" A LADY FOREVER."

Beilliant Sermon By Rev. Dr. W. R. Huntington.

Describes Under What Conditions It is Fossible for a Woman to Become a Lady Forever.

NEW YOUR CITY - The Rev. Dr. Will-Mew York CITY-The Rev. Dr. Wil-iam R. Huntington, rector of Grace Church, preached recently a sermon to a fashionable school for girls which has attracted much attention, and by request it is here given. The text was chosen from result xivit 7. "Thou saidst, I shall be a lady forever." Dr. Huntington said:

a lady forever. Dr. Huntington said: I quote our prophet in this fragmentary way for the sale of vividness. The briefer the text, the more filely it is to be re-membered. Bas if, under present circum-stances, we would do justlee to the man and to his thought, some breed must be given to what has gone before and to what follows. Taken by themselves the words sound as if they must have been, in the first instance, addresed to a woman, but they were not. The aspirant after an everything ladyship was no woman at all, but a city-an merent city, a city opulont, and superb, Rabyion the great. Embolicened like anticient frome by its military composes, interiented like meth-eval Vences by its commercial prosperity, confident like modern Landon to the pos-sion of itsources which seemed measure-bas the commences of the day by the measure-

been, this queen city of Chalden had come to think of itself as invincible and inde-tractible. "House of Eternity" was the name if gave to one of its semples. "Foun-dation stone of heaven and earth" ran the A new stone of active and carts in the value of another. Gar-dens and parks, the city had in abundance. A usighty bridge which erossed and a tun-nel which underran the river Empirates were among its engineering triumphs. The circuit of the walls, lofty and broad a most beyond belief, was between fifty and sixty miles.

must hereond belief, was between fitty and sixty miles. But there was a man in Jerusalem whem none of these things greatly moved in the sense of stupelying or samining him. The man's name was fealah and his father's name was Avor. When people came to him with their panic rath about the hig ness of Pabylon and the littleness of Jorn-aken, he betrayed to approhensions on the contrary. In stole on and harmagical akem, he betrayed no approhensions on the contrary, he spoke up and harang.ted Babylon with much pairaness of anevel. "Sit thun silent." he cried. "and get they into darkness, O darghter of the Chat-deans, for thon shalt no more be called the lady of kingdoms. Then saids I shall be a lady breaser-therefore hear thon, thus that an given to pleasures, that dwellest combasy-these two things whall come to there in a moment, in one day, the loss of children and widewhood. They shall some mon thes in their perfec-tion for the guidence of the second They shall come upon thes in their perfec-tion for the multitude of thy societies and for the trul abundance of thine en--chantments.

Thus sternly, nigers ficreely, Isniah, son Thus sternov, have been a tensor of a second state of a second state of the second sta ant pliners into runnors braps. She leans upon her advantage of high station all un-aware that the staff is too brittle for the weight. Forgettul of the duties which con-dition privilege, she fancies that old time prerogative and the accumulated prestige of many generations will be her safety. **God's** prophet determines to shake her out of this illusion, to compel her to open her eyes to the hard fact and he does it as we have seen.

With the text thus well in hand, we proceed. Under what conditions is it pos-sible, either for a city or for a woman, to become, in very deed and truth, a lady forever

This is the question to which I shall ask This is the question to which I shall ask you to bend your thought to-night, and whether we have respect to the week which ended vesterday or to the week which has iden entered upon to-day I cannot but account the topic a timely one. It may seem to be comparing small things with great to name the commencement week of a second for girls in the same breath with the commencrative week of a city which has lived through the fourth part of a thousand years, but, perhaps, before we are done, my boldness in year turing thus to couple the two may be for-given me.

given me. Of the sorts of indyship of which I have made mention, that to which communities and that to which individuals may attain we will look at rivie ladyship first. With ladyship we associate those qualities cities an admiring love. which win for Physical strength, riches, commercial en-terprise will give a city lordship. That is one thing; but ladyship is quite another. For the compaling of respect lordship may suffice a city, for the winning of al fection something of ha, ship is essential. How about the Lady of the Hudson? Has she may better ground for counting upon ber ladyship than had uphrates? Can we trust the perpe Euphrates? her any m od Babyla shall be a icitly than Isaiah trust she says confidently "I forever." That depends ive measure of importance upon which the ty, in the long run, shall as sign to the treasures of the market as appared with the treasures of the soul. I am using the word "soul" in a larg ad comprehensive sense. Religion sno religious interests are of course loremost in my thought, since, without a due re-gard to these no city can permanently five; but when I speak of the treasures of the soil as essential to the city that would adventure levising I have in mind all of these due to the city that would adventure levising I have in mind all of adventure loayship I have in mind all or those previous things that go to make up the idealistic as contrasted with the ma-terialistic side of human file-Righteons-meas? Yes, Worship? Yes; but baside these, poetry, letters and whatever else there may be that ministers beauty to the eye of harmony and melody to the ear. These last are what make the treasures of the soul. These, mingled in due propor-tion, give to a municipality what silver the soul. These, minged in due propor-tion, give to a municipality what siver and good and negotiable scentrities of themand good and negociable scentrics of them selves can neve, give-that indescribable quality which I have ventured to call vivi-ladychip. The neveraling note during the past week has been then note of abl-comparatula-tion. Whatever flags and flowers could do to convince parate through the eye, or speciel and song to persualle them through the ear has been attempted. It has been inbidate throughout, as was proper enough in connection with birthchy festivities, and yet there is mother side to it all. The statistics of the curv's trade are marvel-ous, but what of the inventory of its specific men'. How many pasts and how many seens, how many composers and now great men? How many poets and how many series, how many composers and now many artists, how many schoars and di-vines, how many philosophers and states-men has this community produced in the course of its two hundred and fifty years of organized existence? Nay, of those whom we recall as having come under one or another of these heads, how many have <text><text><text><text><text><text><text><text><text><text><text><text>

