Ngw York City.—The Rev. Charles R. McNally, the pastor of the Sixth Avenue Baptist Church, preached his first sermon in his new pulpit Sunday morning. His subject was "Presen: Day Incarnation." He took his text from First Corinthians xii:27: "We are the body of Christ and severally members thereof." Mr. McNally said:

said:

Throughout the land, with somewhat of a wail, the question is being asked. "What ails the church? "That she is sick seems to be a foregone conclusion. The religious periodicals and some others are quick to give a diagnosis of the case. It is because the pew has been elevated educationally. It is because the ministry has lost self-respect and prestige. It is because men everywhere are too busy to attend to the concerns of the soul, or because Christianity is so "other worldly" it is not sufficiently practical for the practical life of to-day. Many other reasons are given for why the church lacks power.

Many other reasons are given for why the church lacks power.

Is this charge against the church just? If statistics may be trusted, it is. The last religious returns for the nation disclose the immentable fact that Christianity has made no gain that even her warmest friends can call proportionate to the increase of population and the mighty development of commercial interests. In the city as well as in the rural districts, the preachers of the gospel are finding it hard to get enough people to take a hold of church affairs to make the church live with a commanding influple to take a hold of church affairs to make the church live with a commanding influence in the community. The land is full of reports of man's greed, his tricks of trade and other disregard of sacred obligations. Men are looking to the church to stem the tide of moral recklessness. It must be frankly conceded that the church has seemed to be powerless to arrest the drift. The masses of the people pass her doors or rarely enter. Her hold upon public morals does not seem to be very strong. Her ability to mold the ethical life of the world does not seem to be adequate to the needs. If the conditions are what they seem to be, if the church is really failing to enlighten the world by the ethical stand-

needs. If the conditions are what they seem to be, if the church is really failing to enlighten the world by the ethical standards of Jesus Christ, something is surely wrong, and the church should quickly awaken to a realization of her real condition, and take measures to strengthen her hold upon the life of the nation.

Where does the difficulty lie? I believe in this: The church has too much forgotten what her real status in the world is. She has in her effort to solve the mighty problems that the last few generations have presented to her, gone away from the simple teaching and simple method of Christ, her founder. The ministry has too much given itself to the work of education, of culture, of reform. The pew has too much demanded these things. The result is the hearts of men have been spiritually starved. Many who would have waited on the ministrations of the church have forsaken her because their spiritual matures were not

istrations of the church have forsaken her because their spiritual natures were not satisfied and developed. Education, esthetics and reform they could obtain from the schools and the papers of the day.

It must be remembered that Christ, while incarnate, gave Himself to none of these things. He devoted His entire ministry to lodging in the minds of His disciples the fact that He was in the world for one purpose and that to save men from sin. To the end that He might save the sinner from his sin He devoted all His time, He gave all His energy, and sacrificed His life. The mission of Christ was primarily not a mission of salvation. "I come—to call sinners to repentance." "The Son of Man is come to seek and to save that which was ners to repentance." "The Son of Man is come to seek and to save that which was lost." "This is a faithful saying and worthy of all acceptation, Christ Jesus came into the world to save sinners." When the church will concentrate her efforts upon this one thing—the saving of sinful men and women from the power of sin—the questions of education and reform will take care of themselves.

care of themselves.

The status of the church in the world is pointed out by Paul in the words of our text. "Ye are the body of Christ," and severally members thereof. If Christ gave Himself while in the flesh to saving men from sin by manifesting to them the life of God, can that body—the church—in which he is willing to incarnate Himself, do bet ter that to devote its undivided attention and energies to the salvation of men, by the manifestation of the life and will of God? The church is the body of Christ. In it He has incarnated Himself. What Christ was in the world while in the flesh that the church must be in the world while in the flesh that the flesh that the church must be church must do for

in the flesh that the church must do for the world to-day. "Ye," as a church and as individual members of the church. "are the body of Christ." Ye must be Christ to the world. Except the church as a body and the several members thereof as individuals live as Christ in the world, the world will never know Christ.

Paul, the master mind, could use such a figure with such potent power. Of all his figures with such potent power. Of all his figures there is persans no other mare elaborately worked out or more carefully applied. The body is not one member, but many, and the man" members only one body. So is it with the church, and the church is the body of Christ.

Observe that this figure permits of a detailed analysis. While the church is the body of Christ. it is only the body, that in which Christ has incarnated Himself.

I. Christ is the life of the church. He is the inner vitalizing spirit which animates and directs. The church which recognizes this has by this very recognition marvelously vitalized itself.

There are two kinds of churches—the manled and the Christ-led. The manled church gives itself to hero worship and leans on the arm of flesh. The Christ-led church gives itself to hero worship and leans on the arm of flesh. The Christ-led church gives itself to the worship of Christ and leans hard on the arm of God. You may be able from the history of your city to supply an illustration of the fact that there have been churches where the preacher has gone the church has gone. Mark such a church as one that has been manled. The church has leoked to its pastor for vitality and to lead it. What the heart is to the body that is Jesus Christ to Hischurch, From Him through the agency of the Holy Spirit it receives the impulse of its life. The quickening, vitalizine power can no more be imparted to the heart of read by the vitality and to lead it. What the heart of the high blood of sniritual power is made to surge through the body. Here worship runs rampant. The church when it seeks a leader searches for the orato

tening power of the body. From the head comes the purposes that give direction to the life. The will sways and 4 rects all. The government and organization of a church are only the en ession of the will of Him who leads and directs it. This suggests a criterion by which we may ladge the church. Jesus Christ has made His will concerning the body of disciples very clear. The sole object for its existence is that through it His kingdom may be advanced; i. e., that through it men may be set to abandon too life of sin and cleave to the promise of salvation in and through the work and the members harmoniously doing His bidding.

