who occasionally fall under juniper trees and want to die; here it is to all who would rise to better things.

The Psalms are divided into five books, and the ancient Rabbins say in these live books in the Psalter we have the image of the five books of the law, or in other words a kind of a second pentateuch, the echo of the first. In the first God speaks and in the second the voice of the people is heard. God presents Israel with the law, and grateful Israel responds with a shout of praise. These two Psalms form the first division of the second book. They are dedicated to the master musicians or the sons of Horah. They were the celebrated musicians and singers of the day; they were in David's time the keepers of the threshold of the tabernacle, and still earlier in the time of Moses they were watchinen at the entrance of the camp of the Levites; they were a part of that band that acknowledged David as leader at Ziklag; they were warrors with faces like lions, and who for speed were like gazelles on the mountains.

Mr. Spurgeon says that although David is not mentioned as the author of these psalms they must be his, for the truth is so like him. It has the character of his style and the work of his experience in every letter. I had sooner question the authorship of Banyan's second part of the "Pilgrim's Progress" than to question David's right to those psalms. Whoever wrote them has given a name to the soul's deep longing after God and made a sigh a meladious thing.

There are three divisions in the psalm, each closing with the refrain, "Why art

three divisions in the psalm,

There are three divisions in the psalm, each closing with the refrain, "Why art thou cast down, O my soul?" The whole psalm is the picture of a soul climbing Godward, not without backward slips, but climbing nevertheless, until the sigh of the first text gives way to the shout of the second. Perhaps the singer during his exile on the eastern side of Jordan had the second. Perhaps the singer during his calle on the eastern side of Jordan had sen some gentle creature with open mouth and heaving flanks cagerly seeking water in the dry river bed, and he saw in this a picture of himself. The whole psalm is like what we have seen on some carly spring day, when the sun was warm, the sky blue, the trees ready to burst into bud and the birda were singing, but only for a day, then the clouds returned, the atmosphere was chilled, the birds are all stilled and the sun was under a cloud. Viewed in one way it is a psalm of gloory. Streaks of brightness are ever flashing through the gloom. First there is a sigh as of a breaking heart, then comes a word of hope like a rainbow spanning the waterfall; once again the contending enemies meet as in verses 9 and 10, but finally above it all comes the refrain without a complaint, "I shall yet praise Him who is the health of my countenance."

There are certain expressions most striking in the psplm. Three times does David say "Why art thou cast down, O my soul?" as though he were two men. The psays it is David chiding David out of the dumps. To search for the cause of corrow is often the best surgery for grief. In were 8 notice the words, "The Lord will command His loving kindness in the daytime." No day has ever dawned in which an heir of grace could be utterly forsaken in the same verse we read "In the night His song shall be with me. Affliction may put out our light at times, but if it does not silence our song the light will come again. Verse 3, psalm 42, "Send out the counter of the counter our sight at times, but if it does not silence our song the light will come again. Verse 3, psalm 42, "Send out the counter our song the light will come again.

put out our light at times, but if it so to silence our song the light will eagain. Verse 3, paslin 42, "Send out light and truth." These are like anto guide him to the object of his afons, but finally above all sounds the foliations. The single of Paul and Silas, it is chains, shakes the prison walls and the prisoner free. Two graces mend in this psalm were used frequently first, hope and faith. Faith tells us the Christ has done; hope tells us what will do, and hope is like the sun as we ney toward, it; our burden is east back of us. Faith may have many a struggle with fear, but it will conquer in the end. These two psalms are really one; there is a constant unfolding of experience and rising to a higher appreciation of God, and as faith acquires more strength you will notice that not only David but ourselves come to think of God in a different way and address Him in more endearing terms. There is no better illustration of this than these two psalms.

"O God." Debarred from public worship David is heart sick. 'He is not seeking case, he needs God. He is not after comfort, but like a traveler whose water bottle is empty and who finds the well dry, so he must have God or he will faint. When it is as natural for us to long for God as for an animal to thirst, it is well with our souls. "O God," we hear him saying. It is as if he can scarcely breathe for the rst. He does not know just what he is needing or just how God would reveal Himself to him, but he must have God. All unrest or thirst or outgoing of desire are but the reaching out of the soul after God. We shall be satisfied only when we find Him. find Him.

"The Living God." My soul thirsteth for God, for the living God. This is an advance upon the first expression, and this is Jehovah's name of power. Ancient Israel was accustoffied to use it before every victory, since it is higher than "O God." In the first cry we naturally find it followed with a shout of victory, "I shall yet praise Him." Hunger and thirst are God's instruments to call us to Himself. When the prodigal was an hungered he said. "I will arise." It is a picture of one who has tried other things in the world, pleasure, wealth, honor and then cries out, "O for the living God." But thirst is better than hunger; you may palliate hunger, but thirst is a perpetual appetite. The next best thing to being in the light of God's love is to be unhappy until you have it. He is the living God because He has life in Himself and because He bestows that life to others.

