



THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY CARDINAL GIBBONS.

Theme: Bearing Gardens.

Baltimore.—Cardinal Gibbons delivered a sermon at the Cathedral Sunday morning. There was a large congregation and the choir gave special music. The subject of the Cardinal's discourse was: "Bear Ye One Another's Burdens." His text was from St. Matthew 11:2-10. The Cardinal spoke as follows: John the Baptist is one of the noblest and most heroic figures that appear on the pages of the New Testament. As the minister of God he has the courage to rebuke Herod for his incestuous life. The fulfillment of his sacred duty cost him his liberty and his head. A striking contrast between John in prison and Herod on his throne; John, though immured in a dark dungeon, is cheerful and resigned, because he has the testimony of a good conscience. Herod on his royal seat is gloomy and dejected and eaten by remorse. Though John is in chains, his soul roams with the freedom of a son of God. Herod, though commanding a kingdom, is a slave to his passions.

John utters no word of murmur or complaint from his prison. He does not plead for sympathy or release. He is so entirely forgetful of his own sufferings and wrongs that he is concerned only about his Master's business. He sends two of his disciples to ask our Saviour whether or not he is the true Messiah. John does not need this information for his own sake. He knows that Christ is the promised Redeemer, for on a previous occasion, when he saw the Lord, he exclaimed: "Behold the Lamb of God; behold Him that taketh away the sin of the world!" But he desired that his disciples should learn from the lips of Christ Himself that He was the Redeemer who was to save the world.

When the disciples asked Christ if He was the true Messiah, what answer did He give? Did He say to them: "Know that I am the Son of God, because I revel in the splendor of Imperial Majesty? Or did He say: "I am surrounded by an immense army. I am attended by a retinue of courtiers, and kings and princes minister unto Me?" He said none of these things.

But this is the best and the proof that He gave His divine mission. "Go," He says, "and relate to John what you see and hear. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached unto them. And blessed is that shall not be scandalized in Me." Blessed is he who shall recognize My divinity through the frail wall of My humanity.

Of all the virtues that shine forth in the life of our divine Saviour there is none so prominent, none so conspicuous, as His compassion for human suffering. This was His characteristic virtue; this was the salient point in His character. If we may apply the term to One who was perfect in every virtue, our Saviour's word of mercy shines forth, brightening every page, cheering every heart.

Our Saviour never exercises His divine power as Moses did, by changing rivers into lakes and destroying the first-born of the land. He never imitates Joshua by commanding the sun to stand still in the heavens. He does not, like Elias, call down lightning from heaven to consume an offending priest. He does not, like Elisha, treat to do so by His disciples, to whom He said: "Ye know not what spirit ye are; the Son of Man came not to destroy, but to save."

No, but the miracles of Jesus were wrought to lessen our sufferings and lighten the burdens of men. He manifested His power by going about doing good. He gave sight to the blind that they might rejoice in beholding the beauties of creation. He gave speech to the dumb and hearing to the deaf. He gave power to the lame to walk. He gave health to the sick and life to the dead. He dried up the tears of the widow and gave His blessing to children. Above all, He displayed His merciful power by receiving with open arms the repenting sinner, by relieving her soul of the burden of her sins, and saying to her: "Be of good cheer. Go in peace. Thy sins are forgiven."

How correctly does the parable of the good Samaritan give us the compassion of Jesus toward those who suffered from bodily diseases; for the good Samaritan is none other than Jesus Himself. A traveler, while going from Jerusalem to Jericho, falls among thieves. He is stripped of his garments and leaves him on the roadside covered with wounds. His countrymen pass by, but pay no heed to the bleeding man. A Samaritan who is of a different country and religion comes along, and lifts up the wounded man; he pours medicine into his wounds and binds them; places him on a beast of burden, provides for him in an inn, and sends him back to his family. Is not this an epitome of the life of Jesus, whose public career was spent in healing diseases and mitigating physical suffering?

The Great Lesson Fox Learned. I knew Jesus and He was very precious to my soul, but I found something in me that would not keep Him and I tried to keep Him, but I could not keep it down, but it was there. I brought Jesus to do something for me, and when I gave Him my will, He came into my heart and cast out all that would not be sweet. All that would not be sweet that would not be patient and then He shut the door.—George Fox.

