight scattering his seed. 4. "The way side." This is the first of ground mentioned. The first is the wayside where no plow had broken it up.

5. "Stony ground." Luke says, "upon a rock." The rocks of Palestine and Syria are mostly limestones, with many flat stretches, covered with an inch or so of soil. This is the second kind of ground. "Scarcely up." The surface of soil above a shelf of rock is like a hotbed; the stone keeps the heat and stimulates the growth. During the rainy season in Palestine the growth would be rapid. 6. "Withered growth." Luke says "it lacked moisture." The lot sown dried up the moisture and scorched the germs. 7. "Among thorns." The third kind of soil was good, and there was hope of a harvest, but the ground was filled with pernicious weeds. Thorny shrubs and plants abound in Palestine. 8. "Good ground." The fourth kind of soil was rich and well prepared. "Some an hundred fold." This represents the highest degree of faithfulness.

9. Why Christ taught in parables (vs. 9-12). "Heath ears," etc. This usually follows an important statement intimating that he who has the discernment to understand will find the deeper meaning. 10. "Whoso hath ears." This explanation to the disciples was made later, or he withdrew a short distance from the multitude so as to be alone. Christ evidently spoke further to the people on this same day.

11. "Unto you." To you, disciples, who believe, and seek to know the truth; to you who are "with" in contrast to those who are "without." "To know the mystery." The true disciple has a knowledge of the "mystery of godliness"—the mystery of the atonement and the great plan of salvation, including repentance, faith, conversion, etc. 12. "That seed," etc. He did not speak in parables because He did not wish them to know the truth and see the light, but because they were in darkness and closed their eyes to the light.

13. The parable of the sower explained (vs. 13-20). 13. "Know ye not?" etc. Jesus now proceeds to answer the second question (see note on v. 10). 14. "The sower." Consider the sower, the seed, the soil. 1. Who ever preacheth the word of God to the people is the sower; Jesus Christ, the apostles, every true minister of the gospel, all whose very example illustrates and impresses gospel truths. "Soweth the word." 2. "The seed is the word of God" (Luke 8:11). The soil is the heart of man. The seed cannot grow without soil; but the life is in the seed, not in the soil. The results, however, depend largely upon the kind of soil in which the seed is sown. 15. "By the way side." The four kinds of soil represent four classes of individuals. The wayside hearers are those who do not understand because they do not pay proper attention. Sin has hardened the heart. 16. "Among thorns," etc. See Luke 8:14. "Satan cometh." Matthew says "the wicked one," and Luke says "the devil."

17. "Hath no root." He did not count the cost (Luke 14:28-33). His emotions were touched, but his soul was not deeply convinced of its rightness. "Endure but for a time." While everything goes smoothly and they are surrounded by good influences.

18. "Among thorns." The soil was good, but was preoccupied. The thorny ground hears so far from either of those mentioned in the former instances. They had root in themselves and were able to endure the tribulations, persecutions and temptations that came upon them; but still they allowed other things to cause them to become unfruitful.

19. "Good ground." Good and honest hearts. "Bring forth fruit." 1. Those who have heard and received the word. 2. Those who "keep it" (Luke 8:15); that is, obey the truth. 3. Those who have pure hearts (Acts 15:9). 4. Those who bring forth fruit "with patience" (Luke 8:15).

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# EPWORTH LEAGUE LESSONS

SUNDAY, APRIL 29.

City Evangelization.—Deut. 5, 10-15; Ezek. 27, 28.

Do we believe the city can be saved? Is the gospel really within reach of these thronging multitudes, not as a theory, but as a living fact? Can we hope to enthroned our Christ over all the busy life and work of the town? Can its commerce be brought into subjection to him? Can its social life be made Christian in spirit? Do we know what methods are needed to bring about the results that are required of us? Can we adapt ourselves to the infinite variety of conditions which exist in the cities? Have we the resources with which to meet the demand for workers, and for money to carry on the work? Have we men and women who are fitted to do the work and willing to attempt it? Have we the means with which to support them?

To every one of these questions the only possible Christian answer is, "Yes!" Other answer is confession of failure, not in the cities only, but everywhere. For we have preached Christ as the answer to the deepest human need; but the deepest human need to-day is found in New York and Chicago and Canton and Pekin, and all the other centers where humanity is massed in multitudes, and world's cities must become like the city which John saw in his vision, or Christianity will fall, and with it civilization will fall into hopeless ruin.

