

THE PULPIT.

AN ELUCIDATING SUNDAY SERMON BY REV. WALDO ADAMS AMOS.

Theme: Giants.

Brooklyn, N. Y.—Sunday evening, in the Church of the Atonement, the Rev. Waldo Adams Amos, associate pastor of the Church of the Holy Trinity, preached on "Giants." The text was from Genesis 6:4: "There were giants in the earth in those days."

There is a story by William Allen White, a charming, picturesque story of a young Ohio farmer and his bride, who gathered together all their substance and fared forth into the great West, seeking a new home and a larger life in the land of the setting sun. They acquire a farm in Kansas and here they establish their little homestead, and through long years of toil and hardship, they find their finding their joy and consolation in those stalwart boys and girls that Providence has sent to bless their household. But through all these years the memory of the old home in the East never fades. When the day's work is done, and the sun has set, the great, crackling log fire, then the farmer and his wife wander back in fancy to those olden days and to that fair State where they had lived long years ago. The farmer's face lights up as he tells the boys and girls of the rich, luxuriant crops that grew in the orchard, of the myriad ears of corn that were gathered from one acre, and waves eloquent as he tells of the vast fields of waving grain; and then of the house of his boyhood, with its great, spacious rooms and its far-reaching porch, with all its comforts and luxuries. "Truly, 'twas a wonderful country, that land where we lived when we were young." As the years go on they prosper, and when the boys and girls are full grown, the farmer and his wife decide to go back to the old home again, the fair land of their youth. But, ah, what a change time has wrought! The old homestead seems small and dingy and cramped. The vast orchard of days gone by has become a wretched dooryard and the fruit is poor and tasteless. The fields that once have become a market garden, and before a week has passed the farmer and his wife hasten back to the great West, where they can breathe full and deep and free.

I tell this story because it illustrates a common mental attitude. There is an inclination in all humans which prompts us to idealize the past. We look back on the days gone by, and our memory casts a halo about them. We remember how, in our boyhood years, the snow was often ten feet deep, and how it lay upon the ground from November until late in March. We remember how life in those days was roplete with interest, how it was rich and deep and full, and when we hark back to those halcyon days of our youth, how dull and commonplace becomes the present day. The days are long ago, but come to our fancy a golden age. There were giants in the earth in those days.

This is a universal human tendency. The person who first conceived the Garden of Eden story was simply giving expression to this human inclination to idealize the past. We look back to the dawn of human history and regard it as a golden age. Milton represents Adam as sitting in a leafy bowing making pretty speeches to his first consort, whereas in reality the first man was probably a shaggy savage, living in a cave and giving expression to his wishes by means of a few elementary and inarticulate grunts. The same common impulse of humankind to weave a halo about the past prompts the writer of the early chapters of Genesis to conclude that there were giants in those days.

It is particularly in the realm of things spiritual, that we meet with this tendency to idealize the past and its logical accompaniment, the tendency to disparage the present. We hear people talking about the good old times and the good old ways, and how the degeneracy of these days. I heard an address recently in which the speaker contrasted this benighted age with the days of his youth. He told of the waning influence of the Sunday-school, of the secular school which was everywhere, of the detachment from things religious, of church doctrines and the catechism, which had been relegated to the limbo of obscurity, and altogether things were in a sorry plight. Our society and our nation were drifting toward the treacherous shores of materialism and unless we revived the spirit of "ye olden time" we were doomed to certain destruction. The speaker was a fine, scholarly man and, so far as he went, he read the signs of the times aright, but he did not go far enough. Church doctrine and catechism has been relegated to the limbo of obscurity, and that is where most of them belong. The secular school is ceasing to give any religious instruction, and, considering the great diversity of religious views represented by the various sects, it should be. But the trouble is that the speaker who was disparaging the decline of religion and the lack of idealism in our day was incapable of perceiving any religion or any idealism save that which manifested itself in the same old way which has been so long and so often accustomed. If the giants of to-day do not dress in exactly the same way that giants used to dress in the days of his youth, he is disposed to deny that they are giants. If we believe in a living God, and if we believe that His eternal purposes cannot fail, then our faith is too supreme for us to admit that the world of to-day is less religious than the world of our forefathers. Pure religion and undefiled is this, to visit the fatherless and the widows, to go out into the world and cry aloud at social injustice and oppression, to do all in our power to stamp out prostitution and the economic causes thereof, to work for the uplift and betterment of humankind. Pure religion and undefiled is an attitude of the heart toward all God's children here on earth, and if the twin giants called human love and human service dwell in the midst of our society, I do not personally feel disposed to lament the demise of these grim, giant figures named "doctrines" and "catechism."

