# THE PULPIT.

A BRILLIANT SUNDAY SERMON BY REV. F. D. WALTER.

## Theme: Power of the Cross.

Brooklyn, N. Y .- Sunday the Rev. Frank Duwell Walter, who was ap-pointed from South Norwalk, Conn. the pastorate of Simpson M. E. Thurch to succeed the Rev. Dr. W J. Thompson, preached in the morning is opening sermon. His subject was "The Power of the Uplifted Cross." The text was from John 12:32: "And ", if I be lifted up, will draw all men unto Me." Mr. Walter said: This text contains the pith and unto Me."

marrow of Christianity. The whole world has stood before the uplifted Cross and felt the magnetism of Christ. His power eludes scientists. baffles philosophers and defeats 'he invisible powers of darkness. Many of His enemies have been willing to concede that He was a good man, but they can find no explanation of how He opens the eyes of the blind, makes had men good, lifts the nations off their hinges and leads them to new ideals. Ralph Waldo Emerson puts Jesus upon a plane with Caesar, Plato and Shakespeare, but Charles Lamb is not content with this characteriza-He beautifully states the case when he says, "If Shakespeare should enter this room, we would all greet him. If Jesus Christ entered we him. would all fall down in adoration and seek to touch the hem of His garment." No theory which fails to recognize the divinity of Jesus Christ can ever explain His life and work among the children of men

These words become the idle utterance of a visionary dreamer if we do not premise them with Christ's di-vinity. He would be classed as a self-opinionated boaster and imposter of the first order. What would we think of a young man, thirty years old, attering such words as these found in the text? How did He propose to do this wonderful work? By death upon the Cross. Is it reason-able to suppose that He could do more His death than He could by life? What human power could He command that was able to accomplish such a task? Christ came from a small nation. He had no armies to carry out His plans. His people had no great philosophers, law makers or reformers with which to undertake this great work. They were practi-cally dead in the literary world at that time. Reformers ordinarily do not come from a nation with such a standing.

Think for a moment of the Roman power with which Christ had to con-Rome was the conqueror of tend. She was mistress of the sea. nations. She had met Greece and shattered her armies. She had swept down upon Egypt and carried away her glory She had marched north and destroyed the Northmen and the German tribes. She had made both the East and the West tremble at the tread of her armies. What could a mere human Christ hope to accomplish against such a power? That He did purify uplift the nations and bring society. in a reign of righteousness proves conclusively that He must be divine

Let us view Christ in history, 12 is a good thing for us occasionally to close our Bibles and stand out under the vaulting arch of history and behold what Christ has done. We cannot study the great problem of history without coming face to face with Jesus Christ. The movements of history are an enigma until we put Christ in the centre of them. was a tiny seed planted long ago in It grew until its branches Lucen. spread over many nations. Its leaves were for the healing of the nations, its bud of promise so beautifully manifested in the Old Testament burst forth into full bloom in the life and work of Jeaus Christ in the New Testament, until to-day all peo-ples delight themselves in the sweet fragrance and purifying power of Jesus Christ and His Gospel. The picture of Jeaus with His dis-ciples never grows old. We can behold Him training them in the secrets of the kingdom of heaven. They walk up and down Paleatine in comnany with this wonderful man and schold the marvelous miracles which He performs. They come to worship Him as the Son of God. When He disappears from their vision, they tarry at Jerusalem until the Spirit descends upon them, and then they go forth to preach Christ and break the bread of life to the world. Three thousand are converted in one day at Pentecost. They make the lame to walk, the blind to see, the deaf to hear and the poor to rejoice that the Gospel is preached to them. Martyrs walk courageously to the stake and die shouting Christ's praises. Heroic spirits spring into the Christian arena and rejoice that they are counted worthy to suffer in His name. One hundred years after the death of Jeaus, Justin bears this testimony: "There is not a single race of men, whether Barbarians or Greeks, or whatever they may be called, nomads or vagrants, or herdsmen dwelling in tents, among whom prayers and give ing of thanks are not offered through the name of the crucified Jesus. The onward march of Christ has continued until He has encircled the globe. He will never cease His work until He has traversed the highest mountain, entered the remotest island of the sea, fluminated the darkest continent and reached the last nation with the blessed news of the glorlous Gospel. Missionaries are flying into all parts of the world. They are crossing every sea, climbing every mountain, entering every city where sin festers and blisters in human hearts, placing the cross by the side of every throne, and ere long Christ will win this whole world to Himself What heroism Christ inspires in the hearts of His followers! You re-member what Garibaldi said to his followers when he was trying to recruit his army: "Come! I offer you terrible fatigue, long marches, scant rations, hard fighting, wounds, dis-case, death, but I offer you liberty and victory!" In this same spirit does I cause Christ institut and, death, but I offer you liberty and victory!" In this same spirit does Jesus Christ invite strong men and women to help Him win this world to Himself. Thousands and thousands are flocking to the stand-and and giving their lives willingly by the coming of His kingdom. The supreme reason why Christ moints the world is that He does what no other person can do. He offers divine forgiveness to every sin-sick you. Who can measure the meaning of that great sacrifice upon the cross? What relation does this death bear to each of our lives? If we place the sense inchain gnon this fact which Jesus did, we shall count it the con-tral point of all history. The cross mere child, and it never ussed 'rom, the sight until He was crucified upon it. He came to write with a bold hand one supreme word for which the world had searched for contaries.

