

TALMAGE'S SERMON.

A PLEA TO CONGRESS BEFORE IT ADJOURNS.

"Let the Name of God Be Written in the Constitution" He Says—God Will Settle the Silver Question in His Own Time and Way.



SENATORS in this text stand for lawmakers. Joseph was the Lord Treasurer of the Egyptian government, and among other great things which he did, according to my text, was to teach his senators wisdom; and if any men on earth ought to be endowed with wisdom, it is senators, whether they stand in congresses, parliaments, or reichstags, or assemblies, or legislatures. By their decisions nations go up or down. Law-makers are sometimes tempted by prejudices, by sectional preferences, by opportunity of personal advancement, and sometimes what is best to do is so doubtful that they ought to be prayed for and encouraged in every possible way, instead of severely criticised and blamed and excoriated, as is much of the time the case. Our public men are so often the target to be shot at, merely because they obtain eminence which other men wanted but could not reach, that more injustices are hurled at our national legislature than the people of the United States can possibly imagine. The wholesale belying of our public men is simply damnable. By residence in Washington I have come to find out that many of our public men are persistently misrepresented, and some of the best of them, the purest in their lives and most faithful in the discharge of their duties, are the worst defamed. Some day I want to preach a sermon from the text in II. Peter: "They are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not." So constant and malignant is this depreciation and scandalization in regard to our public men that all over the land there are those who suppose that the city of Washington is the center of all corruption, while, what with its parks and its equestrian statuary, and its wide streets, and its architectural symmetries, and its lovely homes, it is not only the most beautiful city under the sun, but has the highest style of citizenship. I have seen but one intoxicated man in the more than six months of my residence, and I do not think any man can give similar testimony of any other city on the American continent.

The gavel of our two houses of national legislature will soon fall, and adjournment of two bodies of men as talented, as upright and as patriotic as ever graced the capitol, will take place. The two or three unfortunate outbreaks which you have noticed only make more conspicuous the dignity, the fraternity, the eloquence, the fidelity which have characterized those two bodies during all the long months of important and anxious deliberation. We put a halo around great men of the past because they were so rare in their time. Our senate and house of representatives have five such men where once they had one. But it will not be until after they are dead that they will get appreciated. The world finds it safer to praise the dead than the living, because the departed, having a heavy pile of marble above them, may not rise to become rivals. But, before the gavel of adjournment drop and the doors of Capitol Hill shut, there are one or two things that ought to be done, and let us pray God that they may be accomplished. More forcibly than ever before, congress has been implored to acknowledge God in our constitution. The Methodist church, a church that is always doing glorious things, has in its recent Wilmington conference requested our congress to amend the immortal document, which has been the foundation and wall and dome of our United States government, by inserting the words, "Trusting in Almighty God." If that amendment is made, it will not only please all the good people of the country, but will please the heavens. It was only an oversight or a mental accident that the fathers who made the constitution did not insert a divinely worshipful sentence. They all, so far as they amounted to anything, believed in "God, the Father Almighty, the Maker of heaven and earth, and in Jesus Christ, his only begotten Son." The constitution would have been a failure had it not been for the Divine interference. The members of the convention could agree on nothing until, in response to Benjamin Franklin's request that the meetings be opened by prayer, the Lord God was called on to interfere and help, and then the way was cleared, and the states signed a document; a historical fact that all the rat-terrors of modern infidelity cannot bark out of existence! I know that there was an exception to the fact that the prominent men of those good times were good men. Tom Paine, a libertine and a sot, did not believe in any thing good until he was dying, and then he shrieked out for God's mercy. And Ethan Allen, from one of whose descendants I have received within a few days a confirmation of the incident I mentioned in a recent sermon, as saying to his dying daughter that she had better take her mother's christian religion than his own infidelity. The article sent me says: "The story has been denied by some of the Allen family, but the know-