"O my God." Appropriation comes next, and once it is taken it is never dropped. He says, "God of my life, and God my rock." There are five "mys" in the forty-third psalm, "my cause, "my strength." my joy, "my soul." "my God. You never really appreciate God until you begin to apply Him to your life, and He will be to you just what you wish. He is like a locked casket filled with jewels. You may have such a casket in your possession. Unly the key unlocking it can reveal to you the preciousness of your possession. This possessive pronoun is the key in this case, "my God." and when once you have grasped it nothing can stand against you. David speaks of Jordan, the Hermonites and Mizar. At Jordan the water tolled back on the Hermonites, the kings were defeated near to Mizar, the list of the same to Mizar, the list of the same to Mizar. III.

can the water rolled back on the Hermonites, the kings were defeated near to
Mizar, the law was given; and he may
have meant to say difficulties as great as
dordan, enemies as strong as the kings,
none of these things shall move me, He is
my God; or it may mean that since these
places are farthest from the tabernacle
David is saying, "What if I am afar off,
no trial can be too severe for me."

IV.

"God of my life." This is further on in
the line of truth. You will notice that
the two preceding expressions are thus put
together. One who is learning of God is
dike a child learning his alphabet. He
knows his letters, but who is there that
knows all the words into which the letters
may be shaped, and who has read all the
books which they can make up. It is so
with God. He is the God of ray life. What

it I am forsaken. He is my Father; what if I am comfortless. He is like my mother; what if I am cast down. He is my re-atorer; what if I am hopeless and undone,

"God my rock." David was a fugitive and had little means of defense. He is continually pursued by his enemies, and since the country is full of mountains and caves of refuge are on every side of him they become to him the picture of God, He calls Him my rock. The names of God are suited to every circumstance in life He calls Him my rock. The names of God are suited to every circumstance in life. Nothing is more fitting for us than to get hold of this expression of David's. You will be tempted on every side, the enemy is too strong for you, but literally David's expression is, "God is my cliff." That is, He rises above the things of this world, and He wants His children to understand that wherever there is a heart big with sorrow, wherever there is an eye filled with tears of a lip quivering with agony His ear is wide open to all their cries. He marks down every necessity in His memory; He will not forsake His own.

"God my strength." This means my strength belongs to God, and I must use it only for His glory. He is taking note of all that I do, and one day I shall be called to an account. God might if He pleased wrap Himself about with night as a garment. He might dwell alone far above this world, and look down with indifference upon the doings of His creatures. We might look up into the heavens and behold the stars and say, "I am nothing compared with these, and God does not care for me," but not so. He notices every one of us. He knows our names, has numbered the hairs of our head, and not a sparrow falls to the ground except beneath the gaze of His eye. Whatever we do or bear or suffer the cyc of God is upon us. VI.

we do or hear or super the super upon us.

One of the most interesting pictures in the Louvre is that of Christ with eyes so wonderful that walk which way you will the gaze is upon you, and so God is the God of my strength and one day I must answer to Him for it.

VII.

"God, my exceeding joy." This includes all that has gone before, and it exceeds all others, first, in its nature, for it is not happiness, that depends upon circumstances. It is joy of which David speaks which may be ours, though the night is upon us and the hurden is really too heavy for us to bear. It exceeds all others in its duration, for it never ends. This can be said of no other experience, all others have their boundaries, but this is an illimitable sea reaching beyond the bonds of time and lasting through eternity. "O God," this is a soul's cry, "the living God," no one else can satisty, "My God." He is mine, and nothing can senarate me from Him. "God of my life." He will be whatever I long to have Him be. "God my rock." He is my defense in every time of need, "God my strength." All that I have is His. "God, my exceeding joy." He is beyond all that the world can give, and when that joy fills the soul earth is changed to heaven.

Gave Up All For Christ.

There is a most impressive story related of the conversion of an old lady of seventy years, in a little town in Western China through the instrumentality of a Bible woman. One market day, as she was selling her wares she heard a Bible woman talking about a God who loved and cared for people of every race and land. Becoming much interested in this message the old lady began attending the Sunday services conducted by the missionaries, walking four miles each way in order to do it.

At last she was converted to Christ, a step which meant much to her, for in surrendering herself to the Master she must give up her idol worship, which she realized fully would bring upon her persecution and hatred.

After destroying all of her idolatrous pictures on the walls and her many other idols there yet remained in the centre room of her house a tablet to "Heaven and Earth," which she dared not touch, for it belonged partly to a nephew whom she feared to offend.

One night she had a wondeful dream. She thought she saw Jesus Christ coming across the valley to her house, and she cried out, "Saviour of the people, I am a sinner; come and save me." But though He drew near her house it was only to look sadly in and pass sorrowfully by. On lowskening she could not forget her dream, and every time she looked at the idolatrous tablet she felt that perhaps this was keeping Jesus out of her house. So she determined, at whatever cost, to get rid of it, and accordingly wrote her nephew to that effect, and was given permission to do with it what she felt inclined. But this was not all. So carnest was she in the new faith that she insisted that her

cense.

Thus was born into the kingdom what proved to be one of the most devout of "hrist's followers.

this was not all. So carnest was she in the new faith that she insisted that her house be whitewashed throughout that the Lord might not smell any trace of the in-

A safe Refuge.