They had hoped for it. They had dreamed about it. He wrote it with His own blood. He wrote it so clearly that the world could not mistake its meaning. It blazed out with a divine intensity and illumined a sinful and weary soul. It was the divine word forgiveness. We little realize what this word

meant to the world in that day. Their gospel had been "an eye for an eye and a tooth for a tooth." This word struck a new note in their religious Jesus mounted upon the cross life. and with one mighty sweep He brushed away all the trappings of the and He Mogale law. Its ceremonies and purifyings now became a dead letter. He burst open the Holy of Holies and made it possible for every repentant soul to approach God. He revealed for which the centuries had been looking. He manifested that for which the heart had been hungrythe love of God. Never again need the world doubt God's love. From every valley and hillside and hamlet see the weary, burdened people pushing their way toward the cross, to find refuge under its shadow and to seek forgiveness through its sublime sacrifice. It is the greatest mes-

sage of the ages. How much this forgiveness means to the world to-day! It touches every phase of our lives. It comes to the onscience and places the enormity of sin by its side and shows its estimate in the light of Biblical standards. It comes to the intellect, and, with the authority of Him who made the intellect, reveals the true way to the Father's heart. It comes to the heart and with an infinite pathos and power shows the love and mercy of the infinite God. It fits every side of our lives. Christ forgives every mean acevery sinful deed, every negtion lected duty, and every unkind word. He forgives the sins we have committed against ourselves, against our brothers and against our God. blots them out so completely that neither our own fearfulness, nor our strong enemies' power, nor our self-reproach can reveal them. He buries them so deep that nothing in heaven or in earth can ever resurrect them. Dig down as deep as you can and you will never find even the skeleton of the lifeless dust of your sins. The evil heart which is the fountain of sin will be purified and made white as the snow, so that forever after there will issue forth pure and right, eous actions. The old familiar hymn states the Christian's experience beautifully:

My God is reconciled, His pardoning voice I hear, He owns me for His child, I can no longer fear, Vith confidence I now draw near, And Father, Abba, Father cry. With

### A BIT OF TREACHERY.

Carl Hagenbeck, the most eminent owner, echibitor and trainer of wild animals in the world, has had many adventures in his half-century of experlence. Some of them are described in a recent book, entitled "Beasts and Men." On more than one occasion an elephant has come uncomfortably near putting an end to Mr. Hagenbeck's career. One of the worst accldents happened at the end of the sixties. About that time he purchased a menagerle at Triesto, which included among the other beasts a female elephant, which stood about eight feet high. It seemed to be a thoroughly mood-tempered animal, its only fault heing that it occasionally had the rulks-"a not uncommon characteristic," comments Mr. Hagenbeck, "in all feminine creatures."

He soon made friends with the elephant which he named Lissy, and te nover passed its stall without giving it a handful of food. He was, therefore, he believed, justified in thinking he had ouite won its heart. and as it never showed any signs of violence, it did not occur to Mr. Hagenbeck that he might be dealing with a grossly deceitful creature. The elephant was learning a trick in which it had to swing its keeper into the air with its trunk, and then slowly set him upon the ground again. The word of command which was given to the heast when it had to perform this simple exhibition was: "Lissy, apport!"

# The Sunday=School

INTERNATIONAL LESSON COM-MENTS FOR MAY 22.

