

# A SERMON FOR SUNDAY

A BEAUTIFUL DISCOURSE BY THE REV. C. D. CASE, PH. D.

Subject: "The Limit of Endeavor"—How Much Dare You Attempt For God?—He Gives Grace Both For Living and Dying—Activities For True Christians.

BROOKLYN, N. Y.—The Rev. C. D. Case, Ph. D., formerly of the First Baptist Church, Montclair, N. J., preached on Sunday his first sermon as pastor of the Hanson Place Baptist Church. His subject was "The Limit of Endeavor." Dr. Case said: "In the fourth century of the Christian era the Goths, numbering nearly one million people, men, women and children, came down to the Danube, at that time swollen by many rains, to escape to the other side. A large fleet of boats and canoes had been provided, and for several days and nights work went on incessantly. Yet notwithstanding the most earnest care scores were swept away in the flood.

Centuries before this remarkable occurrence another vast horde of men, women and children came down to another swollen stream. By count there were over 600,000 warriors over the river, and the entire host numbered about 2,000,000. The valley into which they descended was of peculiar formation. The outer valley was six miles and over in width, but there was an inner valley or ravine which was only one mile wide, and still within this was the river itself varying from twenty to sixty yards in width. But this river, too, had been swollen by many rains, and now had overrun its usual banks and was rushing along with rapidity.

Strangely the boats had been prepared for the crossing of this host, and yet, as events proved, not one of the host was lost in the crossing. Evidently there was some vast restriction to the boats, and these two great hosts of antiquity. What was that distinction? May it not be this, the words that Isaiah uses in the forty-third chapter and second verse, "I will be considered true in the sight of all the people on Mount Sinai."

It was a critical moment for the hosts of Israel. To fall now meant to fall forever. To succeed now meant to become a new people. "Hear ye my voice," said Joshua, "that the living God is among you, and that He will without fail drive you out from before you, and He will possess the land." What a nation or a man achieves through God-given strength to-day is an assurance for victory to-morrow. Success is a handmaid of strength, and it is not passed this way before," said Joshua; "a new leaf in national history had been turned; a new territory invaded.

A new endeavor with the Israelites army as well as with the people, to precede the people, but far enough in advance to be seen by all that they may know," said the leader, "I do not know by which ye must go. Reverence is needed for divine things, but divine guidance more. The pillar of fire and the cloud is now superseded by the ark, and it is now superseded by the Christ, who said to all disciples, "Follow Me." In each case the command is not to make the Guide follow you, but you the Guide.

Five miles over the river is a walled city. Thousands are watching from the walls the boldhearted attempts of the disordered hosts. One person, however, alone upon a hill, unnoticed by the many, is looking down with expectancy. That one is Rahab. She watches eagerly as the priests bearing the ark by the poles step with measured tread down to the river, waters as no other opens, starts as the priests seem actually at the very edge, but at last her hopes are realized, as the rushing current is stayed by some unseen power, and the ark, a mighty wall, while below the waters hurry away until the last streamlets trickle down over the stones and leave land for the passage of the army.

What, after all, is the limit of endeavor? Evidently not reason alone if at all. That Israelite who stays behind and watches the foolish performance from the hill side goes back and forth in his dispute. Such a foolish waste of life! Such a spectacular display. Will Joshua never be done with such undertakings? Any one might know that that man who is looking down safely across that boiling stream. No boats, no possibility of wading, or even swimming—it simply can't be done. But watch! It is done! The ark is raised up a certain normal school read in class for the correction of professor and student what she would say to a class of boys and girls about the crossing of the Red Sea by the Israelites. A strong east wind, she said, blew the water down the sea until the Israelites could wade across, and then when the Egyptians were up on the hill she changed and waded all of the Egyptians in the passage. "And what do you suppose," said the would-be teacher, "the people thought that God made the waters to go back?" The answer for you is given by the way, such science is a little out of date. Even Huxley declared that Hume's argument against miracles was unscientific since he maintained that miracles were nothing miraculous or supernatural could occur. As far as science is concerned it is not necessary for us to determine whether a thing is miraculous or not, but whether it is, did the event occur, and if so, can we find a cause?

