Thome: International Peace.

Baltimore, Md. - "International Peace" was the subject of the sermon prenched Sunday in the Cathedral here by Cardinal Gibbons. He took his text from John 19:31: "Peace be unto you." He said in the course of his revenue.

The first geeting of the risen Saviour to His assembled apostles was a message of blessed peace. "Jesus came and stood in the midst and said to them: 'Peace he unto you.' 'Christ's mission on earth was to establish a triple peace in the hearts of men—peace with God by the observance of His commandments, peace with our fellowmen by the practice of justice and charity, and pence within our breasts by keeping our passions subject to reason, and our reason in harmony with the divine

He came, above all, "to break down the middle wall of partition" that divided nation from nation, that alienated tribe from tribe, and people from people, and to make them all one family, acknowledging the Fatherhood of God and the brotherhood of Jesus Christ,

But when looking back and con-templating the wars that have rav-aged the Christian world during the last twenty centuries, some persons might be tempted, at first sight, to exclaim in anguish of heart that the mission of Christ was a failure.

In the remarks that I shall make,

I shall endeavor to disabuse the faint-hearted of this discouraging impres-sion, and show that Christ's mission has not failed, but that the cause of pence has made decisive and reassur-ing progress, and the advance it has already made inspires the hope of ultimate success. It is by comparisons and contrasts that we can most effoctually gauge the results of Christlan civilization.

The United States has existed as a

sovereign nation for about one hundred twenty years, since the close of the Revolution. During that period we have had four wars—the war with England, from 1812 to 1815; the war with Mexico, from 1845 to 1848; the Civil War, from 1861 to 1865, and the recent Spanish war. The com-bined length of these campaigns was about ten years. Hence we see the United States has had about twelve years of peace for one year of war, while the Roman Empire beheld less than one year of tranquillity for every

century of military engagement. But the blessed influence of our Christian civilization has been experienced not only in reducing the num-ber of wars, but still more in mitigating the horrors of military strife.
Prior to the dawn of Christianity,

the motto of the conqueror was "Vae victis" — "Woe to the vanquished." The captured cities were pillaged and laid waste. The wives and daughters of the defeated nation became the prey of ruthless soldiery. The conquered generals and army were obliged to grace the triumphs of the victors before they were condemned to death or to ignominious bondage. Alexander the Great, after the cap-ture of the City of Tyre, ordered two thousand of the inhabitants to be crucified, and the remainder of the copulation were put to death or sold

into slavery.

Let us contrast the conduct of Titus toward the Jews with General Grant's treatment of the defeated Confederate forces. When General Lee sur-rendered his sword to Grant at Ap-pomattox Courthouse, he and his brave army were permitted to return without molestation to their respect-

Imagine General Lee and his veterans led in chains to Washington. followed by the spoils and treasures of Southern homes and Southern sanctuaries. Imagine the same Con-federate soldiers compelled to erect in the capital of the nation a monument to commemorate their own defeat and the triumph of the con-queror. That would be completing the parallel. Would not the whole nation, north as well as south of Mason and Dixon's line, rise up might and denounce a degradation so revolting to their humanity?

The Roman and the American ceneral, in their opposite conduct, were reflecting the spirit of the times in which they lived. Titus, in exercis-ing cruelty toward the vanquished, following the traditions of Patoward the Confederate troops, was obeying the mandate of Christian civ-

The friends and advocates of international arbitration are engaged in a most noble and benevolent mission that can engross the attention of mankind-a mission to which are attached the most sublime title and the most precious reward. "Blessed are the peacemakers, for they shall be called the children of God." A hundred years ago disputes be

tween individuals were commonly de-elded by a duel. Thanks to the numanizing influence of a Christian public opinion, these disagreements are now usually adjusted by legislation and conciliation. Have we not reason to indulge the hope that the same pacific agencies that have checked the duels between individuals will, in God's own time, check the duels between nations?
In our school days the most odious

and contemptible creature we used encounter was the bully played tyrant toward the weak, but cringed before his strong companion. But still more intolerable is a bullying nation that picks a quarrel with a feeble nation, with the base intent

of scizing her possessions.