Christ knew the city well during His human life. Most of his work was done in the centers of population. In the week before the crucifixion he set a most striking example for his followers—he went to the solitude that he might gain strength, and then returned to the city that he might spend it for others. Many of his followers do just the opposite thing; they go to the city that they may gain wealth, and then return to pleasant country homes, that they may spend it on themselves.

Christ knew the city's selfishness, its wickedness, its sorrows, its indifference, its hunger, its avarice he scourged; its sorrow he sought to heal; its hunger he fed; over its indifference he wept; and for its sin he died.

Christ has no wholesale scheme to save the city. He is always seeking to save the individual, not the mass. And he begins with the individual heart, rather than any outward need. There are many ways of improving people's condition in life, but there is only one way of saving them from sin.

Christ's teaching is followed least of all in the city. His greatest enemies are there at their strongest. For that reason his friends should be at their best in the city. The city Christian should be the most thoroughgoing of all Christians because the testimony of his life is most urgently needed there, and because he has the largest and hardest field of service.

## CHRISTIAN ENDEAVOR NOTES

APRIL TWENTY-NINTH.

Home Missions Among Foreigners in America.—Eph. 2:13-19. Whoever thinks of any man as "far off" is not near to Christ. Whatever will separate men—whether of intellectual or social caste, money or rank or fashion—is unchristian.

All separation is potential war, but Christ is the Prince of Peace. The Christian ideal is that of the household, and the larger the Christian, the larger is the family of his interests and affections.

The American ideal is incorporation—one body—each for all and all for each, like hands and feet and eyes. The only prosperity or foreign mission is home missions. Home missions are the fulcrum upon which the lever of foreign missions moves.

In helping the foreigners, now in America we are probably merely repaying the help given to our own immigrant ancestors. Our cities rule America and the foreigners rule the cities. New England is now made up of fifty different nationalities.

Every year about one million immigrants enter our country. Six Arabian newspapers are published in New York by Syrians. It is a great mistake to class any body of foreign immigrants as "undesirable." Most of them have been oppressed for ages, but all have valuable qualities to contribute to our civilization.

Few immigrants have any idea of free institutions. Recently a party of gypsies, detained at the immigrant station on Ellis Island, were frenzied with fear for their children, who had been removed to a hospital because they had measles. They had heard that the authorities would drown the children, and were only quieted when a deputation of mothers was allowed to go and see that all was well.

The Snowdrop. When Adam and Eve had been sent out of the Garden of Eden all the flowers felt so sorry for them that they folded their petals and gradually faded away. Then the earth looked so desolate that a kind angel sent the first snow storm to cover with its beautiful white flakes the forlorn looking earth. But the beautiful snow did not comfort Eve, and she mourned for the flowers. The angel, pitying her, came down from heaven to speak a kind word to her. Now there was one little cleared place yet, where a small bush-like tree grew, and as the angel talked to Eve a particularly large flake fell in a bend of one of its boughs, and presently when they looked at it a second time it had turned to a large white flower.

The angel pointed to the flower and said to Eve: "Let that be a symbol of rejoicing to you. For it means that by and by summer will come again and all the flowers bloom once more."

# The Farm

Barley in a Hundred Days.

Planting and fitting the ground for barley needs to be done more deeply and thoroughly than for wheat or any other grain crop, says Farming. It is good practice to follow with barley after some good crop that has been well fertilized with barnyard manure. Excellent yields are secured after alfalfa or root crops.

The crop matures in about 100 days from seeding and requires a rich, warm, easily penetrated seed bed, well supplied with plant food, for it is distinctly a surface feeding crop.

When and How to Plant Corn. The old saying that "it is time to plant corn when the dogwood is in bloom" is as close as one can come to fixing a date that will suit all latitudes. Certainly the ground should be in good condition before the seed is planted, says Farming. No time is gained by planting before the soil is somewhat warm and in condition for the seed to germinate and grow rapidly. The thickness of planting or the fertility of the amount of seed that should be put in the ground depends upon many conditions, such as the fertility of the soil, rainfall and variety of corn grown. Varieties that produce large stalks and large ears and those that produce several ears to the stalk require thinner planting than smaller growing varieties.

