"Growing in the Things of the Kirgdom of God '-The Hea Lies Close to the Poundation of His System of Adminstration.

New York City.—Dr. Charles H. Park-burst, pastor of the Madison Square Pres-byterian Church, preached Sunday morn-ing on "Growing in the Things of the Kingdom of God." The text was from H. Peter in: 18: "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Christ."

To grow; growing in the things of the kingdom of God; that is our matter this morning. It is a great Bible word, "grow" is; particularly a great gospel word. The word incarnates the idea of life, and of life that is swelling, crowding apart the shell and crushing up in the direction of becoming a tree; knocking down walls and breaking forth into territory outlying. "I am come that they might have life and that they might have life and that they might have life and quadrupling upon itself.

That is one of the ideas that lie close at the foundation of God's system of production and administration—life, and more and more of it. Everything is for the sake of the things that grow. What cannot grow is for the sake of that which can—scaffolding along which the living walls can be built, trellis up which the growing vines

scan olding along which the growing whils can be built, trellis up which the growing vines can clamber. The first two days of God's great week were only a sort of creative pre-lude, getting things ready, the seas collect-ed, the land dried off, in readiness for the fish that live, the grass and the trees that grow—and man; scaffolding and trellises prior to the temple and the vines.

prior to the temple and the vines.

It was a strange moment in our long history when the first live thing hegan to be, something that was no rock, no mineral. And the old torturing problem is, where it came from—out of the ground? Out of God's hand that had been holding it till the right moment came? Out of the air and drifted down from some other globe that had commenced harvesting before our furrows were plowed? Which?

But it was a supreme moment—one of the moments when it almost seems that God must have stopped an instant to ru-

But it was a supreme moment—one of the moments when it almost seems that God must have stopped an instant to ruminate, as the Genesis record intimates. He did when at last there began to be a man, romething that God could enjoy and see His own great divine face borns back to Him in a small human reflection. Even before that supreme hour struck things had gone our reshaping themselves; but reshaping is not growing. The glacier in every step of its fragen journey reshapes itself, but the glacier does not grow. The great hills, the earth itself, take all kinds of shapes from century to century, from aron to acon, but they do

not grow. The great hills, the earth itself, take all kinds of shapes from century to century, from ason to acen, but they do not grow; but the corn grows, and man grows—at least semetimes; some men.

The body grows, at any rate; that is the rule. It not simply exists—a mineral does that, a block of stone does that—but it lives, and, from infancy up, with a life that is more and more a life—blade, ear, full corn; which is the physical side of that verse in John, "that they might have life and have it more abundantly." And not only is there the kind of growth that makes the individual more and more richly a live thing, on the way from infancy to mature manhood, and more completely and beauteously human on his animal side, but the race as a whole appears to have been progressing in that respect till we may suppose that man, as the last forty or more centuries show him—is shout as good a thing physically as he can be; the sort of human animal that God had in His eye when first He went about to produce man. We have reached the limit in point of stature and presumably in point of refinement of organization.

Arrived at this stage, any new growth

Arrived at this stage, any new growth hat the race might make would have to be that the race might make would have to be a striking out into some fresh channel. The body being a finished body, the rising current of life in man—in the growing man—will, nerforce, seek some new issue for itself. No longer needed to make for him a more highly organized body, the waxing tide overflows into the shaping of a more finely organized mind. The life is there, the growing life is there, and so when one thing is finished another thing has to be taken up, and when, in the course of long year of development, man had become perfect as an animal he started in upon the course of making himself perfect as an intelligence.

That is what he is doing now, and it is inexpressibly wonderful what he has al-

inexpressibly wonderful what he has al-ready achieved in this direction. The race cannot contemplate itself in respect of the advance made within historic times upon lines of thought and research without becannot contemplate itself in respect of the advance made within historic times upon lines of thought and research without beholding itself with feelings of admiration verging clease upon reverence. It is not easy to understand how one can take account of the steadily advancing line of progress made by man into the domain of truth, the truth of the physical world at any rate, without becoming aware of a certain infilling of life from somewhere that inundates wider and wider patches of newly reached area, as the rising tide, inflowing from the sea, rolls with each recurring billow farther up on the showing beach. How many thousand years it has been since man commenced to think, theorize and discover nobody knows, and the Bible does not fell us, but up to date the record is a treate idua one, and there is no limit in sight. All of this is telling us what a wonderful thing it was that God did when He started the race on its career of growth, and conquest. Whether you think of file way in which the human eye has penetrated into the stellar spaces and read out in terms of every day English the thoughts that at the hegianing of time God wrought into the glittering fabric of the heavens, or whether you think of what at shorter races has been effected by the study of our own globs and of the laws that nervade it, of this forces that actuate it and of the ways in which its mysteries have been solved and converted into commonplace utilities, the story is one and the same all the way through. All these discoveries of course celebrate the splendid omnipotent wisdom of a God that could make such a world, but they celebrate the magnificence of the human creature that could, in point of intelligence, grow far enough toward God to be able to make the discoveries of course celebrate the splendid omnipotent wisdom of a God that could make such a world; but they celebrate the magnificence of the human creature that could, in point of intelligence, grow far enough toward God to be able to make the discoveries ferret out the purpose

finite mind.

