"GREATNESS"

Sunday Sermon By the Rev. Dr. C H Farkhurst.

A Ferson May lieve an Immense Amount of Virtue on Vet It May Never Arrest the World's Attention.

New Youx Cury -Dr. Charles H. Park-inest, pastor of the Madison Square Pres-systerian Church, preached a sermon Sun-lay morning on a subject which might be sermed "Inconspicuous Greatness." He have as his text Mark xii: 4144: "And leaus sat over against the treasury and be-field have the prople cast money into the preasury, and many that were rich cast in much. And there came a certain poor widow, and she three in two mites which muse a tarthing. And He called unto Him His disciples and south unto them. Verily is disciples and south unto them, Verily is disciples and south unto the treasury for all they did east in of mark a bundance, but she had, even all her liv-me. Dr. Parkharst said: Which undentically was an improved thing for the women to do for urthans at have how or in the same day she had to have up her as the same day she had to have up her as the same day she had to have be the same day she had to have the same day the same day she had to have t

later hour of the same day she had to orrow, beg or steal in order to meet the borrow, beg or a necessities of her ful intention may still be benut: if it is a little correless and uncal indeed, we like it will better if it it ulating. The St. Matthew like that related by St. Matthew of woman with hig sadiaster box in online who spont-in one sense of the ve gastrd-a product smooth of money Jeans' and was extravogant reckless, but the reckiessness of it was at it made only more shearity of her effecti if its charact sincrity of ner and with dent the sweet sincrity of ner and with and if she had been more econotainal with and if she had been more econotainal with and if she had been more econotainal with

e sukenard has of the farming, we floated down to our own day. Jesus presumably was the only person in the temple that day that took any account to temple that day that took any account of the woman with the two mites. simply one of a crowd and as uninteres simply one of a criteria and as infiniteresting and unoromising stabably as are the mem-bers of any erosch but the fact that she was, outwardly, at least, uninteresting makes it interesting that Carist was inter-cented in her, and it is one of the factures of our Lord's character that He was im-pressed by untravising provide. Wassever, it might be that He was dealing with He scened to feel that He had a good feel to yre wont. No one we should say, cancel at to one we should say, be ordinary. We were o Him to b since about the ! simost say, in ected His plex, as though a day, when He He ran neross t ing along the would answer and so for an stood not as d should not as all introgement of the position He selected them to fill, but as recognizing He could doubtless have continue, walk along the schold and have so another twelve, inst as computent as the first twelve, if He had cared at that time to have so may. And, certainly, it is not venturing much to presume that He could have come into this city, res, and into this congregation, and have found a dozen pro-

have come into this city, res, and into this congregation, and have found a dozen peo-ple with natural qualifications that would have order them as explained a dozen peo-tion with Himself, the foundations of the Christian church. Tribuly the root ardent leveler in the world would not claim that all men are fun-damentally alike, and fundamentally equal, and this is not the place, certainty, to be drawn off into any nice speculation moon that matter, but apparent differences be-tween people are not at all to be taken as just measure of their actual differences. Christ's cubgies are conspications for heing pronomned upon the inconspications and that is a fast to be thought upon as read-ing to change the attitude of our facing toward the submosed ninety nine ner cent, of the race. And I am unging this point not fast the prior deal of account may see more resisten for respecting and hovering these woose claims to you who are evidently of a good deal of account may see more resisten to respecting and hovering these woose claims to you who are evidently of a good deal of account may see more resisten for respecting and hovering these woose claims to you who are evidently of a good deal of account may see more resisten for respecting and hovering these woose claims to you who are submosed to be the mon-strative type. Our claim them have an onen-field and a fair clavers and nerhauts they will change the submose of the states they will change the submose of the states they What we have a solution of the last first and the solution of the solution of the last first when the solution of the last first when the solution of the last first when the last and the last first."