How to Broadcast Weeds. Seeds of many annuals retain their vitality several years, and, if they become abundant in the soil, germinate at irregular intervals, which causes trouble for a long time, even if no fresh seed is sown. By preventing the production of seed you reduce the quantity of weeds and prevent further spreading. By following this method, lawns, pastures and roadsides can be kept free of weeds. In fields that are to be cultivated, first burn it over to destroy as many as possible of the seeds of the surface. Then plow shallow, so as not to bury the seeds deep in the soil, cultivating not deeper than the plowing. This induces germination of seeds in the layer of soil and kills the seedlings as they appear. Then plow the land deeper and repeat the cultivation until the weed seeds are thoroughly cleared out. This depth should be eight to ten inches. Very few weed seeds can germinate and push a shoot to the surface. Good results can be obtained by spraying with two to four per cent. solutions of copper sulphate to destroy charlock of wild mustard in growing grain. This application is not very good for killing annual plants where cultivation is possible.—Otto Irwin.

Orange Boxes For Nests. In nearly every town orange boxes may be bought at moderate prices. They make the very best nest boxes, especially if they are arranged in the following manner: As every one knows the orange box is partitioned through the center, thus making plenty of room for two nests in each box. Take a number of boxes and stand them on

end, and fasten them securely together with strips of wood. Then from old boxes or other sources obtain sufficient lumber to make an alley way darkened by a board over the top.

Place a little walk so that the hens may readily go to the second tier of nests. In the rear of each box or nest, near the top, make a hole just large enough to get one's hand in, so that the eggs may be removed in this way and the nest material changed when necessary. With this arrangement each hen has a nice dark place to lay, and is not disturbed by anything. The illustration shows the idea clearly.—Indianapolis News.

Better Poultry on the Farm. Now that poultry is in such demand and at double the former prices for eggs and chicks, poultry on the farm has become a greater interest than ever before. It is just as easy to grow good chickens as it is to grow good corn and bring much more money. A lady who gives much attention to growing chickens on the farm sends the following letter on the subject to the Farmers' Review. She says:

I would like to see more and better poultry on our farms, and I believe there is no way in which we can more readily and surely increase the returns from our farms. The point at which we should stop increasing the size of our flocks is that at which there is nothing more for the fowls to glean from the fields in the way of bugs and lost grain. The tender grass and the young clover that are to be found all over the farm in late summer and fall make good feed for fowls and we should utilize them as much as possible by having a large number of fowls to use it.

We need more poultry on the farms, as is evidenced by the increasing price for poultry products. This means that the demand is ahead of the supply. When the prices get high there is a tendency for the people to buy other food in the place of poultry products; therefore we are the losers. There is another reason why we should increase the amount of poultry on our farms and that is that poultry meat is not as solid as other meat, and therefore in selling it we get more for the same food value parted with than from a like weight of beef or pork.

The better the poultry the more we get for the food consumed, which is, of course, of great moment. We have in most of our flocks hens that eat and eat and never lay an egg. Some of them have passed beyond the age for laying and the owner has lost

head up to eyes. Bottom should slant toward the manger, thus catching all litter. The horse grasping a mouthful of hay will hold it over the manger while eating, where all loose particles remaining in the rack will not be mused over.

Feed box should be placed at opposite end of manger. If the construction of stable permits have door at back, to feed grain through without entering the stall. Every detail should be carried out as indicated in cut, even to floor boards run lengthwise, so sweeping can be more easily disposed of.

A wagonette containing a wedding party was upset by a motor car in Paris. The bridegroom thrashed the motor car driver, and then took him to the police station.

"Excuse me," said the passenger, "but haven't you dropped something?" "I see you're driving at," returned the driver, keenly, "but never mind. I shall pick it up when we get to Hoxford street."

"There are traders on the floor of the Exchange—men like C. B. MacDonald, Harry Content and a dozen others who will 'turn over' a block of fifty or twenty thousand shares for 'the eighth.' This makes business active and swells the total of shares done in a day. Moreover these operations, which are conducted merely for a 'scalp' are frequently mistaken by the tapeworms for a real 'move,' and thus the little trader who ordinarily would keep out of the market gets in—and frequently gets shorn.

"The operations of ten years ago really seem laughable. Why, I can remember when the Street used to get excited over a speculation in cotton between New York and Chicago. New York would be 'bull' on the market and Chicago would be 'bear' on it. Operations were a matter of local pride and there was just about the same interest in trading as there would be over the result of ball games between the Giants and Boston's Cois.

# GROWTH OF STOCK TRADING.

Large Operations of Ten Years Ago Are Petty Deals Now.

