

THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. DR. H. ALLEN TUPPER.

Subject: Marriage and Divorce.

New York City.—Dr. H. Allen Tupper, pastor of the Fifth Avenue Baptist Church, preached Sunday on "Marriage and Divorce." The text was Matthew xix:4-6. "And He answered and said unto them: Have ye not read that He which made them at the beginning made them male and female, and said for this cause shall a man leave father and mother and shall cleave to his wife; and they twain shall be one flesh? What therefore God hath joined together, let not man put asunder." Dr. Tupper said:

Marriage was the first institutional gift of God to man; and the family was the first organization formed by God for the blessing of humanity. During all the centuries, amid the changes of governments, ceremonies and dispensations, the impress of divine favor rested upon these heaven-born establishments, and when their integrity has been maintained they have been the sources and centres of light and love; but when their integrity has been assailed untold sorrows and suffering have come upon mankind.

Christ wrought the beginning of His miracles at a marriage feast, in a gathering of families, and the pen of inspiration pictures Him as the Bridegroom and His Church as the Bride. The holy ordinance of marriage was given to support social order; to increase human happiness, and to provide that through well regulated families truth and righteousness might be transmitted from age to age. The violation of its vows is the cancer at the heart of human progress and civilization. In the West Indies, we are told, there is a timber that has all the appearance of strength and solidity, but when the test is applied it snaps asunder and a fine white powder fills the air. The cause is now apparent; a worm has eaten its way into the heart of the wood and slowly but surely devoured its fiber until a hollow shell only remains.

The divorce evil, if not arrested, will gradually undermine our proud civilization, and when the testing time comes what appeared to be so attractive will prove to be only a hollow sham.

In the discussion of marriage and divorce I will call your attention to a divine law, a social disease and a fatal danger.

First—A divine law. Centuries ago the cunning Pharisees attempted to entrap the divine Teacher by asking Him the question: "Is it lawful for a man to put away his wife for every cause?" In that day there existed two opposing schools. At the head of one was Shammai, who insisted that divorce should be allowed only in the case of adultery; at the head of the other was Hillel, who maintained that a man might put away his wife for any cause at all. The tempters of Christ thought that the trap was well set, for if He failed to hold strict views on the marriage question they would report Him to the followers of Shammai, and if He held the opposite opinion they would turn upon Him the enmity of the followers of Hillel, one of whose strong adherents was Herod, who had just beheaded John the Baptist. In the words of another "Brushing aside their quibbling, Jesus goes back to foundation principles and gives His message to the church of all ages concerning marriage and divorce."

It is a fivefold message. The marriage of one man and one woman is a divine institution, it is a divine act; it joins husband and wife in a relation closer and more binding than the relation of parent and child; it so unites husband and wife that they cease to be two and become one flesh; and it can be dissolved only by death. When the point was made by the Pharisees that Moses maintained that a writing of divorce should be given under certain conditions, Jesus declared that this was a concession to the hardness of heart of the people.

The position of Jesus Christ on the subject under discussion is clearly set forth in His Sermon on the Mount: "It has been said, 'Whosoever shall put away his wife, let him give her a writing of divorcement, but I say unto you that whosoever shall put away his wife saving for the cause of fornication, causeth her to commit adultery.' And Mark records these words of Jesus: 'Whosoever putteth away his wife and marryeth another committeth adultery against her. And if a woman shall put away her husband and be married to another, she committeth adultery.' And in Luke we have set forth the same law of Christ. From His recorded words we are forced to the following conclusions: That Jesus allowed divorce on one and only one ground, namely, adultery, and that He seems to allow the re-marriage of the innocent party.