Subject: The Death of John the Baptist, Matt. 14:1-12-Commit Verses 10, 12,

GOLDEN TEXT .- "He that is slow to anger is better than the mighty, and he that ruleth his spirit, than he that taketh a city." Prov. 16:32. TIME.—A. D. 29. PLACE.—Machaerus.

EXPOSITION .--- I. Herod Afraid of John Risen From the Dead, 1, 2. At last the report of Jesus' mighty deeds reaches the palace, and the court is agitated. The consciencesmitten king is struck with abject terror. His sins come out of their graves to haunt him. "This is John the Baptist," he cries, "he is risen from the dead." This had first been suggested by others (Luke 9:7), but Herod's guilty conscience had readily taken it up. There had been other explanations of Jesus' power quite as plausible (Luke 9:8) and Herod had been in deep perplexity and agitation about it, and longing to see Jesus, and have all the terrible uncertainty settled (Luke 9:9). But conscience asserted its sway and Herod settled down to this, "John whom I behead-ed, he is risen" (Mark 6:14-16). John will indeed rise to accuse Herod, as will every sin that is not covered with the atoning blood, to accuse every sinner. The royal murderer was having a foretaste of hell. Herod's present agitation soon passed away (Luke 23:8), but the remorse to come will be endless (Mark 9:44, 46).

II. Herod Afraid of the Multitude, 3.5. John was a model court preach-It mattered not to him that his hearer was a king. All he saw was a sinner. A sinner who wore a crown was to John not essentially different from any other sinner. John did not mince words, he will save the royal adulterer if he can; and pointing at Herodias he thundered, "It is not law ful for thee to have her." Brave Brave. faithful servant of God. Such are needed in every age. But John got the prison and the headsman's block for his earthly reward (cf. Matt. 5:11, 12; Luke 6:26). John lost his head, but he saved himself from the awful guilt and condemnation of the messenger of God who is recreant to his trust (Ez. 3:18). Herod had a wholesome fear of John The latter had awakened that awe in the bosom of the former that right-eous and holy men often inspire in the hearts of those who would do them harm (Mark 6:20; comp. 1 Kings 21:20). Herod was touched and listened to him gladly, but he did not give up his sin, and so there could be no doubt as to what the ultimate outcome would be. There is no hope for the man who is simply inerested in the truth and listens to it gladly, but who does not forsake sin time soon came when Herod wished to silence this accusing voice that he was not willing to obey. But now he was restrained by a fear of the people. The man who is restrained from sin only by the fear of man will not be restrained long (v. Fear seems to have been the ruling impulse in this man's life; first, fear of John, then fear of the people, then fear of "those which sat at meat with him, ' and then fear of John's About the unhappiest man or ghost. earth is the man who is governed by

his fears. III. Herod Afraid of Those Who Sat at Meat With Him, 6-12. The

# **OUR TEMPERANCE COLUMN.**

REPORTS OF PROGRESS OF THE BATTLE AGAINST RUM.

Gov. Glenn On the Rum Evil. Gird thee, O Church! and arouse thee, O State: Else he the woe of the millstone thy fate! Banish the Beast! Let the glad years re-

late What shall become of our children?

For more than an hour at Carnegle Hall yesterday afternoon ex-Governor Robert B. Glenn, of North Carolina, laid himself out to banish the Beast, the rum Beast, and the United Church Choir of New York, banked 400 Glee Club helped him on, while a crowded house encouraged him by joining in the choruses of songs as

uncompromising as this: Born in the wedlock of passion and drink, Sin set and sick ere they learn how to Sin set and sick ere they learn how to think. Damned to defeat from the cradle's white

brink What shall become of our children? Governor Glenn was the leading attraction at a meeting in the interests of local option for cities, have not always been an absolute tee totaler," said he. "I am ashamed to say that I used to lay it to St. Paul and take a little for my stomach' sake and mine oft infirmities, and that those oft infirmities became very oft indeed. But not for many years has a drop of the cursed stuff gone into my stomach, nor ever will, seen what the demon can do, 01 seven of my college friends two are in the grave, three are in insane asylums and two are a disgrace to the name of North Carolina, all through that demon "I've heard the moans and groans

and shricks of agony going up to Almighty God from the asylums and learned that thirty-three and one-third per cent. of the victims are there through drink; I've visited the old soldiers' homes and learned that fifty per cent, of the inmates are there from the same cause, and almshouses and learned that seventy per cent. of those there sheltered are there from this same curse.

