A Man Who Would Hear the Word Through the Scriptures Must Divest Himself of Prejudice.

New Yonk City.—'The Wireless Messages of God' was the subject of the sermon preached by the Rev. David James Burrell, D. D., LL.D., in the Marble Collegiate Church, Sunday. He took his text from I Corinthians in 14: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can be know them, because they are spiritually discerned." Dr. Burrell said: A great principle is here laid down which governs in the universal realm of truth, to wit, the principle of mutual adjustment. If you strike a tuning fork which is keyed to middle C it will awaken a response in another if keyed to the same pitch, but not otherwise. This is the basic fact in wireless tolegraphy. On Cape Cod there is a transmitting station, consisting of four steel towers with a hunch of wires suspended from the top and meeting at a common point like an inverted cone. If the power be applied to the apex of this cone, the wires begin to tremble, and this cone. This cone is a rate of a say 199,000 winstions per second, create a series of corresponding vibrations in the surrounding either; just as a stone cast into a pand sends out comentric circles of water. This either wave speeds outward with incalculable rapidity in search of its receiver. Now, there is such a receiver at Pol Dian, in Cornwall, and the wires at Pol Dian are precisely attuned to the transmitter, that is, adjusted to an oscillation of 999,950 per second, so that the message sent from the station at Cape Cod meets no response until it finds its sympathetic station at Pol Diu, and this welcomes it.

The system of wireless telegraphy which is justily credited to Marconi is not an invention, but a discovery. He has sumply send to make the great source and centre of energy in our solar universe is constantly sending out messages of light. It is a scientifically demonstrated fast that a beam of light totended to conve

sent out from the sun. It goes forth representing a certain number of ether waves per second and speeds through space until it reaches the earth, and here, intent upon its eager quest, it passes without pausing through all the meadows, since no grass blade is adjusted to receive it, passes over all gardens, no driev or buttercup, no mignonette or helitrous being disposed to welcome it, until it finds a rose, and here it passes and finds vectome, bocase the rose has been precisely co-ordinated with it.

Let us go a little further now, and we shall find a spiritual analogy. For this pracess, which has been discovered to be so prevalent in nature, his infinite field and scope of operation in the province of spir-

so prevalent in nature, has infinite field and scope of operation in the province of spiritual flungs. God, as the great transmitter of truth, hears to the storitual world a relation corresponding with that of the sun in the natural world. Let us assume that there is a God, and that we are created in His image and after His likeness; it follows, as an inevitable conclusion, that He will somehow reveal Himself to His children and hold converse with them. But here is the application of the principle referred to. The man who would hear the wireless messages of God must himself be attuned, or adjusted to the nature and character of God.

Let us begin with nature, for this is the

attuned, or adjusted to the nature and character of God.

Let us begin with nature, for this is the universal medium through which God communicates with the children of men. Now there are some who look through nature to nature's God and hear Him speaking in everything about them, as it is written, "There are somany voices and none of them is without signification." Such persons, though they dwell in the desert of Midian, find "every common bush after with God." At night the heavens declare His slory to them and the firmament showeth His has diwork. This was in Bryan." a mind when liwork. This was in Bryant's mind when

To him who in the love of nature holds Communion with her visible forms, she speaks
A various language."

But there are others who hear no voices, and see nothing that is not visible to fleshy eres, like Peter Bell, of whom Wordsworth

A primrose by the river's being A yellow primrose was to him And it was nothing more."

Whence this difference? It arises from he fact that some souls are sympathetic citi God and others are not. There was Caleridge, who was so devously inclined, so open to the reception of suiritual truth, that, walking in the vale of Chimounix, he heard the snow camped mountains and ice Let the torrents like a shout of

Answer, and let the ice plains coho, God! Sing ye meadow streams with gladsome voice; Ye time graves with your soft and soul-like sounds; Ye living flowers that skirt the oternal

forest; Ye wild goats sporting round the eagle's

Ye engles, playmates of the mountain

Ye lightnings, the dread arrows of the

winds; Ye sounds and wonders of the elements Utter forth (led, and fill the hills wit

praise!"
wisest Man that ever lived got les-The wisest han that ever livel got les-sons in theology from the ravens, the lives of the held, the growing wheat. But, alas! there are those who have no ears to lear the song which is within the song of birds and the visions which are within the beauty of the hatuni world. They are bound down to things material, dreaming no dreams and seeing no visions; of the earth, earthy, "there lead the other had."

Great God, I'd rather be A pagen, suckled in a creed outworn; o might I, standing on this pleasant lea, Have glimpers that would make me less forlorn,

Have sight of Proteus rising from the sea. Or hear old Triton nlow his wreathed horn!"

horn!"

It is the misfortune of all misfortunes to be thus bond slave to the five senses: to see nothing beyond the range of physical vision and the circumspection of the finger tips. This is to be agnostics, indeed; to have no clairvoyance, no spiritual apprehension, no second sight, no faith. It is an eternal and immeasures be calamity to stand in the midst of a universe where the ether is vibrant with measures of truth and

hension, no second sight, no faith. It is an eternal and immersures he calamity to stand in the minst of a universe where the ether is vibrant with messages of truth and he so descript absorbed in our little plans and pursmis and "physical sciences" that we hear no voice of God.