claim it. Now, who are they who, point of fact, have a right to claim it? monarchial countries there is no difficulty in finding an answer to this question. In England, for example, the Heralds' Of-fice, to which such matters are intrusted, can and will give you a definition in black and white, clearized and unmastakable. A "lady," by English law, may be the wife of a man above the rank of knight and below that of duke. The title also belongs to the daughters of non-men not below the rank of earl and is given by courtesy to the wives of knights. Let that pass for ...gland, but what of hadyship in America, where no fluck sharp divisional lines are drawn by the penel of authority? Here, thank God, we have a much worthing redimition of the word and more satisfactory interpretation of the al countries there is no diff

much worthar acfinition of the word and more satisfactory interpretation of the thing. Ladyship, under a democracy, means and can mean only one thing, womanhood at its best. Not all woman-hood is womanhood at its best any more than all manhood is ma.' and at its best-would that it were. And what are the characteristics of womanhood at its lest? What are the telers by which it is an thenticated? We cannot greatly differ in opinion upon this point. Surely of these characteristics dignity is one, guitteness is another, fortitude is a third and sym-pathy completes the cluster. It were un-reasonable, of course, to expect the full-ness of eigen ones of these four traits in any single personality, us matter how rich

reasonable, of course, to expect the full-reasonable, of course, to expect the full-ness of each one of these rour truits in any single personality, na matter how rich is endowed by indicitance or carefully matured by training. And yet it is beyond must be found present in a woman before, under democrate conditions, her claim to advance of the accounted valid. Tignity—there are a thousand imite-function of it, counterfeits beyond number, on how wholly admirable is the genuine and the counterfeits beyond number, on how wholly admirable is the genuine and the counterfeits beyond number, on how wholly admirable is the genuine and the counterfeits beyond number, on how wholly admirable is the genuine and ". Not by aping signity do we become digitined. Aborness is not dignity, hav, a ponpous manner and a broaded style of speech—these are not signity. True dig deletit and fire, it is of flame. A certain deletite and firery ninblaw which circles the statution art they also of the status of the stat of ite, it is of flame. A certain deletite and firery ninblaw which circles the statution and encouchment. They directly, exclass an old Hebrew pro-shell, their dignity is treconcilable with all first, the status of the philosophic emperor marks in his mediations. There is a proper dignity is the philosophic emperor marks in the ste status of the status of the status of the status of anything out of measure and the scees is undignified.

is undignified. Then as to gentieness, our second attri-bute of womanhood at its best, what shall we say of gentieness? Can we say any thing better or truer than that it is the child, the direct offspring of dignity. The truly dignified can searcely be thought of results of proportion comes in, and rough ways and boisterous talk stand self-con-demned. Few things indeed can we so ill afford to snare out of the daily intercourse of life as woman's gentlences. And this is only the more true the moisier the world becomes. With life punchasted for us by the shrieks of steam whistles, the rath becomes. With life pumelrated for us by the shrielss of steam whistles, the rattle of the chariots of iron and the strokes of all manner of gongs, how restial, how healthful, how reinvigorating are the ac-cents of gentleness! Ah, my dear young friends, whatever else you forget to be runember to be gentle. An anxious fear in the hearts of many thoughtful people, a fear which personally I do not share, but of which it is just as well to take note, is In the hearts of many thoughtful people, a fear which personality I do not share, but of which it is just as well to take note, is that out of all this contemporary struggle of woman for a complete independence this dupication on her part of as much of man's work as is imitable, there may come eventually an impairment of the world's total stock of gentheness. Let us be miserr here. The tide of this sweet grare is never at the flood. There is no peril of any over flow. We need to treasure every drop there is.

