# **UPPER AND NETHER SPRINGS**

Sunday Sermon By Rev. J. Wilbur Chapman.

An Old Testament Story as a Parallel to Illustrate the Great Blessings We Receive From Our Heavenly Father.

NEW YORE CITY .- The tollowing ser-

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Father. All that has been bestowed upon us is as-sociated with victory, and that was won by Him whose name was called in the pro-phets the Conqueror. It was for Him a ferce struggle, but He came off more than conqueror. Then, after that, He was called the bridegroom of the church, which is to be His bride, and with Him we have re-ceived not only the gift of salvation, but in Him we are nao blessed with all spiritual blessings. Paul gives us this when he writes to the Ephesians. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus."

power cash inst-ne who comes to drink of its waters goes away with new life, and his whole pature is changed. The an-cients believed in the existence of a spring in which, if a person bathed, he would renew his youth and live forever. We have found that spring to day in the text, for "The gift of God is eternal life." "The Bible is all a snarkle with wells and springs, rivers and seas. They toss up their brightness from almost every chapter. And water is many times the type or figure of that which enlivens, beautifies and giver new life." Solomon, refreshed by the story of heaven, exclaims, "As cold water to a

brightness from almost every chapter. And that which enlivens, beautifies and gives a solution of the second secon

thousand times more, as I stoop and drink at the nether springs. Water is also like the gospel in its power to refresh. I remember the River Jordan the day when Naaman came to its banks with his leprosy. I see him going down into its waters, once, twice, three times, and then on until he had, according to the instructions of the servant of God bathed seven times, and then, marvelous change! his flesh became as it were the flesh of a little child. ittle child.

other.

against.

Massillon's Secret of Power.

even times, and then, marvelous changel his flesh became as it were the flesh of a little child. But here is a greater change for the sin fal soul who will come to the nether spring. Here came Newton, and left be-hind him his sins which were as scarlet. Here came Bunyan, cursing with every step until lewd people rebuked him, and he went away, so changed that he gave to the world the book that stands in the esti-mation of some next to the Bible for sweet-ness and power. Here came Magdalen and the Philippian jailor, Zacchaeus, and they drank of the waters and stand to-day in the company of the redeemed. I stand by the side of the waters to-day, and with all the tenderness of a saved sin-ner, with all the assurance of a pardoned who sees his friends and neighbors going down to death, away from the living wat-ers, I bid you come, come, come; "Whoso-ever will, let him come." It is a marvelous spring of which I speak. I recall the fact that when the Master met the man who was blind from his birth He anointed his eyes with clay and spittle and then told him to go wash in the pool of Siloam; and when he had washed he came seeing. I imagine that first of all he save the face of the Master Himself. This is the poiver of the nether spring of the gos-pel. The touch of its waters will cause the scales to drop from our eyes, and we shall he able to see the wondrous things written in the book of God, and not only so, but we shall have given unto us the vision of the face of the Master Himself. It is not strange that we are unable, in our sinful condition, to see things and hey shall go away re joicing. It is like the pool of Bethesda, It has healing power, and we are not only saved from the guilt of sin, bat we may likewise be saved from its power. The only difference is that in the pool the sick people must wait until the waters are troubled before they may step in and be healed, while in this mether spring the water save trouble before they may step in and be

THE SUNDAY SCHOOL.

International Lesson Comments For January 18.

Subject: Paul at Thessaionica and Berea. Acts xvil., 1-12-Golden Text, Psa., 119, 105 Memory Verses, 2-4-Commentary on the Day's Lesson.

I. Preaching in Thessalonica (vs. 14). 1. "They." Luke changes from "we" to "they." which shows that he must have been left behind. "A synagogue." The Jews must have established themselves in large numbers in this city; their syna-gogue appears to have been the only one that existed in Northern Macedonia. No synagogue had been built in Philippi, Am-phipolis, or Apolonia; the Jews who dwalt in those cities possessed only a pace of prayer (Acts 16: 13), and they belonged, as it were, to this synagogue in Thesselonica."