Let us turn now to the Scriptures which claim to be a divine revelation. There is an attempt in some quarters to reduce them to the level of other literature, and those who approach them in this attitude will find precisely what they find in other books and no more. Here, as elsewhere, we find what we are looking for, and hear what we are listening for. The mere student of literature finds in the Bible mythe and parables, songs and chronicles of surpassing beauty, but there are others who listen as at divine oracles and hear the very voice of God.

How are we to account for this difference of estimate as to spiritual value and veracious integrity of the Scriptures? It is due, as before, to a difference of relation with God. In some cases men hold themselves in readiness to hear, as Samuel did in the early watches of the morning, when in answer to the heavenity voice he said. "Speak, Eord, for Thy servant agareta! In other cases they stand in a critical or sleptical attitude, as Theodore Parker did when he remarked, "I am not willing to receive this statement upon the authority of any such person as God." There is nothing in the world that can so destroy the receptivity of the soul as this pride of worldly wisdom. No man can hear a heavenly message who is not instantly willing to admit that God is wiser than he.

The fact that a man is inversely educated in certain directions does not argue that he is competent to receive a divine communication. In the middle of the seventeenth century there were two men living in England whose names are equally historic and illustrious for broad culture. One of these was Sir Issae Newton and the other John Milton. Now it is a singular fact that Sir Issae Newton and

product "Tariouse Lost, and equally singular that John Milton could see nothing in "The Principia." Obviously this was not to the discredit of either "Paradise Lost" or "The Principia," nor was it a reflection upon the learning of either man. It simply indicates that in order to apprehend truth in any owner, and to see Son. ply indicates that in order to apprehend truth in any quarter a man must be symmathetically disposed toward it. Mittog had no mind for mathematics, nor Newton ior poetry. So the wisest of men, as the world holds wisdom, may come to the Scriptures and find nothing there; as the soldiers of Titus, at the taking of Jerusa lem threw open the ark of the covenant and found it empty. It is a proverh that none are so blind as those who will not see; wherefore a man who would hear God speaking through the Scriptures must divest himself of prejudice and be willing to hear Him.

And at this point, again, we discover why Christ is so often rejected as the incarnate "word." There are multitudes was nate "word," There are multitudes was signed Him as chiefest among ten thousand and altogether lovely, but there are many others who see in Him nothing but "a root out of a dry ground, who hath no form not comeliness that they should receive Him."

Why this wide difference of view! It is the to the same difference in receptivity. There are some who profoundly feel the need of Christ; the sense of sin lies heavily upon them, and they would fain be delivered from it. They wait, like aged Simeon in the temple, for the coming of the

eon in the temple, for the coming of the mighty One, and, beholding Him, they in-stantly receive Him is the Godsent Word, saying, "Now lettest Thou Thy servant de-part in peace, for mine eyes have seen Thy salvation!" They welcome the message be pair in peace, for mine eyes have seen Iny salvation!" They welcome the message because they were waiting for it. Others, like Nathaniel, ery, "Can any good thing come out of Nazareth." And prejudicy mist be overcome before they can receive Him. Thus it is written, "He came not his own, and His own received Him not; but to as many as received Him to them gave He power to become the sons of God." Prejudice is grounded in pride of worldly wisdom, and this is the great obstacle between the soul and Christ as the "word" or message from God.

Thus it has come to pass that some who have been distinguished for their attanments in certain previnces of knowledge have been wholly blind on the godward side. One cannot forget how Charles Darwin, after spending his life in experimenting along the lines of physical science, dial lamenting that his spiritual nature had

win, after spending his life in experimenting along the lines of physicial science, diel lamenting that his spiritual nature had been starved. In his childhood he had been deeply religious, as he said, but he had dwelt so long anid an environment of purely material things that God and immortality had become empty dreams to him. He called it "attophy"—that is, a wasting away for want of nourishment. All through his his he had fostered the natural man, er, as Paul calls it, psuchikos, the psychical man. He could reason indefinitely in the realm of material things, but the supernatural was wholly ruled out. And the principle referred to will ascount, also, for the fact that the Holy Ghost is rothing to many men. And there is more skepticism at this pount. I believe, than anywhere else in these days. We are living under the discensation of the Holy Ghost. He is now the executive of God's kingdom on earth, and those who are in the kingdom have to do officially with Him Vet there are many who characterize the take, person or the rodhead by a neuter pronoun and regard Himmerely as an affluence or effluence, bearing no vital or personal relation to them.

There is obviously a great difference of opinion here. Is the Holy Spirit the ner

Soral relation to them.

There is obviously a great difference of opinion hers. Is the Holy Spirit the personal director of our life and service, or is the not "He" at all, but merely "it?" It sonal director of our life and service, or is the not "He" at all, but merely "it?" It He sustains the former relation to us, it is because our souls are in harmony with His great purposes concerning us and adjusted to receive communications from Him. In this case we stand as Elijah did on Horeb, his face wrapped in his mantle, while he harkened to "the still small Voice," And living thus we follow His guidance, as did Abraham on his journey from Ur of the Chaldees along the windings of the Great River, ever heeding the direction of the Voice, pitching his tent of moving on as the Spirit hade him. Otherwise we are like the multitudes at Pente cost, who, despite the manifestations of diving power in the sound of the rushing mighty wind and the migacle of tongues looked on in doubt and bewilderment, saying: "These men are full of new wine." In a recent book on religious experience the manifestations of pagan frenzy are collated with the feelings and convictions of Christian believers, and all alike are subjected to analysis by the so-called "scientific method." Thus judged, there is nothing in re-eneration, nothing in sanctification, nothing but infatuation in the unlifting and transporting influence of the Spirit of God. fting and transporting influence of the

Spirit of God.