there is. As to fortitude, I chose the word with orre, wishing to mark off from courage in general that special form of thi, virtue which has found frequent and splendid il-lustration in the annals of womanhood. Courage of the sort which qualifies one "te drink delight of hattle," to head storming pattice and to volunteer on forform bone parties and to volunteer on forlorn looper is not expected of women, and, for that matter, is not so common among men as men would like to have it thought, but of that other and more praiseworthy fearless-ress, which, without the excitement of con-duct is able particularly to affect the sector. to endure, in this Christlike virtue, it is by to endure, in this Christlike virtue, it is possible—it has ten thousand times been shown to be possible that women should excel. With the aroma of this virtue wholly absent no woman's character even in much at innerving the argument of the structure of the so much as approximates perfection. to much as approximates perfection. But it is not enough to be able uncom planingly to suffer-have we learned to anffer with? That is what sympathy means —"suffering with" --remember that sympa thy won the last of the four blossoms we set out to twine into our wreath. It does not matter how well bred a woman may be in other respects, it does not matter how varied her accomplishments, intellect-ual or artistic, if tender heartedness, the power to enter quickly and deeply into the feeling of others, if this be wholly absent, it is idle to talk about "charm," it simply is not there. It is this insistence upon sympathy, as a necessary ingredient of sympathy, as a necessary ingredient true womanhood that renders the Chri sympathy, as a necessary ingredient of true womanhood that refiders the Chris-tian type so infinitely superior to the old classic type whether or maid or matron. That a woman can look on composedly at a bull fight is the opprobrium of Spanish tivilization, but there was a time when not in one corner of the Mediterranean ecclusively, but all over the Latin world women called ladies could both tolerate and even fiercely delight in the shedding of innocent blood. What has changed all this? Only one answer to that question is possible. Jesus Christ has changed all this. To Him we owe it flast today not only dignity and fortitude (stoic virtues as well as Chris-tian) not only dignity and fortitude, but also gentieness and sympathy are recog-nized as necessary features of all true ladyship.

THE SABBATH SCHOOL International Lesson Comments For

June 21. Subject: Paul's Charge to Timothy, 2 Tim, II., I: to iv., 8-Golden Text, 2 Tim. iv., 8-Memory Verses, 14-16-Comment-

ary on the Day's Lesson. Timothy exhorted to remain firm in the Scruptures (vs. 14-17). 14. "But abide thou." In the first part of the chapter the apostasy that was to take place both in practice and in doctrine, and now he warns Timothy against this and urges him to re-main firm in his early training in the main firm in his early training in the Scriptures. "Things-earned." He had learned them not only from his grand-mother Lois and mather Eanice, but from Paul, through long companionship with line.

Paul, through long companionship with him.
15. "From a babe." From his infancy, or the period of his earliest recollection. It is impossible to begin too early to teach the children the bruths of God's word." The holy Scriptures." That is, the O'd Testament, for the New Testament was not them written. "Wise." Wise in seeking and obtaining salvation and in leading others to obtain it. "Through faith," etc. The Old Testament Scriptures, which Tim othy learned in his godly home, hv its groes, history, pranheev and symbols, pointed to Christ. The way of salvation by the Scriptures, for Timothy and all mea, is faith in the Salvour whom the Scriptures reveal.
16. "Hy inspiration." The reference

Press, Instity, primiery and symmols, pointed to Christ. The way of salvation in the Seriptures, faith in the Saviour whom the Seriptures reveal.
B. "By institution." The reference here is to the Od Testament Scriptures. The proofs are found in its history, miracles, prophere, diversity with unity, preservation and its effects. "Doutrine. The train and precepts of revealed reliators. To test the Will of God, and to point out Jean the will of God. and to point out Jean the will of God. and to point out Jean the will of God. and to point out Jean the will of God. and to point out Jean the will of God. and to point out Jean the will of God. and to point out Jean the will be nown in order to salvation are there taught, and that more clearly and faily than elewhere, and with an authority and influence to be found in no other weiting faise notions and mistaken views: amendment in the deportment. "Correcting faise notions and mistaken views: amendment in the deportment." This runtion in righteousness. Trainer, or building up, in this principle. To "Man at God. The Christian miniter. Timothy as paster in Enhears, especially meant. It means, also, all persons who are "scalow of good works." May be merited. "Completely equipped in every part of the Christian life, and for every limit of the Christian life, and for every limit, God and Christ were looking at min. The quick and the dead. "At His appearing." When Christ word of God. "Emistant for all who were after when He should come und of all who had died. "At His appearing." When Christ word of subation as a strain the urgent of all word of subations as a strain the urgency should be alle the dude of all who were after when He should come und of all who had died. "At His appearing." When Christ comes the second thus he word of God. "Emistant He repare with the urgency should be rule, or in any wise unitting as to time and circumstance. The way during the word of God. "Emistant he word of the proker of the

that is calculated to lead the soul away from sin to holiness, but they procure teachers who will flatter them while in their sins and carnal pleasures. "Itching ears," It is the listeners who have the itching ears—ears which desire to hear some pleasing thing, with no reference to their vices.

come pleasing thing, with no reference to their vices. 4, 5, "Turn away." Because sound and solutary teaching about their own errors and sins is abasing to the pride of men it will not be endured. Yet their moral na-tures domand some uplate; hence they will becaut to various so-called teachers in order resort to various so-called teachers in ords

CHRISTIAN ENDEAVOR TOPICS.

June 21 .- "How We May Learn to Use Out Sword." Eph. 6: 17; Heb, 4: 12, 13; 2 Tim. 2: 15.

Scripture Verses .- Luke 1:1-4; 21: 33; 24:25-27; John 5:39, 46, 47; 21:24; Eph, 6:17; 2 Tim, 3:16, 17; Heb, 4:12; 1 Peter 1:25; 2 Peter 1:21; 1 John 1: 1-3.