Let the friends and advocates of international arbitration use every ef-fort to protect the weak against the strong, and then to the ruler of a feeble nation, conscious of the justice of its cause, may be applied the words

of the post: "Thice armed is he that has his quar-rel just."

First-He is armed with the con-sciousness of the sacred right of his property. Second—He is armed with the shield of an enlightened public opin-

Third-He is armed with the con viction that his cause will be adjudt-zated by the equitable decision of the

President Roosevelt, by his timely tactful intervention, put an end o the late destructive war between tuesin and Japan. As a recognition of his daring net of humanity (for allura would have seriously compronised his official dignity), he was recented with the Nobel prize, including a gold medal, which, no doubt, he atterns for the memorable inside, value, than for the memorable

historie inmusit which it commemor-If international arbitration o avert threatening hostilities, the avoidance of any entangling alliance removes us from the danger of provoking them

The Father of His Country, in his fareweil address, which he left as a precious legacy to his countrymen. precious legacy to his countryment, earnestly exherts there to abstain from being involved in entangling from being involved in entangling all ances with other nations, and to cuilvate friendship with all of them. This solemn admonition was reaf-firmed by Jefferson in his inaugural address, which has been handed down from one administration to another as a sacred oracle, and has now acquired almost the force and authority

Washington's memorable words were written in 1796, experiening their force, have confirmed their wisdom and foresight, and their observance has contributed no small share to our peace and prosperity.

As soon as we form an alliance, of-fensive or defensive, with any other nation, we make her quarrels and hostilities our own; her enemies our enemies. We are tied to her chariot wheels. We must perforce increase our land and naval armament to suit her purposes. She will urge and alust compel us to do so, if we are remain her champion. It is im-

plied in the compact.

Let the streams of commerce flow between Europe and America like in-vigorating blood coursing through the arteries of the human body, diffusing life and activity, and all forming, as it were, one social organism, each member exulting in the health and growth of the other, and stimulating the remotest parts with energy and activity. Let our business interests with these commonwealths be so inseparable and reciprocal that the inand the prosperity of each will be shared by all.

Besides entering into closer com-mercial relations with European na-tions, let us form a still more friendly compact with them by welcoming their thrifty sons and daughters to share our fortunes in this favored It cannot be denied that our exceptional prosperity, as a nation, in the past century, has been due in no small measure to the tide of immi-

Let us continue to invite the people to our shores. Let us give them the right hand of fellowship, embrac-ing them as brothers, holding out to them every opnortunity of advancing their material interests, inspiring them with so great an admiration for our civil and political institutions that they may be impelled to be incor-porated with us, becoming "bone of our bone, and flesh of our flesh," getting and rearing children, who, while they cherish the land of their fathers, will love still more the land of their birth. May the immigrants become so enamored of our country that they will be eager to exclaim in the language of Ruth to Naomi:
"Where you shall dwell, we also will dwell; your people shall be our people, and your God our God." It is surprising with what rapidity the descendants of immigrants become assimilated with the native population. Climatic influences, intermar-riages and education, social, political and business relations, so mold and shape the physical and mental texture of the new generation that it is often difficult to determine to what European nation their grandparents or even their parents belonged, unless their ancestry be disclosed by their patronymic.

Let us cherish the hope that the lay is not far off when the reign of the Prince of Peace shall be firmly established on the earth, and the spirit of the Gospel will so far sway the minds and hearts of rulers and rabinets that international disputes will be decided, not by standing armies, but by permanent courts or arbitration; when they will be settled, not on the battlefield, but in the halls ation, and w the sword, but by the pen, which "is mightler than the sword."

TOMMY BOOMER HAS A CHAMPION GANDER.

Fast on His Feet, He Has Beaten Dogs, Book Agents and Auto.

Students of natural history who have not been accustomed to look on the gander as a bird of prey may profit by a study of the statistics relating to one owned by Tommy Boomer, of Vreeland avenue, Nutley, N. J.