It Develops Character. If we pray for character we ought to be grateful when discipline comes to us.

The Sunday Paper. I spent five cents for The Sunday Dart, and hauled it home in a two-wheeled cart; I piled the sections upon the floor, till they reached as high as the kitchen door; I hung the chromos upon the wall, though there wasn't room to hang them all, and the yard was littered some ten feet deep with "comic sections" that made me weep; and there were sections of "ink and green, a woman's section and magazine, and sheets of music which if played would make an audience quickly fade; and there were patterns for women's gowns and also for gentlemen's hand-me-downs; and a false mustache and a rubber doll, and a deck of cards and a parasol. Now men are busy with dray and cart-a-waiting away The Sunday Dart.—Halt Mason, in the Emporia Gazette.

CHARACTERISTIC. Klecker—"Who are the newly rich?" Bocker—"Those who know the parts of an auto better than the parts of speech."—New York Sun.

tempt. The saying was: "Can anything good come out of Nazareth?" He led a life of poverty, not from necessity, but from choice. He could say to Himself what could hardly be of a tramp: "The foxes have holes, the birds of the air nest, but the Son of Man has not whereon to lay His head." He chose His twelve apostles from the humblest walks of life; men without wealth or learning or influence or any of the qualifications regarded as essential for the success of any enterprise. He commanded them to preach the Gospel especially to the poor. He wrought His greatest miracles in their behalf. His choicest promises are made to them: "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." "The Spirit of the Lord is upon Me. Wherefore He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the contrite heart."

TIME.—A. D. 30. PLACE.—Jerusalem. The Temple, Door Beautiful, EXPOSITION.—I. The Lame Beggar, 1-8. Peter and John were men of prayer, and at the regular Jewish hour of prayer they were wending their way to the temple (cf. Ps. 5, 17; Dan. 6:10; 9:21). The ninth hour was the hour of prayer because it was the hour of sacrifice (Ex. 29: 29; 1 K. 18:36), and all approach to God in prayer must be on the ground of shed blood. It was the very hour at which Jesus died and opened up for us a way into the holiest of all (cf. Luke 23:44, 46; Heb. 10:19, 20). The man had been there often before, and was expecting nothing unusual that day. But something very unusual was to occur simply because two men who really knew God were to pass that way. All he expected from Peter and John was some small coin, but he was to get vastly more than he expected.

II. The Man of God, 4-7a. Peter first took a good look at the man and then demanded his attention. Here are two good points for any one who would bring Christ's power into the life of another. Peter did not give the man what he asked for, he did not give him a good word, he did not give him a word of sympathy. Peter had had an excellent opportunity to get silver and gold (cf. 2:45; 4:37). As a rule it has been the men without silver or gold who have done the most for the world's highest good (1 Cor. 4:11). It is an utterance full of meaning that fell from Peter's lips. "What I have, that give I." Every Christian ought to be able to say that (1 Pet. 4:10, 11). Peter bade the man do the very thing he could do. No wonder. He was naturally impossible is possible "in the name of Jesus Christ." The power that there was in that mighty name came into that man's impotent feet the moment he believed and sought to obey (v. 7; cf. v. 16).

III. The Man Made Whole, 7a-10. Let's training as a physician comes into his details about feet and ankle bones. It was the fittest moment of the man's life; he leaped up, stood a moment in wonder, began to walk and then began to leap and praise God. No wonder. He walked to a good place with new strength—God's own house. He couldn't do much but praise God. There was no guesswork about this miracle. The man was well known to all the servers, and the reality of the cure was evident and undeniable. It was utterly different from the cases of many to-day who proclaim that they have been healed, when to all appearances they are as sick as ever. The people who witnessed the change were filled with wonder and amazement, and many were converted.