In view of such considerations is it not apparent that the soul is blind and deaf to lieuvenly visions and revelations, unless it is attuned to thom? And what solema significance there is in the words of Jesus: "He that hath ears to hear let him hear." There are, indeed, "so many voices and none of them without signification," but the neonle standing by say: "It thunder eth!" O for the hearing ear and the understanding heart. the recode standing by say: "It thunder eth!" O for the hearing ear and the understanding heart! What avails it to chi a commission of hind men to pass judgment on the art of Titun or Raphael? What avails it to bid a jury of deaf men sit in judgment on the oratorio of the "Creation." Thus when the philosophers of Athens heard Paul preaching on Mare Hill "some mideced and others said! We will hear thee again concerning this matter." The gosnel is "foolishness to the Greek, and to the Jews a stumbling block, but to them that are saved it is the wis Greek, and to the Jews a stumbling block, but to them that are saved it is the wis dom and power of God." Men sit like blind Bertimaeus in the Valley of Palms; and its beauty is unknown to them until the Lord of truth, cassing by, says: "Receive thy sight!" The five physical senses are as five gates open to physical truth but faith is the sixth gate, at which alons spiritual vertices can enter. Wherefore it spiritual verities can enter. Wherefore it is written: "He that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him."

The Best Yet to Come.

God's best gifts are always before us, never behind. Pleasures of memory are sometimes delightful, but pleasures of hope are ever yet richer and brighter, especially to the eye and thought of latth. Says one of God's dear ones, referring to a fresh blessing from God: "This sudden coming of a long-expected blessing is the sweetest thing that ever came into my life. How good God is and how tenderly He leads us! He changes always a great good into a greater. I have been happy all along, but now, since this experience, my heart keeps

peace and life, the flowers of fadeless bloom,
The Saviour gives us not beyond the tomb, But he and now, on earth, some glimpse

is given Of joys which wait us through the gates f beaven. And thus it ever is in youth, in maturity, in age and yet beyond—the best is yet to tome. Let us look forward and upward, and ever hope and trust and praise.—Sunday-School Times.

Ask a Teacher to Explain This. Get a tube of any length, three sixteenths of an inch in internal diameter, and cut a round piece of cardboard 21/2 inches in diameter. Make a hole in the center of the cardboard and insert one end of the tube in it, but let the end of the tube just come to

the other side of the cardboard and not protrude beyond it. Now cut a round piece of paper the same size as the cardboard, place it on the cardboard and the other end of the tube in your mouth, and try to blow the paper off the cardboard. you may safely offer a handsome reward to any one who will succeed in

Tell your teacher about it, and ask him or her to explain it to you.

Must Use Home Products. Recently issued instructions pre scribe that, in the garrison kitchens and canteens of the German army home produce only shall be, so far ar possible, used. American lard and fat are not to be eaten. The use of for-sign jams and conserves is forbidden.

THE SABBATH SCHOOL

International Lesson Comments For July 5.

Subject: Israel Asking For a King, I Sam vill., 1-10-Golden Text, I Sam. vil., 3-Study Verses, 1-22-Memory Verses, 4.7 - Commentary on the Day's Lesson.

I. The Israelites desire a king (vs. 1-5).

I. "Samuel." Samuel was both a prophet and a judge in Israel. He was brought to the tabernacle when very young and put under the care of Eli, the high priest. Samuel was the last and best of the Hebrew judges. "When he assumed charge of Israel, the twelve tribes were in a low condition both morally and politically. He induced them to abandon their idolatry, freed them from the Philistine yoke, administered justice with vigor and impartiality, promoted education and true religion (2 Chron. 35:18), united the tribes and raised them higher in the scale of civilization. "Was old." His age has been placed all the way from fifty-four to seventy years, but the consensus of opinion is that he was not far from sixty years old at this time. "Sons judges." They were not given authority equal to his own, for Samuel was the last judge in Israel and he exercised his office until the day of his death; but they were his assistants who attended to judicial matters in distant places. in distant places.

2. "Joel." The meaning of the names

Samuel's sons may be taken as indica-ons of the father's pious feeings. Joel, lehovah is God." Abiah, "Jehovah is ther" "Beer-sheba." "Their chief seat father." "Beer-sheba." "Their chief seat was there, as Samuel's was at Ramab. Irrobably the recovery under Samuel of many cities from the Philistines (chap. 7.14) made it expedient to have some kind of magistrates appointed in the southern part of the country."

3. "Not in his ways." Samuel's sins did not follow in the footsteps of their gody father, but were had men who disgraced his name by dishonest proceedings. "After lucre, etc." The three cycls here mentioned cannot be too strongly repro-

After lucre, etc." The three evils here mentioned cannot be too strongly reprobated in a judge. The Hebrew word translated lucre, means properly ill-gotten gains—that which is obtained by violence or fraud. The judge who covetously puts his hand on ill-gotten gain will be easily overcome with bribery, and he who takes bribes will necessarily pervert judgment and truth."

and truth."
4. "Elders of Israel." Before the ex-

bribes will necessarily pervert judgment and truth."