Lesson Thoughts. We do not follow the advice of one

vhom we do not trust and love. So if we would make the Eible a book of practical guidance, we must first accept It as the true and faithful word of God. and feel, with the Psalmist, "O how love I thy law! it is my meditation all the day." . There could be no more practical

book than the Bible; it meets every de mand that can be made upon it for good. In it we find wisdom, warning. comfort, guidance, Ufe. Selections.

Word of the everlasting God, Will of his glorious Son. Without thee how could earth be trod, Or heaven itself be won? Yet to unfold thy hidden worth. Thy mysteries to reveal. That Spirit which first gave thee forth Thy volumes must unseal.

And we, if we aright would learn The wisdom it imparts. Must to its heavenly teaching turn,

And seek with all our hearts.

We never get to understand the E! ble merely by studying it. It will not reveal itself to us until we begin to do what it teaches. He that seeks to obey t shall know it. Many people have the mpression that there is something oc sult and mysterious about the words of the Scriptures. But this impression varishes if they accept the divine teachings, and begin to fashion their lives according to them.

Superstitious persons carry amulets externally on their breasts; carry you a select store of holy texts within, and you will be much more effectively arm ed against the powers of evil than any nost absolute monarch behind a . teacing bus, yguard.

Words fail to tell how glad, how strong, how useful, shall be the early life of those who can say with the prophet, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart." Suggested Hymns.

Eternal life God's word proclaims. How firm a foundation. We gather again in the name of our

Lord Take time to be holy. O Christian youth, arise.

Trusting in the Lord, thy God.

EPWORTH LEAGUE MEETING TOPICS. June 21 .- Be Loyal to the King and Kingdom

(Job 13. 15; Dan. 6. 4-10.)

Loyalty is a noble and greatly honored virtue, though it may be carried to excess, as in the maxim, "My country right or wrong," and in the require-ment of unqualified loyalty to imperfect and sometime shallow and despicable parties, creeds and organizations. But with Christ our King and his kingdom, there is no need of reserve or qualification. If other kings are sel-fish and base he is magnanimous and of fleckless integrity; if other king-doms are weak or wicked his kingdom is of adamantine firmness and inex haustible beneficence

"He planted his cross in the midst of the mad and roaring current of selfishness. From that moment a current deeper and broader and mightler be-gan to set heavenward." (Mark Hopkins.)

"But thee, O man's best Man, O love's best Love.

O perfect life in perfect labor with. What least defect or shadow of de-

fect. in torture's grasp, or sleep's,

THE RELIGIOUS LIFE THE GREAT DESTROYER

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Poem: In God's Keeping-Why Zaccheus Was Truly Blessed-He is One of the Few Persons of Whose Salvation Positive Affirmation is Made.

I see not a step before me

As I approach another year, But the past is in God's keeping, The future His mercy shall clear, And what looks dark in the distance May brighten as I draw near.

What Zaccheus's Story Teaches.

What Zacchews's story Teaches, If one of our politicians whose shady in-tegrity is an open secret should one day heppen to go abroad where some followers of Jesus were holding an open-air service, and should idly stop and listen, and there is the press of the crowd should come face to face with the Master, and should hear with startled surprise the voice of his Lord speaking to him alone out of all that crowd-as many a heart does to day feel the Lord's call-and should answer Him with a glad thrill of joyful welcome, and should come down surprised and willing from his tree of curiosity to the actual taking of Jesus into his home and life, he would be confronted with much such a problem as Zacchews had to face. In the first place, Zacchews's business was scatast him. He was a publican. And a intervine out or sold to the high est bidder, and everything that could be collected above the required amount for the government went into the packet of the tax collector. The temptation, there-fore, to extortion was almost irresistible. All appends had to be made to the Roman courts. The publicans had the backing of the government. Circumstances hid a bar-ouris. The publicans had the backing of the standard of right and wrong in If one of our politicians whose shady it

Then the standard of right and wrone in featy. Then the standard of right and wrone in his huriness world was lamentably low. If a publicar cheated a man he onieted his conscience by assuring himself that it was all in the way of business. We are helped or hindered more than we know by the moral atmosphere that we breather. It is a tarifally hard thing for a man to be good when he knows that everybody sets him down as a raws. Larcheus had no repu-tation to sustain. He was not expected to he a good man, an honest man or a Christian. et Zascheus had heard the Saviour's

Net Zarchous had beard the Saviour's call and his own heart was set vibrating with an answering weicome. The clear light of the eyes of the only Perfect Man shore into his, and he saw his own life in all its deformity of sin. Instantly a new honesty is horn within him. He does not hasten into his rooms shead of the Master to hide all traces of his business, horing thus to escape censure for his wrongdoing, but at the very threshold, before the Lord enters, he confease his own shake charac

