"POWER OF RELIGION"

Brilliant Sunday Sermon By Rev Henry Knott,

Remarkably Strong Deliverance on the Sublect of the Moral and Intellectual Force of Christianity.

PARIS, KY.—The Rev. Henry Knott, ector of St. Peter's P. E. Church in this ity, preached a strong sermon on "The y, preached a strong sermon on "The oral and Intellectual Power of Religion." e text was chosen from Matthew v: 48: e ye therefore perfect even as your ther, which is in heaven is perfect." Knott said:

Sermon on the Mount contains the The Sermon on the Mount contains the gum and substance of Christianity. In other words, we find it to be the very heart of the Gospel; its divine precepts transcending in moral grandeur the loftiest conceptions ever thought or spoken by mortal man. Great souls aflame with the mortal man. Great souls aflame with the sacred fire of inspiration have but mirrored the shadows of the tremendous realities of the future, and the mind of genius searching for truth apart from revelation has failed to discover the meaning and the end of life. Here we have a command uttered by One who gave to humanity the key to perfection. The Christ has drawn the veil aside and disclosed the way, the trath, the life. By revealing the character of God—a holiness radiant with love—we are brought face to face with the possibility of attainment through the law and the spirit hid in Calvary's cross. By imitating the example of holy self-sacrifice we shall he example of holy self-sacrifice we shall now into that glorious perfection of the ather manifested in His only begotten

I do not wish you to misunderstand the inference just quoted. Man shall rever at-tain the absolute perfection of God, for there is an impassable gulf between the Creator and the created. In being, for Creator and the created. In being, for man's immortality had a starting noint while God has even been in an eternity of time. In space, man subject to localization, here or there—the infinite Father omnipresent, everywhere. In power man a creature of environment circumscribed by laws whether natural or spiritual, free, vet not free, a mysterious paradox, his soul the battle ground 'twist wills luman and diwine; while God is the source of creation, the Alpha and Omeza of all things in heaven and earth, even holding in His almighty hand the first link of that wondrous chain of causation.

of causation.

God is perfection: All His love and mighty attributes blended together in one harmonious whole, unchangeable in wisdom, justice and truth. Man, fallen, persected processes no natural worth hearcom, ustree and truth. Man, taken, per-verted, possessing no natural worth, bear-ing always the curse of sin, a subtle tend-ency to thwart right, that supreme law of mirritual life. By nature prone to evil, cor-inted, helpless, his only virtue that which derived through grace. No, he can never e perfect as God is perfect, but through its intellectual and moral power of religon and obedience to its commands he relatively climb undreamed heights of s itual manhood, and by the evolution of itual manhood, and by the evolution of his immortal soul in Christ win that gorious crown of destiny which the heavenly Father has willed all born of woman should through obedience accuire perfection. Thus we derive the full meaning of the text; wonderful in its implication, giving us the assurance of success; divine in its command, disclosing the passibilities of our nature that we as Christians have a divinity stirring within us the source of a gorious power to "press toward the mark for the prize;" a life complete in its fulfillment of that end which God intended it to attain, to be perfect in obedience to the supreme law of its existence, even as its Creator is perfect.

Creator is perfect.

Without religion a man can never realize the possibilities of his spiritual nature.

With a natural tendency toward the passing, the finite and the changeable, he needs ing, the finite and the changeable, he needs an influence to call him to a sense of the internal and infinite. Many people take a superficial view of Christianity and never really understand what blessings it confers. Man was not created to be the plaything of the Almighty, but for a purposeto be a son, worthy to stand before his Father's face and to live with Him in loving communion.

Creator is perfect.

ay communion.
You are all familiar with the story of Adam's dreadful fall into disobedience and Adam's dreadful fall into disobedience and sin. Through the marvelous faculties of the soul many Christian men have, at one time or another, experienced a momentary consciousness of what then was lost. To enable us to regain much of that pricting state Christ came into the world, lived, suffered, died and made it possible for us, by making known its glories in His own perfect life, to once more become the sons and daughters of God. Religion leads us back from worldliness to self-recollection and gives to souls fevered with sortid desires a quickening principle of a higher and sires a guickening principle of a higher and nobler life; inspiring intellect with tritth, and the heart with a pure and exalted love. It animates conscience with a surreme sense of duty and obsest though in juxtaposition with the will of God, clothing every assiration with a purifying virtue, thus leading all the faculties of one being upward and onward toward perfection.