The giant called "doctrines" has always been a sort of serico-conic giant, anyway. In a lecture the other evening I mentioned that the primary cause of the split between the Greek Church and the Latin Church was the doctrine of the procession of the Holy Spirit. The Greek Church contended that the Holy Spirit proceeded only from the Father, whereas, the Latins maintained that the procession was from the Father and the Son, and, after quarrelling about it for several hundred years, each church anathematized the other and lived unhappily ever after. This was one aspect of the giant called "doctrines," and naturally the world has lost interest in such a foolish giant. The thing to do is to concentrate the world and commend it for its growing wisdom, instead of condemning it.

It is all right to weave a halo about the past, to regard it as a golden age; but, if our inclination to idealize the past is going to make us blind to the fine things of the present, then this inclination is all wrong. It's wicked. It is all right to be enthusiastic over the pictures of Titoretto or Raphael, but, if our admiration for them prevents our recognizing the merits of present-day artists, then our admiration is all wrong. It is all right to have a creed coming down out of the past, but, if that creed obscures our vision of the Christ in the world at the present day, then that creed is a mistake. We have spent altogether too much time in the world worshipping the God of our fathers, and now it's time to worship the God of ourselves and the God of our sons. We have spent altogether too much time talking about the miracles and the spiritual experiences of remote ages, and now it's time to discard the notion that our day is bald and commonplace and to talk about the mighty works and the spiritual experiences of this year of grace. We have spent too much time looking for the Christ in the inspired epistles of St. Peter, and now it's time to look for the Christ in the inspired writings of our contemporaries.

Maybe there were giants in the earth in those days, but, even if there were, they are dead, and our concern now is with the giants that are in the earth in our day. And there are giants in the earth in our day. It has been my good fortune to be personally acquainted with several of them. When you just looked at them casually their stature seemed like that of other men, but when you looked more closely, when you looked with the eye of the spirit, you began to realize that they towered up into the heavens, you began to realize that they were tall men, sun-crowned, living above the fog in public duty and in private thinking. You began to realize that the spirits of those men were in the air, and that you were no ordinary body, and you confessed to yourself that here were giants in the earth in our day.

And then in addition to these individual giants of to-day there are corporate giants, which are more common in our day. They are men who deal with the prevention and cure of disease, another restricts the hours of labor for working women, and yet another protects the children of the poor from exploitation and abuse. There is a whole family of these giant workers in the uplift and betterment of the race, are so many manifestations of the religion and idealism of our day. Reverse the good old times, my friends, but reverse also the fine, splendid spirit of your own day. Honor the religion of days gone by, but honor also its fair offspring, the religion of to-day.

There are giants in the earth in our day and you have it in you to be numbered among them. You may be small of stature and slight of frame, but in the realm of things spiritual you are not contented with a giant because of stature or physical strength. If your heart beats strong and true with a desire for the onward march of righteousness, if from the very depths of your being the cry goes forth, "Thy kingdom come, Thy will be done," if with all your heart, and all your mind, and all your strength you love the Lord your God and your neighbor as yourself, then God accounts you among the giants of His kingdom; then you are among the giants that are in the earth in our day.

My friends, if in the deep and quiet of your lives you listen closely, you will hear a voice that bids you go forth and take part in the giant movements of the world. You will hear a voice that bids you go forth and be a giant, towering in spiritual stature far above all self-seeking and petty individual interests. Harken with the ears of your heart and you will hear a voice that bids you go forth and prove by the mighty stature of your life that there are giants in the earth of our day.

BOY INVENTORS' PROFITS. Wireless telegraph and the conquest of the air have taken a firm hold on the youths of America, the hundreds of inds of tender years, but advanced ideas devoting their talents to the invention or construction of machines in both these lines. While these devices are largely for pleasure, young America has proved his ability to turn inventive genius into utilitarian channels. One of the most remarkable inventions made by a boy is a device for signaling on elevated roads. It is in use on part of the Brooklyn "L" system, and is the work of Morris Schaeffer, fifteen years old, a public school boy. Morris was offered \$18,000 for his patent, but on the advice of friends, refused it. The boy expects to be able to get \$50,000 for the idea from the railroad company.

Of quite a different calibre is the machine invented by Donald H. Miller, a student at Columbia University. This, by the mere touching of keys, similar to those on a typewriter, translates Chinese into English. It can also be used to translate any other language. The contrivance resembles an adding machine.