IV. Jesus, the Holy and Righteous One, the Prince of Life, 11-16. The healed man held fast to Peter and John. He was afraid they might get away from him. He had not yet learned to lean directly on Jesus and not on the instrument He used. The miracle drew a great crowd (cf. ch. 2:6). Peter immediately turned attention away from himself to his Lord. How unlike many modern claimants to healing power. Peter was not at all puffed up by the wonder that had been wrought through his instrumentality, nor did he fancy for a moment that it was due to any peculiar power or godliness of his own (cf. ch. 14:11-15; John. 4:8; 2 Cor. 9:5; contrast Num. 20:10). He wished them to get the glory on the Lord, not upon him. With an almost distressed earnestness he cries, "Why look ye so earnestly on us?" In the original there is strong emphasis on "us." He would that name of God which would show the Jews that it was not some new God that he preached, but the God of their fathers. "The one doctrine that he emphasized was that of the resurrection of Jesus (cf. 1:22; 2:24, 32; 3:15, 26; 4:33; 10:40, 41; 13:30, 34; 17:21). The sin he especially pointed out was the sin of rejecting and denying the One whom God had so exalted (cf. 2:22, 36; 4:10; 5:30; 7:52). There are four counts in Peter's terrible indictment of his hearers: (1) Ye delivered up God's servant Jesus. (2) Ye denied the Holy One and the Just. (3) Ye desired a murderer instead of Him. (4) Ye desired the Prince of Life. He used four very significant titles for Jesus: God's Servant (R. V.), the Holy One, the Just, the Prince of Life. And this was the one they had delivered up, denied and killed. And this is the one men reject, deny and trample under foot to-day. But while the Jews had thus mistreated Jesus, God had glorified Him. He had raised Him from the dead and exalted Him to His own right hand (cf. John. 17:5; Matt. 28:18; Jno. 13:3; Eph. 1:20-23; Phil. 2:9-11). How awful man's treatment of Christ appears against God's! Peter had the recollection of his own denial of his Master that led Peter to dwell so sadly upon their denial of Him. The same monstrous choice that the Jews made in desiring a murderer instead of the Prince of Life is repeated by many to-day, indeed by all who reject Jesus and accept Satan. The condition upon which the name of Jesus exercises its power is "faith in His name."

TOM, THE FANTAIL. I thought perhaps you would like to hear about my fantail pigeon, named Tom. He is a beautiful bird. He is white, with black wings and tail. He is so proud of himself that he often tumbles backwards when he walks around the lawn back of our house. I have taught him to eat from my hand and sit on my shoulder. He comes to my window every morning for hampers. I have twenty other pigeons, and the boys of our neighborhood have formed a club, called the Hancock Pigeon Club, of which I am the president.—George Lang, in the New York Tribune.

TOO TRUE. "No one understands me!" he groaned; "no one on earth." It is the old story wrung from many a tortured, youthful heart. The sufferer is generally mistaken, but the pain is no less poignant. Yet in this instance the man's complaint was true. Nobody on earth could understand him.

For he was an announcer of trains at the Union Depot.—Cleveland Leader.

The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR JANUARY 24.

Subject: The Lame Man Healed, Acts 3:1-26—Golden Text, Acts 3:16—Commit Verses 9, 10—Exposition of the Lesson.

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CHRISTIAN ENDEAVOR NOTES

JANUARY TWENTY-FOURTH. Topic—Life Lessons for Me from the Book of Genesis.—Gen. 1: 1-8; 26-31.

Temptation. Gen. 3: 1-11. Faith and works. Gen. 6: 13-22. The great surrender. Gen. 12: 1-7. The suburbs of Edom. Gen. 13: 5-13. Isaac, the sacrifice. Gen. 22: 1-19. Jacob, the unforgotten. Gen. 28. 10-22. No science or philosophy has gone beyond this statement, "In the beginning—God" (v. 1.)

God saw that all nature was good; and if He saw it, thus, so must we (v. 4.)

Man, made in God's image, has marred the likeness, ah how sadly! Therefore we are not to think of God as in man's image (v. 27.)

"I have given" whose were God's first words to man; and they are His words all through the Bible (v. 29.)

Twelve Books. This year we are to enjoy twelve lessons in twelve great books of the Bible. The books were selected as their favorites by a large company of leading pastors and laymen on their way to the International Christian Endeavor Convention at Seattle.

Most of these books are assigned as consecration-meeting topics, since they give the widest liberty of testimony; for the society is not to confine itself to Scripture passages chosen for public reading, but is to range over the entire book in each instance, commenting on any part of it.

Lessons from Genesis. Let us learn from Eve a lesson of contentment; let us not dare even to wish for more than God gives. From Adam let us learn a lesson of manliness; do not dare even to wish for more than God gives.