This test must be applied to every organization connected with the church. Does

it directly accomplish this end? Does it qualify men and women in bring ng to pass this desired result? If so it is of Christ and has a legitimate place in the church the thing the church show I do at all times in all its parts is to discover the thought of the bead. That is the most perfectly direction of the rain. That is the best church which sets its If most assimously to know the shought and purpose. Christ, and which most prompt! responds to that thought and purpose. No man, minister, deacon or any other has any authority to be head of the church. Christ is the head. The chief business of the church is to know the mind of the Master.

Let a church recognize its vital connection with Jesus Christ as its heart, its head, its life giving and directing powers, and its success as an agency in extending the kingdom is already assured. Such a church will be found much in prayer seeking to know the will of its Lord at every point. It will not be content with seating itself in softly cushioned pews once a week with the feeling that it has fulfilled its religious obligations. On the contrary, you will find it seven days in every week out searching the highways and hedges trying to inoculate the life of the Lord into a sinsick world. As the growing lad cannot but express the superabounding life leaping through his veins, no more can a church, tingling with the superabounding spiritual life of Christ fail to give expression to its powers.

But that church has recognized only half

But that church has recognized only hal the truth when it has come to know that Christ is the life of the church. The other half is that while Christ is the heart and

the fruth when it has come to know that Christ is the life of the church. The other half is that while Christ is the heart and the head we are the body.

II. The church is the body of Christ. Why the Creator saw fit to confine these spirits of ours in a material body we cannot know. The fact remains that the soul must work through the body to find expression. Why God was pleased to give expression. Why God was pleased to give expression to His spirit through the church or His body we cannot sav. He has done it. We are the body of Christ. That organism through which He works, hy means of which He finds expression to the world. Christ exalted is seated at the right hand of God, but Christ incarnate is in the world to-day. He lives in and works through His body the church. This should be a deeply solemn and impressive thought to every church of the Redeemer. God also manifested Himself in Christ, is manifest to-day only through the church His body. This is why the church falis in her mission and lacks power. She has falled to realized her status in the world. She has not sufficiently appreciated her responsibility and the divine dignity which is hers. Think of it! You are a hand to do His bidding, feet to fulfill His missions, eves to look to His interests, ears to hear His truth, tongues to sound forth that truth and ulter His praise. Christ has incarnated Himself in you. Through you men must come to know Him.

Except the church manifests the life of Christ it is no true church, except it performs His mission it is not a church of the Redeemer. As the hody is one and hath many members, and all the members of the body, being many, are one hody, so also is the church. The body of Christ—one though many, unity in diversity. All the members are necessary in order that the symmetry may be complete, and its usefulness unimpaired.

symmetry may be complete, and its useful-ness unimpaired.

Independence is the cry of our time—in-dependence of the nation, independence of the individual. This spirit seen everywhere found a large place in the church hin limits this is well. Within limits I say, for just as soon as individuality be comes obtrusive or obstinate, it has passe the limit where it can be of the most us to the world. Within the church this to the world. Within the church this is especially true. It is one body—it is Christ in the world, each nart must be in closest union with every other part. More and more the church must work together, more and more the denominations must work as one in manifesting the life of God to the world in the transformation and salvetion of men.

You have before now seen a couple of pups get a hold of an old rope and then, as though life depended on the procession pull one way while the other tugged the other. I have seen churches whose condition would not be unaptly illustrated by the dogs. Lack of unity in aim and effort is a great source of weakness to the

by the dogs. Lack of unity in aim and effort is a great source of weakness to the church. The spirit of independence, good in itself, runs riot, until concerted action to a definite end is impossible. When independence thus errs against unity it is a curse rather than a blessing. All the members of the body must work together, vital curse rather than a blessing. All the members of the body must work together, vital ized by the heart, directed by the head. One of the most heautiful sights in the world is a symmetrical and resonsive human body. One of the most heautiful sights to the spiritual eye is the body of Christ—the church—harmoniously responsive to His thought and purnose. In the light of Christ's mission while incarnate in the flesh the church can make no mistake as to her mission. She must save souls. In the light of this purpose

no mistake as to her mission. She must save souls. In the light of this purpose every petry difference should dron out of sight and the whole Christian body become one raind in regard to the chief aim of their existence. The educator will take care of the education of the community, the aesthetic will look after the culture, the reformer will lead reformat but the church must save men from sin and manifest the life of God to the world.

