

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY THE REV. DR. R. F. ALSOP.

Subject: Graft, Ancient and Modern.

Brooklyn, N. Y.—Dr. Reese F. Alsop, rector of St. Ann's P. M. Church, preached Sunday morning on "Graft, Ancient and Modern." His text was from Luke xix:8: "Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by force or wrong, I restore him fourfold." Dr. Alsop said:

We have in these days a curious use of the word graft. Probably the gardener would find it a little hard to understand how it came to have the meaning which it has, yet it ought not to be difficult to explain. He sets into some plant a bud or a twig, and by and by it grows into the plant. Then it lives to a certain extent its own life, bears its own fruit, drawing the while sap, nourishment, vitality, from the plant into which it has been grafted. It becomes, therefore, the figure of a thing that draws that something else with which it is connected, that which it uses for its own purpose. So the habit of drawing off for private uses something that really belongs to some one else, whether it be a government, a department, or an individual, has come to be called graft. The use of the word is peculiar to our own times. The thing which the word indicates is, alas! as old as history. Something like it we find in the story of him who claims our attention this morning. It becomes, therefore, the figure of a thing that draws that something else with which it is connected, that which it uses for its own purpose. So the habit of drawing off for private uses something that really belongs to some one else, whether it be a government, a department, or an individual, has come to be called graft. The use of the word is peculiar to our own times. The thing which the word indicates is, alas! as old as history. Something like it we find in the story of him who claims our attention this morning.

Two or three things come out in our study of Zacchaeus. First—He was in a dangerous employment. It surrounded him with temptations. Its usual standard of action was low. Its prevailing habit was one of wrong doing. It was a course of life in which every day one could see opportunities of getting gain and take them. Both insiders and outsiders took for granted a certain measure of pilfering.

Mr. Jerome has lately been holding up to the ridicule of the public the claim that there is such a thing as honest graft, by which is meant opportunities which come to insiders to take advantage of their knowledge and of others' ignorance to make great profits. The employment of Zacchaeus gave such opportunities, and really, he was expected to gather in constantly what was called perquisites of their position. Just as a customs inspector is supposed to look for and to wait for a fee, or as a policeman who has a district like the Tenderloin, is supposed to be waiting and ready for bribes. We have men who have shown a good deal of this spirit. We have had those who call themselves statesmen in New York who were in politics by their own confession not for their health, but for their pocket all the time. Zacchaeus, we are told, was chief of the publicans, and he seems to have illustrated the spirit which is apt to prevail in a hated, and proscribed business, namely, that of avenging itself upon the public by making the public pay.

Secondly—It appears that he had used the opportunities which his position gave him. Tax collecting proper does not bring a man a large fortune. The income is usually graded to give him merely a moderate living. But Zacchaeus had not been content with that. There are told, thousands of people all through our land who have the rare faculty of growing rich in a few years on a very small salary. Men like Beavers, senators who have been indicted and convicted of land frauds, judges who have used appointments for personal reasons. These things which we know of in our day should give some insight into the methods in Jericho of old. It was a case of "high finance," of a constant "rake off" in the year of our Lord 29. It was graft nearly twenty centuries before the word was coined, and ready connotation. And so Zacchaeus became rich—notoriously rich. He was probably like some of our high financiers of to-day. He had a fine house and garden and establishment, so that as men passed it they pointed to it and said, "There lives the richest man in the city."

Third—Still, in spite of his prosperity, he was in bad odor. The community will stand a good deal, but there comes a time when even the glamour of wealth cannot hide a man's true character—when his success and his blind men's eyes, when his splendor becomes an offense that cries to high heaven. There are houses and establishments in our day that make men gnash their teeth, that stand in the community as an exhibition of what fraud and trickery and legal sleight of hand and reach of ruses can do. With wealth honestly earned and nobly used, the legitimate reward of real service to the community, there is and should be no quarrel; but with ill gotten gains, gains got at the expense of the community, gains that are not the pay of honest work of brain or body, but the loot of cunning, of fraud, the booty fished by the strong or the clever, or the high placed from the weak, or foolish, or lowly; with such wealth there is and ought to be a quarrel eternal. And so it was with Zacchaeus. As the people of Jericho passed his gates it was with a sneer, perhaps a curse. He is rich; yes, but he is a sinner; his glory is his shame. His splendor is the measure of his turpitude. He has made his pile, but it is the result of extortion and false accusations. He is not only a renegade, in that he is a publican, and the chief of them, but he is a standing, living monument of what conscienceless greed can make of a man.