From darkest India comes the record of the achievement of Claude Moore, the son of a poor coal miner. Young Moore, who is twenty years old, was reduced to the sum of two cents when he received word from the Patent Office that it had issued a patent on a corn husker. Thereupon Claude, who is a thrifty youth, sold his patent to the Harvester Trust for considerable real money.

A most ambitious piece of work has just been successfully finished by Francis Lee Herreshoff, the young nephew of the famous yacht designer. This is the construction of a high-power racing automobile, with which he has developed the tremendous speed of eighty miles an hour. Herreshoff has also patented a device for subduing the glare of acetylene lamps. The mechanism does away with the necessity for extinguishing the lamps, for it softens the glare, making it hardly more noticeable than an oil lamp.—Van Norden Magazine.

THE SMARTEST CAT. I want to write and tell you about my cat. His name is Smut and he is the smartest cat I ever saw. I can dress him up in my cast-off baby clothes and wheel him in the baby carriage and wheel him all around, and then I can lay him down on a sofa cushion and go away and leave him on it, and he will not get off the cushion till I come back. He will also play hide and seek with me.—Bethel Bailey, in the New York Tribune.

The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR APRIL 10.

Subject: The Mission of the Twelve, Matt. 9:35; 10:15, 40, 42.—Commit Verses 9:37, 38.

GOLDEN TEXT.—"Freely ye have received, freely give." Matt. 10:8.

TIME.—Spring, A. D. 29.

PLACE.—Galilee.

EXPOSITION.—I. Jesus Sending Forth Those Who Have Learned of Him to Minister to the Spiritual and Physical Needs of the Masses, 10:1-8. Jesus made choice of these twelve men after a night spent in prayer (Luk. 6:12, 13). There was great diversity among them in temperament, previous history and native ability. They are an impressive illustration of the different types of men Jesus can use for His work. Matthew is the only evangelist who in his list of apostles records the fact that he belonged to a despised class, the publicans. The other three cover this fact up. Matthew humbly writes this fact, and thus magnifies the grace of God in calling him. In each of the lists Judas Iscariot is mentioned last, and his disgrace as a traitor is noted in each. The apostles are grouped in twos in the lists. The method followed in the grouping is worthy of study. The most difficult question that arises in regard to the choosing and sending of the twelve, is why Jesus chose and sent out Judas Iscariot. It seems hardly sufficient to answer that it had been predicted in the O. T. that one of His immediate circle would betray Him (Ps. 41:9; 55:12-14), and that, therefore, Jesus chose Judas, whom He knew to be a devil (John 6:70, 71), in order to fulfill this prophecy. The most natural and most natural explanation seems to be, that Judas had qualities that would have admirably fitted him for a place in the apostolic company and the leadership of the early church. If he had been sanctified, grace gave him a heart that was hard and unyielding. He had hardened his heart and brought upon himself the greater condemnation and infamy. The twelve were prepared for the work by the Lord's imparting to them power to do it (cf. Acts 14:3, 8). The commission was at this time a simple one. They were to go in pairs, two by two, to every town and village of partition wall yet broken down (Eph. 2:13-14). After the cross the commission widens (Acts 1:8). The apostles had a five-fold commission—preach, heal the sick, cleanse lepers, raise the dead, cast out demons. This list is not complete. The duties of the missionary of Christ at home and abroad to-day. Our mission is to soul and body, but Christ puts the spiritual need first. But the church has a manifest mission to the sick, etc., but it is moral "lepers" that it is our first duty to cleanse, and those dead in trespasses and sin that it is its most important mission to raise. It is to be noted that this work of healing was to be "free." Any "divine healer" or "Christian Scientist" who charges a fee for his services, thereby shows the cloven foot. And how the glorious gospel will be glorified if being paid so much? Jesus must have been divine if He could bestow such powers upon others (v. 1). It is evident that demoniacal possession is something more than a mere form of insanity. It is a distinct distinction between casting out demons and "all manner of diseases" and "all manner of sickness." Every kind of disease and sickness was to yield to the power of the Apostles. These powers were not confined to the twelve. In Revue Scientifique (Paris, June 12th, 1906), M. Jacques Bertillon has presented these relations somewhat strikingly in a set of maps embodying the latest French statistics. Says the writer cited above: "The man of France it may be seen that the northern departments breathe, per inhabitant, more brando than the central and southern departments. The line of separation is represented exactly by the limit of the wine vine. In the wine-drinking countries the consumption of brandy is comparatively small; it is considerable in the elder and beer regions. The dwellers in the east of France drink some brandy and much absinthe. The second map presented by M. Bertillon shows that the frequency of phthisis is much greater, with some exceptions, in the regions where most alcohol is consumed. The phthisis map may be superposed on the alcoholism map. On the other hand, phthisis is more frequent among wine-keepers than with other merchants (79 deaths annually, in 100,000 persons, as compared with 245). It is probably alcohol also that makes phthisis twice as frequent in Paris, among men than among women.—Translation Made For The Literary Digest.

