TRIALS AND TEMPTATIONS Brilliant Sunday Sermon By Rev. George P. Eckman.

atterentiates Between Enticement to Evil and Temptation in the Sense o? Providential Trial.

Tow YORK CITY.-The Rev. George P. Echanan, pastor of St. Paul's M. E. Church, preached Sunday morning on "Trials and temptations." He took his text from James i: 12: "Blessed is the man that en-durath temptation; for when he is tried, he shall receive the crown of life, which is Lord hath promised to them that love him." Mr. Eckman said: "The beatitude chosen for our text stands central to the discussion of temptation which James pursues in this chapter. The subject is considered under two aspects. The writer begins with temptation in the

subject is considered under two aspects. The writer begins with temptation in the sense of providential trial, and concludes with temptation in the sense of seduction to evil. The one may be understood as proceeding from God, though it is per-mitted by Him in the process of human discipline. The one is halled as an occasion of good. The other is denounced as the surce of injury. Before the one the au-tior sounds a trumpet of gladness. Be-fore the other he waves a signal of danger. Toward the one we should assume an atti-tade of friendliness. Toward the other we must maintain a hearing of hostility. To the test of both phases of temptation we are bound to be subjected. From the con-test with each we may return triumphant. e bound to be subjected. From the con-tar with each we may return triumphant, rer the victorious contestant in each mhat the author shouts, "Blessed is the an that endureth temptation." Let us in to the apostle's discussion of this ever portant theme.

Sortant theme. Count it all joy when ye fall into divers spiations!" he exclaims. Observe that se are providential troubles. They are self-inflicted. The sufferer has fallen at the contract of the main of the super-and unwelcome. They constitute what in corldy parlance are called calamities. Yet this very midst of the maelstrom of mis-ortune the Christian is urged to rejoice

fortune the Christian is urged to rejoice with exceeding great joy. Jubilant in trouble—the thing is utterly preposterous to the mind which knows nothing higher than earthly philosophy. Shall the merchant sing cheerily while his commercial structure is crashing in ruins about him? Shall the youth smile serenely while the fondest ambitions of his life are being ruthlessly defeated? Shall the just man be exuitant while society condemns him for his piety and godless men hate him for his virtue? Yes, if he is a Christian. James would reply. Let him count it all joy when he fails into these dire straits. They are deeply significant of good to him, however difficult it may he to discover vever difficult it may be to discover ir value. What madness this seems to orldling!

their value. What madness this seems to the worldling! A moment's reflection will prove even to the children of this world that joyouaness in affliction which at the first appears to be an unnatural and superbuman temper un-der the circumstances, is actually easier and more philosophie than mere resigna-tion and fortitude. Is it not better for a man in the midst of a rushing stream to race the torrent, breast the waves and stride up against the current than to turn his hack upon the flood and try to stand erect where he is? Will he not be sure to fail to keep his feet in the latter instance? Will be not have immensely better chances to stem the tide in the other fashion? It is much the same with trouble. He who submits his back to the stroke of adversity and strives to bear a calm countenance and and strives to bear a calm countenance and a brave heart while his head is bowed with at brave heart while his head is bowed with prief, will succumb more easily to the sor-rows of life than he who has a thankful joy in his heart born of the knowledge that to a Christian all the miseries for which he is not personally responsible are intended for his advantage. With such a fate the sufferer's face may shine, his heart may leap and he may assert himself with won-drous aggressiveness. So he will stalk on against the current, throwing off the bil-lows as they pile upon him, and shouting for joy in the very mid-stream of affliction. There is something deeper in the philoso-phy of James, however, than the mere of-leting of a wise method of confronting trouble. He sees a close relation between trouble and a triumphant life. "Count it all joy when ye fall into divers tempta-tions (or troubles); knowing this, that the tring of your faith worketh patience. Bons for troundes), knowing this, that the troing of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." There is the formula for produc-ing a strong and symmetrical character. It reminds one of Paul's statement. "We alory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed." The person of good character has no occasion for shame, being perfect and entire, wanting nothing.

devil. It is dilogical to call Him God-eter-ral goodness- and yet ascribe seduction to Him. James holds up the lustful human heart and contends that no external circum-stances constitute in themselves alone a seduction to sin. They may provide the occasion for wrong doing. They may make a powerful appeal to the passions and ap-petites of men. But they would be uttery furthe to influence conduct and choice but for the corrupt longing of the heart. The trouble is this, James explains: "Every man is tempted when he is drawn away of his own lust and enticed. Then, when lust hath conceived, it bringeth forth sin, and ain, when it is finished, bringeth forth death." sin, v death.

sin, when it is finished, bringeth forth death." But will you make no account of hered-ity? Certainly, the children of the opium eater, the user of intoxicants, the glutton-ous, the lascivious, will bear in their en-feebled wills, impaired nerve centres and scrofulous blood the foul taint of sinful parents. And may God pity the progeny of the vicious! But shall the victim of a father's sins yield weakly to the pronensi-ties he has inherited, and plunge deeper into the turbid pool of inignity? Will it excuse a man's bloodstained hand that he received a fiery temper from his ancestry, and in a moment of ungoverned fury mur-dered his fellow?