The idea has been rather bard ridden-terridden-that if the possibilities of efeet are in a man or woman, those possibili-ties are bound to come to their realization. however untoward muc he the circum-stances that stand in their way. It was once elegantly stated by one whose elo-quant face is still fresh in the memory of prave of us-"How many Mittons may have died in their mothers' erms we cannot state, but the crown up Mittons have been heard from." Eacy to say, difficult to prove and eminently immonable. Of a k-indeed kernels of whast searce one ever fulfills the destiny marks i for it in its own cursti-tution, but the nimely game last are ground up in the mill are each as full of the pos-sibilities of "blade, our and full corn in the ear," as the one that bappens to be drawned into the furraw. A tropical pain, will still be nothing less than a nature even though grown is a northern latitude, but however abounding new he its nature ener-gies and vital forces it will be magnal to the discorragement of short days and early frosts. How many Miltons may have Ircats. The spostle Peter has become a great The sposfie Peter has because a great power in the history of the church and of Christian civitizion, hat if on the day that Jesus went strilling along the beach, gathering up discubles, Peter had here out at sea failing instead of indoze meading his nets it is not probable he would over have been heard from. It is rather immor-tant to be somewhere must be trade when the train of uppartnetty goes by There is underhitedy a providence in time, but at the same time there is an academ in brings in the sense in which that word an is underliftedly a providence in time a, but at the same time time is an available in things in the sense in which that word ar-celent can be properly used by us. You will recall the incubent whech is, down relates as eneurong at the noal of Beth-esia. There was some mediumal property in the waters of the pool prince, at my rate at certain times in assel descended into the pool and troubled the waters and the one who was fortunate enough to be the first to get into the water after it was troubled was beside of any information from which as engineering. That is, the man who changed to be closes to the track when the train of onnoriumity went by could go abaard and arrive. As already said, these are matters to them enhances our couldence in the final outworking of longs. It guite changes out attitude toward what we take first of there are in him the wetking of something considershy more than original, even thaugh circumstances are to universitions as to prevent his becoming at present when the good Lord had in truth when He made him and what there is a fair chance of his becoming be fare the Lord is entirely through with hem fore the Lord is entirely through with how If you suspect no more than suspect him a certain niece of ground is rich in minera ore, you are willing to pay a good nice to it even before it has been exploited. I such properties possibilities have a larg-cash value. For some strange reason per-sonal possibilities we are more incredulous and east into ingots before we reacon it a massis. It is for that reason we can show any our was through a crowel of community. our was through a crowd of commony are reen wed women or through a swarm of dirty children, oblivious of the damouds that outse like would begin to grow has trons if the dirt were subled off. In Mean ay's every on sectors there or curs this illustration, which, without any straining, ends itself to the matter we are straining, lends itself is the matter we are now considering. "At Lincoln Cathedra there is a beautiful painted window which was made by an apprentises out of the pincown away by his master. It is no far superior to every other in the church that is the straight of the straight of the superior to every other in the church that is the straight of the straight of the superior to every other in the church that is the straight of the straight of the superior to every other in the straight of the superior to every other in the straight of the superior to every other in the straight of the superior to every other in the straight of the superior to every other in the straight of the superior to every other in the straight of the superior to every distinct was the straight of the straight of the straight of the superior to every distinct regard for which the disciples probably thought were work pidds and em s, and at the end of the re-part subscred in more than enough erables and enume to fred the whole company our superior is the superior of the straight of the superior to be superior to be superior to be superior to superior to be superior to be superior to be superior to superior to be superior to be superior to be superior to superior to be superior to be superior to be superior to superior to be superior to be superior to be superior to superior to be superior to be superior to be superior to superior to be superior to be superior to be superior to superior to be superior to be superior to be superior to superior to be superior to be superior to be superior to superior to be superior to be superior to be superior to superior to be superior to be superior to be superior to superior to be superior to be superior to be superior to superior to be superior to be superior to be superior to superior to be superior to be superior to be superior to superior to be superior to be superior to be superior to superior to be superior to be superior to be superior to superior to be superior to be superior to be superior to super

This accourts for the surprises so often recurring when men who have never been redited with ability, either intellectual or moral, are areidentally pushed into places of responsibility and in that way have a pressure put then them that crowds their atent possibilities into active powers of el-lect. It has often been to me a matter of summement the heavy load that a berson with seemingly no draft power, will unly when once he has been caught and hav-nessed and properly driven, and prohably no one so much surprised as the man him-welf. The difficulty is not in finding men-that are competent to do what is needed, but in getting men to do enough to become themselves persuaded that they are compe-tent.

tent. Just as there are people that are so in the habit of thinking they are sick that they never set well, and nothing less than a fright or an earthquake will convulse them into convolvement, so society and the hurch and the State are full of competent measures they have never commenced to magine that they are good for almost any bing, and have never so had requires trunced or have never basis as creating trunced or have never basis as creating trunced or have nevers basis are then out of activities and the time be was emitty, never incaparity. Mosra is a roser in up to the time he was eighty. anything noteworthy, so far aw ra, except to kill an Egyptian atally the same man, of currea during the crowning, c riod of his life, but not hav foring his first four wore wars reunstanced or to be so pluch he pall of events as to discover a netter is Jenoval, pictury m. at many the him have done since, by allegring immediate in the instantial wave set him. If you ask is non-potential and be save "N.", you have a take bis "No". The advantage the Lord man's "No", "the advantage the Lord man's "No"," will not take a nam's "No", "the advantage the Lord man's "No", "the lose not have to take a nam's "No", "the lose not have to take a nam's "No", "the lose not have to take a nam's "No", "the lose not have to take a nam's "No", "the lose not have to take a nam's "No", "the lose not have the lose with the lose of the lose. When at the lose of the lose. The lose of the lose of

No matter what a person is in pative puteness or in inward moral and Christian beauty, we give him credit for only so much as has externalized itself and as has grought itself into a kind of encompassi-ialo, and we base estimate on the squa-jontinus of the hulo. You have many time seen a locomotive joanning out of the farkness with its flashing headlight, and that light has anneared to you so brilliant in the dense night it has seemed to you an most as though the front of the engine sere freecoed with a section of the sun and the ground for a bundred rods in ad-zance of the train whitened with almost the brilliancy of daytime. But if you have had an opportunity to inspect that head with and to narrow all this illumination ight and to narrow all this illumination lows to its fountain source you have very akely discovered there a small glass lamp biraished with a wick and a little herosene all. This is not to find fault with the light only to call attention to the fact which you are likely to forget, that in es-timating it you reckoned in the reflector that was framed to encompass the light and which made you suppose there was a areat deal more luminousness than was act areat deal more luminousness than was actually the case. That is the way in which our estimates generally are arrived at-original light with the circumjacent reflec-tor added in-central flame plus the au