I have seen in one of the great mills of our country two great wheels. Note one point, they fit each other. Moving in ceaseless unison. If a single point be broken the wheel sines and the whole network of machinery grates, if a number be broken the wheel sines and the whole network of machinery states, if a number lead to the church has bis place. If he fails the body is hampered in its efficiency. But while there is to be union in diversity, there is also to be diversity in unity. Individuality is not effaced by the Gospel of Christ. This gives the widest possible scope to the oburches' ties which may be included within the church. There is a place of usefulness for all. Each one is to find his or her place and then in union with the whole body work for its highest efficiency.

When the church of Christ awakens to a

with the whole body work for its highest efficiency.

When the church of Christ awakens to a full consciousness of its status in the world, no longer will men call her sick. Within her borders there will be cries of joy over many sinners that have repented and tested the power of Christ to save. This church will realize her highest usefulness when she writes over her activities, "We are the body of Christ—Christ incarnate in the present day—and severally we are members thereof."

It becomes us to know our weakness as well as our strength. The man who feels that he can do more than he has the strength to do often fails. So we see the necessity of preparing curselves in our special weaknesses. In order to accompliate the strength of the strength o special weaknesses. In order to accompish anything in life we must exert our strength, but we must not overestimate it. We must be true to ourselves to accomplish all the tasks before us.—The Rev. G.

God loves you not because you are clever, not because you are good, but be-cause He is your Father.—Andrew Mur-

BREAK IN THE SOLEMNITY.

Little Maine Girl Enlivens the Proceedings of Her Sunday School. This "true story" comes from Waterville. It occurred at a meeting of the Sunday school in one of the Waterville churches. Just before the classes were to be excused the superintend-ent asked if there was any one present who would like to make any remarks or ask any questions. All was still for a moment, and then a little tot of 5 years said: "I'd like to speak a little piece." The little girl walked slowly down the aisle, and, taking a position directly in front of the altar, made a peat bow and said:

There was a jolly webbin who kept his head a bobbin'
As he gobbled up a big fat worm:
And he said: "Twe sat forty-two brothers and half a dozen others,
And golly, how it tickles when they aguirm!

SABBATH SCHOOL THE international Lesson Comments For

August 23. Subjec : Devid and Jonathan, 1 Sam. xx. 12-25-Golden Text, Prov. xviii., 21 .- Mem-

ory Verses, 14-17-Study Versas, 1-42 Commentary on the Day's Lesson.

11. The covenant renewed (vs. 12-38).

12. "Jonathan said." The Revised Version gives the meaning here. Jonathan calls God to witness that he would assist David by letting him know exactly what Saul's purpose was concerning him. "Sounded my father." That is, when he had questioned his father. "If there be good," etc. The private dialogue which is here detailed at full length presents a most beautiful exhibition of these two amiable and noble-minded friends. Jonathan was led, in the circumstances, to be the chief speaker. The strength of his attachment, his pure disinterestedness, his warm piety—his invocation to God consisting of a prayer and a solemn oath combined—the calm and full expression he gave to his conviction that his own family were by the divine will to be disinherited and David elevated to the possession of the throne; the covenant entered into with David on behalf of his descendants, and the imprecation (v. 16) denounced on any of them who should violate his part of the conditions; the reiteration of this covenant on both sides (v. 17) to make it indissouble; all this indicates such a power of of them who should violate his part of the conditions; the reiteration of this covenant on both sides (v. 17) to make it indissoluble; all this indicates such a power of mutual affection; such magnetic attractiveness in the character of David; such susceptibility and elevation of feeling in the heart of Jonathan, that this interview for dramatic interest and moral beauty is unrivaled in the records of human friezd-ship.

unrivaled in the records of human friendship.

13. "The Lord be with thee," etc. These words show that Jonathan expected David to occupy the throne of Israel. No doubt Saul had now fully made up his mind that David was his rival for the throne; that he was the man after God's own heart of whom Saul had told him; and perhaps the fact that Samuel had anointed him was now generally known. Jonathan had all these facts before him and yet he had no jealousy, but loved his rival as his own soul.

soul.

14, 15. "That I die not," etc. Convinced that David will succeed to the kingdom, Jonathan exacts a promise from him to show kindness to his posterity after his death as well as to himself during his lifetime. His words, like Saul's in chapter 24:21, are prompted by a fear lest even David should conform to the barbarous Oriental custom by which the first king of a new dynasty often tried to secure him.

David should conform to the barbarous Oriental custom by which the first king of a new dynasty often tried to secure himself on the throne by murdering his predecessor's family. David fulfilled his promise by showing kindness to Mephibosheth. See 2 Sam. 9:1-13: 21:7.

16, 17. "Made a coverant." Namely, by obtaining from David a promise to show kindness to himself and to his family forever. "Shall require it," etc. There is much difference of opinion as to the meaning of the second part of this verse. It is generally understood to be a continuation of the historian's words, and that this is a mere statement of the fact that the Lord would require the fulfilment of the coverant even at the hand of David's enemics. Benson explains it as follows: If either Jonathan or any of his house shall prove enemies to David or to his house, let the Lord, the witness of the covenant, severely punish the violators of it. "To swear again." By this is meant that he again entered into a solemn covenant. "Because he loved him." His great love to David made him anxious to maintain friendly relations between their posterity.