Because I have seen these things, and oh! my God! because I have felt these things, I have dedicated the rest of my life to the cause of fighting this terrible, damning evil. (Ap-plause.) If it brings crime instead of law, disease instead of health, rags instead of clothes, how dare you, how can you stand for this curse in the State of New York? I come to appeal to the manhood and womanhood of the Empire State and of the greatest the Empire State and of the greatest city in the world to get into action here to-night, so that in five, ten or twenty years God shall be glorified and the curse of this temptation be abolished

New York, whose forefathers stood with Washington at Valley Forge for freedom, who stood at Yorktown; New York, who furnished the bravest that confronted the South from '61 to '65-how long will its freemen submit to being governed and controlled by the whisky ring? Why does this whisky ring through the Legislature keep its hands about your throats? Because they know that if they give you the right to vote for local option in five years there won't be a saloon in New York State, and I believe New York itself would be found right in line. North Caro-lina, which in 1881 went 102,000 for liquor, in 1907 went 45,000 for God, all through the progress of local option. That's all you want right here, and you'll call me back once more before I die to celebrate with you the victory and a saloonless State.

If whisky helps business, as they tell you, why don't you get a drunken barber to shave you on Wednesday or Saturday night? Or you here hire a drunken chauffeur? Drink up a dollar? I'd better throw it into the fire, steps by which Herod walked to eterdown I may go home and beat my nal infamy are an instructive illuswife or get into the calaboose. I drink up a dollar and there goes a good cotton hat, doesn't it? I drink up seventy-five cents and there goes my shirt, \$2 and there goes my shoes, and I drink up \$3 and away goes my breeches—and I ain't going any further "Gaston County, N. C., in 1895-96 had thirty-eight Government distilleries and a lot more that weren't scheduled, no schools, hardly a church no roads worth speaking of, and only two factories. But ten years ago the people threw out rum, and now there isn't a distillery nor a groggery, there are schools for all the boys and girls, churches are being reared to God's glory, macadam roads run every where, and there are forty-three factories employing 15,000 citizens. Which will you have? "In Maine I said: 'At last, thank God, I've found a place where it takes a guide to get a drink! Why here in New York it takes a guardian to keep a man from getting a drink even when he doesn't want one! In North Carolina there is one criminal to every 13,000 population. In New Jersey, the same size State, there is one criminal to every 256 persons. Why this difference? Strong drink. If there could be such a thing as a tear in heaven it would be shed by tear in heaven it would be shed by me if at the last day I saw my son come to the gate and he sent down and heard his wall saying his blood was upon my head because I had voted against the suppression of this liquor inlugity. Thank God that can't happen. Sixty per cent, of the stranded women began their course through the vice mill of strong drink, and eighty mer cent of the stranded and eighty per cent. of the stranded men. Is it my son that's down there in crime; is it your daughter kicked from a brothel, too low even for such place as that? Do your duty as God has prospered you, and don't leave this house till the pure breath and the sweetness of the benediction bas fallen upon you."-New York Sun.

# RELIGIOUS READING FOR THE QUIET HOUR.

These in an out in the will

# WHAT THE ANGEL SAID.

"Your way is dark," the angel said, "Because you downward gaze. Look up; the sun is overhead, Look up and learn to praise." I looked; I learned. Who looks above Will find in Heaven both light and love.

"Why upward gaze?" the angel said; "Have you not learned to know The light of God shines overhead That men may work below?" I learned. Who only looks above May miss below the work of love.

And thus I learned the lessons twain: The heart whose treasure is above Will gladly turn to earth again Because the Heaven is love. Yes, love that framed the starry height Came down to earth and gave it light. —The Bishop of Ripon.

Not What I Am, but What I May Be. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed .----Genesis, 32:28,

Few Bible characters furnish us a more striking illustration of the wonderful change that may be wrought in a man's life by the power of God than does that of Jacob.

Both in heredity and training he was handlcapped. His mother was deceitful and treacherous, and we are little surprised that her son inherited little surprised that her son inherited so much of evil tendency. The "birthright" deal revealed in him a cunning deception and deep selfish-ness. He was inwardly, outwardly and through and through a liar. How is it that he became a chosen servant of God and a channel through which great blessings were transmitted to the human race? Hew is it that he stands out as one of the three great men in early Jewish history?