Not is the extent of one's own power an adequate limit to God's promises are in Him, yes and amen. Someone has said that God's promises are the Lord's branches hanging over the water, that our Lord's silly, half-drowned children may take a grip of them. Rather are they glimpses of the mountain top, inspiring the traveler to mount the heights that he may see the heavenly realms beyond. Yet all of God's promises have expressed as implied conditions. Something must be done by us in regard to His commands. Does He say, "I will give thee a crown of life." He also says, "If thou art faithful unto death." Does He say, "Thou shalt be saved?" He also says, "If you believe on the Lord Jesus Christ." Does He say that He will come in unto us and make His abode with us?

He makes us the condition, that we shall bear much fruit? He also makes as the condition that we shall abide in Him. "What, then, shall we do in the face of God's commands and promises which thus set the limit to our endeavor? Certainly accept the limit, and be satisfied with no less. A command means a duty, and a promise a privilege. The Christian's life is easy not by trying nothing but what seems easy, not by failing gracefully with the hope that God's favor will pardon our neglect, not by thinking that we can do as we please, but by accepting the high ideal the soul must as certainly accept the complementary conclusion that all strength is of God. Power belongeth unto God. Our sufficiency is of God. Some people say that if God had been disposed, John's three words are light, life and love: John's are grace, faith and power. It is by the grace of God, His unmerited favor, reached to us through Jesus Christ our Lord. Watch the repetition, "Power," in the power of the Holy Spirit, "in the demonstration of the Spirit and of power," "to do exceeding abundantly above all that we ask or think according to the power that worketh in us," "that ye may know what is the exceeding greatness of His power to usward who believe according to that working of His might which He wrought in Christ, when He raised Him from the dead, and made Him to sit at His right hand in heaven," "but power cometh through faith. Watch the priests as they put their feet in the brink of that swollen stream. What confidence. How did you know what was going to happen? Some say that we grow older we gain more wisdom and therefore need not accept less and less the revelation by faith. Great theologians agree that we might live with very little faith. In much the same spirit it is supposed by many that as we obtain more and more strength we need less and less of it, and in bearing this we are in need of faith. But "let him that standeth take heed lest he fall." As long as we live on this earth there will be no territory of wisdom readily and to hand toward Jordan to cross. We cannot, Paul declares, in Galatians, begin by faith and then be perfected in the flesh. Faith as the stretching out of the hand toward Christ must always be a Christian's privilege.

Take your own condition, if you are not a Christian. If you join a lodge you make a promise to God, and you must keep all of the requirements of the constitution and pledges. You know your own ability and strength. But when you join Christ, you do not begin by saying, "I can't do this or that," but you take into consideration the powers that are in Him, and therefore I shall hold out. You will make the conclusion of Charles G. Finney as he went out into the woods engaged in a life and death struggle with the Holy Spirit. The voice was saying, "Will you accept now-to-day?" He went out determined to give his heart to Christ before he came out, and he did. But it was a promise which he laid hold of. That promise was: "Ye shall seek Me and find Me when ye shall search for Me with all your heart." His answering faith said: "Lord, Thou canst not lie; I take Thee at Thy word; I do search with all my heart; and I know therefore that I have found Thee. And as he continued in prayer the power of God came into his heart.

Then there are commands and promises connected with your burdens. Christ said, "Do not worry over the morrow." Can we reach our burdens? You have read of the man and again the words, "Cast thy burden on the Lord and He will sustain thee," but note that the margin of the revised version says as the other reading for "thy burden" "that which He hath given thee," and also notice that God sustains not the burden but "thee." Cast upon God what He has given you to bear and He will bear—thee, and in bearing thee the burden will be a blessing, not a curse.