18, 19. "Seat—empty." It seems that there was one table for Saul, Jonathan, David and Abner: Saul having the chief seat, that next to the wall. "Stayed three days." Either with your family in Bethlehem, or wherever you find it convenient. "Go down quickly." "A quick movement would be necessary in order to avoid being detected. "The business." referring either to the incident recorded in chapter 19:1-7, or to some unknown matter. "Eze!" The name of a stone near Gibeah, well known to Jonathan and David, but unknown to us.

20-23. "And I will shoot," etc. Jonathan the provides for informing David of

known to Jonathan and David, but unknown to us. 20:23. "And I will shoot," etc. Jonathan thus provides for informing David of Saul's designs without making a personal interview between them necessary, as it might be hazardous to attempt to meet again. Though David was the anointed king to reign after Saul, he had everything to fear from Saul, and therefore coreluded it better to secure himself than to get into danger. He might have rallied an army in his defense, but he had not sought the kingdom, or public notice, and he chose to trust God to bring about his affairs in his own time and way. He who, affairs in his own time and way. He who, even in God's way, runs before he is sent, runs at random; runs without light, and without divine strength. God's children may suffer wrong, but while they keep true at heart, God will surely attend to having them delivered without fail, though they are permitted to suffer some privations before reaching the place where God will honor them. Read 2 Cor. 4:17, 18; 1 Pet. 3:13. The promises of God cannot fail. Faith and obedience secure their fulfilment. "As touching the matter." This refers to the covenant just made and the sign agreed upon.

filment. "As touching the matter." This refers to the covenant just made and the sign agreed upon.

HI. Saul's intentions tested (vs. 24-34). Jonathan soon discovered that his father was very angry against David and had determined upon his death. Saul also becomes enraged against Jonathan and casts his jarehn at him to smite him. Before this time Jonathan had not believed that his father really intended to kill David, but now he knows the truth.

IV. The parting (vs. 35-42). In the morning, which would be the third day ince Jonathan left David, Jonathan took a lad and went into the field to carry out the plan arranged between them. After the warning signal had been given David, the lad was sent back to Gibeah, and finding no one near Jonathan seized the opportunity for one more interview with the one he loved as his own life. And they kissed one another, and wept one with snother, until David exceeded. The separation of two such faithful friends was equally grievous to them both, but David's ease was the more deplorable, for when Jonathan was returning to his family and friends, David was leaving all his comforts, even those of God's sanctuary, and therefore his grief exceeded Jonathan's. At last Jonathan said to David, "Go in peace." It was kindness in Jonathan to bid David depart, since his life was in such danger. They referred to the covenant they had made with each other, to be faithful and kind to each other from heneration to generation. They found fome comfort in this way in the mournful separation. "Nothing can be conceived more pathetic than this parting; and we do not find that they met more than once more in this world.

The Good Done by Birds. Not a bird that comes to the country but earns its living from the people. In some way or another they earn their right to live. Most of the

song birds are insect eaters. It is a question whether we could live on this earth if insects were allowed to mul-tiply in the numberless forms and myriads of progeny that nature provides. Certainly man could not alone keep the insects down without the help of the birds. Even the hawks and owls live mostly on field mice and gophers, and Mr. Crow will eat almost any old thing, which, if allowed to re main to pollute the air, means disease

Protest Against Profanation.

British residents of Greece are much wrought up over the action of the government in accepting the offer of a foreign capitalist to erect a gambling casine in the old British cemetery in Corfu. When the Ionian islands were ceded by England to Greece in 1864 it was specifically provided that the cemeteries would remain undisturbed.

CHRISTIAN ENDEAVOR TOPICS.

August 23-"Lessons from Paul: How to Make Our Lives Count Like ffis."-2 Tim. 1: 6-8; 2 Cor. 11: 23-28.

Scripture Verses-Isa, 4810: 1 Peter 1:7. 9; Rom. 8:28; 1 Cor. 3:8, 13; 2 Cor. 4:17; Heb. 12:11; 1 Thess. 1:3; Matt. 11:28; Ps. 1; Matt. 7:17.

Lesson Thoughts. The life of the strongest man, intellectually or physically, will count for nothing in God's estimation, except as he uses his powers as a God-given

Little can be accomplished in any line of effort without struggle and sometimes even suffering. We must We must not expect to count for much in the Christian service, if we merely seek our ease and comfort.

Selections. Blessed are they who die for God,

And win a martyr's crown of light; Yet he who lives for God may be A greater conqueror in his sight. When Morrison, ploneer missionary to China, set sail in 1807, he was asked, "Do you really expect to make

an impression on the great Chinese empire?" "No," was the reply, "but I expect that God will."

Great labor is expended upon a farm, and great is the disappointment when the crops are spoiled; but infinitely greater labor does God expend upon a

man, and infinite must be his sorrow when the man comes to naught. He fails, who climbs to power and

He fails not-he who stakes his all

Upon the pathway of disgrace.

Upon the right, and dares to fall. There is a Chinese legend of a porer who sought to make a beautiful vase for the emperor. He wrought with tireless ambition to make a piece of porcelain which would surpass any thing ever fashioned by human hand. All his efforts, however, seemed to fail. At length, when he had tried for the last time with exceeding pains to make the vase and had his work already in the furnace, it appeared again to have falled. In his despair he flung himself into the fire, and his own body was consumed in the flames of his fur nace.

