## THE PULPIT.

A SRILLIANT SUNDAY SERMON BY THE REV E. M. M'GUFFEY.

Theme: The End of Things.

Elmhurst, L. I .--- In St. James' P Church, the rector, the Rev. E. M. McGuffey, preached Sunday morning on the "End of Things." He took his text from St. Luke 21: "For the powers of heaven shall be shaken." Mr. McGuffey said:

Joy is niways more joyous when underneath it is a foundation of thoughtfulness. Thoughtful people have everywhere and always the ad-vantage over thoughtless people. With the latter class joy is too often like the "crackling of thorns under a pot." Here joy is likely to be like the pleasure children; light hearted. temporary, evanescent and meaningless; mere animal spontanelty, unre

On the other hand, also, half digrated considerations of the solem-nity and environmens of life, considerations of it not thought thoroughly to a conclusion, are too apt to alarm us unduly, and produce that timid and melancholy frame of mind that refrains as far as possible from thinking at all on the great and serious problems of human life, Lord a once said: "A little philos inclineth men to atheism." H Bacoh once said: Otilis He might have said also that a large su vey of the laws governing the world and the human mind establish a belief in the absolute and benevolent ity of God over human life. I shall be pleased, therefore, to

have you do two things: First, to make all the joyous days

of the Christian year and all the joyous occasions of your personal life more intelligently joyful by careful. consideration of the truths and facts which underlie them. If a few months and we reflected on the true thought of Christmas Day, the incarnation, the gift to the world from the skies of a Divine Saviour, assuring us of the care and love of the great Heavenly Father, I am sure we experienced a happiness that was contagious, because it was deep rooted. If we ex-plained lucidly to the dear children in our homes why and how Christman became Christmas, I am sure We sowed precious seed in the rich soil of their young hearts.

With these considerations I pass to our second thought, viz.: The ending of this planet as the

theatre and home of human life. Dramatic and terrible as is this

thought in contemplation, let us seek to entertain it that it may be reassuring rather than demoralizing. the ending of the career of this world as a planet is to me a tremendous physical catastrophe, a probable reabsorption into the sun by an impact of collision which will instantly vaporize it by the enormous heat generated by collision, this apparently tragic and utter ending of the earth is an ending ordained by God, along the lines of infinite wisdom and love. will be no more remarkable, when viewed in this light, than the dropping of an autumn leaf, that, having served its function, is bidden to subserve other uses.

It is worthy of remark that the statement of our Saviour that this planet would come finally to fiery extinction. anticipated by near years the deductions and conclusions of astronomical science. For a generation at least, astronomers have known that the earth was slowly drawing nearer to the sun. As this approach is by very easy stages, although positive and actual, it will be many hundreds of thousands of years before the final catastrophe oc And so, just now, we need be under no immediate apprehension, in of the periodic alarms of our friends. the S nd Adventists.

and that all things earthly subserve this end by the appointment of divine providence. Hence man must Sunday = School be regarded as infinitely always. er than the world itself, and all the riumphs of civilization.

God's dealings with human life are so inscrutable after all. To the sbedlent, affectionate and right-minded child in our homes, the laws of the household and the will of the panever subjects of mystery. Such child knows by the instinct of light perception that they are for its well-being and ultimate advantage. And so it comes that the final fiery festination of the world, after it has served its purpose, fills us with no dis-It will have served its use as schoolroom in which we were all trained.

We, I take it, shall be elsewhere, and not greatly concerned that the sun has devoured our old home. We We nay therefore contemplate the fiery ending of this world with entire equa-And yet herein is a marvel-ng. Science assures us that minit ous thing. even after millions of years of use of this world by animals and men, its ents will be just as fresh and unfiminished as when the world began, Nothing will have been worn out. Everything in use only changes, Ity apparent wear and tear is only passing from one form to another form. A bundle of wood is placed in our kitchen stove to kindle the fire. It is consumed. It ashes repreent what the tree took from the soil. Its carbon goes up the chimney, restoring to the air what some tree took from the air. Nothing was lost. The sarth received again what it originally To the air was restored its RINGoriginal contribution of carbonic acid gas, which the leaf manufactured into wood. And so God has made a universe of perennial youth, where nothing is lost or can be lost.