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THE TEMPERANCE PROPAGANDA

CONCERTED ATTACK ON DRINK WINNING ALL ALONG LINE.

If You Know. If you knew the dreadful story of that sparkling cup you're drinking, how it draws a man from virtue down to dark perdition, how it breaks down the body, leaves no trace of good remaining—You would never dare to touch a drop of the accursed drink.

If you knew the crime it genders, how it makes a man a devil, how it prompts to deeds of evil such as mind could hardly think.

If you knew the sickening scenes that mark the drunkard's midnight revel—If you knew that touch a drop of the accursed drink.

If you knew the grief, the anguish, if you heard the wailing, the shrieks, the cries of the piteous, pleading hearts now doomed in black despair to sink, as you saw the lost victims on Rum's bloody altar d'ring, You'd swear to never touch a drop of the accursed drink.

If you knew how many souls were hastening to woe infernal, if you knew how hell rejoiced as each dark portion of the drink—You would pledge your sacred honor to the throne of the Eternal, That you would never stain your soul with the accursed drink.

God forgives the man or woman who by thoughtless deed or doing, Dare uphold the glittering vice cup! Let that man or woman think That he or she has merited hath become with guilt accruing, A partaker in the evil of the soul-destraining drink.

—Carlton Emerson Snell, in Ram's Horn.

A Blot on Our Civilization. It is only in the report of Dr. Seeth, the Bridewell house physician, but it is so tremendous on this subject that we quote it nearly in full.

During my three years' experience here, there have been only eight men returned with delirium tremens who had been previously treated in our hospital for the same complaint. The number of habits of taking two or more drinks a day; the other forty per cent. drink because they like it and try to make it replace water and food, and they are on a straight down-hill road for delirium tremens with all its complications.

If the "social drinkers" could see one of the hundreds of autopsies held on persons who have died of alcoholism—see the congested brain, the inflamed and bleeding stomach of gastric catarrh, the heart, liver and kidneys undergoing fatty degeneration, where the once firm tissues are now soft and flabby, and the secondary changes of cirrhosis (an increase of the connective tissue of an organ) which replaces the vital cells necessary for the normal functioning of the changes in the walls of the arteries, and of the nerves and spinal cord, they would be satisfied with pure water for the balance of their lives.

Alcohol, direct and indirect, is responsible for the consumption of seven to fifty-five per cent. of the prisoners we receive at the House of Correction. By temperance, I believe that the average life of our race would be increased fifteen to twenty years.

If the advice of a whole host of these unfortunates, taken as a whole, were accepted, who with their horrible delusions—men who have followed them to the morgue and performed "posts" on them, and seen the degenerated changes in their vital organs, is worth taking, my advice would be, "Leave alcohol alone."—Temperance Advocate.

Prohibition and Prosperity. In Emporia and its suburbs 12,000 people live, who are probably the most prosperous people in the United States—taken as a whole, Emporia, Kansas is the most prosperous State in the Union to-day and Emporia is the largest town in Kansas without a saloon, so that every dollar that is earned in this community is spent for something which adds to the real comfort and the happiness of the people. There is no economic loss through saloons or gambling places in this town. Every man in town is a worker. Every day's work piles up real prosperity. In addition to its attractions as an industrial center, Emporia is known all over the West as a city of beautiful homes. This is true because the money of the people is not diverted from their homes.

—From the Blue Book, issued by Lyon County, Kansas.

Saves His Whisky Dimes. In one of the dry goods stores of Green County, Ky., a gentleman recently paid a small amount, all in dimes, and afterwards purchased about \$3 worth of goods and also paid for them in dimes. As times are very scarce, the merchant asked his customer where he got so many. His reply was that he had sold a load of hay to W. R. Noy and had received the full amount in dimes. Mr. Noy said he was in the habit of giving two drinks of whisky every day, but now he gives his wife two times a day and abstains from drink. Since he commenced the practice he has purchased a horse for \$50 and paid for it in dimes, and has all in dimes, and after paying for his hay in dimes still has dimes left.