According to a complication of data made yesterday Tommy's gander has won decisions over book agents, insurance solicitors, bull terriers and automobiles. It is believed to be the only gander in all of Nutley, N. J., capable of running down an automobile and picking pieces out of a rear tire with its bill without lessening its terrific speed. Most common ganders on their trial trips seldom aver-

age more than half a knot an hour. Tommy Boomer's terrible gander, having overcome a half-grown terfier in a preliminary fight, has grown in prestige by defeating all the dogs in the neighborhood, and within a week has chased from the Boomer premises two oratorical gentlemen whose object in life was the sale of a history of the world, in twelve volumes and eighty-two payments, and another easy running talker, who was perfectly willing to write an insurance policy on anything from life to the glass in the kitchen door.

James Boomer, father of Tommy, thinks a survey of the past performances of the untamed terror of Vreeland avenue will convince anybody that if the fowl would only go into training it might whip a wild ce+

The Oldest Newspaper.

Of the many thousands of news papers in the world to-day the Pekin Gazette is the most ancient. The Pekin Gazette is the lineal descendant of a daily news bulletin which made its bow to the public in the year 1340. In the more than five centuries of its life this newspaper has passed through many changes and appeared in various forms, but the paper that the Chinese read to-day is literally the same that was founded in the fourteenth century. It was not until Europe had begun newspapers on its own account that it dis covered over in Pekin that the Chinesse had already for many years been in the newspaper business.— New York American.

AS USUAL. "Mrs. Parker is back in town."

The Sunday = Sc. ooi

INTERNATIONAL LESSON COM-MENTS FOR MAY 1

Subject: Two Sabbath Incidents, Matt. 12:1-14-Commit to Memory Verses 11, 12,

GOLDEN TEXT .- "I will have erey and not sacrifice." Matt. 12:7. TIME.—A. D. 28. PLACE.—Near Capernaum.

EXPOSITION.—I. The Son of Man is Lord of the Sabbath, 1-S. We have here one of the many indications of the poverty of the disciples and the simplicity of their lives. More apos-tolic simplicity in our lives would be conductve of more apostolic tenacity in our faith, and apostolic fervor and power in our preaching, and apostolic efficacy in our prayers. The critics always find something to complain about, even in God's Son and God's Word. In this case they had a good show of reason on their side. The action of Christ's disciples seemed like a violation of at least the letter of the fourth commandment (Deut 5:14; Ex. 31:15). Yet the criticism of the Pharisees, though apparently so scriptural, was after all founded upon an incomplete knowledge of the Scriptures. Jesus answered them from Scripture. He brought a com-plete view of Scripture against a onesided view of Scripture, a view of the teaching of the Bible as a whole against a view built upon isolated passages. He showed by the Scripture themselves: First, that ceremon. ial prescriptions must give way before Die needs of man, which they were ordained to subserve. In illustration of this Jesus brings forward the case of David. Second, that the demands of Temple service were superior to the prescriptions of the general law. He Himself was greater than the temple, being the one in whom God really tabernacled (Jnc. 7:14, R. V. Marg.), and of whom the temple was only the type. The Sabbath law must therefore give way before the necessities of Christian service. Third, that mercy was more than sacrifice, and so ceremonial demands must give way before the demands of mercy and compassion. This is a profound principle the full significance of which many in the church have not learned even yet. The Pharisees did not understand it, and so condemned the guilt-Fourth, that the Sabbath was made for man (cf. Mk. 2:27, 28), and therefore the Son of Man, the consummation and head of the race, was Lord even of the Sabbath. This last principle was one the scope of which was not fully comprehended until after His death and resurrection. As Lord of the Sabbath Jesus has entirely abrogated the seventh day Sab-bath, which was a shadow of things to come, and which belonged distinctly to the old creation. So now we have no right to judge any one in respect to the Sabbath day (Col. 2:16, 17). As Christians belonging to the new creation "risen with Christ" 3:1), we keep the Lord's Day (Rev. 1:10), the first day of the week (Acts 20:7), Resurrection Day. Let those

enth day; let those who are under grace keep the first (Gal. 3:10).