II. How the Twelve Were to Conduct Their Ministry, 10:15. The twelve were to make no provision for their necessities of their journey. They were laboring for God, and the laborer is worthy of his food, and the One for Whom they were laboring would see that they got it. They were to go light and whited; many an ambassador for Christ has been hindered by the weight of the amount of baggage he carries (2 Tim. 2:4). The exact letter of these instructions is not binding upon ambassadors of Christ at all times (cf. Luke 22:35, 36), but the spirit in which they carried so little with them is to be followed. They were to lack nor go hungry (Luke 22:35). The obedient, faithful servant of Christ will always be provided for. They were to seek out diligently worthy persons (not rich persons) with whom to stop, and there were to be no hirelings. They were to squander time in going from house to house to eat. The fare might be plain, but they must not look for fine fare. They need not feel like beggars, for they were worthy of their hire (cf. Luke 10:7). Their first thought on entering a house was to be for the good of the home, and not for the comfort of self (v. 12; cf. Luke 10:5, 6). Their benediction would be full of power; if the house was worthy, their peace would come upon it. If the house was not worthy the benediction would not be for it would come back again and bless them. True prayers are never lost. It was their own peace that the twelve were to impart (v. 13). When they were to go out into the streets in the midday heat, expressive and impressive way show their utter separation from it and its impending doom. They were not even to let its dust stick to their feet. Thus were they to testify to it of God's utter abhorrence of its deeds (cf. Luke 9:5). Repentance, guilt and punishment are measured by the amount of light that one sins against (v. 15).

OUR TEMPERANCE COLUMN. REPORTS OF PROGRESS OF THE BATTLE AGAINST RUM.

"Am I My Brother's Keeper?" Answer thou, who spreadest the sparkling light of richly gilded pain; Alluring poor, weak mortals from the right—ART THOU CAIN? And thou, who holdst it to thy neighbor's lips, Madding his brain; And stealing strength and manhood as he slips—ART THOU CAIN? And thou, who brewest the evil sin-filled draught, For greed of gain; Hearing unmoved the demon's fearful laugh—ART THOU CAIN? And thou, official, with the power invest To bless or ban; Dost wash thy hands like Pilate, and con—ART THOU CAIN? And you, who coldly pass the other side, With proud disdain, For him, who lost to virtue and to pride—ART THOU CAIN? And thou, O Christian, lifting holy hands Above the stain, Of aiding those, fast bound in Satan's hands—ART THOU CAIN? And thou, O man of God, a watchman set Who sees at the accursed train And sends forth no word of warning or rebuke—ART THOU CAIN?—Written for the National Advocate by E. E. C. Lane, New York.

Beer, Overweight and Ill Health. It is well known that the continued use of beer is often accompanied by a noticeable increase in the avoirdupois of the drinker. This increase not only frequently becomes burdensome, but it may be a menace to health. Dr. Brandreth Symonds, M. A., Chief Medical Director of the Mutual Life Insurance Company, New York, has an article in the Medical Review, in which he shows the disadvantages of overweight and underweight, in health and longevity. A case is considered overweight when it exceeds by twenty per cent. the standard adopted by the leading life insurance companies. Dr. Symonds finds that after thirty years of age mortality rises rapidly with the age and with the weight. Increasing abdominal girth is very serious addition to overweight, and when this exceeds the expanded chest, the mortality is markedly increased. According to the records on which this report was based, an overweight man or woman died of old age or reached eighty years. "Cirrhosis of the liver" (hob-nail liver), says Dr. Symonds, "is three and one-half times as prevalent among overweight as in our general population." The same scores of bright flowers in the field for every bunch of nettles. There are a thousand trees in the woods for every thorn bush, and each one is more pleasing to the eye and more comfortable to the mind, which is prickly neighbor in the fence row. The bee on the head of clover and the butterfly waving its painted wings over some random flower speak to our hearts of sweetness and beauty, and remind us that on every path of life there is something better than the spines of the thistle or the sting of the nettle. He who carries a muck-rake will always want to use it. He who lives in the marshes will hear the croak of frogs in his voice and will have much to say of reptiles and vermin. Our speech will partake of the character of our life and life will be a bane or blessing as we have sought the evil and the good. On the path of life we will find what we seek; and we fashion our destiny as we go along. If we care to build into our character strength and power, and if we care to fill it with dragons and doleful creatures, these will always be found available. But if we go through the world, walking on the sunny side of the road, with a smile for every one, admiring the beautiful things which God has made to grow there, we will live a more contented life, there will be a blessing in our fellowship, a recommendation of the goodness of God and an example which those who follow may speak of with respect and honor.—United Presbyterian.