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 "As his manner was." To always begin with the Jews, and not to turn to the Gentiles until the Jews refused the gaspel, that their mouths might bestopped from clamoring against him because he preached to the Gentiles. "Three Sabbath days." This does not imply that Paul kept the Jewish Sabbath as a sncred day, but the Jews would assemble on that day in greater number. This does not in-dicate the length of Paul's stay in the city. "Reasoned." Here we see his method of work? In accordance with the Old Testa-ment Scriptures Paul discussed with them concerning the Messiah. First, that according to the prophecies it was neces-sary that the Mesainh should suffer and rise again; secondly, that this One, name

them concerning the Messiah. First, that according to the prophecies it was neces-sary that the Mossiah should suffer and rise again; secondly, that this One, name-iy, Jesus, is the Anointed One. 3. "Opening and Alleging." Proving by citations. His method seems to have been this: 1. He collected the Scriptures that spoke of the Mesiah. 2. He applied these to Jesus Christ, showing that in Him all these Scriptures were fulfilled, and that He was the Saviour of whom they were in expectation. 4. "Some-believed-were persuaded." Of Jews, a small minority; of the Gentiles a multitude became Christians; so that at Thessalonica there was mainly a Gen-tile church. "Consorted." Cast in their lot with. They clave to Paul and Silas, and attended them wherever they went. "Devout Greeks." That is. Gentiles who were proselvtes to the Jewish religion, so far as to renounce idolatry and live a moral life. "Chief women." "First in rank and social position; also proselytes to the Jewish religion, so far as to renounce idolatry and live a moral life. "Chief women." "First in rank and social position; also proselytes to the Jewish religion, so far as to renounce idolatry and live a moral life. "Chief women." "First in rank and social position; also proselytes to the Jewish religion." II. Paul and Silas accused (vs. 5-9). 5. "Which helieved not." These words are not in the Greeks and should be omitted here. "Envy." "Jealousy." malice, ha-tred, spite at seeing persons of rank be-coming Christians, by which the Jewish influence was weakened. "Lewd fellows." Vagabonds who hung around the markets, serving for nay in mobs, as in the presen-ting souls as well as cities in an uproar. "Jason." With whom Paul and Silas lodged. He may have been one of Paul's kinsmen (Rom. 16: 21), but of this we are not certain. The mob intended to scice Paul and Silas and bring them out, to abandon them to the passions of the ex-sited people. 6. "Dragged Jason." The Jews were been con conversion their case and not in the markets High into the very secret place of the Most High. And this is drinking at the upper spring. Thus the secret of this great blessing is to be found by abiding in Christ. Dr. Gor-don used to tell a little circumstance which came beneath his eyes in New England, which presents to us a figure of it all. Two little saplings grew side by side. Through the action of the wind they crossed each other. By and by the bark of each became wounded and the sap be-gan to mingle, until in some still day they became united to each other. This pro-cess went on more and more until they were firmly compacted. Then the stronger began to absorb the life from the weaker: it grew stronger while the other grew weaker and weaker, until finally it dropped away and then disappeared. And now there are two trunks at the bottom and only one at the top. Death has taken away the one, life has triumphed in the other.

Massilion's Secret of Power. It is said that after Massilion, the great court preacher of France, had finished one of his sermons, Louis XIV. summoned him to his side and said, "Massilion, how is it you impress me as you do? I have heard many great orators preach. They nearly always please me. But when you preach, instead of being pleased with you, I am al-ways discontented with myself. I always feel that I want to be a better man, as well as a better king." "Well," answered the great preacher, "the only way I can ac-count for it, Your Majesty, is because I am always preaching against myself. When I am about to make up a sermon I say to myself, "Massilion, what is the sin which you have hardest work to battle to-day." And when I preach against my wn sins I generally find that there are similar sins in other hearts which I am also preaching against."