Is prayer a farce? Or can the limit of endeavor in prayer be also God's promises? " whatsoever ye shall ask in My name, it shall be done unto you," Christ declared to the disciples as they had stood helpless before the demoniac boy, "This kind cometh not forth by prayer." Beyond the reaches of human strength and wisdom is the domain of prayer-achievement. Dr. David Gregg when he was pastor in Boston presided at the fiftieth anniversary of Dr. Cyrus Hamlin, long of Constantinople. In the year 1851 Mahmood had issued an edict ordering the expulsion of all missionaries from the empire. The British and American ambassadors told them that they were to go. William Godell replied to the Sultan's statement, "Hamlin, the Sultan of Heaven can change this; let us appeal to Him in prayer." Together, like Ezekiel and his elders, they spread the edict before the Lord and prayed all night. The next day Mahmood died and the edict was never mentioned. Robert College is the monument of the work of Dr. Hamlin.

You, to-day, are thinking especially of the work before you. How much dare you attempt for God? We must often begin our duty before we feel conscious of our strength. But God gives grace for living and dying both, and always when we need it. Thank God, we are co-workers with Him, which means vastly more than that we are engaged in the same work, or that we are of the same kind of work. Christ said, "My Father worketh hitherto and I work," showing that He was simply carrying out the work which His Father was doing. But He also said, "My Father, which worketh in Me, He doeth the work." So we mean when we say that we are co-workers with God, more than that we are doing God's work, but that He Himself is in us working in us both to will and to do His good pleasure. Professor Peabody, of Cambridge, declares that there are three cases that make problems for us in society, the "can't-works," the aged, sick and defective, who must receive gentle and continuous consideration; the "out-of-works," able to work, but temporarily unemployed; the "won't-works," the professionally idle, vagrant, mendicant poor.

If the church there are but two classes to make problems; for there are no "can't-works," as every one who cannot take a Sunday-school class or do some other church service does work by Christian testimony and Christian living; first, the "out-of-works," who are willing to work but cannot find employment, and for this neglect the church is responsible; and second, the "won't-works," and God pity the church that has many of them. Let us rather be the "can-works," the "in-works," the "will-works."

# NEWSPAPERS OF THE WORLD.

The United States Furnishes Nearly One-half the Total.

It appears from a recent census, which is necessarily only approximate, that the newspapers of the world number no fewer than 43,000, of which 5410 are dailies, and more than one-half of all are published in the United States.

To gain some tangible conception of this enormous output of news it is interesting to know that to devote five minutes to each of the world's newspapers would occupy nearly one year and eight months, reading for six hours each day; while, at the same rate, to skim the daily papers alone would take eleven weeks.

An annual subscriber to the daily papers alone would have to pay \$40,000, independent of postage or carriage to his news agent.

Each thousand newspapers is distributed among the different countries in the following ratio: United States, 462; Great Britain, 141; German, 127; France, 95; Italy, 35; Austria-Hungary, 28; Russia, 19; Spain, 20.

It will be seen from this list that the output of the United States is nearly equal to the combined publications of Great Britain, Germany, France, Italy, Austria, Canada and Russia, and is only three-eighths per cent. less than half the total output of the world.

These newspapers are published in eighty-one different languages, fifteen of which are represented by one paper only, while many of the papers are published in two or even more tongues. The credit of the largest circulation belongs to a half-penny paper, Le Petit Journal, of Paris, which has a circulation rarely falling below a million copies.

The Austrian Imperial Review has a circulation of three copies only. The smallest paper is the Mexican Telegraph, which measures eight inches by half an inch.

Best is the sweetest sauce of labor.—Plutarch.

Better a little chiding than a great deal of heartbreak.—Shakespeare.

To read without reflecting is like eating without digesting.—Burke.

Repentance is the golden key that opens the palace of eternity.—Milton.

A straight line is the shortest in morals as in mathematics.—Math Edgeworth.

Think twice before you speak, or act once, and you will speak or act the more wisely for it.—Franklin.

There is no impossibility to him who stands prepared to conquer every hazard. The fearful are the failing.—S. J. Hale.

There never was a person who did anything worth doing that did not receive more than he gave.—H. W. Beecher.

Refinement creates beauty everywhere. It is the grossness of the spectator that discovers anything like grossness in the object.—Hazlitt.

A New Jersey Solomon.

# Pluck and Adventure.

OUR CANNIBALS.