Eight-Story Christianity. The Word of God has power to build up. In Acts 20:32 we read: "I commend you to God, and to the word of His grace, which is able to build you up." We hear a great deal in these days about character-building. The Word of God is that by which we must carry it on if it is to be done right. In 2 Peter 1:5-7 we have a picture of a seven-story and-basement Christian. The great trouble to-day is we have so many one-story Christians, and the reason is neglect of the Word. In 1 Peter 2:2 we have a similar thought expressed under a different figure. "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby." If we are to grow, we must have wholesome, nutritious food and plenty of it. The only spiritual food that contains all the elements necessary for symmetrical Christian growth is the Word of God. A Christian can no more grow as he ought without feeding frequently, regularly, and largely upon the Word of God, than a baby can grow as he ought without proper nutrition.—R. A. Torrey.

Solution of Life. However wide life may be in its reach, or however narrow, it is still ever true that the solution is within the individual heart. The Unit. The soul is a unit, and when we think or feel or act it is the whole personality that is thinking or feeling or acting. The Law of Service. The law service is the touchstone of human endeavor. CUSTOMS OF THE RICH. "They used to lay down a tun of wine when an heir was born. When he became of age, he opened it." "Well!" "Now they put a few dozen eggs in cold storage."—Louisville Courier-Journal. Sherlock Holmes. "This is more serious than OI thought. The window is broken on both sides, and I'm lucky for yet that ye have the brick as evidence."—London Sketch.

RELIGIOUS READING FOR THE QUIET HOUR.

THE NATIONS' PRAYER.

Peace, O Father, give us peace! Lo, the nations bend the knee; Bid the surge of discord cease, All war cease in harmony. Save us from the deep of hate, O thou Love that gave us birth! Teach us only they are great Who defend Thy peace on earth.

Breathe Thy Spirit through our life, Spirit of God will to men; Strife the storm waves of strife, That we wage no war again. Banished be the cannon's roar, Bane of peace, heat of drum; Peace, with us evermore, And with peace Thy kingdom come. —A. Irvine Jones, in Christian Register.

"The Unlit Lamp and the Ungirt Loins." Jesus very plainly taught and very pointedly illustrated the truth that in order to participate in the life which is life indeed, the fullness of life, we must be prepared for the opportunities of service which come to us. We are not saved on account of any works which we have done, but we are saved by grace into a kingdom or realm of living where service is in such demand and in such relation to life, that participation in the one involves faithfulness in the other.

To fail of having part in the marriage festival when once the bridegroom had entered into the house and shut to the door was to the virgins just the same as to miss the joy of life—the joy for which they had been waiting and looking forward. But to have part in the feast depended upon the faithful performance of the simple task which had been appointed them, and which was reasonably expected of them—the task of carrying a lighted lamp, for in the procession of the bridegroom as it swept along in the darkness of midnight. Their exclusion from the marriage-feast was not an arbitrary and harsh act on the part of the bridegroom. He had not seen them in the procession, and he did not know them as members of his company. Thus does Jesus teach the intimacy and superlative importance of the relation of service to the realization of life. It is not so much a mechanical or formal matter of the relation of service to the appropriate reward, but of the relation of the work of the kingdom of fellowship of Jesus Christ to the life of that fellowship. There is work there to be done because it is a kingdom, a brotherhood, and we save a face to face with the opportunities of the appropriate reward, but which this report was based, an overweight man or woman died of old age or reached eighty years. "Cirrhosis of the liver" (hob-nail liver), says Dr. Symonds, "is three and one-half times as prevalent among overweight as in our general population." The same scores of bright flowers in the field for every bunch of nettles. There are a thousand trees in the woods for every thorn bush, and each one is more pleasing to the eye and more comfortable to the mind, which is prickly neighbor in the fence row. The bee on the head of clover and the butterfly waving its painted wings over some random flower speak to our hearts of sweetness and beauty, and remind us that on every path of life there is something better than the spines of the thistle or the sting of the nettle. He who carries a muck-rake will always want to use it. He who lives in the marshes will hear the croak of frogs in his voice and will have much to say of reptiles and vermin. Our speech will partake of the character of our life and life will be a bane or blessing as we have sought the evil and the good. On the path of life we will find what we seek; and we fashion our destiny as we go along. If we care to build into our character strength and power, and if we care to fill it with dragons and doleful creatures, these will always be found available. But if we go through the world, walking on the sunny side of the road, with a smile for every one, admiring the beautiful things which God has made to grow there, we will live a more contented life, there will be a blessing in our fellowship, a recommendation of the goodness of God and an example which those who follow may speak of with respect and honor.—United Presbyterian.