Now the Lora in His estimates dis

Now the Lori in His estimates dis-penses with anreole—which is what Scrip-inre means when it says that He looketh not on the outward appearance. He is never misled by reflectors or by the ab-sence of reflectors. A man may have very little virtue and yet put that virtue into some showy achievement with a large su-perficial area, whereupon men get out their measuring rods, figure up the area, consult the multiplication table and decide that he has a great deal of virtue; that is what I mean by computing on a basis of surcele, adding reflector to the little kero-sene lamp. On the other hard, a person may have an immense amount of virtue, but circumstances he such that it mover becomes manifested in a way to arrest at tention—a very beautiful light it may be, but not shining under conditions that ring it with a halo.

it with a halo. Now that was the case with the woman in the temple. The halo buniers saw nothing but a commonplace widow travel-ing past the contribution box. The Lord, with whom nimbus does not count, saw and feit what the woman berself meant and was. To Him she was the same as though she had dropped in a thusand shekels, but not to others who were pres-ent, for others would have bester it as nearly do now, and would have looked to ent, for others would have reasoned just ar people do now, and would have looked to the size of her gift to determine the size of her heart and would have concluded therefore that she had a two-penny heart Aiready nineteen hundred years ago that poor widow had been become convinced that "nobady has a right to die rich." She acted on the principle when she threw in her two mites. No one made anything of it buildens, because there was not gild increment unon her advertisement of the in her two intest, No one make anything of it but Jesus, because there was not gild ing enough upon her advertisement of the principle to make the air bright about it Ninetzeen hundred years later the same principle that "mobody has a right to do die rich" was anounced by one quite dif-ferently riunted from the widow with twe mites; and the principle and the man who announced it were published and heralled clear around the globe. In the first in stance there was only a two-penny halo and in the other a million-dollar halo, and the big halo won. It cannot be part of our purpose to claim that the illustriour Scotchman is not just as charitable as the inconspiranous Jewess. We are only claim-ing that the reflector that you frame around the lamp is no part of the lamp and certainly no part of the binze that the burning oil sustains. It would be interesting to see the com-

THE SABBATH SCHOOL International Lesson Comments For May 24.

Subject: Paul Before Agrippa, Acts xxvi. 19-29-Golden Text. Acts xxvl., 22-Memory Verses, 27-29-Commentary on the Day's Lesson.

19. "Agripps." Herod Agrippa II. was ling of the country east of the upper Jor dan and the Sea of Galiles. He had a pal-see at Jerusalem, ard was professedly a Jew, and was versed in Jewish customs. He was the son of the Horod Agrippa who see Jews and inversoned Peter. After the destruction of Jerusalem. A D. 70, he was detaroned, but permitted to retain his wealth, and lived at Rome until A. D. 109. He was immoral in life, but not unjust in his rale, and has been considered the best in the Herodian family. "Not disobed-ient." This is one of the grand points of Faul's whole career. He began on the in-stant, where he was, to obey. He sought on the instant, and ever afterward, to have and to the Lord's will. "Heavenly vision." The vision which appeared to me, manifestly from heaven. He was obscient and yet is certainly cost him a hard strug et to remounce all for Chrise." — "First minor-Demastin." He began to preach at Damascus immediately (Acting 2, 2022), but years weat to Arshis. From Arabia he commediately (Acting Arabia he commediately and the sought of the provent of Damascus intermediately (Acting 2, 2022), but years man to Damascus 19. "Agrippa." Herod Agrippa II. was Christ said: "All power is given unto

that he turns away from sin forever, and if possible would undo all he has sinfully done. Confessions are made, wrougs are righted, and the soul, loathing itself, crice

that he turns away from sin forever, and if possible would undo all he has sinfully done. Confessions are made, wrongs are righted, and the soul, loathing itself, cries to God for mere.
21, 22. "For these causes." Because he had obeyed God according to his distinct revelation, in a manner disreleasing to the Jaws, they had sought to kill him. "In the temple." Paul was worshinker in the temple when the Jews seized him. "I continue." It was not by any power of his own he had been preserved, but it was he cause God had interpresed and rescaed him. "Witnessing." Bearing testimany, as he had been commanded. "Small." To those in humble life, to the poor, the ignorant and the obscure. "Great." The rich and poble to kings and princes and covernors. He had here testimony before the wise men of Greece: he had declared the same possed before Felix and Featue, and row before Aerippa. "Saving none other things." He adds the supreme fact that all he taught was in exact arcement with Moses and the prophets. This fact utterly overthrew all the charges of his accusers and convicted them of rejecting the law and the prophets, which was the crime allered against himself.
"3. "Should suffer." Many of the Jawa voerlooked or denied the suffering character of the Messiah, and stumbled fattly at the gaspel because it required them to accespt a crucified Rodeener. "The first," etc. See R. V. "Christ was not the first who by His resurrection gave the promise of eternal life." Paul always lays great importance on the resurrection. "Show light." True light shines only through the rise child. Was the growthe additional suffer." He all ways a substrain the dead accomplished in Jesus as the first who by His resurrection gave the promise of a ternal life." Paul always lays great importance on the resurrection. "Show light." True light shines only through the rise child. They lived in different works himself. The land was a visionary endustast. "Much learning." Many wriging had turned his brain, the idea here was was

THE RELIGIOUS LIFE, THE GREAT DESTROYER CHRISTIAN ENDEAVOR TOPICS. May 24 .-. "Power and Prayer." Acts 1., 13,

14; 11., 1-4, 41.