and in a moment of ungoverned fury mur-dered his fellow? But will you make no account of envir-mment? Certainly, the generations rising from the slums of the great cities can scarcely be expected to come naturally to the virtues of your clean-faced, church-bred boys and girls. What, then-shall the out make no effort to rise superior to its surroundings? Is there any environment in which allurements to evil will not exist? Do they not obtrude themselves upon the scene of public worship and private devo-tion? Is there exemption for any one? Surely not, but in the last analysis the temptation is not in the enticements of one's environment, but in a heart that justs after evil, and which must be denied its desires. if good character is to be made. Temptation to evil, then, is a matter in which our unscand moved diments is to

its desires, if good character is to be made. Temptation to evil, then, is a matter in which our personal moral fiber is in colved, just as in trial through suffering nur powers of endurance are tested. What is your attitude toward evil? Is it one of apology and condonement? How perilous is to ne easy familiarity? God pity your weakness! We have a duty to ourselves. Luther used to say: "We cannot keep the birds from flying around our heads, but we can prevent them from building their nests in our bair." We may not be able to keep temptation away, but we need not let it in the house. We should not expect God to lock the door and keep His hand upon it. We are the doorkeeper of our own

Naturalists tell us that the scorpion will Naturality fell us that the scorpion will never use his sting, of which he is exceed-ingly carefol, unless he can find a spot on the body of his desired victim sufficiently soft to admit its insertion without fear of injury. Temptation never assails the soul except at vulnerable points. Our own lusts determine the spots which the enemy strikes. But fortunately the whole hurden of re-

sisting temptation to evil does not rest with us. Divine help is promised. "If any of you lack wisdom, let him ask God," Wisdom is called by a sound writer "the art of Christian conduct." That art can be acquired of Christ Himself. He was be acquired of Christ Himself. He was tempted in all poin's as we are, yet with-but sin. He can and will impart the power of successful resistance. Moreover, there is specific promise in the premises. "There hath no temptation taken you but such as is common to men, but God is faithful, who will not suffer you to be tempted above that ye are able, but will also with the temptation make a way to escape, that ye may be able to bear it." For him that endures there is the blessed recompense of the crown of life. What the sculptor has wrought is aot to be shattered

For him that endures there is the blessed recompense of the crown of life. What the sculptor has wrought is not to be shattered by the hammer of judgment. When the ship comes bounding over the stormy sea she is not to sink in view of the harbor. But after the struggles of this human life will come the fedicities and fulness of the perfect life. May the victor's wreath be ours ours.

"Home-Wellness.t'

"Home-Wellness.t' How often we hear it said. "It is worth while to travel to have the joy of getting home again. One never realizes how good home is till one has been away from it for some time." How seldom we comprehend the disgrace involved in that remark! For it is our business to understand the joys of home. It is our business to appreciate it while we are at home, and while our appre-cious home life some good, and not wait till we go away or till some confused re-turn, whose transient emotions are so speedily forgotten. Home wellness thinks every morning as we rise: "How good it is to be a member of this household! How blithely the sun shines in at my window! How I bless God for this good home!" Home-wellness looks around at the break-fast table upon all the dear ones there, and shines out its gratitude from beaming fast table upon all the dear ones there, and shines out its gratitude from beaming

SABBATH THE SCHOOL International Lesson Comments For August 30.

CHRISTIAN ENDEAVOR TOPICS.

August 30-"Our Duty to the Stranger."-

Deut. 7; 7, 8; 2 Chron. 6: 32, 33.

(Home Missions.)

28; Ezek, 3:17-21; Matt. 10:5-7; 28:18-20; Mark 16:15; Luke 24:45-48; Acts

Lesson Thoughts.

Its history, has been the refuge for

the stranger; to-day the stranger con-

tinues to conys in undiminished num-

bers to our shores. It is our pre-emin-

ent duty to make America a Christian

Here more than in any other land,

perhaps, home mission work pays large dividends to the general cause of

Christ. Every stranger won to Chris-tianity becomes himself an earnest

Selections,

missionary to his own home land.

Our country's voice is pleading, Ye men of God, arise.

The land before you lies; Day-gleams are o'er it brightening,

And promise clothes the soil; Wide field, for harvest, whitening,

If the Chinese that are in New York

or San Francisco had stayed at home, we should have felt it our duty to send

the gospel to them. How much easier it is to give them the gospel now they

There is hardly a country of the

to go away from our own land to he-

"Our land for Christ," we cry,

By champions firm and bold,

Would bring within the fold

We lift this banner high; In God our strength.

Oh, that his story, told

All lands at length.

Sowing in the morning.

His providence is leading.

Invites the reaper's toil.

as important?

Our land, from the very beginning of

1:8; 10:42; 23:11.

refuge.