4. "Edders of Israel." Before the exodus Israel possessed an organization of elders to whom Moses was directed to deliver his message (Ex. 3:16). The title gradually acquired an official signification; in the wilderness Moses appointed a conveil of seventy to represent the whole body. After the occupation of Canaan we find mention of (I) elders of cities, who acted as civil magistrates; (2) elders of tribes, or districts; (3) the elders of the tribes, or districts; (3) the elders of the tribes.

5. "Thou art old." Although not so greatly advanced in years, yet Samuel appears to have been worn out, having spent his strength in the cares and burdens of public business. "Make us a king." What higher tribute of esteem and confidence could a people show their governor than to submit entirely to his hands the reorganization of their government, and the selection and appointment of a king? But this action seems to have been attended with a clamorous and mandatory spirit which was displeasing in the sight of God and of Samuel. "Like all the nations." But God had cautioned them against following the example of other nations, and this was a bold step in the wrong direction. This should be a warning to the church at the present time. When God's people undertake to blend with worldlings and thus lose their distinctive characteristics as true Christians they will invariably lose their spiritual life and power. While the effort with us should not be to be unlike others merely for the sake of being peculiar, vet the saint of God lives a separated life, unlike the world, forsaking all its customs to a great extent and opposing its sinful and selfish practices. The Christian conforms his life to the life of Christ.

II. God's answer to the request (v. 6-9). 6. "Displeased Samuel." Because, 1 Samuel saw that they were about to reject the divine government of God. 2. It was an affront to Samuel that the people should resect God and choose another leader. The demand for a king

"Hearken." God was displeased with them, but allowed them to have thei God grants that in His displeasure God grants that in His displeasure which He withholds in His mercy. "Not rejected thee." From this we judge that Samuel in his prayer had complained that the people had rejected him and were dissatisfied with his administration "But—no." They had not merely rejected Samuel, but they had rejected God as their ruler. They failed to see that their misfortunes came not irom lack of care on the part of Jehovah, but because of their own sins. Had they humbly and devoutly inquired the will of God in the matter, and asked for a Governor after His own heart, and not after the model of the heathen powers, a most propitious change might have been effected in their form of government.

8, 9. "Have forsaken Me." All the sins they had committe—since they left Egypt

8, 9. "Have forsaken Me." All the sins they had committe, since they left Egypt were against God. "Unto thee." Samuel was faring no worse than God Himself. This He speaks for the purpose of comforting and vindicating Samuel. "Protest solemnly." If they persisted in their rebellious course they must do so with their eyes wide open to the consequences. God still warns sinners, but they have it in their nower to persist in their wickedness. still warns sinners, but they have it in their power to persist in their wickedness and go to destruction. "Manner of the king." Show them what they may expect from an earthly king. It was a great mistake for the peop'e to forsake food and choose another king: but many to-day with much greater light than Israel had are making the same mistake. Such forget that the service of God is the casiest and best to be found.

III. The rights of a king (vs. 10-18).

10. "Words of the Lord." Samuel did not speak his own words or give his own one.

III. The rights of a king (vs. 10-18). 10. "Words of the Lord." Samuel did not speak his own words or give his own opinions. He told the reople plainly what they might expect if they persisted in their determination to have a king similar to the nations around them.

IV. The reply of the people (vs. 19-22). The people refused to listen to the voice of Samuel. They were determined to be like the nations around them, and were willing to submit to the demands which a king might make upon them. Samuel then

might make upon them. Samuel then the matter again to the Lord, after he becorowfully dismissed them to homes, that he might have time to take the necessary measures for effecting this great change." God still lets people have their own way and permits them to lean to their own understanding; but not until He has warned them of the great danger of taking such a course.

MODEL FOR THE WHITE HOUSE Mansion of Chief Executive a Copy of

Monticello. Ex-Representative Jefferson Levy of New York, who owns Jeffer son's old home near Charlottesville. says that the white house is getting to look more and more like Monticello. The architects who re modeled the executive mansion recent ly asked him if the mirrors in the salon of Monticello cauld be bought for the white house, and he wrote that while he did not feel like selling them he was willing they should be copied. This will be done. The mir rors in question were purchased in France by Jefferson.

Municipal Development Pays. Municipal development of water, gas, electricity, street railways, markets, baths and cometeries in Notting ham, England, has showed an average annual net profit of \$158,000 for the last four years. The money is applied to the reduction of taxes.

CHRISTIAN ENDEAVOR TOPICS.

fuly 5. Endeavorers in Training for Public Life. Gen. xii. 38-42; Acts vil. 35, 36. Dan. vl. 1-4.

Scripture Verses-Pa, lxxvill, 4-7; Prov. xi. 11; 1 Tim. ii. 1, 2; Deut. vi. 4-7; Ps. xxxiii. 12; Ex. xix, 3-6; Deut. iv. 7-9; vii. 6-11; Ps. exliv. 9-15.

Lesson Thoughts. God trains men for emergencies. Moses was forty years in training for als work; Joseph grew into the posttion of usefulness that was waiting for him in Egypt; even our Savior was thirty years growing in wisdom and stature and favor before he entered upon his public ministry. Let us make good use of our training time.

In time of our country's need, merit and efficiency will be recognized, it is our duty to be prepared for call to patriotic service, and leave the call to

Men become qualified for civil service best by qualifying first for God's

Selections. Is true freedom but to break Fetters for our own dear sake, And with leathern hearts forget That we owe mankind a debt? No: true freedom is to share All the chains our brothers wear, And with heart and hand to be Earnest to make others free.