not certain. The mob intended to seize Paul and Silas and bring them out, to abandon them to the passions of the excited people.
6. "Dragged Jason." The Jews were bent on carrying their case, and not finding Paul and Silas, they seized their host, with some other Christians, and dragged them before the magistrates of the city." "World upside down." After having made the sedition and disturbance the Jews charged it all on the peaceable and innocent apostles. They would have it thought that the preachers of the gospel were mischief makers, that they sowed discord, obstructed commerce and inverted all order and regularity.
7. "Hath received." The insinuation is that by harboring these seditions men Jason has made himself a partaker in their sedition. "Do contrary," etc. There was as yet no law against Christianity, but the accusation was meant to declare the Christianet, and opposed to Cacsar's power, in general, to make decrees. "There is an other king." His followers said, indeed, Jesus is a king, but not an earthly king, not a rival of Cacsar is nor did His ordinances interfere with the decrees of Caesar, for He made it a law of His king do prive on the state from them, and were, therefore, willing to overlook them, but when they were represented as enemies of Caesar, there have no their doctrine and could not see that there was any danger to the state from them, and were, therefore, willing to overlook them, but when they were represented as enemies of Caesar, here lates they themselves should be charged with treason.
9. "Security." Whether by depositing a sum of money is not quite clear. What they did was in accordance with the Roman usages, and gave sufficient security for the good conduct of Paul and Silas.

## CHRISTIAN ENDEAVOR TOPICS.

January 18-"Endeavorers in Training for Church Work." Acts II. 17, 18; Prov II. 1-8; Mark I. 16-20.

Scripture Verses-Eph. il. 19-22; iii. 14:21; Phil. 1, 9:11; 111, 12:14; Col. 1, 9-11; I Thess. III, 12, 13; 2 Thess. 1, 3: Heb. vi. 1; xiii, 20, 21; 2 Peter 3: Hel iii. 18.

Lesson Thoughts.

Athletes go into training, with regular exercise, under strict diet, that they may be victorious in the games. is not the Christian race worthy of as much self-denial and as earnes training? Good work is not done by accident. If a person has never prac-ticed on a violin, there is not much

question as to whether he would succeed in playing a difficult plece at sight. No matter how great one's zeal, it needs to be balanced by some knowledge. greatest efforts, unguided

Cur greatest efforts, unguided and unblessed by the Holy Spirit, can accomplish nothing. In our training for work, let us not neglect to pray for his indwelling in our hearts.

#### Selections.

light! more light to see What is the true and perfort will of

That we may help to do it; not as tools,

For evermore upward and onward, Be our path on the hills of life, And soon will a radiant dawning Transfigure the toil and the strife, And our Father's lund will lead us Tenderly upward then; In the joy and peace of a fairer world He'll let us begin again. —Lilian Whiting. That know not what they fashion,

but as bands, Whose heart is in their work; and whatsoe'r

be, this, above all, more faith to erv

In darkness or in light, "Thy will be done."

I remember nt? first copy-book when I was a child. I got through the first line fairly, having the master's copy well under my eye. The second line, however, was a copy of my first, and the third a copy of my second, and so on. When, there-fore, I got to the bottom of the page, there was very little likeness between my writing and that of the accompliched penman who wrote the line at the top of the page. The Chris-tian needs, therefore, to be constantreminded that he must copy the first line. He must not copy his neighbor, nor his own earlier effort, but look straight away to the great Model.

Wait upon God for guidance, and God will lead you up into new power for his service, into new gladness in his fellowship; he will lead you up into new thoughts about what his church needs, and about what the perlaning world needs; he will lead you out into a larger trust in him; he will prepare you to expect new things from him.

### Suggested Hymns.

Riessed Savior, ever nearer. Nearer, my God, to thee. More love to thee, O Christ. Holy Spirit, Teacher thou. Take time to be holy. Encamped along the hills of light.

## LITTLE BROTHER WORKS HAVOC

#### Sister's Sultor Scared Off When Al most Hooked.

Pewee Jackson was a quiet lad to appearance, but the time he spent in thought was not wasted. I don't know as I ever heard a more pathetic story than that told by his sister, Amy, who had been making conscien-tious efforts to land the new pastor, who was young and unmarried. Amy had entertained the gentleman for several evenings and it was noticed in the family that he aiways came again. Amy seemed to love to listen to his views on prohibition, of which he was a sturdy advocate, and it seemed to be no task for her to wail lop the key board as they both tried the songs for the coming services. One sad night—Amy tells the story with tears in her voice—they go to the piano as usual and Amy strikes a note that is decidedly to the bad. With a surprised look she lifts the top appearance, but the time he spent in

# THE RELIGIOUS LIFE THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

# An Article Which is Interesting Because of its Fractical Engresilveness in Re-gard to Curing Women Drunkards-Intemperance a Moral Wrong.

