"BROADMINDEDNESS"

Brilliant Sunday Sermon By Rev. Dr Henry C. Swentzel.

Contrasts the Church With the Narrow Gauge Average Man-One of the Miserles of Irreligion Pointed Ont in Detail.

New Yonk City.—Dr. Henry C, Swentzel, rector of St. Luke's Church, Clinton avenue, near Fulton street, preached Sunday on "The Broadmindedness of Christianity." He took his text from Psalus exis:99: "Thy Commandment is exceeding broad." Dr. Swentzel said:

The Son of God Las called men into a place of liberty and has set their feet in a large room. His example, His teachings and His whole tone illustrate and prove His broadmindedness. No one who rightly appreciates the Gospel can well contend that it seeks to make human nature smaller and feebler than it is, or that it would and feebler than it is, or that it would lower the dignity and lessen the freedom and banish the opportunities of human

lie

In the broadmindedness of Jesus is one of His most notable characteristics. He lived in the open, and His every word indicates the comprehensiveness of His thinking and the perfect sanity of His conclusions. He is the broadest being who has trod this earth and He has given the broadest religion that man has known, a religion which is not racial, national or provincial, but worselwide. It is intended to inspire the most liberal ideas and to make the largest men. It is the embodiment of broadmindedness in doctrine and ideal, in its outlook, its estimate of posibilities, and its conceptions of luman desbilities, and its conceptions of luman des lities, and its conceptions of human des

Every follower of Christ should divest Every follower of Christ should divest himself as far as possible of narrowness and pettiness in living his life and doing his work. Let him be thoughtful and honest and industrious and brave: let him be same, broadminded in his ideas, generous in his principles and loyal in his conscience. He is not called upon to emulate the paltry disposition of the rast, or to try a research. to restore the regime of a bygone age or to clamor for the return of conditions which were well enough for a younger civilization, but which should not be installed in the twentieth century. Peligion is not superstition, faith is not bigotry, godliness is not into terrore.

not into erance.

We all do well to take account of the Lord's admonition concerning the use of language. He has warned us that we must snaper of the last for every idle word we speak. How many idle words are used, and how massive is human guilt in this particular. Even those words which should be pronounced with reverence are mixed with frivolities. Other words which should be pronounced with reverence are mixed with frivolities. Other words which should be used always seriously and with the utmost accuracy are connected with the renouncements of sarrilous brains and flipment loss. "Brensith" is one of the words against which people sin most often, so that carriest souls have almost reached the point of suspecting its tenor whenever they hear it. In common purlance a "Broad" Bornard is a Roman Catholic who cares little or nothing for his church or for the religion which it preaches. A "broad" Christian is a man who, though he may not have broken with Christianity, has no definite religious principles, no clearly stated tries of right and wrong, and has no fault to find with a propaganda, the success of which would mean not only the overthrow of faith but the ruin of acciety. It is supposed to be "broad" to be not too scrupious shout one's amusements, to encourage irreligion, to disregard to be not too scrupulous about one's amuse-ments, to encourage irreligiou, to disregard the sanctilies of Sunday. It is supposed to he "broad" to say and to do nothing that would indicate that one has religious feelings, to put himself in the attitude of sympathy with had things. It is supposed to he "broad" to these the Biole, to cast discredit upon the church, to brand holy traditions as a pack of lies, to make the gospel mean as little as tooschle, to reduce religion, not to its lowest terms, but to no gospel mean as little as nossible, to reduce religion, not to its lowest terms, but to no terms at all. Thus the noble word is elothed with a sense which it ought not to have. When people tell of a "broad statement" they mean a statement which is naspicious, if not inaccurate. When they sefer the a "broad story" they mean a story which is not quite decent. It were well to distinguish between a true breadth and a spurious breadth, so that we might be a spurious ineadth, so that we might be spared from the ills that follow in the train of a mere extehword, and have the blessing and the power which are imparted by the breadth of thought and sympathy which is one of the very finest marks of a son of God.

From whatever standnoint it is viewed the religion of Jesus Christ is characterized for its broadwindedness. It is to-day the only world religion, and the church looks forward to the time when all the people of all the nations will become the Lord's disciples. An examination of the theories ose their essential narrowness, both es to ideas and life. In contrast with the notions held by those who stand a on from Christ, how broad and strong is the national of Christian belief. In all the world there is no creed or confession which is so name and liberal and comprehensive as the Nicone creed. It is great in what it says and in what it does not say, in what it defines and what it refuses to define. Its expressions and its returnor are significant and impressive. In it trehmeal terms have been recluded to a minimum, and it stands as an unfailing source of truth and aspiration which shall bless and enrich all classes of humanity until the close of the latest age. It proposes the divinity of the Trinity and the trinity of divinity, but not in the forms of philosophy. It dec are star Fatherhood of God, the Sonehip of Christ, the perpetual ministry of the Holy Ghoat, but not in the class of the half of Jesus, His worldwide office and His omnipotent endeavors for us men and for our sulvation," but without the glosses of a mistaken devotion. It proclaims the continuity of the church of the anostes, but without the specialions and dicta of the ecclesions. It announces the nearness of God's children in every world, and the blessed life of endless felicity which awaits, the coals that He lass redeemed by thout the tancies and guesses and varies abited. souls that He has redeemed by subout the funcies and guesses and verifies of schick have vainly tried to explore of excepter. These truths are not only recordable in the manner of their statement, on also in themselves. They are the foundation on which we are asked to build which we are here, and the structure of our thorsess and motives and efforts should be pallous accordingly.

which we are asked to build white we are here, and the structure of our thories and motives and efforts should be pa lous accordingly.