In the first place, he was not the man to slt down and whimper over the hardness of his lot, saying fate had fixed for him his destiny. He was up and doing with a passion to achieve. In the course of his life and the success with which it was crowned he teaches us this great lesson-that a man need not be the victim of heredity and evil circumstances; a man can rise above them.

In the second place, Jacob was a dreamer and followed, in the light of his dream, his ideal. He was not a man of passing whims and impulses, but a man with a purpose. His ideal keeps him moving onward with a deliberate settled purpose, through years of hardship, toll, patient walting, exile, each year adding some-thing to his success, until he rises a giant in his character and strength. How different from his brother Esau,

who through his vacillation and weakness, his lack of faith and principle, became a helpless victim and slave to his own passions. The two started on pretty equal footing. One gravitated to a low level, while the other rose through self-mastery to the higher planes of great service and usefulness.

In the third place, Jacob was a man who desired friendship with God. It may have been the consciousness of his own meanness which led him to seek divine aid in overcoming his innate disposition. This was the dominating influence under which we see him gradually gaining the victory over his evil tendencies. One by one his faults are overcome in his choice of better things. His took him through the hard struggle of Peniel, but he goes up from it a new man, softened, subdued and purified-a prince with

God and men. What God did for Jacob He can and will do to-day for any and all who wish to rise to places of honor

# Hood's CHRISTIAN ENDEAVOR NOTES MAY TWENTY-SECOND Sarsaparilla

Tapic What is it To Be a Christian?

Acts 26: 24-29 .- Union Meeting With the Juniors. To follow Christ. Matt. 10; 37-42. To die to sin. Rom. 6: 1-7, 12-14. To live like Jesus. Phil. 1: 21. To walk in the Spirit. Eph. 4: 1-6, To be good citizens. Rom. 13: 1-10, To fulfill common duties. Tit. 2: 1-9. It does not harm us when an insane man thinks us to be insane. We need only regard the judgment of the same (v. 24).

BLAIR'S FILLS." Christianity has never been in a corner, but almost from the start it has been the most conspicuous and thoroughly evidenced thing in the world

The study of the prophets, plus the study of the New Testament, will make any honest mind believe in "With all your wealth are you afraid of the proletariat?" asked the delver in socological problems. Do we study the prophecies "No I ain't!" snapped Mrs. New-h. "We boil all our drinkin enough? (v. 27.) rich. Some superciliously say, "Oh. Chris-

water."-Philadelphia Record. tianity is well enough for the lower classes!" What reversals are in pros-His Modest Hope. pect in the world of clear seeing!

#### Suggestions.

Christ. This involves following Christ, since no one can really believe

Being Christians does not mean that

we are good but that we need Christ's

goodness; or that we are strong and

wise, but that we need Christ's

The word "Christian" has in it ele-

Christianity is a universal religion.

in any one without following him.

This involves following

(v. 26).

Christ.

(v. 28.)

Christ.

егу.

doms.

he does not believe.

strength and wisdom.

"Then you don't want to leave footprints upon the sands of time?" "Nix," answered the politician, A Christian is a man that follows guardedly. "All I want is to cover up my tracks."-Washington Her-ald. Christ. This involves belief in Christ, since no one can follow one in whom A Christian is a man that believes in

#### Those Foolish Questions.

Cures all blood humors, all

eruptions, clears the complex.

ion, creates an appetite, aids

digestion, relieves that tired

feeling, gives vigor and vim.

Get it today in usual liquid form or choose

RAILWAY MAIL CLERES WANTED. Free Scheles, ships are offered. Propers at once for the content atmainations, CENTRAL SCHOOLS, Rechmer, I.Y.

Forearmed.

"How did you get the black eye?" "It was caused by the hatrack." "Accidentally?"

"No; I think it attacked me pur-posely."-Washington Herald.

#### The Other Sort.

Lady of the House-You are not To be a Christian is to trust Christ implicitly. Therefore it is to be hapone of those labor agitators, are you! Tramp-No, madam, I am proud say I am not. I am a rest agipy, as worry is the chief cause of mistator.--Exchange. **Hustrations**,

# In Prohibition Country.

ments of the Hebrew, Greek and Latin. The tailor—Hip pockets? The customer—Yes. The tailor—Large or small? "Christian" is a name given in rid-The customer-Half-pints.-Cleve-

"How much does it cost to get married?" asked the eager youth. "That depends entirely on how long you live," replied the sad look-ing man.—Philadelphia Record.