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#### Conquered the Conqueror,

Alexander the Great conquered millions of men. He began in his youth by con-quering a rebellious horse, soon passed to the conquest of armies, and he lived and died a conqueror. Obstacles only added to his reputation, and his enemies before him were chaff and dust.

and his chemies before him were chail and dust. But one thing conquered him—drink. It conquered so thoroughly that the great-est of Aléxander's victories was as nothing to the victory of alcohol over Aléxander. It made him jealous and mean, when he was naturally magnanimous; it made him a false friend, it made him a murderer, it made him an invalid, and it killed him—a very complete set of victories, as you will admit.

admit. If among all of those who have lived or earth we could select any man to talk against excessive drinking we should select Alexander the Great. And we should select him for his opinion of alcohol on the morn-ing following the banquet at which he murdered his friend, the man who had avoid his life.

murdered his friend, the man who had saved his life. Alexander the Great was not a writer. But he was a strong thinker and a nower ful manufacturer of short, strong phrases, as is shown in his letters to his teacher. Aristotle, and to others. When he awoke that morning and his confused thoughts shaped themselves to tell him that he had murdered the man he liked best in the world, he could have written a temperance series no more power-fu, than will ever come from a temperance man.—New York American.

#### Putting the Devil in Charge.

Not every man who gets drunk commite murder. But every man who gets drunk commits suicide-to a degree. The drink shortens his life and weakens his powers,

mental and physical. And every man who gets drunk is apt to commit murder or any other crime that when soher seems to him heinous and im-

Any man who puts his manhood aside and puts the devil in charge of himself is taking mighty big chances. He is trifling with his own life and the lives of others perhaps near and dear to

Lives Beautified.

WHEN THE SOUL INVITES ITSELF. oem: Beginning Again - We Are Frone to Attribute a Bad Motive-A Kindly Judgment is One of the Rarest

READING FOR THE QUIET HOUR

We pause on the toilsome journey, Glancing backward in valley and glen, And sigh with infinite longing To return and begin again.

For behind is the dew of the morning In all its freshness and light, And before our doubts and shadows. And the chill and gloom of the night. We remember the sunny places We passed so carelessly then, And ask, with a passionate longing. To return and begin again.

Ah. van, indeed, is the asking! Life's duties press all of us on, And who dare shrink from the labor, Or sigh for the sunshine that's gone? And it may not be far on before us, Wait fairer places than then— Life's paths may yet lead by still waters, Though we may not begin again.

A Kindly Judement.

Ah. vain, indeed, is the asking!

For evermore unward and onward.

Things on Earth.

When sometimes our feel grow weary, On the rugged hills of life-The path stretching long and dreary With trial and labor rife-

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a free rift, and so is the nether spring speepel, which has come to us. "For more are ye saved through faith, and not of yourselves: it is the gift of

m the nountains of

God. We have seen the fields in the time of framels looking parched and apparently of and worthless, and then enddanly, need in the night, the messdows were thad with green, and the grain litted the head relation, all because the rain a fallon. That in this nether spring of

saved from the guilt of sin, but we may likewise be saved from its power. The only difference is that in the pool the sick people must wait until the waters are troubled before they may step in and be healed, while in this nether spring the wat-ers are always ready. This is no new ides so to represent the gospel of Christ, for I read in the gospel of John these words: "But whosoverer shall drink of the water that I shall give him shall never thirst. But the water I shall give him shall be in him a well of water, springing up into everlagting life.' And in the Abocalypse these words are found: "I am the Alphs and Omega, the beginning and the end. I will give unto him that is athirst, of the fountain of the water of life freely." O thirsty souls, come and drink! I know what springs of water have done for the world. Found in Gerar by Isaac, they make the field fruitful in abundance. Bursting forth in Lebanon, they send their waters down the mountain side, and as they go through the valley they make it the very synonym of fruitfulness. Closely akin to that is what the nether spring of the gospel does for us. No one knows the fulness of his own being until he is filled with the influence and power of the gospel. You walk, in the month of January, over the most fertile place in a field or through the forest, and you will see the illustration of what man is in his natural state. The samt they can not expand, but when the spring time comes the roots in the eart'b commence to push forward and the buds on the trees begin to unfold, and in a very little time all nature is rejoicing. What a marvelous change, simply because the roots have been warmed by the sun and kissed by the light! and yet it is not worthy to be wought in you, if you will but come to the nether spring and drink of its life-giv-ing waters, for there you will meet Him who has said. "I are nome that you might ave Hie, and that you might have it more abund the subset. The nome that you might here to the Chriatian life than simply being saved. That is only