Scripture Verses-Ps. 68:11; Jer. 23:

Subject: David Spares Saul, I Sam. xxvl. 5-12 21-25-Golden Text, Luke vi., 27-Memory Verses, 21-Study Verses, 1-25 -Commentary on the

Day's Lesson.

I. David in exile. These long years of exile must have been hard-indeed for David to bear, and yet they were important years in his life. The Lord has frequently seen fit to give those whom He has intended to in the live those whom He has intended to perform some important work just such a severe training. Moses was forty years in the desert and Paul was three years in Arabia. These years with David were most fruitful "as his apprenticeship for the kingdom, as his schools and school-marters." (1) By his exile among other nations he karned their characteristics and how best to deal with them. (2) He could contrast the effects of their religion with those of the religion of Jehovah, and thus become confirmed in true religion and patriotism. This led to the mary close development of religious institutions and of the service of song under his adminis-tration. (3) The exile experiences, pre-erved him from the dangers to which his sudden elevation to power and popularity

of the service of song under his adminis-tration. (3) The excle experiences pre-erved him from the dangers to which his sudden elevation to power and popularity would expose him. He learned his weak-ness and his need of divine help. (4) He had the best of opportunities for becom-ing sequinisted with the people, their griex-ances under Saul, their needs, their dis-positions and tendencies. He understood their spiritual as well as their temporal wants. (5) He had practice in the art of governing. (6) He gained experience in war. (7). He obtained a knowledge of the country. (8) In this school of fighting men were trained those generals and wise strategists who in the golden days of David's rule commanded his armies, and raised lexael from the obscurity of an "Arab" tribe, who with difficulty held their own among the ancient Cananites, to the position of one of the great rations of the old Eastern world. (9) He had around him a trained band, like "the Old Guard," which enabled him to take imme-diate possession of the kingdom when the time came. (10) Many of his sveetest songs were wrought out by this long and havd experience, for the comfort and hope not only of his awa people, but for God's children in faith and perfect truth he grew in character and menhood, he be-came strong in faith and perfect truth he grew in character and menhood, he be-children is all ages. (11) In spite of his few lapses from faith and prefect truth he grew in character and menhood, he be-children is shift in David's where abouts, whereupon Saul took three thou-same strong in faith and virtue, large-hearted, wise, noble, consected to God. "I. Saul's hift in David's where abouts, whereupon Saul took three thou-same informed Saul as to David's where abouts of Saul's approach he sent out spites to make sure that such was the case. A most willy chieftain was David's where about to be taken unawares by Saul, or any other foe..." C. David arose." Probably soon after dark. "Came to the place." David wid-

not to be taken show Probably soon after 5. "David arose." Probably soon after 5. "David arose." David was "David arose." Probably soon after dark. "Came to the place." David was not content with the report of his men; be wished to survey the situation with his own eyes. "The trench." "The place of the wagons."—R.V. The word may mean either (1) the circular rampart round the camp; or (2) a harrier formed by the bag gage wagons round the camp; or (3) the place where the baggage wagons of the army were kept.
 68. "Abishai-Joab." These men were brothers, David's nephews, sons of Zeruiah. handle such a problem. But God's ways are not like our ways.

with the hammer of his eternal purpose, to awaken us from our lethargy. 6-8. "Abishai-Joab." These men were brothers, David's nephews, sons of Zeruiah, David's sister. Abishai distinguished him-self by saving David's life in one of his Philistine wars (2 Sam, 21:17). Joab was put to death by Solomon's order (1 Kings 2:28-34). "His spear." When David and Abishai reached Saul's camp they saw Saul's spear stuck in the ground at his head. It was the custom for a king to al-ways have his spear with him. The Araba still have the same practice. "Let me smite him." Abishai asked permission of He is saying, 'Awake, thou that sleep-est, and see your task, your burden, your opportunity, and your possible glory.' in known history may be regarded as providential, we are safe in so regarding the recent events in China. Let China secure the colossal power of Western civilization, untempered ways have his spear with him. The Arabz still have the same practice. "Let me smite him." Abishai asked permission of David to smith the king, and promised that the execution would be complete at the first stroke, that there would be no need of smiting him the second time. 9. "Destroy him not." Saul had been in David's those on a section constrainty and uncontrolled by the vital prin-Hence the supreme need of seizing upon China's eager desire for West-

door to plant and multiply positively Christian schools of the best quality; so that with the consciousness of pow-er China will have also the consciousness of love and obligation, to bind her in friendly intercourse with the people of the world.

