# THE PULPIT.

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A SCHOLARLY SUNDAY SERMON BY THE REV. F. F. SHANNON.

### Subject: The Thousandfold Man.

Subject: The Thousandfold Man. Trocklyn, N. Y.—Sunday morning, in Grace M. E. Church, the pastor, the Rev. Frederick F. Shannon, had for this subject "The Thousandfold Man." The text was from Joshua xxiii:10: "One man of you shall chase a thou-stat tighteth for you, as He spake unto you." Mr. Shannon said: Thought building is not so interesting and building. Some philosophers hid that tasks are interesting in pro-portion as they are difficult to perform. If this be good logic, then swinging work to building a man in time. We have no intimation that God had any function of the production of the state of the nucle stringing planets along the path of His power. Yet the centuries into the verdict that God never und much trouble in producing the divine state to conclude that God never und much trouble in producing the divine state to conclude that God never und much trouble in producing the divine state to conclude that God never und much trouble in producing the divine state to conclude that God never und much trouble in producing the divine state to conclude that God never und much trouble in producing the divine state to conclude that God never und much trouble in producing the divine state to conclude that God never und much trouble in producing the divine state to conclude that God never und much trouble in producing the divine state to conclude that God never und much trouble in producing the divine state to conclude that God never und much trouble in producing the divine state to conclude that God never und much trouble in producing the divine state to conclude that God never und much trouble in producing the divine state to conclude that God never und much trouble in producing the divine state to conclude that God never und much trouble in producing the divine state to conclude that God never und much trouble in producing the divine state to conclude that God never und much trouble in producing the divine state to conclude thate divine state to conclude

Yet man is God's human 'world-Treater than any star-world twinkling n space, because he thinks, loves, eels and wills. Now, some men ex-rests these functions more layed. In space, because he thinks, joves, feels and wills. Now, some men ex-ercise these functions more largely than their fellows. Then we label them with that ancient degree called greatness. After conferring the de-gree, we spend the rest of our lives musing over what such men did when they got together. They may have been great thinkers, great fighters, great takers, great writers, or great friends. But in the last analysis, the great makers great writers, or great friends. But in the last analysis, the great makers great writers, or great friends. But in the last analysis, the great makers great writers, or great friends in the golden chain. They are two links in the golden chain which moors this old world to the throne of God. Napoleon said that his-tory is a fable about which men are-agreed. Rather say history is a stream flowing out from the Eternal Heart. Sitting along its shores, like deathless sentinels, are the men God raised up for heading His name and ruth davu sentinels, are the men God raised up for handing His name and truth down

Seminers, are the men dod raised up for handing His name and truth down the ages. Our text asks for a consideration of the thousandfold man, and the reason for his multiplied power, "One man of you shall chase a thousand!" More startling words could hardly knock at the door of the human intellect. They are too vast in their outranging meau-ing to be easily comprehended. Nat-urally enough, the mind asks for a second consideration of them. But a second reading fails to rob them of their significance. Really big things don't grow less on second sight. Like St. Peter's, their bigness ouly helps the mind expand to a more capable appreciation of their frue dimensions. It is so with men, and it is so with the great objects in nature. Just so a great sentence like this, pregnant with large thought, is not stripped of its treasure by a second or third read-ing. It is a thought centre round which the mind may revolve with in-creasing profit.

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been waiting, and still waits, for men in the everyday walks of life to be true to Him. O, men, that means you and that means mel God calls a few men to carry on great reforms. He calls all men to carry on a reform will-in their own lives. And it is the man who will do this in God's way, and in the spirit of Jesus Christ, that be-comes the thousandfold man. He is the determining factor in this world's progress toward universal righteous-ness. He holds the balance of power which will usher in the millennial dawn, Gone forever that man fearing spirit. Gone forever that man fearing spirit. Gone forever that fast shut pocketbook. He lives for God. He talks for God. He gives for God. Consider, also, one of the two reasons for the multiplied power of the thou-sandfold man: "For the Lord your" God, He it is that fighteth for you." Any man is braver for the battle if he knows that God is his champion. He may have been ready to show the white flag, leave the field in defeat, steal away in disgrace. Then let him lay vital hold of the truth that God is ighting for him. Instantly every in-gredient of cowardice will vanish from his nature. Something alkin fo anni-potence begins to play along the nerve of his arm. The soul's battlesongs of victory began to swell the rising har-monies in his heart. Championed by God, he knows that, though the worlds may fall, he shall not meet with de-feat. Camping along the path of his desting is the Sleepless General, who holds the stars in **C** iis hand, and the interests of His child in His heart. What magnificent music for the soul to hear, as we go out to He's battle: "For the Lord your God, He it is that fighten for your." Let us give the truth its proper set-ting in our lives. We hear so much of men fighting God's battles. And we rejoice that this is so. But let not the lesser truth obscure the greater-that God is fighting our battles. Much we rejoice that this is so. But let not the lesser truth obscure the greater sol-diers of the cross. It is one of the signt formee? I twa