The whole experience stretches away from that point, and gets brighter and brighter as the days go by. With the hope that we might hearn the lesson together to-day I have brought before you these two springs. Whether the strict excgess of the text will allow the interpretation or not. I am very sure that all will agree that it is a perfect illustration. To drink at the nether spring is salvation, but to drink at the up-per spring is a high privilege that is of-fered to every child of God. I could bring so many passages of Scripture to you which would serve as an illustration of which would serve as an illustration of or drink at I mean. Take Ephesians i: 3: "Blessed be the God and Father of our tord Jesus Christ, who hath blessed us with all splittund blessings in Christ Jesus." Or, Col. ii: 12: "Buried with Him in hep-tism, wherein also we are risen with Him, through the faith of the operation of God, who hath raised Him from the dead." Or, take Col. ii: 13: "If yethen be risen with Christ, seek thouse things which are shows, not on things on the searth. Yor ye are dead." Or, take Fill ii: 20: "Yor our conversation is in heaven, from whence above, to bok for the Saviour, the Lord Jesus Christ." Twould that we might all drink at the

Jesus Christ." I would that we might all drink at the apper spring. What peace would then fill our hearts! When we drink at the lower spring we come to be at peace with God. but when we learn to drink also at the upper spring we have the peace of God. and there is a great difference between the two. It is something like the differ-mer bluwers

The Ideal Home. If from being tossed about in the fors and storms which surround and overtake us we can come into the home as into a beautiful land-locked harbor; if husbands can come from their offices and business perplexities into a peaceful, sunny atmos-phere, bringing with them the spirit which shall exercise care and make home a refuge to them, and if wives and mothers welcome them into such homes where the very air as the doors are opened seems fragrant with love and restful sympathy, and pure and refreshing with cheerfulness, such a home is ideal and a refuge for all its immates. It is such homes that keep the church alive and develop the same old rev-erence and faith and hope and love which have blessed the world ever since Abraham huilt the first alter to Almichty, God in have blessed the world ever since Abraham built the first altar to Almighty God in the long ago.-Dr. Lyman Abbott.

The Ideal Home.

#### Creeds and Doctrines.

Creeds and Doctrines. Creeds and doctrines are the attempts to coplain existing facts. Creeds and opinions may change, but the realities remain and are unchangeable. They are the phenomena to be explained. The creeds and doctrines are the varying explanations. The events and active forces are the evidences of the life force. It is an intelligent personal agency. He lives. He is the life of His cause. By Him any man may come into a new life. Through Him millions have brought their lives "into tune with the uni-verse." If we are wise we shall pay more regard to Him, to His teaching, to His work and His personal fellowship. – A. Wheaton.

Luxury.

Luxury. We do not need to go to ancient times for examples of luxury. Luxuries are a prominent part of American life to-day. There are some things that may be said with certainty about it. First, it is the pride of living and ostentation and exalts inordinate self-satisfaction. Second, a life of luxury contradicts Christ and Chris-tianity.—The Rev. T. E. Cramblett, Pitts-burg, Pa.

#### A City of Libraries.

Leeds, England, has been called the city of libraries, and it would appear, from the thirty-second annual report just issued, that it deserves the honorable appellation. In addition to its fine central libraries, with 65,317 volumes for reference and 43,150 in the leading department. It has nine day branch libraries and thirteen evening branch libraries, besides numerous branches for juvenile readers. The total stock of books numbers 212,396, after the withdrawal during the past four years of 32,000 worn out or otherwise unserviceable volumes The total issue for last year was 988,-710 volumes, and the attendance in the news rooms was 1,662,000.