The day may be one of calamity. Dark douds may be over us and a terrible storm ibout to break upon us. Where shall we ind safety? The providence of God may ill us with alarm, and we may feel ourselves left destitute and helpless. Where nay we hide ourselves from the impending wil? Or, while all is peace about us, while others are rejoicing because of great good, we are depressed in spirit, and in the thought of ourselves see only sin and judgment. How shail we escape? The spirit of God has given us the answer: "God is our refuge: a help in trouble most readily to be found." He is at hand and His ear is open to every cry of distress. He is the Almighty, and within His loving are we are safe. He is the faithful, unhanging One, and, therefore, will not for sake us. Hasten to the open door and to the outstretched arms of Him whose love infolds you, and whose arm will guard from every harm.—United Presbyterian.

All that God gives to us day by day is, as it were, a new creation. We never received it before. It never was our need antil now. We may have received something like it before, but that was not this, nor could that have filled the place of this. Every day's blessing are to cach of us as a special miracle from the hands of the everloving and the Almi, hiy God, As John Bunyan says, "Things that we receive at God's hand come to us as things from the minting house—though old in themselves, yel new to us." What should we do if our Father failed to give us current coin of himining day by day?—Sunday-School Times.

Our Lord speaks of things divine and spiritual just as if He were speaking of things human and material. When danger has passed over joy arises, nay, even greater joy than if the danger had never been.—The Rev. J. J. O'Neill, R. C., Brooklyn, N. Y.

Plan to Honor Gen. Sigel. Admirers of the late Gen. Franz St gel propose to ask the New York city authorities to change the name of Cedar Park, at One Hundred and Fifty-second street and Mott avenue, to Sigel park, to nonor the memory of the patriot and soldier. Gen. Sigel was a resident of the Bronx for more than a quarter of a century, and his friends say that as he was the most prominent veteran of the civil was who lived in that part of the city it would be appropriate to commemorate his patriotic services in such a sub stantial way. Many public officials and citizens of the Bronx favor the

Unique Gift to Library. A lady recently offered the New York Public Library a remarkable gift. It consists of 1,000 menus, each from a different hotel or restaurant. Some are from Hungary, China, Japan and Russia. The donor stipu-lates that the menus are to be kept caled unt# 1958, as it is her desire that the coming generations may see

THE SABBATH SCHOOL

International Lesson Comments For November 2.

Subject: Cities of Refuge, Josh. xx., 1-9-Golden Text, Psa. xlvl., I .- Memory Verses, 2, 3.-Commentary on the Day's Lesson.

As soon as the tribes had received the portion of their inheritance, the Lord directed that Joshua should carry out the injunctions which Moses had left respecting the cities of refuge for the accidental homicide. See Ex. 21:12:15; Num. 35: 9-34; Deut. 19: 2-13.

Deut. 19: 2-13.

2. "Appoint... cities of refuge." Prior to the Mosaic age it was required of the nearest relative, as a matter of duty, to avenge the death of one who had been slain. He was called the "Goel" or "Avenger." Sometimes a whole family took upon them this duty. 2 Sam. 14: 7. Naturally many evils would take place as a result of this unceremoniously meting out punishment on the offender, and "it was the a'm of the Mosaic law, without altogether abolishing the long-established custom, to mitigate its evils as far as possible."

"Unawares and unwittingly." That

sible."

3. "Unawares and unwittingly." That is, by accident, or without guilty intent. "May flee thither." The danger of the ancient plan of punishing crime was that instice would give place to revenge, and a series of mutual retaliations would end in increasing murders instead of preventing them. To avoid this danger the plan of cities of refuge was instituted.

4. "The gate of the city." The tribunal of justice was at the gate of the city. The refugee was not kept out of the city till his innocence was proved, but was permitted to enter and relate his cause and receive the protection of the city. "May dwell among them." When the refugee arrived at the city of refuge he was taken under the protection of the elders, who were allowed to arrest him, if he were adjudged a wilful murderer. Afterward he must stand in judgment before the congregation or the magistrates, and if then condemned he was to be delivered to the avenger of blood. This would prevent sthose abuses, which were generally made of sanctuaries among other nations, in which the most shameful criminals found of sanctuaries among other nations, which the most shameful criminals for

protection.

5. 'If the avenger of blood pursue.
When once sheltered, in one of thes
cities, and proven innocent of intende
murder, the one who otherwise woul
have had the right to put him to death, it
the place where the murder took place
now could not touch him, unless he should
be his own choice on from the city and he by his own choice, go from the city and be found by the avenger who might then take his life. The city was a place of protec-tion while a man remained within its

6. "Shall dwell in that city." If exonerated from wilful murder, he was safe, but only so long as he remained within the city and its suburbs of one thousand cubits beyond the walls. Num. 35: 26:25. He must remain there, away from his home and business, till the death of the high priest. This seeming hardship was necessary and just, because there is usually some fault or carelessness in even accidental murders, and this great inconvenience would tend to carefulness and safety. "Until the death of the high priest." Release from this imprisonment could come only through the death of God's anointed high priest. Num. 36: 25. Thus the death of one might become the release of many. Every refugee in each of the six cities would at once obtain his liberty. 7. "And they appointed." Rather, they sanctified, set apart for a sacred purpose. 'Shall dwell in that city." If exoner

cities would at once obtain his liberty.