The immortal lougings of the soul can

The immortal longings of the soul can only be satisfied by God. Every faculty we possess leads us to His feet. There is no real happiness apart from that which comprehends His love and finds its supreme good by a steadfast devotedness to the precepts of His law. Unfortunately, there are men and women who look upon the precepts of His law. Unfortunately, there are men and women who look upon religion as a means to conciliate the divine power, which through sin they have offended. They imagine it places them in a conciliatory attitude with Deity, and that by its medium they will obtain in the future some indefinable reward, forgetting that religion is a life, a state, which calls into oneration all the spiritual rotestialities of their glorious nature and through temptation, sorrow and sufferine crowns them at last with victory over the world and self.

Thus we revenive that Chair.

Thus we perceive that Christ came about the earth to save sinners, giving them a power of endless life. Revealing the character of God, He made it possible for men

the earth to save sincers, giving them a power of endless life. Revealing the character of God, He made it possible for men to conform to that perfect original. In His Gospel He lavs down a code of morals, so subtime, that if we would absorb them into thought and action we should fulfill while here our destiny. Religion's bessing is the supreme good for every man to attain. It is not an emotion, or more y belief, it is a vitalizing energy in the dent's of the human soul, subduing to God all the powers of being, incarnating in the heart a consciousness of a magnificent furure, suickening the intellect, conscience, affections and will into vizorous and ho's action, irapiring the mind with a profound love of truth and flooding the soul with a peace which the crash of worlds could not disturb. Religion, then, is a necessity of life. Without it existence is a delusion, a shadow, lacking substance and meaning.

To grow into the stature and fulness of Christ, in other words, to become a Christman, is the design for which we are endowed with certain faculties. Man is presummently a moral being. This is his nature and the path of his life winds toward the perfection of snose qualities which constitute the essence of his spiritual life. His true happiness consists in bringing himself into relation, into unon with God. God is hely, the source of all perfection. In the beart of man He has placed a deep and abiding consciousness of right and wrong at every turn duty confronts him; on one side lies goodness, on the other evil, with an inward voice ever commanding with divine authority to discriminate between them, urging the choice of that which is lawful and protesting against sie, every thought and action being approved or condemned by this inward monitor. There is not a man or woman living who does not feel that conforming to the will of God is the great battleground where the material and corruptible strive in ceaseless warfare against the spiritual and eternal. By submitting to the lower instincts of our nature we are d mitting to the lower instincts of our na-ture we are destroying that which is high ess and best and wilfully striving (uncon sciously, it may be) to thwart the great end which the heavenly Father's marvel

conrusion as the ocean's waves on the mighty walls of a rock-bound shore. Thus true nappiness comes from hong, not by having; from the life within, not influence without.

Every man possesses a conscience, and you will hear many declare that they can be just as good, quite as moral as a Christian through the nower of that conscience. But what is conscience apart from religion? In many cases it is a slave in tead of a master. The power of passion drowns its voice and weakens it by every deliberate sin. A man believing in the existence of no higher authority will drift upon the current of his animal nature, for those tendencies which are strongest will eventually enslave him. No, without a living faith in God or a personal union with Him the conscience loses its space to govern and guide, but refigion cothes it with exceeding strength by revealing to man the source of these magnificent moral attributes with which he is endowed, thus giving to that those magnificent moral attributes with which he is endowed, thus giving to that "still small voice" within the soul an infi-

nite worth.

There is not a heart out has some conception of a higher life than it now feels. Every young man and woman at the gate-way of responsibility is fired with enthusiasm and ambitious with a great purpose which they long to accomplish; going out into the world they have to stem mighty currents, within and without, the tendencies of their lower nature and temptations to sin clothed with beguing finery. Crises will arrive when the future will by determined. Moments of dire peril traught with tremendous responsibility. They will then feel the need of a higher power, a greater strength than their own to thwart the enemy of rectitude. The ideal of pure manhood and womanhood shining hefore them will appear unattainably beyond their reach, lost forever. How, then, can they sateguard against this dread experience which has blighted many promising young lives, which, unable to stand against the waves of adversity have sunk helpless and despairing? I answer, By being religious. Religion alone can give them that victory which crowns a life complete in Christ. It places them into direct communication with God, whose delight is that they should become worthy to share His glory. Temptations will surely come, but religion gives them a new meaning; they are but reminders of the existence of a Father who ever waits to aid and sustain, and, as blessings in disguise they carry There is not a heart out has some con are out reminders of the existence of a Father who ever waits to aid and sustain, and, as blessings in disguise they carry messages of an infinite love for every individual soul, proclaiming that wirtue is the beginning and the end of holiness, the nar-

beginning and the end of holiness, the nar-row road to perfection.