#### Ancient Speaking Trumpet.

A curiosity of great antiquity is to be seen within St. Andrew's church at Willoughton, near Gainsboro, Eng. It is a quaint speaking trumpet with an obscure early history, dating back to obscure early history, dating back to the times of the Knights Templar. In shape it resembles a French horn, and is more than five feet long, having a bell at the end of the graduated tube. It was formerly six feet in length, but is now telescoped at the jeints, where the motal has sparently decayed. Tra-dition declares it was formerly sound-ed from the tower to summon aid in case of need case of pead

Heart on Wrong Side. The physicians of Fairmont, W. Va are interested in the case of Fran Wavear, aged 9, whose heart, they my is on the right side of his chest. The boy is healthy and rubust, despite the

they did was in accordance with the Ko-man usages, and gave sufficient security for the good conduct of Paul and Silas. They were doubtless required to pledge themselves that they would not attempt to carry out any plans of treason, and that they could do, for the charge was false, and they were not inclined to make is true.

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inventions for the instruction and de light of the blind, is a moving picture apparatus which has just been constructed by a young French scientist, M. F. Dussant. In the machine the plotures are shown by images in relief, and are apprehended, not by the eys, but by the touch. Through this device it has been made possible to give vice it has been made possible to give to the blind an idea of the motion and displacement of objects in which the images in relief take the place of photographs. These reliefs, passing more or iess swiftly under their fin-gers, enable them to follow with in-ierest, and at the same time with profit for their intellectual develop-ment, the flight of a bird, the motion of the stars in the sky, the scillence of the stars in the sky, the gail of a horse, a train of cars in m otc.

at of all evil that bold, had man is se money is the watch it grow.

With a surprised look she lifts the top of the piano and the distressed pas tor draws out half a chicken and three empty beer bottles.

The pastor was nice about it and laughed gayly, but Amy did not recover her strength that evening. All her explanations about her playful little brother seemed to fall flat on the furniture.

Anyhow, it never came off. father trounced the Limb good and sound ir the woodshed that night .-Minneapolis Journal.

The World's Smallest Postoffice.

The postoffice building at Virginia California, has the distinction of being the smallest in the world. It is located on the stage road which runs north from San Diego, and it is far away from any other building or habitation. Upon the days which bring the stage past the tiny edifice the postmaster comes to the roadside office and awaits the coming of the stage which brings the mail. When it arrives the mail, which has been de-



General Postoffice, Virginia. posited in the letter drop by the five or six patrons of the office, is exchanged for that which the stage has brought for the Virginia office, and it is distributed in the rude local boxes -the locks being padlocks-which have been attached to the office building. These being accessible from the outside, the presence of the postmaster at times other than the coming

of the stage is not essential.

Bees Fight Pitched Battle. A terrific battle took place the other day in a garder on the outskirts of Berlin between two great swarms of bees belonging to a gentleman who makes a hobby of bee farming. A strange queen had been forced on one of the hives. This led to fighting be tween two hives. This led to nghling be tween two hives, which soon became general, the various hives forming into two great divisions. For as hour a flerce struggle took place, the air being filled with the bunning of the engaged bees. When the fray was over thousands of dead and disabled been were found on the grass.

### A Horror of Self-Deception.

A Horror of Self-Deception. John Fiske said that Mr. Huxley had a great horror of self-deception. Above all things he desired to be entirely candid with himself. It is a trait that every one of us should have. But the outcome of honesty with one's self cannot be other than a clear submission to the God of all, who knows us better than we do our-selves. The standing warning to every man in the Scriptures is not to decoive himself. It is certain that we cannot de-ceive God; it is casy to deceive one's self. When a man savs he has no sin he de-ceives himself. When he says he has no need of God or of Christ he deceives him-self. Self-honesty demands a candle of stronger power than the poor blind light of nerverted human nature. You ought to have a horror of self-deception. That man whose candid spirit leads him to turn away from Christ is the most wretchedly deceived man in the world.—Baptist Union.