"Until last week we had an unbroken run of million-share days, exceeding Saturdays, for five months," said an old Wall Street broker. "That is a big change from the old way of doing things. And by the old way I don't mean to go back before the City War. Ten years is a long time in Wall Street. Speculators of the heavy load turn up their noses at the heavy trading—so-called—prior to 1908. In those days a brokerage concern that had a customer who swung a thousand shares had a client that was much to be desired. His account was one for which the average broker would give wine suppers and theatre parties. A get hold of. Now the thousand-share customer is a small fish in a big pond.

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"Strange as it may be, the change has been brought about largely by Chicago—or the operations of the so-called Western crowd. Yes, humiliating as it may be for the New Yorkers to confess it, John W. Gates and his following have done more to put stock market operations on a scale of magnitude than J. Pierpont Morgan, the Rockefellers and Morgesers and all the other big fellows, with the possible exception of Koene, put together.

"It is all the result of 'easy money.' John W. Gates and the coterie with which his name is associated made money so easily that they hesitated no more to risk it than the bookmaker who, after a successful day at the track, goes into a gambling house and backs the favorite. Not much more than ten years before he left Chicago John W. had been peddling barbed wire fences. When he came to New York he had made millions in the Illinois Steel Company, later in the American Steel & Wire, and to swell his fortune still further he made an advantageous deal with the United States Steel Corporation. He is game—not much small in the way of a plunger—and he and his crowd made things hum when they hit Wall Street. On more than one occasion they have jumped into a quiet market and turned things upside down by the purchase of 100,000 shares of one stock in a single day. If you don't think such operations have an effect on prices and sentiment just watch the ticker while the buying is going on.

"Of course, the Gates buyin' is not always considered 'good buying,' but just the same it has set a new pace for Wall Street, and the magnitude of the trading has thrown into the shade the 'big' operations of a decade ago."—New York Press.

Poor Pay For Industry. In Europe many kinds of manufacturing are conducted in households. Not long ago an exhibition of wares produced in this manner was opened in Berlin. The articles shown were of German origin. One of the American consuls in Germany says in regard to the display that everything which one naturally connects with a great fair is strikingly absent. The products of toil and sweatshop, small piecework evolved by the needy, are laid bare to the public. Each exhibit is ticketed, setting forth the pay for piece, time expended in making, and the profit per hour. If the object itself does not particularly attract the attention of the visitor, the descriptive tag certainly appeals to him. A few examples may be given: A boy's suit of clothes, three pieces, made for about seventeen cents; artistic wooden crucifixes, carved at less than two cents an hour; 144 toy menagerie animals for eleven cents; putting up 1000 needles for less than one cent for the lot; mounting hooks and eyes on 300 cards, with twenty-four pair on each, altogether 17,280 pieces, for twenty-eight cents, and an extreme case is that of a bit of lace from Plauen worked at the rate of about one-quarter of a cent an hour. Progress and poverty are nowhere more abruptly contrasted than in this pitiful display. Expressions of amazement and sympathy, manifested by the highest classes of society, are echoed throughout the German press. This would seem to beat even Chinese cheap labor!—New York Tribune.

Man An Accident. The great majority of men are accidents. I mean that they are creatures of circumstances and victims of environment. How small indeed must be the number who set out in life at an early age to become this, that or 'other' and are not switched off the track by just a little incident. Some of us are switched off early and some late; may, some too late. I do not believe it advisable for a man to change his occupation after he is forty-five. Yet many men do make a change, and for the better, even after fifty or fifty-five. A man should be settled down at about thirty-three. At that age he is old enough to have some sense, and should know pretty well his bent and capabilities. Most of us, however, are the straws of every wind that blows.—New York Press.

He Had Not Lost It. "A London bus driver had shouted, 'Jigi Ohorn!' says a writer in the Daily News, till the passenger on the seat behind him could no longer resist the temptation to make a joke.

"Excuse me," said the passenger, "but haven't you dropped something?" "I see you're driving at," returned the driver, keenly, "but never mind. I shall pick it up when we get to Hoxford street."

"There are traders on the floor of the Exchange—men like C. B. MacDonald, Harry Content and a dozen others who will 'turn over' a block of fifty or twenty thousand shares for 'the eighth.' This makes business active and swells the total of shares done in a day. Moreover these operations, which are conducted merely for a 'scalp' are frequently mistaken by the tapeworms for a real 'move,' and thus the little trader who ordinarily would keep out of the market gets in—and frequently gets shorn.

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