to conclude that God does not fight for us after the manner of men. His methods are not man's methods, and His weapons are not carnal weapons. Briefly, here are a few battlefields where God has fought for you: On the Judean plains shepherds are watching their flocks by night. Sud-denly the heavens are musical with choirs of singing angels. Then one great golden star, as if driven out of its course by the finger of God to signal the shepherds, trembles above the manger. Coming to the spot, they find the babe wrapped in swadling clothes. That was the beginning of God's greatest battle for you-and the battlefield was a manger! But that Babe increased in stature and wis-dom. He reached the highest type of manhood known to man or God. Great as a teacher, He was greater as a man. Great as a man, He was greater as a God, for in Him the fullness of God-head made its home. For the first time, man was taught by a Life how to live his own life. God fought for you in the lincarnation of His Son. God fought for you in the drik-ness of the tomb. God fought for you in the blood-red suffering of Cal-vary. God fought for you on Mount Olivet, when Christ was taken up, the glory of His secending body throwing a shining splendor over the track yours will go. In countless ways, the Lord your God, He it is that fighteth for you? He fights for you in the blessings He rains upon you day by day. In your home, in your business, in your soclety, in every privilege you enjoy, God fights for you. God's battlefields are smokeless, but they are victorious! We discover the second reason for the multiplied power of the thousand-fold man in the last clause of my text: "As He spake unto you." It is Josh-u's way of telling us that God always keeps His engagements. "O," says some one, "he is talking about God's promises now-and they are old." Yee, let us admit the promises are old. But in growing old they have kept their youth. What sturdy young-sters they are! We can't alford to rule thene out on account of age. Most of the best things in

# INTERNATIONAL LESSON COMMENTS

FOR APRIL 23

Subject: The Entry of Jesse Into Jernshem, John Xi, 12-28-Giolden Test, Mat Cohn Xi, 12-28-Giolden Test, Mat Cohn, John Xi, 12-28-Giolden Test, Mat Cohn, John Xi, 12-28-Giolden Test, Mat Cohn, John Y, Karler K, Starker K, Starker K, The Internshem Procession (Starker K) and Jerusalem, Her Passover. In the time of New prosent at this feast, "To Jerusalem, Her they stopped and Jesus sent (vo of His disciples to bring Him and Went to Bethany and Jerusalem, Her they stopped and Jesus sent (vo of His disciples to bring Him and Went to Bethany, crites U.S. 12, "Finanches of palm trees," This was a demonstration of their Joy: Carry in palm and other branches was emplemented of success and victory, "And cried." Combining the four accounts, we get the following features; the burnose, and bound it on the coling at kind of saddle: others cast their part. Carry in palm and other branches was emplemented of success and victory. "And cried." Kombining the four accounts, we get the following features; the burnose, and bound it on the coling at kind of saddle: others cast their part. Carry in palm and other branches was emplemented in success and victory. "And eried." Combining the four accounts, we get the following features; the same start in the way, a mark of house a kind of saddle: others cast their part. Carry, the ass was the same start within the sale of the same start in the way a mark of house the same start in the way a mark of house the same start in the way a mark of the same start in the way a mark of the same start in the way a mark of the same start in the way a sale of the same start in the way a sale of the same start in the way a sale of the same start in the way a sale of the same start in the way a sale of the same start in the way a sale of the same start in the way a sale of the same start in the way a sale of the same start in the way a sale of the same start in the way a sale of the same start in the way the same sta and into the atmosphere and power of heaven. There is no entrance into Christ's life but the portal of Christ's death (Rom. 6:8). No one can know "the power of His resurrection" (Phil. 3:10) until he has known Him; and the more cae knows Him, the more precious will be Easter and Sunday. Have you ever tried by imagination, sympathy, and love to enter into "the fellowship of His sufferings" (Phil. 3:10)? It is the climax of Christian experience. Suggestions.

## SABBATH SCHOOL LESSON. CHRISTIAN ENDEAVOR NOTES | WILD ANIMALS NOT TO BE FEARED. That is, If You Let Them Alone They Will Not Trouble You.

APRIL TWENTY-THIRD.

'The Power of His Resurrection."-

Rom. 6:3-13; Phil. 3:10. (Easter meeting.)