the first stroke, that there would be no need of smiting him the second time. 9. "Destroy him not." Saul had been in David's power on a previous occasion (1 Sam. 24:1-7), and David would not ip-jure him. "The Lord's anointed." Saul having been made king by God's special appointment. David looked upon it as a high crime to offer any violence to him. David's heart smote him before when he meroiv cut off the skirt of Saul's robe (chap. 24:4, 5). 13-12. "The Lord's shall smite him." He shall die by a stroke of the divine judg-ment, or he shall die a natural death, which in the course of nature will be be-fore mine, or he shall fall in battle by the enemies of his country. "Cruse of water." A small jar or flask. It resembled in some measure the canteens of our scidiers. The cruse of water at Saul's head is in exact accordance with the customs of the people at this day. No one ventures to travel over these deserts without his cruse of water, and it is very common to place one at the bokster, so that the owner can reach it during the night. "Deep skeep from the Lord." The word used here is the same as that used in Gen. 2:21 to de-scribe the skeep which God caused to fali upon Adam. when he formed Eve out of his side. Thus we see that divine provi-dence favored David in this daring enter-ptine. work everywheiz. Even in the prov-ince of Szechuen, which seems to be ce favored David in this daring enter prise.
III. A conversation between Saul and David (vs. 13-25). It was probably early the next morning that David took his position on a hill so a valley would be between them, and called to Saul. The people in these mountainous countries are able from long practice so to pitch their voices as to be heard distinctly at distances elmost incredible. David expostulates with Saul and refers the whole matter to God as the vindicator of the oppressed.
21-25. "I have sinned." David's words had a cool effect on Saul. The hing saw his wicked course and admitted that he had sinned; but this did not parlon pust offensor or cause hum to live right in the future. Saul needed what every sinner meeds—a new heart. "Played the fool." Saul humbles himself exceedingly. "The Lord render," etc. David here refers to himself. He is not sounding his own praises, but, as before (chap. 24:12), is declaring his confidence that God will eventually recompense him for his upright behavior. "So let my life." He prays that God would show mercy on him and spare his life is not sound. III. A conversation between Saul and eventually recompense him for his upter behavior. "So let my life." He prave that God would show mercy on him and spare his life as he had spared Saul's. "Blessed be thou." Saul perceived that it was use-less to contend longer against David, whom he saw God intended for "great things." "To his place." To his home in Gibeah. They never met sgain.

THE RELIGIOUS LIFE READING FOR THE QUIET HOUR

WHEN THE SOUL INVITES ITSELF. oem: A Faith Song, by Ernest G. Welles-

ley-Wesley-There is Nothing So Un-lovely as a Selfish, Isolated Life-The Necessity of Inter-Dependence, My path He knows, one step aside My feet shall never stray His voice I hear who is my guide, I follow in His way. And as I step where He doth lead, Supply doth He my every need; He keeps me day by day.

My path He knows; each step is bright With love and light divine; By faith walk I, and not by sight, I on His arm recline; Sustained am I; by His great might He guards me in the darkest night; He whispers, "Thou art Mine."

My path He knows, my heart must sing; No foe my life shall fear. Each hour to me rich joys doth bring, Since He, my Lord, is near. He will not suffer me to fall: Oa Him in every doubt I call, He never fails to hear.

My path He knows; I do not see My path He knows; I do not see One step before I tread; But sure am I it safe must be To follow where I'm led. Some day, but when I do not know, Some day my Lord will surely show . How senseless human dread. —Ram's Horn.

have come to us! And is it not quite Chadwick, minister of the Second Unitar-ian Church. He began with a definition of the artist spirit as that which seeks and sitives to make one's work as excellent as possible, apart from the concrete reward. Incidentally, he considered the deprecia-tion of our own time as failing grossly on the side of art, and repudiated the charge. He then proceeded to ask: How is it with the art of life among us, the spirit and re-solve to make life as excellent as possible, let come what will? Continuing, he said: "Consider life as a fine art and see what comes of such an attitude of mind. The artistic spirit is the spirit which compels a man to do his best for best's sake. The shoemaker—I begin where I began—works in this spirit when he works up to his ideal of a good shoe, not down to his half pay. I dare believe that my dear father and I worked in that spirit when in the hard times of 1857, month in and month out, we made twenty-five pairs of good chilglobe that is not represented in this land of ours, and whose representatives may not be reached by earnest, loving, consecrated Christian workers, It is surely no longer necessary for us come essentially foreign missionaries. worked in that spirit when in the hard times of 1857, month in and month out, we made twenty-five pairs of good chil-dren's ankle ties a day, all for one dollar. The painter works in this spirit when he works up to his idea of a good picture, not down to Jones' commercial offer, or to Robinson's commercial taste. J. W. Champney, that bright, joyous spirit, who just slipped away so suddenly, said that he would rather paint pictures for nothing than work a private mine of gold. The man whose private life appeals to him as a fine art will not work down to any praise of men or pay, to any standard of the churches er of good society, so called, but up to his own personal ideal of justice, truth and good. By this test we put to shame every system of religion which seeks to fasten a man's eve not on his work but on some reward which has no vital and generic relation thereunto. "The beauty of the wholeness, is not only the beauty of the wholeness, is not only the beauty of the wholeness, of a man's nature in itself, each part consent-ing with the rest. but also the wholeness of man with all his fellow men, white men and yellow, black men and brown; no lower am than that of the Buddhist saint who said: "Never will I accept private in-dividual salvation, never will I enter into final peace alone." There is nothing so unlovely as a selish, isolated life, because it is the fundamental necessity of our so-cial living that we should help each other.

unlovely as a selfish, isolated life, because it is the fundamental necessity of our so-cial living that we should help each other. The man who does not yield himself to this necessity makes himself a wart, a wen, a miscrable excressore on the face of human life. My lady's charms may ravish every sensual eye, and to the eye of reason she is naked to her bones just in proportion as her life fails of obedience to its primary and central law.

