TRAINING OF A WORKER

A Brilliant Sunday Sermon By Rev. Dr. O. F. Bartholow.

Shows the Evil Results That Follow the Afrophy Which Has Settled Over the Spir-Itual Thinking of Our Time.

New York City.—Dr. O. F. Burtholow, pastor of Janes M. E. Church, preacted Sunday morning on "God's Training of a Worker. His text was taken from Exodus, iv.: 1, 2, 3 and 4; "And Moses answered and said, But, behold, they would not believe me; nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And the Lord said, Cast it on the ground and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand and take it by the tail. And he put forth his hand and caught it and it became a rod in his hand." Dr. Bartholow said:

Our text presents Moses in what many have considered an unfavorable light. Standing in the presence of the great God, its registers and a bloom received and caught is and it should be suffered and caught it and it became a rod in his hand." Dr. Bartholow said:

have considered an unfavorable light. Standing in the presence of the great God, the recipient of a glorious revelation and a divine command with promise, he appears hesitating, uncertain and weak. A study of the occasion and ground of Moses' reluctance dissipates the unfavorable light inciance dissipates the uniavorable light and presents to us a study in human life under divine direction altogether true and common. The call of God to Moses was certain, clear and well attested. It came to a man refined and schooled by abundant experiences, to one who was more than familiar with human nature in its relation to a spiritual truth. to spiritual truth,

The shepherd of Midian knew how dull,

apathetic and incredulous toward Jehovah and His truth the children of isrsel had become in their base servitude to the Egyptian Pharaoh. Foreseeing the cruel skepticism and the all but universal lethargy of his people, Moses was for the moment blind to God's knowledge and power. ment blind to God's knowledge and power. Under the spell of fear he uttered the words, "But, behold, they will not believe me, nor hearken unto my voice; for they will say, the Lord hath not appeared unto thee".

To Christian faith this may appear weak, To Christian faith this may appear weak, but it certainly is not unnatural. History affords us abundant illustrations of reformers, heroes and preachers hesitating and trembling, not because they doubted God, but because they feared the reception God's truth would receive at the hands of His reputed friends. Jerome, Huss, Luther, Wesley, Savonarola, etc., had but little to fear from the world, but much to fear from the church, and at times they trembled and were hesitant at the commands

er, Wesley, Savonarola, etc., had but little to fear from the world, but much to fear from the church, and at times they trembled and were lesitant at the commands of God. (It takes grace to be wounded in the house of your friends).

God's response to this tendency or impulse of Moses' nature is full of interest and suggestion. It is a divine encouragement to Christian daring and zeal. "And the Lord said unto him. What is that in thine hand? And he said, A rod. And He said, Cast it on the ground. And he cast it on the ground, and it became a serpent, and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand and take it by the tail. And he put forth his hand and caught it and it became a rod in his hand." Now, it is of no concern to us how this miracle was wrought, or whether magicians could simulate it or not. What we do desire to know is, What answer or revelation to the great hesitancy of Moses did Jehovah give in this peculiar work of power?

To our mind three truths constitute that answer—the first of which is this: All the helps, gitts and attainments of the soul, disregarded and neglected, tend to become hostile. Moses was a gitted man, an experienced man. The shepherd's staff symbolized him perfectly. As it was an instrument of defense and rescue, so might Moses, by what he had done and what he could do, be an instrument in the hand of God to defend and rescue his people. God elected him to a mighty and glorious service. He gave him a complete and adequate preparation, a clear mind, an indomitable w.fl. a spiritual and lofty nature.

Would Moses accept the election? The significance of a possible refusal was seen in the meaning miracle. The discarded staff became a serpent. It is the common teaching of the day that powers and gifts nused become atrophied, that men may die to spiritual things through simple neglect. This is correct teaching so far as it goes, but it does not compass the whole of the matter. Spiritual calls, gifts and powers cannot wholly die. They may be disclaimed

Antities than ever before.

John Newton, the hymn writer, tells us that there was a time in his life when he deliberately insulted and drove from his mind every holy thing of which he had knowledge, yet at times the moral judgment and the heart's love for eternal things would so torment him that life was full of misery. Those elements in his life designed for peace and joy beame the sources of unrest and unhappiness. Remorse is no more than the return of these spiritual powers crying night and day, in silence and in great commotions, "Alas alas! It might have been."

stience and in great commotions, "Alas alas! It might have been."

The doctrine of annihilation and atrophy has so settled over the spiritual thinking of our time that the consequence of disobedience to the equipments and purposes of life and to the voice of God are in certain quarters reduced to make withing. It tain quarters reduced to mere nothings. It is high time that the truth illustrated to Moses become our truth, that we realize that there is no such thing as spiritual and nihilation, even to the gifts and powers or God, but that there is transference, transformation—the going (in a spiritual sense from Mount Gerizion (blessing) to Moun Ebal (cursing). e, trans

Disobedience to God and His law is not mere negation and the withdrawal of certain gifts, but it is in a certain and awful sense an affirmation and a possession—the serpent of menace rather than the support of life. God's rain upon the thirsty earth is in itself good—that it be so for man depends altogether how and for what purposes he uses it. He may use it for the growing of food products or for the production of weeds. That the rain was made for man's blessing is evident. That man may disregard and so convert the gift into a foe is also evident. What the rain is to the carth so are the gifts, helps and calls of God to man. For these things God shall bring us unto judgment, the judgment begins with the obedience or disobedience.