...e fire, it was found to be the most beautiful and wonderful piece of porcelain that had ever been produced. The tints and shading were perfect. Thus it is only when self is sacrificed upon the altar of consecration that work for God becomes most beautiful and perfect and most acceptable to

Suggested Hymns.

True-hearted, whole-hearted, Work, for the time is flying. Hark! the voice of Jesus crying. Nothing but leaves. Ho! reapers of life's harvest. Work, for the night is coming.

EPWORTH LEAGUE MEETING TOPICS. August 23-Making Our Lives Count-(2 Tim. 3. 10-15; 2 Cor. 11, 23-28,

In writing to the Corinthians the great apostle Paul declares, with the ntensity of an ardent soul suffering under ingratitude, the things he has borne in giving his life to the service of men. The vividness of the picture s increased because he is hurt and indignant, but we know the facts are not overstated. He claims distinction, not because of his position, or authority, or power of leadership, but because his sufferings for his work's sake. He had not been a dead weight on the church at Corinth. He had supported himself, while his life had been consumed by the hardest labor of all, the are of all the churches. So when false apostles would deceive the Corinthians, he shows them what his life has been, not receiving, but giving; not commanding, but serving; not reposeful, but tireless in labor; not sortness but hardship, pain, and peril incred-tble. And these are the ways he has

made his life count. The greatest business in the world is the service of God. And that does not mean merely the doing of such things as are usually reckoned religious. We need the larger conception of service, which counts all unselfish living as successful service. Our re-God, should teach us that the only way to make our lives count is to invest them in influence for good on others. There is no complete disappointment possible in that sort of living. Even when those we serve do not seem to be helped, the service has enlarged our own lives. It has helped us to use our disabilities and limitations, so that the things we consider least profitable in ourselves have contributed some-

thing to the kingdom of God.

The greatest thing in the world, is love. And it is surely invincible. The love of God which is shown in Jesus Christ is a transforming and transfiguring power in every life that possesses it. Nothing can make up for its absence; nothing can prevent it from sweetening and strengthening the whole being of the believer. Only he must be a believer. He must reckon that the love of Christ is too precious to lose, no matter what is offered in its stead. He must be unshaken by the vision of coming pain, since it can-not separate him from that love. He must be ready to sow and let another reap. He must know and lovingly obey his marching orders. And so he will make his life count. He will never And because he has spent himself and his all for God he will be rich beyond imagining unto the ages of ages.

Not Terrified by Nudity. At Bayport, L. L. the first bather of the senson put in an appearance about two weeks ago. As the regular bathing houses were not open he sought a secluded spot and proceeded to divest himself of his garments, all the while softly humming that classic

When Pop was a little boy like me its went in swimmin' where there was wimmin.

He stopped suddenly at the sic' of an ancient dame sitting on a near by heap of stones.

"I'm going to bathe, ma'am," shouted by way of a gentle hint. "Well, dear, I hope you'll enjoy it," she said, without moving, whereupon he said more emphatically, "I'm going

in swimming!" "Who's stopping you?" she retorted, settling herself into a more comfort-able position. "Sure, the water's as free to you as it is to me!"

Whiting—"Since my son has been college the things he has learned perfectly marvellous."

Biting—"I've no doubt of it; but I ouldn't worry. He'll forget them all

THE RELIGIOUS LIFE

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

cem: The Hour With God-Fear of Pun ishment For Our Sins Does Not Have a Large Enough Part in Our Religious Affairs-Blight That Evil Brings.

My God, is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet,
That hour of prayer?

Blest is that tranquil hour of morn, And blest that solemn hour of eve, When, on the wings of prayer upborne, The world we leave.

Then is our strength by Thee renewed, Then are our sins by Thee forgiven, Then dost Thou cheer my solitude With hopes of heaven. Hushed is each doubt, gone every fear; Our spirit seems in heaven to stay; And e'en the penitential tear Is wiped away.

Lord, till we reach that blissful shore, No privilege so dear shall be.
And thus our inmost soul to pour
In prayer to Thee.
—Our Young Folks.

The Day of Judgment.

The Day of Judgment.

The Day of Judgment.

In a recent sermon the Rev. F. M. Bennet, of Lawrence. Kan., said: "I am not sure that God will."

Lawrence is a character of punishment for our sins and infinite must be his sorrow and place in the pathway of disgrace. The pathway of disgrace. The pathway of disgrace. The pathway of disgrace is the right, and dares to fall.

Lawrence is a Chinese legend of a porwho sought to make a beautiful for the emperor. He wrought tireless ambition to make a plece or celain which would surpass any ever fashioned by human hand, als efforts, however, seemed to At length, when he had tried for ast time with exceeding pains to go the vase, and had his work ally in the furnace, it appeared again we falled. In his despair he flung elf into the fire, and his own body consumed in the fames of his furface, the was found to be the most tiful and wonderful piece of porcethat had ever been produced. The

in their tones, of the pictures of physical and spititual torture of the future hell which were drewn by such men as the great Jonathan Edwards and the noted regivalists of the past. People sometimes speak as if they were glod to be released from the old fear of these threats, never realizing that the present hells into which they plunge themselves by their sine and swife are, in fact, a thousand times more to be dreaded.