The Agnostic's Dilemma

savs: Many agnostic fathers and mothers turn Many agnostic fathers and mothers turn over the religious education of their chil-dren to nurses or governesses or teachers. "We do not believe these things," they tacitly say, "but we do not know what to teach you, so we will pass you to those who think they do." And fine work they make of it! The jumble of half-heathen and half-Christian notions which get into the mind of a child exposed to the tender mercies of nurse maids and volunteer reli-vious teachers is something to make one nectes of nurse mains and volunteer reli-rious teachers is something to make one alternately laugh and weep. Such abdi-cation, by the way, is not peculiar to ag-nostic parents. Too many nominal be-lievers allow ignorant or rash hands to lievers allow ignorant or rash hands to sow all manner of strange seeds in the soil of their children's minds, which they themselves leave religiously uncultivated. But the special disaster of the unbelieving father who surrenders his child's religious teaching to another is that a wholly un-natural element is thereby brought into family life. Childhood reposes a touch-ing and beautiful confidence in the abso-lute wisdom of parents. Therefore, for them to stand aside, in presence of the deepest things of life-to say: "We can-not talk to you about all that; you must believe what so and so tells you, though we cannot'-is to introduce rupture and self-repression into the lives of children, most unwholesomely. most unwholesomely.

MACHINE LAYS RAILROADS. Puts Down the Ties and Balls at the Bate

of Three Miles a Day. At the rate of three and a half miles day a peculiar piece of mechanism s laying the tracks of the Cincinnati, Richmond and Muncle Railroad. This rack-laying machine automatically and accurately lifts the ties and ralls into position, the most drudging labor in dl railroad construction. It also furalshes the motive power for its own construction train. There were stretches of roadbed over

which the construction train moved at the rate of 1800 feet on hour. The mashine utilized was one which differs in many essentials from that which has been used west of the Mississippi River. One of the most interesting features is the manner in which the material is delivered to the roadbed. and the comparatively few men required for the different operations, as the ties and rails are lifted and moved from the cars on which they are carried to the roadbed, being connected and spiked while the train is in motion. An endless chain carrier puts the fles in position, while a crane suspended upon a steel truss lowers the rails in advance of the construction train. In this manuer the ougineers in charge of the road hope to run into Cincinnati many weeks earlier than they could otherwise have done.

The machine weighs fifty tons, and was made in Scanton, Pa. It is the only one of its kind in existence, and its nventor, Mr. flurley, who accompanies the machine, spent ten years in perfecting it and thousands of dollars on models before success crowned his efforts, The work done upor the Cincinnati, Richmond and Muncle road denaun strated that a force of about forty competent men were all that were required to operate the machine to its fullest capacity, and that when conditions are favorable over three miles of track in a day of ten hours could be nut down without difficulty, while an average of over two and one-half miles could be recorded. The gearing on which the material is conveyed from the platform brough the machine can be operated at the same rate of speed at which the train is moved or its speed cent if loubled. The weight of the rails handled include the heaviest used for standard gauge construction, some of them averaging 400 tons to the mile,-Cincinnati Enquirer.

WORDS OF WISDOM.

Language is a solemn thing: it grow ut of life-out of its agonies and cesta les, its wants and its weariness, Every language is a temple in which the soul of those who speak it is enshrined.

It is necessary to hope, though hope should always be deluded, for hope Itself is happiness, and its frustrations however frequent, are yet less dreadful than its extinction.

When you find yoursalf overpowered, as it were, by melancholy, the best way is to go out and do something kind to somebody.

Young man, the world may possibly think less of you than you do of yourself, but it certainly won't think more. The men called great who have risen to distinction are not always men of brains; they are men of aptitude.

It is better to sacrifice one's love of

THE GREAT DESTROYER

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SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Poem: The Jolly Distiller, by Mrs. Frank A. Breck-Howard Russell Says the Temperance Reform is a Triumpha? March-The Sky Red With Promises.

Oh, I am a jolly distiller; I'm rich and contented with life; My nose may be red, but I am well **ied.** And so are my children and wife.

Yes I am a lally distilles At morning, at hight and at noon; And I never hurry or get in a worry Lest folks should destroy the saloon.

Oh, I am a jolly distiller. My gains are immense (at others' expense), And that is convenient for me.

For I am a jolly distiller, An' temperance people are fools; But I an't afraid o' the rampus they've made, For liquor is king-an' he rales.

For liquor is story Oh, I am a jolly distiller, Who knows his position is strong: For all the church ranks, 'ceptia' temper-ance cranks, Are votin' for us right along, —Ram's Harn.

Victories of Reform.