MATT DURR, the aged white man, who has lived among the Oklahoma Indians for many years, and is acquainted with their customs, traditions and languages more than any other white man in the Southwest, says of the Tonkawas of to-day: "Every one of the fifty descendants of the Tonkawas is shunned and despised by the members of other tribes. The remnants of the man eaters, who devoured thousands of other redskins, always hunt for a friend, which they seldom find. The ancient Tonkawas were the Ishmaelites of the red race, and their fifty still living descendants are actually hated by other Indians for the human flesh eating committed by their ancestors.

Tradition relates that the last big feast of roasted human flesh caused the death of several thousand of the voracious cannibals in Texas. Having gorged themselves on the tender flesh of several hundred captured Kiowa Indians, they indulged in their last sleep. Many thousand Kiowa Indians, and some other children-robbing redskins approached the unguarded wigwams of the gluttonous man eaters and slew all they could find. Only a few, the progenitors of the fifty still remaining Tonkawas, escaped."

It is related of the Tonkawas that an old custom was to hold a feast at least once each year, at which they killed and ate any prisoner in their possession who had been sentenced to death; and it is added that it made no difference at these annual feasts whether the color of the prisoner was white or red, the alleged fate was the same. In this connection Jack Leedy, of Hennessey, O. T., who for many years was in the employ of the Government at the Anadarko Indian agency, in Southwestern Oklahoma, relates this story, evidently the same occasion as referred to by Matt Durr, although the two differ somewhat in the minor details.

In the fall of 1875 the Tonkawas came up from Texas and camped about five miles southwest of the Anadarko agency; it being the season for the man eating feast, it was learned they had a prisoner, a young Caddo Indian, and expected to kill him for the occasion. It was estimated that about 250 Tonkawas were in camp, and the Caddo planned to rescue their tribesman, but, being few in number themselves, they persuaded the Kiowas, who were friendly, to join them and massacre the Tonkawas.

"On the night settled upon for the butchery they stole upon the Tonkawas in the darkness and waited for the moon to rise; it was about midnight when the warwhoop of the chief was given, and, with uplifted tomahawks, they rushed into the Tonkawa camp, striking down their victims as they sprang from the beds of leaves. Out of the entire number of Tonkawas but forty-two escaped. The Kiowas and Caddos scalped their victims and left the bodies to be devoured by wild beasts and buzzards. The spot where the massacre took place was marked for many years by the skulls and bones lying around on the ground, but they were later buried by order of the Government."—Daily Oklahoman.

A BABOON HERO.

The German naturalist, Brehm, in comparing the monkeys of the Old World with the marmosets and moneys of the New, says that the movements of Old World monkeys are free and unfettered, compared with the clinging and cowering of their American cousins. Their character is shown by their conduct in the presence of danger, and by the awe which they inspire in hunting dogs. Herr Brehm tells this story of an adventure with baboons in Africa:

"Our dogs, beautiful, slender greyhounds, accustomed to fight successfully with hyenas and other beasts of prey, rushed toward the baboons, which, from a distance, looked more like beasts of prey than like monkeys, and drove them hastily up the precipices to right and left. But only the females took to flight; the males turned to face the dogs, growling, beat the ground with their hands, opened their mouths wide, showed their glittering teeth, and looked at their adversaries so furiously and maliciously that the hounds, battle-hardened and usually bold, shrank back discomfited and almost timidly sought safety beside us.

Before we had succeeded in striking them up to show fight, the position of the monkeys had changed considerably, and when the dogs charged a second time nearly all the herd were in safety.

But one little monkey about a year old had been left behind. It shrieked loudly as the dogs rushed toward it, but succeeded in gaining the top of a rock before they had arrived. Our dogs placed themselves cleverly so as to cut off its retreat, and we thought that they would catch it.

That was not to be. Proudly and with dignity, without hurrying in the least, or paying any heed to us, an old male stepped down from the security of the rocks toward the hard-pressed little one, walked toward the dogs without betraying the slightest fear, held them in check with glances, gestures and sounds that seemed almost like intelligible speech, slowly climbed like a rock, picked up the baby monkey, and retreated with it before we could reach the spot, and without the slightest attempt to prevent him on the part of the dogs.