"That old-time future hell was not comparable to the punishment which is actually given to the evil life now and here. As we sow, so do we reap, evil fruit for evil seed, and the crop is not long in growing. This is the fact which modern science is more sure and fearful than the old hell of theology. The old theology said you will be damned for your sins. Modern science says, Your sins not only have damned you, but they kill you, body and soul, so that you may drag through this world little better than a corpse, with not even enough life to realize that you are oractically dead.

"Not only is this physical punishment for human evil a sure and established fact, but the blight of mental and moral capacity, the perversion of desire and motive, the blunting of the will to live and to work righteously which surely follow in the train of all physical sin or sloth, is the nost fearful punishment. The destruction of imaginative power, the death of the creative faculty of the human soul, the loss of power to enjoy the good, the true and the beautiful, the benumbing of the energy to enter into and be blessed by sprittual things—these are the hells into which all your evils in an evil a sure are lessed by sprittual things—these are the hells into which all your evils in an evil a sure are lessed by sprittual things—these are the hells into which all your evils in an evil a sure and extends of the creaty of the evil in the life and the capacity.

beautiful, the benumbing of the energy to sater into and be blessed by spiritual things—these are the hells into which all our evils immediately plunge us, so that we so through the motions of this life so weakned that we do not know that we are spiritually blind and halt.

"With heaven all around us to tempt us to fuller life, our harvened and gross souls blindly refuse it for the sake of the meaner temptation and the coarser enjoyment which our too keenly whetted sensual appetites demand. Not only science, but our common daily experience and observation proclaim these truths. Indeed, our sonsciences accuse us. Who is there among consciences accuse us. Who is there among us who has not injured the soirit through some form of sensualism? Who is there of is who does not know, at least dimly, that we dwell in hell therefor? Who will deny that he has fallen and thereby weakened his capacity for the fullest, richest life? He who has escaped such sin, let him hank God for the heaven in which he is livells."—Christian Register.

Thoughts For the Twillight.

A word fitly spoken is like apples of sold in pictures of silver.—Proverbs.

He does not care for his character who is not careful as to his companions.—Ram's Horn.

A brave man knows no malice; but for-rets, in peace, the injuries of war, and gives his dearest foe a friend's embrace.—Cow-

per.

Little do ye know your own blessedness, for to travel hopefully is a better thing than to arrive and the true success is to labor.—Stevenson.

Let us beware of losing our enthusiasm.

Let us beware of losing our enthusiasm.
Let us ever glory in something; and strive
to retain our admiration for all that would
annoble, and our interest in all that would
enrich and beautify our life.—Phillips
Brooks.

To me it is the truest and most gloriously beautiful solution of the riddle of the
universe to believe that God has knit it together in the bonds of law, and breathed
into it spiritual life to the end.—Richard
A. Armstrong.

Not our particular position or sphere in life, but the spirit in which we do or bear what is set before us or is laid on us, measures our raithfulness and our influence in the sight of our fellows, and in God's sight. Our opportunities, just where and as we are, may be the means of fitting us for highest good to those about us and for fullest appreciation and improvement in our place in God's service.

Secret of Life's Victory.

Not in eareless leasure, but in watchful love and trust of Cod your Father, in fail ful and fervent desire to be His child, is the secret of life's victory and of the over-oming of death by life.—Stopford A. Brooke.

Religious Truths.

All God's paths lead enward and lead home.—George Adam Smith. Now God be with you through this year! And please see the blue in the sky; there is always more than we can see.—Henry Drummond.

Failure in life is impossible to him who can say: "I can do all things through Christ which strengtheneth me."—United Presbyterian.

He will not send thee into a wood to fell an oak with a penknife. When He calls thee to work thou never didst. He will give the strength thou never hadst.— John Muson.

Has Outlived a Century. The oldest recorded minister of the Society of Friends in the world, Mrs. Phoebe Ann Gifford, recently cele-

brated the 100th anniversary of her firth at her home in Providence. A farge number of congratulatory mes-rages were received by Mrs. Gifford, who retains her powers to a remark-

Few insane in Egypt.
Egypt, with nearly ten million perior has cally one lunatio asylum.

CHIO TOWN'S TRAMP MAYOR:

Joke on Election Day Turned Out Serlously For Amesville. The politicians of Amesville, Ohio,

earned that it does not pay to indulge n practical jokes in the election of Mayor. They tried it, and as a result the town has for Mayor a man who was known as a tramp, who had served time in the Cincinnati workhouse.

The politicians thought it would be good joke to nominate the tramp for Mayor. The people thought the joke so good that they followed the precelent and elected him. Then they all turned to the Governor and petitioned olm to set aside the election on the ground that it was illegal. The lawyers and the best representatives of the town went to Columbus last week to lay their petition before the Governor, and after hearing them Governor Nash said he could see no cause for his interference.

Amesville is in Athens County, and a town of about 1000 inhabitants. Last year's Mayor, Edward Clark, was not exactly popular in Amesville, and his election against the strong candidate named to oppose him was impossible. So his crowd hit upon a plan to keep him in office by nominating somebody as a "joke," who should afterward prove ineligible and be removed, allowing the incumbent to retain office for another lear.