Fourth—Now, with this judgment of his fellow citizens, Jesus seems to agree, for when the people protest against His being this man's guest Jesus says: "The Son of man is come to seek and to save that which was lost." That word "lost" seems to concede the justice of the people's judgment. Zacchaeus is a son of Abraham, indeed; that is, one of the chosen people. But he is none the less a lost man needing to be sought and saved.

Now, if that was his true character; if the Jerichoan estimate of him was correct, how are we to understand the words: "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by force or wrong, I restore him fourfold." How can a man who shows such generosity to the poor, who restores fourfold to all whom he has injured, be so bad? Have the people, and has Jesus mistaken his character? Is he a "miserable and unappreciated man?" Not so do I read the story. The words which we are thinking of are not meant to describe his past, but his future. They do not set forth what has been his habit, his manner of living; they are the announcement of a suddenly formed purpose. And that purpose, as we shall see presently, is the natural reaction from what has been up to this time the motive and method of his life. Though he has done all these bad things, justly won the odium that he enjoys, none the less Jesus sees in him possibilities of amendment and nobility and calls him down from the tree on which he has perched himself to become his guest. This condescension involves an interview and an influx of the personality of Jesus upon his soul. This brings about a tremendous revulsion. The revulsion may perhaps be the end of a long, slow process. Has he not found that his riches after all did not pay him for the loss of his own peace of mind and for the hate of the community in which he lives, for the scorn of a whole city? Has he not found that after all his wealth did not satisfy or make him happy? That tension of his acquisition was like a canker at its heart? More than this, when the light comes it brings out the dark lines. Light, the presence of Christ illuminates his past; and just as Peter, when he realized the divinity of his Lord, cried: "Depart from me, for I am sinful man, O Lord," so Zacchaeus feels all at once the enormity of his sin. It stands up in stark relief against what has been his master passion, his greed. In an instant he sees the turpitude, the ugliness of what he has been doing. What he has seen before dimly is now emphasized, stands before his mind in clear, strong lines. He is in the light and all at once a mighty resolve seizes him. He will break with his past, will give up his besetting sin; yea, will with all his might battle with it. Just as in Ephesus, among the converts of Paul, those who had been dabbling with magic brought their books to burn, just as a drunkard knows that if he is to follow Christ he must dash the cup forever from his lips, so Zacchaeus forms and announces his purpose to break with his greed. This resolve includes two things. First—Generosity. "Behold, Lord, the half of my goods, of my income, I give to the poor." Notice the proportion. Moses asked at least one-tenth. Add to that demands for public requirements and a fifth was reached. This man says he will give half. Compare that with the some of our notoriously rich men to-day. Very few attain to the mark of this converted publican. A man who died the other day left an estate of some \$7,500,000, of which \$100,000 was bequeathed to charity, and the newspaper spoke of a large amount being bequeathed for charitable purposes. One hundred thousand dollars out of \$7,500,000 is a very small proportion. Let us hope that during his life time the man did better than that. There was something extraordinary about Zacchaeus. Our multi-millionaires, most of them, even those who at times startle us by their gifts, have still something to learn from Jericho's publican. Secondly—Restitution. "If I have taken anything from any man by force or wrong, I restore him fourfold." What a vista these words open back into his life. They show how a part at least of his wealth had been won. They show also how the methods of the sinner led to his awakening. He had entered upon their ministry (Num. 4: 3), and when the rabbi began to teach, "From Nazareth." Where He had lived in seclusion all these years. So far as we know this was His first public act since He was twelve years of age. He was baptized. Any offense of sin was of course out of the question. There was only a profession on the part of Jesus that as an Israelite He became subject to the law, and that He was connected with humanity by the ties of blood, of suffering and of love. "John the Baptist has testified about baptizing Jesus (Matt. 3: 14, 15). "He said," Christ saw it, and John saw it (John 1:33, 34), and it is probable that all who were present saw it; for this was intended to be His public inauguration. "The heavens opened," Luke says that Jesus prayed as soon as He was baptized (Luke 3:21). Here is the first recorded prayer of Christ and its answer. "Like a dove." A symbol of that perfect gentleness, purity, fullness of life, and of the power of communicating it. "I." "Voice from heaven" that two other times during our Lord's earthly ministry was a voice heard from heaven: At the transfiguration (Mark 9:7), and in the courts of the temple during passion week (John 12:28). The Father indorsed Christ's earthly mission. "My beloved Son." Jesus Christ is the Son of God from eternally.

SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR JANUARY 28.

Subject: The Baptism of Jesus, Mark 1: 1-11—Golden Text, I Sam. vii, 3.—Memory Verses, 10, 11.—Topic: Christ's Preparation For His Life Work.

I. Preparing the way (vs. 1-3). "The beginning." Matthew begins with a genealogy of our Lord and Luke with the history of His infancy, but Mark commences in the midst of gospel events. He seems anxious to come at once to Christ's public life and ministry. "Gospel." The gospel of Jesus Christ denotes the "glad tidings" or "good news," concerning Jesus Christ, "Jesus," means "saviour."

This name shows His human nature. "Christ," this name means "anointed," and is the Greek equivalent of the Hebrew "Messiah." "Son of God." This shows His divine nature. See John 1: 1-3, 14. He was very God, the same person in the Trinity, as He is written, "See Mal. 3:1; Isa. 40:3. "I send." This "I" in the prophet is spoken by Jehovah. But this Jehovah is the Messiah. So that we have here a true Jehovah-Jesus. "My messenger." John the Baptist, Christ's forerunner, is called to the message rather than to the messenger. John was weak and insignificant, but he was delivering God's message, and his words produced a mighty effect. "Crying." Heralding, proclaiming. "Wilderness." John preached in the wild, lonely, inhospitable region, west of the Jordan and the Dead Sea as far north as Enon, two-thirds of the way to the Sea of Galilee, and on both sides of the lower Jordan. "Prepare—paths straight." This is figurative language. The words illustrate the straightening force of the gospel. There must be a thorough preparation before God, our King, will come to us. The self-life must be "brought low," the crooked life must be "straightened," the obstructions of unbelief and carnal desires must be removed.

II. John baptizing (vs. 4, 5). 4. "Preach." Herald; a word suggesting the proclamation of a king. John was a great reformer. "Baptism of repentance." John was a repentance preacher. This was a baptism required and representing an inward spiritual change, the pledge of his baptism to those who were truly penitent. "For the remission." The remission was to be received of Christ, the repentance was preparatory to Christ's coming and work, and John's baptism was a sign of true repentance.

5. "The Jordan." A figure representing the sweeping influence of John's preaching. "Confessing." Confession of sin is one of the elements in true repentance. Repentance includes (1) conviction, (2) contrition, (3) conversion, (4) reformation, and leads to conversion. III. John's testimony (vs. 6-8). "Came's hair." In appearance John resembled Elijah, the prophet. He was clothed in the coarse, rough cloth called sackcloth in the Scriptures. It was cheap, but admirable for keeping out the heat, cold and rain. "Girdle." The Oriental girdle, a costly, ornamental girdle, but poor people must content themselves with a strip of hide. "Locusts." The law of Moses gave permission to eat locusts (Lev. 11:21). The common locust is about three inches long and closely resembles our grasshopper. Locusts are abundant and cheap and are still used as food by the poorer classes. "Wild honey." Honey stored by bees in hollow trees or in the clefts of the rocks. John's habits were in keeping with his wilderness life. 7. "There cometh." The preaching of John was preparing the minds of the people for the coming of the Messiah, and they began to ask themselves whether he were the Christ. But John was not slow to undeceive them regarding himself. "Mightier." John clearly outlined the work of the coming Messiah. He will effect that mine is powerless to do. "Latchet." The latchet, a word now obsolete, was the thong or lace with which the shoes or sandals were fastened. "Shoes." Or sandals. "Not worthy." John shows his greatness by his abasement.