son family, some of whom were with the dying girl, affirm that it is substantially true. In such a matter one confirmation is worth more than many denials." So says the article sent me. There is no doubt that Ethan Allen was the vulgar sort of an infidel, for, sitting in a Presbyterian church, his admirers say he struck the pew in front of him and swore out loud, so as to disturb the meeting, and no gentleman would do that. I do not wonder that some of his descendants are ashamed of him; but of course they could not help it, and are not to blame. But of all the decent men of the revolution believed in God, and our American congress, now assembled, will only echo the sentiments of the fathers when they enthroned the name of God in the constitution. We have now more reason for inserting that acknowledgement of divinity than our fathers had. Since then the continent has been peopled and great cities from the Atlantic to the Pacific built, and all in peace, showing that there must have been supernatural supervision. Since then the war of 1812, and ours the victory! Since then great financial prostrations, out of which we came to greater prosperity than anything that preceded. Since then sanguinary 1862, 1863, 1864 and 1865, and notwithstanding the fact that all the foreign despots were planning for our demolition, we are a united people and tomorrow you will find in both houses of congress the men who fought for the north and the south, now sitting side by side, armed with no weapon except the pen, with which they write home to their constituents who want to be appointed postmasters. The man who cannot see God in our American history is as blind of soul as he would be blind of body if he could not at 12 o'clock of an unclouded noon see the sun in the heavens. As a matter of gratitude to Almighty God, gentlemen of the American congress, be pleased to insert the four words suggested by the Methodist conference! Not only because of the kindness of God to this nation in the past should such a reverential insertion be made, but because of the fact that we are going to want Divine interposition still further in our national history. This gold and silver question will never be settled until God settles it. This question of tariff and free trade will never be settled until God settles it. This question between the east and west, which is getting hotter and hotter and looks toward a republic of the Pacific, will not be settled until God settles it. We needed God in the one hundred and twenty years of our past national life, and we will need Him still more in the next one hundred and twenty years. Lift up your heads ye everlasting gates of our glorious constitution, and let the King of Glory come in! Make one line of that immortal document radiant with Omnipotence! Spell at least one word with Throned! At the beginning, or at the close, or in the center, recognize him from whom as a nation we have received all the blessing of the past and upon whom we are dependent for the future. Print that word "God," or "Lord," or "Eternal Father," or "Ruler of Nations," somewhere between the first word and the last. The Great Expounder of the constitution sleeps at Marshfield, Massachusetts, the Atlantic ocean still humming near his pillow of dust its prolonged lullaby but is there not some one now living, who, in the white marble palace of the nation on yonder hill, not ten minutes away, will become the irradiator of the constitution by causing to be added the most tremendous word of our English vocabulary; the name of that being before whom all nations must bow or go into defeat and annihilation—"God?" Again before the approaching adjournment of our American congress, it ought to be decided and forever settled that no appropriations be made to sectarian schools, and that courtship between church and state in this country be forever broken up. That question already seems temporarily settled. I wish it might be completely and forever settled. All schools and all institutions, as well as all denominations, should stand on the same level before American law. Emperor Alexander of Russia, at his Peterhof Palace, asked me how many denominations of religion there were in America, and I recited their names as well as I could. Then he asked me the difference between them, and there I broke down. But when I told him that no religious denomination in America had any privileges above the others, he could hardly understand it. The Greek church first in Russia. The Lutheran church first in Germany. The Episcopal church first in England. The Catholic church first in Rome. Mohammedanism first in Constantinople. The emperor wondered how it was possible that all the denominations in America could stand on the same platform. But so it is, and so let it ever be. Let there be no preference, no partiality, no attempt to help one sect an inch higher than another. Washington and Jefferson and all the early presidents, and all the great statesmen of the past, have lifted their voice against any such tendency. If a school or institution cannot stand without the prop of national appropriation, then let that school or that institution go down. On the other side of the sea the world has had plenty of illustration of church and state united. Let us have none of the hypocrisy and demoralization born of that relation on this side of the Atlantic. Let that denomination come out ahead that does the most for the cause of God and humanity. Men, institutions, and religions getting what they achieve by their own right arm of usefulness, and not by the favoritism of government. As you regard the welfare and perpetuity of our institutions, keep politics out of religion. But now, that I am speaking of national affairs from a religious standpoint, I bethink myself of the fact that