It is the law of God that the endings of all things are the beginning of new things. When night ends, day When summer ceases, winbegins. ter is upon us. The old year ends, only to project its power or weakness into the new. Nothing is stationary. All things are fluid and progressive.

The sure and final ending of this planet suggests that it was but the home and school room of human life in its initial stages. When we leave for a larger and greater world, or when it finally ceases to be there need be no regret nor undue alarm.

Our considerations, in looking forward, cause us to read into life as it is the great truth that all things are by divine > pointment working towrd a great ethical and dramatic conclusion

In spite of the present popular tendency against church attendance, I believe that more people are truly and thoughtfully religious than ever before. It is bound to be so when people become thoughtful. For then they must see that "Now we have no continuing city, but we seek one to But all this is the story of come.' the gospel. Our Saviour taught dis-tinctly that this life is but the preparation for higher life. He incited us to prepare for it carefully. He promised that no one who set his face towards the skies should want grace and strength for the difficult upward climb. The beautiful Church of God stands pledged for this as-sistance. It exists to help men upward and onward. It exists to help men not only in all social ways along the hard lines of life, but to give them a strong hand as they struggle out of the natural into the spiritual and oternal. The natural being left well behind, it need not greatly concern us what becomes of it.

### Defends Generous Diet.

#### By DR. JEAN WILLIAMS.

42:6, 7; 61:1-3). Jesus constantly appealed to His miracles as proof Shake from your memory, if possithat He was Messiah and the Son of God (John 5:36; 14:11; 15:24). ble, all that you have learned concernrestricted dlets, whether uning disciples heard reached even to the cooked, unbeefed, unstarched, unsweetened or otherwise made generally disagreeable to a normal palate and civilized palate and civilized stomach. Every one should understand that such restrictions and modifications of diet, with others too numerous to mention here, are often absolutely necessary-in fact, they a. ) often the best weapons with which to fight disease-when prescribed by a competent physician, familiar with the case in question. Indiscriminately applied, ' ney have done untold harm, and many a serious break in health has been traceable to an ill advised experiment in nutrition.

### THE CRUSADE AGAINST DRINK

The

INTERNATIONAL LESSON COM-

MENTS FOR APRIL 17.

Subject: The Question of John the

Baptist, Matt, 11:1-19-Com-

mit Verses 4, 5.

GOLDENTEXT .- "But the witness

which I have is greater than that of

John: for the works of which the

Father hath given Me to accomplish.

the very works that I do bear witness

of Me, that the Father hath sent Me.

EXPOSITION.-I. John's Doubt Concerning Jesus, 1-6. John was in prison in Macherus, but the news of

Jesus' mighty deeds penetrates even to his dungeon. John's disciples have

access to him in his imprisonment, and they tell him the strange reports

had had a divine revelation that Jesus

was the baptizer with the Holy Spirit

and a clear, posilive faith in Him as the Lamb of God, and Son of God (John 1:33, 29, 34). But John was

not perfect, he was human; and when

doubts began to come, as they are so

his active spirit was shut up in prison

likely to come to the man of intense

activity when he is obliged to sit still

hearts, with their moments of clear

other moments of conflict and uncer-

been fabricated in this way, but it

bears the evidence of its genuineness

Jesus' testimony about Himself should be accepted. Such a doubter

will not remain a doubter. If those who to-day doubt that Jesus is the

Messiah and the Son of God would only go right to Him and ask Him,

He would soon tell them. John's

question was right to the point, "Art Taou the Coming One?" (the one

whom all the prophets from Moses to

Malachl foretold was to come as the

fulfiller of God's promises to and glo

rious plans for His people) or look

we for another? The thought very likely had come to John, "If He is

the Coming One, why does He delay to manifest Himself as King and to

dethrone Herod and set me free?" At the very hour John's messengers ar-

rived Jesus was giving ocular demon-

stration that He was "the Coming

One" by curing diseases and plagues,

casting out evil spirits (cf. Luke S:

simply points John's two messengers

to what they see going on before their

that they hear. "Go tell John the things which ye do hear and see."

or testified to in their astonished

predicted of the Messiah (Is. 35:5, 6;

For an answer to John, He

eyes and the glad testimonies

These were the very things

and

opening the eyes of the blind.

ural.

the

Jesus'

21).

ears.

and walt (cf. 1 Kings 19:3, 4). Many

that fill the air (Luke 7:18)

TIME .- Midsummer, A. D. 28.