The temperance reformation is not a

Victories of Reform. The temperance reformation is not a very journey to reach a destination. It is a world-wide conflict against world-working sin, in which many splendid triumphs are already won. Religiously, the church, as God's agency for reform, for some time right in its "resolutions," is now federating its forces and everywhere grapping the retail injuar trade. Legislatively, three States onthaw the saloon. In sixteen more, fractions of the State as large as counties may, and in the majority of cases do, prohibit the ber-erage sale. In eighteen others the unit of prohibition is as large as municipal corpor-ation or fown. By the power of local pro-hibition thus provided a majority of the cities and towns of Massachusetts, for ex-ample, are free from saloons. Think of Cambridge and Somerville, a solid area, containing 160,900 souis, and no rum shop," Judicially, the trade in alcoholic drinka is in the utmost ill favor. The Supreme Court has said the business is so vile that the State may restrict or utterly prohibit; that no man has any natural right to sell rum and that forced by public sentiment out of business no compensation may be rum and that forced by public sentiment out of business no compensation may be claimed. On the other hand, where exil has been wrought by liquor vending dam-uges may be collected by the injured party, industrially, the man who drinks is marked and refused work by the railways and many other employers, and is less in favor as an employe everywhere, even as bar-tender. Socially, the saloonkeeper and excessive drinker are barred not only from the churches, but from all benevilent or churches, but from all benevolent or

ders. If these are fairly some of the great vic-tories of the reform, the sky is red with promise of still greater conquests in the near future. Radiant hope is enkindied by the federation of the forces now being col-letted. The first fruits are already gath-wide the state and many other States the sa-hons are rapidly being driven out of busi-ness by this combination of the information of the heined. In Ohio, Indiana, Tennessee, Arkan-sia, Texas and many other States the sa-hons are rapidly being driven out of busi-ness by this combination of their fors. Na-wonder the hosts of Beelzebub are appre-the unified workers have recently cleansed the parasites from the wings of the beanti-san knock down the immigrant with a beer mug upon his arrival. The saloons are closed at the army saloon. In view of the best acts of the last Congress was the stitutes for the army saloon. In view of these recent achievements of unity, what merey and hur's against this great enemy of His kingdom all the troops of the line. Let me man be discouraged. Trust thou in field, for we shall join yet more and more salvation from the Statine influences we salvation from the Statine influences we salvation from the Statine influences we strong drink. – Howard H. Russell. If these are fairly some of the great vic-

Animals and Drunkards.

It is better to sacrifice one's love of surcasm than to indulge it at the en-pense of a friend. He alone is an acute observer who can observe minutely without being observed. The most completely lost of all days is the one on which we have not laughed. He who will not take advice gets knowledge when trouble overtakes

Suggested Hymns. Jesus saves! O blessed story. Ho! reapers of life's harvest My country, 'tis of thee. Stand up, stand up for Jesus. Work, for the night is coming. EPWORTH LEAGUE MEETING TOPICS. August 30-The Latest News From China. The depravity and lostness of China are far beyond any civilized human conception. Unaided by the Lord no human faith and ability could

God Almighty has struck the world

Mrs. Francis Darwin, writing in the In-ternational Journal of Ethics, on the 'Re-ligious Training of Children by Agnostics,"

The Art of Life. "The Art of Life" was the subject of a cent sermon by the Rev. John White hadwick, minister of the Second Unitar-n Church. He began with a definition of

If any event or series of event. lples of Christianity, and she becomes "The Yellow Peril" that has haunted he dream of Europe for a generation.

being perfect and entire, wanting n But such fuiness of life cap only

But such fuiness of life can only be ob-tained through ministry of trial. We can, at least, measure some of the effects of this kind of discipline. The try-ing of faith, the proving of one's confi-dence in the invisible but eternal adminis-tration of God is not the least of these re-sults. Who will deny that without faith in the uncern it is invocable to construct sults. Who will deny that without faith in the unseen it is impossible to construct a great character? Said a distinguished teacher. "Great imagination may make a great poet; great logical power a great philosopher; great faculty of observation a great iscientist, but nothing makes a great man but great faith." It is only small people who insist on walking by sight. The great souls dwell in the invisi-ble. The cheap crowd call such persons freamers. But these dreamers alone attain eminence and power.

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and shines out its gratitude from beaming eyes, and carols it out with cheery laugh and loving praises. Home-wellness goes through the entire day with a song in the heart. It irradiates the whole family with its satisfaction, for home-wellness is very contagious. It makes every one work bei-ter and play better. And when the even-ing comes, and the sacred night takes the home in its keeping, it is a home of thanks-giving and peace that it broods under its giving and peace that it broods under its about wings. Homesickness is said to pro-duce, very often, physical results as serious as a genuine disease; indeed, it deserves to be ranked with the disease of the body as i well as the maladies of the soul. But home-wellness is the opposite of disease; it is the homsehold health.—Christian En-deavor World. it is the deavor W

A True Christian.

World.

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The Power of Papa.