It is certainly easy to say, and it is very common to say, that the realities of the spiritual world are things that cannot be confidently gotten at. Just as certainly was it an easy and very natural thing for the denizens of the olden centuries to say, or at any rate to think, that the great lights that shome in the heavens could not be gotten at, or that a man could not hold instant and intelligible intercourse with his distant neighbor 3000 miles across the sea, but such intercourse is now matter of history, and as to the heavenly hodies that were ones but an impossible and uninter-

history, and as to the heavenly hodies that were once but an impossible and uninterpretable vision, the human mind up to a certain point contemplates them to-day with as assured and as steady a thought as that with which it marks the flight of a bird or the flutter of a leaf.

In the realm of the spiritual, on the contrary, not a great deal has been achieved yet that the spirit of man can encourage itself with or that it can found great expectations upon and profound anticipations. So far as such matters are concerned we are not much farther along in the realities of the world spiritual than the world was along geographically in the days when Columbus was wondering it there were not more beyond the snores of

days when Columbus was wondering if there were not more beyond the shores of Spain than the fifteenth century yet knew, of, or much farther than the world was along astronomically when David shepharded his flocks and musingly watched the stres hovering above the Judean hills.

And we should be stimulated in the direction of coming into closer quarters with the subhime facts of the spiritual worldfood, roul and all the eternals, if we would keep closer company with those impulses of ours, those spiritual appetites, that in stinctively lean and extend themselves in the direction of that suspected but unknown world. There is not an impulse yet detreated in our nature, whether physical or mental, that has not been found in course of time to be co-related with something outside that precisely matches it. Thirst means that there is water, and the water water waiting.

that there is light, and the nght is there waiting. The budding interrogation in the child's mind means that there is truth, and the truth is there waiting. So far as we have yet gone the inward impulse has shown itself to be an infallible prophecy of an outward reality that perfectly fits it. And those great longings of the soul that swell within as in our best and freest moments, so great sometimes as to be beyond our power to articulate, these, too, it is foolish and stupid in us to treat as less trustworthy and infallible than are the quieter appetences of the intelligence of the coarser instincts of the body. There is no safe creed that does not start in with a confession of faith in one's own superb self—superb in the sense of being gifted with powers that put him in direct relation with the rocks under him, the air about him, the great God overhead, and the eternal realm of Spirit, human and divine. And that gives a man something to go upon. It at once makes the farthest star in the heavens a proper object of inquiry, and lays out before him a highway into the heart and centre of the kingdom spiritual.

But the highway into the heart and cen-

into the heart and centre of the kingdom spiritual.

But the highway into the heart and centre of the kingdom spiritual is not a road that is being numerously traveled. We are about as far along on that road as Columbus was on the way to the Western Continent when he was still heaving anchor in the harbor of Palos. But the road is as feasible and passable as the waterway of the Atlantic. And the world is going to get there. The religious impulse, the passion of the divine is in us for a purpose. God is knowable and He is going to be known. Spiritual things are discernible and they are going to be discerned. There is such a thing as the life eternal and there is such a thing as the life eternal and there is such a thing as the life eternal and there is such a thing as the life eternal and there is such a thing as the life eternal and there is such a thing as the life eternal and there of clear and definite experience. We are not saying anything just now as to the name of the control that life, having it here, too, as a matter of clear and definite experience. We are not saying anything just now as to the nature of the highway that leads into the midst of the spiritually discerned realities that compose that kingdom, nothing just now about the steps a man takes in treading that highway. The only impression I am studying to leave this morning is that there is a continent of reality as distinct from the continent of every day interest as the Western Hemisphere of our globe is distinct from the Eastern; that we are endowed with faculties which to the degree in which they are developed and excressed make the matters of that remoter continent as certainly distinguishable and as confidently appreciable to the earliest Spanish explorers; that spiritual discernment has just as solid a meaning in its relation to things spiritual as ocular discernment has in its relation to things material, and that it is capable of yielding results that are just as convincing and satisfying, and he as solidly planted in the assurance of the man that has become spiritually cognizant of them; that the soul is endowed and he as solidly planted in the assurance of the man that has become spiritually cognizant of them; that the soul is endowed with the faculty of a vision that is as true as the vision of the body, independent of bodily vision and a thousand times more richly and wonderfully gifted.

Men are interested in houses, lands, cothes money markets expenses.

and are interested in houses, lands, clothes, money, markets, commerce, science and art, but there is not much interest in religion. There is interest in the matter of being saved, whatever that may mean, but desire to be saved is no more religion than the desire to be gotten out of the water when you have fallen overboard is navigation.

navigation.

This does not mean that there are not a good many who have an inkling of the meaning of the spiritual kingdom, some-thing as men at sea gain a suspicion of meaning of the spiritual kingdom, some-thing as men at sea gain a suspicion of distant land by observing the impalpable blanket of mist that hovers about it. It is not much in itself, and yet it is a great deal, because of the much that it is capa-ble of widening out into. It is a kind of spiritual coast line which, seen from afar, appears to be but a filmy thread, but which is for all that the solid edge of a solid continent.