two other gavels will soon lift and fall, the one at St. Louis and the other at Chicago, and before these national conventions adjourn, I ask that they acknowledge God in the platforms. The men who construct those platforms are here this morning or will read these words. Let no political party think it can do its duty unless it acknowledges that God who built this continent, and revealed it at the right time to the discoverer, and who has reared here a prosperity which has been given to no other people. "Oh!" says some one, "there are people in this country who do not believe in a God, and it would be an insult to them." Well, there are people in this country who do not believe in common decency, or common honesty, or any kind of government, preferring anarchy. Your very platform is an insult to them. You ought not to regard a man who does not believe in God any more than you should regard a man who refuses to believe in common decency. Your pocket-book is not safe a moment in the presence of an atheist. God is the only source of good government. Why not, then, say so, and let the chairman of the committee on resolutions in your national conventions take a pen full of ink and with bold hand head the document with one significant "Whereas:" acknowledging the goodness of God in the past, and begging his kindness and protection for the future. Why, my friends, this country belongs to God, and we ought in every possible way to acknowledge it. From the moment that, on an October morning in 1492, Columbus looked over the side of the ship and saw the carved staff which made him think he was near an inhabited country, and saw also a thorn and a cluster of berries (type of our history ever since, piercing sorrows and cluster of national joys), until this hour our country has been bounded on the north, south, east and west by the goodness of God. The Huguenots took possession of the Carolinas, in the name of God. William Penn settled Philadelphia, in the name of God. The Hollanders took possession of New York, in the name of God. The Pilgrim Fathers settled New England, in the name of God. Preceding the first gun of Bunker Hill, at the voice of prayer all heads uncovered. In the war of 1812, an officer came to Gen. Andrew Jackson and said: "There is an unusual noise in the camp; it ought to be stopped." General Jackson said, "What is the noise?" The officer said, "It is the voice of prayer and praise." Then the General said, "God forbid that prayer and praise should be an unusual noise in the encampment. You had better go and join them." Prayer at Valley Forge. Prayer at Monmouth. Prayer at Atlanta. Prayer at South Mountain. Prayer at Gettysburg. "Oh!" says some infidel, "the northern people prayed on one side and the Southern people prayed on the other side, and so it did not amount to anything." And I have heard good Christian people confounded with the infidel statement, when it is as plain to me as my right hand. Yes; the Northern people prayed in one way, and the Southern people prayed in another way, and God answered in his own way, giving to the North the re-establishment of the government, and giving to the South larger opportunities, larger than she had ever anticipated, the harnessing of her rivers in great manufacturing interests, until the Mobile and the Tallapoosa and the Chattahoochee are Southern Merrimacs, and the unrolling of great Southern mines of coal and iron, of which the world knew nothing, and opening before her opportunities of wealth which will give ninety-nine per cent more of affluence than she ever possessed; and instead of the black hands of American slaves, there are the more industrious black hands of the coal and iron mines of the South which are achieving for her fabulous and unimagined wealth.

And there are domes of white blossoms where spread the white tents, and there are ploughs in the track where the war wagons went, and there are songs where they lifted up Rachel's lament.

LABOR NOTES.

Eight hundred Boston brewery workers have left the K. of L. and joined the A. F. of L. The trades unionists of Los Angeles, Cal., are boycotting the Chinese and Japanese restaurants. Switzerland, a pure democratic form of government, has had but 206 strikes in thirty-five years, and of these ten were lockouts. The bindery girls employed at the Roller printing office, Canton, O., went on a strike the past week for eight hours, and after much arbitration the girls won. When they affiliated with the American Federation of Labor, last August, the American Agents' association had a membership of 800; now they have 12,000. The American Federation of Labor was organized in 1881, and now has a membership of nearly 700,000, which is far above the high water mark of the K. of L. The Central Labor union of Port Wayne, Ind., declared in favor of a municipal electric plant, and the effect was that the lighting firm which now has the contract compelled its machinists to withdraw from the union. The Upholsters' union, Indianapolis, is only one month old and has 125 members, a majority of the trade in the city. The barbers, waiters, and harnessmakers are organizing, and the union movement is making rapid progress in that city. For the twelve nights beginning Dec. 25 and ending on Jan. 6 (the English Twelfthnight and the French Fete des Rois, or Feast of the Kings), the ancestors of the Siegfrieds and the Lohengrins held their Yule festival in honor of the fiery wheel of the sun god. For the rest of our word "wheel" and of the Scandinavian "yule" are one and the same.

FARM AND GARDEN.

MATTERS OF INTEREST TO AGRICULTURISTS.

Some Up-to-Date Hints About Cultivation of the Soil and Yields Thereof—Horticulture, Viticulture and Floriculture.



EARLY last spring, through the local papers we advised the farmers and ranchmen in Wyoming, not to purchase seeds or plants of sachaline until its value could be determined by the Experiment Station. The plant has been so thoroughly advertised and such extravagant statements have been made of its hardness, productiveness, and value as a forage plant, that we believe every farmer should be advised of our results in growing it. One ounce of seed and twenty roots were purchased of A. Blanc & Co., Philadelphia, for each Experiment Farm. These have been given a careful trial in each place. At Laramie the roots were planted in pots in the greenhouse in order to give them a good start before setting them out in the field. These made small growth and though kept under the glass they died down to the ground at the end of six months. At Sheridan, sixty-one plants came up from the seeds by the middle of August, the tallest reaching a height of eight inches. None of the seed grew at the other farms and at no place did plants from the roots reach a height of more than twenty-six inches. In short, our trials indicate that sachaline is not sufficiently hardy to be of practical value in any part of the state. According to reports, it has failed in Colorado, Kansas, New Mexico and Texas.