Another wonderful revelation of teligion asserts that you and I sprang from the bosom of the eternal Father. That as He is eternal we too shall live through endless ages, created in His image, sustained by His spirit, our life shall gather unto itself magnificent growth. Religion sets before us a destiny whose divine splendor startles and overnowers are weak convention of its and overnowers our weak conception of it glory. The Word of God calls into being an amazing sense of power. To think, my giory. The Word of God calls into being an amazing sense of power. To think, my trother and sister, that through acons of time we shall be adding purity to purity, love to love, knowledge to knowledge, yory to glory, living forever in the presence of the immortal and infinite God, rising to spiritual planes of inconceivable grandeur and beauty, scaling heights of happiness beyond the dream of angels. The incomprehensible destiny of a living soul loyal to God and duty brings our faces to the dist when we consider that this is our heritage; you and I, with all our weakness, conquering death and the power of moral cyl.

In the midst of the trifling follies of the

In the midst of the triffing follies of the world, the conceit of fashion, the decrees of a thoughtless society, and the whirl of vapid pleasures, let us keep this thought like a burning fire within the brain—the thought of God, holiness and heaven.

Brethren, allow the character of your heavenly Father as revealed by Jesus Christ to stand before you as the goal of all attainment. Religion gives us an ideal and an incentive to reach it. By contempating and really loving this excellence is to be inspired by it. The Christian man is always conscious of a divine presence. In every phase of his life he marks the guidance of God. He beholds His handiwork in every flower of the field. The hosts of shining stars as they whirt through space declare His majesty, and in the phenomena of nature he discerns a living expression of declare His majesty, and in the phenomena of nature he discerns a living expression of His glory. Thus by contempating and adoring His handlwork in the natural world within, a Christian is given grace to subdual things unto the one great end of moral growth. True religion is not belief in a set of dogmas, or the recitation of a creed, or a profession of faith; these are but the accessories of a particular attitude toward truth, but it is infinitely more than this—it is the life giving breath of the spirit of God which rules, not certain relations, but all correspondence of the heart, soul and body with the Creator and with fellow men.

men.

There is no limitation to the exercise of the intellect, yet without a moral principle to guide and enlighten its research, there can be no advance in the path of truth. Many of the greatest thinkers have died atheists. Religion gives to intellect an added power of analysis and discrimination, a medium whereby we discern truth. It places the mentality of man in communion with infinite knowledge, "Gifted with the eye of the spirit," the glory of God streams upon the nage of history, and every denartment of scientific research testifies to His perfection and wondrous love. The mind of the most brilliant scholar will only see in phenomena natural results. Religion alone has power to permeate his work with magnificent meaning. There is a hidden wisdom only revealed to the child of a "new birth" who has had a special and individual revelation of the Father.

Religion crowns intellect with a deep insight into the mysteries of life. The earth, sea and sky, the comp'es organism of society, the deoths of human nature, the history of nations, all these things shine with a new luster, and flood the mind with profound meaning. A blade of grass becomes worthy of study, for the Supreme Intellect has imprinted on its fragile stem divine thought and action. In everything we see God. Under the beneficent influence of His Spirit our faculty of comprehension is rabed with sacredness and gandeur, for He calls it forth to a glorious communion and expansion, until one day it shall fully understand the love which now passeth knowledge.

True religion above all things forms an woright mind; it elevates the judgment above prejudice, and creates a noble purpose to receive knowledge through all legitimate channels. It endows a man with sincerity and a quality of fair dealing which no university can teach. It breaks down the barriers of set opinions and destroys the bitterness between sects and parties. It opens the heart to conviction and a ready candor to confess error. The intellect was never intended to be bound to set ruics or men.

Fame is only lasting after a man is dead.

The Wrong Dead Man The Rev. Joseph Twitchell, Mark Twain's friend, was called upon at short notice to officiate at the funeral services of a man who lived in Glas tonbury, a suburb of !sartford. Barely reaching the church in time for the service, he could only learn that the name of the deceased was the same as that of a person with whom he had been acquainted some years ago. In his culogy he told a surprised congregation of the virtues, the fatherly ten derness and the felicities of the mar ried life of his lamented friend.