Daily Readings.

May 18. The promise of the Father.

May 20. Prevailing prayer, Jas. v.,

May 21. Of one accord, Gal, v.,

May 22. The Spirit's mission. John xv., 26, 27.

May 23. Coveting power, Acts vill.,

May 24. Power and prayer. Acts

L. 13, 14; 11., 1-4, 41. Scripture Verses—Isa. xxxx., 31:

Luke xl., 13; Matt. vl., 6; Jas. iv., 8; Psg. iv., 22; xxxvii., 5; ixil., 8; Matt.

xxi., 22; Mark xi., 24; John xv., 7; Heb. xi., 6; James 1., 5, 6; 1 John

Lesson Thoughts.

me in heaven and in earth;" and we

may have this power for the mere ask-

If the wire is broken that carries

the electric current from the central

plant to the electric motor, there will

be no power. Prayer is our spiritual

wiring with God, the central power

Selections.

and idly stand.

God's command:

upon us laid,

L'agon's temple.

purifying power.

and defender.

heaven.

and will not aid,

ly entice thes from prayer.

No answer comes to these who pray

And wait for stones to roll away at

He will not beark the binding cords

If we depend upon pleading words,

The secret of power is fire kindled from above. One man, if God be with

him, stands undismayed among a thousand foes and can carry off the

gates of Gasa and lift the pillars of

heart be without words than thy

words without heart, and remember

emphatically, either prayer will make

thee cease from sin, or sin will certain

Prayer gives energy to life only

when energy is put into prayer. If one wastes all his strength on the

world, he can get no strength from

The strength of a plant is not in its

weak, that he might become strong,

water, and to believe in its virtues?

must drink the water, if I want its

Suggested Hymns.

Hear us, O Savior, while we pray,

While thou, O my God, art my help

EPWORTH LEAGUE MEETING TOPICS.

May 21 .- Attendance on the Means of Grace-

(Heb. 12. 20-25.)

The Christian life is represented as

Lord, at thy mercy-seat.

Sweet hour of prayer.

O. I love to talk with Jesus.

'Tis the hollowed hour of prayer.

When they prayest, rather let thy

Our only source of power is God;

8:

Joel H., 28-30. May 19. Walting on the Lord. Psn.

xxvii., 8-14.

13-16.

19-26.

14-24.

v., 14.

ing

plant.

READING FOR THE QUIET HOUR SOME STARTLING FACTS ABOUT WHEN THE SOUL INVITES ITSELF. THE VICE OF INTEMPERANCE.

Form: Seeming Fallure-There is No Such Thing as Being Manly Without Faith -How to Triumph Over Every Spiritual, Physical and Moral Evil.

"O wave upon the strand! What urges thee in vain To lift the baffled hand In suppliance again?

"The passion that impels The tidal energies In every bud that swel's, In every soul that sighs,

"The same that on the cross Sustained the dying Christ, When love for seeming loss Alone was sarchiteed." -John B. Tabb, in Sunday-School Times.

Courage is essential to manliness. Man-liness is essential to the being of a man, young or old. Faith is essential to courage young or old. Faith is essential to courage or to maniness; for no man has power to do his duity, or to meet his enemies, or to be competent for the encountering of his conflicts and struggles, in and of himself, without strength or skill beyond his own. Faith is confidence in One stronger than mere man-strong enough to overcome every enemy, every danger, every difficulty that can oppose the weakest man, young or old. Therefore it is that maniliness and courage and faith are essential to a man in

or oid. Therefore it is that manliness and courage and faith are essential to a man in his life career, with its obstacles, if he would be a man, and no man wants to be less than a man. There is no such thing as being manly and couragrouts without faith. Even men who have neither belief nor confidence in our God, the one true God know that they cannot of themselves endure or meet all that opposes them, hence they call on their gods, or trust in supposed unseen and suind opposes them, dense hey can on their pools, or trust in supposed unseen and su-perhamma powers, for aid, and this is their pubsicitie to faith. When the idolatrons Philistines of old, worshipers of Dagon, another, anxiously and encouragingly: "We auto usi who shall deliver us out of the hand of these mighty gods? these (the strength of Israel) are the gods that smote the keyptians with all manner of plagues in the wilderness. Be strong, and out yourselves like men, O ye Philistines, that ye be not servants muto the Hebrews, as ther have been to you; guit your-selves like men and fight." And then it was shart the Philistines in that con-fliet had not faith in their God, the living out their confidence was in the sacred ark, and that confidence value the strong in His strong that their confidence value the sacred ark, and that confidence value the strong in His strength. "Strengthen ye the weat hands, inter on Dago were triamphan. "By the strong is the prophet. "By the strong is not be strong in His strength. "Strengthen ye the weat hands, inter confirm the feeble knees." In easil 'Sy to them that are of a fearful heart, be strong is not behold, your God will on their confidence, with the recompense of the Arostle says to Christian believers, "Watch ye stand fast in the fait, guit you ille men, be strong." The call is the strong the will come and sive you." And 'Sy to them that could be the year they would show themselves me are ever the Arostle says to Christian believers, "Watch ye stand fast in the fait, guit you ille men, be strong." The call is they are in the olden time and in the news, in the was to live and of the forse whay to the was to live and of the forse whay to the wave to live and of the forse whay to the wave to live and of the forse whay to the says to live and of the forse whay to the says to live and of the forse whay to the say and the sub to wild at men strong the strong is not against the shring the while at was assigned the strong in the Arostle are the strong the strong in the