In our beloved Methodist church we have a host of God placers at work. People who do not expect to meet God in new forms or expressions, who, like Moses before his enlightenment, know or act as though they knew just how He would manifest Himself. That Christian joy and expectancy die in such lives is natural; the glory of God is to conceal a thing, but these people will not have it so. They are perfectly sure God is in some particular form of class meeting, revival service or Christian experience.

Another people of God thought this pal (cursing). Disobedience to God and His law is no

Christian experience.

Another people of God thought this thought so intensely and held it so tena clously that they missed the glory of the Messiah when He came to walk the fields and streets of earth. He bad "no form or comeliness that they desired or expected. He came to His own and they received Him not." But in His coming they had kingly and exalted forms which they were sure of the order of His coming. The rod out of the stem of Jesse they cast forth; they would have none of Him. Oh, the blindness and duliness of the human heart. In that rod were the power, the knowledge and the love of God; with it alone larsef could have overcome all oppression and

and the love of God; with it alone larger could have overcome all oppression and have reached the land of light and peace.

The rejection of Christ, the rooi of Jesso, also illustrates the significance of the first truth: Christ was east down, thrown saids by Israel. The results of that rejection are known to the world. The spiritual life was strophied, but something more than that resulted. In the path of that people stood Christ in divine opposition to the fulfillment of their selfish hopes. He, the help of God, became to them, er, rather, to their position, a hostile power and must so remain until they reach forth their hands and accept Him.

The third thought we would emphasize as the teaching of the miracle of the rod is that no man can be squipped to do great things for God who is filled with fear and trembling. Moses was afraid to do the hadding of God—straid of the meaning the and a large specimen might pass for the nest of some small bird, the eggs being admirably represented by the little oval fruits of the fungus.

divine message would receive, atraid of the consequences to himself. The transformed rod revealed the secret of his hesitancy; he fled from before it; fear was within his heart. God gave him mastery over that weakness. He reached forth his hand and grasped the menacing serpent and it became a rod again. Moses was taught and, as his after life revealed, learned the lesson of fearlessness for God and His truth. "If God be for us who can be against us?"

The relation of fear to all life and truth is an interesting study, one on which more

The relation of foar to all life and truth is an interesting study, one on which more light is now shed than at any other time in the world's history. Fear is altogether detrimental to the health and growth of the physical body. Professor Sully tells us of children dwarfed and ruined in body and mind through the shock and power of simple fear. Physiologists tell us, and we know from experience that fear hinders digestion, that it brings mental collapse. The changing of the color of the hair in one night through the paralysis of icar is a well established fact. That which can so radically change the color of pigment must have an awful effect upon the more vitial and direct parts of the body. Fear destroys mental and spiritual development. Every book on nedagogy and the spiritual training of children now recognizes and emphasizes this truth. Dickens powerfully illustrated this truth. Dickens powerfully illustrated the truth to all England in his "Nicholas Nickleby." Fear has worked have in the religious life; it has distorted the vision of God and frozen the genial and natural expressions of worship. It has oaralyzed and hampered the church in her triumphant march. It has transformed many of the messangers of God into noor whining and ineffective anologists. It is this fear in religion and for religion that our God would have us overcome even as Ife had Moses overcome. A right conception of God is assurance that He must riumph in the work of His hands, that His kingdom must come and His love and truth prevail everywhere. God would have His children confident in the presence of difficulties, assured in the presence of difficulties, assured in the presence of difficulties.

His children confident in the presence of difficulties, assured in the presence of difficulties, assured in the presence of herils, calm in the mighty storms of prejulice and doubt, certain in the milst of unsertainties. He would have us obey Him as implicitly and levingly as the centle slidd obeys the loving parent. In all this He would have us open eyed to danger, direct in the meeting of it and sure in the mastery of it.

To-day the church, as a whole, is more possessed of fear than we like to acknowledge. A dominant materialism and world-liness freeze the faith and hone of a great number—evangelical zeal and enthusiasm are at a low obb in these trepbling children of the Most High. Critical scholarship, with all the presuppositions of the higher criticism, stands before the church. It must be met. Some fet-that dire and dreadful result to the cause of God must ensure. The scient fic spirit stalks abroad in the land and has select that developerate with It must be met. Some feer that dire and dreadful result to the cause of God must ensure. The scien fie spirit stalks abroad in the land and has seized the prople with a mighty grip. A any a child of God, knowing that his most precious possessions have not and cannot, from their nature, come through or be established by such a spirit, but that they are the clifts of faith—is fleeing with fear from before the imagined terror. To all swip fearful believers God says—even as to Moses in the miracle of the rod—meet the difficulties, seize them in their vitals and fear not."

There can be but one result to the child of God. The Apostle Paul knew this when he wrote: "All things work together for good to them that love God." There can be but one result to the Kingdom of God. His kingdom is an everlasting kingdom." All things shall be put under His feet.

In the preparation of His church our saviour gave great attention to the eradication of the elements of religious fear. His addresses to the seventy and the twelve were supreme emphasis upon confidence in God and fearlessness toward man and all things that were or might appear in opposition to the work Divine. "Benold I give unto you power to tread on serpents and scorpions and over all the power of the enemy, and nothing shall by any means 'urt you."

In His relation to them on sea and land.

the enemy and nothing shall by any means 'urrt vou."