A small aeroplane being tried out England is driven by human in motive power, the aviator working pedals geared to bicycle wheels

Beneficial results are said to have attended experiments in a London hospital by which asthma, bronchitis and even tuberculosis, patients were

### required to breathe compressed air for a few hours at a time.

massage apparatus invented by an Ohio woman consists of a suction cup on one end of a lever, to which is pivoted another lever to operate a plunger within the cup, the whole being operated with one hand.

#### For COLDS and GRIP.

Hick's CAPUDINE is the best remedy-relieves the sching and feverishness-cures the Cold and restores normal conditions. It's liquid-effects immediately. 10c., 25c. and 10c., at drug stores.

Crowns of hats are now faced with metallic or colored laces.

H. H. GRERN'S SONS, of Atlanta, Ga., are the only successful Dropsy Specialists in the world. See their liberal offer in advertise-ment in another column of this paper.

A Measure for Prayer-Eph. 3: 14-20. Every great Christian is great in prayer, for a great Christian is an un-selfish Christian, and no prayer ever comes to greatness until it gets be-

yond begging for bounty on one's own account. Therefore, if you would know how to pray, learn the lesson from those who have proved by both prayer and deed that they were in intimate fellowship with God.

This player of our topic is a ladder of intercession. It begins where a man is bowed in devotion. and it reaches

to the skies. Verse 14. "I bow my knees." Paul begins on the sure ground of humility. Sometimes you hear of "eloquence in prayer," but there is no eloquence like that of the eager, ardent, absorbed petition of a humble and self-forgetful man. Some prayers are glib, wordy, fluent, but no prayer worthy of the name can come from an effort to be impressive. The average prayer at a great political convention is an exam-ple of the thing to be shunned.

Lounging listlessness is a foe to prayer, or an indication of the prayeras spirit. The bodily attitude is an index of the spiritual. And the very idea of prayer takes humility for

How willing we should be to bear the lesser martyrdoms that may come with it! EPWORTH LEAGUE LESSONS SUNDAY, MAY 22

icule, and reminds us of the martyriand Loader.

# A Matter Of Time.

while it is on the ground and to a propeller when it rises.

"One day," to continued in Mr. Hagenheck's own words, "I found Lissy alone in her stable, the keeper being absent. It must have been a devil that made me feel a desire to be raised on high by her, after the manner of her affectionate treatment of her keeper. I stroked and fed her. and then taking hold of her trunk, called out the word of command:

"'Lissy, apport!"

"Then followed one of the most vilely treacherous acts of which I have ever heard. Lissy began to obey the order, but I soon felt that she was bout on mischief, for the embrace of her trunk was unpleasantly vigorous, and I soared high into the air. "But I was not quietly deposited

once more upon my feet.

"Instead of this, Lissy dashed me violently against the wooden barrier in front of her stall, and I went flying over into the menagerie.

"I lay almost senseless upon the ground until the old keeper, Philippe, appeared to help me home.

'Fortunately no bones Were broken, but I was terribly battered and bruised, and for weeks could only hobble about with great pain."

#### KERNEL KUNNING.

As many children seem to be interested in pets, perhaps you would like to hear about my bird. He is a canary, and his name is Kernel Kunning. We keep him in a large mocking bird's cage, so that he can have plenty of room to fly. There is a wheel in the cage, and he sits on it and whirls around, singing as only a bird can. He has many rather cute tricks, and I think him the prottiest bird in all New York. He sits on my hand and pecks my fingers. He does not like us to wear hats, and always scolds us when we put themon. When mother is housecleaning she always wears a white cloth over her head to keep her hair clean, and then the bird shricks until she takes it off. As the wires of the cage are rather far apart- it is very easy for a mouse to go in and out. There is a small one which goes in nearly every oven-ing and eats the seeds which have ing and eats the seeds which have fallen to the floor of the cage. Once the mouse tried to get into the seed cup, but that made Kernel so angry that he flew down and pecked it on the head. The poor, frightened little mouse ran out and has not gone back since.—Rosalird F. Dunkin, in the New York Tribune.