PLACE .- Capernaum.

John 5:36, R. V.

PROGRESS MADE BY CHAMPIONS FIGHTING THE RUM DEMON.

The Potential Drop. A little drop of drink May make bright eyes grow dim. A little drop of drink Takes the manhood out of him.

A little drop of drink Brings "the wolf" to many a door. A little drop of drink Makes bare the cottage floor

A little drop of drink Takes the money from the bank. A little drop of drink Brings down the highest rank.

A little drop of drink Sinks the man below the brute A little drop of drink Brings forth but sorry fruit.

A little drop of drink Ponder it, neighbor, well-A little drop of drink Can bring a soul to heil!

#### Drink Got Him,

William Binnings, known in Bowery lodging houses as the "Duke of Montreal," a tall, handsome man of commanding presence, although showing unmistakably the marks of years of dissipation, was found dead in his bed in the Vigilant Hotel, a lodging house at No. 119 Bowery. His death was undoubtedly the re-

of hard drinking, just as his sult. downfall from a gentleman's estate came from the same cause, for that the "Duke of Montreal" was a gentleman there can be no question. It was because of his manner and evident education that Bowery lodging

find difficulty in reconciling John's From friends who had known him in better days, when he was a man among men, a little history of his life was obtained yesterday. He was present questioning with his former clear faith; but those who know men, even the mightlest men of God, and especially those who know their own born in Stirling, Scotland, sixty-one vision and unquestioning faith, and years ago. His family was a good one and he received a first class tainty, will find this story most natcation, finally being graduated with Indeed it would never have from Edinburg University honors After leaving the university he went to Canada and obtained a junior clerkship in the Bank of Montreal, on its face. John, in his doubt, did wisest thing any man can do in of which institution his cousin, Richhis doubt: he went right to Jesus ard B. Angus, was then the general Himself with it. He was not clear for manager the time being that Jesus was "the Coming One," but he was clear that

Binnings rose rapidly and finally was promoted to a high place in the bank and commanded a large salary. But he had formed drinking habits and at last lost his position. His discharge from the bank, where he had worked several years, brought him to a realization of what his habits would lead to and he stopped drink-

ing. He obtained a good position with the St. Paul and Manitoba Railroad through the influence of some of his relatives, who were large stockholders in the road, but after a little he began drinking again and lost his place once more,

He drifted to St. Louis and became a clerk in a packing house, but lost the job through drink. Then he found what work he could at odd jobs and finally reached this city, where he had many friends. Some of them persuaded him to brace up again and he did so and became an accountant with a Wall street firm. He did not hold the place long, for the appetite for strong drink was such that he had not the will power to resist it.

Then he cut loose from his old friends and sank lower and lower in the social scale, at last becoming a Then follcws a catalogue of divine works accomplished before their eyes regular hanger-on in Bowery saloons and sleeping, when he had the price, in a fifteen-cent lodging-house bed. Now and then he would brace up for a few days and then would address envelopes for the Business Addressing Company, No. 9 Barclay street, the president of which, W. H. Par-In had known Binnings for more the present instance the things John's than forty years. Parsons was shocked to hear Mr.

raising of the dead, for the son of of his death yesterday and said he the widow of Nain had been recently had telegraphed to the dead man's relatives in Canada to ask what dis-



#### "NO. NEVER ALONE."

(Written on the passage, Hebrews 13:5: "I will never leave thee nor forsake thee.")

I've seen the lightning flashing, And heard the thunder roll; I've felt sin's breakers dashing. Almost they whelmed my soul. I've heard the voice of Jesus, He bade me still go on; He promised never to leave me, Never to leave me alone.

When in affliction's valley I tread the read of care, My Saviour helps me carry My cross when hard to bear. My feet, when torn and bleeding, My hody tired and worn, Then Jeeus whispers His promise Never to leave me alone.

He died on Calv'ry's mountain And there they pieced His side, And there the pieced His side, And there He opened that fountain, The crimson, cleansing tide. For me He waits in glory, Now scated on His throne; He premined He le promised never to leave me, Never to leave me alon"

#### CHORUS.

No, never alone! No, never alone! He promised never to leave me; Never to leave me alone -Cumberland Songs, No. 75.

