"PLEASURE AND GOD"

Sunday Sermon by the Rev. A. B. Kinsolving.

Shows That When the Soul Has Found Its True Life the Simplest Things Will Serve —Then a Man's Heart Laughs.

NEW YORK CITY.—The Rev. Dr. A. B. Kinsolving, rector of Christ Church, Brooklyn, preached Sunday morning on "Pleasure and God." His text was taken from II Timothy iii: 4: "Lovers of pleasure rather than lovers of God." Mr. Kinsolving said:

This is one of those biting sentences of which St. Paul's letters are full. It occurs in a hurrying category and arrests our thoughts at once.

These two things, religion and pleasure, have always been here on God's fair earth. They are undoubtedly primal constituents of life, and yet it has ever been difficult for men to harmonize them and keep them on friendly terms. Religious people have often committed the blunder of looking askance at amusement. Indeed, some of the best and most earnest among them have conceived of piety as scarcely less than a kill-joy. They have represented God as intensely jealous of life's innocent as well as its forbidden pleasures, until their systems have gotten to be so one-sided, and extravagant, and over-wrought, and one-eideased and melancholy as to cast an awful gloom upon communities for considerable periods. Such men have missed altogether the cosmic note of gladness which shimmers in the sunlight, dances in the laughing waters, which ripples and murmurs in the brooks and streams, which smiles from the blue dome above and thrills us in the spring bird notes and the summer flowers. "The material for enjoyment," says some one, "is so inwrought into the world's constitution that we cannot put a spade into the ground anywhere without turning it up. By travel, by staying at home, by working, by resting, by strain of the muscles or strain of the mind; by speech, by silence; by solitude, by society; by helping, by being helped; by receiving, by giving—by all these different roads do men reach joy."

And yet with our eye upon the history of mankind is there not abundant reason for religion's suspicion of the riot of pleasure? What nation of antiquity has not been slain by its sensual pleasures? Run through the list of them—Babylon, Media, Persia, the Egyptian monarchy, Greece, Carthage, Rome—did not the passion for licentious pleasure and the effeminacy which in consequence came everywhere in the place where manly virtue and stoic self-control and splendid discipline of body and mind had been; did not these undermine the mighty fabric of Rome itself?

Look at the world that Christianity entered. What made it so hostile to Christ and His religion? What made it crucify Him out of its sight and fling His followers to the beasts in the great amphitheatre at Rome? Why, more than aught else the unbridled love of sinful pleasures. With fierce flashes of anger these heathen liberals refused to have their indulgences interfered with. They would not suffer a faith to be taught in their midst which they astutely saw would have the moral effect of stopping their games, and so they cried with hellish hate: "The Christians to the lions," and to the lions they were thrown.

We know from the pages of Grote and Gibbon something of the excesses of the Greek and Roman national games and festivals. "That which began with some show of decency degenerated often into the extreme of licentiousness and ministered to the basest passions. Frequently for days and weeks together they absorbed the public mind, making men oblivious to every moral obligation and deaf to the claims of humanity." Gibbon says that Rome had at one time 3000 female dancers and as many singers, and that when seasons of famine came, while all strangers and even professors of the liberal arts were banished from the city, the dancers were allowed to remain. Their performances were characterized by everything that was morally degrading, and the orgies which took place around the temples of the Goddess Flora and Voluptas, the Goddess of Pleasure, descended into the depths of profligacy. In the times of Charles VI. of France, in the times of the Georges, the Borgias and the later Louis of France there was only too much to remind men of the blackest moral chapters in past history. Men "lived in pleasure on the earth and were wanton; they nourished their hearts in a day of slaughter." No wonder, brethren, with such spectacles before them, that serious Christian people, realizing the deadly peril from this quarter, should in their moral earnestness often have gone too far and failed to recognize that the thirst for pleasure and amusement is a human thirst, and must be provided for and guided and sympathized with, or else it will become religion's rival and antagonist.

Again, when men have tried to solve the mystery of laughter they have advanced very diverse opinions. Pascal thought that the passion for amusement was an illustration of the real unhappiness of most human lives. It is because they want to get out of themselves that they flock so to spectacles of every kind, or gather in crowds to laugh and talk—it is diversion they seek, that is, anything to escape from the sombre ordeal of solitary thought. Doubtless, his explanation fits many cases, but it hardly covers all. Play and joyousness are among the primitive gifts of human nature. The beginning of comradeship between the mother and child is the hour when, as she dangles some plaything before it, "the little, solemn face breaks out into a dimpled smile." Humor is one of the closest bonds of sympathy between us. The contagion of hearty, genial merriment is notorious, and the world has generally rightly loved the people who made it laugh.