What an unappealable crime it so as a stack tack such a helief on the score of its aileved rarrowness. It presents the largest ideas that man has known, and it presents them in the largest possible way. Its portrayal of Jehovah is in harmony with His divine majesty; its account of Jesus has the sweetness and reverence of the gospel areording to St. John; its interpretation of the Holy Spirit is a conforting and inspiring doctrine for the needs and sorrows and possibilities of the present; its declaration of the Lord, and, like a lecautiful angel, it points to "the life of the world to come." These are the dearest of all doctrines, the bast and the hightest, the largest and most liberal. Whatever else they are, they are not contracted or paltry, but as catholic as Gold and as universal as man. Indeed, our religion is the only thing in the world that professes to desire the allegiance of everybody. It has the length and breadth and depth and height of the love of Gold in Jesus Christ our Lord. It does not give its views or conjectures, but only the commandment of God which is "exceeding broad."

The clever pettilogger can make it difficult for us to defend anything, though we may be infallibly sure of its truthfulness. The cross-examiner may succeed as far as to bring us to the verge of doubting the testimony of our own senses. Even so are doubts easily possible concerning the matters of Christian belief. It is not the purpose of this discourse, however, to discuss the grounds of skepticism except in so far as they would impeach the hreadth or Christianity. Several forms of unbelief, or of indifference, which is in a sense the same thing logically, present a sorry spectacle in the presence of the inclusiveness of the Gospel. What are the truths for which they stand, and how real are those truths? They talk perhaps of their intellities of the contraction. They also perhaps of thei

the very doctrine of nimits and anarchists in society and politics. With blare of trumpet they herald their own broadmindedness, but if they had their way, and if they could sweep religion from the face of the earth, burn up the Bibles, dynamite the churches, it requires no prophet to foretell what a dreadful situation would easue as the result of their havoe. The man who puts agnosticism against the creed has nothing to give this world except what would make men more narrow than they are, and would speedily plunge them into conditions first of civilized paganism a d a little later of rank barbarism. The skeptic is no more an apostle of liberty. With great regret it must be confessed that there are and have been multiludes of narrow-minded Christians. Inasmuch as human nature finds it difficult to attain unto liberality, it is not to be wondered at

as human hattre ands it discut to actual unto liberality, it is not to be wondered at that so many fall short of the breadth of our holy religion. Christians have not only been persecuted, but they have aconly been persecuted, but they have aconly been persecuted, but they have acually persecuted one another, because of
lifferences of opinion. Only too frequently
lave they failed to recognize the commehensiveness of the Gospel, and they
mere their confessions to the catholic
aith and their sects to the catholic
hirch. It is simply impossible to apoloize for them or to offer any argument in
mentation of their grievous offenses along
his line. They have restricted their God
od their Bible and their creed, and
ave stood up stoutly to resist the largetheir Bible and their creed, and atood up stoutly to resist the large-ciness of their Lord. But this does cally affect the issue which we have end. It does not at all impair our mion that the gospel of Christ itself. Protestantism or Puritanism or evalism, but the gospel—contains the test doctrines, the broadest ideas of and of man and of destiny, and the set working principle of thought and

"commandment is exceeding in its ornetical application to man's tons. It preaches God's Fatherhood, is a mighty foundation for the inual life, and man's brotherhood, makes the scope of moral obligation, relation to us is most assuring, and station to Him and to all our broth-akes the theatre of action and sets endeavor. One of the miseries of ir-ties that it despoils humanity of all The heart which cares not for the lines of Christian belief is sadly imctrines of Christian belief is sadly im-verished and reduces this present exist-ce to a small affair, for it has nothing of the higher things or of an eternity essedness, and nothing that avails for mlargement of aspiration and the rethe enlargement of aspiration and the re-mior enjent of energy. Christ truly dis-covered the individual. He argued that a man's soul was more important than the zam of the whole world; He came ex-pressly to lift human nature out of its smallness and to place it in an environment where the sons of God rightly belong the cavealed the model which is nothing less than the character of the King of kings, and called all the sons of men to a royal life; He disclosed a large meaning for du-ties and offers, pleasures and possibilities; He would have His noople stand on the Mount of the Ascension whence they can see the present in its perspective, and have an expansive outlook for the study of them-

Mount of the Ascension whence they can see the present in its perspective, and have an expansive outlook for the study of themselves and their lives. The broadminded Lord has given a broadminded religion for mey when they pray and work and suffer, and He would inspire them to rise unto the obligations and opportunities which writ aron them every hour in the day.