In His relation to them on sea and land, alone or with the multitudes, before and after death, there constantly appears directly or by inference the injunction: "He not afraid." The Master would have His children joyfully expectant of His presence in every place and under all conditions and to realize that that Presence was the ultimate solution of every problem, the resolution of every difficulty and the fulfillment of every promise; that the fearless challenge of the church should ever be: "If God be for us, who can be against us."

Transmuting to Higher Forms

A gentleman on one occasion noticing the peculiarly unpleasant mud of the streets of London, exclaimed: "What dirty, dreadful, disgusting stuff!"

John Ruskin, overhearing this exclamation on the part of his friend, said; "Hoid, my friend, not so dreadful after all. What are the elements of this mud: First, there is sand but when its neitle sand. is sand, but when its particles are crystal-ized according to the law of its nature, And when that which enters into it is ar-And when that which enters into it is arranged according to a still higher law, we have the matchless opal. What else have we in this mud? Clay. And the materials of clay, when the particles are arranged according to their higher laws, make the brilliant sapphire. What other ingrelients enter into London mud? Soot. And soot in its crystalized perfection forms the perfect diamond. There is but one otherwater. And water, when distilled according to the higher law of its nature, forms the dew-drop resting in exquisite perfection in the heart of the rose.

"So, in the muddy, lost soul of man is hidden the image of his Creator; and Cod will do His best to find His opals. His sapphires, His diamonds and dewd-ops."

"Who Are the Praying Ones?" "Who Are the Praying Ones?"

It is said of Charles G. Finney, the great svangelist and preacher, that he always insisted on the spirit of prayer power to prevail with God, as absolutely indispensable in a successful Christian worker. The fact was very marked in all the powerful revivals where Mr. Finney labored. Perhaps not the many were led in this way, for as in our day, only the few hidden ones got down into the deen places with God, but there were always those who learn the secret of the Lord as He loves to reveal it to the willing and obedient; and these Mr.

secret of the Lord as He loves to reveal it to the willing and obscient; and these Mr. Finney considered as mc.; important allies in carrying on a revival.

His question on entering a place to begin meetines, was, not who will help in the preaching, but who are the praying ones. Has there been a su..it of prayer poured out upon any in the community? Who are "standing upon the watch tower," waiting for the vision? And if he found but one or two who rea..." took hold on God with conscious power, his heart was encouraged, and he tock up his labors with renewed energy.

Until of late all the most glorious build-ings that our race has reared beneath the sun have been erected to serve the pur-poses of worship. Man does not live by bread alone.—The Rev. Dr. Utter, Unita-rian, Denver, Col.

Some Cdd Resemblances Odd resemblances to various objects, which can only be regarded as accidental coincidences, are presented by number of fungi, says the Rev. A. S Wilson, in Knowledge. There is the fungus, which grows on lewsear stumps of the elder, and is so named from its unmistakable likeness to a human ear. The geasters are curiously like a starfish; aserbe has an ex raordinary resemblance both in form and color to a sea anemone; equally remarkable is the likeness to a bird's nest seen in species of crucibulum, syathus and nidularia. The most of these are too small to impose on one; the resemblance is singularly exact,

Food eaten without appetite always muses gastric disturbances, because miese the secretory glands of the tomach are stimulated by a desire or food, no digestive juices are exuded ato the stomach.

THE SABBATH SCHOOL

International Lesson Comments For July 26.

Subject: Saul Rejected as King, 1 Sam. xv., 13-23-Golden Text, 1 Sam. xv., 22-Memory Verses, 20-22-Commentary on the Day's Lesson.

Connecting Links. After Samuel had made his farewell address to the people at Gilgul, Saul quietly assumed the work of king of Israel. His reign seems to have been one of almost constant war. Chapters 13-15 of I Samuel contain a tailed record of three great errors of this first king of Israel: 1. His disobedience in failing to wait at Uilgal, for the coming of Samuel to offer burnt offerings; and there, where he had been confirmed in the there, where he had been confirmed in the kingdom, it was solemnly declared to him that his kingdom would not be perpetuated in his own posterity (1 Sam. 13:13, 14). 2. His rash and foolish vow, which he was mashe to fumil, but, which brought great suffering to the people and well-nigh cost the life of Jonathan his son (1 Sam. 14:24-45). 3. His failure to execute the divine judgment on the Amalekites as Jehovah commanded, the details of which are given in this fitteenth chapter. All the subsequent misfortunes of Saul and

dehovah commanded, the details of which are given in this differenth chapter. All the subsequent misfortanes of Saul and his insane pursuit of David were frants of judicial blindness, the penal consequences of these three fatal errors.

I. Saul's act of disobedience (vs. 10-14). The command was to utterly destroy the Amalekites and their possessions; but the great wealth which they possessed was a strong temptation to Saul and his army, and the command no doubt appears increasonable to them. Then it was that they yielded to the temptation to appropriate to themselves the riches of their conquered foe, and with Saul's consent the people brought home the best of the docks and herds aive for their farms, destroying only the poor and worthless. This revealed their covetousness and their disposition to satisfy themselves rather than obey God's plain command.