After the service was over, Mr. Twitchell met the sexton and asked: "Well, John, how did you like my sulogy ?

"Fine sir, in its place." "What do you mean, John, by 'in its "Why, Dr. Twitchell, this man was

Visible Proof. Simkins—"It is reported that De Blank is leading a double life."

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR SEPTEMBER 6.

Subject: Death of Saul and Jonathan, 1 Sam. xxxl., 1-13-Golden Text, Prov. xiv., 12-Memory Verses, 6, 7-Commentary on the Pay's Lesson.

I. "Men of Israel Fled." It is supposed

I. "Men of Israel Fled." It is supposed that the battle was being fought in the pain of Esdraeion and that the Israelites ited before their enemies to the slopes of Mount iGlboa, whither the Philistines followed. "Fell down slain." It was impossible for them to rally. Saul and his sons fought like heroes and no doubt threw themselves into the forefront of the battle, but all in vain; God was against them.

2. "Followed hard." The onset of the Pailistines was directed mainly against that but all in vain; God was against them.

2. "Followed hard." The onset of the Pailistines was directed mainly against that quarter where Saul and his sons were fighting. "Slew. Saul's sons." Jona than falls with the rest. 1. God would hereby complete the judgment that was to be executed upon Saul's house. 2. He would make David's way to the crown clear and onen. 3. God would also show us that the difference between good and had is to be made in the other world, not in this. Whatever may have been the character of the others who fell. Jonathan's fate was not the result of his personal transgression but of his father's sin, and says to us in plain language that no siner harms only himself, and that the good often in this world suffer because of the bad. All relationships of life have some influence upon our earthly destiny, but no other is so potent for good of ill as that which a parent holds to his child. But if Jonathan is a sad illustration il as that which a parent holds to his hid. But if Jonathan is a sad illustration if this truth, he is also a cheering proo-hat if a son must suffer for his father's learnaster he need not walk in that father's

that if a son must suffer for his father's character he need not walk in that father's footsteps."

II. The death of Saul (vs. 3-6). 3. "The archers." The men who shot arrows with the bow. "Hit—overworked." After the death of Saul's sons the archers singled Saul out and pursued him. Their missiles were aimed at him and some of them may have hit him. "Sore wounded—greatly distressed." The Revised Version gives the correct meaning. The word nowhere means to be wounded as our version has it here. He saw that he was the mark of the Philistine sharpshooters, and he therefore writhed and quaked with terror at that thought of falling by such hands.

4. "Would not." The armorbearer, who, according to Jewish writers was Doeg, would not yield to Saul's entreaty. It was his duty to protect the King, and he was responsible for Saul's life. He dared not stretch forth his hand against the Lord's anointed; the very thought of such an act filled him with fear. "Fell upon it." Thrust it through himself by falling over upon it. It is believed by many, from the construction of the original, that Saul ended his life with the sword of the armorbearer. If this be true, then Saul's death is every way consistent with itself and with Saul's character, and is to be regarded as the true and authentic record of the sacred historian himself. The story of the Arnalekite, who stole the king's crown and bracelet and brought them to David (2 Sain, 1:4-10), is to be treated as a fabrication.

5. 6. "Saw that Saul," etc. He probably described as the substant of the probably of the Arnalekite, who stole the king's crown and bracelet and brought them to David (2 Sain, 1:4-10), is to be treated as a fabrication. 5.6. "Saw that Saul," etc. He probably

5, 6. "Saw that Saul," etc. He probably drew the sword from the king's body and did what he could to save him, but it was too late. "He fell." Being answerable for the king's life he feared punishment; or from a nobler motive of true fidelity, refused to survive his master. "So Saul died." The real ground of Sau's last dark act of self-destruction was not the extremity of The real ground of Sau's last dark act of self-destruction was not the extremity of the moment for fear of insult from the enemy, but the decay of his mare life and the complete severance of his heart from God. He who would not leave the ordering of his life to God would neither permit Him to order the manner of his death. Suicide is a great sin. 1. Note the causes:

(1) Not merely accumulated misfortunes, but long-continued wrong-doing. (2) Cowardly fear of suffering. (3) Caring more for disgrace than for sin. (4) Abandonment of trust in God, as to this life and the future life. 2. Note the effects: (1) Othera led by the example into the same sin. (2) Personal dishonor not prevented. (3) A crowning and lesting reproach to the man's memory. (4) The eternal loss of the soul. "All his men." Compare I Chron. 10:16. Some think this refers to his body-guards and means that they were all slain; others think the reference is to all his household who went with him to the war and on whom his hopes for the future hung.

hand.