How perrow is the average man! Modern conditions are not an immised boon to the masses. There have been many cause, but there have been many cause, but there have been many cosses also. Among the losses in the world as we know it to-day is the almost inevitable tendency of our way of living and our methods of business to curtail the individual in the living of his hife and the doing of his work. More and roare are the people of the workaday world hampered and restricted by the demand for specialization. Le individual is being called upon to do some one task and to do it over and over reain three hundred days in the year, all of which is equivalent to shutting him within confines where he can scarcely hope to develop into his best self. This effect is one of the deplorable ills of the times. The rules of offices and factories and show which encourage experts is ruinous to the individual who indeed learns to do one The rules of offices and factories and shons which encourage experts is ruinous to the individual who indeed learns to do one thing perfectly, but who is thus hindered from knowing anything else outside of his daily task. Then, too the spirit of the business man that makes him ambitious business man that makes him ambitious and estisfied to become a man of business and thus reduce his life to the level of a mere money-maker, is likely to produce the same direful result. No one should willingly become a machine. In spite of the advancement which is one of the wonders of the age, the people of the United States are now face to face with a situation which sorely requires a crusade in favor of States are now face to face with a situation which sorely requires a crusade in favor of broadmindedness—a crusade that will exhort the people in spite of discourage ments to the contrary, to find leisure for considering tonice and recorring to occupations in addition to those which belong to their daily engavements. We must simply make time for thought and reading and recreation; we reast rise to the glorious liberty of the children of God; we must insist for ourselves that the most important things are not next and drink, but the kingdom of God and His righteoneness.

We need the broadminiscencess of Jesus, We need this outlook, his doctrine, His model of thought and life. His symmetry of character, His proportions of manhood. The Saviour of manhoid would save us from pettiness and differentially. He would have us accept God's largest estimate of ourselves. He would call us to a life which will issue at last in the heavenly land. He would fill us in mind and heart and soil with God's commandment which is so extending broad.

Our Part Essential.

God has a place for each one of us and a work for each one of us. God does not expect us to fill more than our own place, or to do more than our own work, but each me of us is important in his or her own sphere. All the offerings of the wealthy in the courts of the temple in Jerusalem were well in their time and amount. But the poor widow, who had only her two mites, should not have felt that her gift was unimportant. It seemed as if Jesus sat watching and waiting for that little offering, and the story of her doing her part fering, and the story of her doing her part has been told the world over in the centuries since then, as a lesson, and as an in-spiration. Even though our part is but a little one God, as it were, watches and waits for that. Shall it be lacking?

Superiority in Confession of Wrong. A confession of wrong may be proof of a possession of superior ability. One who is making progress is likely to see truth in a new light to-day, and to perceive that he was not right in the light which he had yesterday. Pope saystruly, "A man should never be ashaned to say he has been in the wrong, which is but saying in other words that he is wiser to-day than he was yesterday." Therefore it often requires more ability to admit having been in the wrong then to stand by the position which wrong than to stand by the i one maintained yesterday. Have you this power to grow?

The Dog and the Chickens. James W. Bell of Philadelphia owns a fine fox terrier named Lily, who has taken personal charge of a brood of chickens. The dog took a fancy to the chicks when they were hatched, and since then has not let them out of her sight, and they have come to regard her as their protector .- New York Commercial Advertiser.

The Garden Gate and the Gloaming. Now is the season at hand when the grown-up daughter of the household meanders down to the front gate in the gloaming and looks wistful,-

The Chinese and Stone Floors. In Chins the dining rooms are usually floored with tiles or stone slabs. This is because the household animals dogs and cats, are allowed to remain in the room at meal time to receive whatever food the diners do not wish.

When a young man gets rid of the idea that he can write poetry he has a bad attack of going in for a public career.—New York Press.

THE SABBATH SCHOOL

International Lesson Comments For July 19.

Subject: Samuel's Farewe'l Address, I Sam. xii., 13-25-Gotten Text, 1 Sam, xii., 24-M:mory Verses, 23-35 - Commintary on the Day's Lesson.

Connecting Links. The attempt of the Ammonites to avenge themselves on account of the defeat they had suffered at the hand of Jephthah (Jud. 11:33) gave to Saul an opportunity to secure for himself recognition. The army, flushed with the glory of their splendid triumph, highly extolled their king and actually proposed to put to death any who refused to recognize his authority. Samuel, who was with the army (v. 7), deemed this a most opportune time to establish Saul in the government and secure for him national recognition. Accordingly he called the people together to Gilgal, and, with impressive ceremonics, ratified the election at Mizpeh and formally inaugurated Saul into his regal office. It is quite probable that Saul was publicly anointed at this time.

1. Samuel's integrity (vs. 1-5). Samuel, Sau, was publicly anomics at 1. Samuel, though he was still to retain his influence and authority as prophet, now decides that the time has come for the public surrender of his office as judge, or ruler. There must of his office as judge, or ruler. There must have been a mighty struggle in his bosom when he uttered this valedictory to the people whose interests had been the burden of his heart and prayers for so many years. The nation had now reached a new era in its development, and its future weal or woe depended on the people's obedience to the commandments of God. This impressive truth the venerable prophet seeks, throughout his entire address, to fasten indelily upon their minds. He begins by challenging them to impeaci He begins by challenging them to impeace his official purity and is answered by the unanimous confirmation of his integrity. It is not unlikely that a shadow had fallen over Samuel's career because of the per-verse course his sons had taken, and this

over Samuel's career because of the perverse course his sons had taken, and this
naturally suggests the reason why the
aged seer at this time so urgently calls
upon them for a complete vindication of
his private as well as his official life.

II. Israe, singratitude (vs. 8-12). In
these verses Samuel "recalls Jehovah's
past mercies and upbraids them with unbelief and ingratitude for demanding a
king." He shows them how impious it was
to establish a kingdom like the heathen
nations around them, "Jehovah had never
failed them when they obeyed His word
and cried unto Him; why, then, should
they desire a human king." After referring to the manner in which God had delivered them from Egyptian bondage. Samuel calls attention to the "three chief or
pressors of Israel during the period of the
judgest 1. The Cunamities who were led
by Sisera, the general of the army of King judges: 1. The Canaanites who were led by Sisera, the peneral of the army of King Jabin (Jud. 4:51, 2. The Philistines (Jud. 3:31; 10:7), 3. The Moabites under Erion (Jud. 3: 12:39). He then mentions four deliverers of the nation; 1. Jerubhaal, or Gideon (Jud. chaps, 6-8), 2. Bedan—prob-ably Barak is meant (Jud. 4:5), 3. Jeph-thab, the Gl'endite (Jud. 11), 4. Samuel," [III. Samuel's words confirmed (vs. 13-13).