13, 14. "Samuel came." The Lord informed Samuel of Saul's disobedience, and Sanuel was grieved and spent the whole night crying to God. His great soul was stirred to its profoundest depths. I. He was disappointed in Saul. 2. He saw the evil effect Saul's act would have on the morals of the people. 3. He saw that this rejection of Saul would result in great camity to the new government and to the prosperity of the country. He prayed, no doubt, that the king might he jorgiven and the threatened calamity averted. "Saul said." Saul was either blinded by a partial

no doubt, that the king might be forgiven and the threatened calamity averted, "Saul was either blinded by a partial and delusive self-love, or he was in his declaration to Samuel acting the part of a bold and artful hypocrite. Perhaps Saul tried to persuade himself to believe that because he had gained a victory he would not be brought to a strict account for his actions; but success will not take the place of obedience; neither will a partial obedience answer. "Samuel said," Samuel had a very unpleasant duty to perform, place of obedience; neither will a partial obedience answer. "Samuel said." Samuel had a very unpleasant duty to perform, but after praying all night he was fully prepared for it. Saul is convicted of falsehood by the voices of the animals which he has spared contrary to God's comman!. His eagerness to declare his obedience was evidently an effort to quiet his conscience and cover his sin.

II. Saul's vain excuses (vs. 15-21). 15 "Saul's vain excuses (vs. 15-21). 15 "Saul said." After distinctly stating that he had performed the commandment of the Lord he now proceeds to make three ex-

he had performed the commandment of the Lord he now proceeds to make three excases for not having performed it: 1. The people were to blame, 2. Only the best had been spared. 3. They disobeyed for the Lord's sche, "The people spared." This was a shameful excuse for a strong king like Sant. Had his people overruled him and spared these animals, then he would have had cause to plead his sorrow to Samuel, when they met. "To sacrifice." What goodness could they claim by such an act? God amointed these animals to be sacrificed to Him in the field, and therefore will give no thanks to those who bring them to be sacrificed at this altar. A good intention will not justify a bad action. intention will not justify a bad action. God hates robbery for burnt offerings. 16-18. "Stay." Stop these shallow and

16-18. "Stay." Stop these shallow and follows an oracle of prophecy as direct, fearless and powerful as any in the Bible. "Lord hath said." Samuel carefulls. fearless and powerful as any in the Bible. "Lord hath said." Samuel carefully avoids further reasoning, until he should let Saui hear God's message about the matter. He had not come against him to set forth his own oninions, but only offered God's word. "Wast little." It would help Saul to look back to the time when Samuel had anointed him, and when the people had chosen him for their king, and to remember his modesty and humility at that time. He would more quickly see the contrast. He would more quickly see the contrast. "On a journey." The work which God had assigned to Saul would have been more like a prosperous journey than a war, had he gone in the strength of the Lord. God would have so abundantly smalled his need, that there would have supplied his needs, that there would have been no call to spare any of the enemies' spoil. "The sinners." Here we see the real reason why the Amalekites were to be destroyed.

spoil. The sinners. Here we see the real reason why the Amalekites were to be destroyed.

19-21. "But didst fly." With great greediness, as a hungry bird or beast upon its prey. "Didst evil." Disobedience is the great sin in God's sight. Such a disnosition will include all forms of sin. "I have obeyed." Saul still contends for his uprightness. He had gone against the Amalekites, and so far he obeyed, and he will not accept the charge offered against him. "Nave brought Agag." God bade him kill all, and vet he buts in among the instances of his disobedience, that he had brought Agag alive, which he thought was as good as if he had killed him. He insists that he had utterly destroyed the Amalekites themselves, which was the main thing intended. Agag was probably an official title like "pharaoh" among the Egyptians and like "president" among us. "Which should have been. Here Saul admits his knowledge of God's commandment in telling what should have been destroyed.

III. Saul condemned and rejected (vs. 22.31). Saul condemned and rejected (vs.

Gestroyed.

III. Saul condemned and rejected (vs. 22-31). "As great delight." Nothing can take the place of obedience. Greater zeal, obeying outward ordinances, many prayers, greater generosity—none of these things will answer. Outward forms are nothing if the heart is not moved; God wants our love, our trust, our life. "To obey is better." For because of disobedience is the yery reason why sacrifices are required. It is much better not to take poison and take his remedies.

23. "Rebellion—witcheraft." The meaning is that Saul's rebellious and stubborn opposition to God was as had as witcheraft and idolatry. A witch was liable to be put to death according to law (Ex. 22:18; Lev. 19-26, 31; Deut. 18:10). "Teraphim," These were small bouschold gods, "Hath also rejected." A man dis-

22:18; Lev. 19:26, 31; Deut. 18:10). "Ter-aphim." These were small household gods. "Hath also rejected." A man dis-obedient to God is unfit to govern his people. By disobedience, Saul turned him-self out of office. God would not subject His people to the rule of a man who re-jected God's rule over him.

How to Play With Pins. Stick pin-Place a pinchushion on table or a chair at the far end of the room and give each player a pin. Each player is blindfolded in turn and told to stick his pin in the cush on. As he is bandaged at the end of he room most distant from the pinushion, and is not guided in any way oward the goal, this will prove to

e no casy matter.

Pin point-For this game use a bas ket of apples, bananas, peanuts or bon bors. The starting point is marked by the basket and the goal by a book or anything that happens to be handy. See that each person present has a clean, new pin. Every player has three minutes in which to get apples or other trophies out of the basket and run around the room with them. The fruit is, of course, speared and celd on the pin. The young person who in three minutes' time lands most apples at the goal is, winner in the

Dollars of Little Value.