Nor does that which we have been say-Nor does that which we have been saying mean that there are not those who have already traveled a good stretch of distance into the midst of things, the spiritual verities, that make out the spiritual world. In all departments of life and in all directions of growth there have always been men who have outrun their fellows, pioneers in the enterprise of discovery, giants in research who have stood high and looked over the shoulders of their contemporary. soked over the shoulders of their contem-poraries, who have lived in the same world as they, but at the same time lived a a larger world than they. In the world I religious thought and experience we call such men prophets. A prophet, properly speaking, is not so much a man who is able to see what is going to he as he is one who sees more widely than others the things which are now. There is such a thing, even in matters of science, as coming so into accord with the spirit of scientific truth as to be able to see with a firm and fast vision where eyes less sympathetic bave failed. Exactly the parallel of that has been true over and over again in that other world of truth mysteriously hidden that is our special concern this morning. that is our special concern this morning. And, as I say, we call such ones prophets. And there are prophets now as in the old days—men and women whose spiritual steps are more than abreast with their own day. They know what they see, they realize what they feel, and it is as feeble and infantile for those whose eyes have in them a feeble light to deay the uncorering that has been made to these prophets and prophetesses of a longer and purer sight, as for you and me to slir over with ironical contempt the revelations brought back to us by those who have climbed farther than we into the heights of the material heavens.

heavens.

But that is the way history grows; that is the way the world becomes larger—a few prophets, pioneers in the van, and the rest plodding on behind—some not even plodding, some no nearer millennium than then history started out. Of course, the great prophet of all prophets, the great seer of all seers, was Jesus Christ. It would seem that to His eye the things of the heavenly kindom were as near and as distinct as were the long hidden mysteries of the solar system distinct to the vision of Copernicus. He did not reason, Christ did not, nor conjecture, nor guess; He saw. of the solar system distinct to the vision of Copernicus. He did not reason, Christ did not, nor conjecture, nor guess; He saw. When He told of God, of the soul, of the life eternal, He spoke of that which He knew and testified that which He had seen. He came not as a delineator. While He was telling things to people He saw the things that He was telling them. There is nothing in the Bible about supposing, but there is a great lot in it about seeing.

Like all the great vertices, this one we have been handling this morning grows upon us with the handling. It has made us feel, some of us, that we are out at sea still, and that instead of having yet planted a firm foot upon the solid territory of the continent eternal we are only inspecting what rather looks to us on the whole to be coast line, and instead of pushing our boat up, come no nearer to actually landing than to get our sea glass out and spend our odd noments in trying to make out whether what we try to focus our glass upon is land, mirage or imagination. In the meantime the continent is thore, the winds blow athwart it, the sun warms it, the stars smile down upon it. stars smile down upon it.

A whitewashed reputation doesn't en-ture any longer than a whitewashed fence.

RAM'S HURN BLASTS.



THERE is only one place where gold rusts, and that is in The worst Chris-

those who are taxing cat-naps. It is only as long as God's sun shines on this world that

it is fair. He who drinks to drown his despair is trying to extin-

guish hell with fuel. The man who reflects deeply will soon be a might instead of a reflector. A man's life never rises above its source, hence the need of being born

The hope of salvation from the sina of society depends on our own person-al sensibility to sin.

Only the man who can say "all my springs are in thee" can go through the dry and thirsty land.

There are too many Christians too poor to give to the Lord who yet can always rake together enough to go to

THE SABBATH SCHOOL

International Lesson Comments for March 29.

Review of the Lessons For the First Quarter of the Year-Read I Cor. xill., 1-10-Go'den Text. Matt. xxviil., 20-Summary.

Introduction.—The lessons this quarter cover portions of Paul's second and third missionary journeys. Although great opposition met him at nearly every place he visited, yet the gospel took a deep hold on the hearts of the people, and in many of the leading cities of the world good churches were established. During his missionary journeys Paul not only preached issionary journeys Paul not only preached be gospel in all the cities he visited, but a labored with his hands to support him-

self.

Summary.—Lesson I. —Topic: Suffering for Christ. Place: Philippi. Paul on his second missionary journey visits Philippi, a city of Macedonia. They are followed by a fortune teller; Paul was grieved; commanded the spirit to come out of her; Paul and Silas arrested; a mob rose up; the missionaries were beaten; cast into prison; at midnight they prayed and sang praises; a great earthquake: the doors

the missionaries were beaten; cast into prison; at midnight they prayed and sang praises; a great earthquake; the doors were opened and bands loosed; the jailer drew his sword; Paul saves him; the jailer converted; Paul and Silas cared for.

If Topic; Paul's love and care for the church. The epistle to the Pallippians was written by Paul, from Rome, in A. D. 63, and sent by Epaphroditus. Paul shows his great love for the saints; calls them his joy and crown; urges them to stand fast; to help the women who labored with him; to always rejoice; to be moderate; to pray and give thanks; desires that they may be kept through Christ; exhorts them to think on holy things; thanks them for the gift sent; tells of his contentment and strength in Christ.

III. Topic: Paul proving that Jesus is the Christ. Paul and his companions, except Luke, leave Philippi and go to Thessionia. Paul entered the synagogue and the three Sabbath days reasoned with them out of the Scriptures, proving that Jesus was the Christ. Some of the Jews believed and joined themselves to Paul and Silas, but of the Gentiles, "a great multitude" became Christians. The unbelieving Jews gathered a mob, set the city in an uproor and assaulted the house of Ja.

ing Jews gathered a mob, set the city in an uproof and assaulted the house of Ja-son. Paul and Silas were sent to Berea by night, and at once began to preach in the

night, and at once began to preach in the synagogue in that city.