"Withal." Holy Ghost. John had administered the outward rite, but could not renew their hearts. IV. Jesus baptized (vs. 9-11). 9. "In those days." While John was preaching and baptizing, "Jesus came." Jesus was about thirty years old when He was baptized. He had entered upon their ministry (Num. 4: 3), and when the rabbi began to teach, "From Nazareth." Where He had lived in seclusion all these years. So far as we know this was His first public act since He was twelve years of age. He was baptized. Any offense of sin was of course out of the question. There was only a profession on the part of Jesus that as an Israelite He became subject to the law, and that He was connected with humanity by the ties of blood, of suffering and of love. "John the Baptist has testified about baptizing Jesus (Matt. 3: 14, 15). "He said," Christ saw it, and John saw it (John 1:33, 34), and it is probable that all who were present saw it; for this was intended to be His public inauguration. "The heavens opened," Luke says that Jesus prayed as soon as He was baptized (Luke 3:21). Here is the first recorded prayer of Christ and its answer. "Like a dove." A symbol of that perfect gentleness, purity, fullness of life, and of the power of communicating it.

11. "Voice from heaven" that two other times during our Lord's earthly ministry was a voice heard from heaven: At the transfiguration (Mark 9:7), and in the courts of the temple during passion week (John 12:28). The Father indorsed Christ's earthly mission. "My beloved Son." Jesus Christ is the Son of God from eternally.

God's Best Gift. Blessed is the man who has the gift of making friends; for it is one of God's best gifts. It involves many things, but above all, the power of giving out of one's self and seeking and appreciating whatever is noble and loving in another man.—Thomas Hughes.

Passion For Salvation. Give me three hundred men, give me one hundred men with a passion for the salvation of this city, and I will answer for it. Boston shall be saved.—Phillips Brooks.

The nearer you are to the Saviour the farther are you from sin.

EPWORTH LEAGUE LESSONS

SUNDAY, JANUARY TWENTY-EIGHTH.

Korea: The Progress of Two Decades. Luke 1: 76-78.

Korea has two claims to the attention of all Western people. She was practically the "last country" on the Asiatic seaboard to open her doors to foreigners, and she was one of the chief centers of interest in the recent struggle between Russia and Japan. To Christians Korea is of yet greater interest as one of the youngest and yet most promising of all the world's mission fields.

A medical missionary's skill in treating a royal patient opened Korea to the gospel. In view of this beginning medical missions have naturally been made prominent, and their work is its own highest praise. Dr. John F. Goucher proposed the beginning of Methodist mission work in the "Hermit Kingdom" twenty years ago. More than that, he supported his proposal by the gift of two thousand dollars, to form part of the fund which the planting of the work would require. The first missionaries, W. B. Scranton, M. D., and Rev. H. G. Appenzeller, went out in 1855, and began what has proved to be a most fruitful and prosperous mission.

Korea has much or little religion, as one may choose to look at it. Confucius is the great teacher, but is an indescribable mixture of superstition, licentiousness, and misery. It is extremely easy to separate the digestive principle from the pineapple juice. All you have to do is to take some of the juice and dissolve a tablespoonful or so of common table salt in it. This will cause the digestive stuff to fall to the bottom of the receptacle, when it may be easily separated. A good-sized pineapple will contain more than a pint of juice—a quantity which is amply sufficient to help in the digestion of half a dozen hearty meals.

How powerful it is may be judged from the fact that a single slice of the fruit, laid upon a raw beefsteak, will, in a very short time, change the consistency of the surface to that of a jelly. But it should be realized that cooking destroys the "enzym," and that the only way to get the benefit of the digestive ferment is to eat the pineapple in the natural state.

WORDS OF WISDOM. The theory of religion belongs to poetry, and its practice to painting.—Anna Jameson.

Every man is valued in this world as he shows by his conduct that he wishes to be valued.—Brydner. Those who are formed to win general admiration are seldom calculated to bestow individual happiness.—Lady Blessington.