III. The Pitlistines victorious (vs. 7-10).

7. "Other side of the valley." The inhabitants on the opposite side of the great valley of Jezreel. The district to the north

7. "Other side of the valley." The inhabitants on the opposite side of the great valley of Jezreel. The district to the north is meant, in which the tribes of Issachar, Zebulun and Naphtali flwelt. "Other side Jordan." The panie spread even to the eastern side of the Jordan. But possibly the phrase here means "on the side of the Jordan," that is, in the district between the battlefield and the river. "Fied. It was very natural for the people in the towns and villages there to take fright and flee, for had they awaited the arrival of the victors, they must according to the war usages of the time, have been deprived either of their liberty or their lives.

8-10. "The Philistines ... found." On discovering the bodies of the king and his sors on the battlefield, they reserved them for special indignities. "Cut off." The anointed of Jehovah fares no better than the uncircumcised Goliath, now that God has forsaken him. "To punish it." "That the daughters of the heathen might rejoice and triumph" (2 Sam. 1:20). Saul's head and armor were the sims of victory. "Of their idois." Their idois were regarded as the givers of the victory. The Philistines divided the henors among their deities. "Ashtaroth." A heathen goddess whose rites were filthy and abominable. The temple referred to here was doubtless the famous temple of Venus in Asketon mentioned by Herodotus as the most ancient of all her temples. "Beth-shan." The modern Besian, between the mountains of Gilboa and the River Jordan.

IV. The burnal of Saul and his sons (vs. 11-13). "11-13. Inhabitants of." Mindful of the debt of gratitude they owed to Saul's head and gratitude had been better shown before Saul's death by helping him. Honors after death make poor amends for neglect and unfaithfulhees during life. "Burnt them." This was not a Hebrew custom, and was either resorted to prevent any further insult from the Phillistines, or, more likely, seeing that only the flesh was burned, because of the mangled condition of the bodies. "Fasted." This was a sign of general m

of general mourning.

Meaning of Flowers. Wistaria-Regret. Sweetbriar-Simplicity. Shamrock-Joy in sorrow. Virginia creeper-Sweet neglect

Narcissus-Egotism. Harebell-Grief. Bluebell-Constancy. Rhododendron-Danger. Purple lilac-First emotions of love Maidenhair fern-Secrecy. First rose of summer-Majesty. Lily of the valley-Return of happi-

Daily rose-Welcome me. Bridal rose—Happy love. White rosebud-A heart ignorant of

China rose-Grace. Moss rosebud-Superior merit. Japan rose—Compassion.
Red rosebud—You are young and eautiful. Yellow rose-Departure of love. White lily-Purity.

Mignonette-Excellence Verbenz-Enchantment. Red double pink-Ardent love. Magnolia-Love of nature. White pink-You are fair and

CHRISTIAN ENDEAVOR TOPICS.

SEPTEMBER SIXTH.

The Allied Forces of Righteousness. John 17:20-23; 1 Cor. 1:10-13.

Scripture Verses-John 10:11-16; I Cor. 10:16, 17; 12:1-6; Gal. 3:26-29; Eph. 4:1-6; Ps. 133:1-3; I. Cor. 12:

Lesson Thoughts.

When the denominations work together as effectively as the members in the body, they will reach the Chris-tian ideal and the Christian power, and

not till then.

As all the various veins and arteries of the circulatory system centre in the heart and depend upon it for strength to carry nourishment, each in its own separate course, so all the forces' of righteousness must unite in Christ, the centre and source of all their strength.

Selections.

A mass of quicksilver, dropped or the floor, will split in many globules; but gather them up and they will coalesce as before. God's elect below are found divided into many denominations, but when gathered together in heaven they will unite as one undi-vided church.—Vaughan.

No distance breaks the ties of blood; Brothers are brothers evermore; Nor wrong, nor wrath of deadllest

That magic may o'erpower,

O might we all our lineage prove, Give and forgive, do good and love, By soft endearments in kind strife Lightening the load of daily life!

Bishop Hurst suggests that ther can be true union only as each part that enters into the union is at its The anchor is not held by the chain, but by each link of the chain, and the anchor falls if a single link

is imperfect.