IV. Torne: The church exhorted to holy living. The letter to the Thessalonians was written by Paul in A. D. 52. They had misunders: sood Paul's teaching on the second coming of Christ. In this lesson Paul gives them various exhortations and directions. They are told to admonish the disorderly; to encourage and support the weak; to always do good; to constantly rejoice, pray and give thanks; not to quench the Spirit or despise prophesyings; to prove all things; to hold fast his good had.

weak; to always do good; to constantly rejoice, pray and give thanks; not to quench the Spirit or despise prophesyings; to prove all things; to hold fast the good, but abstain from evil; they are called to entire sanctification.

V. Topic: The superiority of the true God over the gods of the heathen. Paul having left Berea goes to Athens; addresses the philosophers on Mara' Hill; commends them for being religious; calls attention to an altar to an unknown God; tells them of the God of heaven, who created all things; formerly ignorance prevailed, but now all men should repent; speaks of the judgment and resurrection; so ne mocked; a few believed.

VI. Topic: Paul's struggles and successes in Corinth. Paul was in Corinth one year and six months, from A. D. 52 to 54. He met Aquila and Priscilla; abode with them; worked at his trade; reasoned in the synagogue; was joined by Silas and Timothy; preached Christ; the Jews blasphemed; Paul turned to the Gentiles; had a great spiritual conflict; was comforted by a vision; Crispus and many Corinthians believed.

VII. Topic: The duty of Christians with respect to weak consciences. The epistle to the Corinthians was written by Paul, from Ephesus, in A. D. 57. Various perplexing questions arose in the Corinthian church. There was a difference of opinion

from Ephesus, in A. D. 57. Various per-plexing questions arose in the Corinthian church. There was a difference of opinion as to whether meat offered to idols should be eaten. Paul urges those who are strong to guard the consciences of the weak. VIII. Topic. The excellencies of love. Love is superior to gifts. Eloquence. VIII. Topic: The excellencies of love. Love is superior to gifts. Eloquence, knowledge, generosity, self-denial — these all amount to nothing without love. Love is the principal thing. It suffereth long is kind; envieth not; wanteth not; is not pulled up; behaves properly; is unselfish; is not provoked; does not think or meditate upon cvil; rejoiceth not in unright-cousness; rejoiceth in the truth; beareth, believeth, hopeth and enduroth all things; never faileth.

never faileth.

IX. Topie: Establishing the church at Ephesus. Apollos arrives at Ephesus; hegan to sneak boldly; was instructed in the way of God more perfectly by Aquila and Priscilla; departed to Corinth; was commended by the brethren. Paul having started on his third missionary journey reached Ephesus; asked the disciples if they had received the Holy Ghost; they had not; Paul laid his hands upon them; the Holy Ghost came on them; they snake

reached Ephesus; asked the disciples if they had received the Holy Ghost; they had not; Paul laid his hands upon them; the Holy Ghost came on them; they spake with tangues and prophesied.

X. Topic: The superiority of the Christian religion. Paul preached the gospel boldly in the synagogue for three months. Then the unbelieving Jews reviled Christianity publicly and Paul withdrew from the synagogue and preached in the school of Tyrannus. Paul wrought many miracles in Ephesus and many were healed of their diseases. Certain vagabonds Jews sought to imitate Paul and cast out evil spirits, and the man in whom the evil spirits, and the man in whom the evil spirit was leaped on them and wounded them. Many who practiced sleight of hand burned their books.

XI. Topic: Quieting a tumult. The missionaries were again facing a mob. See 2 Cor. I: 3-10. Demetrius caused a tumult; declared their craft, or business, was in danger of being brought into disrepute because Paul and his companions had been preaching against Diana, the goddess of the Ephesians. Paul's companions were seized and might have been killed had not the town clerk stepped in and quieted the mob. His speech was full of tact and ability and shows a decided leaning toward the missionaries.

XII. Topic: Salvation through faith.

ity and shows a decided leaning toward the missionaries.

XII. Topic: Salvation through faith. The epistle to the Ephesians was written by Paul while under bonds at Rome. It was written to confirm and strengthen the believers in the gospel. In this lesson the apostle speaks of the fact that they had been dead in sins and were by nature the children of wrath, but through the love, mercy and grace of God they had been "quickened" and unde to sit in heavenly places with Christ. This was not of themselves or by works, but through faith.

A man who was engaged in writing anecdotes and such things for publication read his latest effort to his

"Don't you think that's pretty good?" he asked. "It is good, but it's not new. have heard it before," she answered. "Yes, I know you have; but you

heard it from me. It has never been in print." "I have heard it more than once. and have told it several times myself,"

she insisted. "Oh, well! I am going to send it along," he snarled; "I don't care if you have told it. That doesn't of absolute necessity spoil it, although it does, I must confess, militate against

it a good deal." And that was the reason why he had to subsist on cold victuals for a week thereafter.

Figures That Stagger.

The nearest star, whose distances astronomers think they know, is Alpha Centaur, and it is distant from us four light years—that is to say, its light is four years in reaching us, although traveling at 186,000 miles a second. This estimate places it 252,000 times as far away as the sun. CHRISTIAN ENDEAVOR TOPICS

March 29-"A Mission Study of Africa." Ps. Ixviil. 29-31; Isn. x!III. 7.

Lesson Thoughts.

Africa is known as "The Dark Continent." Christ is the "Light of the world," and he has made each one of us to be a bearer of the light. Has the shining of your light done anything to scatter the darkness of Africa?