The signboards, marking the way to usefulness are "Honesty," "Industry," "Efficiency," "Loyalty," "Perseverance."—Dallas News.

When a man has been guilty of any vice or folly the best atonement he can make for it is to warn others not to fall into the like.—Addison.

You may think in looking out upon the world that the great difference between people is that some have many things to enjoy and others very few; when you know them better you will find that a greater difference is that some have great power to enjoy and others very little.—Rhoda Williams.

Train of Thought. Acts that have become habitual are performed without effort. But if in the midst of a series of habitual acts one is called upon to do something slightly out of the beaten path it will throw the cog chain out of gear seemingly, interrupting the habitual processes and making it hard to "get going again." A street car conductor can collect fares, examine passes, issue transfers, give directions, ring up fares and call streets, at the same time giving the motorman his signals regularly, no matter how confusing the jumbled crowd may be. These acts have become second nature to him and require little effort of the conscious mind.

The other day in a crowded car a young man opened his passbook, held out a five-cent piece and asked for a transfer. This was unusual, and the conductor's subconsciousness was not equal to it. He stood bewildered, unable to do anything. "Aren't you the conductor?" asked the young man. "Yes."

"Well, this pass is for me; the nickel is for this young lady, for whom I want the transfer." At once the conductor "woke up" and began performing his "functions" again. "I thought," said the young man, "when you failed to act that maybe you were a policeman, instead of a conductor."

Bread More Nutritious Than Meat. According to Dr. Robert Hutchinson, of the London Hospital, who supplied evidence regarding food supply to a royal commission, bread is the most important of all the common foods of the people. As a yielder of energy one pound of bread is more valuable than a pound of meat.

An interesting point on which Dr. Hutchinson insists is the value of ordinary white bread. Rye, he says, is lower in nutritive value than wheat. The next most important article of diet as a source of energy is sugar. Among the nutritious foods instanced as good adjuncts in supplying the defects of bread are beans, cheese and fish. The white of an egg is stated to be an essential element of food. If no meat is available at any time bread, sugar and eggs are all that is wanted for "a very respectable support for the body," says Dr. Hutchinson.

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PINEAPPLE IS HEALTHFUL

Juice of This Fruit Acts as an Aid to the Digestive Organ.

If the virtues ascribed to the pineapple by The Florida Christian Advocate are not exaggerated, there ought to be a good market for the juice of the over-ripe pineapples which go to waste every year. If so good for indigestion the canned juice will be in demand as soon as the fact becomes generally known.

Pineapple juice bids fair to take the place of the pepsin as an encourager of digestion. Recent investigations have shown that for such a purpose it is wonderfully efficacious, rivaling if it does not excel the product of poor piggy.

If a piece of ordinary beefsteak be placed in a bowl of pineapple juice, it is found after a few hours, to be reduced to a lump of mere jelly, having undergone a process of digestion. In the same way the juice, when drunk, acts upon the food of the stomach, and is capable, it is authoritatively stated, of digesting something like a thousand times its own weight of edible substances.

Now, the reason back of these facts is that the juice of the pineapple contains an "enzym," a species of ferment, which attacks the beefsteak or other food, and disorganizes it. It is such an extremely powerful ferment that, acting much in the same way as pepsin, it will, in the course of a few hours, cause substances upon which it works to dissolve and melt away. The name "bromelin" has been given to it by science.

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DEFIES TIME

A Liquid, Newly Discovered, That is a True Preservative.

The Hungarian chemist Brunni has discovered a liquid chemical compound which renders certain kinds of matter proof against the effects of time. He asserts that it doubles the density of nearly every kind of stone and renders it waterproof. It imparts to all metals qualities which defy oxygen and rust. It is also a germicide of hitherto unequalled powers.

The professor says that while traveling in Greece some twenty-five years ago he noticed that the mortar in stones of ruins which were known to be over 2000 years old was as hard, fresh and tenacious as if it had been made only a year. He secured a piece of the mortar and has been working on it ever since until now, when, he says, he has discovered the secret.