Two thousand Colombian papelars are of just the value of a p of coffee. Thirty-three cents in Ai can money would take them.

## CHRISTIAN ENDEAVOR TOPICS.

JULY TWENTY-SIXTH.

"A Mission Study of South America." Luke II. 25-32.

Coripture Verses-Ps. fi. 6-8; Isa. dv. 22, 25; Dan. H. 44; vil. 13; xiv. 27; Mart. xiii. 31, 32; Luke 4, 32, 33; xiii. 20, 21: Phil. H. 9-11.

Lesson Thoughts. No great missionary work was ever

done except by great believers.

Missions are Christ at work in the world. They have power, because he s power. South America.

South America has been called "The Neglected Continent" because the attention of Protestant churches and Missionary societies in North America has so generally seemed to pass over from this field-as we often overlook what is nearest to us-to countries that are more remote.

One reason for the general inattention to the needs of South America doubtless is the fact that like all Spansh America the continent has been pervaded by the activities of the Romish Church and the impression consequently prevails that it is adequately Christianized.

The one who has been called South America's apostle is Captain Allen Lardiner whose claim to distinction rests on his sufferings and death in the attempt to reach and evangelize the inhabitants of Tierra del Fuego. The population of South America is

about 37,000,000, of which less than 4,000,000 have been reached by the gospel. Only the edge of South America has been touched by missionary effort. Mission stations are to be found in

Gulana, on the coast of Brazil, and in Chili and Argentina. There are very ew elsewhere. South America has not quite 400

Christian workers-about one to every 400,000 souls. No wonder it has been "The Neglected Continent." If Christians like their Lord will be. All men will lose their doubts and

How real is Christianity. What do they see in you and me?

Suggested Hymns. Great Jehovah, Mighty Lord. Stand up, stand up for Jesus. The morning light is breaking. Conquering now, and still to conquer, Speed away, speed away, Onward, Christian soldiers.

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Novelties for a Fair. Key and Button Hook Rack-First cu must gild a ball, and then around he middle at regular intervals insert icme brass hooks. A yellow ribbon and bow tacked on the top with small acks will serve to suspend it by and has completes the rack. With the gilt left from gliding the ball, and a piece of bright ribbon, you can make a Paperweight-Of six of the large

nails. Gilt each nail separately, let hem dry, and then tie them securely ogether with a piece of ribbon. Ragballs-Prepare a number of carper rag balls with a small gift in the enter of each one. These sell rapidly and it is amusing to see the buyers unwinding their balls to discover the contents, which may prove to be a

thimble, a bundle of jackstraws, a

Japanese top, or any little comical con-The same idea might be applied to the always pleasing popcorn balls; then the knick-knacks must be first wrapped in soft paper to protect them from the candy used in making these balls. Pleasant mysteries and surprises are always popular at fairs and the more that can be invented the

Trees in Moslem Graves.

When once filled in a Moslem grave is never reopened on any account To remove the faintest chance of it being defiled, a cypress tree is planted after every interment, so that the cemeteries recemble forcets more than anything else.

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Corm: How About It Now?-True Sue cess as Described by the Late Rev. Di George H. Hepworth in the New York Herald's Editorial Sunday Sermon.

You intend to do so many things-Sometime for will endow.
The needy, with your gifts and deeds,
But how about it now?

You expect to help the poor, distressed. You are debating how To best assist and save and bless, But how about it now?

Because of envy's grasping greed, But how about it now? You're going to do, expect, intend, With this the Christ allow? What will you say when ite shall ask But how about it now? —Willis Brown.

You're going to ease the breaking forms. That low with burdens bow.

Religion's Essential Element.

There is an old saw which tells us that There is an old saw which tells us that nothing succeeds like success, which is an other way of saying that success vindicates its own methods. The statement is false and misleading, and as an incentive to youth it is wholly disastrous. To put a disregard of the means employed into a young man's mind and so convince him that if he accomplishes his purpose the world will ask nothing more, is to wound him as fatally as though you drove a knife into his heart. into his heart.

nto his heart.

In very truth, there is a kind of ap-ourent success which spells defeat, and a sind of apparent failure, which is reckoned specess in Heaven. In other words, the best success in Heaven. In other words, the beat thing for a man is to be manly always. A lie is apt to come home to sleep and bring with it a large broad of unpleasant mem-ories, and the man who cheats cheats him-self out of more than he cheats his neigh-bor. To be straigntforward is worth some-thing, and especially in times when temp-tations are both many and strong. It is a beautiful world and at the same time an almost expel world. That is to

time an almost cruel world. That is to say, it is governed by law, and the law in mexorable. There are no circumstance under which you can gather figs from this tles. The universe is built of the basis of honesty, and dishonesty finds no nook or corner in which to hide itself. You may demur at this and tell me that many a rogue is happy, that many a man deals in crooked measures and has the respect in crooked measures and has the respect of the community. I doubt both propositions. Men are measured prett accurate ly in the long run, and a mr i is not likely to wear his heart on his sleeve and proclaim his regrets. The world has not yet been turned upside down. Every man loses unless his life is square. Eternal logic runs in that direction. Wrong is all ways wrong and right is always right. Il ways wrong and right is always right. I you look at life from that standpoint you

you look at life from that standpoint you are safe; if not, you are in danger.