leaves or its brilliant flowers, but in its roots. A Christian's strength does not lie on the surface. No sense of his own sinfulness ever made a man strong yet. It made him Faith is trusting Jesus to lead us and going where he leads. What avails it to me to analyze Saratoga

if it were the birth and growth from infancy to maturity of the spiritual within us. "Grace" is the new world into which the soul has come. As with the natural life, so with the spiritual, an absolute essential of growth is food. Can there be any surprise, if the spiritual life shall require "means of grace," just as the body requires means of food? By a sure impulse of self-preservation every religious or ganization, as soon as it begins to ex-

SOME CLD THEATRES

Playhouses That Flourished Many Years Before Christ. You may wonder what there could

be injurious to public morality in a theatre made of stone. Consul P. Cor. You Would Save the Souls of You aclius Scipio Nascia knew, but history Children From Destruction Eanish That "Accursed Thing" Rum From loesn't tell. The first attempt to build i state theatre in Rome was made a Your Home-Power of This Demon. short time before he was elevated to als office. It was sauctioned by the ceasors and was nearing completion when

Sciplo persuaded the senate to com mand it to be pulled down, advancing as his reason solicitude for public norality. The Romans did not possess a regu

ar stone theatre until a very late period, and although dramatic representations were very popular in early times, it appears that a wooden stage was created when necessary and was afterwards pulled down again, and the plays of Plautus and Terence were performed on such temporary scaffold ings. In the meanwhile many of the neighboring towns of Rome had their stone theatres, as the introduction of Greek customs and manners was less strongly opposed in them than in the sity of Rome itself. Wooden theatres. idorned with the most profuse magnificence, were erected at Rome even luring the last period of the republic A magnificent wooden theatre planned by M. Aemillus Seaurus was built in his aedileship, 58 B. C. Its seena con sisted of three stories, and the lower of them was made of white marble, the middle one of glass and the upper one of gilt wood. The cavea contained So,-000 spectators. In 55 B. C. Cn. Pompey built the first stone theatre at Rome. near the Campus Martius. It was of creat beauty and is said to have been built after the model of that of Myti-

ene. It contained 40,000 spectators. C. Curio bult in 50 B. C. two magnificent wooden theatres close by one another, which might be changed into one ampitheatre. After the time of Pompey, however, other stone theatres were crected, as the Theatre of Mar cellus, which was built by Augustus und called after his nephew Marce'lus and that of Balbus, whence Sustonius used the expression "Per tring theatra."-Cincinnati Commercial.

Peacocks' Feathers. The superstitious regard peacocks' feathers with suspicion and forbid the idmission of these beautifully colored proaments into their rooms; but, says the Court Circulator, there are those who defy superstition and will posibly be pleased with the new fashion that has introduced peacocks' feathers for personal wear. Not only are they imitated in pailletes and beads on satin gowns, or worked into the design of a pink and white brocade, but the real feather itself is now seen on millinery of the moment. A hat composed of fat folds of black net and bands of green velvet is decorated on the brim with an aigrette of peacocks' feathers, wo feathers, the short cut stems crossing one another, being used for the omposition of this novel aigretic, which a decidedly an innovation on past lashions. It cannot be said, on the whole, that pracocks' feathers are very well chosen as personal adornments, out as an aigrette on a black or Tuscan soque these symbols of the hundredyed Argus, who, according to mythelogy, was charged by Juno to watch to, but, being slain by Mercury, was shanged by the revengeful goddess into i peacock, will pass. Superstitions die hard, and I doubt if the Argus-eved feathers will be seen more than here and there on frocks and millinery;

8. The small intestines filled with bile.

8. The small intestince filed with bile, ind context with a transition mount.
9. The bload in a very fluid condition, having but little fibrine, but much albu-pen and fat.
10. The whole body, except the brain, decomposing very randdy.
Is it any wonder that a drunkard needs medical treatment?

Drink Increase in Europe.