II. "It is Lawful to Do Good On the Sabbath Day," 9-14. Even after His conflict with the Pharisees Jesus went to the synagogue. It was His custom to frequent the synagogue on the Sabbath (cf. Lu. 4:16). Here another conflict awaited Him. It was introduced by the question, "Is it lawful to heal on the Sabbath day?" The question was not asked from an honest desire for information, but to get material for an accusation. But the question was important and re-ceived an honest and deeply signifi-cant answer, "It is lawful to do good on the Sabbath day" (R. V.). Mercy and love are more than ceremonies, even though those ceremonies be of divine appointment. God will have mercy and not sacrifice. Love is the divinest thing in the universe (1 Jno. 4:8); therefore the demands of divinely appointed ceremonies must give way before the activities and exigencies of love, which is itself divine. Lower law must yield to higher law, The Pharisees themselves acted upon this principle when it concerned sheep, but not when it concerned men. They had not learned that a man is of much more value than a sheep. good many haven't learned it yet, The Pharisees had no pity for the poor fellow with the withered hand; all they saw in his misery was a chance to entrap Christ. They were very religious, great sticklers for the letter, but withered in heart. There are many such to-day. Jesus was angry at them and grieved at the hardening of their hearts (Mk. 3:5). He is just the same to-day. The Phari-sees attended to the minute and neglected the mammoth (Matt. 23:23). or the Pharisees of all ages 1 Cor 13 is especially adapted. Jesus did nothing, He simply spoke the word of power: so His enemies were com-pletely baffled. They could not ac cuse Him of working on the Sabbath for if there was any work done God Himself must have done it. Jesus had simply spoken, and that was not contrary even to the Pharaisaic interpretation of the Sabbath law But though the Pharisees were si lenced they were not satisfied. They went out and took counsel how they might destrop Him. The method of the cure was deeply significant. He commanded the man to do what quite likely it was naturally impossible for him to do, but with the will to obey came the power to act. Jesus Christ often commands the impossible, but if we will just believe Him He will give the power to do the impossible (Mk. 9:23). The command was sim-ply a test of faith. The man acted his faith and the deed was done, the hand was restored whole. It is a beautiful illustration of what faith is, simply

who are under the law keep the sev-

stepping out on Christ's word

Make Most of Living. Our business is now to make the most of this great and beautiful experiment of living—to leave behind us flowers for beauty and fruit for to make our life a harmony, our ending a serenity and our awaking an eternal joy.—John Page Hopps.

WHAT IT MAY COME TO. "I've just thought of a brand-new philanthropy," said Mr. Dustin Stax.

"I'm going to found a home for billionaires who impoverish them-selves by donations." — Washington Star.

COLLEGE GOSSIP. "Where is Bill these days?" THE TEMPERANCE PROPAGANDA

CONCERTED ATTACK ON DRINK WINNING ALL ALONG LINE.

Saloons Nation's Curse, "The organized interests of the saloons in the State of New York have formally applied to organized ministers of New York State to confer with them on methods of reform for, their own business. I would as soon think of inviting the devil to help reorganize a prayer meeting."

This declaration was made at the Methodist Preachers' Monday meeting by the Rev. Dr. James A. Patter-son, Superintendent of the New York Anti-Saloon League. Preachers were present from Long Island, New Jer-sey, and up the State, the largest gathering of Methodist ministers of the year. They filled the hall and overflowed into the corridors. Other assertions equally strong

were made, such as: "The saloons would kill the churches if they could. The churches can kill the saloons if they would." "Two hundred million dollars for Protestant church support last year, and \$1,000,000,000 passing over the counters of the saloons last year; \$200,000,000 for religion and, if we include cost of asylums filled with products of the saloons, \$3,000,000,-

"The churches spend too much time taking care of the consequences of evil, and too little time in taking care that evils themselves are pre-

Another speaker was ex-Gov. Glenn North Carolina, just returned from an anti-saloon campaign throughout State. Both Mr. Patterson and Mr. Glenn are Presbyterians.

"Banish the saloon and its consequences," he shouted, "and there need be no home or foreign missionary campaigns to raise money. Enough will be saved to carry the Gospel into every nook and corner of the world, wicked New York City included.

Laughter and applause followed the sally, and nobody either ques-tioned the statement or undertook to defend the city from this attack.

New York City has wickedness enough for the whole country," Mr. Glenn went on. "Reform it, you preachers and Christian people, and the effect upon the country will be tremendous. Bread lines? Splendid in one sense. But a shame to New York or any other city in another sense. Put a stop to that which makes bread lines necessary.