-Lowell Christian patriotism must be intelligent, trained by study of the past to know to what the nation has owed its glory and its shame, trained by study of the present to know the needed men and measures, trained by study of the future to know the ideal that is to

has given one's own country. The age calls for men who will place righteousness and the public welfare above personal prosperity: If the evils of the world are ever to be overcome. they will be overcome by the selfishtress and heroism of self-sacrificing love on the part of all who call themsolves followers of the Lord Jesus

Suggested Hymns.

My country, 'tis of thee. Stand up! stand up for Jesus. Onward, Christian soldiers. Encamped along the hills of faith. True-hearted whole-hearted Am I a soldier of the cross?

RAM'S HORN BLASTS.



HE rabble rule when the righteous retire. Reverence is the sign of reality in religion. Great aspira-tions do not atone for little actions. What we call serrow God may call strength. God gives opportunity in answer

Individual righteousness will secure universal reform. Our duty to the present is paying our debts to the past. Word-energy is seldom work-ener-

The corrupt church breeds public disease.

Life's little frets call for its larges! faith. Morning prayer sets a picket for the day.

Happiness can ony come in where it goes out. The heavy laden are likely to rise the highest.

Love is the best lens with which to view another. fruth knows how to be toleran

without truckling. A sad world cannot be sweetened by a sour religion.

The robe of righteousness is not a cloak for the sores of sin. The absence of sanity does not

prove the presence of sanctity. Don't buy your frills before you have paid for your foundation. Time spent in courtesy is never

A hand-me-down faith is always a misfit. Living with Christ makes the

Christian. There is no dotage to the Christian

A creedless religion may easily be deedless. The waste of time sows the weeds of eternity.

Patience and earnestness are passwords to success.

HAD AN EXCELLENT REASON Youngster Tells Why He Thinks Versifier Was Wrong.

Robert is a bright little chap of five years. "We are the best of friends," said a neighbor, "and he often runs in to see me. He likes to have me read to him and is particu larly fond of Gelett Burgess's

rhymes. The other day I happened to run across this little verse and took it to

his home to read to him: 'I'd rather have fingers than toes,: I'd rather have ears than a nose, And as to my hair I'm glad it's all there. I'il be awfully sad when it goes."

"I read no further than the second line-'I'd rather have ears than & ose'-when Robert burst out with: "I wouldn't. I wouldn't rather have

ears than a nose." "Wondering what possible reason this small critic could have for disa greeing so emphatically with friend Mr. Burgeas, I ventured to

ask: 'Why is it. Robert, that you wouldn't rather have ears than a

"''Cause they're harder to wash."

Feline Longevity. Herr Pohl, presient of the German

Society for the Protection of Cats. has just published the results of hir investigation in regard to the age which it is possible for these animals to attain. Cats, he says, are like hu man beings in one respect. The more peaceful and better regulated their life is, the longer they are likely to live. As a proof he points out that a favorite cat in the royal castle of Nympnenburg has lived to be forty-two years old, and consequently may fairly claim to be considered the oldest cat in Germany.

THE GREAT DESTROYER THE RELIGIOUS

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Poem: What Town is This? - As an Im mediate and Essential Influence or Crime, Drinking Exceeds And of the Other Recognized Causes. What towns is this, with dirty lanes;

With gotes awry and fences down; npainted houses—broken panes? Why, this is known as Drunkards' Town

The men are lazy and unclean;
The tavern door they gather 'round;
They have no pride—they have no shame;
But, then, they live in Drunkards' Town The children of this wretched place

Upon the streets are always found With grimy hand and dirty face; But they don't care in Drunkards' Town The wife at home has naught to spare,
They buy provisions by the pound,
And each receives a scanty share
Of clothes and food in Drunkards' Town

They have no schools in this mean town, They have no church—no Sunday there! who would live in Drunkards' Town? Not I, for worlds, I do declare.

-Stelas Penn. Felence and the Temperance Cause.

In the study of the "ethnic factors in the population of Boston," by Dr. Frederick H. Busher, drink is described as a chief cause of both poverty and erime, more especially among the Irish, English, Scotch and Americans

and Americans.

A report of the proceedings and conclusions of the Sixth International Prison Congress, held at Brussels in August, 1990, made by Mr. Samuel J. Barrows, the Commissioner for the United States, and just published by order of our Congress, contains a debate on the relation of aicoholism to crime, which confirms the conclusions of Dr. Busher as to the evil potency of drink. Dr. Masoin, permanent Secretary of the Belgian Royal Academy of Medicine, opened the discussion with a report on the subject, in which he pointed out that statistics in different countries show differences in the ratio of crime attributathat statistics in different countries show differences in the ratio of crime attributable to alcoholic intemperance, but that in all it is large. As an immediate and essential influence on crime, drinking exceeds any of the other recognized causes. Occasional intoxication is a preponderant cause more particularly in emotional crimes and misdemeanors and in those against morals and offenses against the person, but, obviously, it is much less important as a stimulation to offenses which require preparation, such as theft, swindling, forgery and embezziement.

abezzlement.

Among the conclusions adopted by the Among the conclusions adopted by the Congress was a suggestion that "in different countries, making allowance for latitude, climate and temperament, the maximum degree of alcohol contained in fermented fiquors should be ascertained with a view to establishing a line of demarcation between alcohol and non-alcoholic drinks and to show the relation between alcoholism and crime and to furnish a basis for comparative statistics."

ism and crime and to furnish a basis for comparative statistics."