Mr. James Sully, an Englishman of letters, has just published a book, which is a sort of philosophic study of laughter, in which he deplores any wane of this great human resource, and says that "it looks as if now only the more sordid material interests moved the mind, as if sport had to have its substantial bait in the shape of stakes, while comedy must angle for popularity with scenic splendors which are seen to cost money." However this may be, it is perfectly certain that the pleasure instinct is a true note of our human nature and that no life is whole without it. It is the lighter torch of this charming gayety which gives that large freedom and mobility to life which it needs for its complete expression. Amusement, relaxation and happiness are certainly part of the cosmic scheme. If at any period God should look down upon His world and see only solemn faces and hear no notes of ripoling laughter, I think it would grieve Him at His heart. But here they are ever side by side; life's laughter and tears, and wherever innocent, we can only imagine the great and kind Father looking down benignantly upon all. Nothing is more conspicuous in the character of the Lord Jesus, with all His intense moral earnestness, than the beautiful simplicity of His sympathy with what we may call the joyous background of life. He begins His wonder-working at a marriage feast at Cana, to which He had been invited as a matter of course. The prodigal in his story comes home to music and dancing. The kingdom of heaven is itself like—not a funeral—but a feast. He was the enemy of every burden which galled the necks of men and defrauded them of their rightful happiness. Doubtless many an hour in the intervals of work His soul was soothed by the lyric joy of nature—by the gentle starlight, by the song of birds, by those Syrian fields carpeted with unrivaled flowers, by the choral glee of young children on the hillsides and around their homes.

But, my brethren, what, think you, would the Christ have said to people who had come to put pleasure before God, He who said "My meat is to do the will of Him that sent Me and to finish His work," and again, "The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." He who found the deepest satisfaction in life in doing His duty and revealing God's principles and love as the redemption of mankind—how must this Christ think of those who neglect their divinest duties for the little, teasing, diverting amusements, the little yieldings to the spirit of sloth and idleness which so frequently fill human lives. "What is your occupation?" was asked a young Frenchman some years ago. His reply was "Je m'amuse"—I amuse myself. That was only a frank admission of what is the only business of a great many lives.

Some time ago I went to call at a house where there were several young men. To one or two of them I bore a message from God which I am entirely sure it was worth their while to hear. And, having failed repeatedly to find them in, I took a mother into my confidence and spoke of my difficulty. "Yes," she said, "they are so full of engagements outside of work hours that they seem to have no time to think of anything else but pleasure. It is a continuous round, and while they are at home they are so utterly tired out that they rest."

How many does that simple description fit? But what is the upshot of it? Why, this, while life slips rapidly away God and eternal relations are wholly crowded out. The young man subsists upon two diets—a diet of hard work and a diet of hard play. And the motive in the work is to get the means to play, while the motive in recreation is often chiefly to get the health with which to work and earn. But what a selfish circle that describes! How narrow and poor and shallow is the young man who prizes only his capacity to labor and his appetite for play! Who so lightly values all those diviner elements of his being as to be willing to make no provision for their culture! "Lovers of pleasure rather than lovers of God." It is a terrible epitaph upon us, whether living or dead: "They worshiped and served the creation more than the Creator, who is blessed forever. Wherefore God gave them up to their own hearts' lusts." These are words to make us stop and think.

I have often noticed that it is apt to be the case that it is precisely those young men for whom God has done most who are apotest to break away from Him and live the most selfish lives. There are noble exceptions to the rule, which shine like beacons, from Moses to Phillips Brooks. But too often the privileged life becomes a worldly life and does not tell in the kingdom of righteousness. Generally the love of pleasure in some form has in such lives, likes the weeds in your garden, rooted out the love and service of God.

Men and women, we should try to see life in its wholeness. A great many people have too little laughter, too little recreation in their lives. They would be wholesomer minded, freer in spirit, if they could get oftener out of their dark passages and rigid grooves. There are more of such people than we think, and they miss a great deal that God puts within their reach in His many sided world. But there are thousands of others who make themselves imbecile by the headlong pursuit of mere pleasure. They never read, they never think, they let their minds go, they forget that they possess souls, but spend their seasons in things that give them a little passing physical pleasure—in eating for the sake of eating, and dress and getting themselves talked about, in contriving to have their names in some society organ, till these things come to be the absorbing thirsts of life. What is not sacrificed by these giddy people on the altar of their social ambition? Where does not this selfishness, this love of voluptuous pleasure, this hard determination to force life to yield them bodily comfort, even if God's and nature's laws must be broken to do so—where does not this spirit lead?

And how ready are our leaders of opinion, sometimes, speaking great swelling words of vanity and sophistry, to ridicule whisperings of an educated and reverent conscience and to revise for the softer age the statutes of nature and of God!

Now these are some of the phenomena. What is the remedy? First, this: Put pleasure in its true place—as the divine Master did. If you look upon amusement as the one great satisfaction of life, you simply invert the intended order, and in the end are not satisfied. Our deepest want is the great inner reconciliation. We may be diverted, we may for a while escape from ourselves, but we shall never be satisfied until the soul is at one with God.

A brilliant writer, the author of "Ourselves and the Universe," reminds us that "men called Napoleon the unamusable. Talma might play before him * * * but the conqueror extracted no gayety from the performance. That is the nemesis of self. When, on the contrary, the soul has found its true life, the simplest things will serve. A man then learns the heart's laugh."