bide all traces of his business, hoping thus to escape censure for his wrongdoing, but at the very threshold, bofore the Lord enters, he confesses his own shaky character and at once promises a new order of things. Zarchews's surronder of himself is entire. He withholds no corner of his been for himself and his future occupation. It is all given up to his new guest. And it is not only "to-day" one feels sure that Jesus abode with Zaecheus, but all the rest of the days of his life.
 There are reen and women to-day to whom Jesus offers His friendship must as freely as He offered it to Zaecheus that days of his life.
 There are reen and women to-day to whom Jesus offers His friendship must as freely as He offered it to Zaecheus that days of his life.
 There are reen and women to-day to whom Jesus offers His friendship must as freely as He offered it to Zaecheus that days of his new guest. And it is not only "to-day" one fast suitable opinion which said that a few should not visit nor eat with a publican and sinner—to whom He would come as freely, but they have not Zaecheus was seeking deand of visits or eat the unexpected call. Some of them are afraid to get up into the sweamore tree even for curiosity, to see what He was like, but even so much of a turning toward Him God honors. Jesus met this seeking by looling straight up into his face and of fering him a personal friendship. It is but another proof of the promise, "If ye seek Him He will be found of thee."
 There is something for us to note here, if we are trying to walk in Jeau's footsteps and win back some soul to Him. Jesus offered the man His friendship at once, rich and full and free. He did not steps and win back some soul to Him. Jesus offered the man His friendship at once, rich and full and free. He did not steps and win back some soul to Him. Jesus offered the man His friendship at once, rich and full and free. He did not steps and win back some soul to Him. Jesus offered the man His friend

every

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE. Poem: The Lover's Address to His Reloved-A Pitiable Tale of a Formet

Kansas Man. Once a Prosperous Law yer, Who is Now a Vagrant.

Whisky bottle, how I love thee, Dear delight beyond compare: Thou to beights of bliss doth lift me, 'Bove the mists of earthly care!

Let me clasp thy form symmetric, Let me touch thy lip divine. Whence there flows aroma subtle, Soft, exquisite, rich and fine!

In a draught of joy eestatic Let me drain thy sweetness deep, Then to all the world oblivious I will lay me down to sleep.

Oh, the visions of softly sailing Down full streams of fragrant wine Unto shoreless seas of whisky, Smooth, and soft, and oily tine!

Would I pawn my books, my treagures,

Pahl a sacrifice too tame; For thy company I'd barter Health, and wealth, and iriends and fame Hearts, forsooth, were made for breaking,

Why not break them, sweet, for thee' o'd and silver made for so ading, Why not spend them incruly?

As for health, when death doth beckon With his cold and bony hand Toward the darksome lonely valley, Toward the river's chilly strand,

We will pledge him in a bumper,

Thou and I, my whisky sprite. Ah, but heaven, what is this vision. All these forms as grim as night? Writhing, coiling, creeping, glaring,

Ah, they drag me to the brink! ad, oh, God, they pull me downward, Whisky, help! I sink! I sink! --Frank A. Frost, in The Advocate.

A Sad Downfall.

The Ottawa Guardian quotes from a Ta coma (Waah.) paper a pitiable take of former Kansas man, once a prosperous a utominent lawyer, who was given a thre nontha' sentence for vagrancy by a Wasi "Though yet in middle life and bearing

"Though yet in middle life and bearing evidence of the once tall and powerful frame and imposing presence, the shattered body seemed on the point of utter collapse as he sat with bowed head supported in his trembling hands awaiting for the summons of the court-the summons to make his plea to the charge of vagraney. And what other plea was there for him without home, hope, health or money, with nothing in the world but a ruined constitution and a consuming thirst for fiery liquor, than that

existence to an industry that has risen consuming thirst for fiery liquor, than that of guilty. Yet in years past he had been known as one of the best brief lawyers in the State. "Unable, at the call of the judge, to realmost to the dignity of an art without the recognition usually accorded to art.

main standing more than a few moments, he sank, half fainting, into a chair, as he waited the decision of the court. Several times before he had faced the same court times before he had faced the same court on the same charge, or that of intoxication, and had been given light sentences in the hope that he might taste of the bitterness of life sufficiently with the burning liquor to throw the damning glass away. But there had been no halting place for him on the downward path, though the dregs of failure's worst compounds were drained to the last drops. To the court it seemed needful for enforced abatinency to prevent death, perhaps, to give the broken lawyer three months as a common vag. three months as a common vag. "Whether the word meant little or much

"Whether the word meant little or much to the suffering man was not expressed in his listless, hopeless face, and with drag-ging step and trembling limbs he shuffled from the coart room, assisted by two boot-blacks, also vaggers like himself, but with few days of imprisonment and long years of life before them, and still full of sympathy that youth gives to the unfortunate."

The Rum Business Defined.

It is a business which should be opposed It is a business which should be opposed by every cicrevina in the country. It is a business which every merchant and business man should hate and detest. It is a business which is the standing dread of every true mother. It is a business which is the constant fear of every throughtful father. It is a business which is the horror of means the standard states and the standard states and the standard states which is the horror of

to hold the abstracted gaze and to divert the care-laden mind, is really one

It is a business which is the horror of very life. It is the business which makes ninety of the forces that make for the better-It is the business which makes ninety per cent. of the business of the criminal courts. It is the business which makes minety

ut his sin, but they would have had er cent. of the pauperism for which the taxpayer has to pay. It is a business which keeps employed an army of police in the cities. It is a business which put out the fire on the hearth, and condemns wives and children to hunger, cold and rags. It is the business which fosters vice for profit, and educates in wickedness for gain. Drunkenness comprises all other vices It is the dictionary of vice, for it includes every vice Drunkenness means peculation, theft

ment of the world .- Chicago Tribune. Size of Philadelphia. Some ide of Phila delphia may be gathered from the figures in the department reports just printed. There are in the city 1447.71 miles of paved street, besides 412.29 miles of unpaved roads in the suburbs. All but a small percentage of these streets have modern "improved" pavements, of asphalt, granite block or brick. The paved surface would make a continuous driveway thirty feet wide from here to the Mississippi.