'Ministers haven't blg enough visions. They don't take the Gospel seriously enough. You ought to rise in your might, for might you have. The business men have their difficult-Help them to meet them. They that if the whisky taxes are abolished and the revenues cut down they will have to put their hands into their pockets and pay more taxes than they now do. A miserable but a very human view. You ministers must give common men a spiritual

Then he pictured child labor conditions in the South.

"There are campaigns against children labor in the South," he said.

"Such labor disgraces New England as well as my own State. I tell you, though, that it is not half so much the fault of mill owners that these children are compelled to work at tender ages as it is the miserable parents, who want the profits of their labor to spend in drink. If you want to stop child labor, stop the saloon." Supt. Patterson of the Anti-Saloon League outlined the campaign in this State in favor of the amendment permitting people of cities as well as of villages to vote for or against saloon licenses. Some towns, among them Batavia and Bath, voting the saloon

out, are soon to become cities, and when they do so the vote of their own citizens will go for naught. same is true of other towns in the State. A hearing is soon to be had at Albany, and the speaker urged all New York ministers to be on hand. New York Times.

Must Not Drink.

The entire railroad system con-trolled by James J. Hill has just is-sued an anti-drinking order which will not be relished by the liquor men along the thousands of miles which the Great Northern and Northern Pacific lines traverse. The order reads

as follows:
"We do not wish to have in our employ men who drink liquor. Do not employ drinking men. If men now working under you drink, tell them they must stop or make way for men who will not drink."

The order is the result of the investigation of a number of mishaps on these roads, where it has been discovered that the loss of property, life and limb has been the result of drinking by employes.

Objections to Growler Business.

The social workers of Boston are trying again in the Legislature to separate the "growler" business from the saloon. A saloon or any other bar which sells liquor by the drink would be prohibited by their bill from selling liquor in bottles or pitchers to be taken away. Perhaps the chief objection to permitting the "growler" business in a bar is that it brings women and children into the ordinary

The Retort Courteous. The editor of the Times, Davenport, Iowa, in the course of an anti-prohibition article says: "It is human nature to desire that which is forbid-den." Whereupon the editor of the National Prohibitionist says: "This explains several well known facts about the editor of the Times."

Temperance Notes. Whisky is not a food, not a luxury, not nutritious material.

The first all-Russian meeting against habitual drinking was held at St. Petersburg, December 31 to January 6, 1910.

The latest news in world W. C. T. U. circles shows encouraging progress being made in England, Scotland, Canada, France. Norway, Belgium, Germany, Russia, Palestine, Cape Colony, India, Ceylon, Japan, Australia and the United States. The age-old endeavor to eliminate

The age-old endeavor to eliminate the evils of the saloon is still on. Thinking people have come to see that the biggest "objectionable feature" of the saloon is the saloon itself, and are shaping the elimination programme accordingly.—The People

If the proportion of confirmed al-sholics and occasional drunkards mong those accused of crime is cal-alated, it is found that out of every 00 accused of parricide there are hirty-one alcoholics; among those acof rape and offenses againcy, the proportion is 33.3

Pleasant Fields of HOLY WISTE

MY HEART.

A Prayer. when my beart is hard iron-rock uncrushed by hammer's blow. Then be Thy love like glowing furnace That makes the metal flow!

Lord, when my heart is cold As Joseph's stone-enclosed, rock-hewn fomb.
Then by Thy love like sunshine warm, that kissed
His blies into bloom!

Lord, when my heart is faint, Like weary pilgrim crossing desert sand, Then be Thy love like draught from Elim's spring, Bestowed by Thine own hand!

Lord, when my heart's aglow,
Like ocean-vessel's hidden engine-fires,
Then be Thy love like captain's skilful
hand
Controlling its desires!

-William J. Sears, in London Christian.