To make men happy, my friends, we must not first feed them with pleasures of the senses. The primal condition of happiness is that they be true to God and to each other. "The soul cannot laugh its own laugh till God has filled it." In that relation there are the unfailing wellsprings of pleasure. "In Thy presence is fulness of joy; at Thy right hand there are pleasures forever more." "These things have I spoken unto you that My joy might remain in you and that your joy might be full." When we know that satisfaction of dwelling in God and having God dwell in us, we have a security against inordinate lower desires of every kind. One did not have to warn Washington against wasting his time, or Gounod or Beethoven against making discords.

Then we should have a care to retain, as far as may be, the freedom, the mobility, the wholesome interest in the rightful amusements of others, especially of younger persons, which will keep us in touch with them.

If our diversions and amusements grow on the same stem as our religion; if they are part of one organic unity, there will be no trouble about their regulation. There will creep in them no poison of wilful law breaking, no grimace of an uneasy, conscience stricken soul trying to escape from itself, no waste of time and faculty, no hunger for vulgar display. Being in the secret of God, we shall have entered into the secret of the child's heart, and live in sensible relations with every part of God's great world.

The lasting pleasures of life are not the fleeting pleasures of the senses, but those of the mind, the soul, the spirit, the pleasure which comes from a cultivated intellect, from sound and noble thinking, from refined tastes, from love and sympathy and service.

Cross Words.

Not only pleasant things, but sad ones have their influence, and are remembered. It is well to have this truth ever in mind, and to act in view of it. "Kind words can never die," says the little song. When one heard that sung pleasantly he said sadly, "Cross words can never die." One is as true as the other. When we speak to another, it would be well for us to ask our own hearts, "How will this be thought of by and by, when it is recalled in memory?" By our words and by our deeds we are making memories for others that shall give pleasure, or give pain, in the coming days.—Sunday-School Times.

The Sabbath.

Of all the holy days none is more worthy of the epithet than the Sabbath. Its antiquity, its rest for the body, mind and spirit, its worship of God and study of His word and works, the great events of which it reminds us, God's resting after creating the universe and man and Christ's resurrection from the dead with all the significance of that august event, combine to make it the sweetest and holiest of all the holy days.

The President's Many Visitors.

A man who is on duty most of the time in the white house offices and has a weakness for statistics has made a record for a month of the number of visits which certain public men paid to the president. Here are a few items taken from his record for February: James R. Garfield, sixty-five; John R. Proctor, sixty-four; Gen. Leonard A. Wood, sixty-two; W. D Foulke, fifty-eight; Senator T. C. Platt, thirty-five; Frank P. Sargent, forty; Senator H. C. Lodge, sixty-one; Secretary of State Hay, ten; Secretary of War Root, eight; Senator Knute Nelson, sixty-two. Mr. Garfield takes the lead because he has taken much of the burden of the new department of commerce off Secretary Cortelyou's shoulders.

Engine That Walks Upstairs.

The Automotor Journal, London, describes a new traction engine called the "pedrail," which literally walks up-stairs with the stride and surefootedness of an elephant, and hauls loads far in excess of those the wheeled traction engine can move.

THE SABBATH SCHOOL

International Lesson Comments For May 17.

Subject: Paul Before Felix. Acts xxiv., 10-16, 24-26—Golden Text, Psa. xxiii., 4—Memory Verses, 14-16—Study Verses 1-27—Commentary on the Day's Lesson.

II. Paul's defense (vs. 10-21). 10. "Paul—answered." Although twice before Paul had spoken what he called a defense—first, before a vast crowd of Jews in the temple area, and again before the assembled Sanhedrin—yet this is his first actual defense, as he now stands before an imperial tribunal, the Governor representing the person and authority of the Emperor. "Forasmuch as I know." It is remarkable that Paul did not begin his speech, as Tertullus had done, by any flattering address, or by any of the arts of rhetoric. He founded his plea on the justice of his cause and on the fact that Felix had had so much experience in the affairs of Judea that he was well qualified to understand the merits of the case and to judge impartially. Paul was well acquainted with his character, and would not by flattering words declare that which was not strictly true. "Many years." For the comparatively long period of six or seven years Felix had been in Jerusalem and Caesarea. "A judge." A magistrate, or one appointed to administer the affairs of government. "More cheerfully answer." Because of Felix's unusual familiarity with Jewish questions. The fact of his knowledge is attested in v. 22.

11. "Mayest understand." From the shortness of his stay in Jerusalem, any offense committed there must have been recent. There could be no difficulty in obtaining witnesses and proofs. "Twelve days." From the time Paul left Caesarea until his return was only nine days. Only eight of the twelve days had been spent in Jerusalem. His design in mentioning the number of days was to show the improbability that in so short a time he could have produced a tumult. "To worship." He went on purpose to worship and had no thought of producing a tumult or of profaning the temple.