Beneath a man's reputation, which is sometimes a mere mask with false features, is his character, his real self. If that is not upright he has a hornets' nest in his soul and he is being stung to death. He is not at peace with himsel', is not content, is not happy, and cannot be happy. If this is not true, then, we have made a mistake in not true, then we have made a mistake it our conception of God. I do not care for our conception of God. I do not care for what that man seems to be, nor for what he poses as being, nor yet fo what the people say he is—ne has trampled on his immortal nature, has misdirected his energies, and until you can find figs on thistles he will not be satisfied with himself. As far as the east is from the west, so far is he from what God and nature intended him to be.

he from what God and nature intended him to be.

Strip off his wealth, tear down his social and commercial position, lay bare his inmost soul, and what do you had? Any material on which to build a character fit for Heaven? And yet unless a man lives for Heaven he does not live at all. This little lite, a mere hand's breadth of time, is as nothing. It is the eternity ahead of us that gives significance to the present, and it is nothing. It is the eternity ahead of us that gives significance to the present, and it is a man's fitness for Heaven which stamps him as real gold or counterfeit coin. It is not what we appear to be here, but what we shall honestry be when we get there, that counts. The day after death, when we leave all these trappings behind us, life's falsities and wrongs will tell the story. Earth fading away in the distance, immortality looking us in the face, asking us who we are and what we are—then we shall step on the scales and be weighed. shall step on the scales and be weighed If we are found to be just and true and loyal the angels will be glad to welcome us but if we bring nothing but our misdeeds we shall be pitted because of the great mis-take we have made. God's blessing on a man's honest life will be worth more than

man's honest life will be worth more than the whole world's wealth.

The first thing for a reasonable human being to do, therefore, is to get into har-mony with the universe, and the second is to stay there. In that statement is in-cluded the essential element of religion. It marks an ascending grade from the lower to the higher altitude of mind, until to the higher altitude of mind, until at last we step across the grave into Heaven. Nothing counts in value a noble life. Live well, then, live nobly; live for others, as the blessed Christ did. When you go leave this old earth a little better for your having been in it. Guard your peace of mind, which is the best of all treasures; walk humbly doing the Lord's will, and you will have nothing to contain ill, and you will have nothing to complain of here or hereafter. There you have your creed, a short one, indeed, but quite long enough for your purpose. George H. Hep worth, in the New York Herald.

The Star of Progress.

Self-complacency permits no progress.

That indefatigable Sunday-school Field Worker, the lamented William Reynolds, used to say that it was his business to travel all over the country to make people dissatiated with themselves. But he was not therefore a conic now a destruction. dissatisated with themselves. But he was not therefore a cynic nor a destructive critic, for he held up an ideal to strive for Churches as well as individuals sometimes become dangerously self-complacent. It is a good thing to smile, to look on the bright side, and to praise effort. But it is rainous to be always prissing one's self. An institution has a personality as truly as has the individual, and one as much as the other may retrograde through self-satisfaction. A college, a hospital seif-satisfaction. A college, a hospital church, a Sunday-school, a nation, a n each, "hitch your wagon to a star.

The Reward of Faith. The reward of faith will be in proportion of the tests which it has successfully en-ured. The promises of God were enlarged dured. The promises of God were enlarged to Abraham after he went from his country and his kindred, no. knowing whither he went. They were enlarged again after he had offered Isaac upon the aftar. So will it he with every one. As the field of promise enlarges so will be the blessed reward to the believer when he shall experience in the future the blessed results of his faith in the promises fulfilled to him.

Being Ready. Character must be well equipped. Jesus meant us to learn that lesson when He spoke the parable of the king who would not make war until he had first sat down not make war until he had first sat down and taken counsel as to his preparations. Shall we hope to apeak the forceful word without the steady discipline of carnest thinking? Shall we teach without preparing? Shall our faith be firm in the day of need if we have not laid its foundations deep in the day of opportunity? It is just as rash to sing "Onward, Christian Soldiers," with upon preparation. diers." with poor preparation, as it would be to charge a fort with broomsticks in-stead of rieds.

Self-Sacrifice Extraordinary. Two elegantly-dressed men, who have long been wanted on a charge of burglary at Mayence, Germany. were arrested there the other day while in the act of committing robbery. They were taken to the police station and confined in separate cells. While one of the men was being examined the other committed suicide by cutting his throat, and during the confusion caused by the suicide the other prisoner availed himself of the

RELIGIOUS LIFE | THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Why Drunkard Makers Are Not Entitle to the Respect of Decent People-A Prayer That Some Day the Voters Will Stop Rum Selling,

I have heard all I want to hear about

I have heard all I want to hear about regulating the inquor traffic. To my positive knowledge the people have been trying to regulate the liquor business in this country since 1848. What has been the result! Laws to regulate it have only had the effect of intrenching still more strongly the hold of the devilish institutions.

The Nation and most of the States permit the traffic to go on providing it is willing to par a certain price. That means hell for revenue only. I would be willing to get up before any audience in America and plead for prohibition but never for the license system. To license the liquor traffic is a sin, and I do not propose to be one of the sinners who favor it. If prohibition is mattainable, he next best system is free liquor. No other crime against God and man of manufacturing and selling for beverage purposes spirituous and malt liquors.