The Realty of God. As at the beginning, so it has been

since. There have been infinite dif-ferences of opinion, but no change in the structure of the soul, and in the set and bent of its feeling. To-day, as six thousand years ago, it is athirst for the inner reality, for help against its lower self, for a satisfying solution of life's problem. We plunge into hydrogen and the structure of the second se to business, acquire wealth, form our families, take our pleasure, admire beauty, travel to the ends of the earth; but, wherever we go, whatever we do, the heart in us never stops its yearning, never ceases from its question. There are hours of life—have we not had them?—when this sense, this outreach of the soul for some-thing better than it has found, attains an overwhelming intensity. In the dead of night, when all is hushed around us, when the darkness covers us, how often is it then that our spiritual nature awakes to its full power and awes us with the insistency of its demand! The world seems empty, dead: we ourselves are empty, and feel that life has no prospect, no hope, if there be not something beyond ourselves and this earth we live in. And then it is we learn the secret of God, have the proof of His exist-ence and relation to us. The proof. we find, lies not in any intellectual demonstration, but in this cry of our heart, this waste emptiness of it without Him. The cry becomes thus itself the answer. Then feel we with Augustine, "Our heart was made for Thee and is not at rest till it find rest in Thee." We understand his further word: "I desire to know God and the soul. Nothing else? Nothing at all." ing at all." Assuredly, we say, there is nothing else worth knowing, in comparison with them. It were enough to build religion upon if man had nothing more than this inner want.—J. Brierley.

Believe and Be Saved.

Wake up, my friend, you are drift-g. Do you realize your danger? Are you aware how near the brink you are of an awful precipice? Does it ever occur to you that soon, so soon, you may be summoned to your cternal reward? Do you ever think of your state before God? Do you know that the Word says unless you repent of your sins you shall perish? Can you conceive what it will really

mean to appear before your God without the knowledge of sins for-given? Oh, think of it. The eternal future lies before you and you know not where you will be

"Eternity, where, oh, where, will you spend it?" Do not allow yourself to be deluded with the thought that if you do the best you can you will be saved, for it it "not by work of righteousness which we have done, but according to His mercy He saved us," "By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, any man should boast." (

Many believe that by doing this, that or the other they can earn their way to Heaven, but Jesus says, that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a rob-(John 10:1.)

Natural reason raises objections. Natural pride revolts at the simplicity of the Gospel message. Unbelief still prevails as to the certainty of the effect of the Gospel, but this does not change God's Word. He has said. "He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life; but wrath of God abideth on him. (John 3:36.)

"Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31.) Can anything be more simple? Believe .- Gospel Herald.

Work For Eternity.

Never mind where your work is Never mind whether it be visible or not. Never mind whether your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see results here in the hot working day, the cool evening hours are drawing hear, when you may rest from your labors, and then they may follow you. So do your duty, and trust God give the seed you sow "a body as hath pleased Him." — Alexander Maclaren.

Grandest Word.

Sympathy is the grandest word in the world. It overcomes evil and strengthens good; it disarms resist ance, melts the hardest hearts, and draws out the better part of humar nature.—George Moore.

Near to God. Men who live near to God, and are willing to suffer anything for Christ's sake without being proud of it, those are the men we want.—Andoniran

The rapid growth of mahogany shown in southern Nigeria, where the site of a town destroyed sixty years ago has been covered with a forest containing mahegany trees, some of which are more than ten feet in di-

PROBLEM.

Knicker—"No holidays now until

cker—"Goodness, who to ident find to hang a spec-w York Times.

CHRISTIAN ENDEAVOR NOTES SHOUSEHOLD

MAY FIRST

Topic-Christ Our King .- John 18: 33-

40. Consecration Meeting. The King's sceptre. Ps. 45: 3-7.
The King's names. Isa. 9: 6, 7.
The Kingdom. Luke 17: 20, 21.
The King's glory. John 17: 1, 5;

19: 19. The Kink enthroned. Acts 5: 31. The King victorious. Rev. 19: 11-16. "What hast thou done?" Who could answer that question? What had He not done that was blessed for the world?

Christ's Kingdom is not world, to be sure, but it is for it. Christ's Kingdom is a kingdom of truth because it is founded on the truth, is ruled by it, propagates it, and reaches ever to greater truth.

Pilate asked, "What is truth?" not in earnest but with a sneer. All that

ask in earnest find it. Suggestions.