#### Multitudes and Manliness.

Thou shalt not follow a multitude to do evil .- Exodus, 22:2. This ordinance in the book of Ex-odus is an evidence of that wisdom which marks Moses as the greatest statesman of ancient days. The warning of this old command is simply, Don't follow the crowd.

The peril of the city is the ex-Civilization, progress, is the growth and development of the associate life of man, but the peril of city life is that this instinct is overdone.

People hate to be alone. What proportion of the ten thousand witnesses of a football match would stand for an hour or more in the wind and rain if each man were isolated from the rest of the crowd and exemplifying, by living it out saw only the players?

In spite of dirt and disease, congestion and high rents the cities are growing at an enormous rate, while the towns and villages are diminishing. This instinct to be in a crowd is one of the most serious developments in modern civilization. "New York is not a civilization; it is a great railway station." The inevitable result of association in a crowd is to do as the crowd does. The temper of Broadway, which is damning thousands of careless lives, is the subtle cry which calls, "Do as the crowd dot

All about us are people who lower their standard to suit the crowd. It is astonishing how far we are influenced by the practice and opinion of our fellows. Fear of unpopularity, a desire to be one with the rest, has led many a prodigal into the far country. The history of the sinning world in a nutshell is simply doing as others do, going the way the crowd goes. Obviously, those who follow others come to have no autonomy of their own. They lose the power of independent judgment, the strength and disposition for personal initia-tive and finally the sense of personal

obligation. That is the kind of atmosphere

# EPWORTH LEAGUE LESSONS

### SUNDAY, APRIL 17

The Arristian's Sacrifice - Service-Rom. 12: 1, 2; Hos. 6: 6.

"I beseech you." This is invitation, request and entrenty plus personality. A great issue is at stake. Hence the adjuration. "By the mercles of God." As if Paul's personal interest and con-cern were not enough, appeal is made to God's concern as shown in his mer-cles, "Present your bodies." The physical body is the organ of personal ex pression. God being without body or parts, and Jesus being enthroned in the heavens, it must follow that our Bodies as humans are the only organs through instruments which God may express himself human activity. It is p that if God's intention and cern are in how in plain con cern are to be seen in that part of do-

mestic, social, industrial or profession al life where you or I hold sway, and in all of that life, he must have the constant use of our bodies. "But," My body is mine, I control it

personally or by giving it over tempor-arily to other control; that is, I say what shall be done with it. Hence Paul's entreaty to present it to God. As "a living sacrifice"—a living sur-render for use. The body of an ani-nal is used by consuming it, as food, commodity, or offering. A human body can be used only among men in service, in normal activity. God's service means simply the normal de velopment and use of every physical function.

"Not fashioned to this age." Fashions are not usually normal, nor wholesome, nor beautiful, nor constant. See all the advertisements of clothes, tools, medicines, sports and recreations and educational methods. For the variations look up the back numbers, and the old family photo-graphs. Use your sense of humor meanwhile to get perspective. Humor is a great factor in salvation as well Madame Frenchy's service. tifiers and Dr. Gull-Deceiver's favorite remedies and patent appliances are poor makeshifts for God's children. "Be transformed." That's better. Formed over or formed anew; formed from within. God is the supreme Lovof beautiful human forms and faces. He paints faces by illumina-tion. He builds forms with sunshine, pure food, wholesome activities, and natural rest, with peace of soul and conscience. He wants his children adorned, but he adorns with spirit. "That ye may prove the will of God, even the thing that is good and accept able and perfect;" that is, prove by

## **CHRISTIAN ENDEAVOR NOTES**

#### APRIL SEVENTEENTH

Topic-Good Cheer In Dark Days. Acts 27: 20-36.

Consoling love. Isa. 61: 1-7 God watches you. Ex. 3: 79. Comfort ye. Isa. 40: 1-11. To troubled hearts. John 14: 1-13. The tempest-tossed. Isa. 54. 7-17. Victors today. Rev. 7: 9-17. You would not let one of your pos sessions be harmed if you could help it, and God can help it. Are you one of His posessions? (v. 23.)

Whoever believes God must be of good cheer. "Let not your heart be troubled-ye believe in God" (v. 25) Give thanks not only for what you have of good, but also, as if you al-ready had it, for what you are going to have (v. 35). Good cheer is contagious; no man can be cheerful to himself (v. 36).