It is wrong to steal, wrong to commit arson, wrong to murder, and the laws say so. No one proposes to license either of the above crimes. Why should not the law say it is wrong to poson the bodies and the morals of the people and cease to grant some men the privilege of making money by so doing.

Low-license is bad and high-license is even worse. Judas Iscariot would not have made his case any better if he had taken sixty pieces of silver instead of thirty pieces of silver for betraving his Leril.

There is not enough money in America to justify the sale of intoxicants to the people as a beverage. The greater the amount so received the more hellish the liquot traffic becomes. Men in the silver them 8500 for the privilege and the demand one have to secure.

business are not in it for fin. Chirk them 8500 for the provices and they di mand our boys to get square with in Make the sum \$1000 and they want on girls thrown in. Never in the history of the State of New Never in the initory of the State of Nev York was so much revenue obtained from the liquor traffic as at the present time Why? The Raines law has brought about a combination between drunkenness and prostitution—that is what has resulted from the existence of Raines law hotels which were started for the purpose of po-litical revenue.

nical were started for the purpose of po-tical revenue.

Drunkard makers are not entitled to the Drunkard makers are not entitled to the respect of decent people. They are in a wicked husiness. Saloons are an insult to the Holy Trimity; they are the foes of womanhood and childhood. I have no patience with those who have a good word to say in favor of distilleries, between or saloons. They are a stooch in the land They cracify our Lord airesh every day, including Sundays.

The only fear that those engaged in the liquor traille have is that prohibition may come to power with men behind the principle who will enforce it. For that reason—it for no other—I am m favor of every State in this country passing prohibition

State in this country passing prohibition and of the people electing make to with inver such legislation to make to principle mean exactly what it ought it

While I ask the miserable drunkard to stop drinking I call upon the people to do something better than to elect those for office who will grant those in the liquor, traffic anything they want if they will only divide up the fifthy lucre thus obtained.

Years ago I heard a gentleman named Years ago I heard a gentleman named Smith—a noted auctioneer—make a speach in Newark, N. J., in which he said that in a dream he had a conversation with the Devil on the license question; and he gave the Devil credit for saying that he was not so mean as to grant a few devils the right to sell certain drinks and then punish other devils for drinking them, or because they could not stand the effects.

The liquor traffic is not fit for the region of perdition, to say nothing about this country.

I hate the whole liquor business, and prayer is that some day the people pulverize it.—George R. Scott, in the York Witness.

What the Saloon Is.

Some reformers go out of their way to pay special compliments to the saloon as an American institution. They tell us the saloon is the poor man's club, his haven or rest after a day's laborious toil.

Why not continue the eulogy and recommend the saloon is the saloon of the saloon mend the saloon as the poor man's bank?
Why not call it the toiler's refuge in sickness? Why not style the saloonkeeper the workingman's good samaritan in affliction, his supporter and friend in misfortune and poverty? I have no patience with people of their way to excuse the exence of the lawless and poverty-breeding saloon, and who are always seeking an op-portunity to pat the saloonkeeper on the back for his many noble acts of charity and

We know all that the saloon is, if we We know all that the saioon is, if we want to tell the truth. It is the highway robber of the poor and helpless; it is the wrecker and destroyer of thousands of happy, comfortable homes; it is the debaucher of the young and innocent, through its wine rooms and other pest-breeding an nexes; it is, in fine, the vicious and contaminating influence that produces most of our political rottenness.

We have permitted this vile reptile to entwine itself about our municipal. State and Federal politics until it has crushed out all decency and honesty, and left us nothing but the shell of our boasted liberty.—The Rev. James I. Coffey, St. Louis

Impoverishes the Wage-Worker.

Impoverishes the Wage-Worker.

It is estimated that of every \$10 spent for intoxicating liquors only thirty-five cents goes into the pocket of the wage worker and ninety-six cents is spent for the raw material. The rest of the \$10, \$8.75, goes into the pockets of the liquor dealers.

If this same \$10 had been spent for the ordinary comforts of life the wage worker would have received \$1.80 of it, while those who raised the raw material would have had \$4.80 of it.

Thus the laborer gets only thirty-eight cents of the \$10 if spent for liquor that weakens him in body and mind.

This is the first blow which the saloon gives the laborer. It next robs him of the \$10, his week's wages, and sends him home drunk to his suffering family. Then it undernings his health and incapacitates him from doing hard labor, if it does not permanently put him on the sick list. It also dooms him to perform the most mental kind of drudgery at low wages because his drinking has paralyzed his mental faculties so that he is no longer able to do skilled work.

But the hardest blow the saloon gives

ork. But the hardest blow the saloon But the hardest blow the saloon gives him is when it digs for him a dransard's grave, and tumbles him into it without God or hope in this world or the next.

Come, brother toller, be good to yourself raid family, and touch not, taste not, handle not the unclean thing.—Dial of Progress.

The Crusade in Brief.

In the strength of its temperance sent: ment America leads the world, The children of drunkerds are very liable to be epileptic and idiotic, as well as crim-Every subject of chronic alcoholism

de facto, if not de jure, insane, and should be confined in an institution for treat

William Onion, whose name has so often figured in the London police court news, and who has now been a total abstainer for four years, has just commenced a series of articles entitled "The Story of a Misspent Life."

Five hundred boys at the St. Mare' Industrial School promised Cardinal Gibbons lately that they would not touch liquor until they were twenty-one years of age.

iquor until they were twenty-one years of age.