Africa gives the gospel a better welcome than does almost any other heathen land-"stretching out her hands unto God." Yet it is said that only two million out of Africa's 200,-000,000 people have ever heard the gospel.

The liquor traffic is the burning crime of Christian nations against Africa. One of the most practical missionary efforts we can make is to use our influence with Congress and otherwise to prohibit this traffic.

Selections.

Africa is ninety times the size of Great Britain, over fifty times that of France or Germany, over five and onehalf times that of the United States (exclusive of Alaska), and over three times as large as all Europe; with a total population of upwards of 200,-

Mohammedanism and Christianity are the two rival forces which war against barbarism. • Christianity advances with the sword or paper treaties in one hand and the Bibleor a case of gin-in the other, as It appears to the native mind. It is no use quarreling with the comparison: a just and faithful one. We should see ourselves as others see us -in our acts; and not as we too often see ourselves-in our proclamations.

The abominable traffic in liquor and fire-arms paralyzes all the efforts of missionary and philanthropic enterprise; and it is associated in the na-tive mind with Christianity in the same way as the slave trade is associated by us with Islam. We support, or at least we do not suppress, the one, and we decry and endeavor to stamp out the other; yet both are equally scandalous and blood-guilty. In short, it is no exaggeration to say that progress in Africa is impossible until the traffic in both these abominations is destroyed.

Suggested Hymns.

Brightly gleams our banner. From Greenland's icy mountains. Have you sought? Here I am, send me Ho! reapers of life's harvest. Great Jehovah! Mighty Lord.

EPWORTH LEAGUE MEETING TOPICS March 29-Missionary Meeting-Heroes of Africa, Livingstone, Cox, Mackay, Good.

The Master's vision was a part of his bequest to his Church and that vision embraced the whole world. The Christian Church is more and more getting to live with the world on its heart. And so it must live if it would be loval to its Master. But not only heart, but head and hands, must be enlisted, for the Master crystallized his vision into a command, "Go to the

A part of the great field of warfare made sacred forever by the deeds of valor, the fighting unto death of God's warriors, is the continent of Africa The sturdy Scotchman missionary and explorer, David Livingstone out before us, and we see a man whose trueness, bravery and devotion to his Master fairly dazzle us. When we have read of his journeys-and Stanhas pointed out to us that the Scotch traveler marked by his jour neyings a cross on the continent of Africa-when we read of his faithfulness, who, to keep his word with some natives, plunged into the depths of the continent, turning away from the ship which would have carried him home, to recross Africa, meeting what perils he knew not when we read how at last on his knees, alone in the depth of the continent he loved, he met death, how the natives buried his heart in the continent for which he gave his life, we feel that he has

ealed Africa for God. But his was not the only life which hrobbed with earnestness for Africa's salvation. Melville B. Cox, the pioneer missionary of our own Church, who spent less than five months in and then met his death, author of the noble words, "Let a thousand fall before Africa be given up, ived in utter devotion to the same saviour whom Livingstone served, and

fied a messenger to the same Africa. Alexander Mackay, another of Scot and's noble sons, example of the conecrated versatility that puts all gifts at the Master's service, spending cleven years on the shores of the Victoria Nyanza, pioneer missionary to Uganda, where he tolled, translator and printer, teacher, controversionallat, winner of the heart of black men, founder of a work which is the marvel of those who knew it-he, too, found a grave in Africa; he, too, was an offering of a fine, able manhood on the altar for Africa's redemption.

Adolphus C. Good, one of Pennsylvania's sons, knew what it was to toll long in Africa, to suffer hard things, to see great results of his work, to come home to America. Then to return to its shores to hear from the ship his native friends praising God for his return, to go in to work, and at last to find his grave also in Africa. The same Saviour whose command sent them to brave peril and suffering and death still

says, "Go to the world."

The Christian's privilege, nay, his duty, is still a duty to the world. We have seen how these men obeyed their Master. With some of us duty is ended, as we send. Some of us He would have to go. Are we willing to hear his command? Are we willing

Sue Municipality of Paris. One result of the underground railway lines already in operation in the city of Paris is that several omnibus and tramway lines have been given up for want of traffic, and that the companies have instituted an action against the municipality for allowing the breaking up of a monopoly for

which they pay a considerable sum. Good Picking for Lawyers. After three years' litigation the San Francisco capitalist, have agreed on a compromise. The estate was valued at about \$60,000, about half of which has been consumed in legal expenses. One firm of lawyers receiv

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Miles of Misery in the Columns of Alcohollsm-An Army of Five Million Men and Women Who Daily Go to Salcont For Intoxicating Drinks.

There are in the United States 140,000 liquor saloons. If formed into a street, with saloons on each side, allowing twenty feet to each saloon, they would make a street 285 miles long. Let us imagine them brought together in such a street, and let us suppose that the moderate drinkers and their families are marching in at the upper end, and let us see what that street turns out in one year.

brought together in such a streef, and let us suppose that the moderate drinkers and their families are marching in at the upper end, and let us see what that street turns out in one year.

What army is that which comes marching down the street in solid columns, five abreast, extending 570 miles? It is the army of 5,000,000 men and women, who daily and constantly go to saloons for intoxicating drinks as a beverage. Marching twenty miles a day, it will take them more than twenty-eight days to go by.