12, 13. "Neither found me," etc. In terms of unqualified denial he meets the first charge—of sedition. Worship, not the plotting of insurrection, was the object of his recent visit to Jerusalem, and while worshiping he was found and arrested. He had not even spoken in public, much less by artful harangue sought to gather disaffected persons either in the temple, the synagogues or the city. "Neither can they prove." Here was the pith of the case. This appeal is boldly made; he challenges investigation. They had made vague, wild assertions about Paul, hoping that the Governor might be influenced to condemn him without trial, as doubtless he would have done but for his Roman citizenship. They very well knew that their charges could not be proven under the Roman law. Accusation is not proof.

14. "This I confess." This verse and the following contain Paul's reply to the accusation of Tertullus, that he was a ringleader of the sect of the Nazarenes. He boldly and joyously confesses that he is a Christian, but at the same time declines to acknowledge the opprobrious term used by Tertullus. "The way." The way is here used by Paul to signify the Christian religion. See chap. 9: 2. "Heresy." A sect. The word used is the same that Tertullus used in verse 5, when making his charge. They had called the Christians a "sect," and Paul does not disown the name. "So worship." See R. V. It is as if he said: After the way which they call false and erroneous, but which is according to the inward light given me, worship I my father's God, Jehovah; the God my ancestors adored.

15, 16. "Hope toward God." Having a hope of the resurrection of the dead, which arises from the promises of God. He declares that, in common with many of his accusers, and with the mass of his nation, he holds steadfastly to the hope of a resurrection from death, through the promise and power of God. "I exercise myself." He strives as the athlete or warrior, only his struggle and warfare is within the soul. His supreme aim and constant effort was to keep his conscience from striking against stumbling stones of accusing purpose, wrong thought or evil deed. "Conscience." The conscience does not tell us what is right, but urges us to do what we know to be right, and rebukes us for doing what we know to be wrong.

17. "After many years." Paul refers to the four years which had elapsed since his last visit to Jerusalem (chap. 18: 22).

18-21. "Jews from Asia." Paul justly complains that the very persons who alone could testify against him were absent, and showed that there was really no well-founded charge against him. They alone could testify as to anything that occurred in the temple, and as they were not present that charge ought to be dismissed. "Or else." Paul turns with a bold challenge to the Sadducean Jews present. He demands their own personal testimony upon the facts that occurred when he stood before the Sanhedrin. With a keen thrust he asks if the utterance of the hated truth of the resurrection was not the only charge of evil doing they could bring.

III. Imprisonment at Caesarea (vs. 22-24). "When Felix heard." The Governor virtually decided the case in favor of Paul. But he wished to keep the good will of the Jews. So he deferred an answer from time to time, in the meanwhile allowing Paul much liberty and the company of his friends. "Having — knowledge." Felix knew more than most rulers about Christianity. He evidently knew the character of the disciples and that what Paul said was true. And yet he "deferred" the case because he did not wish to give offense to the Jews. "After certain days." Felix came into the audience chamber with his wife, Drusilla, and the prisoner was summoned before them. Thus Paul had an opportunity in his bonds of preaching the gospel, and such an opportunity as he could hardly otherwise have obtained.

25, 26. "Reasoned of righteousness," etc. Paul preaches as a faithful apostle should have preached to such hearers. They sent for him to hear about Christ. They heard much more than they cared to hear. Paul's boldness is all the more striking when we remember that he was dependent on Felix for pardon. "Felix trembled." In view of his past sins, and the judgment to come. The prisoner preaches, the judge trembles. "Go thy way." Felix was troubled, but instead of asking the way of peace, he sent the messenger of warning away. He died as he had lived. "Convenient." The sinner is always looking for a "convenient season" to turn to God. A season when nothing will stand in his way and his worldly relations will not be interfered with. But such a time will never come. "He hoped," etc. He hoped that Paul would pay for his freedom. He knew that Paul had many friends, and that "they were not too poor or too selfish to assist one another."

Darwin's Comparison.

In a letter Darwin wrote: "At a house where we have been staying there were Sir A. and Lady Hobhouse not long ago returned from India, and she and he kept a young monkey and told me some curious particulars. One was that her monkey was very fond of looking through her eyeglasses at objects and moved the glass nearer and farther so as to vary the focus. This struck me, as Frank's son, nearly 2 years old—and we think much of his intellect—is very fond of looking through my pocket lens and I have quite in vain endeavored to teach him not to put the glass down on the object, but he always will do so. Therefore I conclude that a child under 2 years is inferior in intellect to a monkey."

Prince Adopted by American.

Prince Imra, younger brother of the sultan of Sulu, has, at his own and his father's request, become the adopted son of Col. Owen J. Sweet of the Twenty-eighth United States infantry. The young prince is now in Boston with the colonel's family.

CHRISTIAN ENDEAVOR TOPICS.

May 17.—"The Lad With the Loaves and Fishes." John vi. 9-13. (A Meeting With the Juniors.)

Daily Readings.