It is our King, and not some one else's. Therefore it is our obedience to Him, and also our glory with Him. "King," as Carlyle was so fond of pointing out, means one that "can." Our King is the Being of Accomplish-

A command received from an early king is considered a high honor. Do we think it an honor to receive a com-mand from our King? In the United States we may say,

"Christ is our President; Ho presides

Illustrations

The kings of the earth wear crowns,

but our King gives crowns to His subjects for them to wear. Of old the kings kept great state and were far from their people, but now they are becoming more democratic.

Our King was a carpenter. Even a humble office, as that of chamberlain, is prized when it brings one near an earthly king. And service is the only way of getting near our heavenly King.

EPWORTH LEAGUE LESSONS

SUNDAY, MAY 1

Empowering for Testimony-isa, 61: 1-3; Acts 2: 3, 4.

have been times in the hi tory of all nations when good news came as cold water to parched lips. Illustrations: Tid ngs of the fall of Vicksburg in the civil war, or of the Lucknow in the Indian Mutiny, or of Mafeking in the Br tish and

I. It is good tidings to the poor God's people were in exile and in dis-tressing poverty and needed some such t dings. The Bible is not against the rich except when riches have been acquired by unrighteous methods, or when the rich lord it over the poor. Abraham, Job, Isaiah, John, were all rich men. The Bible is full of revela-tions of God's care for the poor. See Lev. 19: 9, 10; 23: 22. Glean ngs had to be left for the poor. The hope of the poor is still in the

gospel; there is something in the very genius of Christianity which lifts the poor up. The remedy for all their ills is in the application of the gospel to modern problems. Jesus Christ's revelation of the Fatherhood of God has in it infinite comfort for all, but espe

in it infinite comfort for all, but espe-cially for the poor.

II. It is good tidings to hie broken-hearted. "Bind up the broken-heart-ed." The captive Israelites were broken in spirit. No birds of hope were making melody in their hearts. Their harps were on the willows and they said "How can we sing the Lord's sones in a strange land?" They Lord's songs in a strange land?" They needed this healing, comforting message. Their heads covered with ashes in token of distress are to be garlanded as on a festal day; the ments of mourning are to be laid aside for the brighter attire of joyous occasions, and the perfumed oil of joy, such as was used only when guests were being entertained, is to be given them.

Dutch Architecture.

The architecture of Holland could be summed up in the one word honest. Pretence is altogether lacking, but to many people that is far from being a fault. The influence of Germany has been greatly felt, owing, of course, to the close proximity of that country. The French feeling has also found its way into the Netherlands for the same reason; but the Italian influence has rarely been known, and its absence is always to be deprecated.

The Dutch are a nest, thrifty people, and their houses express to a marked degree many of their traits. In the cities and small towns, for instance, the trim rows of private dwellings are particularly attractive, though built primarily for comfort and devoid of much adornment.

While Dutch house exteriors may not invariably please the eye, it must be remembered that the Hollanders have greatly atoned for their lack of artistic feeling here by a splendid sense of interior decorating. Witness, for instance, their passion for delft, porclain and other ceramics, and the uses to which they have put them in their schemes for interiors.

They cannot, then, be called a wholly inartistic people. Their ho on the contrary, are worthy of the closest study, and the duplication of a Dutch house, inside and out, should prove a fascinating idea. A Dutch kitchen, for example, is always de-lightful; and the same feeling carried through the entire house would make something rarely distinctive in this country.- Delineator.

Rapid Motion of the Comet.

Rapid Motion of the Comet.

The comets whose periods are less than one hundred years are called periodic comets, and nearly half of them have been observed more than once. At present they number fortyfive, but only three of them are retrograde; that is, revolve in their orbits in the opposite direction to the planets. Halley's comet is one of these three, and as a result it will pass us with a very rapid motion. At that time the earth will be moving in its orbit at a speed eighteen miles a second, and the comet in nearly the opposite direction at a speed of fwenty-five miles. The relative motion is therefore about eight times that of a cannon ball.—From William H. Pick-prings "The Return of Halley's Comet," in the Century.



Oilcloth For Shelves,

A busy housewife can save hersel and her maids a great deal of labor by covering all the larder, cupboant and scullery shelves with oilcloth

This is very easily kept clean. My kitchen table is also covered in the same manner, while a few odd floor tiles on which saucepans can be put are equally useful, as they are a sasily wiped clean.—Home Chat.