Alcohol and Tuberculosis. It is already well known that alcoholism creates a state of receptivity particularly favorable to the development of tuberculosis, says a writer in the Revue Scientifique (Paris, June 12th, 1906). M. Jacques Bertillon has presented these relations somewhat strikingly in a set of maps embodying the latest French statistics. Says the writer cited above: "The man of France it may be seen that the northern departments breathe, per inhabitant, more brando than the central and southern departments. The line of separation is represented exactly by the limit of the wine vine. In the wine-drinking countries the consumption of brandy is comparatively small; it is considerable in the elder and beer regions. The dwellers in the east of France drink some brandy and much absinthe. The second map presented by M. Bertillon shows that the frequency of phthisis is much greater, with some exceptions, in the regions where most alcohol is consumed. The phthisis map may be superposed on the alcoholism map. On the other hand, phthisis is more frequent among wine-keepers than with other merchants (79 deaths annually, in 100,000 persons, as compared with 245). It is probably alcohol also that makes phthisis twice as frequent in Paris, among men than among women.—Translation Made For The Literary Digest.

The Custer Massacre. D. D. Thompson, editor of the Northwestern Christian Advocate, gives the true explanation of the death of General Custer in the Battle of Little Big Horn River, in 1876. He says that Major Reno was not a coward, as many believe. His career in the army and his promotion for gallant and meritorious services preclude that idea. But Major Reno himself told the late Rev. Dr. Arthur Edwards, then editor of the Northwestern Christian Advocate, that his strange actions were due to the fact that he was drunk. Drink ultimately caused his downfall and expulsion from the army in disgrace.

Liquor Drinking Inconsistent With Good Work. Alcohol is certainly inconsistent with what might be called fine work. It is inconsistent with a surgeon's work, and with anything that requires a quick, accurate and alert judgment. Many professional men have discontinued the use of stimulants in the middle of the day. Why? For the same reason, probably, in ninety-nine cases out of a hundred, that they find they can work better without it.

Spent \$30,000,000 For Beer. Five hundred and ninety-two million litres of the national beverage were consumed in Germany last year. Bavaria, where most of the beer is brewed, heads the list of the various States with 152,000,000 litres. Wurtemberg is next with 32,000,000 litres. Baden has 28,000,000 to its credit, while A-Mace-Lorraine is put down for 1,258,000. It is calculated that the amount of beer consumed in Germany could easily buy a modern Dreadnought. At an average price of six cents a litre, \$30,000,000 was spent for beer.

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Breathe Thy Spirit through our life, Spirit of God will to men; Strife the storm waves of strife, That we wage no war again. Banished be the cannon's roar, Bane of peace, heat of drum; Peace, with us evermore, And with peace Thy kingdom come. —A. Irvine Jones, in Christian Register.

"The Unlit Lamp and the Ungirt Loins." Jesus very plainly taught and very pointedly illustrated the truth that in order to participate in the life which is life indeed, the fullness of life, we must be prepared for the opportunities of service which come to us. We are not saved on account of any works which we have done, but we are saved by grace into a kingdom or realm of living where service is in such demand and in such relation to life, that participation in the one involves faithfulness in the other.