13-15. "Ye have chosen." Though God ose Saul, yet the people are said to choose him, either because they chose that form of government, or because they confirmed God's choice. "If we will fear." With whom or against whom is the hand of the Lord? The answer to this question depends on whether one has given himself to be the Lord's with his whole heart and has submitted fully to the divine will. See Jer. 18:7-10. "Ye and also the king." There was no necessary evil in their having a king, and if both king and subjects reverence God, the nation shall "— as prosperous and happy as ever. Some other form of government might have been better, but if the king and people will meet the true conditions of national permanence, the monarchy shall be blessed and honored. A failure to recognize and observe the A failure to recognize and observe the ruin any nation, no matter what its form

government. 6-18, "Wheat harvest," That senson 16-18. Wheat harvest. That senson in Palestine occurs at the end of June or the beginning of July, when it seldom or never rains and the sky is cloudless. There could not, therefore, have been a stronger or more appropriate broof of Samuel's divine mission than the phenomenon of divine mission than the phenomenon of rain and thunder happening, without any sign of its approach, upon the mere pre-diction of the prophet. "May nerceive," Samuel was led to do this in order to im-press upon them the truthfulness of his utterances and arouse them to a consciou-ness of their great wickedness. "Feared the Lord." The people regarded this as a mesophet displayed divine payor. The

ness of their great wickedness. "Feared the Lord." The people regarded this as a miraculous display of divine nower. The elements are exclusively under the control of the Crentor, and He alone can say what shall be in relation to the clouds; yet for special ends—experally moral ends—they have occasionally been placed for a scason at the service of men. This instance is a narallel to that which occurred in Egypt (Ex. 9:22).

IV. Israel comforted (vs. 19-25), 19-21. "Pray—that we die not." They felt that Samuel's thoughts and feedings and those of Jehovah were the same. Jehovah's true representative was among them. "Year not." Do not be despondent as though there was no hove. "Turn ve not aside." Samuel warns them against turning aside to ido.s. as they had often done before, and as they often did afterwards. "Vain things." An idol is a fiere nothing, having no influence or power.

22. "For His great name's sake." Jehovah is jealous of His glory; and all its sublime manifestations in defense of His people He could not well forget. "God forbid that L." The conduct of Samuel in this whole affair of the king's appointment shows him to have been a great and good man who sank all private and personal considerations in disinterested zeal for his country's good; and whose last words in table were to warn the people and their king of the danger of anostacy in disobedience to God. "To uray." Though rejected by this ungrateful becole, the prophet considers that it would be a sin to cease praying for them. What excellency of character and heart is revealed in this declaration! "I will teach you." Samuel does not withdraw from public life; he rather promises the continuance of his interession and prophetic labors in respect to the whole people. It is well to notice that in some sense he also continued as judge, for in chap, 7:15 we read that he "judged Israel all the days of his life." and we know that repeatedly he found it necessary to interfere with Saul's government. "Shall be consumed." By disobedience and sin even the

Barn Keeps Steadily Growing.

Tan Crawley, a farmer of the Corat Hill country in Kentucky, had a novel experience. A few years ago he built a small barn, and in its construc tion used green willow posts at the corners and along the sides. For some time nothing unusual was no ticed, but after a year it was observed that where he had laid the floor near the ground it was three feet above the He then discovered that the willow posts instead of being dead were alive and had taken root and were growing and that in their upward movement they had raised the Last spring the barn was on stilts nine feet high, and he put in a floor and surrounded the posts with siding, thereby making a twostory affair. There is now a space of twelve inches between the new floor and the ground. Crawley expects to have a three-story hard in course of time.

How to Pronounce It. Ask a friend to pronounce "bac-kac he," spelling it out very slowly in three syllables. Most people try to make it sound like Hindustani, or something equally outlandish, and they are rather astonished when is formed that it is just the simple little word "backache."

PWORTH LEAGUE MEETING TOPICS.

JULY NINETEENTH

strong Men and Women the Nation's Hope,-(Exod, 13. 21; Deut. 16. 18; Eph. 6. 10-18.)

Paul, in his picture of the Christian n full armor, makes plain the truth hat the Christian alone is wholly pre pared for living. His equipment, of ruth, goodness, alertness, faith, salvaion, and intimate knowledge of God's will, makes him fit for the work of the singdom of God. But it also makes im more valuable in the work of his earthly country. He alone can fully ealize the ideal of citizenship, which s the cooperation of all for the comnon good

Every nation is made up of individnals, but no two individuals have the same value to the nation. There are good citizens and bad citizens. There are strong citizens and weak citizens The really strong men and women are Christians, in spirit and ideals, if not in name. Only true Christians can fully meet the nation's need of good They believe citizenship. That gives them strength, and keeps them from despair. No one who be lieves that God is, and that he is a rewarder of the right, can ever lose heart, no matter what calamities befall the nation.