Now they are gone, and close in their rear comes another army, marching five abreast and sixty miles in length. In it there are 539,000 confirmed drunksrds. They are men and women who have lost control of their appetites, who are in the regular habit of getting drunk and making beasts of themselves. Marching two abreast the army is 150 miles in length. Scan them closely. There are gray haired men and fair haired boys. There are, alas! many women in that army, sunk to deeper depths than the men, because of the greater heights from which they fell. It will take them seven days to go by. It is a sad and sickening sight, but do not turn away yet, for here comes another army, 100,000 criminals. From jails and prisons and penitentiaries they come. At the head of the army comes a long line of persons whose hands are besmeared with human blood. With ropes around their necks, they are on their way to the gallows. Others are going to prison for life. Every crime known to our laws has been committed by these persons while under the influence of drink. But hark! Whence comes those yells, and who are those bound with strong chains and guarded by strong men, that go raging by! They are raving maniacs, made such by drink. Their eves are tormented with awful sights, and their cars ring with awful sounds. Slimy reptiles crawl over their bodies and fiends from hell torment them before their time. They are gone now and we breathe more freely.

But what gloom is this that pervades the air, at d what is that long line of black coming sl

and died; some blew their brains out; some were fearfully stabbed in drunken brawls; some were crushed to shapeless masses under the cars. They died in various ways, but strong drink killed them all, and on their tombstones—if they have any—may be fitly inscribed, "He died a drunkard's death."

Close behind them comes another long line of funeral processions—we know not how many—but they are more numerously attended by mourning friends. They contain the remains of those who have met death through carelessness and cruelty of drunken men. Some died of a broken heart; some were foully murdered; some were burned to death in buildings set on fire by drunken men; some were horribly mangled on the railroad because of drunken engineers or flagmen; some were blown up on a steamboat because a drunken captain ran a race with a rival boat.

But here comes another army—the children, innocent ones, upon whom have been visited the iniquities of their fathers. How many are there? Two hundred thousand. Marching two abreast, they extend up the street thirty miles. Each one must bear through life the stigma of being a drunkard's child. They are reduced to poverty, want and beggary. They live in ignorance and vice. Some of the children are moaning with hunger, and some are shivering with the cold, for they have not enough rags to keep them warm. A large number of them are idiots, made so before they were born by brutal drunken fathers, and worse than all the rest many of them have of them are idiots, made so before they were born by brutal drunken fathers, and worse than all the rest many of them have inherited a love for liquor, and are growing up to take the places and do the deeds of their fathers. They will fill the ranks of the awful army of drunkards that move in unbroken columns down to death. It has taken nearly a year for the street to empty itself of its year's work, and close in the rear comes the vanguard of the next year's supply. And if this is what liquor does in our land in one year, what must be its results in the world through the long century?

Drunkards Classed as Lunaties.

They passed a law in Iowa last year permitting the confinement of confirmed drunkards in lunatic asylums. It made little stir, but within eight months 300 alcoholic patients were under restraint and treatment. An Iowa dispatch says that inchriates continue to flow into the State asylums at the rate of about fifty a month, and that an Iowa court has just ruled that their constitutional rights are not violated by their detention. Some of the inebriates don't like to be shut up, but the treatment they ret seems to be humane and salutary. Their liquor is stopped, and they have to work on farms, and are encouraged to improve their habits. When they seem to be cared they are discharged, and report says that, so far, about seventy-five per cent. of the cases have so resulted. This seems like excellent management of drunkards. Men who caunot, or will not, control their thirst ought not to be left at large to get themselves and others into mischief. Neither should they be sent to jail. If they are irresponsible because of their propensities they should be shut up and looked after until they are cured, and while under restraint they should be made to work for their living. The Iowa method seems a good deal more enlightened than the New York plan of keeping up an endless chain of dipsomaniacs between Manhattan and "the Island." An easy, legal method of securing timely periods of securing timely periods of securing timely periods of securing to disposition and the dimination of drunkenness. Men have no moral right to be drunken. If they have demonstrated a dangerous and continuous lack of self-restraint some other sort of restraint should be substituted for it. The Iowa idea seems pretty sound.—Harper's Weekly. Drunkards Classed as Lunaties.

The Crusade in Brief.

The habitual drunkard of England raust ow mend his ways or he will have a rough

The saloons recently closed in Ohio, under the Beal law, if lined up in a row, it is estimated, would make a line two miles So long as the saloon debauches the citi-zen and breeds the purchasable voter, money will continue to buy its way to

Every State in the Union now requires the effect of alcoholic liquors to be taught in the public schools. In this system of laws our country is ahead of all other na-tions.

Lady Cecelia Roberts, daughter of the Farl and Countess of Carlisle, speaking at Yelverton, England, on the subject of tem-perance, said if they could destroy the drink traffic they would be able to abolish nine-tenths of the prisons.

"The world has less and less use," remarks the Nebraska State Journal, "for the young man who drinks whisky," and the Chicago Tribune adds: "While the young man, if he drinks enough whisky, has no use whatever for the world."

The Glassow city for the world."

The Glasgow city fathers have determined to abolish barmaids. They think the rum business is demoralizing enough anywhere without adding other temptations to it in the form of attractions of a social sort which might easily degenerate into vice.