7. "And they appointed." Rather, they sanctified, set apart for a sacred purpose. The cities of refuge were intended to preserve the people and the land from blood-guiltiness; hence the appointment to so high a purpose carried with it the idea of solemn consecration. Six cities were appointed for this purpose, three on either side of the Jordan, easy of access from all parts of the land. None but Levitical cities were chosen, and thus the refugees, during their stay, would have the benefit of the assistance and instruction of the Levites. The cities were on hills and could be seen afar off. They were so situated that one of them could be reached from any part of the country in a half-day. The roads to the cities were to be kept in good repair; no hillock was left, no river or stream was allowed over which there was not a bridge; the road was to be at least thirty-two cubits (three rods) broad, and every kind of obstruction was to be removed that might hurt the foot or hinder the speed of the fugitive. At every turning or branching of roads posts were erected bearing the words. Refuge! Refuge! to guide the fugitive in his flight. Infinitely greater pains has God taken to lead guilty souls to the refuge of the atoning blood of Jesus Christ. "Kedesh." There is some signification in the names of the cities. Kedesh means to separate or lead guilty son's to the reinge of the atoning blood of Jesus Christ. "Kedesh." There is some signification in the names of the cities. Kedesh means to separate or set apart. It implies the consecration of a person, or thing, to the worship or service of God alone. Thus, as we look for the comparison, we see Jesus as the Holy One of God, set apart for us as a Saviour from sin. This city was in the extreme northern part of the promised land in Galilee, on the west of Jordan. "Sheehem." Shoulder, hence its readiness to bear burdens, sustain, etc. We read of Christ, "And the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Iss. 9: 6. This city was in the tribe of Ephraim, near the centre of the promised land, west of Jordan. "Hebron." This signifies fellowship, friendly association, to unite as friends. Through Christ, ainners are brought into fellowship with God. Hebron was situated in the southern part of Cansan and among the mountains as was Kedesh, also west of Jordan.

S. "Bezer." A stronghold, a fortification. Jesus is a stronghold, a fortification, deated east of Jordan, in the plain opposite Jericho. "Ramoth." Exaltations, high or exalted. Of Jesus, His name is above every other name. He is exalted to be the Saviour of the world. This city was cast of Jordan, about the middle of the mountains of Gland. "Golan." Residency of the people, in the land of Bushin.

9. "And for the stranger, as well as the Israelite, lead the stranger, in the land of Bushin.

9. "And for the stranger, as frages and the p

London's Newest Fad. London is trying to butt Paris out of the ring in the matter of fads. Ac-

cording to a London dispatch to a Chicago newspaper, the newest fad in London is the carrying of "lucky boxes" made in the style worn by the Pharaohs of ancient Egypt. Each box is made of ebony, and is about the size of an ordinary draughtsman's case. There is a trick opening inside. which contains an Egyptian eye. The wearers of these lucky boxes are supposed to be free from all disasters and to prosper in affairs of love and

New Mining System.

A gold-bearing clay found in Santa Cruz county, Arizona, is of such a refractory nature that the usual methods of separation have failed absolutely to extract the gold therefrom. After practically every known method had been tried and falled, the in-genious scheme of drying the gouge thoroughly and beating it vigorously with a club was adopted, with com-plete success. This is a mining system unknown in say other part of the

CHRISTIAN ENDEAVOR TOPICS.

November 2-"The Best Gift." 1 Cor. xii. 28-31; xiii, 1-13.

Geripture Verses-PAL exxxiii.; Matt. xxii. 34-40; John xiii. 31-35; 1 John ii. 8-17; John xv. 8-17; 1 John iv. 4-14; Gal. v. 14; Rom. xii. 10; xiii.

9, 10; Gal. vi. 2, 10; Phil. li. 2. Love is the best gift because without it all the rest are worthless: while, having this gift, it will inspire

all the rest. Our knowledge is limited and insight into truth is incomplete, but our love may be entire; indeed, unless we love with the whole hear this gift loses its value with God. Love is what we are; gifts, what we have. We are loving; we have knowledge.
Gifts do not.
Selections. knowledge. Love implies character

Our God is love; and all his saints His image bear below; The heart with love to God inspired, With love to man will glow, Teach us to love each other, Lord,

As we are loved by thee; None who are truly born of God Can live in enmity.

An ocean steamer pressing in the face of wind and wave is an inspiring sight. Where is the power that im-pels it? We find it far below the decks, in the throbbing engine. So a Christian has his impelling power within, in Christian love. Love is the secret of Christianity, the Inspiration of character, the motive that leads to

the sacrifices, the trials, and the tri-umphs of the Gospel.

Light is something more than the sum of all its ingredients—a glowing, dazzling, tremulous ether. And love is something more than all its eld ments-a palpitating, quivering, sensitive, living thing. By synthesis of all the colors, men can make whiteness, they cannot make light. synthesis of all the virtues, men can make virtue, they cannot make love It is not the deed we do, Though the deed be never so fair.