Bible Hints To be buried with Christ (Rom. 6: 4) is to pass with Him out of the at-mosphere and power of worldliness and into the atmosphere and power of beauer

Illustrations. Children are often afraid of the dark, but they all love the dark when they are holding father by the hand. An artist obtains the essence of his

Quotations.

Will Not Trouble You. "In the mountains of Wyoming,where I have hunted for years, you can find almost any kind of savage animal that you get in America except alligators. Grizzlies, black bears and mountain lions are commonly killed there," says Hugh Sniverly, of Sheridan, Wyo. "Some of the men that come out there to hunt think that if they stir 100 yards away from camp they must

there to hunt think that if they stir 100 yards away from camp they must be armed to the teeth for fear of being attacked by a bear or a 'painter' and killed. There's a heap more danger of getting killed on account of leaving your gun at home when you go down Market street. Some one might shoot you on the street in a big city, but ft is dead sure that a bear or a mountain lion will never attack you unless you drive bin to it.

dead sure that a bear or a mountain lion will never attack you unless you drive him to it. "Twe hunted through the best dis-tricts for blg game in this country, and I've seen a good many grizzlies, but I've never seen one of them go after a man unless he was cornered or wounded. If you run into a griz-zly bear in a lonely place you'll hear a grunt, something like that of a mam-moth hog, and then there will be a mighty crasking of underbrush as he makes off in the opposite direction as fast as he can go. All you can gener-ally see of a mountain lion is a tawny streak as he makes off at incredible speed. If he has any intention of go-ing after you if must be his intention to go around the world and catch you in the rear, for if you are standing to the east of him he is sure to go due west. west.

Christian experience. Suggestions. Those that have known the resur-rection from the death of sin need no other assurance of immortality. "The power of His resurrection" must be made by us a power in other lives before we can fully receive it la our own. The measure of a Christian is the degree in which he does not shrink from physical death, but doos fear spiritual death. Every strong man wants power; and no power that man can gain is equal to what one obtains from Christ's resurrection. Illustrations. "Mountain lions in the winter time ""Mountain lions in the winter time will follow sleighs at a distance, wail-ing as they go, but there is nothing in that to inspire terror, for I don't think they have ever been known to close in on anybody. Their terror of human beings is the thing which makes them hard to shoot. In all the time that I have been in the moun-tains I have never heard of any one being attacked by a wild animal that had been left strictly alone. But I've An artist obtains the essence of his power from his father and mother by birth. So we obtain through our new birth in Christ the power of His resurrection, the power of immortal life. There is a high, impenetrable wall around the next life, but Easter is a door left ajar. Just as our rising from the death of sleep is a dally experience, so we renew every day the joy and the pow-er of Christ's resurrection. Quotations. had been left strictly alone. But Ive known men to be killed even by deer when the brute was driven to desper-

ation. • "Grizzlies are the best game in the world. When you once get their dan-der up they are savage tighters, and the hunter's life is in danger every minute unless he is a good shot and has a steady nerve. If you ever get within reach of the grizzly's paw you are a dead one. These stories of men killing them with knives in hand to hand fights are about as reasonable as it would be to talk of stopping a locomotive by getting in the way of the train. If the big fellow gets the chance train, If the big fellow gets the chance to deliver one blow it is all over, There was a grizzly up our way that the cowboys called. 'Big Ben,' who killed about one hundred and fifty steers before he was finally shot. He would break a steer's neck at one blow, and then he would lift him up and earry him off to a seeluded place. Grizzlies look awkward, but they are mighty light on their feet, and they mighty light on their feet, and they can beat any man in a foot race."-Louisville Herald.

Limited Facilities. The author of an article on "The Public Bath," in The Outlook, tells the

Public Bath," In The Outlook, tells the following story: At one of the fresh air homes by the sea, where New York tenement chil-dren are taken for a few days of every summer, a young woman stood one day beside a little fellow who sat digging his toes in the sands as he watched the other youngsters splashing in the surf. "Don't you want to go into the water?" she said to him, coaxingly.

surf.
"Don't you want to go into the water?" she said to him, coaxingly.
"No, ma'am," he answered, with public school politeness. He did not need to add that he was afraid.
"You're not afraid, are you? Don't you bathe at home?"
"Yes, ma'am," he answered, proudly.
"I get an all-over wash every week in the washtub."
"G'wan!" said the bigger boy who had run up dripping and shivering, just in thme to hear the little fellow's answer. "Yez means the dishpan."
Whichever the boy ment—and he undoubtedly meant one or the other—he is no worse off than a hundred thoesand her children of the tenements. And he is better off than thousands of his sisters, who, if they bathe at all at home, must bathe in this same dishpan or stationary washtub, or the bitcher sink".