OYSTER SHELL "CULM HEAP."

Great Banks Find Ready Sale For Sev. eral Purposes.

The average citizen may not know that oysters are planted, cultivated and harvested like any other crop, a person who engages in this industry being known as an oyster planter Thousands of acres of oysters are under cultivation in Hampton Roads, which, during the harvesting senson, is often literally allve with the reaping machines of the oystermen.

When the oysters are from one and a half to two years old they are usually large enough to be sold, and, as a rule part of them are sold at this age and the balance in the third or fourth year after which time the ground is allowed to rest a year before being planted again. Great care must be exercised in the selection of bottoms for oyster planting, if the planter would be finan cially successful.

The largest packer in Hampton opens from 100,000 to 200,000 bushels of oysters in a year. In this house, as the men open the oysters, they drop the shells on an inclined plane from which they slide into a trough and are carried along by scrapers attached to an endless chain called a "shell conveyer," which takes them without further labor to the shell pile in the yard. When a shucker has filled his gallon measure he carries it to the strainer, where the oysters are strained and measured. They are then emptied into large casks kept full of fresh water, by means of which any loose shell or grit is washed out. From these casks the oysters are dipped into a second strainer, and when separated from the water are again

measured and packed. The shells are sold for from one to three cents a bushel, and are used extensively by oyster planters for the propagation of oysters. They are placed in small piles on grounds found suitable for the purpose, where the spat or small oyster will attach itself to the shells. They are also used for making shell lime and for building the excellent shell roads found in some parts of the Virginia peninsula .-- Phila-

delphia North American.

A Sidewalk Art. One of the joys of city life owes its

The joy is that of window gazing, and the art is that of window decorating. To look at the modern shop windows is to look at pictures that stimulate one's sense of the beautiful much as the painted bits of canvas do. Of course real art is disinterested, whereas the object of the window art is to arous? covetousness in the breasts of beholders. But in a measure this art defeats its own purpose, for many who gaze come to love art for art's sake and are able to eliminate their desire for possession from their admiration. shop window of the past revealed but an incongruous group of crudely arranged articles, and the woman who beheld there the dress fabric that seemed best suited to her beauty had to exert her fancy in summing up a pleture of herself arrayed in the coveted goods. But now the merchant supplies both fabric and fancy and is able to hold a mirror up to feminine nature and to give to woman the gift of seeing herself as others will see her. Not enough praise has been bestowed upon the window artist, who, in his ability

Indyship

nized as necessary features of all frue indyship. But who is sufficient for these things? With the standard set so high, the tests made so severe, who shall pass? Ah, my young friends, how glad I am that this is Whitsunday, the feast day of the Holy Ghost, for Whitsunday points us to the sceret of power, and hands over to us the tailsman of success. It is by the strength of God that womanhood struggles upward to its perfection. The ages of chivairy gave to the Virgin Mary the title of 'our lady.' Judged by some standards of ladyship nothing could seem more in appropriate, but judged by the true stand-ard nothing could be more just. "And Mary said, Behold the handmaid of the Lord, be it unto me according to Thy word." Catch that spirit, and it shall be granted unto each one of you, young

to obtain rules of life that suit their nativ death's,

O what amiss may I forgive in thee Jesus, good Paragon, thou Crystal Christ?"

who calleth it out of darkness

The obtain rules of life that suit their native tastes. "Watch." Be vigihant against error and against sin, and faithful in the performance of dury. "Endure afflictions." This verse sounds like a review of Paul's life. He is charging Timothy to follow on in his footsteps. "Evangelist." Much the same as a preacher or missionary. In the aportoic age persons recognized as evangelists seem to have occupied a position between apostles and pastors, and to have stold in a certain relation to the former with regard to the diffusion of the gospel and the planting of churches. "Full proof." Leave nothing undone that it is possible to do for God. P. als triumphal anticipation of martyr-dom (vs. 6-8). 6. "Ready to be offered." "I am already being offered."—R. V. The allusion here is to the custom which previous demons the heather of pouring wine varied among the heather of pouring wine the pouring the heather of pouring wine the pouring the heather of pouring wine pouring w Loyalty to the King and the king dom is something more than loyalty to the Church. The Church is a more specialized embodiment of God's re demptive agencies, and just because chosen out of the mass sometimes tends to become too much centered in itself. If it is "an elect race, a royal priesthood, a holy nation, a people of