They meet God's requirements for right living. They deal justly, love mercy, and walk humbly before him. None but Christians can do that, It is never done without God's help. But when it is done it is the mark of a steady and forceful life. Such men and women are not always in the publie knowledge, but they are the salt which preserves the nation. They have God's promise of favor. He would have saved Sodom if only a handful of righteous folk had been found there. There is more than a handful in this land, thank God! In spite of all the inconsistency and hypocrisy which Christians can see in their associates, quite as clearly as the critics see these flaws, there is a mighty host of truly Christian men and women in our country. And for their sakes, because of their prayers and toll, God will not wipe out this nation for its wickedness. 'le will save it, because strong Chrisians are hastening its final regenera-

tion by their holy, warnest lives, The nation may have hope in its Christian citizens because they are fighting a winning battle. They are part of the kingdom. No weapon that is formed against them shall prosper. They have the secret of conquest, They have a first lien on the future. They inspire others. One of the most significant signs of vitality in the churches is their unconquerable persistence. Here and there a little company may be beaten back. But the main army moves resistlessly forward.

CHRISTIAN ENDEAVOR TOPICS. fuly 19 .- "Religion Between Sundays."-Acts it. 42-47.

Scripture Verses-Ex. xiii. 21, 22: xvi. 12, 35; Deut. xxxiii. 12, 25; Ps. cxxi. 1-8; Luke xi. 3; 2 Cor. iv. 16; xii. 9; Phil. 4v. 13, 19; Heb. xiii. 8.

Lesson Thoughts. All through the Bible records daily toil is regarded with honor, and even Jesus himself was known as "the car-penter's son." We can therefore with perfect right ask God's blessing upon our honest labors, and while we are fervent in spirit, serving the Lord, we may at the same time be diligent in business.

ing all things as under the eye of the It will add energy to our efforts, cheerfulness to our labors, honesty to our principles, and put charity

Selections.

The busy fingers fly, the eyes may see Only the glancing needle which they hold: But all my life is blossoming inwardly,

And every breath is like a litany, While through each labor, like a thread of gold, Is woven the sweet consciousness of

thee. In one of Murillo's pictures in the Louvre he shows us the interior of a convent kitchen, but doing the work there are not mortals in old dresses, but beautiful white-winged angels. One serenely puts the kettle on the fire to boil, and one is lifting up a pail of water with heavenly grace, and one is at the kitchen dresser reaching for plates . . ; What the old monkish legend that is represented is I don't plates know. But as the painter puts it to you on his canvas, all are so busy, and working with such a will, and so refining the work as they do it, that omehow you forget that pans are pans and pots are pots, and only think of the angels, and how very natural and beautiful kitchen work is .- just what the angels would do, of course. It is the angel aim and standard in an act that consecrates it.

Sundays are for spiritual food, and the other days are for spiritual exercise, and feeding without working is certain to bring on disease.

Suggested Hymna. The Lord is coming by and by. Blest Jesus, grant us strength Take my life and let it be. Lord, for to-morrow and its needs. Let us endeavor to speak for the

Take time to be holy.

Making Saltpeter from Air. For ages whenever persons wished to make a particularly strong state ment about the impossibility of doing not to say, "I can't pull it out of the air, can I?" anything, they were more likely than

Now Professor Muthmann, of the Polytechnical Academy in Munich, has found a way by which things can be pulled out of the air. He has demonstrated that by passing high electric currents through moist air from one platinum point to another nitric acid is formed and can be gath ered by the use of suitable apparatus He has shown that saltpeter can be pulled out of the air" at less than one-fourth of its present cost.

Lord Kelvin a Great Scientist. Lord Kelvin, who has come before Lord Keivin, who has come before the public again in connection with some scientific discussions in London, has been called "the greatest all round man of science living." He took his college degree in his early teens, and although he is now nearly 80 years old is recognized by scientists to be in his intellectual prima.

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Poem: Singer of To-Day-The Virtue of Having Left All to Follow Christ-Why God Often is Obliged to Feed His Children Prosperity in Small Spoonfuls.

Oh! Singer of to-day, this glorious hour Is all for you and me—what shall it give To us, and ask of fate—what splendid In brain and hand, what glorious right

mong our fellows, and to war with sin?
What quickening of the pulse as we pire To claim our right, and risk carth's joys to

Yin, To conquer self, and force it through the fire! Give us this force, dear God, and ever more Give us a deepening love of all our fellow

men; Give us new insight—courage to explore With all the tenderness of human ken. The loveliest heart that heats in human Its glory and its soul to seek and find!
-William Ordway Partridge, in The Out

Gold or God?

Gold or God?

Ve all of us are familiar with Hoffman's wonderial painting of Christ and the young ruler. Many of us have framed in our homes the head of Christ taken from it, and we know the power of those pictured eyes, the wonderful drawing quality that the artist has but into that face. We know what an influence that picture has been in our own lives.

And if a mere man's ideal of that divine personality can be so great, what must have been the strength of the tie which drew and tried to hind the heart of the young ruler to the man Christ Jesus! The yearning of Christ's love to him met ar answering longing in his own soul. Rich as he was, he was not wholly happy, no satisfied with mere luxurious existence.

Jesus had called the young man—in spirit if not by words—but he hesitated perhaps to join himself with this crowd of isher folk and humble followers of Christ Jesus saw through the hesitancy at once, as He sees through yours and mine some times, when He has called us to a worh for Him and we draw back. He answered by a sad searching out-stion. Why do you call Me good? There is none good but Gol? Did Jesus wish to make this wealthy young man commit himself by saving that he he lieved that Jesus was the Son of God Did He mean, too, to make him under stand that in leaving all to follow the Son of God even he, rich and honored as hy was, would lose nothing?