LANG CRITICISES THE DOG. The Writer Declares the Canine to Be Entirely Misjudged.

Andrew Lang, who was at some pains a while ago to explain why he did not like George Ade, is now at equal pains to explain why he does not like dogs. In an iconoclastic essay, which he contributes to the Christmas purpher of the Landon Kennel News. number of the London Kennel News, the co-author of The World's Desires denies the dog practically every virtue with which man's friend is ordinarily credited. He says: "There is not one of the seven dendly sins of which the dog is not habitually guilty, and I am unaware of a single redeeming feature in his repulsive character." Lang de-nies that the dog is brave. He denies that the dog is faithful, declaring that the fidelity is really all on the side of number of the London Kennel News, In his repuisive character." Lang de-nies that the dog is brave. He denies that the dog is faithful, declaring that the fidelity is really all on the side of the man, and Lang says: "It needs a great deal of fidelity in man to cling as he does to the dog, licking, as it were, the paw (the muldy paw) which tram-ples him." Lang adds that the dog is vain. "The self-consciousness and van-ity of dogs." he says, "might disgust even a minor poet. I have known a collie--certainly a very handsome col-lie--to pass his days in contemplating his own image in the glass. I know a dog dandy which actually makes eves, being conscious that he possesses or gans very large, brown and decora-tive." Lang goes on remorsely: "Who has not seen a dog morally corrupt a family--reducing them to the slaves of his impulses? Tip wants to take a walk; Tip wants to go out of the door; then he wants to come in again; then he appears at the window and scratches; then he fancies the most comfortable armehair and ousts a jaded and mide-aged man of letters." Lang dismisses all the noble dogs of history as myths. And to show that he is dis-posed to be perfectly just, he says: "Any circumstances of an extenuating character which affect the dog would be here mentioned if I could think of them." It seems that this tirade against dogs, though now published for the first time, was written by Lang fire years ago or more. The author says what it made Robert Louis Stevenson giggle when he was very iil, so he (Lang) thinks it can't be so very bad.

### Barometer of Love.

Barometer of Love. A Dublin jury recently awarded Miss Toresa O'Relily, twenty-eight, a pretty milliner, ±45 damages against James Lea, a balter, employed at Portrane Asylum, Dublin, for breach of promise

### Men's Absurd Clothes.

Men's Absurd Clothes. I life to feel clean, and my great idea of clothes is that they should be clean and comfortable, as far as such a thing is possible in London. This, of course, excludes starch. I couldn't wear a thing which, after having been made clean and sweet, is then filled with mast, white mud, fromed into a hard paste, and made altogether dis-gusting. To put such a garment on my person, wear it, move in it, perspire in it—horrible! The shiny white trues on the wrist.

it—horrible! The shiny white tubes on the wrist, the shiny black cylinder on the head, the shiny white front to the shirt, the

EPWORTH LEAGUE LESSONS APRIL TWENTY- THIRD. The Power of His Resurrection

Rom. 6. 3-13; Phill. 8. 10. This lesson from Romans is a part of that argument of Paul's on exemp-tion from the necessity of sinning based on the power of a risen Christ. The argument is that as Christ had a death, burtal, and resurrection, so has the Christian a death and burial to sin, and a resurrection to holiness. And of this great fact baptism is a symbol and sign. Those who would read into this passage an argument for the mode of baptism mistake the whole symbolism of the passage. If the "burial" is literal, so must the "planting" and the "cructifixion" be. The passage is, however, a powerful argument for a spiritual death to sin, and a spiritual resurrection Into life and holiness. The passage from Phil-ippiants is a similar teaching. Justi-fied and in union with Christ's resur-rection possess. This would bring a participation also in his sufferings as well as his love. There is one passage in our les-son of profound significance. We re-fer to the eleventh verse of the sixth of Romans. It is an impassioned ap-peal to the persons addressed to realize their condition of freedom from sin through the power of the risen Christ. It is an urgent appeal to die unto sin as Christ died for sin; and to live unto God as Christ lives with God. It makes an appri-priate Easter meditation. Consider--Being Dead unto Sin. Everyone some sins. No one considers that it is an exalted profession to claim that we are dead unto such sins as murder, theft, profanity, etc. Why should it power of Christ to such an extent that we may be dead unto alsin. To be dead is to feel no desire, longing, or motion toward. Is it true that Christ can save that the soni shall recoll from all sin? So many testify, and so the Word would seem to teach. The death of-Christ on the cross is a type of the death of the soul unto sin. It is fixedness in righteousness. That is a spurious holiness that only chims noncompliance with sinful acts: real holiness is active and posi-tive couscerat

 Quotations.