God's own possession," it is that it may "show forth the excellencies" of allusion here is to the custom which pre-varied among the heatlen of pouring wine and oil on the head of a victim when it was about to be offered in sacrifice. The apostle was in the condition of the victim on whose head the wine and oil had been nirrady poured, and which was just about to be a sacrifice; it is that his death was about to occur. Probably there were overts occurring in Rome which made it morally certain that though he had once been acquitted he could not now escape. "Departure." The yerb from which the moun translated "departure" is derived means in Greek to loosen again; to undo. It is applied to the set of loosing or casting off the frastenings of a ship preparatory to a departure. unto his marvelous light (2 Pet. 2. 9) and if it fails to do this men must sometimes be loyal to Christ's larger ideal in the kingdom, till they can bring the Church to become more in

a departure. 7, 8. "The good fight." Against Satar 7.8. "The good fight." Against Satan, sin and error. The enemies and the armor are described in Epi. 6: 11-17. "Finished." Most mere in his position would have thought the greatest struggle just before them, but Paul counted death as nothing. "My course." He compares his Christian life to a race which is finished now that he sees the goal so near him. "Kept the faith." The truth of the gospel. Paul had not turned aside on any account, or im-hibed a single error. "A crown." Won in the cause of righteousness. It was not he erown of ambition, or a garland won in the single from worldly distinction. See Jas. I: 12: 1 Pet. 5: 4. "At that day." The day of judgment; the morning of the resurrection. the nineteenth. Is there some point at which you or I should carry it a step onward' know truly that Christ leads, and then to follow, to have the spirit and the

Easy Divorce in Old Times. The code of King Khammurahi

2209 B. C., which has been deciphere from a pillar discovered a year or tw ago at Susa, deals exhaustively wit the subject of divorce. One of th most interesting clauses is the follow ing: "If the wife of a man who dwell in the house of that man has set he face to go forth, and has acted th tool, and wasted his house, and impo-

Tree Thirteen Centuries Old. A tree's age is determined by th number of rings of wood its trunk cor tains. The woody fiber is slower i growing in winter than in summer an consequently distinct rings are form ed, each representing a year. B means of these rings the giganti the last thousand years.

Dotog More Than is Expected of U. This haid on His followers the duty of four more than their share. He took up on Himself the same duty. He always the took up the same duty. He always the same duty we can even if it is the same duty we can even if it clusive of all that Christ is seeking to do for men and more devoted to the needs of humanity. The highest loyalty may sometimes and one out in advance of his generation, as it is said a color-bearer in the civil war once pressed on beyond the lines, and when shouted at to bring the flag back to the lines shout. ed in response to bring the lines up to the colors. So it may be found that, as Wesley and his coworkers bore the flag to a position in advance of the lines in the eighteenth century, William Booth and his helpers bore it in

The main question

ly the Cost of Production.

France, throw more light on the new

gallon. At this price Germany pro-

duces quantities of alcohol, potatoes

ists that in the near future it may

pays to obtain it from potato Philadelphia Record.

Rouen

base. By

States Consul Haynes at

being used as the vegetable

Be Sincere With God.

Doing More Than is Expected of Us.

Be Sincere With God. " God enjoys flattery as little as men do. The Psalmist hild that truth on our hearts when he said. "Sing ye praises with under-standing." We despise folks who are smooth and pleasant to our face and then say bitter things behind our back. We dislike their praise even, because it is in-sincere. Fut what else is it when we praise God loudly in the church, and are grumblers in our hone or business? It is yood to make a joyful noise unto the Lord, but it is necessary, if we do that, that we also live a joyful life before the Lord.

Faith is Limitless.

My faith is that there is a far greater amount of revelation given to guide each many by the principles laid down in the Rible, by conscience and by providence, than most men are aware of. It is not the light which is defective, it is an eye to see "t.-Norman Macleod.

The Most Pernicious Influence

A bad man can do an immense amount of harm by simply doine bad things. A bad man, with bad motives, doing what seems to be good, is the most permicious and de-grading influence that I know of.-The acc. E. I. Paddock

Ever-Growing Teeth

Certain animals have teeth which Sufficient grow all their lives. The rat and the squirrel are examples of this. Human teeth are developed from pulps, which are absorbed and disappear after the teeth are grown; but in the case of a rat the tooth pulp is perpetual, and is continually secreting material by which it gains length. Therefore the bs animal is obliged to gnaw all the time to keep the tooth down to its proper length. It is commonly believed that rats keep gnawing out of pure mis produced by the new process at a cost of about half that which Germany calef, but such is not the case.

about his sin, but they would have had nothing to do with him. We sometimes make that mistake. We try to reach the sinner before we recognize the man. And one touch of Jesus's hand opened the man's heart and made him cager to put away his sin. Mark this: It was before Zaccheus made any offer of restitution that Jesus told him He would go home with him. Zaccheus is one of the few persons of whose salvation positive affirmation is made. "This day is salvation come to this house." That was Zaccheus's blessing. This lesson throbs with the meaning of Christ's lifework, to seek and save the lost. They must be saved, for Jesus loves them.—Grace Livingston Hill, in the New York Mail and Express. robbery, arson, forgery, murder, for i leads to all these crimes.-Religious Intelli gencer.

A Drunken Woman's Despair.