To fail of having part in the marriage festival when once the bridegroom had entered into the house and shut to the door was to the virgins just the same as to miss the joy of life—the joy for which they had been waiting and looking forward. But to have part in the feast depended upon the faithful performance of the simple task which had been appointed them, and which was reasonably expected of them—the task of carrying a lighted lamp, for in the procession of the bridegroom as it swept along in the darkness of midnight. Their exclusion from the marriage-feast was not an arbitrary and harsh act on the part of the bridegroom. He had not seen them in the procession, and he did not know them as members of his company. Thus does Jesus teach the intimacy and superlative importance of the relation of service to the realization of life. It is not so much a mechanical or formal matter of the relation of service to the appropriate reward, but of the relation of the work of the kingdom of fellowship of Jesus Christ to the life of that fellowship. There is work there to be done because it is a kingdom, a brotherhood, and we save a face to face with the opportunities of the appropriate reward, but which this report was based, an overweight man or woman died of old age or reached eighty years. "Cirrhosis of the liver" (hob-nail liver), says Dr. Symonds, "is three and one-half times as prevalent among overweight as in our general population." The same scores of bright flowers in the field for every bunch of nettles. There are a thousand trees in the woods for every thorn bush, and each one is more pleasing to the eye and more comfortable to the mind, which is prickly neighbor in the fence row. The bee on the head of clover and the butterfly waving its painted wings over some random flower speak to our hearts of sweetness and beauty, and remind us that on every path of life there is something better than the spines of the thistle or the sting of the nettle. He who carries a muck-rake will always want to use it. He who lives in the marshes will hear the croak of frogs in his voice and will have much to say of reptiles and vermin. Our speech will partake of the character of our life and life will be a bane or blessing as we have sought the evil and the good. On the path of life we will find what we seek; and we fashion our destiny as we go along. If we care to build into our character strength and power, and if we care to fill it with dragons and doleful creatures, these will always be found available. But if we go through the world, walking on the sunny side of the road, with a smile for every one, admiring the beautiful things which God has made to grow there, we will live a more contented life, there will be a blessing in our fellowship, a recommendation of the goodness of God and an example which those who follow may speak of with respect and honor.—United Presbyterian.

Alcohol and Tuberculosis. It is already well known that alcoholism creates a state of receptivity particularly favorable to the development of tuberculosis, says a writer in the Revue Scientifique (Paris, June 12th, 1906). M. Jacques Bertillon has presented these relations somewhat strikingly in a set of maps embodying the latest French statistics. Says the writer cited above: "The man of France it may be seen that the northern departments breathe, per inhabitant, more brando than the central and southern departments. The line of separation is represented exactly by the limit of the wine vine. In the wine-drinking countries the consumption of brandy is comparatively small; it is considerable in the elder and beer regions. The dwellers in the east of France drink some brandy and much absinthe. The second map presented by M. Bertillon shows that the frequency of phthisis is much greater, with some exceptions, in the regions where most alcohol is consumed. The phthisis map may be superposed on the alcoholism map. On the other hand, phthisis is more frequent among wine-keepers than with other merchants (79 deaths annually, in 100,000 persons, as compared with 245). It is probably alcohol also that makes phthisis twice as frequent in Paris, among men than among women.—Translation Made For The Literary Digest.

The Custer Massacre. D. D. Thompson, editor of the Northwestern Christian Advocate, gives the true explanation of the death of General Custer in the Battle of Little Big Horn River, in 1876. He says that Major Reno was not a coward, as many believe. His career in the army and his promotion for gallant and meritorious services preclude that idea. But Major Reno himself told the late Rev. Dr. Arthur Edwards, then editor of the Northwestern Christian Advocate, that his strange actions were due to the fact that he was drunk. Drink ultimately caused his downfall and expulsion from the army in disgrace.

Liquor Drinking Inconsistent With Good Work. Alcohol is certainly inconsistent with what might be called fine work. It is inconsistent with a surgeon's work, and with anything that requires a quick, accurate and alert judgment. Many professional men have discontinued the use of stimulants in the middle of the day. Why? For the same reason, probably, in ninety-nine cases out of a hundred, that they find they can work better without it.

Spent \$30,000,000 For Beer. Five hundred and ninety-two million litres of the national beverage were consumed in Germany last year. Bavaria, where most of the beer is brewed, heads the list of the various States with 152,000,000 litres. Wurtemberg is next with 32,000,000 litres. Baden has 28,000,000 to its credit, while A-Mace-Lorraine is put down for 1,258,000. It is calculated that the amount of beer consumed in Germany could easily buy a modern Dreadnought. At an average price of six cents a litre, \$30,000,000 was spent for beer.

EPWORTH LEAGUE LESSONS

SUNDAY, APRIL 10

The Christian's Sacrifice—Praise—Heb. 13: 16; Hos. 14: 1-3.

We are told that the opening words of Hos. 14 are really predictive—that they mean "the time will come when thou shalt return," and that they refer to the small minority of the Hebrew nation. The great majority were, of course, hopelessly lost for they would not repent. In Exod. 23: 14-17, in which the three great annual feasts of the Jews were appointed, we read, "And none shall appear before me empty." The admonition is repeated in Exod. 34: 20. In this chapter in Hos. 14 words are suggested to take the place of sacrifice and burnt offerings—not the words of God, nor of the prophet, but the sincere words of a penitent people. The meaning of Hosea here seems to be identical with that of the psalmist in Ps. 51: 17: "The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise."

