

## Topics of the Times

It is difficult to convince a confirmed bachelor that abuse of him is not inspired by envy.

Women's shoes are to be larger this year than formerly. Feet will remain the same size, however.

The hand that rocks the cradle may rule the world, but the foot that walks the floor with a colicky baby is also entitled to some credit.

Japanese officials say that it is not to be expected that Russia will sue for peace yet—with a good deal of emphasis on the word "yet."

David Wark, though 100 years of age, is serving as a member of the Canadian senate. Mr. Wark thinks Dr. Osler may know more when he gets older.

"There are many persons in jail who should not be there," says the Boston Globe. Possibly, but there are more outside who should be in jail; so honors are easy.

The United States Senate is composed of three classes of members—those who have been indicted, those who have not and those who may be indicted later on.

Surgeons have succeeded in saving a human eye by grafting upon it a piece of a rabbit's eyeball. The owner of the eye will be lucky if he isn't troubled with wild hares in it.

There is a lady in Ohio who has become a grandmother at the age of 86. But that's nothing. Grandmothers who are not over 22 or 23 can be found in almost every chorus on the road.

Miss Jennie Crocker of San Francisco has reached the age of 18 and come into possession of \$5,000,000. Titled foreigners will please file photographs of themselves with their applications.

Professor Loeb is able now to hatch sea urchins from unfertilized eggs, but if he wants to cause real excitement let him drop the sea urchins and find out how to get gold without a gold mine.

Misguided philanthropists are trying to secure a pardon for Jesse Pomeroy, the "boy fiend," who is serving a life sentence for murder. Some people are never satisfied with letting well enough alone.

In view of the decision by the international commission in the North sea case, the least the czar can do will be to give England an order on Japan for a few of those sunken warships to make good the damage done to that fleet of trawlers.

In a case at Pittsburg the other day in which a young lady claimed damages from a young man for kissing her, the judge, after carefully scrutinizing the fair plaintiff, dismissed the suit on the ground that the defendant was justifiable. This would appear a clear instance of a gay old bird come to judgment.

There are so many men past 40 who are at work and doing things that Dr. William Osler has met an extremely rough house. Some men beyond 60, at which age the doctor drew the limit, have proven themselves so good in a rough and tumble that the university man has come out of his bouts with them in rumpled and disfigured form.

Popular actors and actresses take warning! Sir Henry Irving's recent close call was the inevitable consequence of crowding social affairs into a profession which taxes the nervous forces more, perhaps, than any other in our complex modern life. It is sufficient to undergo the strain of the theater without adding to it that wear and tear which is inseparable from dining out and speech-making, the highly exciting and, it will be confessed, also, fatiguing pastime for brilliant men of mark. The world demands too much and the favorite gives too much.

The seriousness of fire losses in the United States becomes conspicuous as one gets down to details. Here is an interesting comparison: The revenue of the State of Maine in 1903 was, in round numbers, two million five hundred and fifty thousand dollars; the damage done by fires in the State during that year is estimated at five thousand dollars more than that sum, without taking into account the destruction by forest fires, which would have added more than a million dollars on the wrong side. Doubtless almost any other State would make quite as bad a showing; but such figures, wherever found, are full of suggestion.

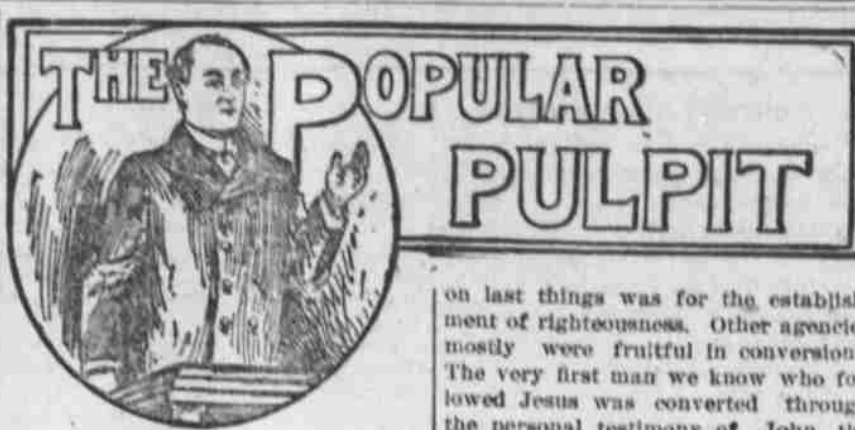
Dishonesty in politics is so generally the rule that men who are honest in

their private business do not hesitate to falsify, cheat and steal in the matter of political nominations and elections if they can do so with any prospect of escaping punishment. There can be no honest politics expressing the choice and voice of the people unless, in the first place, the people are enabled to take personal part by means of primaries in nominating candidates, and, in the second place, unless they perform their public duty of qualifying themselves to vote in all elections, primary and final, and then go to the polls and cast their votes. Eternal vigilance is the price of liberty.