While the patriarch of the troop performed this brave and unselfish deed the other members, densely crowded on the cliff, uttered sounds which I

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Cheesecloth may be "crinkled" and made to look like crepe by wetting it, then twisting it lightly and letting it dry. When unrolled it will have a crepe look, and decorates booths, etc., for a fair very prettily and with novel effect.

A small boy who had to be kept indoors on account of illness found entertainment in a large calendar and a box of gray, brown and yellow wafers. He kept a record of the weather by pasting a yellow wafer for a sunny day, a gray one for a cloudy day, and a brown one for a stormy day.

A silk waist may be cleaned with gasoline very satisfactorily if one only uses enough of the fluid. It should be used as freely as if it were water, and you wouldn't put a waist-a-soak in a pint of water, would you? Not at least, if you expected it to come out looking decent.

Never wring silk, either in the piece or as ribbons. Silk ribbons can be washed to look like new, but should be passed through the wringer to remove the water. Always iron with tissue paper between the ribbon and the iron, and don't have the irons very hot.—Detroit Free Press.

HOW TO MEND GRANITE.

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When a granite basin or Kettle begins to leak, the hole may be enlarged a little and a copper rivet driven into it. It takes but a moment, very little strength, and the leak is effectually stopped. Different sizes of copper rivets may be bought at the hardware store, probably for five cents a package, assorted. These will likely mend all the graniteware that one would use in a lifetime. The rivet has a head on one end, the small end is inserted in the hole in the article to be mended, it is pressed through, and then the vessel placed upon something firm and the end of the rivet hammered down, or flattened out, to hold it in place. The rivets are soft and easily manipulated. It is best to mend a hole as soon as it appears, for if left to become too large, the granite is liable to peel off for some distance around, and if it does, the ware will not hold the rivet, but will chip away.

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Minced Ham—Mince two cups of cold boiled ham; warm it in a cream gravy, put it on a hot platter; poach six eggs and put them on the meat; make the gravy of one-half cup of sweet milk, one even teaspoonful of butter, with flour sufficient to make quite thick; cook the gravy before putting in the minced ham, which only needs to be warmed through.

Cooked Dressing—Cream one tablespoonful of butter, add a pinch of salt, one-fourth teaspoon of mustard and a dash or two of paprika; put one tablespoonful of water and one teaspoonful of vinegar in the double boiler; add to it the yolk of one egg; when it thickens, pour it over the creamed butter, beating rapidly; add one tablespoonful of whipped cream or the beaten white of one egg; add a spoonful of a time.

Calf's Heart Mince—Wash thoroughly and cut away the membrane of two hearts; put over the fire and cover with boiling water; simmer until tender; pour off the water; cut the hearts in very small pieces; chop them fine; melt two tablespoonfuls of butter; stir until smooth and add gradually one cupful of milk, stirring until boiling; add the minced hearts and seasoning; when ready to serve add a little chopped parsley and lemon juice.

# DEER JUMPED INTO BED.

Deer are becoming so plentiful in Massachusetts that one of the recent mortals, Arthur White and Elmer E. Blackburn, occupying rooms on the first story of the apartment house at 456 Massachusetts avenue, Cambridge, had a fright because of the frantic attempts of a full grown doe to climb into bed with them.

White was asleep at 7 o'clock when he was awakened by what sounded to him like the laborious efforts of an intoxicated man to mount the stairs. The next moment the door was burst open with a crash, and a large deer bounded in and made a dive for the bed. White used his bare feet in an effort to ward off at attack of the animal, and then reinforcements came in the form of his friend Blackburn. Together they made an effort to get the deer into a corner, but the strength of the animal was too much for them.

The struggles of the men and deer completely wrecked the furnishing in two rooms. Finally, with the aid of outsiders who came to the rescue, the doe was penned into a chest, where it wrought havoc with White's clothing. Later the animal was locked in a stable. It had been chased along Massachusetts avenue for a mile before seeking safety in White's bed. The deer evidently came from the Middlesex Pelis.

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