A Drunken Woman's Despair. There is something terrihly pathetic in the statement made by Matron Schmed-ding at the Wayne County jail. Detroit, the other day. Speaking of woman drunk-ards she said: "When a woman hears the cell door clang behind her because of drunkenness, the chances are overwhelming that she will come back rather than reform. "The unhappy woman who comes here through other causes may weep softly, vow to like better, and on her release go away to a life thereafter free from sin, but for ner enslaved through drink there is little hope.

hope. "She may spend her durance behind iror

"She may spend her durance behind iron bars in cursing the demon that mastered her and vowing to shake off its hold, but, once free, her troubles lead her to the toot-tle again and again, and we become famil-iar with her face as a regular time-server, until one day the ambulance instead of the patrol wagon answers the officer's sum-mons, and she goes to fill a pauper's grave." Yet all indications point to an increase of intemperance among women

of intemperance among won

Saddest of Sights.

Elizabeth L. Banks, the American who writes of London as she sees it by and by night, says that the saddest s and by highl, save that the saddest sight one sees from the tops of the London 'buses in the evening is that of the women in the public houses. Through the city these women may be counted by dozens and hundreds, and often as they stand by the bar babies in arms are to be seen. The seriousness of the drink evil among Lon-don's working classes was horrifying to this American woman, as she raw it for the first time.

The Crusade in Brief.

The furthe, down you can drive the an loon, the further away you remove tempta-tion.

It is said that 878 out of the 1000 news

At is said that \$78 out of the 1007 news papers in Kansas will not accept a liquor advertisement. Saloon licenses in Minneapolis, Minn. cost \$1090. The laws of Minnesota allow no scats or tables in saloons and no treat.

The liquor dealers of New Zealand seeing in the votes at the last election the hand-writing on the wall, have resolved on re-forming their wall, have resolved on re-forming their wall, have resolved on re-the laws is concerned. There is one liquor shop for every sev-enty inhabitants in Normandy. Taking se-count of children and abstiment women and men it may be stild that every liquor dealer is supported by twenty-three people. Of 325 Presbyterian ministers, 247 are ab-staintrs. Also out of 6058 ministers and lo-cal preachers among the Free Methodista. Methodist New Connexion and Bible Chris-tians, 5022 are abstainers, and so are all the students. Haverhill, Mass., under license, during

York Times.

students. Haverhill, Mass., under license, durin the last five years, has guined in popul tion 2230. Brockton, under no-license, du ing the same period has gained in popul tion 6508. The town officers of Brockto declare that its gain is largely owing to i molicense policy attracting residents an manufacturers.

There are beneath these streets 951 miles of sewers. They would form a continuous water course as long as the Obio River.

The streets, with 318 city bridges, are lighted by 9426 electric arc lights and 33,409 gas and gasoline lamps. One thousand four hundred and nineteen and six-tenths miles of water pipe convey water to 242,506 premises. Only 11,738 premises are not supplied with city water.

There are more than \$00 miles of conduits for electric wires, representing more than 5000 miles of ducts, and there are still 18,180 miles of electric wires in the air, sustained on 61,981 poles.

There are 435 miles of street rallway track, enough to reach from the Delaware to Lake Erie .- Philadelphia Led-

New Grainfields.

Twenty years ago the fever of emigration was kindled in the veins of the sturdy farmers of the Northwest by the promises held out by the fertile lands of the Red River of the North. whose valley lay on either side be-tween the States of Minnesota and the Dakotas, some 300 miles west of the head of Lake Superior. Those promises have been richly fulfilled, and the valley has been settled by substantial agriculturists, whose annual contribution to the food supply of the world has essentially increased the export trade of the country and added still more to the internal commerce. Now we are in a fair way to see a still great er development of production to the northward in the valleys of the Saskatchewan and its tributaries, and of the Assiniboin, rivers flowing east and north into Lake Winnipeg, a territory embracing the three Canadian prov inces of Manitoba, Assiniboia/and Alberta. Immigration is flowing into this region at a relatively rapid rate, the addition to the population for the past year being reckoned at 200,000.-New

To Make Trade. ' The idea that there is just so much frade has been abandoned by experi-tion of the second second second output the second second second business may be created by advertising -the people can be induced to become buyers when they have had no inten-tion to make purchases. By special sales and by convincing people that is a to their advantage to get things now the merchants keep the wheels going. Persons in every line can do the same.

process that has been discovered by which alcohol may be produced by chemical synthesis. It is predicted that the cost of such production can be reduced to less than 10 cents a gal-Thus far the cheapest alcohol produced has cost nearly 20 cents a

erished his house, they shall call he to account. If the husband shall say I put her away, he shall put her away She shall go her way; for her divore he shall give her nothing."

the French process no vegetable matter is employed. From Carburet of calcium-a direct combination of carbon and hydrogen in the electric are -actylene is obtained. hydrogen then is added to produce ethylene, and by combining water with ethylene alcohol is obtained While the cost of alcohol by the new process has not yet been reduced much below its cost as produced from vegetable matter, it is predicted with confidence by eminent French chem

cross-section of a California tra 1.341 years old is used at the Ne York Museum of Natural History a a history chart and as such it show in a novel way the sequence of event

Assyria, whose date is approximatel,

faith CHEMICAL ALCOHOL IS CHEAP. New Process Which Decreases Great Advices received by the State De partment at Washington from United