Suggestions. Darkness is from within, not from

without. he cheerful heart is the true sun of life; but it shines only as it reflects the Sun of Righteousness If you are gloomy, at any rate hide it. A brave pretence of cheer soon makes cheer. You will cheer up yourself best by cheering up some one else. "Be of good cheer"-with both Paul and Christ it is in the imperative There is a duty of joy as well as a joy of duty.

### GOOD PROFITS IN TRAPPING MUSKRATS.

#### Traffic in Fur and Meat an ir portant Industry on Easter Shore of Maryland.

Trapping the little muskrat m selling his fur and meat form a th ing industry on the eastern shore Maryland. The trappers will rece about \$500,000 this year for the catch of the furry denizens of the swamps, says the Fur News.

In Dorchester County alone m muskrat dealers have been pa \$100,000 for this season's pelts say nothing of what they rece from the sale of the meat, this alon more than paying the rental of the marshes, the cost of the traps and the expense of looking after them. prices offered by buyers this seas ranged from thirty to seventy-in cents a hide, the hide from the kitter or young rat, which had been considered almost worthless, bringing the former price.

The big black rat commanded to top of the market always, the black fur being considered the finest as we as the most durable. The fur of the brown rat is less valuable because of the constant of the second the color and coarseness of the has It generally brings from fifteen to twenty-five cents less than the fur a the black rat.

the black rat. There are few sections of the Us ted States where the meat of the muskrat is used as food as it is a the eastern shore of Maryland. the eastern shore of Maryland. Is sections of the country the little re-dent is looked upon with disdain by those who claim to know a good thing when they see it, but when they talk of it as being an unclean animal and unfit for the table, it shows now little they know of this, the cleanest of all animals that lites. animals that live.

The great majority of people an prejudiced against the muskrat be cause it bear the name of rat. By any other name it would be eagerly sought after by epicures. The room and herbs of the marshes, on which alone it subsists, are thoroughly scrubbed by the little animal before it will allow them to come on its "ta.

### Mysteries of the Dining Car.

ble.'

The kitchen of a dining car is a most exaggerated example of the economy of space. Every inch is used. Water tanks are suspended from the ceiling. One wall is lined with the big range and heating ovens, re-ceptacles for pans, pots and other utensils, and a row of cupboards up under the ceiling. At one end, hetween the kitchen and the dining car proper, is a little pantry, which serves as a sort of vestibule. That is where the waiters place their orders and receive dishes.

Every separate article of food and equipment has its place. Every corner and nook in the car has a particular function. The silver is in one place, the milk and cheese in another. the meat in another, and so on through the list. Everything perish-

able is kept in a refrigerator. While the car is "in action" the conductor from his position between dining room and kitchen, keeps his eves upon the ten tables, and endeavors to see that none of the diners is neglected. For all the supplies on the car he is held to strict account. On his "trip sheet," as it is called, is put a list of everything taken on the

car when it starts out. A record of all articles sold is enupon the car comes "home" again all that has not been sold must be on hand. The equipment of a dining car conforms to standards just as do locomotives, trucks, rails and ties. Dishes are made according to established patterns, each piece of china having the company's monogram upon it. The same is true of the linen, silver, menu holders-everything. Thus a loss can be easily traced. The walters are allowed \$20 a month for breakage. All damage in excess of that, though, they have to pay for, and the cost is divided among them equally .-- Woman's Home Companion.

The world's fierce winds are blowing, Temptations sharp and keen, I feel a peace in knowing My Saviour stands between. He is my shield in danger, When other friends are gone: He promised never to leave me, Never to leave me alone.

My My

house habitues gave him a title.