That "Accursed Thing" Rum From Your Home-Power of This Demon. If war has slain its thousands, intemper-ance has slain its tens of thousands. And where is the father who would not prefet by see his son shot down before his fac-bean to heald him noisoned to a degrading leath by these foul harpies whom legior and who are the men whose fate hav been this sealed in honeless ruin." They are young. They were selled and bound while young. They were selled bound while young they were selled bound while young they are bounded by days. Did they been as purposed, will ing drunkards? Nothing was further from they down upon the inshrints sould down mon them. They started with the dron where they are then or with the offered boung them an his purpose fixed, though your they larked the courage to refuse. The de more seled them when they were sheltered as they thought, far from his abades and at them an his purpose fixed though your they taked the courage to refuse. The de more seled their work of ruin begin? Dr fastel we at the tarern or in bounds like while that taste for tarerns? Where did here and his plearums there? You will be returned an refuse which far beyond their out is the annetic which same the is of they get the annetic which same the is of they get the annetic which same the is of they get the head to network the is of the the responsibility often coming near the the responsibility often coming near denting any refused and to acknowly denting any refused and to the bound and the indentions driving providence may erippide his

home. The moderate drivler is but an in-dentined assurentice to the drunkard. A tractors divine providence may cripple his ability in his vorth, and he may not flor-ourchly learn his trade. But the babittal traditional trade, but the babittal tradition of the crift, or who leads an-other to take a single sten in its clearly marked line, has power to define the limits of the course.

of the course. God stant that we may never live to see The course. God stant that we may never live to see our sum and daughters, so previous in our sight, east out to see also under the destrou-ing rever of this lerion domon! But if we would avoid this terrible source. Let us avoid all connection with the habit or the trade. Let us remember that he placks the lambs from the flock at home, and see bets the vietime for his helenausts when the out their level of your children from the destruction, or your children from the destruction, or your children in the terrible best cross from all marification in the run, has is the "as-ented thing" from your babitstion; lock up the terrible bothes from their sight into the terrible bothes non destruc-tion of the souls of your sides and destruc-tion of the souls of yourseless and your shiften and your friends.—Rev. Stephen H. Tyng, D. D.

A Drunkard's Pody After Death.

A post-mortem examination of nearly eventy persons who had died from exces-tive use of ardent spirits showed the fol-

A the of ardent spirits showed the followine facts.
1. Congestion of the scale and of the rembrance of the hran, with much screme waters' effusion. The substance of the brain white and firm, as if it had lain in alcohol for one or two hours.
2. The here's not sloways, but irequently tongested or inflowed.
3. The here's failed, enlarged disted and louded with for one of with ho tendency to coardate.
4. The stamach restants white and this a cherw red color and with no tendency to coardate.
4. The stamach restants white and this bay or the stamach restants. In the worst cases a large parties of inflammation white enses the blood to be poured from the minute vans.

or led with a grav shehr fat 7 The kidneys enlarged flables and in filtrated in numerous spots with whitish

comewhere they may be, but surely

not "many-where," to used the newly coined phrase.

Showing Courage in Faith.

It would be interesting to see the com-motion that would have been excited over her there in the temple had a heart as sweet and beautiful as the Lord saw her heart to be, not been held under the limit fations of ungenerous circumstances, and had it been within her means to do all that her heart prompted in other words, had the conditions under which she lived been wide and open enough to match her own personal nobility. Most people live in a very small world; they are in it and they have to stay in it. Influences hereditary, and providential if you please, have built around them an environment close and im-prisoning; possessed of hearts and intelli-gence larger than the sphere that despotic circumstances permit them to fill. Some-times it may be due to physical debility; times it may be due to physical decisity, sometimes it comes as the result of those untoward conditions in early life that pre-vented the discipline of personal powers and graces, certainly possessed, but suf-ficiently unitvated to make them a "ad and serviceable potency. Such ones are all about us and we could give their names.

Animal Sea Flowers.

The sea has its flower gardens, but the blooms are not on plants as they are in land gardens. It is the animals of the sea that make the gardens, the corals of tropical waters, particularly making a display of floral beauty that fairly rivals the gorgeous coloring and delicate grace presented by land flow ers. So closely do they resemble plant blooms that it is hard to believe they are wholly animal in organization.

And these sea gardens have their birds and butterflies, too, darting about in every direction, just as land gar dons have, only in the sea they are not birds and butterflies at all, but fishes of curious forms and flashing colors.

A Gallant Little Culprit

Bobby was kept after school for some misdemeanor. It was at kindergarten, and his first punishment.

The teacher inquired, "Aren't you Yery sorry. Bobby, to have to stay after school when the others go?" "Oh, no," replied Bobby. "It was

fust what I wanted, so as to have you all to myself "-- Little Chronicle

wrong. If Festus was sane, Paul was mad; if Paul was sane, Festus was mad. There is no madness so great, no delirium so aw-ful, as to neglect the eternal interests of the soul for the sake of the poor pleasures and honors which this life can give. The worldly-minded man misrepresents Chris-tians by regarding (1) their childlike faith as narrowness of mind; (2) their levout life as religious melancholy; (3) their joy-

The networks of mind, (2) their joy-ful hone as fanaticism. 26, 27, "The king knoweth." Agrippa was a Jew and no doubt was acquainted with the history of the life and works of Jesus, of His death and resurrection, of the events that occurred on the day of Pente-cost, and the preaching of the gospel since Jesus had been crucified. "A corner." There was a wide knowledge of the facts connected with the life, death and resurrec-tion of Christ. "Believest." Agrippa had been instructed in the Scriptures and ac-cepted them intellectually. The writings of the prophets foretold the events of which Paul had been speaking, and had their fulfilment in Christ. "I know." Paul insvers his own question, for although Agrippa was an immoral man, yet incidents in connection with his life show that he was a sincere Jew.