The union of Christians to Christ their common head, and, by means of the influence which they derive from him, one to another, may be illustrated by the loadstone: it not only attracts the particles of iron to itself by the magnetic virtue, but by the virtue, it united them one among another .-

Suggested Hymns.

I love thy kingdom, Lord. Press on, press on, O pilgrim. Blest be the tie that binds. Onward. Christian soldiers. Rejoice! ye saints, again rejoice! The Lord keep watch between us.

EPWORTH LEAGUE MEETING TOPICS.

SEPTEMBER SIXTH.

The Call of Moses-(Exod. 3. 1-12.)

God is not shut up to one method of revealing himself to men. His mes-sages are not more varied than the methods by which they come. One man gets his revelation amid the glories of gets his revelation amid the glories of the temple; another in the visions of a dream. Moses is in the desert, and finits a "common bush aflame with God." Who does not see that in God's purpose the call to a great service goes far back of the shepherd days of Moses? It is difficult to find a date when the life of Moses began to be a preparation for his special task. He was always ready for his lifework.

The great thing about the call of Moses is that he recognized it as beyond question a call from God.

Before God gave Moses his task he made himself known. "I am the God of thy father." It was a pledge of

of thy father." It was a piedge of faithfulness. For God had made his covenant with the fathers. He had

given great promises to them. The first element in any call of God is a call to reverence. Whatever sign of humility corresponds in us to Moses' standing with unshod feet before the bush must mark our coming into God's presence. We need to know and apply that truth daily. For there is the flaming bush to be seen wherever we go-God's presence goes with us. The orld which we count common is glorious with God, if we could but see.

And God reveals himself to the one who will step aside from the humdrum things that occupy his mind, to see the indications of the divine presence. We do not need arguments on the be ing of God so much as we need eyes to see his nearness to our lives. When God calls a man to service the

call grows out of his love and pity. There would be no need to call Moses if God were not sorry for the toiling, overdriven Hebrews.

Your call is not for your sake. you called to the ministry, the law, the deaconess work, the mission field, medicine, or what not? Then be sure that it is for the sake of others. God is not interested, first of all, in anyone's prominence. He is interested in his people, the children of the kingdom. He offers you the privilege of co-operation. He will let you join hands with him.

No call of God ever lacked the promise of help. Run down the list of Scripture calls—Abraham, Moses, Josh ua, Gideon, Samuel, Nehemiah, Isaiah, Jeremiah, Ezekiel, yes, all the proph-It is ever the same story tainly I will be with thee." is called to God's work may be sure of God's help. That is the reason no one need hesitate on account of weakness. The inspiration of God's assistance is enough for the weakest. God empowers them and they go.

Put some perfectly clear lime water into a tumbler, and, through a glass tube, breathe into it. The water will become as white as milk. After it has remained undisturbed for a while a deposit of white powder will be found at the bottom of the glass.

Soak a piece of thread in a solution of alum. Attach ft to a light ring from the finger of someone present; set fire to the thread and burn it to an ash, and yet it will continue to hold

the ring if it is not jarred. Take a small bottle with the neck not more than one-sixteenth of an inch across. Fill it with red wine and place it in a glass vessel two inches higher than the bottle and fill the vessel with water. The wine will rise from the bettom and pass through the water it a small column to the surface, while the water will flow into the bottle in place of the wine. This happens be cause the water is specifically heavier

THE RELIGIOUS LIFE

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Poem: A Prayer, by Frank Beard-The Man Who Loves God Will Keep the Sabbath Holy, Because It is God's Plas For His Children's Growth.

I know that I am blind; My wand ring steps oft go astray, As helplessly I seek the way Of truth, and hope to find. I know that I am lame; So prone to stumble as I go. With many falls and progress slow I seek Thy grace to claim.

Dull are my ears to hear The warning of the still small voice, That pleads of me a better choice, Than things I now hold dear.

Helpless I call on Thee Open my ears, O Lord, to hear, Strengthen my feet, my footsteps cheer And make my blind eyes see. The Sacred Subbath.

Back of all right laws there is a pri

Back of all right laws there is a principle. The law of the Sabbath so strictly and so minutely laid down from Mount Sinai was not made for that time merely, although it was necessary at that time to have it clearly set forth and framed in "Thou-shalt-nots" for the sake of an erring and ignorant people. It was after all but the bringing to their knowledge a law of God's universe which must have been as old as creation itself.