Before this happens, the education of the human race will have been finished. Before this happens, all terrest ist heat will probably have left the body of this planet. With With the cooling of the earth, all water on the surface of the globe, and all atmosphere will have been drawn into the core of the earth, and the earth will have become a dead planet like the moon. With the cooling of the earth, and the disappearance of water and air, all organic life, vegetable and animal, will have ceased, and the earth become a dead planet. Gradually the centrifugal motion which keeps the earth away from the sun as it whirls around it, will be overcome by the centripetal attraction which is drawing the earth toward the sun. Let me explain by a simple illustration: A boy ties a stone on the end of a string, after the manne of a sling. He swings it round and round. Should he let go the string, the stone would fly off into space But holding tightly to the string, gradually shortens it, and in the meantime keeps the stone whirling, the stone will presently strike his hand when the string is short enough And the stone will strike hard. tronomy tells us that the earth is the stone, and the sun is the boy. The string is the invisible cord which we The call gravity. The sun is gradually shortening this cord. When it is short enough, this power of gravity will pull the earth into the sun. The earth will stike the sun so hard that its entire mass will be vaporized in instant and all its constituent ele ments resolved into its original condition. So vast is the sun that any one of its great chasms, which we call large enough to awallow the earth without touching its sides. 280 wast is the sun that the addition to it of this whole planet would be as if we threw a single lump of coal into a great furnace.

Although all life will have ceased hefore this catalysm, when we reflect upon the destruction of the triumphs of art, science and civilization, 1.710 numberless marvellous things which men have made and built and deemed of priceless value, all to go in one fiery holocaust, some considerations present themselves to thoughtful minds. And first, perhaps, to the plous thinker, comes the thought that, however God may have assigned to man the duty to subdue nature and develop civilization, it was only that nature's forces might be harnessed in the service of man, and that civil-

tration, blossoming into morality and sulture, might be fore tasts of and preparation for our life as it will be ved in higher spheres. Entirely apart from considerations

of the coarseness and crassness of barbarous and semi-barbarous peopics, and the lowest classes of civili-cation, several hundreds of thousands of years will be necessary before the moral, spiritual and social training of our race approaches satisfactory conditions. The conviction therefore is forced upon us, that in the thought of God, moral and spiritual educa-tion is of paramount importance,

For the average healthy individual, especially during youth and middle age, a mixed diet, and a generous one at that, has proved most satisfactory.

We must never lose sight of the fact that we are converters of energy. We should try to so manage our lives that the best possible balance is preserved between the consumption of food and the output of energy, with no undue wear and tear on the mechanism of the body. If we succeed in maintaining this balance we shall have the best chance of retaining health and efficiency for the greatest number of years.

Of late we have grown accustomed to the oft repeated suggestion that we all eat too much, far exceeding the demands of the body. This is an excellent example of the kind of advice that causes untold trouble. The few who really need it and might profit thereby rarely find themselves in a mood for the perusal of such distasteful reading and those who take it seriously are usually already below par physically and need advice of a very different sort.

My observation and experience lead me to the bellof that the majory of women, especially the solf-supporting, eat too little and eat poorly balanced meals. Occasionally there may be too much bulk and at the same time too little nourishment .--Woman's Home Companion.

#### How a Juror Was Lost.

In a southern county of Missour years ago, when the form of questioning was slightly different than now much trouble was experienced in getting a jury in a murder trial. Finally an old fellow answered every question satisfactorily; he had no prejudices was not opposed to capital punishand was generally a valuable find. Then the prosecutor said solemply:

"Juror, look upon the prisoner; prisoner, look upon the juror."

The old man adjusted his spec tacles and peered at the prisoner for a full half minute. Then turning to

the court he said: "Judge, durn if I don't believe he's guilty."-Kansas City Star.

raised (cf. Luke 7:11-21) and guite likely was among those about Jesus on this day Jesus added a gentle word of reproof and warning for John, "Blessed is he whoseever shall find none occasion of stumbling in This was a reference to Old Me Testament prodiction concerning the Messiah (Is, 8:14, 15). II. Jesus' Testimony to John the