At the convention there was a prearranged deadlock and as a compromise the name of one Alonzo R. Weed, a dwarf tramp, just out of the Cincinnati workhouse, was offered, and he was a! most unanimously chosen, and his name went on the ticket. Weed, who is known as "Midget" among the tourist fraternity, was to receive a gallon jug of the choicest rye whisky if he would agree not to drink until after election and until his case should be decided by Governor Nash. Pending the decision he was to be kept in luxury in a boarding house and was to be given clean linen and new clothes.

The compact was kept and Weed was elected as a huge "joke." Of course. the people generally didn't know of the deal to keep the old Mayor in office, but they were stampeded by what they considered a huge toke, and simply voted Weed with the idea that the opposition candidate would easily get enough votes to be elected.

But the dwarf tramp was elected and then a long list of "fearful" charges were filed with Governor Nash. These were algued by Acting Mayor Clark. Councilmen Henry and Beasley, and Clerk McCane, and related that Weed's habits were quite unit for such a dig-nified position as Mayor of Amesville. That he was a person of intemperate habits, and that his only claim to res dence in Ohlo was the fact that he had just spent fourteen months in the workhouse at Cincinnati.

The Mayor's counsel admitted every specification in the complaint, but he held that they all related to acts committed prior to the election and the municipal code recognized charges against a Mayor only such as were committed while in office, and in this stand Governor Nash fully concurred. The charges of intemperance would not hold, because both sides admitted that while Weed had been bribed with a jug of whisky to remain sober for a specified length of time, he had not touched liquor in any form, and this one act set aside all claims as to his inability soberly to administer the affairs of the town. Governor Nash took the stand that as this was the first case under the municipal law, he would be compelled to establish a precedent. so he decided that Weed should be reinstated as Mayor.—Indianapolis News.

His Time Was Not Up.

A man of mercenary spirit had several sons, one of whom was on the eve of his twenty-first birthday. The father had always been a strict disciplinarian, keeping his boys well under parental charge, allowing them few libertles and making them work

It was with a feeling of considerable satisfaction that the young man rose on the morning of his birthday and began to collect his personal belongings preparatory to starting out in the

world. The farmer, seeing his son packing his trunk, which he rightly judged to be evidence of the early loss of a good farm-hand, stopped at the door of the young man's room and asked what he was going to do.

The boy very promptly reminded his father of the day of the month and the year, and declared his intention of striking out in the world on his own account.

"Not much you won't," shouted the old man, "at least not for a while yet. You wasn't born until after twelve o'clock, so that you can just take off

marked the awakening of President Garfield's intellectual life. He was a young man, and Emerson's

personality no less than his subtle thought affected Garfield so powerfully that when he came out of the room in which the lecture was delivered the whole mountain that rose over the

town seemed to be on fire. Yet on being questioned as to what It was all about Garfield, in telling the story years after, said that he was unable to recall more than a single sentence: 'Mankind is as indolent as it

dares to be." He was not certain that he recalled that correctly,-Youth's Companion.

Not Very Filling.

Mrs. Andrews was the most con-scientious visitor of the district, but for various reasons she was not popular among the poor people whom she

"I don't want to see that peaked-looking woman in my room again, nor I won't!" said the grandmother of the

nine ragged Palmers.
"I rend my Bible wid the best of folks." went on the old lady, "out there's times for some things an' times for others, an' that Andrews woman is without the sense to know the on-from the other. What was the motte she brought us yesterday, all in red and gold letters, and we with empty stomachs? 'Be filed with faith?"—

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Another in the Series of Remarkable Temperance Editorials Which the New York American is Running—Reflections

Anent a Drunken Monkey. In the State of New Jersey, near the edge of the North River, an unfortunate

In the State of New Jersey, hear the edge of the North River, an unfortunate monkey got very drunk.

Some brutal men, superior to him in physical development and inferior in moral qualities, persuaded the poor brute to drink whisky. The monkey drank a great deal too much, was absolutely intoxicated, and his conduct was exactly like that of a man—that is to say, of the average whisky-drinking man.

It would be pleasant to relate that the monkey tasted the whisky, felt it burn and refused to touch any more of it. That unfortunately is not what happened.

It would be creditable to the monkey's wisdom if one could say that while he made a mistake, and drank too much whisky orec, he could never be persuaded to touch it again. That is not true, either. The poor monkey, tempted by his human half brothers, drank the whisky, and he acted exactly as the average poor, foolish, feeble man acts under the same circumstances.

When they effered him the whisky first.

he acted exactly as the average poor, loolish, feeble man acts under the same circumstances.

When they offered him the whisky first he didn't want to take it. They urged him, and finally he took just a little. It burned him, made him cough, made his eyes water. Even a monkey, you would think, ought to have known enough to let it alone. But he did not know enough, he took a little more, then some more, and finally all that he could get.

He went through the various stages of humiliating incapacity that mark a human being's transition from sober to drunk.

He became voluble at first, chattered jumped about, showed many signs of friendliness—apparently he was a much improved monkey.

Then he became foolish and unsteady on his legs. Finally he became brutal, wanting to bite, and at last sank into a stupor, just the equal of any dead-drunk man.