The new Prussian Minister for Works and Railways has instructed the chief officials of the Prussian State Railways to take every opportunity of inserting in all contracts for buildings clauses calculated to diminish the consumption of spirits by the workmen.

It is a well-attested fact that the regulat and immoderate consumption of alcoholacts as a virulent poison to the human system. Its baneful effects are especially manifest upon the brain and nervous system, and, sooner or later, if the habit is persisted in to excess, it leads to meatal impairment.

THE CHAIN WOMAN. Over 10,000 Engaged in Work, Some

Topsy-turveydom prevails in the Black Country, not only in the reeling houses, but in the domestic arrangements, for there the poetical idea, "Women of the hearth," has an interpretation not contemplated by the

The "hearth" is the tiny, often dilapla dated home smith in which daughters. wives, mothers and even grandmothers toll from morn to eve, heating, hammering, shaping and welding chain links. Practically all the small chains below three-eighths inch in thickness are made by women, less than fifty men being employed on small sizes, whereas the women smiths number inthe Cradley district alone at least a thousand. It is a queer industry, for the most part hidden in out-of-the-way corners, the shops mixed up with primitive and neglected outhouses. Unless the constant ring of the anvil aroused. his curiosity the unobservant visitor might traverse the place all the day without suspecting the existence of this really enormous industry. Yet he could hardly enter a court or alley in any direction without stumbling upon a chain shop. In many of these six to eight women and girls are employed-four or five is a common number. In one yard alone, appropriately named "Anvil Yard," there must be forty or fifty people at work when the place is in full swing. In one shop a youth and a girl of fourteen to sixteen will be found bending over separate anvils and hammering away at heated chaln links, while a few yards away grandfather and grandmother are performing exactly similar operations, as they have been at almost any time

during the last half century. One couple, Joseph Parsons and his wife, are both over seventy. The husband has made chains continuously for sixty years. His chief trouble is that the prolonged use of the hammer has so cramped and distorted his right hand that he can no longer wield it as of old. It is a pathetic sight to see the old lady, silvery-haired and her talk figure already bowed with age, stooping over the anvil. The old man explains that if he works a full week at nine hours a day he may possibly clear 12s. to 12s. "Gleeds," the small cinders used for heating, as he explains, are dear, and half a crown a week has to be deducted under this head. Mr. Parsons has several children and grandchildren in the trade. The old couple have now only themselves to maintain, and out of their combined earnings can just pay the rent of their little cottage facing the smithy and buy enough food .- London

When the Prince Imperial Died.

A strange story is being told in Imperial circles in Paris regarding the death of the late Prince Imperial. On the 1st of June, 1879, a lady who was one of the most enthusiastic supporters of the Napoleonic regime gave a grand fete in honor of her birthday, and at the same time of the Prince Imperial. who had gone out to the Cape. After dinner there was a display of fireworks in the park, the principal set pieces being the Napoleonic emblems surmounted by imperial crowns. The fireworks went off with the greatest success until it came to the lighting of the imperial crowns, when, to the general horror, not one of them would take light in spite of every effort.

All of them remained unlighted while all the other designs went off perfectly. The failure was looked upon as an. evil omen, and with reason, for twodays later came the news of the death. of the prince in Zululand. A calculaing to the difference of longitude, and it was discovered that at the very moment when the imperial crowns refused to light the prince fell dead un-

der the spears of the Zulus. There would, perhaps, have been less skepticism about this remarkable coincidence if the story had been published immediately after the event, and had not been kept secret for nearly a quarter of a century. - Vanity Fair.

Brine Pumped Up Like Oil.

There are many salt deposits in the country which are made available, not by mining, but the pumping of brine from their vicinity. Through a large part of Michigan, for instance, and from the central part of New York State, out as far as Buffalo, there are beds varying in thickness from 112 to 300 feet, and lying from 600 to 2600 feet below the surface. All through these two regions, as well as in Northern Ohio, wells have been sunk, and the brine is pumped up like off. Fresh water springs supply the water, no doubt, and this, flowing over and through the solid salt, dissolves the latter, and puts it within man's reach, In a few places there are salt springs which eject their mineral-laden fluids without coaxing.

Ambassador Choate's Double. Apropos of mistaken identities, those who were at a certain dinner given to Sir Henry Irving a few years ago will recollect what happened on that occasion. Quite a number of the guests who knew the American Ambassador by sight were startled to meet him at the entrance to the reception room arrayed in a kind of court suit, with a white waistcoat and knee breeches. At first they were inclined to assume that this was the long-anticipated American diplomatic uniform. But the mystery was soon solved. The apparition took their names and announced them. Then it began to dawn upon them that they had mistaken the usher and toastmaster for Mr. Choate, whom he so strongly resembled.-Le

"Tuppence" Gladatone

Herbert Gladstone is still occasionally greeted by the historic nickname which he bore so cheerfully at Eton. When his father added twopence to his income tax about thirty-five years ago Herbert, who was then a diminuago Herbert, who was then a diminutive lower-form boy. was promptly christened "Tuppence," a name which clung to him through the remainder of his school days. Mr. Gladstone is a shortish, broad-shouldered man, of great physical strength, and with the complexion of a Spaniard. He is such an enthusiastic lover of golf that he has built himself a hease near the links at Littlectone, where he appears accural weeks of each year.—Tit-Bite, it