Then He reminded him gently of the rules of right and wrong in which he had been rested, and the young man's answer showed that he knew he needed something beyond commandments, and gave permis sion for Jesus to put His finger upon the

beyond commandments, and gave permission for Jesus to put His finger upon the sore point. Then saily and tenderly Jesus spoke the words, the thought of which waim both their minds, and the young mar saw that there was a power as strong of stronger, maybe, drawing him away from Christ as that which drew him to Him His possessions! Alas! He is sorrowful! He turns away grieved. He had hoped perhaps that Christ would find some was or him to follow and yet keep his gold. God is often obliged for their own sake: o feed His children prosperity in very reall spoonfuls.

We are not told whether the young mar

We are not told whether the young mar sold his all to follow Jesus. Probably not or it would certainly have been noised abroad, and the writer of this story would have heard and recorded. But perhaps God, in mercy, took his possessions away from him in years after, and tenderly brought him to surrender his proud, ambitions heart, and it may be we shall one day much him in some humble corner of heavy en, 2 od that he has won it at last, ever though stripped of all that he once held dear.

dear.

For there seems to be hope for him it the very fact that he was sorrowful about it. It shows that, after all, the drawing toward Jesus was powerful, and there seems, too, encouragement for this though it. Jesus' words, "how hardly," showing that it would be through tribulation that

that it would be through tribulation that the young man would enter in.

Toey stood, very likely, beside the great-city sates as this talk was going on. It may have been toward evening, and the gates themselves were closed for the night and only the little gates or doors, so high up in the large gate that it was difficul-for any but foot massengers to get through were still open. It was the custom to close the large gate, a was the custom to close were still open. It was the custom to close the large gates at sweet, leaving possible entrance only through these little doors, or "needle's eves," as they were called. To get a camel through these openings it was meadful to take off all his traopings, his reany burdens and treasures of merchan disc that he was carrying, and literally drag him through, one foot lifted over at a time. Jews used always the illustration to room. His sermon that was nearest at hand and best understood. And the listen ess marveied as they reflected how for

hand and best understood. And the listenters marveled as they reflected how few fish ours would be willing to divest them selves of their treasures.

Then Peter expressed the thought of all of them. "We, at least, Maste," he said, "however many other faults we may have have left all to follow Thee." And at once the Master flashes them His confidence and loy and Decame in a promise that the by and bessine in a promise that there shall not have done this for nothing; no no cren as earthly rewards are counted and for the heaven'y the reward shall be

no even as earthly rewards are counted and for the heavenly the reward shall be never-ending.

Anothed Trevhs—A ship laden with rich one and go'd drest went down not long age off the Pacific Coast. There were reen or board who had given the best of their live taward winning that go'd, bad suffered best-hims entod, and were going home to their families or to their long anticipated dreams of pleasure, with case-joy in their heavile. But when the accident occurred and they knew that it was a question of life or go'd, most of them unbesitatingly aliandoned their treasures and flugg themselves into the sea empty handed, glad the escape with their lives. A few however, grassed frantically all the gold they could possibly corry and attempted to swim with it to the shore, and one after avoided of the roor fellows clutching the gold were dranged down with it into the deen.—Grace Lavingston Hill, in the New York Mail and Express.

A Primary Teacher's Expedient.

A Primary Teacher's Expedient.

Small schoo's are often greatly hampered by lack of a separate room for the primary class. A novel and yet sensible and practicable means of overcoming this difficulty was suggested at a State convention recently. "Why not use the porch or parlor of the house next to the church?" asked one woman when the problem was being discussed. It then developed that this method had been tried and found enimently satisfactory. In assumer the primary class meets on a neighboring porch or laws, and in winter in the parlor of a home.

Trinis Made Blessings.

Trials Made Blessings.

Trials rightly improved become blessings. Losses sanctified become permanent gains. He whose we are and whom we proless to serve knows this, and sees to it that we have no trials beyond what He is able and ready to help us to improve, and that we lose nothing that may not by grace be made a real gain to us. Phillips Brooks says. "It is the same Christ who has been making a place in us for the kingdom of heaven, who will at last make a place in the kingdom of heaven, who will at last make a place in the kingdom of heaven for us." It is the same God who, in all and through all, is working for His good pleasure and for our eternal profit, even when for the time He may seem to us to be working against us.

Something Missing. Boarder-This soup seems to be rather weak. What kind is it, any-

Landlady-Chicken soup. I the cook how to prepare it, but she evidently failed to catch my idea. Boarder—Yes; or else she failed to

North Carolina Applea. North Carolina's crop of apples

THE RELIGIOUS LIFE THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

he Teaching of Temperance-Mrs. Hunt's Paper at Bremen Congress-Knowledge a Great Power to Defeat Alcohol-

Plea For Instruction in Public Schools At the International Anti-Alcohol Congress, Bremen, Mrs. Mary M. Hunt, of the Woman's Christian Temperance Union, Boston, Mass., delivered an address on the significance of scientific temperance instruction in public schools as a preventive of alcohol service.

struction in public schools as a preventive of alcoholism.