In Ephesians v:22-28 Paul gives the noblest picture of the sanctity and dignity of the marriage relation; for he compares it to the mystical union between Christ and the glorious church of the redeemed for whom Christ died. This is no temporary bond to be snapped at will. Jesus is to-day the Head of His Church, and it is being purified by Him and made without spot or wrinkle. Moreover, in Romans vii:1-6 Paul argues that the Christian is set free from the bondage of the law, as the woman can have a new husband only on the death of the former husband. But in I Corinthians vii:12-16 Paul speaks of the problem in family life presented where the husband is a Christian and the wife a heathen and vice versa. He has two things to say about this new problem that had not arisen when Jesus spoke on the subject. His first word is that the Christian must not force a separation. If the heathen husband or wife is willing to continue the union, the Christian must be willing to do so. The marriage is legitimate and the children are legitimate. But the other word is this: Suppose the heathen husband or wife is not willing to keep up the marriage relation and insists on separation, then what? Well, let the unbelieving husband or wife go, says Paul. He uses the word "depart"; here, not the technical word "put away."

It would seem that this is a case of voluntary separation, not a legal divorce. If he be true, there could, of course, be no re-marriage in such cases, for the marriage has never been

legally annulled. This alternative is not even raised by Paul in this connection. It may be properly said, then, that Paul did not advocate divorce for anything save adultery, though he does not even indicate this exception save by implication.

This divine law is set forth in no uncertain sound on the pages of God's Word; and the disobedience of it must entail sorrowful results to the individual, the family, and the community. Second—A social disease. Divorces are more numerous in the United States in proportion to marriages than in any other country of which we have any record. This social disease is contagious and spreading. In 1870, 3.5 per cent of marriages ended in divorce. In 1880, 4.5 per cent. In 1890, 6.2 per cent. In 1900, 8.1 per cent. In 1901 the percentage of the divorced to the married was 0.5. In 1902 it was 0.7. According to the census of 1900 there were 2457 divorced women in the United States under the age of twenty, and 13,175 divorced women between twenty and twenty-five years of age.

South Carolina is the only State in the Union which grants no divorce. New York is the only State in the Union which proposes to grant divorces only on Scriptural grounds, yet New York grants, annually, more than a thousand divorces.

Illinois gives a fair illustration of the laws of almost all the States. After reciting a long list of grounds upon which a divorce may be granted, the law concludes by empowering the court to grant a divorce upon any plea which it thinks justifiable.

The Western States, in order to increase their population, are making open and shameless bids for those dissatisfied with the married state to come to them and have it dissolved.

Statistics given by the Chicago Daily News Almanac, 1903, show the following number of divorces granted in leading cities of our country in 1901:

Providence, 327; Cincinnati, 405; Boston, 406; Cleveland, 454; Philadelphia, 492; St. Louis, 573; New York, 817; San Francisco, 840; Chicago, 1508.

The statistics of Carroll D. Wright, Commissioner of Labor, for twenty years, from 1867 to 1886, show 323,712 divorces granted in the United States in those years. In 1897, 9937 divorces were granted, while in 1886 25,535 divorces were granted, making an increase of 157 per cent. The increase of population was sixty per cent. during the same period.

In 1867 Ohio granted 901 divorces, and in 1900 the State granted 3217 divorces—one to every eleven marriages solemnized in the State. Indiana granted, in 1897, 1098 divorces, and in 1900, 4509—one divorce to every six marriages solemnized in the State. Only a short time ago the papers were telling of a woman in Indiana who had eight living husbands, from whom she had been divorced, and this same woman was then preparing to be married to the ninth victim. Michigan in 1897 granted 449 divorces, and in 1900 granted 2418 divorces—one divorce to every eleven marriages solemnized in the State.

A table of divorces in the Christian world in 1885, as given in "Studies in History, Economics and Public Law," issued by Columbia University, gives the following interesting facts: Canada, Great Britain and Ireland, France, Italy, Switzerland, Belgium, Holland, Denmark, Sweden, Germany, Austria, Roumania, Russia and Australia granted a total of 20,111 divorces, while in the same year the United States granted 23,472 divorces—an excess over all other countries in the Christian world of 3361.