The compound is a yellow liquid, which the professor has christened zorene. He describes the following experiments: A piece of ordinary and easily breakable slag after immersion in zorene defied the full blow of a hammer.

There was the same effect on ordinary bricks and a block of red jareah wood. All three were then (after immersion in zorene) immersed in water for a long time. When taken out and weighed with delicate scales the presence of a single particle of added moisture could not be detected. Two pieces of steel submitted to an ammonia test equal to five years' exposure to the air emerged from the bath as they entered it. An ordinary table knife which had lain open five months did not show the slightest stain.

Professor Brunni asserts that he will be able to make roads dust, germ and waterproof, thus giving common value to hundreds of millions of tons of slag which is now useless in the mining and smelting districts. His discovery will, at the very least, he says, double the life of metals exposed to the air, such as bridges, railroads, vessels and tanks.—Brooklyn Eagle.

HONEYMOON TRIPS TO AVOID.

"There are two pieces of advice I'd like to give about honeymoons," said the man who has had two of them. "One of them is, never go on a long sea voyage with your new wife. The other is, never take a long automobile trip with her. I've tried both, and both have been miserable failures. I would not be guilty of such an unchivalrous comment had both of my wives not agreed with me in both instances.

"Just think of having knocked down all the barriers of conventionality, which practically shielded you during the courtship to find yourself for eight or ten days in such close companionship with your better half as is offered on an automobile honeymoon! It's awful to think of it.

"When I was on my last honeymoon, which was the automobile one, we were only three days on the road when I was reminded of the man who turned to his wife during their honeymoon and said: 'Don't you wish some friend would come along?' 'Oh, yes, dear,' she sighed, 'or an enemy even.'"—Philadelphia Record.

OIL AND LIME WATER FOR A SCALD.

Heads of other families may like to know what one mother did in an emergency. Her five-year-old boy upset a pitcher of boiling water over one shoulder, and while she sent post haste for the doctor, she also ran to the storeroom for salad oil and to her washstand for a bottle of lime-water. A dentist had recommended for the teeth. Mixing equal parts of the oil and lime-water, she soaked a cloth in the result and bound up the wound. When the physician arrived he said she had done really all that was necessary, and her prompt action had saved the little patient much suffering which his later arrival could not have averted wholly.—Presbyterian.



Six miles is the length of a petition promoted by the British National Canine Defense League in support of the bill for the prohibition of the vivisection of dogs.

The clever cigar rollers of Seville have rivals in the insect world. By the aid of its tiny feet the weevil rolls vine leaves into a cylindrical shape and hides itself inside.

The Swiss town of Zurich has taken a step toward the municipalization of medicine, and puts a poll tax on all the population over sixteen years old sufficient to make an income of \$100,000 to pay the doctors.

Marken, in the Zuyder Zee, is one of the most curious islands in the world. Horses and trees are unknown. The island produces one crop—hay—and of this the women manage the growing and harvesting.

Among the curios preserved in the Bank of England is a banknote that passed through the Chicago fire. The paper was consumed, but the ash held together and the printing is quite legible. It is kept carefully under glass. The bank paid the note.

After keeping a body in a hermetically sealed coffin for ten years, in the hope relatives of the deceased would fulfill their promises and pay for the burial, a firm of Leadville undertakers has given up in despair and buried the body.

DEFIES TIME

A Liquid, Newly Discovered, That is a True Preservative.

The Hungarian chemist Brunni has discovered a liquid chemical compound which renders certain kinds of matter proof against the effects of time. He asserts that it doubles the density of nearly every kind of stone and renders it waterproof. It imparts to all metals qualities which defy oxygen and rust. It is also a germicide of hitherto unequalled powers.

The professor says that while traveling in Greece some twenty-five years ago he noticed that the mortar in stones of ruins which were known to be over 2000 years old was as hard, fresh and tenacious as if it had been made only a year. He secured a piece of the mortar and has been working on it ever since until now, when, he says, he has discovered the secret.

The compound is a yellow liquid, which the professor has christened zorene. He describes the following experiments: A piece of ordinary and easily breakable slag after immersion in zorene defied the full blow of a hammer.