May 11. Faithful in little. Luke xix. 12-19.
May 12. "Whatsoever He sayeth." John ii. 1-10.
May 13. The widow's cruse. 1 Kings xvii. 10-16.
May 14. Everything possible. Mark x. 23-27.
May 15. Thankful for daily blessings. Psa. ciii. 1-5.
May 16. Wise economy. Prov. xix. 15, 16, 24.
May 17. The lad with the loaves and fishes. John vi. 9-13. (A meeting with the Juniors.)

Scripture Verses—Ps. xxxiv., 11; cxiv., 9; Prov. iii., 1-2; vi., 20-22; Matt. xviii., 4; xix., 14; 1 Sam. iii., 1-21 Mark x., 15.

Lesson Thoughts.

No life is so sure to be a small and petty life as one that is waiting for a chance to do great things.

"No life's endowment is too small to become a real blessing in this world."

We cannot know the value of the deed we do. God can use the seemingly most trifling service for great ends.

Selections.

I have read that at one of the great mints some one discovered that the thick layer of coal dust on the roof, fallen from the smoke pouring out of the big chimney, was loaded with gold, drawn up in fine particles from the gold-laden air below. Of course, that gold dust was carefully collected at once. Thus it is with many a deed and many a life that seems insignificant. God's analysis shows the gold.

More great things would get done—many more—if men were not waiting to do great things and omitting to do little ones. What if God had said, "I will not waste my time on water drops and sand grains and grass seeds and fish eggs. I will wait till I can make a world outright?"

There is no work so small that God does not accept and reward it, if it has been prompted by love to him. You never know all the good you do, when you do good.

Helpful souls, who are most lovingly remembered and the longest missed, are those who have been mindful of small opportunities.

We are but children, the things that we do
Are as soprts of a babe to the infinite view,
That sees all our weakness, and pities it, too.

All great men have shown their greatness in their care for the little details of life. It is this that wins battles for the general, cases for the lawyer and triumphs of invention and discovery for the scientist.

Suggested Hymns.

Brightly gleams our banner.
Empty me of self.
I am not skilled to understand.
More love to thee.
Savior, like a shepherd lead us.
He leadeth me.

EPWORTH LEAGUE MEETING TOPICS.

May 17.—Epworth League Anniversary Day—(Rom. 8. 31.)

"What then shall we say to these things?" (Rom. 2. 31). Paul has been led, in this remarkable chapter, to survey the powers and privileges by which the Christians triumph is made complete, and he is just entering on the closing hymn or pacan of victory.

What shall we, as a League, say to "these things" which God has permitted our great organization to accomplish during these "fourteen wonderful years?" Praise! Praise! Praise for our departments and the training they have given to many thousands. Praise for the endless array of good and right things made actual by the work of each one of the six departments. Praise for our conventions, local district, State, international: for their thought, instruction, eloquence, music, inspiration, friendships.

Praise for our Juniors, for their growth, their splendid leaders, their songs, their joy, their promise. Praise for our new watchwords. Praise for our mission movement, for its promoters, its Student Volunteers, its libraries, its study classes, its monthly meetings, its grand first fruits. Praise for continued increase at the rate of a thousand new chapters a year. Praise for thirty thousand chapters and between a million and a half and two million members. Praise! Praise! And as for the future, "If God is for us, who is against us?"

The League anniversary unites with other festal and memorial provisions of the year in uplifting the name and fame of John Wesley. The League does not need to proclaim that its roots go back to that epoch-making life. Had it not been named Epworth League it would have been wearing the title Wesley League. Wesley and the movement he inaugurated had a notable and far-reaching mission and influence toward the children and young people. Wesley himself had felt the value of sympathetic but systematic training under the love and teaching of that very wise and resourceful mother, Susannah Wesley. So careful was his religious training that he was admitted to the communion when only eight years of age.

It is not strange, therefore, that Wesley's service for children in the afternoon at Savannah, Ga., is regarded as the first Sunday school in the world, or that from the beginning of the more distinctive Methodist movement the welfare of the young should receive ever-increasing attention.

Finally his view of Christian doctrine, full of the sense of God's infinite grace and impartial offer of mercy, has in it room for the trustful approach of young hearts to God, untarred by thorny hedges of men's thinking or shut up in strong walls of carefully constructed theories. Every Christian may well use the words of John Wesley's singing brother:

"And shall I, Lord, confine thy love
As not to others free?
And may not every sinner prove
The grace that found out me?"

Orphans Benefit by Will.

John Summers, an old hotel keeper of St. Paul, who suddenly died a few days ago, bequeathed two-thirds of his estate, amounting to about $100,000, to the Protestant orphan asylum without condition of any sort, the remaining one-third going to his widow.

Evil of Bachelor Life.

Star, registrar-general of vital statistics for Scotland, declared his opinion that bachelor life was more destructive to males than the most unwholesome trade or the most unsanitary surroundings.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Poem: Out of the Depths—The Barring of Business Success to the Drinking Man is One of the Weightiest Causes of the Decline of Drunkenness.