A Pittsburg "steel magnate" now residing in New York has recently created a fund of a million dollars for the purpose of erecting model tenements in New York. Apparently he desires to duplicate substantially the splendid buildings devised and controlled by the City and Suburban Homes Company—clean, light, airy structures, fitted with many modern conveniences, where decent people can live in comfort as cheaply as in an equal number of unwholesome rooms in a slum. In practice the model tenements heretofore constructed are a philanthropic enterprise. The tenants pay for what they get, but they get a great deal more than other landlords give for the money. The tenements are a business enterprise also, and yield a profit of 4 per cent on the money invested. Doubtless the new one will pay as well, and forty thousand dollars will become available every year to build more tenements. Evidently this is the feature of the good-housing question that appeals most forcibly to the man who gives the million dollars. He does not need or want the 4 per cent, but he does intend that his benefaction shall endure and benefit an ever-increasing number. As a business man and as a philanthropist he might justifiably anticipate a day when, by the natural law of growth, model tenements shall displace the other kind. We speak of business and philanthropy in the same breath. That the association no longer seems absurd marks a distinct gain for both. It is entirely proper that charity, even, should be administered on business principles, and it is right that a man who is helped to a more comfortable way of living should aid to extend the benefit to his neighbor. The strength of the model-tenement plan is that it recognizes these principles. Thereby it appeals to many who, like the Pittsburg man, are able and willing to do generous deeds when judgment approves what generosity suggests.

No man reaches the age of triumph but by the steps of trial. He makes no particular progress by patting himself on the back. Virtue may be its own reward, but it is not its own advertising agent. The most successful men are not the ones noisily demanding public attention. The best and most useful women in the world are not the bright butterflies of the stage, whose press agents incessantly flaunt their pictures and their little nothings before the public. The unlauded men and women who are quietly attending to their own little tasks, every day contributing something substantial to industry and prosperity, rearing children in habits of honest labor and right living and supplying example that elevates the moral and intellectual level of their little communities—these are the men and women of real influence and power. Success is theirs in the fullest measure. The power of the locomotive lies not in the tremendously puffing smokestack or in the shrill scream of the waste steam of the safety valve, but in the unheard, unseen, but silently working steam in the cylinder. The swift flying piston seems to be doing wonders, but it is only being forced back and forth by a force it knows nothing about, but must obey. Just so the men we call great, because they seem to perform marvels, are but the expression of the thought and impulse of the united mass of unknown common people. No great man ever yet sprang up except from a great people. It is not given us all to have success as gorgeous as the rainbow. But it need not matter. Success consists in doing your best at whatever is at hand—or in at least trying your best. Indeed the real success is more in the trying than in the achievement. We may achieve by chance help of others or of forces that are not ours. But our efforts are all our own. It is the efforts that are a part of our very selves.

**The Chance He Lost.**  
"Why are you so sad, Alice?" her mother asked.  
"I've decided not to keep company with Mr. Jonesy any more."  
"Dear me! Have you heard anything about him?"  
"No. But last night when I said I wished that I was a man he merely asked me why, instead of getting excited and saying that life would be hateful to him if I had not been born a girl."—Chicago Record-Herald.  
Many a man has accidentally lost his best umbrella by an unexpected meeting with the owner.



## LAMPS AND LIGHTS.

"Ye are the light of the world."—Matt. v. 14.  
The utterance of the beatitudes is ended; their application must begin. The danger is that they shall be no more than beautiful attitudes. These eloquent words are to issue in actual deeds, they are the outlines of the characteristics that produce light-giving lives. Jesus did not speak these words so that preachers might have so many suitable texts on which to bang their thoughts, but that people might have plain paths for the practice of virtue. One of the most common mistakes is that of supposing that all required of man is that he shall indorse these doctrines. Jesus little cares whether we indorse them or not, so long as we learn to do them. There were already plenty who could analyze his teachings; he wanted men and women to demonstrate them. Therefore, he called, not for lamps to carry the light of his truth, but for lights, lives burning with and living that truth.

He became the light of the world by giving a life to the world; so must all they who follow him. Light is life, and every life is a light-giver. The life of the world depends not upon the number or the beauty of its lamps; it depends on the clear shining of its lights. The salvation of the world depends not on our orthodox thinking, nor upon our effective organizing, but upon our enlightening living. Men are anxious and distressed because the fashion in candlesticks changes; some have spent their whole lives trying to show how much better is a brass candlestick than a glass one; they would redeem humanity by the shape of the lamp or the logic of the inscription thereon.