However in reporting our results we would mention the fact that the seed of another species of knotweed (Polygonum cuspidatum), is sometimes sold for true sachaline, and we are not sure that our seed and roots were not of this variety. In fact measurements of leaves on plants at Sheridan would indicate that they are false sachaline. Whether we have grown the true sachaline or not, we believe that any attempt to grow it in this state will result only in loss of time and money.

A circular from the Department of Agriculture on sachaline, by Lamson Scribner, says:

"From the native station of the plant, along moist river banks, upon an island with a cold and very moist climate—and from the recommendations as to its culture by horticulturists who have had experience in growing the plant, it is very doubtful if it will prove a success in the arid regions of the west; in fact it seems hardly probable that it can grow there at all."

B. C. Buffum, Prof. Agriculture and Horticulture.

Rot in Apples, Grapes and Plums.

Bulletin 31 from the Missouri experiment station, by J. C. Whitten, horticulturist, details the results of numerous experiments in preventing rot in apples, grapes, plums, etc. The practical points brought out are condensed into the following: During the past two years, systematic experiments have been carried on at the experiment station, at Columbia, in spraying for insects and fungous diseases in order to determine the general efficacy of spraying, the most economical strength of spraying mixtures, the number of applications necessary for the various fungous diseases, the best time to spray, and other unsettled points.

Apple scab, the worst fungous disease of the apple in this country, was very largely controlled in orchards sprayed once before the buds started in the spring, with copper sulphate (two pounds to fifty gallons of water) and four times, subsequently with bordeaux mixture. The bordeaux mixture was applied in various strengths from one pound to six pounds of copper sulphate and the same weight of lime, to fifty gallons of water. The three and four-pound solutions gave as good results as the six-pound solution the first season, and the second season, after systematic spraying was begun, the one and two-pound solutions were sufficient to hold the scab almost entirely in check. In unsprayed orchards, the scab ripens its spores early in the season, and these spores germinate upon the fruit and leaves, causing a second crop of the fungus that appears as clouds or blotches on the apple in autumn. On sprayed trees, no trace of this second crop of scab could be found, while on unsprayed apples it was almost universal.

Bitter rot developed to only a slight extent on the station grounds, about the time the fruit was gathered. Generally throughout the state it was very bad. The only case in which we had an opportunity to test the efficacy of the bordeaux mixture for this disease was on some Fameuse trees. These trees were sprayed (as outlined) for scab. At the time of gathering in autumn, the following percentages of fruit, sprayed with two, four and six-pound solutions, were affected with bitter rot. Unsprayed trees 84 per cent, affected, sprayed with two-pound solution 41 per cent, four-pound solution 57 per cent, and six-pound solution 25 per cent affected. Since this disease developed so late in the season, no other experiments were carried on to check it except to thoroughly spray two trees just before the fruit was gathered, with ammoniacal copper carbonate solution. It is expected that this will lessen the amount of bitter rot next season. In 1904 more extensive experiments for this destructive disease will be pursued in several orchards.

The black rot of the grape was more readily controlled by the use of bordeaux mixture than were most of the other fungous diseases. The plum rot was most successfully managed by spraying with the bordeaux mixture until the fruit reached nearly full size and then spraying weekly, during the ripening period with the ammoniacal copper carbonate solution. The reason for using the latter solution at that time was because it left no sediment on the fruit at the time of gathering, as did the bordeaux mixture.

We sometimes hear of unsuccessful results from spraying, but these experiments show, while all diseases can not be immediately and totally eradicated, that continued spraying will give better results than any other method that has been tried, but that there was more scab on his sprayed than on his unsprayed trees. A careful examination of apples from his orchard revealed the fact that they were badly burned (probably by impure chemicals or too strong a mixture), but there was no trace of fungous disease in his fruit. Very common mistakes are the use of impure chemicals, allowing the ingredients to settle so the first trees get none and the last trees too much of the chemicals, improper mixing of the solutions, using the wrong solution, and failing to spray at just the proper time.