Out of the midnight, rayless and cheerless
Into the morning's golden light;
Out of the clutches of wrong and ruin,
Into the arms of truth and right;
Out of the ways that are ways of sorrow,
Out of the paths that are paths of pain,
Yea, out of the depths has a soul arisen,
And "one that was lost is found again."

Lost in the sands of an awful desert,
Lost in the region of imps accursed,
With bones of victims to mark his path way,
And burning lava to quench his thirst;
Lost in the darkness, astray in the shadows;
Father above, do we pray in vain?
Hark! on the winds come gleeful tidings,
Lo! he was lost, but is found again.

Found! and the sunlight of God's great mercy
Dispels the shadows and brings the morn;
Found! and the hosts of the dear Redeemer
Are shouting aloud o'er a soul new born.
Plucked, like a brand, from the conflagration,
Cleaned, like a garment, free from stain,
Saved, pray God, for ever and ever;
Lost for a season, but found again.

"Out of the depths" by the grace of heaven,
Out of the death of woe and shame,
And he blots his name from the roll of drunkards,
To carve it again on the heights of fame.
"Wine is a mocker, and strong drink raging;"
Glory to God, he has snapped the chain
That bound him with fetters of steel and iron,
And he that was lost is found again.

Down with the cup, though it gleam like rubies!
Down with the glass, though it sparkle and shine!
"It bites like a serpent and stings like an adder."
There is woe, and sorrow, and shame in wine.
Keen though the sword be, and deadly its mission,
Three times its number the wine cup has slain.
God, send Thy grace unto those it has fettered—
God grant the lost may be found again!

—Ella Wheeler Wilcox.

Causes of the Decline of Drunkenness.

In the discussion of excise matters caused by the enactment of a higher license law it is generally agreed that while it entails hardship upon individuals, every legitimate need of the community can be met and every taste of the consumer satisfied by fewer saloons. In proportion to population the number is likely to decline in the future.

The barring of business success to the drinking man is one of the weightiest causes in the decline of drunkenness.

Mr. John Graham Brooks has pointed out that the railroad companies are our greatest single influence for temperance. They employ more than a million men, for all of whom known drunkenness means dismissal, and to a large proportion of whom saloon visiting is forbidden. Here are seven per cent. of the adult males of the country practically pledged to abstinence.

Another cause which will greatly limit the saloon area and influence is the number of suburban "parks" and cottage groups being developed by private capital, wherein the deeds of all property sold carry covenants against "nuisances" for from ten to fifty years.

In the eyes of the real estate man the saloon is the greatest of nuisances. He may himself like an occasional drink, but he will not let it be sold on his own land. A million New Yorkers will soon be living upon land where no saloon can be maintained. And propinquity powerfully affects habit. The swinging sign of the saloon suggests thirst; its absence means sobriety. The average man won't travel far for a drink.

In time the influence of "restricted" areas must be reflected in the choicer residence sections which are not restricted. Purely as a business matter, future municipal managers will inquire why any saloon should be permitted in a residence section, where its inevitable effect is to depreciate property all about it. The money derived from the license, were it twice as much, cannot compensate for the loss in taxable values. Is it good policy for a city thus to cheapen itself?

These are some but by no means all of the considerations which will limit the devastations of drink in future. And it is to be noted that they are operating for sobriety with greatest force at a time when every New England State but one has given up the attempt to make men sober by statute.—New York World.

A Big Factor in Making Drunkards.

It is a mistake to suppose that men alone are addicted to drink.

For obvious reasons a drunken woman is rarely seen in the streets, but the homes of the people might tell a different tale.

As to the habits of the wretchedly poor I can speak out of a four years' experience as a missionary among them.

A Bible visitor in one of the slum districts of New York said to me recently: "I don't think I know a man or woman in my district who doesn't drink."

But the poor are not the only offenders. Ask the physicians of our city, and, under pledge of confidence, they will intimate that there are skeletons in the closets of many aristocratic homes.

In my judgment the responsibility rests largely on husbands and fathers, who have encouraged the habit by having wine on their tables.

The only remedy is total abstinence. There are no drunkards, male or female, except such as are recruited from the ranks of the moderate drinkers.

The heads of families, in particular, should see the reasonableness of the rule, "Touch not, taste not, handle not."—By the Rev. Dr. David J. Burrell, Pastor of the Marble Collegiate Church of Fifth Avenue.

Swiss Want Temperance.

The Swiss Government has appropriated a large amount of money this year for the publication and distribution of five books against the use of alcohol. These books are scientific as well as practical and indicate a most pleasing advance in the effort to make the people acquainted with the subject. One of these books has the following striking title: "The Effects of Alcohol on Work, Being a Result of Researches of the Krapelin School." The other is on "The Longevity Diminished by Alcohol."

Advice to Baseball Players.