But the love that the dear Lord looketh for, Hidden with holy care

In the heart of the deed so fair.
Suggested Hymns.
Blest be the tie that binds.
Come, Holy Spirit, heavenly dove Is the cruse of comfort failing? It passeth knowledge, that dear love of thine

More love to thee, O Christ, Search me, O Lord, and try this heart of mine.

EPWORTH LEAGUE MEETING TOPICS. November 2-The Best Gift. 1 Cor. 12. 28-31; 13, 1-13,

Three chapters in Corinthians are given to discussion of the exercise of spiritual gifts. Paul's argument shows that (1) the source of all spiritual gifts is the one Spirit; and (2) the various gifts should make the Church one body; (3) the visible Church has place for all gifts. Then he shows that love is infintely superior to all gifts.

faith; Peter, of hope; and John, of love. Yet, strange as it seems, the greatest eulogy of love comes not from loving John, but from logical

There are nine elements that are essential components of true love They are patience-suffering long, having neither hurry nor petulance; kindness-being active in goodness; gen-erosity-not envying, but recognizing others; humility-not self-seeking; courtesy-behaving itself well at all times; unselfishness—giving rather than receiving; good temper—not provoked at little slights; guilelessness-thinking the best possible of others; and sincerity-rejoicing in the truth, even when it hurts. We may test our love by these. And these possess the elements of true greatness. Such a love will "cover" all things, as a mother will hide and shelter the things, that is, put the best possible construction on actions. It will "hope" and "endure" all things. Such a love is not natural, it is supernatural. It

The Indestructibility of True Love is one of the "abiding" graces. It can never be destroyed. In this it is dif-ferent from the other "gifts" men tioned in the chapter. Prophecies fail -that is, they are fulfilled or the gift of prophecy is taken away. Tongues cease—that is, languages pass away and become obsolete, or the gift of tongues as given to the apostolic Church is a transient gift. Knowledge vanishes-books become obsolete, the education of one age is insufficient for the next. But love never becomes out grown; it is never obsolete, and the same fruits of love are seen in the Church to-day as in the Faith, hope, and love abide, and the greatest of these is love.

The Superiority of True Love is seen in all the elements already men tioned. But there are other considerations which will show its superity. It is superior to either faith hope. Faith runs to fanaticism without love. Hope exceeds the limits of truth, unless regulated by love. Love uses faith and hope, and is the real source of both. It is Godlike in its nature. God in his perfection has no need of faith, nor of hope, but he is love. The perfection of his being is in this, that his nature is love. And we become God-like just in proportions as we incarnate love.

PUTS DAMPER ON PROPOSALS

Indignities Heaped Upon the Bride

groom-Elect in China. Women are constantly complaining that eligible men show a most uncompromising desire to remain single instead of selecting a wife. It is, therefore, a good thing that the same conditions do not pravail in England as in some parts of China, or the probability is that not one in a thousand would ever take a woman "for better or for worse."

In these Celestial regions the bridegroom-elect has to submit to being dressed up by his friends in any sort of costume they like, and thus habited they accompany him in state through the streets of the town. Perhaps in that part of the world men are overanxious to be married, and everything which can possibly be done to induce them to remain single until they arrive at a more mature age has to be

It is another case of all being fair in love and war, and no doubt the Chinaman who is shouting to-day as he accompanies his friend knows full well that next week he may be the bridegroom-elect, and so the punishment is robbed of much of its terror,-

THE GREAT DESTROYER

SOME STARTLING FACTS ADOUT THE VICE OF INTEMPERANCE.

The Devil's flight Arm-Crime of a Ram Crated Man Which Has Made the Na-tion Think-Smash the Whiskey Bettle For It Fills Our Jalls.

For it Fills Our Jalls.

The crime of Michael Leddy has made a nation think! Maddened by whiskey, this man gives the police a case which is pronounced by the Magistrate to be the most harrowing of all his experience.

This rum-crazed man goes to his little home in the suburbs of Greater New York on a beautiful Sunday afternoon said almost instantly transforms it into a hell!

Catching hold of his little eight-year-old daughter, he forces open her mouth and pours a glass of whiskey down her throat!

The mother, shocked at the outrageous action of her husband, acreams out in her indignation, and the brute hurls a plate at her head, cutting a deep gash in her scalp!

indignation, and the brute huris a plate at her head, cutting a deep gash in her scalp! Stunned by the blow, the woman falls heavily to the floor, when the bratal iellow advances toward her, lifts his heavy boot and, with the malice of a flend, stamps her already blood-covered face. Two years ago he kicked out one of the poor woman's eyes. Sunday he crushed out the other coal.

one!

It was a picture for hell to gloat over—
the little girl reeling and delirious from
the fumes of the whiskev that had been
forced down her throat, the mother prostrate on the floor, insensible from her
wounds and half strangled by the blood
that flowed from them, and the father,
furious es a demon, glaring about him upon the ruin he had wrought!

"Father is good to us when he is sober,"
sobbed one of the children, and we may
well believe it.

well believe it.

The crime that shocked New York as it had not been shocked for a long time, and that sent a shudder throughout the whole country, was the WORK OF WHISKEY—THE WORK OF THE DEVIL'S RIGHT

THE WORK OF THE DEVIL'S RIGHT ARM.