Forty-five States and several Territories have various and conflicting laws, and more than 3000 courts have jurisdiction of divorce cases. A learned essayist says of our legislation that it "presents the largest and strangest and perhaps the saddest experiment in the sphere of family laws which free, self-governing countries have ever tried." It was published in a recent journal that divorces were granted in Chicago for the following causes: Snoring, cold feet, eating with a knife, insisting upon going to bed in his overcoat and boots, smoking cigarettes, failure as a cook.

During recent years divorce has developed into an industry in the United States, the legal profession and the bench have done much to encourage this terrible traffic.

For 6211 divorces in France in a given period, the United States offers 25,000, the United Kingdom showing 475 and the German Empire 6078 for the same time. For a period of twenty years in Maryland the rate of marriage to divorce was 61.94. Massachusetts averaged 31.28 to every divorce.

Some of the popular theories are that divorce is due to the conflicting and inharmonious statutes of various States. Thus as Colonel Wright, in his report, informs us, it is the belief that persons residing in the State of New York, where the law is strict, are in the habit of seeking divorces in Rhode Island. But the statistics show that of 4462 divorces granted in Rhode Island only ninety-seven were to parties married in New York, and of 6020 granted in Pennsylvania, only 703 were to parties married in New York, while of the 289,646 couples whose place of marriage was ascertained, 231,807 were divorced in the same State in which they had been married.

Third—A fatal danger. The attack upon the integrity of the family is an unmitigated evil and a crime against social order, which can only result in the destruction of all that is purest, noblest and best in the world. Here we find the secret cause for the decline and fall of the Roman Empire. The laws as to family life were loose; divorce became epidemic, and the empire went down in ruin and disgrace. The Reign of Terror in France followed the establishment of a law that marriage could be dissolved merely by application; 20,000 divorces were granted in Paris in one year, and during the same period 48,000 orphan children were carried into founding hospitals, and nearly 10,000 new-born babies were taken out of the sewers of the city and from the secret places by the police. The indescribable horrors of those times it is impossible to picture, and who will say that directly or indirectly the violation of the sanctity of the marriage state and the purity of the family life did not contribute largely toward those days of terror? The rejection of the Bible, the denial of God and the destruction of the home yielded bitter fruit, the signs of which still linger in the mouth of France; and lessons written in blood have never been forgotten.

To-day in that country it is allowable to obtain separation for five years, and at the end of that time to apply for the conversion of the separation into absolute divorce. If the parties have not been reconciled.

The practical results of the imperial divorce law in Germany have been gratifying. It gives four grounds for divorce—namely, adultery, attempt of either husband or wife on the life of the other; malicious, willful desertion and continued violation of the marriage vows. Both in France and Germany attempts are being made to escape threatening dangers by the enforcement of stricter laws on marriage and divorce.

In New England and Wales there were 176 divorces in 1870; 336 in 1880; 364 in 1900, and 727 in 1889; and the growing evil is at last attracting the attention of the lawmakers. We do not recognize the family at all in our national constitution. It appears in our State laws only as an object of some care, but not as an element of political power. Mr. Gladstone declared that his fear for our future centered very largely upon our ability to protect the family, for weakness here means disaster everywhere.

Realizing the perilous position in which we are placed by the increasing social evils resulting from divorces, a number of public spirited men initiated a corrective movement in 1878, and what is now known as the National League for the Protection of the Family, founded upon a broad basis, was organized in 1881. The results from this and kindred organizations have been marked and encouraging. Radical improvements are noticed in the laws of New York, New Jersey, Pennsylvania and Wisconsin; divorces after residence of only three or six months are no longer permitted, as they formerly were, in North Dakota, Georgia, California and several Territories. All causes for divorce but one have been stricken from the laws of the District of Columbia, and commissions on uniformity by co-operation of the States now exist in no less than thirty-four States and Territories.

The question of a constitutional amendment and admission of a national law on the matter under discussion have been agitated; but as long as twelve States can be rallied in defense of the maintenance of State rights, it is a waste of time to attempt the amendments on marriage or divorce. But the agitation against this evil goes on as never before. The pulpit, the press, the platform, the schools, colleges and universities are awakening to a sense of the moral and social danger that threatens us, and the outspoken discussion of the marriage relation and the divorce laws must result in great good.