The hope of the world is in larger things. It is neither in pulpit nor in press; it is in the people; it is not in the church, but in character. There is no preaching that begins to be as powerful as personality, no logic like that of a life. There was a life that led men with its clear light before ever a creed was formally stated, and it will still be a life that shall lead them whether they remember their creeds or forget them.

The many little, apparently insignificant, lights consisting of all these Christlike lives, shining together have turned their darkness into day. We speak of the "dark ages" and we believe that these are now the ages of light. The enlightening of the world, the end of those days of the darkness of sin, superstition, slavery, and sorrow, has come about because men have learned to lift up their heads to the great light of all lives; they then have learned of him the duty of giving light. Under the inspiration of his life they could not be content to enjoy selfishly the light of learning for themselves; he gave them the light of love as well as that of learning, and love taught men to give out their light, not for their own adorning or glory but for the leading and enlightening of all.

Whether great or small, here is something no man can escape; if he has a life he is some kind of light. And they who profess to follow the light of all lives must be his kind of a light. He sends them into the world even as he came himself, to live a life. That is every man's work. He cannot pay another to do his living, his shining for him. There is nothing that can be accepted as a substitute for this. It is simple, so simple that men ever seek more involved ways; the way to do the sublime work of saving the world is the simple way of living out always the best you know.

Better is it to be a glowing tallow dip in a tin candlestick than a costly wax unwilling to burn even though set in a golden stand. There is no brilliance without burning; no enlightening without much loss, and the world is lifted by those lives that, like his, have never stopped to count their losses.

**PREACHING DOES NOT CONVERT.**  
By Dr. W. E. Barton.  
Preaching is of minor importance in converting men. I am tired of that vapid old thrust at the modern pulpit that in the apostles' day one sermon converted 3,000 people, and that now it takes 3,000 sermons to convert one. Which of the twelve apostles was converted by the preaching of Jesus? And which of Jesus' sermons was intended for the specific purpose of conversion? Of his recorded discourses, the sermon on the mount was for instruction; the discourse in the upper room was for comfort; the discourse

## WHEN THE SMOKER FAILED.

Man Cannot Smoke a Cigar Without Removing It from the Lips.  
"Men are proud of their ability to consume a number of strong cigars," said a cigar dealer the other day. According to the Newark (N. J.) News, "They glory in it, even while they are wishing they could break off the practice. And that reminds me of a story. Did you ever stop to think what a hard thing it would be to smoke a cigar continuously, without removing it from the mouth, until it was all gone, or so short that it could not be smoked conveniently?"

The reporter said he never had.  
"Well, there was a man in here once who was making all sorts of cracks about what a smoker he was. Eighteen cigars a day was his limit. There was a quiet chap in here at the same time—one of those who will smoke three cigars a day, no more, no less, one after each meal, and enjoy every inch of the weed. Well, he sort of sized the boastful one up and made the remark that he had a ten-spot that was ready for the talkative one if he could smoke a cigar down to within one inch of the end without taking it from his lips.

"That was easy for the boaster. He said so, at any rate, and he produced his money. I held the stakes, and the contest was on. The great smoker lighted his weed, sat down and began puffing, a smile of confidence on his face. He did very well, too, rolling out great clouds of smoke, and soon there was half an inch of ash on the tip of his perfecto. But from then on the smoker was a little uneasy. He sort of rolled his cigar around between his lips and his puffing came slower. When he had burned an inch of it he began to walk up and down the room. Some one gave him the laugh, and he started in puffing again, but it was such an effort that I felt sorry for him. He began to have trouble with his breathing.

"The sweat came out on his forehead, and when the cigar was half gone he was in positive agony. I don't know whether it was from nervousness, in not following the usual custom of removing the cigar from the lips at stated intervals, or because he was sickened by the constant volume of smoke he had to puff in and blow out. At any rate he was getting in a bad way, and a few minutes later, as white as a sheet, he gave it up. He tossed the cigar away, nodded that I might pay the stakes over to the quiet man, and went out. That was the last boasting he ever did.

"It's an odd fact, but it's true, and he proved it, that a man can't smoke a cigar and not take it from his lips until it's all gone. No smoker does it. He can't. He's simply got to take it from his mouth occasionally. I, of course, have heard of men who lighted cigars and never let them go out and never took them from between their lips until the weeds were smoked right down to the end, but I never saw a chap who could do the stunt. In fact I don't think any one can do it. If you think it can be done—well, try it some time, and see how you get along."

## WEEDS USED AS MEDICINE.

**Far Better than Chemical Compounds for Common Run of Human Ills.**  
The United States Department of Agriculture is publishing a great many valuable bulletins for the information of the farmers, says Medical Talk for the Home.