Baptist, 7-11. Jesus had sent to John a word of cheer and a word of reproof, but, when the messengers were out of hearing, Jesus gave the multitudes a glowing testimony to John's worth and greatness. As he had been shaken for a moment in his faith, it might seem to them that he was a "reed shaken with the wind." but he was not. Neither was he a man seeking his own glory and comfort, gorgeously apparalled and living dell-cately (cf. Luke 7:25). He was a prophet. that is, a man directly com missioned, sent and inspired of God, authoritatively declaring God's mind to men (cf. Luke 1:76 and 26). But he was more than that, he was himself the subject of Old Testament prophecy, one of whom the grant pro-phets of olden times had spo.en (Mal. 3:1; 4:5, 6; Is. 40:3; cf. Luke 1:15-17, 76; John 1:2, 3). He was chosen from the whole human race to God's own messenger to go before the face of God incarnate to prepare the way before Him. John the Bap-tist filled one of the lofteist offices ever filled by man. Amongst purely human beings, there is none greater than John the Baptist. And yet Jesus, the Son of God, was so much greater than John the Exptlst, that the latter was not worthy to wear His shoes (ch. 3:11; John 1:27). Great as John was as the forerunner of Carist and preparing the way for the kingdom, he was not yet in the king-kingdom, the one who is "but little" dom, and the one who is "but little" in the kingdom, but really in the kingdom, is greater than even John. We who to-day are in the kingdom. see and hear things which prophets desired to see and hear but did not (Luke 10:23, 24). Things are now clearly revealed to us which had been hidden from the beginning of the world (Eph. 3:8, 9; Col. 1:25-27; 1

Pet. 1:10-12). The one who in this dispensation is actually in the kingdom enjoys privileges immeasurably beyond what any before the kingdom was established ever knew, and you the full establishment of that king-dom upon earth is still ahead of us. Who can measure, or even imagine, what its privileges shall be?

Sir Ernest H. Shackleton, the Ant arctic explorer, who is to lecture in this country, will arrive on the Lusitania on March 25. Before the explorer leaves Washington, where he will be the guest of Ambassador Bryce, he will receive from President Taft the gold medal of the National Geographic Society. While in New York he will be presented with the gold medal of the American Geographical Society of New York.—Scientific American.

position 'ney wanted made of the body

"Binnings came of an excellent family," said Mr. Parsons, "They were prominent in the East India service. He was a gentleman, charming in his manners at all times. His case is the saddest that ever came my notice."-New under York World.

#### Effects on Circulation and Nervous System.

With regard to the circulation, alcohol produces an increased heart-beat, a fuller pulse, and a redder skin It calls upon the reserve pow er of the organ, but the moment the effect has passed off, the action of the heart is actually weakened. Consequently, the temporary effect is produced at an unfortunate cost.

Then there is its action on the cen-al nervous system. Here, writes tral nervous system. an authority, "it acts directly on the nerve cells as a functional poison." It first stimulates the nervous sys tem and then depresses it, and, as with other poisons which act upon this part of the body, the higher centres are affected first. They become a little dul!-a little less quick and acute. It may be very trifling, but there it is; so that the man who does his work on alcohol-even on a moderate amount-is not at his best.

#### High Testimony.

Archbishop Ireland, in an address in Chicago some years ago, said: "Three-fourths of the crime, three

fourths of the inmates of poorhouses and asylums, three-fourths of those who are recipients in any way of pub or private charity have been reduced to poverty through their own intemperance or through the intem perance of their natural protector.

#### **Temperance** Notes

The alcoholic has lowered vitality, greater metabolic derangements and feebler power of repair. Comparison of the mortality of diseases both medical and surgical bring out this fact very clearly.

Every man in the United States should be an advocate of temperance. The man in the United States who whisky and all ardent spirits e is a fortunate man. He is the alone man that succeeds, he is the man to be trusted, he is the man that is

Blows on the head and concussions are followed by a greater variety and more serious symptoms out of all proportion to the injuries received in alcoholic

The churches have never been so deeply moved on the drink question as now. They have learned beyond any possible dispute that the drink has been the slaveholder of the masses of the people.

The Governor of Oklahoma recent-ly said: "It will cost to enforce pro-hibition five per cent. of what it will cost to punish crimes, keep orphans, paupers and criminals that the whisky traffic creates."

in which many of us are living to day-eager, restless to be in the cur-

rent of things, where is the ceaseless fret and foam of the sea, the man's identity is lost and his personality merged in the great composite Moses, speaking to ancient Israel, ut tered a warning and command which was never more potent than to-day: "Thou shalt not follow a multitude

to do evil " Resistance is power. Life has been defined as the sum total of the forces that resist death. Resistance is life.

In the centripetal force which keeps the planet from flying off into space there operates the law of resistance, whose might is the secret of creation. In the moral and spiritual world the secret of life is the might of one's resistance.