Making a Paper Hat.

In these days of fancy paper cost make an effective hat. Tear creps paper into two-inch strips the length of the sheet. Take three strands and plait closely into a smooth and even

braid. Cover a wire frame with these braids and face under part of bria with plain crepe paper or mull b match. Make a bunch of paper flow ers-roses, popples, or carnationsand arrange them on the hat with band of dull green, brown, or black glazed paper to represent velvet. New York Times.

Cleaning Lace.

Pure alcohol can be used with won-derful success as a means of cleaning black Spanish or chantilly lace. The alcohol should be poured into a clean basin and whipped with the hand up til it is frothy, when the lace should be dipped into it and well worked about with the fingers until the dir is removed. After gently squeezing out the spirit the lace should be laid on a folded cloth, the patterned edge pulled out, each scollop or plest being fastened down with a pla.
When perfectly dry the lace should be unpinned and pressed gently be tween the palms of the hands until smooth in lieu of ironing it, as this would flatten the pattern and spoil the color.-Indianapolis News.

Household Science.

At a recent meeting of the Department of Household Science of the Illinois Farmers' Institute, Miss Ruth Connibear, in the course of a talk on the problem of living economically and yet buying nutritive foods, said: "The State University School fo Housekeepers has broadened my hos izon in domestic work; it has taugh me to make the household duties i pleasure when before I thought then drudgery. When I go into a house or store I cannot help but observ and take an interest in the thing that were taught to us at the sho course. There is a steadily growing sentiment in favor of furnishing t every girl, high or low, rich or poor somewhere in her regular education systematic instruction and drill in housekeeping, and home making, it

food value and domestic economies Mrs. Jennie C. Barlaw in her re port said:

"The housekeeper of to-day must read more, think more, study more and know more in order to meet the demands. There is no business i which brain work is needed more be able to apply principles underlying right living. Let me urge more work to interest and instruct th girls. Teach them how to cook, n blane mange and fruit cake, but the essential foods and to do it properly Teach them how to make good brest and cook meats and vegetables prop erly rather than angel food or flo ing island. Teach them, not point lace and embroidered pillows, but to make aprons, dresses, children clothes, to cut economically and f carefully. Teach them how to car for the home, to have it sanitary, and to care for their bodies in health an sickness. Teach them system at economy, how to keep accounts an

and happiness.

spend money wisely. Then better homes will be assured, better health

Corn Chowder—Melt a small plet of butter in the bottom of a kettle and in it fry an onion. To this as three potatoes cut in dice and one half can of corn. Season well with salt and pepper. Cover with water and cook until potatoes are soft Then add one pint of milk. Rebei and serve.

Eggs in Nests .- Take the whites the eggs and whip to a stiff froth pile it irregularly on a flat butters baking dish and make hollows he and there; sprinkle with salt and pop per and drop into each the yolk of a egg; put a small piece of butter of each yolk; place the dish in the ove from five to eight minutes; serve

Corn Oysters—One cup of col sweet corn, one-half cup of flour, one beaten egg, one tablespoonful of but ter, one-half teaspoonful of baking powder; seasoning. Make a batter of the corn, flour, egg and baking powder. Melt the butter and drift hatter into it by the teaspoonful hatter into it by the teaspoonful Fry until brown. These are go with maple syrup.

Fish Chowder—Fry one-half pour of salt pork until brown. Then is move pork from kettle and to fat all one onion sliced, two pounds from fish cut in small pleces and six slice tomatoes. Sprinkle with salt as pepper; cover with cold water at et cook about forty-five minute Then add two or three pints of mand six common crackers broken

Ginger Cakes—Mix and sift to ether six cupfuls of floor, two table poonfuls of ginger, one tablespoon al of cinnamon, and one tablespoon ful of cinnamon, and one tablespool ful of sods. Heat one-half cupful lard or butter, one cupful of No Orienna molasses and one cupful brown sugar until boiling. The frem the fire, add one cupful of stream and pour gradually into ful dour mixture, beating until smooth Pat and roll out, cut into small call and bake in a moderate.