We talk much of the new dispensation in these days, and there is much said about this law of the Sabbath not being binding upon us because we are under grace now and not under the law. But the law of the Sabbath was the statement of a principle, and had behind it a reason. Science has come of late, and made plain

of a principle, and had behind it a reason. Science has come of late, and made plain this reason. There is in man's physical as well as his spiritual nature a need for a rest and complete change one day our of every seven. Investigation has shown beyond a doubt that not only men and animals, but even machinery can do better and longer work if allowed to rest this seventh day.

But in the day of the Pharisees the principle was not understood. Men took the

But in the day of the Pharisees the principle was not understood. Men took the law for a petty rule, the explicit following of which was to count virtue to them selves. They failed completely to grasp the good that was to come to them through the bodily refreshment, and the uplift of the heart toward God, on the rest day; and in the following of the letter of this law they forget the law of lowing the neighbor. Poor, quibbling men, objecting that a brother was healed on the Sabbath, as though there was virtue in withholding relief to the suffering!

With the Pharisees the law had eclipsed the principle. It was necessary that they should return to first principles and learn that the Son of Man was Lord of the Sabbath. He who made the law was greater than the law.

Now this story has been made to become the conscience-ease of many a Christian today whose actions do not fit the

Now this story has been made to become the conscience-ease of many a Christian to-day, whose actions do not fit the good old law of "thou shalt not." Many and many an action that can neither be construed into "plucking wheat" to satisfy the actual necessities of life, nor the reaching out of succor to the helpless and perishing, is made to figure as righteous in the light of this chapter.

And yet Jesus did not no away with the Sabbath! And He is Lord still of the Sabbath.

Sabbath.

Take, for instance, the man who travels on the Sunday train or car, compelling scores of others to work the whole day through that the system of trains and cars may run for his and others' benefit. He is going, maybe, to town to hear some great preacher, who will do him much good, he thinks. But there are preachers at home. And he even might spend a profitable Sunday with his Bible and God alone if necessity held him where church privileges were out of reach save through. Sunday travel. It may be, though, he feels justified because he is going to preach, and justifies the journey on account of

The man who loves God will keep the Sabbath holy because it is God's plan for His children's growth; and he will be prevented from falling into the Pharisees' fault because the tove he is bound to have toward his fellow men will teach him the true spirit of the Sabbath.

Listen to the prophet's picture. It is not the dismal Puritanical Sabbath, neither is it in the least our present worldly one:
"If thou turn away tay foot from the Sabbath, from doing thy pleasure on My holy day; and cail the Sabbath a delight, the holy of the Lord, honorable, and shalt honor Him, not doing thine own ways, not finding thine own pleasure, nor speaking thine own words; then shall thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father; for the mouth of the Lord hath snoken it."—Grace Livingston Hill, in the New York Mail and Express.

Courage in Adversity.

This would be a pretty gray, unhappy world if people did not make the best of things. Everybody, even the most apparently fortunate, has his sorrows and disappointments, which make wealth and success count as almost nothing in the scale. Indeed, the very ability to buy almost anything else that heart may desire only makes the mockery more apparent. The only way in which to gain even a moderate share of contentment is to make the best of things, taking the hard knocks as one of the fortunes of the war of life, and trying earnestly to find the easiest way of fitting the yoke to the neck. The world does not slip out of one's grasp because of affliction, unless he weakly allows his fingers to relax. It is really a great and beautiful world, and a sympathetic one, that admires courage in adversity, but each man must come to the world's standard of what is worthy of admiration, and a helping hand by making the best; what falls to he schare.

A Spiritual Laber.

Suffering is as truly a function of the complete human life as joy of love is. It is a sort of spiritual labor. This 's to say that it is in the nature of the universe, in the nature of God. We may reverently say that He suffers in and with His children, as surely as He loves them. To recognize this fact is to take all the sting and bitterness out of pain.—Charles F. Dole.

A missionary in India had been earnestly preaching in the bazaar or market-place of the town where he labored, and was going out of the city when a heathen asked him in mockery: "How many Christians have you made to-day!" The missionary pointed to a field and said: "What would happen to-morrow if we were to sow corn there to-day!" The answer was: "Nothing." "What would happen the day after!" "Nothing, was again the reply. "What would in a few days after that?" "Little blades would sproot up." "Well," said the missionary, "I have sown the good seed to-day, and tais, too, will come up after some time."

How High Birds Fly.