Mrs. Hunt said: The thraidom of alcoholism can be overthrown only by making the masses intelligent in regard to the true nature of alcohol and its consequent of feets upon the human system. This requires, first, thorough scientific investigation of the alcohol problem, and second, the widest diffusion of truths thus learned. The people of the United States, believing that such diffusion could best be effected through public school instruction, secured between the years 1882-1902 the passage of State and National laws by which tho study of physiology and hygiene, including special instruction as to the nature and effects of alcoholic drinks and other narcotics, became mandatory for all pupils in all schools of the republic. Temperance physiology has thus been very generally taught for ten or fifteen years, and it is significant that during this time the rate of increase in the per capita consumption of alcoholic liquors has diminished materially; also that there has been a gain of four and one tenth years in the average length of life. Thorough investication in

of alcoholic liquors has diminished materially; also that there has been a gain of four and one-tenth years in the average length of life. Thorough investigation in the most populous State. New York, shows that the study is restraining children from forming alcoholic and other narcotic habits and influencing their parents against alcohol and tobacco. The teachings that have secured these gratifying results are:

First—The nature of alcohol and its effects upon the human economy; and, Second—The physiological reasons for sheving all laws of health, since unhygienic habits often cause a craving for narcotics. Careful grading shows that the subject can be alequately covered by a minimum of three oral lessons per week for ten weeks in each primary year, and four textbook lessons per week for ten weeks in each of the five grammar years and the first year of the high school. Thus, with 330 lessons, a progressive development is attained without crowling other branches, during years in which the formation of habits is especially active. The text-books used by pupils of all grades above the primary are supervised by a committee of physicians and educators. At the head-quarters of the Department of Scientific Temperance Instruction, in Boston, are kent on file records of all scientific investigation of the question, free of access to authors and others interested. Objection during which and there interested of objection such or such control and others interested. kent on file records of all scientific investigation of the question, free of access to authors and others interested. Objection is sometimes made to scientific temperance instruction on the ground that by injuring the brewing traffic it will decrease the national revenue. Figures show, however, that every dollar of tax on fermented and distilled liquor paid into the national treasury costs thirty dollars in the cost of consequent crime and poverty. The same is doubtless true in other countries. This congress is to pass no resolutions, but there is nothing to prevent any individual from personally resolving to use his utmost influence to secure for all the children of his own country the blessings of a scientific education.

Curbing the German Thirst.

Curbing the German Thirst.

Germany is paying \$750,000,000 a year for beer and other alcoholic stimulants, and there is a growing sentiment that that is too much. It is not a new idea. Luther, Melanchthon, Von Moltke, and even Bismarck had it. What is new in Germany is the disposition to restrain drinking within reasonable bounds—the same disposition that has broken out in Engand, France and other parts of Europe. Mr. Grierson, writing in the Boston Transcript, tells about the international congress that was held in Berlin, and about what Germany is doing for the promotion of temperance. He finds in the mere fact that the congress was held in Berlin encouragement for the belief that the old sentiment that no German could drink too much is weakening. Drunkenness in the German army and navy has been checked by strict regulations, and a beginning has been made of restrictive legislation, with more certain to follow. What is as yet more immade of restrictive logislation, with more certain to follow. What is as yet more important is the progress of the work of educating public opinion by temperance societies. The assurance that this work will go on, and that careful legislation will supplement it, appears in the conviction of authorities high in power that it is ities high in power essential to German prosperity that German thirst should be kept within bounds sell liquor to persons known to be given habitually to excessive indulgence in drink habitually to excessive indulgence in drink. The papers report that a burgess in West Chester is trying to bring about the entorcement of this very reasonable law in his district by furnishing the local saloon-heepers with lists of persons to whom they must not sell. He says it is the only way to get the law enforced, for a member of a drunkard's family who should give such information would find it difficult to live in the same house with the person comlained of,—Harper's Weekly.

Drag Down and Destroy. To have "free and intelligent men" a country must grow them; and you can no more do that while the men and boys are exposed to the seducements of open saloons, and the devices resorted to by the saloons, and the devices resorted to by the liquor tradic to create appetite for strong drink, than you can rear and preserve the life of sheep when your flock is exposed to sheep killing dogs and prowling wolves. The saloons and the legalized rum trade are the dogs and prowling wolves of hell to drag down and destroy our innocent boys and young men; and how effectually they do their work is seen in the records of our police and criminal courts and in the many murders of heinless wives and of our police and criminal courts and the many nurders of helpless wives and children, killed by husbands and fathers while crazed with beer and whisky, as re-ported in the daily papers.—Religious Telescope.

An Abuse to Remedy.

An Abuse to Remedy.

The Citizens' League of Chicago has issued an attractive folder, which is being sent to all the manufacturing firms in the city, urging employers to pay their employes in cesh instead of bank checks. We find, says the folder, 'that the custom of paying your employes in checks as a serious cause of drunkenness. Large numbers of saloonkeepers, by cashing these checks, get your employes into their places and put them under obligation to patronize their bars. Many men get trusted for drinks until pay-day, because they agree to bring in their checks and, after paying up the score, they begin to drink and spend all their money, going home empty-handed to abuse their families. Hundreds of minors take their first glass when the saloonkeepers cash their checks."

The Crusade in Brief.

The drink seller is always shamed of the products of his trade. Wine opens the damper to let all the fires of evil in a man burn.

The man who clothes the publican's wife in silks and his own wife in rags is worse than a brute.

The traffic in ardent spirit, to be used as a drink, is morally wrong, and ought to be universally abandoned.

Dr. Droid Paulan.