There are a great many people who still persist in believing that there is somewhere in the universe a being of infinite malice and spite whose motto is "Evil, be thou my good," and whose supreme delight is found in promoting the misery and wretchedness of mankind.

It is not for me to say whether the belief is true or false; but this I know, that an infinitely malicious being, bent on the destruction of human goodness and human happiness, could not possibly hit upon a more effective means of accomplishing his infernal purpose than that which is furnished in the whiskey bottle.

If whiskey were out of the way ninetenths of the crime, degradation, brutality and misery of the world would disappear. There is no doubt about it. With whiskey out of the way the homes that are now dark would be bright, the homes that are now wretched would be happy, the homes that are now wretched would be happy, the homes that are now knows it, and the drunkard knows it. In fact, the drunkard knows it a great deal more thoroughly than the man who does not drink.

He has been make.

He has been make him hat eand despise himself. It has caused him time and again to be ashamed to look at the sun, ashamed to look into the eyes of his wife, children or neighbor.

It has made him do the things that, in his rational moments he loathed and detested with his whole heart, and awaking

wife, children or neighbor.

It has made him do the things that, in his rational moments he loathed and detested with his whole heart, and awaking from his delirium he has had all he could do to keep from destroying himself!

The unspeakable accursedness of the whiskey habit is a fact which none but the rum-imbruited victim of intemperance himself would think of disputing, and even he would not dispute it, except while in the midst of his mad, unreasoning orgies.

To destroy the reign of whiskey would be to practically civilize and Christianize the race.

"The ignoble blood that has crept through scoundrels ever since the flood" has been drunken blood—blood inflamed, perverted, poisoned by strong drink. Get the whiskey corpuscles out of the world's blood and it will be largely humane, decent and moral. The scoundrelism is mainly the result of the demoralization induced by drunkenness:

The nathetic words of the little girl.

the result of the demoranzation induced by drunkenness:

The pathetic words of the little girl,
"Father is good to us when he is soler," are applicable to the overwhelming major-ity of mankind. Nine hundred and ninety-nine human beings out of the thousand are inclined, when sober, to be reasonable and centle.

gentle.

It is natural for men to think; it is also natural for them to be kind and considerate; but when maddened by whiskey they are but beasts.

It was not a man, but a beast, that committed an awful crime Sunday, and for the beastliness nothing but whiskey is responsible. erime, for it was whiskey that transformed Michael Leddy from a human being into

Mehael Leddy from a human being into a demon.

Every man who has ever swallowed a glass of whiskey well knows that even one glass disturbed to a certain extent the fine balance of his moral nature and upset, however slightly it might have been the natural poise of his human reason. And when the one drink becomes the dozen, or the score, the man falls from the living perpendicular of his rational, moral manhood to the dead level of the unreasoning brute.

perpendicular of his rational, moral manhood to the dead level of the unreasoning brute.

The human element in him is for the time being mastered by the "ape and tiger" forces; reason no longer appeals to him, affection has but little influence over him, and he is ready for the most silly of the most savage deeds.

In fighting whiskey we are fighting humanity's most deadly foe. It is the one enemy of mankind which if put out of the way would almost insure the departure of all other evils.

It is the whiskey bottle that fills our jails with criminals and out asylums with lunatics. It is the whiskey bottle that burdens the State with the mighty army of paupers and incapables. It is the whiskey bottle that burdens the State with the mighty army of paupers and incapables. It is the whiskey bottle that is responsible for nearly every instance of domestic infelicity, from the first ugly scene between husband and wife to the divorce, which breaks up the home and turns the little ones adrift upon the world.

It is the whiskey bottle that debauches our public servants and causes so many of them to botray their trusts. It is the whiskey bottle that is mainly responsible for the low ebb to which, in so many instances, our municical politics has fallen. It is the whiskey bottle that stands between us and the coming of the Kingdom of God.

Smash the whiskey bottle and you break the devil's right arm.—New York American.

Two Sententious Opinions.

Legalized rum selling is statutory mur-der.—H. Clay Bascom. Intemperance is the egg out of which all vices may be hatched.—St. Augustine.

In this country it appears that the de-scendants of alcoholic parents show an excessive mortality in which tuberculosis and meningitis is the most common form of disease.

From observations collected by two Italian authorities it was found that occupation and professional work, in which alcoholism was common, had a very high mortality from tuberculosis.

Henry H. Faxon, the temperance advo-cate of Quincy, Mass., has again recog-nized the services of the Christian Church in the work of keeping the city free from liquor control, and sent his check for \$100 each to the twenty-three clergymen.

Nine-tenths of the diseases and a great part of the social evils of this country are caused by the use of alcohol. caused by the use of alcohol.

The announcement is made that the Government has decided against the sale of intoxicating liquor of any description in our Samoan possessions. This is encouraging to those of our readers who took an active part in securing the passage of the law to protect native races from the curse of rum.

of rum.

The federated churches of Illinois united under the name of the Anti-Salcon League are proposing a comprehensive local option law which will make a popular vote against the salcon mandatory and directly operative and enable the people in territory from counties down to city blocks to get rid of salcons as a matter of right.

RAM'S HORN BLASTS.