The author of the letter to the Hebrews was discussing the relation of the work of Jesus on our behalf to that of the high priest and had just compared the burning, without the camp, of the bodies of the animals whose blood had been brought into the holy place, with the suffering of Jesus on the cross. His exhortation, therefore, "Let us offer up a sacrifice of praise," has in it the thought of "bearing the reproach of Christ."

The Meaning of the Theme. We are in the habit of contrasting words with deeds in the religious life. The saying, "Actions speak louder than words," is a fair statement of the attitude of the average person on this theme. But, fundamentally, there is no difference between deeds and words as expressions of the religious life. If the words are sincere, they are acceptable unto God, and not even deeds are acceptable that are not sincere. In this matter there are no exceptions. The multitude of them had no weight with God unless they were expressions of genuine devotion. Isalah even represents God as being displeased with them (Isa. 1: 13): "Bring no more vain oblations; incense is a abomination to me."

CHRISTIAN ENDEAVOR NOTES

APRIL TENTH

Topic—God is Here. Psalm 139: 1-12. "In Him we live." Acts 17: 23-24. All-present Spirit. John 4: 21-24. God in the desert. Gen. 28: 10-17. With us in Christ. Matt. 1: 23. God in the heart. John 14: 17-23. God always. Matt. 18: 20; 28: 20. God knows whence my ways come from and whither they go, and I know only where they are (v. 3).

I am beset by God behind and before the howler, as by a hostile army, but as by a protecting wall (v. 5). We cannot understand how God can possibly know and be as much as He knows and is, but the more we think about Him, the nearer we approach to that understanding (v. 6). We run away from God's leading, and flee from His protecting, and reject with scorn His Blessedness. Is there greater folly than this? (v. 10).

Suggestions. One cupful flour, one-half cup sour milk, one egg, one-fourth cup sifted squash, one teaspoonful nutmeg, one-half teaspoon salt, one teaspoon soda; beat the egg well, add the sour milk, in which the soda has been dissolved; then add the nutmeg, salt and squash and last of all the flour; drop by spoonfuls on to a well greased, hot griddle, and fry a golden brown; one must not have quite as hot a fire as for the ordinary buckwheat griddle cakes, else they will be done on the outside and not in the middle, for it will take a longer time for them to cook through, the dough being of a little different consistency from the other kind.—Mrs. Clarence A. Noble, in the Boston Post.

Squash Fritters. One cupful flour, one-half cup sour milk, one egg, one-fourth cup sifted squash, one teaspoonful nutmeg, one-half teaspoon salt, one teaspoon soda; beat the egg well, add the sour milk, in which the soda has been dissolved; then add the nutmeg, salt and squash and last of all the flour; drop by spoonfuls on to a well greased, hot griddle, and fry a golden brown; one must not have quite as hot a fire as for the ordinary buckwheat griddle cakes, else they will be done on the outside and not in the middle, for it will take a longer time for them to cook through, the dough being of a little different consistency from the other kind.—Mrs. Clarence A. Noble, in the Boston Post.

Roundabout the House. Brush pie crust with cream to insure a rich, brown color. Whip cream in a pitcher. It whips more quickly than in an open bowl, with less spatter. Grass stains should be washed with cold soft water before the garment is put in the tub, and they will disappear. A woman from California thinks that half a dozen raisins dropped into the breakfast coffee pot are essential. A very good bed-warmer for the children on a cold night is a bottle filled with hot water. It will not leak and will keep hot for hours. Always put a cauliflower in plain water, so as to draw out any insects. If salt is placed in the water it kills the insects and they are left in the vegetable. Small side dishes, once so numerous, are now used for nothing save, perhaps, a thin apple or rhubarb sauce. Rarely more than two vegetables are served with the meat course. Oysters for frying may be rolled in cornmeal and no egg is needed. When the fish man sends rather small oysters, take two at a time, slightly overlapping each other, with bread or crumbs, and fry in the usual way. Cats, they say, need grass for their physical wellbeing. As catsnip alone does not suffice, it is well for anyone who has a pet cat to plant some catnip in a flower pot. They grow easily and with very little care if kept in a warm place. When the leaves of begonia turn brown and drop off, says the Delicatore, stir in well around the roots a teaspoonful of sulphur. It will restore them quickly to a luxuriant growth. Especially useful is this treatment in winter, when the plants have to be kept in the house. Some of you have a white or cream lace and net waist of which you are