Dr. David Paulson, a prominent physician of Chicago, declares that the eating of peopler sauce and limburger cheese by boxs creates in them an appetite for eigareties and whisky. The first step in the downward pat drunkenness has very often, indeed, taken at the dinner table.

taken at the dinner table.

Alcohol is perhaps more active than any other agent in producing degeneracy, and is one of the most direct and potent causes of criminality and insanity.

If we put meat into apirits out of the body it hardens it, and prevents its decaying or dissolving. In the same manner, if we take spirits into the stomach, as long as the spirits remain in the stomach, as long as the spirits remain in the stomach digection is arrested.

The church "gathers the children of men in families," and protects them in said relations. The saloon destroys more families and leads to more divorces, and produces more paupers than all other evil agencies combined.

CANNON BALLS WERE GOLD. They Were Used in India to Repel an In-

vading Army. Not long ago an old peasant was wandering in the jungle about half a mile from the city of Ahmadnagar, in India, when he found a round ball of metal. It was black and looked like an old fron round shot, but when the old man lifted it he was struck with its immense weight. He carried it home and found, on scratching it, that it was a lump of solid gold. It weighed eight pounds, and its sale made the finder rich for life.

There are many more of these cannon balls, each worth a small fortune. lying hid or buried in the recesses of this jungle, and their story is a curious one. At the end of the sixteenth century Akbar, the greatest emperor Hundustan ever saw, was at height of his glory. At the head of his conquering army he summoned Alimadnagar to surrender. The city and its rich treasure were then under the rule of the Princess Cande. Knowing that resistance could be but short, and in bitter rage against the oppressor. she caused all the treasure of gold and silver to be melted down. She cast the metal into caunon balls and engraved upon each maledictions against the conqueror. These were fired into the jungle, and when Akbar entered the city, instead of the rich hoard he had hoped to win, he found a treasury ab-

solutely empty. That this is not the only occasion upon which cannon balls of gold have been cast is proved by the fact that in the treasury of the Shah of Persia there may be seen, in the same room where stands the famous peacock throne, two small globular projectiles of gold. They were estimated by a recent visitor to weigh about thirty one pounds each and are very roughly made. Their origin or purpose is, how ever, totally forgotten. It is only known that they are very old.-Chier go Chronicle.

Unique Oli Storage in Russia.

The following is a description of a method of storing oil in vogue in Russla, taken from the National Oil Reporter:

"In Russia oil is stored in water. If there is no natural body of water at hand, an excavation is made and filled with water. In the centre of this artificial laks they drive a circular row of poles, from which is suspended a bottomless tank of thin sheet iron, This tank is of the thinnest possible material and could be made as well as any waterproof fabric. The top is kept a little above the surface of the water. The oil flows from a pipe to the centre of the tanked inclosure, and being lighter than water, floats on the top. As the oil flows in, the water flows out of the bottom of the tank

It is a very simple arrangement. "As the pressure of the water from without is the same as the pressure of the oil from within, the tank has to stand no strain and can therefore be made of any material that will prevent the seepage of oil. The sand and dirt that is pumped out of an oil well and that collects in the bottom of out tanks is a never ending scource of trouble. By this arrangement the sand sinks to the bottom of the lake and the oil purifies itself. Again, if a tank of oil gets on fire, they can save the oil by pumping it from the bottom. The oil burns only on the surface of 'he water and the fire goes out."

Lightning struck the steeple and rang the bell in the tower of the Diamond Street Baptist Church in a recent storm. A portion of the steeple was split and the lightning rod was melted in parts. There was a brief pause following the descent of the electric bolt against the church, then came a crash of thunder that startled the nelehborhood for two squares on every side. Windows shivered, and men and women, believing their own homes had been struck, rushed trembling into the street. Those living in the square where the church is situated heard a single and heavy stroke of the bell. The whole town quivered with the shock. On the Thirty-first street side of the edifice a shower of broken stones and mortar fell, terrorizing for the moment several pedestrians, who were hurrying homeward to get out of the rain, which at that moment was coming down in torrents. Persons who had seen the lightning strike felt sure that the church was on fire, although no blaze was discornible. The impression grew among the spectators, and a little later the excitement was latensified when fire engines, hose carts and hook and ladder trucks came dashing by, but none of these stopped at the church. A superficial examination of the church in the darkness did not re-

Causes of Defalentions,

veal any great damage.-Philadelphia

Nothing is more ominous then the steady increase in the number of defalcations and breaches of trust. always come with changes and alterations in the conditions of business. When expenses increase faster than gross receipts and the margin of profits shrinks owners and managers inevitably begin to investigate leaks, to look into the corners, to examine books and accounts and to find out just how things are. When this is done irregularities are sure to be uncovered, dublous practices are laid bare and defaulters find themselves suddenly discovered or so near discovery that they fice. A falling mar-ket plays its part also at such a time. Speculation ecases to be profitable Losses replace past profits. Men who have risked their employers' money lose it or are tempted to pilfer on a large scale or small to save some venture near collapse. These /various causes are all now operative.-Phila-

Many Vegatable Cellars.

The unexplainable fact that China-nen invariable open laundries, Germans grocery stores and saloans, Irish saloans, Hebrews clothing stores. saloons, Hebrews clothing stores. French restaurants, and Italians truit stands reminded a city statistician that the latter people have virtually established a new industry within the past year or two in vegetable caliars. On the east side of town, especially upper Third avenue, there are three or four on every block, and between One Hundred and Sixth and One Hundred and Teath streets by actual count thirty-dix.—New York Times.