Life is a man's opportunity for the

When ambition is the child of envy

Self-surrender is the secret of soul-

The lights of the world are not il-

Goods can never constitute the chief

The good in a man may be known by

There can be religion without ritual as we have light without lamps. Life's pleasures are but spring freshets, God's joy a perennial spring.

The pleasures of a true saint cannot

A good fellow is not always a good Inspiration is God's answer to our

It is the bullet that kills and not the

He is a traitor to man who is not

Money creates more wants than it

God's succor comes swifter than

The man who is stingy on a ten dol-lar salary will be stingler on a mil-

Discontent with ourselves will cure

us of discontent with our circumstan-

THE SORT OF MAN HE WAS.

Ex-Speaker Reed's Opinion of One

Who Was Rather Too Effusive.

knack of disposing of disagreeable acquaintances that few public men pos-

sess, as many have learned to their

"I was in Washington once," said man at the clue, "when Tom Reed

was the czar of the house of repre-

sentatives. He was holding forth with

earnestness on some theme to a group

of friends when that man you see over

there by the cigar counter pushed his

way through the crowd, grasped Reed

talk. When our friend over there had

"Reed drawled out: 'He's a fellow

from New York who knows more men

who don't want to know him than any

PLEASANT FOR THE INVALID.

Undertakers' Signs Calculated to Rob Death of Its Terrors.

Death must have greatly diminished

terrors for the inhabitants of Rut-

land county, Vermont. From the town

of Fairhaven as a center an enterpris-

ing firm of undertakers-"funeral di-

surrounding country with roadside

signs that must be a never-failing

source of comfort to the passing in-

As It Should Be Undertaken.

Finest Rubber Tired'

Caskets of Every Design. :

Open Day and Night. :

A Sacrilegious Expression.

morning full of excitement. He had found a new family of kittens and

described them to his mother. "There is a black one and a white one and a

"But they are just like Jesus, any-

"How is that?" asked his mother,

"Why, they were born in a manger."

Stood Dead in Doorway.

from ruined St. Pierre says that a

friend of his who entered the city as

soon after the eruption as the fire and

heat allowed, spoke one evening of

entering a house in St. Pierre in an endeavor to find the family's bodies There stood in the doorway a strange

man to whom he touched his hat as

he went in. He found the family all

dead within, and, sickened by the

sight, made haste to come out again

In the doorway he again encountered

the stranger, and, thinking he might

mean some mischief, this time ob-

served him more closely. He was

New Idea in Dirigible Balloons. Flying machines steering by Herta

claims that an unmanned balloon,

temperature and moisture at different heights, can be sent fifty miles

and steered back to the starting

days dead .- Boston Transcript.

just like Jesus."

thought was sacrilege.

things."

This story is told of a Milwaukee boy: He came into the house one

Hearse in the State. And this is an open invitation to

valid. Here is one of them:

A second reads thus:

other man in the United States.'

the hand and said effusively:

Ex-Speaker Thomas B. Reed has a

augmented by the pains of

luminated by the fires of controversy. He who has friends only to use them

will have them only to lose them.

t will be the mother of sorrows.

realization of his ideals

the good he sees in men.

good

aspiration.

true to God.

sin's sting.

intense chagrin.

ces.

wav?

HE supreme are of

tiving may be summed up in givgiving. This world's sole hope of salvation lies in the salvation of the soul.

I wonder if 'twould matter much,
If I some day should fold my hands
And never more a task should touch
So long as in the glass the sands
Should run for me—I wonder would
The world be just as fair and good? Those who expect great things from God will do great hings for Him. He will not win respect who refuses

If I some day should stay my feet That know the path of duty plain, And selfish, wander from the heat, The hurts of soul, the cries of pain, And pamper self in solitude— Would I be missed for my lost good?

THE RELIGIOUS LIFE

READING FOR THE QUIET HOUR

WHEN THE SOUL INVITES ITSELF.

Posser The True Bule of Life. Abraham's

Career is the Most Illustrious Example

Future Real.

of a Life of Valth-Mukes Hope in the

If I should some day steel my heart
To answer neither plead nor prayer,
Refuse to do my little part,
Of my best good refuse to share.
With some one who was sick and poor;
Be deaf to cries outside my door—

Would all these count for very much?
Or, would some little place in life,
Be yearning for a southing touch
To calm the restlessness of strife?
Would some one miss me if I stayed,
Or from the path of duty strayed?

I need no answer to my thought,
No one need tell me aye or nay;
The answer comes unbid, unsought—
It is to live from day to day
As 'twere the last with God in sight,
And love and kindness infinite.
—S. B. McManus, in the Ram's Horn.

A Life of Faith.

Faith is so urgently spoken of as an Indispensable condition of success, its importance is dwelt upon at such length, that in obedience to a curious law of human nature we begin to exalt and mystify it, imagining it some strange, new, peculiar power, only granted to the few and quite impossible of acquisition by such ordinary everyday Christians as we are. This is all wrong. Faith is one of the commonest things in the world. It lies at the bottom of all business transactions. It is the basis for all marriages and partnerships of any sort on earth.

Faith is nothing more than this. I have God's word for it that He will do certain things for me if I comply with His conditions. It is merely His promise to pay on demand. Every prayer, I utter is only a sight draft on the bank of heaven. Faith is simply a belief in the ability and reliability of God.