When one's sense of personal responsibility and obligation is his resistance is gone, and when his resisting power is gone the man is gone. Follow not the crowd, but the challenge of thine own soul. whole man to the whole life and veritably thy feet shall be established, thou having done all to stand.-J. Lewis Hartsock, in the New Herald.

#### The Loftlest Service.

We are always wanting wings to fly with in God's service, and we have only hands and feet. The Lord Jesus Christ comes into the world to teach us, by those thirty years of life as the caroenter, that the loftiest service of God can be lived out in the lowliest conditions—that to do one's work honestly and thoroughly and cheerfully is as much the service of God as the life of the angels before His throne .- Rev. Mark Gray Pearse.

#### Theology and Christ.

A knowledge of theology does not bring a knowledge of Christ.

#### Active Service.

No life is rich which is not mani-festing itself in active service. Life in every sphere will involve the priv-

What satisfaction is it to have so-cial position and political preferment if our conscience is dulled?

derlying motive for philanthropists and humanities.

Knud Rasmussen, the explorer, will sail in June for Greenland on an ex-pedition which will consume four years. The ethnographic study of the Eskimos is the purpose of this expe-dition. One year will be spent at Cape York and a year each at Hudson's and the Crown Bays. After the navigation of Baffin's Bay Rasmussen expects to circumnavigate Alasks and to sail to the Aleutian Islands and return via San Francisco. - Sci

#### Illustrations.

Mark Tapley was never so happy as when trouble came, because then it was "some credit to be jolly." One way to put out the sun-the

only way-is to shut your eyes. You can always make a dark day in life by refusing to see your blessings.

A mirror may reflect the sun for years and be no brighter itself; but no heart can reflect the Sun of Righteousness without becoming brighte: permanently.

Once the people of the United States had the fad of filling their windows with blue glass. As to spirit windows we are still in that habit.

#### WISE WORDS.

It is a microbe that causes the suf-

fragettes, and that microbe is man. It is as hard to make a freakish person understand a normal position

as it is to make a colt eat codfish. Will power is strong in some peo ple, and won't power is just as remarkable in others.

To a woman in love little things seem big, and to a man in love big things seem little.

It is truly remarkable how pretty most any woman is when she isn't ugly.

A good guess is a sure winner if there is none better and guessing goes.

The only way we can get back at other people is by talking about them. That's why we do it.

The man who never goes wrong, doesn't go very far ner show very great consequences arising from his going.

The ordinary successful man doesn't owe so much to his friends as he does to the easy marks that gladdened his path.

When we meet a long time friend e sometimes feel like commiserating him for his lost youth and would do so only he annoys us by being sur-prised at the marks of time we are carrying.

If we could arrange to have rich relations-in-law call about the time that the bill collector gets to our perhaps the word play but up by that individual might move them to his satisfaction and our gain.—From Pert Paragraphs," in the Trenton

#### Rose Maysival.

Defying the warnings of doctors, Rose Maysival worked for eight years in sweatshops to support her widowed mother and two younger sisters, and yesterday died a victim of consumption. She had been told repeatedly to go into the country, but she willingly sacrificed her health to buy food and shelter for the family. When she began work in the shops where readymade clothing is manufactured she was only thirteen years old. Whea

she died she was twenty-one. No fine phrases can gild this story. Out of the soil of the common life it springs, the eternal mystery of selfless love. If we could see into the heart of that mystery we could measure the infinite, and the mighty pur-zle of the universe, which the wisest of men have questioned since human

thought began, would lie before us as plain as a child's toy. Pain, weariness, the long days creeping to their end, their inevitable dark end-these this simple girl piled high on the altar of her devotion. And

upon this sacrifice she laid even the last full measure, the priceless gift of conscious existence. Now there is a nameless mound over her and a si-lence where she was.—Chicago Tri-bune bune.

#### The Most Probable.

Harrington Putnam, Judge Gay-nor's successor on the New York bench, is noted for his logical mind. Once at a dinner at Red Lodge, his country house near Denning, Mr. Put-nam gave an admirable instance of

nam gave an admirable instance of this mental quality. The conversa-tion had turned to non-marrying widows, and Mr. Putnam disposed of the

When a beautiful widow says will not marry again on any condi-tion, it may be, first, her husband was so good that she could never cars for another man again; or, it may be, see 

llege and opportunity of toil. Social Position.

Spirit of Brotherhood. The spirit of brotherhood is the un-