Thirty years ago none of our higher educational institutions gave any attention to the study of the family, but now the theological seminaries, the law schools and the universities are giving special care to this most important subject. We may be assured that our boasted civilization, our proud commercial greatness, our high educational attainments and our brilliant material developments will only hasten the day of our disaster unless we protect the family and honor the God of the home, who is the Father of us all.

An Infallible Sermon to a Preacher.

Never shall I forget the remark of a learned legal friend who was at one time somewhat skeptical in his views. Said he to me:

"Did I believe, as you do, that the masses of our race are perishing in sin, I could have no rest. I would fly to tell them of salvation. I would labor day and night. I would speak with all the pathos I could summon. I would warn and exhortate and entreat my fellowmen to turn to Christ. I am astonished at the manner in which the majority of you ministers tell your message. Why, you do not act as if you believed your own words. You have not the earnestness in preaching that we lawyers have in pleading. If we were as tame as you are, we would never carry a single suit."

A decade of years has passed away since that remark was made. I bless God it was addressed to me. It put fire into my bones which I hope will burn as long as I live. God preached a stirring sermon to me that day by the mouth of that infidel lawyer.—Peter Stryker

Life is Constructive.

A certain evangelist is using a card on one side of which is the question, "What must I do to be saved?" and following it are the Scriptures which point out the way of salvation. On the other side of the card is the question, "What must I do to be lost?" and the answer follows, "Nothing."

The reply is simple but wonderfully impressive. Many think that in order to be lost they must run the log gamut of vices and be aggressively bad. Not so. We are all bad enough to miss the kingdom in spite of the good points we may have.

Life is an active, constructive force. It is likened unto a living temple or unto a vine. It must therefore be built up, and unless there is activity there is no building. Unless there is active goodness there is no character, and unless there is character there is no salvation.—Brethren Evangelist.

Spiritual Poverty.

Professing Christians sometimes attribute their spiritual poverty to nature. One is penurious, another cowardly, and they say it is because they have been less generously endowed by nature than others and cannot help it. It would be quite as reasonable for one whose father's table, to which he has free access, is daily loaded with wholesome food, to go about the streets with gaunt, bony fingers and ghastly countenance, starving to death, and saying, "I cannot help it." God is able to make a generous man liberal, generous and benevolent, or a cold man as gentle as a lamb, or a passionate man as calm and serene as the bottom of a mountain lake when the winds are hushed to rest. He is able to make all grace abound toward all His children.—Christian Advocate.

Learning What Life Is.

Sorrow is not an incident occurring now and then. It is the web which is woven into the warp of life, and it is who has not discerned the divine sacredness of sorrow and the profound meaning which is concealed in pain has yet to learn what life is.—F. W. Robertson.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR NOVEMBER 26.

Subject: Abstinence For the Sake of Others, I Cor. x, 23-33—Golden Text, I Cor. x, 12—Memory Verse, 31-33—Commentary on the Day's Lesson.

In verses 14-22 Paul resumes the discussion from chapter 8:13 touching the eating of meats which had been offered in sacrifice to idols. In the lesson before us we have some practical directions on this subject.

I. The duty of living for others (vs. 23-24).

"All things are lawful." I may lawfully eat all kinds of food, but all are not expedient. It would not be becoming in me to eat of all, because I should by this offend and grieve many weak minds. Though it may be admitted that it is strictly lawful to eat meats offered to idols, yet there are strong reasons why it is inexpedient, and those reasons ought to have the binding force of law. "Not expedient." And so, being unprofitable and injurious, may thereby become unlawful. "Edify not." All things do not tend to build up the cause of Christ, and therefore are not expedient. 24. "His own." Let no man consult his own happiness, pleasure or convenience, but let him ask what will be for the good of others. No rule is laid down about eating or not eating any kind of food as a matter of importance in itself. With such things the gospel has no concern. What Paul does prescribe relates to the effect of our conduct upon others. Let every man live not for himself, but for every part of the great human family with which he is surrounded. "Another's wealth." "But each his neighbor's good."—R. V. This will cause true happiness.