THE BUTTERFLY'S CAY WINGS. The Temperature Largely Responsible For the Insect's Tints,

The physiology of insects has received a valuable contribution from the pen of Dr. Von P. Bachmetjaw, dealing with body temperature of these animals. The fact is well known to physicists that when two suitable metals are placed in contact an electric current is generated, and this current is accurately proportional in strength to the temperature of the two metallic poles. In his researches the professor uses steel and manganese; the insect whose temperature is to be taken if pierced by a fine needle of this composition, and the strength of the current induced by the contact of the two metals inside the insect's body war measured by means of a galvanometer. the changes in strength of the current indicating the changes of heat in the

insect's body.

The first experiments were made with the hawk moth. It was found that at temperatures higher than 100 degrees the temperature of the moth was always lower than that of the air, the greatest difference being several degrees when the moth was at 114 degrees. Above 120 the insect ceased to flutter and at 124 it died. At death the temperature of the air and of the moth were equal. These experiments were conducted in nir of normal moisture, but when the air was supplied with additional vapor a different result was observed, for then the insect had a higher temperature than that of the air, and its wings did not sink until a body temperature of 128 was reached, the air being 120. This effect is probably brought about by the moisture in the air preventing evaporation of the insect's juices, and so preventing cooling. It is interesting to note, in relation to the effect of evaporization that hairy insects tend to have a higher temperature than smooth, and this fact may be well explained by the prevention of evaporation from the

Professor Bachmetjaw has also considered the influence of exercise at ordinary room temperatures, at heightened temperatures and under the application of cold. He found that at ordinary room temperatures (sixty-five) the Sphinx moth raised its temperature by rapid wing vibration up to ninetyeight degrees. At this point the vibration ceased, owing to partial paralysis of the wing muscles; the temperature then dropped and the paralysis passed away. On repeating the rapid vibration immediately paralysis set in more rapidly, but not until the temperature reached ninety-eight; furthermore, if the surrounding temperature was increased, less humming is required to bring on partial paralysis. Just as there is a maximum temperature which brings on paralysis, so there is a minimum; thus rapid vibration ceased at sixty-four and all movement stopped at freezing. Putting these observations together, we see that normal flight is only possible, roughly, between the temperatures of sixty-five and ninety-eight degrees.

In dealing with polkflothermic ani-

mals, that is to say, animals whose temperature changes with the surrounding medium, the influence of the creatures must be considered. the beautiful brilliancy of the color of certain Alpine butterfiles is explained by the following simple experiment, A delicate thermometer had its bulb overed with dark cloth and was placed in the sun. The temperature stood at eighty-seven. It was then backed up with a sheet of white paper, so as to imitate a butterfly's wings. Immediately the temperature rose to ninetysix, but as soon as the reflecting paper was removed the temperature fell again. In the frigid regions of the far North explorers have found beautifully colored butterfiles. These creatures with outspread wings reflect the radiant energy of the sun to their dusky bodies, and as a storm comes up, close their wings and creep into the cover of the thick grass to conservate the

warmth stored up in the vital regions. This same wonderful adaptation of nature is seen, for instance, in the poppy. The dark centre, where the sexual products of its immortality are matured, is encircled and kept at the proper temperature by the abundant radiation collected and reflected by a broad open tent of crimson, which flashes from its walls the most potent of the sun's rays. Thus the light and heat necessary for the fulfillment of the intricate chemical changes in ripening of the plant's or insect's ova is

Foretold the Civil War. Mrs. Lafayette S. Foster, a wellnown figure in Washington life in the stirring times previous to the Civil War, died suddenly a short time ago at the family mansion at Norwich, Conu. She was born in Northampton, Mass., and was in her eightieth year. Mrs. Foster married Senator Foster of Con-

necticut in 1860. A striking personal beauty and her foretelling of approaching public events gave her great prominence. One of the reminiscences of her long life which will remain is her prophecy of the opening of the Civil War, which was given at a dinner in New York when Mr. Seward entertained some political friends. She was one of the first Colonial Dames of the United States. Her husband was Vice-President of the United States during Johnson's administration. At his death in Norwich in 1880, he bequeathed \$60,000 to Yale, ubject to a life income to his widow. This bequest, by the terms of the will is for the purpose of establishing a professorship of English common law. The family mansion, valued at \$25,000, s bequeathed to the Norwich Free

The House of John Knox. It is interesting to know that the

ground floor of John Knox's house in High street. Edinburgh, has been transformed into a quaint baunt of old books. It has been in turn a hair dresser's, public house, green grocer's, restaurant and tobacconist's. "Ye house of John Knox," which is one of the most picturesque of Edinburgh relies, was standing in 1490. Surviving many vicissitudes till 1550, it was then rented by the Town Council of Edin-burgh for the "lodging" of John Knox, when they called him to be minister of St. Giles in 1559. From the west winlow he frequently preached, and here, November, 1572, he died.-New York THE RELIGIOUS

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Poem : Trust God - Unused Source of Strength - Few People Get as Much Help From Their Surroundings as is

Always Possible. How little is knowledge, how limited thought!
How helpless and puny are we!
We think what we hear and believe as

we're taught,
But learning and science seem little or
naught
In the solving of life's mystery.

Confronted by marvels on sea and on plain, And in worlds that above us revolve. Our much vaunted reason may try to ex-plain. But only to find all our efforts in vain, Creation's great problems to so

We study the planets and think we are

wise.
We measure the orbits they trace;
We weigh the bright stars and can reckon
their size.
But none can determine the height of the
ekies
Or measure the infinite space.