The cost of these spraying mixtures and spray pumps is very small, and the labor involved is very slight. There is no single investment that will pay such profits on the general farm as systematic spraying. Full particulars as to how to make up the different solutions, the time and best methods of applying them, will be found in bulletin 31 of this station, which may be had, free of charge, by addressing the director of the experiment station, Columbia, Mo.

Proposed Live Stock Regulations.

The senate committee on agriculture has authorized a favorable report upon the animal industry bill. It is a re-codification of the existing laws bearing upon the subject of animal and meat inspection, with numerous important additions. Among the additions are provisions putting inspection of meat products and live stock, the extirpation of infectious and contagious diseases, the regulations on the transportation of live stock, and the prevention of the exportation or importation of diseased stock in the direct charge of the bureau of animal industry. Stock exposed to contagion, as well as those already affected, are included within the prohibitions of the bill. Transportation companies are forbidden, under a penalty of \$1,000, from receiving or shipping infected animals for interstate commerce. The owners of cars or pens which have contained diseased cattle are required to disinfect them thoroughly. Veterinary inspection of live stock whose meat is to be exported is exacted, and shippers of meat products are required to mark packages plainly so as to indicate the species of the animal. No slaughter of animals at abattoirs having government inspection is to be allowed on Sundays or holidays, or at night in the absence of an inspector. Inspectors are authorized to condemn such animals or carcasses as are found to be diseased, and, if necessary, to destroy them. It is made unlawful to import carcasses of diseased cattle or other live stock which have not been inspected or certified. The secretary of agriculture is authorized to maintain at the expense of the United States microscopical examinations of swine carcasses at the time of slaughter whenever and wherever he may deem it expedient, and especially with reference to hog meat intended for export. Provision is made for sending veterinary surgeons to districts where horses, cattle or hogs are suffering from infectious diseases. Penalties for disregard or disobedience of the law are provided in all cases and in several instances fines amounting to \$5,000 are imposed.—Farmers' Review.

Sixteen Years a Poultryman.

We have kept poultry for the past sixteen years, but did not make much of a business of it for the first four years. We have tried the Brahmas, Cochins and Barred Plymouth Rocks. We like the Barred Plymouth Rocks best, and for twelve years we have kept no other breed. We keep nothing but pure breeds and use them for stock and for market. Our housing is not so good as it should be, just a single-walled wooden house with the cracks battened. To my old fowls in the winter time I feed wheat, corn and oats, equal parts, in the morning. At noon I feed wheat and oats and give them milk when I have it. To the little chicks I feed corn bread. We sell the little ones as soon as we can get them big enough for market. We are careful not to keep many of them till late in the fall, when the markets are glutted. Our market is Chicago. Our hens have laid all of the past winter and do every winter except when it is very cold. Then we have to shut them up in their house and that soon stops their laying. We have lost a great many from different diseases. In hatching we have used both hens and incubators and have had good success either way. As to doctoring hens we always do that with the greatest care and in many cases we succeed in curing the fowls. As to value of breeds I will say that I have never had hens that produced more eggs than the Barred Plymouth Rocks and for early maturity I think they are the best. My experience shows that a hen house should be kept dry and clean and that a ground floor is the best.

C. H. Stahl, Lake County, Ind.

The right kind of a Christian will always do right.

THE SUNDAY SCHOOL.

LESSON VIII., MAY 24—JESUS IN THE TEMPLE.

Golden Text: "The Stone Which the Builders Rejected, the Same Has Become the Head of the Corner"—Luke 20:17.



PLEASE NOTE THAT WE are now entering upon the fourth and last division of the public ministry of Jesus. We have been with him in Judea, in Galilee, in Perea, and now we study the wonderful scenes of the last eventful week.

Its importance can be seen from the fact that the room is given to the story of this one week in the Gospels than to any whole year of Jesus' ministry. This week occupies seven chapters of Matthew, five of Mark, five of Luke, and eight of John; in all, twenty-five chapters, against three for the first year, twenty for the second, and twenty-three for the third.

The events of this week should be learned by heart, and by drill and by blackboard they should be impressed on the memory in vivid pictures.

Those learning on the work of Christ should be clearly pointed out. The first three days, which are included in to-day's lesson, were employed in one great and powerful effort, exerted in every possible way, to induce the Jewish nation to accept Jesus as their Messiah, and thus become the glorious nation, blessing the whole world, for which they had been set apart. Jesus rode into Jerusalem as the Prince of Peace. The populace hailed him as Messiah. He entered the temple as its Lord and drove out the money-changers from his Father's house. He presented the truth in parables.