II. The duty of guarding the weak (vs. 25-30). 25. "Is sold." The meats of idol sacrifices were often exposed to sale in the markets especially by the priests, when they had on hand a surplus. To the Christian this was as lawful as any other meat. "Stumble." The meat stalls in the market. "Asking no question." The Jews were vexed with innumerable scruples with respect to their eating and were accustomed to ask many questions about their food, as to where it was obtained, how prepared, etc.; all of these scruples and questionings the gospel abolished.

26. "Earth is the Lord's." See Psa. 24:1. This meat belongs to the Lord and is made for man's use. It does not belong to the idol, even though it has been offered to it. It may therefore be partaken of as God's gift. 27. "Bible feast." This refers to a feast in a private house. In verses 14-22 the apostle severely rebukes the practice of eating at feasts in heathen temples, because this was one part of idolatrous worship. If a pagan friend invite a Christian to his home to dine he should eat what is set before him without vexing his host with questions about his food. But there is nothing here commanded which would require a person to eat or drink that which is harmful.

28. "Say unto you." That is, if one of your fellow guests should display scruples of conscience, or a heathen should be likely to draw the inference that you approved of idol worship, this altogether alters the case. You are no longer simply eating with thankfulness the food set before you as the gift of God, but the question of idolatrous worship of idols as permissible to a Christian. 29. "For why." etc. This verse and the next as a little obscure. The meaning seems to be that "no man has a right to interfere with the liberty enjoyed by another, save so far as his own conscience and conscientious convictions are likely to be affected thereby." We must guard the point of yielding to another's conscience, for we may by obeying a man's false conscience confirm his self-conceit, or establish a false morality. 30. "If I by grace." "If I partake with thankfulness."—R. V.

III. The correct rule of conduct (vs. 31-33).

31. "Eat or drink." The glory of God is to be the end of all our actions. In themselves eating and drinking are things indifferent, but there are circumstances in which they may be matters of the highest importance. In our own day, for instance, the question of using or abstaining from intoxicating liquors is one which ought to be dealt with on the same principles which Paul has laid down in this chapter. Such a question should be decided on a ground alone, namely, whether by using them or abstaining from them we shall best promote the glory of God. "Do all." This requires that we should plan and order our whole life in accordance with God's law. "Glory of God." To live to God's glory should be the high aim of every individual. This is a sufficient rule to regulate every man's conscience and practice.

32. "Give none offense." See R. V. Though you may be no better or worse for eating meat or not eating, yet if your conduct injures others and leads them into sin you should abstain entirely. It is far more important that your brother should not be led into sin than that you should partake of meat which you acknowledge is in itself of no importance. This is a general principle which should regulate Christian conduct at all times. "Jews." The apostle ever avoided offense to his kinsmen after the flesh. "Gentiles." Crossing none of their prejudices where God's law does not require it.

33. "Please all men." He did this so far as he could righteously. "May be saved." His main object was to seek the salvation of all men. This was the end in view. Salvation enables men to set aside their own ways in order to uplift another. Strife over non-essentials destroys rather than builds up the work of God.

Japan's purchases from the United States in the fiscal year just closed amounted to \$51,724,728.

A bank president recently indicted in Peoria, Ill., sadly describes his position to the wave of reform which seems to be sweeping over the country. "Evidence caught in that wave are disposed to commiserate themselves as the victims of some abnormal and unnatural calamity."

EPWORTH LEAGUE LESSONS

SUNDAY, NOVEMBER 26.

God's Wonderful Works.—Psa. 40.