The Saloon Not a Natural Right. To sell intoxicating liquor at retail is not a natural right to pursue an ordinary calling. This is quoted from the opinions of the Supreme Court of Indiana. The saloon is not a natural right because it is not an ordinary calling, because it is harmful and dangerous to society, consequently an unlawful business. The saloon-licensing statute, instead of restricting or limiting a natural or lawful right, is the means of legalizing a natural wrong.

A Great Surgeon's Testimony. Dr. Lorenz, the Austrian surgeon, declining wine at a banquet tendered to him in New York, said: "I cannot say that I am a surgeon. My success depends upon my brain being clear, my muscles firm and my nerves steady. No one can take alcoholic liquors without blunting these physical powers, which I must always keep an edge. As a surgeon, I must not drink."

The beverage liquor traffic is an unmitigated moral, social, financial and political evil.

Money in It. Milch cows are the most valuable asset on the farm. Their milk and butter may be converted into cash, and their offspring is always salable.

How to Pluck Chickens. Of course any housewife knows how to pluck chickens, says the farmer, but do they know how to prepare the birds so that they will be attractive to the eye (which counts much to the purchaser). When a bird is plucked dry the poultryman will receive more per pound for the fowl than when it is scalded. In plucking dry, the breast should be plucked first, starting near the crop. After the breast the thighs, then the back near the base of the tail and last the wings. As soon as the feathers have been removed the wings should be twisted over the back and the feet washed, after which the thighs and legs should be pressed to the body either by placing a brick on the bird's breast or by tying the body, the object of this being to give the bird a plump or blocky appearance.

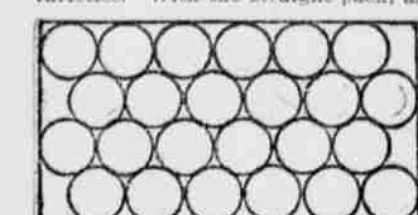
Any aged bird may be scalded without seriously injuring its quality if it is properly handled; but owing to the large number of poorly dressed scalded fowls, the marketmen place a premium of from one to two cents a pound on dry-plucked stock. Boiling water may be used, but care must be taken not to leave young birds in the water too long, or the skin will cook, while with old fowl a little more time may not do any harm. The head and shanks should be kept out of the water, as the scalding will discolor them and make them unsightly. Immediately after the bird is taken from the scalding water it should be dipped into cold water to stop the cooking and, as poultrymen say, to "plump the bird." The bird should then be hung to a line with feet tied together, as no bird plucked on the lap or a table will have so good an appearance. If a scalded bird is exposed to a draught when being plucked or when cooling the skin is likely to harden and become rough. It is because of these possibilities that dry-plucking is recommended by large raisers of poultry, as the condition of the skin to a great extent accounts for the high or low returns received.—Indiana Farmer.

Illustrated, a box may contain 96, 112, 128 or 144 apples, depending upon their size and shape. In the offset pack the three apples do not quite fill the width of the box. The next row is placed so as to leave the



"Offset" Pack—3 1/2 Tiers—Four Layers—84 Apples.

determined almost instantly by the buyer. Some practiced packers claim to distinguish size by different styles of pack. Familiarity with half a dozen styles will enable a grower to pack successfully all the common varieties. With the straight pack, as



The "Diagonal" or "2-2 Pack"—3 1/2 Tiers—Four Layers—88 Apples.

space on the opposite side. A form of diagonal pack is shown, which is somewhat more economical of space. In all cases the object is to get an even placing of the fruit with the same size throughout.



The "Straight" Pack—Four Tiers—96 in Box.

The Old Churn. The old churn used to turn out fine butter on the farm. Now, with the knowledge of handling cream, ripening and churning it that has become general, the churn should be able to turn out really gilt-edge butter. Such butter would promptly pay a profit into dairying. The dairy farmer afraid of the churn cannot hope to make money out of milk.—Farmers' Home Journal.

Lies seldom attack thrifty animals. When an animal is infested with vermin it indicates negligence, either in insufficient food, filthy quarters, or contamination with stock that have been infested, which happens at times when an animal is purchased and brought on the farm, and when lice get on animals the loss of rest will alone prevent them from increasing in weight.—American Cultivator.

The Secret of Egg Production. Why are eggs so much scarcer in winter than summer? This question is answered by the Ruralist as follows: Lack of proper food and comfortable shelter. Confine yourself exclusively to dry food all winter and the doctor—may be the undertaker—will get you. The hens must have substitutes for the summer food, and they must be kept warm.