A third discussion of the evil influences of alcoholic drinking, recently published by Dr. Rober. Jones, the medical superintendent of the Claybury Lunatic Asylum, at London, is made the basis of an article by the Medical Record of New York, in which alcoholic intemperance as a cause of insanity is treated specifically. Dr. Jones shows from public statistics that of the 110,000 certified incane persons now in England and Wales alone, alcohol is assigned as the cause of the insanity in 21.5 per cent, of the males and 9.5 per cent, of the females. Of those remaining in the asylumast the present time he believes that "at the lowest computation there are no less than 10,900 males and 5800 female who are mentally decrepit through the effects of alcohol."

Dr. Jones finds, as to age, that "the person of the statistics are contained in the contained the present through the effects of alcohol."

Dr. Jones finds, as to age, that "the period of greatest incidence to the pernicious effects of alcohol corresponds closely with that upon which falls the greatest mental

that upon which fails the greatest mental strain," or, that men between twenty-five and thrity years, and, again, between thirty-live and forty are more susceptible to alsohol than those of any other age.

In commenting on the conclusions of the English insanity expert, the Medical Record expresses the oninion that "perhaps the assertion that drink is the most potent save of mental disorders would now pass without cavil," for enquestionably "the brain is the organ which is most disastrously affected by excessive indulgence in alcohol, although other organs may be seriously injured, the outcome of the habit is more frequently mental dissolution."

The necessity for severe mensures for the protection of society against so potent an

protection of society against so potent an evil is now recognized throughout civilizaworld," says the Medical Record, ing up the drink question, alarmed at the inreads which the unbridled consumption of alcohol has made and is making into the prosperity, benith and morals of their people." "Alcohol," said Dr. de Boeck, a Belple." "Alcohol," said Dr. de Boeck, a Belgian insanity expert, to the Brussels Intercational Prison Congress, "is a violent poison to the nervous elements," "destroys
them when taken in large doses, or by a
slow death when taken in small, but often
repeated quantities," and "the only way
to lessening the frequence of crimes and
misdemeanors engendered by alcohol is to
forbid the sale of alcoholic drinks or to
raise the price to such an extent as to
place them beyond the reach of the mass
the people."—New York Sun.

Drink Weakens.

Not only does example stimulate imita-tion, but strong drink weakens espacity for leadership. During our Civil War, on both sides battles were lost on account of intoxication of the commanders. Ten years ago the British war vessel Camperdown rammed and sunk the battleship Victoria. It was done on a sinishiny day, when the sea was as calm as a lake. Admiral Tryon, the beer sailor—the sea lord—of England the best sailor—the sea lord—of England was on the Victoria, commanding the fleet which was steaming in two parallel lines Tryon ordered the lines to which toward such other, and, turning, to steam right about. The Vice-Admiral on the Camper-down realized, as he afterward said at the investigation, that the turning distance be-tween the lines was too short for the evo-lation. He signally his apprehension, but twen the lines was too short for the evolation. He signally his apprehension, but
the order was curtly repeated, and obeyed.
As a result the Victoria was rammed and
sunk. The explanation was that Tryon,
thoroughly accomplished in naval matters,
the Von Moltke of the sea, was drunk, and
all his great knowledge and experience was
suspended by strong drink. He was so
hered by the shock, realized his awful error, and deliberately went down with his
cessel, staining the reputation of a lifetime,
himsing discredit on his navy, responsible
for the death of 500 of his men, and closing
his life in suicide.

for the death of 300 or his men, and closing his life in suicide.

Example is forceful in drinking, as in abstaining. A drinking captain makes a dranken private. If the Governor in duiges, the members of the staff clink his wine glass. The habit of treating is responsible for many drunkards.

The Crueade in Brief.

Protect the home from the saloon or the sloon will destroy the home. Last year the Governor of Belfast and County Antrim prison, Ireland, affirmed that of the hundreds of prisoners under his care, with a probable exception of three or four, every one had become a crim-inal through drink.

Fifty temperance women of the north and west sides of Chicago have organized to open club rooms for street car men, with the idea of attracting employes from the saloons. The pian is to rent rooms in the vicinity of each car barn, where the railroad men can rest while off thity.

There are 195 parishes in Scotland with out a public house, also 700 congregations in Scotland have discarded the use of fermented wine at the sacrament of the Lord's Supper.

The report from Pekin is that the Chi

Lord's Supper.

The report from Pekin is that the Chinese authorities have ordered all foreign saloonkeepers to close their saloons and to leave the city within three days, thereby removing from the city one disgrace to Western civilization and a hindrance is mission work.

The new temperance blacklist law in England seems to be rigorously enforced Over 100 inebriates have been blacklisted in London. A woman who is on the black list has been sent to prison for a month for trying to obtain drink, and p man and woman were fined for obtaining liquor for

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Poem: Only One Life - We Are to Watch For the Coming of the Lord and Hope For That Coming in the Near Future-Let No Duty Be Undone.

Men may revel in songs that are wild; But when all has been said, and sung, soul, There is only one life reconciled. When the battles are fought, and won,

Men may talk of the turf and the bowl;

man.
And viches come in with the tide,
Even then cries the heart in the van,
There is only one life, without pride.

You may boast of your fortune to-day, You may travel to climes that delight But the scenes that entrance plainly say, There is only one life that is right.