Agrippa was an immoral man, yet incidents in connection with his life show that he was a sincere Jew. 28, 20, "Almost," etc. See R. V. There are two widely different opinions as to the meaning of this verse. The first is that Agrippa's heart was touched and that, ac-ording to the Authorized Version he de-dared with all scriousness that he was al-nost persuaded to become a Christian. The other view is that the words were spo-ren sarcastically, according to the Revised Version, and that he was not in the least influenced by Paul's words towards Chris-tianity. Nearly all recent commentators accept the latter view. "Would to God." Paul's answer is sublime. He is so thor-oughly satisfied with the salvation he has experienced that he does not hesitate to heartify commend it to i'l his royal hear-ers. "Except," etc. What a gentle re-proof to these rulers who ware keeping him in chains! What a delicate appeal to them for liberty:

Stones Are Alive.

The most curious specimens of vegetable or plant life in existence are the so-called "living stones" of the Falkland Islands. Those islands are among the most cheerless spots in the world, being constantly subjected to a strong polar wind.

In such a climate it is impossible for trees to grow erect, as they do in other countries, but nature has made amends by furnishing a supply of wood in the most curlous shape imaginable. The visitor to the Falklands sees scattered here and there singular shaped blocks of what appear to be weather beaten and moss covered bowlders. in various sizes. Attempt to turn one of these "bowlders" over and you will meet with a surprise, because the stone is actually anchored by roots of great strength; in fact, you will find that you are fooling with one of the native trees.

No other country in the world has such a peculiar "forest" growth, and it is said to be next to impossible to work the odd-shaped blocks into fuel, ecause the wood is perfectly devoid of "grain," and appears to be twisted mass of woody fibres.

ist, begins to provide agencies to nourish the life of its t odism notably did so from the beginning, not only by such as existed before, but by special prayer and band meetings, class meetings, watch-night services, love feasts. The Epworth League has done so in its devotional meeting and morning watch and plans for spiritual study.

Nothing is more painfully incongruous than a sumptuous banquet and richly spread table with the place of a guest left vacant. Only atmany tendance of our members on the means of grace with vigorous spiritual appetites can fill out the ideal, and satisfy the purpose of God and the intention of Church and League in making these abundant provisions. Attendance on the means of grace needs to be prepared for no less than does our coming to the table. As the grime gathered in office and shop, on flying train or busy thoroughfare, in field or garden. is removed from hand and face, as at tire receives some touch of attention. so let the soul by thought and relig ious habit be freshened and fitted to come with greatest benefit to the means of grace. Good cheer at table helps digestion. So a genial and happy atmosphere of good-fellowship and sunshine of soul wonderfully alds spiritual digestion, and greatly increases our power of assimilation of what is heard in any meeting.

Not only will you receive strength yourself by attending the means of grace, but your presence will help others. Your presence and readiness may greatly inspire the leader, and one person in a devotional or testimony meeting, having no specific part beforehand, may turn the tide of the en-tire service. The presence of the Christian young people in the midweek prayer meeting or Sunday evening public service may determine the character of many a pastorate in its power to reach the unsaved.

They who seek the throne of grace Find that throne in every place; If we live a life of prayer, God is present everywhere."

Skating on Water.

It would seem that skating on water may be successfully accomplished. A German inventor has made a 100-mile journey with water shoes on the sur face of the River Danube. The shoer are clyindrical in shape, and are made of aluminum to give them extreme lightness. They are several feet long and are propelled by a treading move ment, which causes four oar-shaped wings to revolve. The inventor claims that he can travel on water three times as fast as he can walk on land and that locomotion is as safe or rough water as on smooth. He hoper to have the shoes made a part of every well-regulated life-saving sta tion.

More Horseflesh Eaten.

Since the recent great horsefiesh dinner in Berlin the business of the horse butchers has quadrupled.

honest man, even a policeman, to obtain entrance, because it was so closely watched and guarded, he set himself to find access ta the place and its endangered young men. At length he obtained entrance, and he was quickly recognized as the only well-doer in the place, and as there for the ex-place purpose of aiding to break up the vice business of the establishment. As he was describing to a friend his ef-foris to obtaun an entrance to that den

As he was describing to a friend his ef-forts to obtain an entrance to that den, and his experiences among those desperate evil-doers, his friend asked him: "Were you not afraid, all by yourself?" "Afraid!" replied the young officer. "Why should I be afraid? Suppose I had special orders from General Grant to do this work, should I feel afraid? Why, if may one attempted to stop me. I should

special orders from General Grant to do this work, should I feel afraid? Why, if any one attempted to stop me. I should cap my hand on my orders and say to in, 'tou'd better not interfere with me. General Grant and the whole Cnited States Army are back of me, ready to give my upport. You'd understand that then I'd feel strong and confident. But I've more than that support back of me now. All test strong and confident. But I've more than that support back of me now. All ready to give me aid. I've no right to feel atraid while in God's service, doing His work for those whom He Ioves." That is the way for a young man to feel, while he is where he ought to be, doing while he is where he ought to be, doing haith, whoever is out enemy, or whatever forces our enemy brings against us. There only two great powers in the universe, God and the devil. Being with God. God will be with us, and all other foes or forces and the devil. Being with God, dod will draw nigh to you." Near to God and He will draw nigh to you." Near to God, there is our aftety i there is strength; there is the place to have courage through faith.