The little girl's father is one of those city officials whose duty it is to put undesirable tenants out of houses. The other day some one said in the child's presence: "Man proposes, but God disposes." Here the boastfulness of immaturity asserted itself, for the small maiden looked up at her elders and exclaimed:

"Humph! My papa does more than that. He disposesses," dwelling on the final sylables as if they contained proof of her parent's might power .-New York Times.

Apple Crop of America. It is estimated that there are about 200,000,000 apple trees in the United States and that the average crop amounts to about 175,000,000 bushels Apples can be grown anywhere in the United States except where it is very cold or very hot. At present sixteer states produce most of the apples, with New York in the lead. The west 's coming forward rapidly as an ap producing region, some fine fruit

Fish Skin Clothes.

Until recently few people thought of utilizing as a substitute the ma terial to be gained from water ani mals. The United States Fish Com mission has taken up the question and already proved that several kinds of fish have skins that make excel lent leather for scone purposes Salmon hide is found not only ser viceable for boots, but among the Esquimaux it has been used for gen erations in making waterproof clothes. The people of the very far north also use codfish skins fot jackets. The different skins which the Fish Commission has found to be most practical and durable are whale skins, porpoise skins, and sea leather, which dye in most exquisite

Long Tresses.

The woman who possesses the long est head of hair in the world is said to be Mercedes Lopez, a Mexican Her height is 5 feet, and when she stands erect her hair traffs on the ground 4 feet. 8 inches. The hair is so thick that she can completely hide herself in it. She has it cut very frequently, as it grows so quick iy, enabling her to sell large treases to hair dealers every month. She is the wife of a poor sheep berder.

the storm center, our ministers and native pastors are going up and down preaching Christ, and at times to those who have fled for refuge into the citles, They are compelled now and then, as lately in the city of Tsichon, to take up arms to reinforce inadequate garrisons, and to help drive off the Boxer hordes that lay slege to the defenses. But the power of the government is now on the side of religious toleration. It is no longer behind and supporting these Boxer movements.

rn learning as affording a wide-open

China is now open for evangelistic

The Boxers are outlaws, and every magistrate in the empire who fails to the utmost of his ability to meet and resist all endeavors to reopen the lamentable troubles of the past promptly removed from his office, and his offense is glaring his head is removed from his shoulders.

Mr. Chen Wei Cheng, at the Cleveland Convention, said: "There are milliors of young men in China who are not educated or who have received a secular education. What we want is a Christian education. We would like to have men and women to come over and help us. I have been asked many a time, during my travels in this country, whether China is safe enough for missionaries to go there. Let those questions, Is it safe? Is it politic? Is it dangerous?-let those questions never be asked, because to ask these questions is to doubt our Lord's wisdom and his presence and his power."

RAM'S HORN BLASTS.

make the best of a bad thing is to abol-ish it. Character rests

upon choice. Sin sows the seed of sarrow. Character is never

born full grown. There is a great ference between difference

The highest glory of Christ is the simple goodness of His character. Greater the motherhood of the radie than the monarchy of the king.

There is a difference between the de-If we took as much pains to keep the tender lambs as we do to convert the tough old wolves the latter would soon die of starvation.

Thinks Women Are to Blame. A New York magistrate who was taked to sentence a boy for snatching woman's chatelaine bag delivered lecture to the complainant in which he said that women ought to have pock ats even if these did affect the state eir garmonts.

"What a Lot I Have Left!"

"What a Lot I Have Left!" A poor fellow, a business man in New York City, after hard struggling was "dead broke," and with a heavy heart went across the river to his home in Brockivn. It had been a terrible day for him. When he en-tered his home they were quick to discern the trouble. They saw things had gone wrong. Without touching the meal that had been orepared for him he flung himself down and said, "All is gone. The crash has come, and we have nothing left. Noth-ing left." His little daughter, a wee, bright curly-headed thing, came along to the sofa and laid her head on her tried father's bosom and said: "Aps, I am left." Then the wife who had struggled by his side as brave wives do in hours of darkness, came over and flung her arms round the man and the little child on his breast, and said. "John, I am left." And the old grand-mother got up from her arms-chair by the fire and tottered over and as in days gone hy before worry and care were born, said. hre and tottered over and as in days gone hv before worry and care were born, said. "Son, and the Lord and all His promises are left." "My God, forgive me," ex-claimed the man, "what a lot I have left." and he started to his feet to renew the bat-tle and trust his way still through the crash.

Secret of Success.

Earnestness of purpose, expressed in manner and evidenced in deed, is the se-cret of success in life's temporalities. The same characteristic manifested in Christian activity would lead up to fuller spiritual experience and be productive of a more abundant harvest.—Presbyterian.

Why There Must Be Shadows.

Loftier destinies compel some present darkness, just as mountains cas: a shadow. If life were never to go to a higher stage, always to stay on the present level, we might be able to see everything clearly, and understand everything perfectly even now.

Puzzles for Little People

Why is the north shore of Long Is and noisy? Because of the sound which is there.