The quantity of bugs, worms and slugs consumed by the hens in summer is equivalent to a considerable amount of meat, and the green vegetables they devour would equal a relatively large quantity of vegetables. Furnish them meat scraps, fruit and vegetable parings and clover leaves—then if you keep them comfortable you will get eggs.

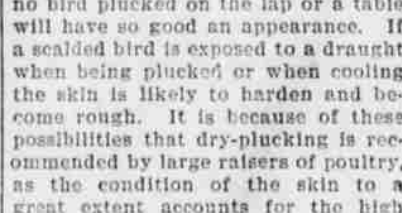
Bearing Dairy Stock. It should ever be considered that heifers are being reared for the dairy and not for beef. For this purpose they should be fed and cared for. There should be a good, healthy growth of muscle and bone, but not of fat. Begin with the calves and follow up until the heifers become cows. There should be a steady growth of bodies and development of dairy form qualities all of the time, summer and winter. The young animals should be kindly treated, so that they may become quiet and docile. This is the more necessary as the heifers usually take their place in the dairy at the early age of two years. There should be plenty of succulent, nourishing foods, but no

overfeeding, as this is an injury to them rather than a benefit.—Weekly Witness.

How to Pluck Chickens. Of course any housewife knows how to pluck chickens, says the farmer, but do they know how to prepare the birds so that they will be attractive to the eye (which counts much to the purchaser). When a bird is plucked dry the poultryman will receive more per pound for the fowl than when it is scalded. In plucking dry, the breast should be plucked first, starting near the crop. After the breast the thighs, then the back near the base of the tail and last the wings. As soon as the feathers have been removed the wings should be twisted over the back and the feet washed, after which the thighs and legs should be pressed to the body either by placing a brick on the bird's breast or by tying the body, the object of this being to give the bird a plump or blocky appearance.

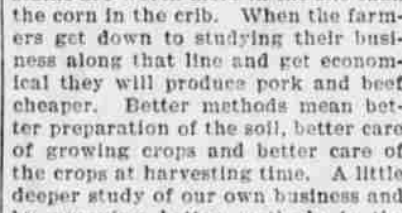
Any aged bird may be scalded without seriously injuring its quality if it is properly handled; but owing to the large number of poorly dressed scalded fowls, the marketmen place a premium of from one to two cents a pound on dry-plucked stock. Boiling water may be used, but care must be taken not to leave young birds in the water too long, or the skin will cook, while with old fowl a little more time may not do any harm. The head and shanks should be kept out of the water, as the scalding will discolor them and make them unsightly. Immediately after the bird is taken from the scalding water it should be dipped into cold water to stop the cooking and, as poultrymen say, to "plump the bird." The bird should then be hung to a line with feet tied together, as no bird plucked on the lap or a table will have so good an appearance. If a scalded bird is exposed to a draught when being plucked or when cooling the skin is likely to harden and become rough. It is because of these possibilities that dry-plucking is recommended by large raisers of poultry, as the condition of the skin to a great extent accounts for the high or low returns received.—Indiana Farmer.

Illustrated, a box may contain 96, 112, 128 or 144 apples, depending upon their size and shape. In the offset pack the three apples do not quite fill the width of the box. The next row is placed so as to leave the



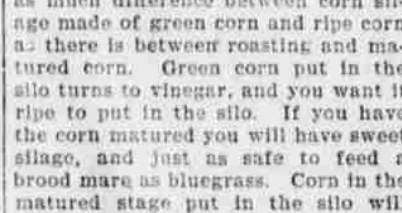
"Offset" Pack—3 1/2 Tiers—Four Layers—84 Apples.

determined almost instantly by the buyer. Some practiced packers claim to distinguish size by different styles of pack. Familiarity with half a dozen styles will enable a grower to pack successfully all the common varieties. With the straight pack, as



The "Diagonal" or "2-2 Pack"—3 1/2 Tiers—Four Layers—88 Apples.

space on the opposite side. A form of diagonal pack is shown, which is somewhat more economical of space. In all cases the object is to get an even placing of the fruit with the same size throughout.



The "Straight" Pack—Four Tiers—96 in Box.