An influential baseball guide (Witt's) has the following wise suggestion: Any man now desirous of using his physical and mental powers to their utmost advantage must ignore first, intemperance in eating, and second, refuse to allow a drop of alcoholic liquor, whether in the form of spirits, wine, beer or cider, to pass down his throat. We are not preaching "temperance" to the fraternity, but telling them facts, hard, incontrovertible facts, which experience is gradually proving to those who have charge of the training of athletes for feats of physical skill or endurance.—National Advocate.

Father Matthew on Prohibition.

The question of prohibiting the sale of ardent spirits, and the many other intoxicating drinks which are to be found in our unhappy country, is not new to me. The principle of prohibition seems to me the only safe and certain remedy for the evils of intemperance. This opinion has been strengthened by the hard labor of more than twenty years in the temperance cause.

Beer Brutalizes.

Beer brutalizes and renders its victims capable of committing most dreadful crimes and yet this beverage is recommended to people as a safe substitute for the so called stronger liquors.

THE RELIGIOUS LIFE

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

The World is Too Much With Us—Adaptation—God and Eternity the Only Explanation For Some Things That Arise in This Life.

"The world is too much with us." Night and day
No time have we to pause beside the way,
Where roadside flowers in tender beauty bloom,
Or violets veil the dust above a tomb.

"The world is too much with us." Pelf and sin,
The stress of self, and earth's tumultuous din,
The ceaseless probings into things unknown,
Eat through our lives as acids through a stone.

"The world is too much with us"—yet, if we
Linked earnest effort to high parity,
Then we would cease through sordid care to grope,
And see, at times, the shy, sweet face of hope.

—William H. Hayne.

This Life Only a Training.

"The round man in the square hole and in the round hole the square man" is often said, and people seem astonished, as they say it, as if the occasion which provoked the remark were an unusual thing. But a little reflection shows that in reality this is almost the rule rather than the exception. Who does not know, for example, a clergyman who would have made an excellent banker or physician, a professor who would have been a great strategist, a soldier who would have been a first-rate man of affairs?

Of course, when it is said that for persons to miss their vocation is by no means uncommon, the truth of the saying has to be discounted by making due allowance for that "forward and delusive faculty," as Butler calls it, the imagination. People are only too apt, which is quite another thing, to imagine themselves misplaced. It is soothing to wounded self love to flatter oneself that one could have done much better had the lot fallen in fairer ground.

The environment, says the Saturday Review, it must be admitted, seems in nine cases out of ten singularly inappropriate. It seems so. Is it so really? Cannot we, even with our very limited vision, see that the difficulties inherent in our surroundings are often the very thing needed for the discipline of life, for the training and perfecting of whatever of good is in us? Life is called a race. It is an obstacle race, and the winners are those who surmount the worst obstacles bravely and wisely. A sensible teacher has said: "Find out what occupation a boy or girl likes best and seems aptest for, and develop this liking, this aptitude, but don't forget that things uncongenial must be done also, for the sake of self control." Suppose, after all, the old story were true that this life is but a training for another, that the really important world were yet to come? That story which the world is ever deriding, but to which it so obstinately returns; that belief which materialism puts on one side, but long experience of human nature seldom fails to replace. On that hypothesis certainly much in life becomes intelligible of which no other theory can make anything but farce. If the whole play is played out here, undeniably life is very often nothing but a farce, sometimes solemn, sometimes squalid. That a man with one great capacity should through all his life be hindered by circumstances either external or of his own character from turning that capacity to account is a waste, a general loss, so vast, so indefensible that, if this life were all, there could be nothing for it but a bitter laugh. If, however, life here were but a prelude to the real thing yet to come, it might economically be perfectly sound to debar the man of one capacity from using it until he had gone through a certain discipline that would enable him ultimately to use it to greater effect. In fact it is exactly what a sensible parent does with a child that early discloses a particular gift. He deliberately prevents him making use of it until he attains a certain maturity. What are ten years to sixty; what then are sixty to eternity?

The Generosity of the Unjust.

"There are persons always ready to do you a kindness who cannot be trusted to do you justice," said the professor thoughtfully. "They like to give, but they hate to pay. Generosity and free-handedness are attractive qualities, but common honesty is so very common that they scarcely think it worth while.

"More than one man who pinches and drives sharp bargains with his workmen all through the year makes a point of giving each man a turkey at Christmas, and feels very good over it, too. There are husbands who are lavishing gifts, often useless ones, on a wife who never receives the simple justice of any share in the income which she can call her own. Nor is it in money matters alone that people are inclined to think an occasional spurt of generosity will atone for the lack of steady-going justice. There are those who would make costly sacrifices for a brother in need who never accord common justice to his work or his motives, and many a one thinks he is giving liberally to the church and Christianity while he is in fact withholding the whole life service which is his just debt."—Wellspring.

Not to Encourage Laziness.

Henry Ward Beecher once said: "God's promises were never meant to lerry sut laziness. Like a boat they are to be rowed by our oars, but many men, entering, forget the oars, and drift down more helpless in the boat than if they had stayed on shore. There is not an experience in life by whose side God has not fixed a promise. There is not a trouble so deep and swift running that we may not cross safely over if we have courage to steer and strength to pull."