1-11. Thanksgiving Service. It is eminently proper that once a year the entire nation publicly acknowledge its obligation to thank God and praise Him for personal and public blessings. "Think" and "thank" are closely related in both language and morals. Counting our blessings will logically lead to thankfulness. Consider at this service:

Thanksgiving is as old as the race. A special time set apart to publicly give thanks is nearly as old. The Jewish nation had its feast, which was a close type and forerunner of our annual Thanksgiving. The Pilgrim Fathers instituted the custom here. During the days of the civil war it became a national custom. It is the universal "home day" of scattered families. It has its origin in the natural gratitude which one feels who thinks of the wonderful works of God. It is the proper and appropriate service of a rational creature in view of the mercies of his Creator and Provider. It has a special significance to the Christian in view of his personal salvation.

Reasons for Thanksgiving. These are numerous and to most people obvious. We are dependent on God for our daily bread. The prosperity of the year and the bountiful crops of the fields lead to thankfulness. The joys of life, health, friends, and family lead to gratitude. The spiritual blessings of the year have been numerous. To some who read these lines the salvation of children and loved ones during the year are causes of thanks. The revival that has visited your church and League, the uplift that has come to you and yours, is a special cause of gratitude. To each and to all Thanksgiving comes with some special reason for joy and gladness. Write out a list of personal blessings this year, and you will be surprised at the number of them.

Expression of Thanksgiving. This should be both with voice and life. David opened his mouth and gave praise to God. So ought we to do. In the League service and in the church prayer meeting let us this week praise God in song, in testimony, and in prayers of praise. Then let us live a thankful life as well as talk thanksgiving. Show mercy and help to some needy family. Give a special offering to some worthy cause. Express in every possible way the gratitude of your heart for "God's wonderful works." It is well to feel thankful; it is better to express our thanks frequently and constantly.

CHRISTIAN ENDEAVOR NOTES

NOVEMBER TWENTY-SIXTH.

God's Wonderful Works.—Psa. 40:1-11. (Thanksgiving Service.)

Our trust in God is not complete until we cause others to trust, nor our praise until we cause others to praise.

A man is blessed in proportion as he does not trust in what is not trustworthy, and does trust in Him who is worthy of confidence.

Our blessings from God cannot be numbered, but God likes to have us try to number them, and the enumeration does us good.

God evidently delights to serve His children; shall not His children delight to serve their God?

Suggestions.

Nothing that God does for us but is wonderful and the more we understand it, the more wonderful it seems.

It is a man's duty to learn all he can about God's creation, because thus he learns more about God.

The worshipping spirit sees God everywhere, and adores the Almighty in the gift of a slice of bread as if it were a golden crown.

No thoughts of praise are long without words of praise.

Good Books.

Our societies have a mission in the matter of reading. In what better way can we influence lives than by setting our members to reading good books?

Where a public library is accessible, appoint a library committee whose members will each week speak in the society about some noble book to be found in the library.

Set up a bulletin board, on which the good literature committee will post notices of the brightest books and magazine articles accessible to the Endeavorers.

Where there is no library, organize a book club or society library. You could make no better beginning than with noble biographies of Christian heroes.

Get the members of the society to agree to read an average of half an hour a day, and offer a prize for the best list of books so read in the course of a year.

Call at some social for lists of books read during the year. Each Endeavorer to make out his list from memory. Appoint a committee to judge which is best.

Rice at Weddings.

The Chinese have a curious legend as to how the custom of throwing rice at weddings originated. A famous sorcerer named Chao became jealous of the power of another sorcerer, a woman, and conceiving a plan to destroy her, he persuaded her parents to bestow her upon his supposed son. The crafty Chao chose the most unlucky day for the wedding, the day when the "Golden Pheasant" was in the ascendant, so that when the bride entered the red chair the spirit bird would destroy her with his powerful beak. But Peach Blossom gave all her reactions to have a fight with the evil spirit, and she passed out unharmed while the spirit bird was attacking her.

His Unique Gift.