tration of the growth of sin. First, he took his brother's wife; second he rejected a faithful warning; third imprisoned the faithful preacher; fourth, he gave a wine supper; fifth, he watched a beautiful dancer; sixth, he obeyed the promptings of an im-agination excited by wine and lasciviousness, and made a rash vow; sev-enth, in fear of ridicule he kept his wicked oath; eighth, he murdered a holy man. There are few things that grow so rapidly as sin. He is not the last man who has got into trouble by giving a wine supper, nor the last who has plunged headlong into crime because of a beautiful dancer. it be borne in mind, too, that the dancer belonged to "the very best society" of the day, and the dancing was done bafore a very select company (Mark 6:21). Herodias appears in the story in even a worse light than Herod. Herod was entrapped. Her odias set the trap. It was all deliber-ately arranged. She had set herself against John and desired to kill him (Mark 6:19), but Herod stood in the Herodias waited her opportunway. She sent her daughter in to the part of a shameless dancer. What is a daughter's modesty to a woman's pitlless hate? Herod was pleased and made his rash promise. The daughter hurried to her mother for instruc-tions and hurried back with the infamous request for John the Baptist's The road that Herodias travhead. eled to hell is full of warning . She entered an adulterous alliance, she rejected a faithful warning, she hated the faithful messenger, she plotted his death, she sacrificed her daughter's modesty upon the altar of her hellish hate, she murdered God's faithful ambassador, she gloated over the head of the victim of her lust and hate and cruelty. Was not John's boldness a mistake? It cost his head, but brought him a crown hereafter and imperishable fame here (Matt. 5:11, 12; 2 Tim. 2:12; Rom. 8:18; 2 Cor. 4:17). John did not succeed in saving Herod by his fearless preaching, but he saved himself (Ez. 3:19). His corpse was laid in the romb, but he entered into paradise. John the dead and seemingly con-quered servant of God was happier quered servant of God was happler that night than Herodias, the living and seemingly triumphant sinner. The disciples of John did the wisest thing there was to do. They "want and told Jesus." The death of John was a sad blow, but it took them to a far greater than John, to Him whom it was John's delight to paint his, disciples (Jno. 1:35, 36, 37; 3:29, 30). 30).

one on the Boss.

"But while yer have yer feet on de

"But while yer have yer feet on de desk and are puffing at a cigarette, suppose de boss should chil ap?" asked the timid office boy. "Oh, I have dat all fixed up," con-fided the bold office boy. "Ye see, me an' de telephone goll are chums, and when de boss is out and calls up de office she says: "Line's busy." "And what does dat mean?" "Why, it means dat I ain't busy.

Overgrown Impudence. Standing before the nameless mis-eries caused by the liquor traffic in the lives of innocent persons, we the lives of innocent persons, we must conclude that in their rhapso-dies over the sacredness of human rights the liquor men display the most overgrown impudence on record.

"What is the prevailing cause for divorce?" "Too much wet goods for the husbands and too much dry goods for the wives."-From Good House-keeping.

At a convention held at the home of the president of the National W. C. T. U. of France plans were recent-ly made to organize unions in many centres throughout that country. Miss fignes Slack has been addressing various gatherings of French women to this end in Paris and other cities.

There is a great desire on the part of all young men to be "fit." A roung man cannot be fit if he takes alcohol. By no possibility can he mant it. No one who is young and reality can want sloobol any more than he can want strychning.

trust and be a blessing to the world .- Rev. Edgar D. Van Horn, First Seventh Day Baptist Church, New York City, in Sunday Herald.

### Our Duty to Our Parents.

It is the duty of honoring them. And if we ask in what does that con-sist, a good reply will be that it is the very opposite of dishonoring them. We dishonor them when we the fail to care for them if they are old and feeble or sick. How many parents suffer from the neglect and the cruelty of the children that they have with great privations raised. Or, again, we fail to honor them when their example or advice is ruthlessly cast aside and go our own sweet way. The boy whose parents do not want him to dance, or play cards, or do any one of several other questionable things, and who in spite of that fact

goes deliberately and does all of them, or any of them, is putting himself and his parents in a dishonorable position. It is much better not to do those things at all than to do them in spite of the prohibition of one's parents. The child who tenderly cares for the slightest wish of a widowed mother is heeding the first duty of the second table of God's Commandments.--- S. S. Times.

#### A Good Way to Die.

"He Died Climbing." This is an inscription to be found far up one of the difficult mountain sides of southern Europe. It marks the spot where an adventurous and heroic guide perished. The same might be truly said of many men who have fallen in a more exalted effort to reach higher ground. It is said that coming down is more perilous than going up. Some of us do not ascend far up the steeps, and may not be flattered with the promise of great, distinction, but to fall with the face and east on higher schlavements is and eye set on higher achievements is alike creditable to all.-Central Baptist.