All things that are born in their grave are soon laid:
Time seems to the living a foe;
We wonder why anything ever was made
If only to bud, to blossom, and fade
Or vanish like fast-melting snow.

There are those who live long with honor and fame
And some in their infancy die.
And some have to struggle with sorrow and shame-We wonder why all of us are not the same; The wisest can never tell why.

We turn to our reason to settle a doubt Yet know not what reason may be; Its substance and form we know nothing about,
The cause of its being we cannot find out,
So dull and so foolish are we.

There seems no foundation where reason

may stand
In realms where no mortal has trod;
Infinity mocks us on every hand,
Our learning and logic are ropes made of

There's nothing to rest in but God.
-Frank Beard, in Ram's Horn.

Newlected Aids.

Neglected Aids.

It is an inspiring thought for an earnest man that there may be sources of spiritual strength within his reach which he has not yet utilized. In the material world powerful resources have lain long neglected—steam, electricity, etc.; why may it not be the same in the world of spirit, including one's own individual spirit?

Perhaps the dream of discovering a great, absolutely new source of strength is vain, but it is somewhat more than probable that certain means of grace lie near at hand

Perhaps the dream of discovering a great, absolutely new source of strength is vair, but it is somewhat more than probable that certain means of grace lie near at hand, recognized, but not used or not half used.

Nature is one such means of grace, a true sacrament. Not often, however, when we sare in human company. Exclaiming "What a pretty sunset!" conveys no real grace to speaker or listener. Once a week get away from the children. Get away from even your husband or your wife. Be queer, go out alone, and quietly observe the sky, the clouds, the trees, the shadows, the differently colored grasses. Soak nature in. That is one way to refreshment and calm. Make the effort to have a little religious conversation with your fellow-men. More of them than you think know the language of faith and piety, and would like to use it, too, if there were some one to talk to. It is a wonderful help to find this out in men. Your own timid suggestion comes back to you, encouraged and braced. Your confidence in the spiritual and eternal things is broadened and brightened. We hazard the assertion that nine out of ten Christians do not use this source of strength.

Few people gain as much even from religious worship as they ought to do. After a Christian Endeavor-service a few nights ago a man in passing out said to the pastor: "What a helpful meeting this was." The pastor stared at him in amazement: in his anxiety that the meeting should go well he had been watchful only for its defects. The other had cast that burden on the Lord. He had kept praying for the speakers. He had turned the exhortations into prayers for himself. He had prayed for his fellow-listeners. Every reader of these lines could do as much, and doing so will make every service he attends holy.

As every man needs a hobby outside his business, so every man needs a special philanthropy outside his invitable during

make every service be attends holy.

As every man needs a hobby outside his business, so every man needs a special philanthropy outside his inevitable duties. Many a useful life is positively drying up in emotional power and interest to itself for lack of an out-of-the-way invalid to look after, or a weak friend to be protected from himself, or a boy outside its immediate family circle who can be influenced for good. Have something to labor over and pray for, apart from your own home and your daily business. No man can be a strong Christian to whom the fields do not look "white to harvest." If they do not look white to harvest." If they do not look at you it is because you are keeping too far from the harvest field.

"Above all, taking the shield of faith." Faith is still, above all, our source of strength, just as discontent with one's own gifts or lot is the chief cause of spiritual weakness. Your life is a plan of God. Is His plan "all things work for good." Trust Him. He "is a sun and shield; He will give grace and glory." Stand in your lot. Take then thy fate, or opulent or sordid.

Take then thy fate, or opulent or sordid;
Take it and wear it and esteem it blest.
Of all the crows that ever were awarded,
The crown of simple patience is the best
—Boston Congregationalist.

Make Every Day Count.

Make Every Day Count.

The man who starts out in the morning with a determination to do something dwing the day that will amount to something that will be distinctive, that will have is dividuality, that will give him satisfaction at night, is a great deal more likely not to waite his day in frivolous, unproductive work than the man who starts out with it plan. Begin every day, therefore, with program, and determine that, let what will come, you will carry it out as closely it possible. Follow this up persistently, do after day, and you will be surprised at the result.

Make up your mind, at the very outset of the day that you will accomplish some thing, that you will not allow callers it chip away your time, and that you will repermit the little annoyances of your bus ness to spoil your day's work. Make if your mind that you will rise above pelly annoyances and interruptions and carriout your plans in a large and commandiat way. Make every day of your life cour for something, make it tell in the grantesults, not merely as an added day, but an added day with something worth achieved.—O. S. Marden.

Mabit of Criticism.

No tendency of mind or speech is most fatal to a temper of kindness than a half of criticism. Much of our criticism of friends and relatives is thoughtless and is pulsive. We do not approve of what the say or do, or we do not like the way the do it, and we impetuously say so. The habit easily degenerates into censories ness, and before ever we are aware, we have grown sharp, disagreeable and unchastitable. A good rule is to say nothing we kind of any one at any time. If this kind of any one at any time. If this kindness he ever on our lips, we shall a fall into the temptation to criticise. or, we do, we shall easily overcome it.—Mark ret E. Sangster.

Tongue Twisters. Swan swam over the sea. swan swim; Swan swam back agais Well awam, swan!

Susan shines shoes and socks socks and shoes shine Susan. Sh ceaseth shining shoes and socks, for shoes and socks shock Susan.

Robert Rowley rolled a round round; a round roll Robert Rowid rolled round. Where rolled the round voll Robert Rowley rolled round?