He is Our Strength.

He is Our Strength. The Rev. Alexander Machren says: "All work now done in fellowship with God tends to become either too heavy to be tackled successfully, or too trivial to call out our best energies, and in either case to become a grind or a plod. But if He is our strength, nothing will be too formid-able to undertake, nor too small to be worth effort. Nothing will be unvelcome: the rough places will be made plain and the crooked things straight, and we shall run and not be weary when there come moments requiring special energy, and walk and not faint through the else te-dious hours of commonplace duty."

Hard Rule to Follow.

Here is a characteristic expression of view from Prof. Huxley, the emi nent English scientist: "It is an excel lent rule always to erase anything that strikes one as particularly smart when writing."

Answers to Hidden Rivers.

The names of the fourteen hidden rivers given in last week's article are as follows: Lena, Nile, Orange, Indua Don, Congo, Ganges, Niger, Obi, Ma-deira, Rhone, Danube, Arkansas,

Peaten by Barlescorp. Washington Business Methods The paners say that John L. Su'livan, the once invincible pupilist, is a bankrupt, referring, of course, to his financial af-iairs, as his account in the bank of mergis

Two business men were walking slong a South Washington street one ifternoon when the appearance of a small colored boy caused one of them to remark:

"That boy has been sold and paid for is many times as he has fingers and

"You don't mean it?" inquired the other.

"I do, indeed," came the answer, "and an prove it.'

He explained that the boy had been in the employ of a huckster for many cears and that the ha's employer made a specialty of handling potatoes.

"It was not an unusual thing for him to sell fifty or more sacks of potatoes 1 day," said the man who had started he conversation, "and that boy occuoled several of those sacks each day." The merchant told his friend that the meksters had a habit of carrying the by into cellars at husiness houses and lumping him the same as they did the pointoes. Each time he was carried ie counted for as many potatoes as the acks hold and each time the dealer paid for him, but was not privileged

The tapid increase of drink consumption in European countries is commented upon by an English newspaper which quotes the by an European connerses is commented upth by an European connerses is commented upth following startling statistics: In 1839 there were 280,000 drinking places in France; in 1896 there were 500,000, or one for every thirty adults. In Belgium, where gin is the popular intoxicant, the consumption of alcohol has increased 125 per cent, since 1890. There is one public house to every thirty-six inhabitants. In Holland there is one tavern to every 300 of the population. In Norway there is only one licensed house to every 7812 inhabit-ants. In England where there is a "gin palace" to every 145 inhabitants, the sta-tics show a rise from 972,550,000 gallons of beer (1852) to 1,282,470,000 (1890), and of 34,079,900 gallons of spirits to 42,462,000 during the same period (31.9 gallons of beer per head, 1.05 of spirits): o keep him .-- Washington Star.

The Waterclad. A St, Petersburg dispatch to the Lonion Express says: "The new type of thip the Russian naval engineers have seen engaged in perfecting for some conths past, the so-called 'vodobranks,'

or waterclad, is making progress. "Instead of upper deck it has two cilings, including a layer of cork, and nstead of the lower deck, an armored loor. The space between cellings and foor can be automatically filled with sater (hence the term 'waterclad') when the salp sinks a foot under water. Under the armored floor is the space or men, machinery and torpedo gear. "This ingenious craft, her inventor tolds, will soon render the ordinary ronclad as obsolete as the wooden bree-decker. Invisibility, speed, large alling radius, sea-going qualities and nvulnerability are some of the characeristics which make the new type alrogether superior to the above-water ressel. They do not roll, and therefore offer a good basis for accurate firing

of their tocpedoes. "Their cost is about \$300,000 apiece. They are manned by ten officers and 100 men in two shifts."

King Who Never Smiled Again. "One of the questions asked at a reent teachers' examination." says Dr. Howland of Columbia, "was, 'Can you name the monarch, referred to in English history, as the King who never miled again?

"The reply of one of the fair candi-dates for a license to teach, was, "King William Rufus after be was shot in the rest."

"History records that the shot was atal."-New York Mail and Express.

Pure fond agents all over Pennsyivatin have been instructed by Commissioner Cope to collect samples of beer for an le-sis. The sellers of those containing inju-rious adulterants will be prosecuted. The most notorious liquor firm in Cur-cago, which runs half a dozen or more "high class saloons," where young men are ruined amid elegant surroundings, has just started a store for women. "It is pre-eminently an establishment for supplying home trade," they advertise. It is present of the trade of the store of the

The Crusade in Brief.

quently used are sincose, decayed rice, mouldy corn, Irish moss and rosin.

The beer adulterants said to be m

intentity an establishment for supplying home trade." they advertise. In the province of Ontario, Canada, a vigorous campaign bearing on the liestor philtion of the traffic is not aimed at, but the purpose is to abolial, the barroom, and used in the treating custom. The National Anti-Salom League, with about 150 delegates, representing twenty four States, recently met in convention in one of the large churches in Washington D. C., to diacuss the most effective means for agressive work along temperance lines. The managers of the public school sys-tem in Belgium some years ago set spart a day" in the schools, when the parents are requested to attend, and each scholar whi has reached twelve years of age is invited in take a pledge of total aboliance from intexicants for eight years.