In the midst of your pomp and your pride, When the nations look on with dismay. There's a voice must be heard at your side, There is only one life, and this way: You must all use your wealth and your minds.
In the service of Christ on earth;
or in doing God's will the soul finds,
There is only one life, a new birth.

Why We Are to Watch.

Why We Are to Watch.

The brisy world divides its time between retting treasure and trying to keep them. After a man has gained a little wealth the next toning is to know where to put it that it will be safe. If the inhabitants of the towns about Mont Pelee had known for a surety that there was to be a fatal cruption on a certain day they would not have put their all, or kept their all, in a position where they would be sure to be destroyed. But so long had they watched the distant sincke corling from the crater and seen the days go by sunny and undisturbed, and so comfortable were they there that they began to think, as some Bible men of old once did, "For since the fathers fell asleep all things have been as they were at the beginning," and did not get ready for the soming of the danger which threatened.

We put our money that we have gained into real estate, which may burn up or deposed to the trust companies, which may laid, and we put our treasures in safe deposed boxes which, with even the cunningest devices against burglars, may be taken from us. All this to provide for our old age, which seems to us an eternity. And yet each one of us knows that we may be called at any moment to leave this world, where gain netting seems to be the main object, and to go into a world where such treasures cannot be carried and will credit

object, and to go into a world where such treasures cannot be carried and will credit

For years has stood the warning to us who journey all unthinkingly to a country whose borders we may enter at any moment, that we turn our treasures into roin of that land, that we provide ourselves "hags which will not wan old" in which to have it.

coin of that land, that we provide ourselves "lags which will not war old" in which to keep it.

But the Lord delayeth His coming. We have grown used to not expecting Him. Death, common as it is, seems but a shadow in the distance, and the coming of the Lord Jesus Christ is not even believed in by the many. Since the days of the aposities there have not been lacking in every see men to confidently predict the immediate return of the Lord. Many persons have been carried so far by the fears induced by these predictions as to part with their property, turn their attention altogether away from secular to spiritual things, and even gather white-robed at the time and place amounted by the self-styled prophets for the Master's appearance. The final effect of such upheavals has always been evil. A careful prayerful study of the spirit of Christ's words must have orevented any such action. We are indeed enjoined to watch, but this watching involves in its very essence a constant dligence, a careful, unrelaxing attention that no duty be left undone, that no enemy gain admission, that no temptation take us unawares. We are to watch for the coming at the Lord, and even though the ages have been rolling on since first this hone was given, we yet have a distinct right to hone for that coming in the near future. Of His coming we know not the day not the hour, though we are nowhere to'd that we may not search to know it by the signs of the times and by the signs of prophaecy. A great blessing is promised to those who are daily expecting Him. Who knows what that blessing may be? Blessed are those servants whom the Lord when He concilisted lind witching.

You all know how it is when you are early to the concilisted the contiled the con

servants whom the Lord when He comen shall find watching.

You all know how it is when you are expecting home a long absent loved one. How the house from one and to the other is put in order, how the table is set with the best the bouse from one end to the other is put in order, how the table is set with the best dishes and the fine linen, and how the breath of flowers is in every room. Not a corner of the bouse is left in disorder, for all must breathe to the loved one of welcome and home and peace. And while we wait at the wirdow and gamee out to see if the train is in vet, we look now about the room, and cast our thoughts all over the premises to see if aught there be that yet needs attention, and we stand in front of the glass to put un a stray lock of hair and straighter the collar that we may look our best to the loved eyes. When Jesus comes will He find our corner of the cruth in order for Him? Will the perfume of the sound of prayer reach Him? Will the sound of prayer reach Him? Will the sound of prayer to sin in your heart to mar the child He loves? Will all the souls about you know that you are His and even if it be that you and I are numbered among those who "sizep" before His coming, still will He come to each at death, and we must be ready to say:

And come He spon or late.

and we must be ready to say:
And come He soon or late,
The Lord of the estate
Shall find me watching still.
—Gence Livipeston Hill, in the New York
Mail and Express.

God's Promises Sure.

God is ever better than we think. We are not so ready to realize that God is sure to make good His promises, as He is ready to remember His every assurance and to give good gifts according to His children's needs. One of God's loved and loving children, expressing gratitude for the coming of a longed-for blessing, said: "God told me long ago that some day this should come to me, and I could not doubt His word. When it came I was not surprised, only in a way as the coming of the inevitable surprises us. Sometimes, you know, we are surprised to see the sun rise or the tide come in." Oh, that all of us were as ready to be as sure of God's word as of the rising of the sun or the coming in of the tide! Cod's Promises Sure

Every sincere wish and prayer for good-ness, every earnest attempt to fulfill diffi-cult duty is sure to help on our spiritual progress, either directly or indirectly. By one road or another every such effort brings us nearer to God.—James Freeman Clarke.

Clinging to the Worthless,

It is not always the thing of value that we hold to. "A feeling of revenge is not worth much, that you should care to keep it," said Philip Wakem. And yet many a man in a pitch of excitement would let go a fortune rather than cast out a burden of revenge from his heart. No good can come of his horrid possession, yet how he hugs it! Men are not only wicked—they seem determined to be foolish. "It's poor folishness to run down your enemies." Hatred and revenge never harm any one so much as the hater, and still he will not let his destroyer go. Oh, for a man who is strong enough to part with his weakness!