To-day's lesson includes Luke, 20: 9-19. 9. "A certain man," representing God himself, the owner of all things. "Planted a vineyard." Palestine was a country of vineyards, and Jesus took his illustration from a most familiar occurrence. Isaiah uses a similar illustration. "And let it forth to husbandmen." It is customary in the East, as in Ireland and in other parts of Europe, for the owner to let out his estate to husbandmen, i. e., to tenants. "And went into a far country." rather, as in the R. V., another country. He went abroad. He left his tenants in charge with everything needful for their work, and thus by his absence tested their faithfulness, and gave them opportunity to develop their characters and fulfill their duties. This was "for a long time."

10. "And at the season," not any definite time, but every occasion when God had reason to expect the results. "He sent a servant." The prophets and all faithful priests and teachers. "The husbandmen beat him." The next one they not only beat, but entered a right to expect, the people did not give him.

The nation as a whole were very disappointing. 12. "My beloved," dear to him as his own self. This is said to show the greatness of God's love to man (John 3: 16). 14. "This is the heir." Christ is the heir of all things (Heb. 1: 2). The Jewish nation should have been his to rule, while they obeyed him, the Messiah, in love. "Let us kill him, but the inheritance may be ours." This alludes to the Eastern custom, that if an owner was not to be found, and one who could occupy the land for six years, he could claim the property. The owner, in this case, was in a far country, and had sent servants after servant, but had not enforced his rights. When the legal heir appeared they were alarmed for their tenure, and hoped that by killing him, unless his father came in wisdom, the estate would become absolutely their own.—Canon Tristram.

16. "He shall come and destroy these husbandmen." Since every possible method of saving them had been rejected, the tree that no culture will enable to bring forth fruit must be cut down. The wicked must perish. In nothing can make better points than the summer of A. D. 70, forty years after this parable was spoken, Jerusalem was destroyed and the temple was burned and laid in ruins by the Roman army under Titus, after the most terrible siege on record. 57,000 were taken prisoner, and 1,100,000 perished. Yet those Jews, if they had been wise, might have been the leading nation in the world, walking as kings and princes among men, the joy of the whole earth, shedding the light of God's truth and righteousness over the nations. But they were unwise, they rejected the Messiah and perished. "And shall give the vineyard to others." "The others" were the Christian church, the new kingdom of heaven, which took the place of the Jewish nation after the destruction of Jerusalem.

17. "This then that is written," in Psalm 118: 22-23—a psalm which was applied to the Messiah. Peter twice applied it to him (Acts 4: 11; 1 Pet. 2: 7). "The stone which the builders rejected." In the primary meaning of the psalm the illustration seems to have been drawn from one of the stones, quarried, hewn and squared, to be used in the building of the temple, which the builders, ignorant of the head architect's plans, or finding on it no mark such as recent explorations in Jerusalem have shown to have been placed on the stones of Solomon's temple in the place where they were quarried, to indicate their position in the future structure of the fabric, had put on one side as having no place in the building, but which was found afterwards to be that on which the completeness of the structure depended—on which, as the chief corner-stone, the two walls met and were bonded together.—Plumptre. The stone rejected was Jesus the Messiah, and the kingdom and its blessings which would come with him. "Is become the head of the corner." The corner-stone on which the superstructure rests. The most important stone in the building. The Messiah is to succeed and reign, his kingdom is to come, no matter who opposes.

18. "Whosoever shall fall upon that stone," stumbles at the humiliation of Jesus, and so does not accept his claims. "Shall be broken," shall suffer great injury, but may yet be saved by repentance and faith. "But on whomsoever it shall fall," in final judgment and punishment, "it will grind him to powder," in complete and irremediable destruction. This was fulfilled in the destruction of Jerusalem, a type of the ruin of those who reject Christ's principles, atoning love and guidance.

19. "And the chief priests," seeing that the parable applied to them, thought to defeat the prophecy, and make the words to be impossible to be fulfilled, by destroying Jesus. But it was his death that wrought victory for him.

Keeping Cut Flowers Fresh.

Cut flowers will keep very fresh if a small pinch of common saltper is put in the water in which they stand. The ends of the stems should be cut off a little every day to keep open the absorbing pores.

CHRISTIAN ENDEAVOR.

Chicago now contains sixteen Mothers' Societies of Christian Endeavor. Two reading rooms for sailors are supported at Port Richmond and Point Breezy by Philadelphia Christian Endeavorers. The largest gathering of Christians ever held in Canada is prophesied for the inter-provincial Christian Endeavor convention, which meets in Ottawa next October.