One of the numerous difficulties the rich struggle along under is the task of selecting presents for their friends who "have everything." A man who belongs to this troubled class was wandering around in a novelty shop the other day looking for something to give a man who was of the same tribe. He looked and picked over things, but could find nothing that he wasn't sure his friend already owned. Finally an idea burst upon his harassed brain. "This friend of mine," he said to the shopkeeper, "is always taking medicine. Why couldn't you get up some sort of a gold medicine case that he could carry in his pocket?" The dealer was willing and prepared a design in gold. The case was the size of a cigarette case, and as in which cigarettes are usually carried. The customer said it was just the thing and ordered it on the spot. The price was just \$300.—New York Press.

Country Infested With Lions.

Lions have become so numerous or late at Katungas, a lonely transport station on the Shire River, about twenty-seven miles from Blantyre, in British Central Africa, that native carriers and ox teams bearing their loads of produce for the English markets have gone in great fear of their lives. Native oxen, chiefly drawing loads of cotton for the mills of Lancashire have suffered most, and one transport company has had as many as six cattle killed in one single night on the journey to Blantyre. One evening, just about dusk, a number of cattle at Katungas were placed for sale in a yard which had been surrounded by high fences. When darkness set in it was found that a number of lions were lurking only a few yards away. Fears were entertained lest the cattle might make a stampede into the crocodile infested river adjoining, but by means of fires and gun shots at intervals the lions were kept at a distance.—London Daily Mail.

Lost Her Baby.

The sheep is usually set down for a model of stupidity, but a gentleman who has just returned from a three years' trip in the West tells the following story: "I was on horseback a great part of the time and often visited large sheep ranches. One day, while riding along, a mother sheep trotted up to my horse, bleating pitifully. At last I made out that there was something wrong off toward the left. I followed the sheep in that direction and soon found the cause of her distress. Her lamb had fallen into a shallow pit and could not get out. I lifted the little thing up, and the gratitude of the mother sheep's eyes will always be a source of consolation to me."

The "No-Hat" Fad.

A Sunday or two ago I happened to traverse some miles of one of the main roads leading out of London, and was much impressed by the number of cyclists traveling without hats. I was given to understand that they are the visible result of the "no-hat" movement. As the day was dry and the dust was churned up in a suffocating cloud by an incessant procession of motor cycles, ordinary cycles and horse vehicles, it struck me that the movement in question might equally well be called the dirty-head movement. By the time they had done twenty miles on that road these persons heads must have been in a condition to compete with the doormats in any railway station or public library.—London Truth.

Since July, 1902, the French have established a steamboat service from Kulkoro, in the western Sudan, to Timbuctoo.

PASSING OF PORRIDGE.

Makes Way For the Better Food of Better Days.

"Porridge is no longer used for breakfast in my home," writes a loyal Briton from Huntsville, Ont. This was an admission of no small significance to one "brought up" on the time-honored stand-by.

"One month ago," she continues, "I bought a package of Grape-Nuts food for my husband, who had been an invalid for over a year. He had passed through a severe attack of pneumonia and a grippé combined, and was left in a very bad condition when they passed away."

"I tried everything for his benefit, but nothing seemed to do him any good. Month followed month and he still remained as weak as ever. I was almost discouraged about him when I got the Grape-Nuts, but the result has compensated me for my anxiety."

"In the one month that he has eaten Grape-Nuts he has gained 10 pounds in weight, his strength is rapidly returning to him, and he feels like a new man. Now we all eat Grape-Nuts food and are the better for it. Our little 5-year-old boy, who used to suffer from pains in the stomach after eating the old-fashioned porridge, has no more trouble since he began to eat Grape-Nuts, and I have no more doctor bills to pay for him."

"We use Grape-Nuts with only sweet cream, and find it the most tasty dish in our bill of fare."

"Last Monday I ate a teaspoonful of Grape-Nuts and cream for breakfast, and felt less tired and stronger than if I had made my breakfast on meat, potatoes, etc. as I used to. I would be without Grape-Nuts in the house for any money. Name given by the Hon. Geo. B. Hall, C. C. M. L. A. The reason I mention this is because I had read the little book 'The Road to Well-being' in paper."