Temper Sign Boards. In a Japanese temple there is fixed wooden frame filled in with nalls When a man is vexed with anyone, in stead of going to harm the per

pays the priest a certain sum of money for a nail and drives it into the frame. In this way he relieves his temper without doing much harm. It would be a good idea to have similar frames fixed up in places here, so that when little boys and girls were in clined to be a trifle naughty they could take some nalls and hammer them into these frames till all the bad

REINDEER MIGRATIONS. Devouring Herds Which March Over the

Country. During the course of a paper on the 'Mammals of Mount Katabdin, Maine," read recently at Washington, D. C., Captain B. H. Dutcher, of the United States Army, gave some interesting facts relative to the remarkable migratory ways of the reindeer. The caribou, or reindeer, is an animal that belongs father north than the northernmost point of Maine, that is given to migrations at irregular intervals, and within the memory of people living in the

Mount Katahdin neighborhood there

have been two such migrations within

the last eighty years. In both instances Mount Katahdia has formed the southern terminus of the reindeer migration, the immense herd halting on reaching that point, and, on the approach of spring, returning northward to New Brunswick, Canada and Labrador. The last mis gration of caribou within the memory of the Mount Katahdin residents occurred late in the fall of 1896, when a herd of thousands of caribon that had attracted attention by their migration through Labrador, Canada and New Brunswick suddenly appeared in the forests about the famous mountain, All that winter the natives of the region feasted on juicy reindeer steak, but with the first signs of spring the herd gathered together and left the neighborhood as suddenly as they came, returning to their homes in bleak and inhospitable Labrador. Two days after the herd got under way there was not a reindeer to be seen nor found in the entire Mount Katabdin district, nor have any been seen there since.

This propensity of the reindeer suddenly to gather in large herds and make long journeys covering thousands of miles is a phenomenon that has long puzzled naturalists, and has never been satisfactorily accounted for. Unlike the bison, or buffalo, which animal migrates north in summer and south in winter, the reindeer has no stated time nor season for migrating, nor, so far as naturalists have been able to discover, is there any good reason or cause for such action on their part, Nordenskjold, during his famous voyage along the Siberian coast, from Bergen, Norway, to Bering Strait, witnessed one of the largest reindeer migrations that, according to the Yakuts, Samoyedes and Burlats, had taken place in Northern Siberia in two centuries, there being nothing in the native traditions covering that period to indicate a like migration. According to Nordenskjold, the herd numbered close to half a million, and the region over which it passed was swept bare of reindeer moss and other plants upon which these animals feed.

The Color of Ghosts.

Gray, rather than black or white, appears to be the prevailing color worn by the latter-day ghosts. Two houses, one in England and the other in Ireland, are persistently haunted by what are called "gray ladies." The Irish spook of this category recently stood in front of a bust of Shakespeare, hidden by her form. A pair of shoes, thrown at her opaque substance, penetrated it completely and crashed against the marble bust. A third gray ghost haunting the ancient dormitory of an English college is, on the other hand, transparent. The panels of windows can be seen through its form. A fourth gray ghost appears as a shadow. singularly distinct and showing all the lines and features of a human being. Still another spook, that of Coionel Av-Meinander, seen in St. Petersburg, is a gray shadow. In fact, there are too many gray ghost for enumeration. The "sheeted dead" appear to be in a small minority nowadays. Even black ghosts seem to outnumber them. The black shade of an ancient clergyman often seen in daylight upon an English country road sometimes wears a white film of vapor enveloping his sable raiment. The phantom of another clergyman. seen in church, is described as "a black, clear mist with the outline of a man. That of "a little old woman in brown" has long haunted the front yard of a certain cottage, while that of "an old lady in green" bothers a minister of

the gospel.-Washington Star.

Eight automobile enthusiasts have formed a volunteer corps to be used by the Government in time of war for carrying dispatches and bringing into communication distant points not reached by the railroads. Of late, 40 get themselves in training, they have organized several balloon pursuits.

In these novel chases an aeronaut starts skyward in a balloon, carrying some dummy dispatches, while at the same time the automobiles start in pursuit of the huge gas bag on terra firma. If a good breeze is blowing the neronaut gives the automobiles a lively chase, while if he is aided with clouds in or above which to hide himself he keeps the modern "knight of the road" guessing as to his whereabouts. one who reaches him first after his descent is declared the winner of the chase, which is said to be much more exciting than "hare and hounds" or a fox hunt .-- Aeronautical World. -

The Goat of the Fusiliers. In his recent gift of a goat from the royal herd to the Fusiliers King Edward followed the example of his royal mother, who at different times gave this famous regiment a goat, the first being presented as far back as 1846.

On that occasion it was one of a magnificent Cashmere breed, then kept in Windsor Park, a herd of which sent to Queen Victoria by the then Shah. This goat, as may be expected. was highly prized, and marched at the head of the regiment during a cam-paign in Bulgaria, afterward accompanying the Fusiliers to the Crimea.

Shortly after the battle of Alma the goat began to show symptoms of illness, and despite every care it finally succumbed to the inclement weather on December 20, 1854, before Sebasto-

A curious accident is reported from Belleville, Iii. A woman was fishing in the creek which runs through that place and her hook caught in the clothing of a man who had been mission. ing for some days. The woman man aged to get the body ashore, then fallsted, fell into the creek and was drowned.—New York Commercial ad-