Next day this miserable monkey, initiated into the results of the worst curse that afflicts his superior brothers, persisted in his resemblance to a human being. He was shivering, nervous, without appetite, and evidently suffering physical if not menwas shivering, nervous, without appetite, and evidently suffering physical if not men-

and evidently suffering physical if not men-tal remorse.

But he was just like a man, and gladly accepted the drink that was given him with the assurance that many other mon-leys are fooled by, "a little hair of the dog that hit you will set you right."

If that monkey is saved from a drunk-ard's grave, only the lack of whisky, not any wisdom or strength of will of his own, will save him.

and is grave, only the lack of whisky, not any wisdom or strength of will of his own, will save him.

If you ever want to argue with a man against whisky, the story of the drunken monkey, intelligently presented, ought to produce an impression. You might talk to any whisky-drinking man as follows:

If you had seen that monkey, clear eyed, healthy and vigorous, you would have said to his keeper: "Don't let him touch whisky—it will ruin the monkey"—yet you drink whisky yourself.

If you had seen the monkey take the first glass you would have said to his keeper: "Don't let him take any more; the second glass will ruin him, give him a longing for alcohol. It will ruin your monkey"—yet you take the second glass yourself.

If you had seen the monkey in his derrading progress from sober to drunk, lossing he envillement, you would have said to him to be a second to be its; that is what which a large trious, you would have said to have a look at your monkey.

You must also say the to your whisky we have the search to be to gray whisky and you must also say the to your whisky.

Whose always here with a monkey yet that is not what what whashy does with you, and you me I the chance to do it.

You might also say this to your whishydrinking friends:

The monkey most resembles the man that most resembles him, of course. The man that acts with whisky as the monkey does is like the monkey.

In the brain of a monkey as every child knows, the strongest instinct is that of imitation. The monkey will cut his throat, trying to imitate a man shaving. No wonder that he ruins his health imitating a man drinking whisky.

The monkey, as he took that whisky, seemed foolish, especially after the first taste, and if you had never drunk whisky yourself you would be justified in despising the monkey.

Think how many excuses he has that you who drink whisky have not.

You know that whisky has ruined millions of men and is still ruining millions. The monkey knows nothing about that.

You know that nine-tenths of the murders are based on whisky. The monkey knew nothing about that.

You know that whisky means failure, poverty and aborrow for mothers. All of these things the monkey does not know. You are more foolish than he when you take the whisky.—Editorial in the New York American.

Charles Dickens a Victim.

"The principal reason that Charles Dickens died at the time he did was that he was in the habit of using vast amounts of alcoholic stimulants to keep himself up. When lecturing in this country he continued to drink the amounts that he drankt when in England, regardless of the different effects of the climates of the two countries upon persons who use alcoholic liquors. He appeared to believe it was necessary to take a certain amount with his meals, and at other times, to maintain him. It was a grievous mistake. We would not be understood as saying that he was a drunkard in the ordinary acceptation of the term. If he had become drunktwo or three times a month, he might have lived longer than he did, though the moral consequences would have been worse. Whoever tries to keep himself up regularly by any stimulant, in the absence of which he would temporarily collapse, is nothing more than a moral and physical speculator; is like a concern that declares a dividend out of the principal, or the person who keeps up appearances of wealth by pawning their belongings and spending the proceeds."—Dr. James M. Buckley. Charles Dickens a Victim.

The Only Safe Rule.

them good clothes and fix to give me another half day's work down on the potato patch."

Agre With Thought.

A recent book, "Out of the Past," states that a lecture by Emerson marked the awakening of President

The Commoner, Mr. Bryan's paper, in an editorial warning girls to "beware of the young man who uses intoxicants, no matter how 'moderately,' says: "The only safe rule is to let it (drink) alone. If men will not drink there will be no drankards, but if they do, beginning ever so light!" they will find it grow harder and harder to subdue the craving, until appetite will rule to their destruction."

Alcohol in Beer.

Is beer not made from grain which is highly nutritive? Oh, yes, but the nutritive element in the grain is almost completely destroyed in its conversion into beer, so that it is practically robbed of its food properties, leaving the beer chiefly water and alcohol.—H. D. Mann, M. D.

Alcoholic insanity is increasing with great rapidity in Paris.

The chief danger of the drink habit lies in the insidious inroads which it makes upon the mind of the deluded victim.

A temperance movement is now making headway in the universities of Southern France—at Toulouse, Montpellier, Aix and Bordeaux.

One of the most conclusive signs of the rapidly increasing power of the temperance forces in this country is the unparalleled fear manifested in the ranks of the forces of intemperance in different quarters of the country.

According to the report of the Philippine Commission, 1900 places were licensed for the sale of intoxicating drinks last year in Manila.

As part of the warfare which is being carried on against intoxicants in France, Prime Minister Combes has inaugurated a campaign against the common adulterants which inport dealers use to cheapen their wares and make them more palatable to the popular taste.

The effects of alcohol upon the clements of the nervous system are much greater before twenty years of age than afterward. The hrain is more sensitive to the effects of all toxic influences during the period of ado'escree, and young persons acquire habits of using both alcohol and lebecce much more readily than during later periods of life.