Duty of the Church.

Professor A. L. Gillett, of Worcester, Mass., says: "Let me remind you of the duty of the church to teach its young. Because the state has come to recognize that it is its duty to teach its children those things which will make them good citizens it does not for a moment follow that the church of Christ is absolved from teaching its children those things which will make them good citizens of heaven."

Take It to the Lord in Prayer

Nothing is too small or too personal for prayer. If we lose something it is right to ask God to help us find it. If we have a small and difficult duty, it is no more too small to lay before God than it is too difficult. If we took everything to God in prayer we should have God with us in everything, and that would be heaven.—Wellspring.

Personality.

Open the mysteries of personality and the God side appears. Alone the person stands. All are powerless to render any aid, for no one can see with the same vision. The spirit seems singing like a planet in space. But all moves toward one goal. A person is facing God. The Christ in the temple came to this realization. In all His life was certainty rose grandly as the climax of His truest self.—The Rev. H. L. Cone, Episcopal, Bridgeport, Conn.

Most people experience considerable difficulty in living up to their college-bred children.

Patent Commissioner's Report.

The report of the Commissioner of Patents for 1902 shows a total of 49,490 applications for patents, including designs, and that 27,776 patents including designs, were issued.

Statesman is a Car Conductor.

Boston has a street car conductor, John F. Hoar, who is a member of the common council. He is noted for his politeness to the passengers who ride on his car and they talk of sending him to the legislature in the fall.

NEW SOURCES FOR PAPER.

The Strain Upon the Forests May Be Considerably Relieved.

The development of various new sources of supply for paper-making material promises to relieve very considerably the strain upon the forests caused by the continued cutting off of enormous acreages of spruce, poplar and other trees for the production of wood pulp. The demand in this respect has been so far in excess of the visible supply that it has become a serious question, not only as to the results of such extensive forest devastation, but where the material for paper making was eventually to come from.

Fortunately, the tendency appears to be to look for pulp-making material to vegetation of rapid growth, and which is therefore correspondingly easy to reproduce, rather than to trees which represent many years of development. The utilization of waste materials also promises to afford no little relief, and also to present important new means of wealth production. In the latter respect great results are looked for from the utilization of sawmill shavings in the production of wood pulp. This has been thoroughly accomplished with yellow pine refuse at a paper mill established for the purpose at Orange, Tex., where four sawmills supply material sufficient for a wood-pulp mill of 100 tons daily capacity. With paper in the neighborhood of $70 a ton, this means an enormous source of new wealth in turning to valuable account materials which hitherto have been burned to get them out of the way. This means much not only for the South, where there are many hundreds of such sawmills, but for all the lumber-producing parts of the country as well. It is predicted that every saw and planing mill of any account will soon have its pulp-making attachment. Many thousands of tons of wood-pulp may therefore be expected from the utilization of shavings and chips from such mills.

Other sources for paper making in the way of waste materials in the South are rice straw and bagasse, the latter the refuse of the sugar cane after it has gone through the mill. With bagasse thus utilized in Cuba and in the other islands of the West Indies, the value of the product may turn out to go very far in equalizing the conditions between the manufacture of cane sugar and beet sugar, and perhaps even carry over to the former the economic advantage that has lately rested with the latter.

Another new source for paper making that is coming into prominence promises to be of immense value for tropical countries—that is, the utilization of bamboo for the purpose. Bamboo, which is a gigantic grass, grows very rapidly, and produces an enormous quantity of paper-making fibre upon a given area. In addition to the abundant supplies growing wild, it is proposed in various countries to cultivate the bamboo especially for paper making. When cut down, the bamboo, like any other grass, will spring up from the roots and soon develop another crop. In Jamaica various parties are now going into the systematic utilization of the bamboo for producing wood pulp, and the colonial government promises to encourage the industry by admitting the requisite machinery duty free and remitting taxes. Since the island abounds in mountain streams of clear water, it should invite not only the manufacture of wood pulp from the bamboo, but perhaps the establishment of mills for the entire process of paper making on the spot. Our own tropical possessions—Porto Rico, Hawaii and the Philippines—should offer excellent opportunities for the development of this important resource.—Boston Herald.

Place Names in the United States.

Mr. Henry Gannett has recently published a report on the place names of the United States, from which a few instances are given below. Chicago is an Indian word meaning wild onion or skunk weed; Chesapeake is also Indian, and is variously interpreted as highly salted water, great waters or country on a great river. Chautauqua is also an Indian word and has several interpretations, as a foggy place, a bag tied in the middle (referring to the shape of the lake), a place where a child was washed away, where the fish are taken out, place of easy death, or, finally, place where one was lost. Des Moines is usually supposed to refer only to the Trappist monks, but it is also connected with an Indian word meaning the road. Niagara is an Indian word signifying across the strait, or at the neck. Shenandoah is Indian and means the spruey stream, or a river flowing alongside of