 Quotations.

 If the resurrection of Christ took place, then-all the other miracles became possible.—Francis L. Patton.

 O let me know

 The power of Thy resurrection!

 O let me know

 Thy risen life in calm and clear reflection!—Havergal.

 No husbandman would sow a grain of corn if he did not hope it would spring up and bring forth the ear.

 How much more are we helped on by hope in the way to eternal life!—Luther.

 Our only hope is to enter into the victory of the risen Christ.—F. B. Meyer.

Christ's sake and the gospel's (Mark S:35), "shall keep it"—shall gain eter-nal life. 26, "Serve Me." Christ is a Master in a twofold sense: He instructs men, and appoints them their work. He who wishes to serve Christ must be-come a disciple to be taught, and a servant to obey. "Let him follow Me." Let him act out the above principle, as Christ had done and was about'to do. This is Christ's answer to the ref-quest of the Greeks. Christians must follow the methods and example of Christ. "Where I am." In heaven.

Trumpet Flowers and Saloons. In the city of Honolulu there former-by grew a beautiful flower called the white trumpet flower. One day a child ate the blossom and died. Immediately the people began to pluck up the plant all over the city. The next morning the roads were full of the outcast ower. Human life is too precious to be exposed to such peril. Is not a nan's character of too much value to be exposed to the perils of the grog hop, even though the town may get a cense fee of \$200, or even \$500, from t?-Northwest Mail.

After the 2,000,000 francs report to have been accumulated by a r cently deceased French beggar, w can't help wondering that nobod has yet advertised to teach this ge

de art by mail in easy lessons, the Boston Transcript. "Be a gar! Fortunes accumulated wit The Calcutta steeplechase for the ladies' cup is the only event of its kind in the world. previous experience.

pan or stationary washtub, or the kitchen sink." There are districts in New York where among 2500 families there are but thirty-six bathtubs, where in a single block there are as many as 800 families without a bathtub of any act.

weather Signs. "If the chickweed and scarlet pim-pernel expand their tiny petals, rain need not be expected for a few hours," says a writer. "Bees work with re-doubled energy just before a rain. If the files are unusually persistent either in the house or around stock there is rain in the air. The cricket sings at the approach of cold weather. Squir-rels store a large supply of nuts, the husks of corn are unusually thick and the buds of deciduous trees have a firmer protecting coat if a severe win-ter is at hand. If the poplar or quak-ing asp leaves turn up the under side rain will soon follow. "If the camphor bottle becomes rolly it is going to storm. When it clears weathed meether meethe around. This

"If the camphor bottle becomes rolly it is going to storm. When it clears softled weather may be expected. This idea has seemingly been utilized in the manufacture of barometers. The main trouble is they seldom foretell the change until about the time it arrives. "Last, but not least, the rheumatics can always tell it in their bones' when a storm is approaching, and of this prognostication the octogenarian of to-day is as firm an advocate as were his torefathers."—Chicago News.

the sing which there to be shirty the shirty black boot, the rain-pipe trouser leg, the japanned-tice sleeve—that is your fashionably dressed man, logzing like a cold blackbended stove with as-bestos fuel. The great tragedy of the average man's life is that nature re-ference to comform to the average valuading average that is the is that nature re-fuses to conform to the cylindrical ideal, and when the marks of his knees and elbows begin to appear in his cyl-inders he is filled with shame-George Bernard Shaw, in The World of Dress.

### A Bride at the Grocer's

"And I think," added the sweet little bride, "that you may also send me a package of young macaroni." The large, red grocer looked puzzled. "Young macaroni?" he said. "Why, yes. Don't you know what I mean? There's a special name for ft, but I've forgotten it." The bride's tone

but I've forgotten it." The bride's tone was one of annoyance. "Excuse me a minute, ma'am," said the grocer; "there's something I forget to tell my partner about." After a whispered consultation with his partner at the other end of the store, the large, red grocer returned. "Now, let me see, ma'am," said he, "you wanted a package of-was it spaghetti?", "Of course," replied the bride. "Isn'f that macaroni that's not fully grown?" And so pretty was the indignation of the sweet liftle bride at his stupidity that the large, red grocer accepted the

that the large, red grocer accepte rebuke meekly .-- New York Press

Norway's coast line-1700 miles in a straight line-becomes 12,000 miles if followed round the fjords. In these fjords are over 150,000 islands.