Bulletin No. 188 is entitled: "Weeds Used in Medicine." It goes on to enumerate the weeds, which grow, to the great annoyance of the farmer, that have been found by experience to be useful as medicine. We will give them as a matter of information.  
They are: Burdock, dandelion, yellow dock, couch grass, poke weed, fox glove, mullein, lobelia, tansy, gum plant, scaly grindelia, boneset, catnip, horshoorn, thistle, yarrow, fleabane, Jimson weed, poison henlock, wormseed and mustard. These are very familiar to the average farmer, who daily uproots them, and makes it his business to exterminate them.

We believe that when the medical fraternity get over their microbe craze, and are willing to leave their chemical laboratories long enough to get out into the woods and fields, they will discover remedies a great deal less harmful and a great deal more potent among the weeds than they will ever find in a chemical laboratory. We have faith in nature. We believe that nature has provided what remedies are necessary for disease. Should the doctors take to the woods and fields for their remedies, not only would their patients be benefited, but the doctors themselves. The air and sun to which they would expose themselves, leaving for a while the stench and poisonous odors of the laboratories behind, would do them lots of good.

We will undertake the easy task of showing that the weeds which the farmers throw away have done more good in the world as medicines than all the compounds devised by the chemists with unpronounceable Latin names.

We are always willing to delight a mother by holding her baby, but we don't want to delight her too long.

on last things was for the establishment of righteousness. Other agencies mostly were fruitful in conversions. The very first man we know who followed Jesus was converted through the personal testimony of John the Baptist.

## NEED OF A SAVIOR.

Rev. F. N. Waite.  
What men want and what men need are not always one and the same thing. A Savior is the tremendous need of the world. It wants philanthropists, but it needs a Savior to make its aims and doles unnecessary; it wants reformers to abolish its slums, but it needs a Savior to abolish the slum from its festering place, the human heart. Time out of number the slum is in the man before the man is in the slum.  
The world wants hospitals and asylums (and may their number increase until no unfortunate cries in vain), but it needs first of all a Savior to rid it of the sin and vice that fill hospital and asylum with the victims of pain, insanity and want.  
It wants and it must have its prophets of the better social order, but it needs, as it needs nothing else, a Savior to create the new man, without which no higher scheme of things is workable.  
The church may have often caricatured its Leader in its lives and wronged him in its dogmas and philosophies, but its heart has been true, as through all ages it has worshiped "Jesus Homianum Salvator," Jesus, the Savior of the world.

## REVIVALS GAINING FAVOR.

By Bishop Fallows.  
"O Lord, revive thy work," was the prayer of an old testament prophet. The word revival is, therefore, a good scriptural word. It means recovery from spiritual deadness and an aggressive movement upon sin and unrighteousness in every form. It is in harmony with the teachings of nature and with the necessities of business, social and political life.  
The signs of a great spiritual awakening throughout the country are of an encouraging nature. Chicago sent to the old world Moody and Sankey, who stirred profoundly both England and Scotland. She has recently sent across the water Torrey and Alexander, who are achieving signal religious success. Wales has enjoyed a revival unprecedented in modern times.

Rev. W. J. Dawson, of England, and Dr. Hills, of Plymouth Church, Brooklyn, are soon to begin special meetings in Chicago and the West under the auspices of the Congregational Church. The season of Lent is a fitting time for a union of effort of all the churches to arouse the people to the importance of a deep religious life. May the year 1905 be a memorable one for the spiritual progress of the nation.

## SOME NAGGING PROBLEMS.

By Rev. Pearse Pynch.  
We have a thousand nagging problems. How shall we feed the poor? How shall we reform the world? How shall we manage with our struggling churches?  
The problem of the poor, while a problem of food, is more a problem of character. Regeneration is the only mastery of it. The only way to reform the world is to have more people who are right at heart. We shall lift the struggling churches when the life and power of Christ shall find a place in them, for they will be no longer struggling but victorious.  
From the nagging problems all need to turn to that divine love and mastery that goes in compassion upon the real needs of men and feeds the great soul hunger which is the basis of all disorder.

## Short Meter Sermons.

Virtue is victory.  
Hot heads make cold hearts.  
There is no lift in a long face.  
Faith cannot feed on fireworks.  
Big clocks do not keep the best time.  
Aspiration proves itself by perspiration.  
Faith in God will at least show fairness to men.  
Some sermons glisten because they are frozen.  
Consecration and kill-joy are not even on speaking terms.  
One of the first fruits of the clean heart will be clean hands.  
Where the Bible does not get worn the heart soon gets weary.  
A man does not grow himself by grunting at every one else.  
It takes sunshine in the soul to ripen the fruits of the spirit.  
The Christian life is more than curiosity about the next life.  
No amount of proficiency in the quotation of scripture can atone for deficiency in the practice of it.