It is impossible for any one who has even so ment as opened the Hible to be unsweren A Life of Faith.

sight draft on the bank of heaven. Faith is simply a belief in the ability and reliability of God.

It is impossible for any one who has even so much as opened the Bible to be unaware that this word faith plays a most prominent part in its pages. It is affirmed that faith works miracles, removes mountains, restores the sick, and saves and sanctifies the sinner. Every apostle whose words remain to us dwells upon the prime importance of faith and its possession by the individual.

Abraham's life is the most illustrious example of a life of faith that has come down to us through the ages. It was not only in the great and exceptional occurrences of life that he showed his faith, not only such as his obedience to God's call to come out from his kindred in Ur and go into Canaan, or his patient waiting for an heir in answer to God's promise, or his sublime readiness to sacrifice the only hope the world held for him at that command of God. Not many men are called to leave home and friends at the call of their faith, not many to sacrifice the only child, the son and heir. But in the little everyday, ordinary occurrences of life, where most men would fail, we find Abraham's faith large enough to carry him through.

The striking part of this instance in our Scripture selection of Abraham's obedience is that he abandoned his country, his friends and his kindred in the hope of a better country. This is what God would have us do, abandon the world and all its pleasures, in the hope of a better country, an eternal city.

Faith makes things that are only a dim hope in the future real. It was possible for Abraham to give up his home in the land of Ur, because his faith in God made a new home in Canaan as real as if he could look over the hills and valleys and see it.

In calling forth the "substance of things houed for, the writer of the letter to the

Hello, Tom, old boy, how do you do? "Reed responded in a manner that was more of a shake for the man than for his hand and went on with his edged out of the crowd someone said; You didn't seem to be happy over him, Reed. Who is your friend, any-

see if.

In calling forth the "substance of things hoped for," the writer of the letter to the Hebrews did not mean that it was "proof" in the way that word is used in a court of law, for it is not. He did not mean that it appealed to a man's reason and gave him cause to decide for it because the weight of testimony lay that way, for of all things in the world faith is the most "unreasonable." Faith is not an act or a work of reason, but of the will. Faith is doing first and pausing to think afterward; obeying and then seeking to understand. Faith is not an idea—it is a course of action; and the reason that it is called "evidence" is that, if pursued, it brings rectors" have not yet penetrated that sectian-has litterally covered the tion; and the reason that it is called "evidence" is that, if pursued, it brings its own conviction. "He that willeth to do His will shall know of the doctrine." No man ever yet came into the kingdom of God who understood all about Jesus, but he believed as a little child believes, and, believing, it becomes plain to him.

The climax of our Scripture selection is tremendous. "Without faith it is impossible to please Him." How many of us really have faith?—New York Mail and Express.

Make It a Study.

Make It a Study.

Do not only take occasion of doing good when they are thrust upon you, but study how to do sill the good you can, as those "that are zealous of good works." Zeal of good works will make you plot and contrive for them; consult and ask advice for them; it will make you glad when you meet with a hopeful opportunity; it will make you do it largely, and not sparingly, and by the halves; it will make you do it speedily, without unwilling backwardness and delay; it will make you do it constantly to your life's end. It will make you labor in it as your trade, and not only consent that others do good at your charge. It will make you glad when good is done, and not to grudge at what it costs you. In a word, it will make your neighbors to be as yourselves, and the pleasing of God to be above yourselves, and therefore to be as glad to do good as to receive it.—Richard Baxter.

Maltese and two others, and they are Look the World in the Face.

Hold up your head and look the world of reality square in the face. It is that world of reality square in the face. It is that world over which you must exercise your power. Over and above it, where the imagination runs like an illuminating spirit, is the reality live and have power. For every fact has its corona of exalted significance: every phenomenn of nature palpitates with meaning which the world of reality but inadequately states. Over and above it, the fancy of the poet broods, holding the fact subservient to that greater meaning which he formulates and expresses. And that which the poet declares remains longer, perhaps, than the fact which he crowns.—The American Hebrew. "Why, what do you mean by that, Josiah? You should not say such her curiosity aroused in spite of her desire to reprove the boy for what she A Boston man who has just returned

It is necessary that the individual have a right view of life on earth, because this life is determined largely by personal element. Man's struggle for existence is the result of a desire to live and to improve his condition.—The Rev. B. L. Whitman, Philadelphia, Pa.

The Golden Rule.

The best law to apply to Sunday observance is the Golden Rule. Are you doing to others what you would have others do unto you? Is your Sunday for your servants what you want it to be for you, a day of rest?—The Rev. Dr. Eaton, Universalist, New York City.

looking into the eyes of a man two Great-Grandnephew of Washingto George Washington, a great-grand-nepnew of the immortal president, was a witness in a New York city court a few days ago. His great grandfather, William Washington, was ian waves was Patrick Alexander's striking position at the late Herlin scientific ballooning conference. Ha the general's brother, but being a Tory left this country for England during the war of the revolution. Leter he settled in Belgium. The twentieth century George does not care for the reflected glory that comes with his name, though no one has greater veneration than he for the man who was