What is it that plays when it works and works when it playa? A fountain.

Why is the inside of a watch mys r.ous? Because we can't make it out. Why is the King of England's pail

ce cheaper than any other house? cause it was built for a sovereign

him.

It is not your posterity, but your actions, that will perpetuate your memory.

The more one speaks of himself, the ess he likes to hear another talked of. Selfishness is noverty; it is the most

atter destitution of a human being. Failure is success if there is a grow-

ng intelligence in it. More people try to learn by falking

be eaten with safety by those who have a tendency to appendicitis is a very ong one. Sir Frederick Treves de clares that one of the deadliest sweetments is preserved ginger; but pine upple, fresh or preserved, is almost qually risky, while oranges, figs, raspberries, in fact, all fruit with pips, are ilso very dangerous cating. To still further limit our distary, there are a number of other things which may not be eaten by those who fear typhoid

fever. The oyster scare has led to uspicion of all other shellfish, not only obsters and crabs, but even the hith erto considered harmless though neces sary shrimps and prawns .- St. James Gazette.

A New Headlight.

A recent improvement in railroad lo omotive headlights is to send a heam of light vertically from the locomotive, is well as straight ahead. The column " light, rising from the locomotive an be seen from a great distance. even though a hill should intervene to ilde the ordinary headlight and dul the sound of the whistle. The search light effect used aboard ships is thus to one extent utilized. An approaching comotive with this device always sig als its coming with a "pillar of fire by night, producing an impressive well as most useful result.

Where Butter is Made.

Elgin, Ill., is as noted for its butter as for its watches. Last year the dis \$5.127.560 pounds of butter, valued at .C.387.781, and 5,847.408 pounds of icesso, valued at \$167.792. In the thir y-one years since the Eigin Board of Tre is was organized, the district has and 103.031,351 founds of cheese, the whole valued at \$147,060,251.-New York Commercial Advertiser.

is under the weather, and treats him as he would treat a child. But with a horse it's different. A horse treats a drunken man with contempt-doesn't want to have any-thing to do with him. There used to be an old bum who loafed around the car stables, and who somehow or other always man-aged to keep loaded up to the nozzle. Some nights he would ereen into a stall and go ta-skeep in the straw. The horses, when they finished the last run at night, would al-ways he ready to drop in their stalls, but T never knew a horse that would skeep with a bum. Rather than lie down alongside him the borse would stand up all might." him the borse would stand up all night."-

A Mennee.

More people try to learn by talking than by listening. He who foresees calamittles suffers them twice over. What the fool cannot appreciate hi-depreciates. Dangers For Timid Diners. If one were to study the subject and rigidly avoid enting all things that are reputed to be bad for one's health in one way or another, it would prob-ably be difficult to keep starvation at bay. The list of things which cannot an acknowledgment that the saloon at such times is a menace to the public peace, a constant danger, an inciter of men's baser passions, a rendezvous for anarchy. It is so at all times and everywhere, and the membe ought to learn the lesson.—Indiana Phalanx.

Wisconsin's Good Record.

In Wisconsin's Legislature that has just closed some fifteen bills, all affecting the liquor question, were introduced. Seven of these created considerable discussion. Two in the liquor interests were defeated, while five in the interests of temperanes were adopted.

Perhaps the Better Way.

A million gallons of whisky were de-stroyed by fire in Glaigow last week, and only seven lives were lost. If the whisky had gone in the usual way the fatalities would have been much heavier, with many other troubles thrown in.—Rochester Dena-ocrat and Chroniele.

The Crusude in Brief.

Of 100 crimes alcoholism is the cause of fifty in France and of forty-one in Germany.

Miss Helen M. Gould is at present estab-Miss He en M. croud is at men of Irving-lishing a club for the young men of Irving-ton-on-the Hudson. In order to keep them, out of the saloon she is execting a \$33,000 clubhomse for their exclusive use.

clubhonse for their exclusive use. Beer drinking produces rheumatism by producing chronic convestion and ultimate-ly degeneration of the liver, thus inter-fering with its function by which the food its e.aborated and faited for the anstenance of the body, and the refuse materia's ani-dized and made soluble for elimination.

dized and made soluble for elimination. Let the liquor traffic be known as a fam-gerons trade in itself. Let the saloon never become all-powerful in politics. Evidence has come to light showing that a very serious form of intoxication is in-dulged in by many boys in Philadelphia, which is produced by inhaling gasolene fumes.

Lunce. Lady Somerset, in response to the ques-tor: "What, on the shole, is the best way to deal with the Janey traffic?" save: "By trying to indree good, howest, strong rases to dissociate the saloon interests from their constraints in gaver queet."

review of the second se inspirates, differed community all many call an act prohibiting the sal loving ing ingrove, here of where at ano within two miles of land used by miled Suite for tailing and arguest

The trouble with nutshell-wisdom is that it is easier to get in than to take out. The gods that men make are always less than the men that God makes. serving poor and the deservedly poor.

the simple gospel and the shallow gospel.

AND NO