#### Joy and Glory.

The sources of joy and glory lie solely within us. If a man's heart be not at peace; if he does not pos-sens his own approval; if a peaceful conscience does not shed its light upon him, then nothing can make him happy .--- Farrar.

#### Heart's Desire.

God will give you your heart's de-lire, but He must first create in your heart that very desire. God answers prayer, but He must first inspire that brayer.---T. H. Nelson.

#### Angry with the Minister

The third municipal consus of Buenos Aires, now being compiled, is expected to give that city a popule tion of at least 1.385,000.

Verse 16. This is a petition for a

gift, not the claiming of a right. And the request is definite, and yet infinite. for it sets the measure of its asking at the ability of God. It is a prayer that God may give to the Ephesians inward strength, for defense and for а уеаг. offense, that they may do God's work. And the Spirit of God is named as the

bringer of heaven's gifts to men. Verse 17. The idea of Christ's in-dwelling is the temple idea made Christians. So Paul would have his spiritual children become temples for ago the dwelling-in of Christ, men and women seeking eagerly the compan-ionship of Christ, and putting their

### A PET TERRIER.

lives under his leadership.

There was a little Scotch terrier on the farm who was fond of the soclety of boys, and with whom we had a great deal of un. This dog had several peculiar merits. For instance, he could climb a tree. It must be admitted that in order for him to do this several conditions were necessary.

The tree must be an apple tree with branching limbs not far from the ground, and the trunk a good deal inclined; there must be a cat in one of the topmost branches, and there must be some boys to urge the shaggy little beast to his utmost endeavor. There were a good many such trees on the farm; there were always cats willing to sit in safety upon an upper branch and give a dog lessons in tree climbing; and we confidently believed that with continual practice the terrier would be able in time to emulate the squirrels.

But there was something this lit-tle dog could do better than tree climbing. Down by the river there were great meadows where the cows were pastured, and here the land lay so low that at high tide it would be overflowed were it not for high banks which were built along the river shore. These banks became the homes of a large number of muskrats who dug through them long holes and galleries, sometimes undermining and injuring the banks to such an extent that great gaps were broken in them by the rising tides, and the meadows were inundated.

Of course it was very desirable to kill as many muskrats as possible, and at this business the little terrier showed great ability. He was so small that by some scratching and pushing he could go into the muskrat holes and follow their windings for a long distance, and attack the enemy in his inmost strongholds. Bometimes the little dog would be

Bomelimes the little dog would be inside the bank and lost to sight for half an hour, and when at last he came out it was impossible for his admiring young friends who awaited him to put a limit to the number of muskrats he had killed when lost to our view. He never boasted, but we did that for him.—Frank R. Stock-ton.

### ODDS AND ENDS

In the number of its mineral spe-cles North Carolina is said to exceed any other state in the Union.

A ten-year-old clove tree will produce about twenty pounds of cloves

The latest types of submarine vessels make a speed of from eight to ten miles an hour.

Japan has more than 200 telephone exchanges-more than twice the number that it had two years

The population of Japan is increasing at the rate of 500,000 a year. It is now nearly 50,000,000, exclusive of Korea. Mexican tobacco is now being

largely purchased for European use, several large houses of Europe buying direct.

The department of Fomento is Is a splication of Bravo Iglesias to develop the big Apupart-aro waterfall in Michoacan. There are 48 distinct diseases of

the eye.

Illiteracy among American negross is seven times as common as among

the whites. The use of muslin instead of glass in dairy windows is said to lessen the danger from disease germs. So perfect an insulator is dry air that it takes 10,000 volts of elec-

tricity to leap a gap of an inch. Every locomotive engineer Germany who runs trains for years without accident is rewarded by the government

More than 8,000 gardens are maintained in connection with Aus-trian schools, the pupils being in-structed by horticultural experts at

The French military authorities in Africa are bending every effort to increase the number of species of camel which can travel more that twice as swiftly as the ordinary dromedary.

> A clear brain and Steady, dependable nerves Can win wealth and fame For their owner.

Clear-headedness and a Strong, healthy body Depend largely on the Right elements in

Regular food and drink. Coffee contains caffeine-A poisonous drug.

Postum is rich in the. Giuten and phosphates that Fuenish the vital energy That puts "ginger" and "hustle"

Into body and brains "There's a Reason"