# Thoughts.

Thoughts. Let the heart speak freely, but see also that it speaks nrudently. If we are like Christ, sorrow is on the surface an unfathomed depth of joy. They hear the song of the angels who are waiting for the coming of the Saviour. This expresses the Christian's confi-dence: "If God be for us, who can be against us?" That is the best gift of love which will in some way be helpful to the person re-ceiving it.-United Presbyterian.

### Building For Success.

Building For Success. "Aren't you building a pretty large church for so small a town?" asked the city visitor. "We're building for a large man," the old sea captain answered. "He may not he very big when we get him-probably he'll be just out of the theologi-cal school-but we're going to love him, and trust him and back him up and help him to grow." This is no new method of man-building, yet no one need hesitate to apply it through a fear that it has been worn out.

### Loving the World.

A man is not necessarily worldly be-cause he is successful in business, but, if his gold is finding its way into his heart, and if his getting is for the sake of posses-sing, and not in order that he may use his gains as a steward of God, then he is abus-ing the world, and when he is thus loving the world, the love of the Father is not in him.-Bev. Campbell Morgan.

#### Necessity For Br. adening.

God grant that as our horizon of duty is widened our minds may widen with it; that as our burden is increased our shoul-ders may be strengthened to bear it.--Dean Stanley.

Gift for Chicago University. A gift of a large collection of editio de luxe volumes, mostly historical and scientific, is the partial reward re-ceived by the University of Chicago for its active participation in the for its active participation in the "France-American movement" to es-tablish closer educational relations be-tween France and the United States. The French Minister of Public In-struction has presented to the univer-sity a collection of all the works so far issued. Several thousand volumes have already been shipped.

A word misunderstood by the hefuddled brain, an insult or a grievance born in the disordered passions or in the degraded im-agination, a weapon at hand—and the thing done

is done. It is not the man who does it; it is the demon in the drink. The man who deliberately puts that de-mon in control of himself never knows what it will do with him.—Des Moines Daily News.

#### The Demon in the Drink.

The Demon in the Drink. Ludwig Sedlayzk, who killed Mrs. Chas. Heffner and shot her husband perhaps fa-tally, in Cleveland, was drunk when he did it. When sober he was a hard work-immediate the sober he was a hard work-solution of Mrs. Pulitzer, one of the most hid-sourcimes in the police records of New-york, said to the detectives who took him into the sober, he was a dutiful son and a useful member of society. — Michael Leddy, the bloodthirsty fiend, of Williamsburg, N. Y., who, the other solution is said by his children to have been a "good father" and by his wife to have been a "good husband" when sober.

#### What Tectotalism Means,

What Tectotalism Means. Paying a visit of inspection one day to a intege English school, an inspector found a teacher exercising a class in the subject of definitions. One interrogation put to the seemed for a moment a rare purcle. The question was: "What is tectotalism?" At last one tiny girl, whose pinched face and shabby clothes bespoke hard times at home, put up her hand and cried out: "I now, teacher!" Both teacher and visitor felt a lump rise in their throats as the answer came, in the thin, piping treble: "Tectotalism reams bread and butter." Math tears welling in her eves the teach-it said: "You must explain that." And the small damsel promptly replied: "Because when father's tectotal we get bread and butter, and when he is not we have to go without."

have to go without."

#### The Crusade in Brief.

Alcohol is a narcotic irritant and has no place among foods. It is properly included among poisons.

imong poisons. Horace Greeley said: "The citizen who indorses the hunor traffic by his vote is the destroyer of his country." It is claimed that in regions where nuch fruit is consumed there is much less fesure than elsewhere for alcoholic stimu-ant.

The increase during the last fifty years n the output of the breweries is so much preater than that in the produce of the istilleries that beer is coming to be re-parded as the national beverage.

Mother, don't be afraid to let your little boy take a long, serious look at the next soor fellow who shall happen to fall from frink in front of your window. It will be he best temperance lecture in the world or bim.

The drunken man has taken that in his mouth which has stolen from him is prains, destroyed his dignity as a jonal being, transformed him into a sil-ool, and there he is the laughing stock rods and men!

rods and men! The tremendous influence for te ince of our big railroad, companies stanced by the decision on the Lake Railroad to lay out 81,000,000 in new a Collinewood, near Claveland, O., mult and reward of the village "ge