Those interested in the ways of feathered folk are still discussing the question of how high birds fly. Again and again balloons have been sent out to ascertain this, and several German aeronauts have collected valuable in-formation. At present it is believed that the average height of tracks" through the air is about thirteen hundred feet above the earth, though occasionally they have been discovered at an elevation of from six thousand to seven thousand feet.

THIS HEN REARED KITTENS. The Latter in Turn Adopted Traits of the

a tramp that fed with several others

on swill brought from the city for hens

and hogs. As far as I could see, the

her kittens. The whole affair seemed

patural, and was as intelligently ar-

ranged as if it had happened to human

beings. I carefully noted the actions of the old hen and kittens. The kittens

soon learned the calls of the hen, and

the hen certainly understood the calls of the kittens. The hen would wander

into the bushes, scratching for insects,

which she ate without offering them

to her adopted family. When the kittens wanted rest and sleep they

made a thin cry, and the hen would

immediately hover them. If they

wanted food their cries sounded to me like the call to hover, but the hen

understood and she led them to the

milk dish. If the dish was empty, she led them to the hen yard and looked for bits of meat or bread. If she failed

to find food, she went to the house

door and called until some one of the

family brought out milk. Before the

cat deserted her family, the hen would

lead the kittens to a flat ledge, where the cats sunned themselves. The cat

usually hunted up the hen in the early days for a relief from an overflow of

milk. Several times I saw the hen hunt for the cat when the kittens were

hungry. When the cat weaned the kit-

tens, the hen seemed to understand

that she must look to the family for

I noticed that the kittens as they be

came older failed to play like kittens

taught by a mother cat, and their voices remained weak and thin. In

many ways they showed a lack of

eat teaching. On the other hand, they

adopted some of the ways of the hen-

They would scatter like chickens, and

would scratch in imitation of the hen.

I dld not see them eat the insects

which they found, excepting grass-

hoppers. Mr. Parsons was a practical

man and wanted eggs, so he killed the

kittens. If I had known what he intend-

ed to do I should have offered to buy

the lot for further study. I remember

that I sent Forest and Stream an ac-

count of this case-I think a clipping

from a local paper. The intelligence of the cat, hen and kittens, under

away. The hen understood fully that

which she found and reasoned that she

must look for food in another direction

An able, but easily embarrassed and

somewhat absent-minded young teach-

er was about to begin a singing lesson

day when a knock at the schoolroom

door interrupted proceedings. The teacher went to the door and ushered in a delegation from a prominent local woman's club. When the ladies were comfortably seated and each had as-

sumed a critical, listening attitude the

teacher resumed the singing lesson. It

was one of her most stringent rules

that she should display it to advan-

"Now, Mary," she said encouraging-

ly, "when I count four you be sure to

her baton. "One, two, three-ready-

sing!" The children sang lustily, but Mary's alto voice was missing.

"I didn't hear your voice that time,

Mary. Remember, when I count four you are to sing. Next verse, children!

One, two-" Mary watched the mo-

"three! Ready-sing!" The children's

shrill treble rang out unaided by Mary's

"Don't you feel like singing, Mary?

Try this verse, now-one, two, three.

Mary had risen and was shyly twist-

ing her fingers. "Please, Miss Brooks."

she said breathlessly, "you told me to

sing when you counted four, and you

only count just to three every time."-

An Obliging Sheriff.

"I have been spending part of the

summer on the Island of Nantucket."

said the summer girl, "and among

other interesting relics of early New

England life I saw the old massive

wooden jall, which has so far departed

from the use for which it was built

"There are many interesting stories

connected with the old prison, and the

most modern is the funniest of all.

It sounds improbable, but I was as-

sured by several persons whose word

I could not doubt, that it was quite

"It happened some years ago that

an islander was convicted of some

offense, and the Judge who came to

the Island from the mainland for the

trial, decided to make an example of

him, and sentenced him to fall for

"A couple of mornings later, when

the Judge was walking to the plet

to take the boat to return, accom-

ing wood by the roadside, who touched

his hat politely and said, "Good morn-

"The Judge stared at him in surprise

and said to the Sheriff: 'Isn't that the man I sent to jail for three months?'

"'Well, yes, it is, said the Sheri", hesitatingly, 'but, you see—it's this way, Judge. We don't happen to have anybody else in jall, haven't had for

as to become one of the sights.

sing. Attention, children!" raising

netly as usual.

tage.

strong alto.

Well, what is it?"

Youth's Companion.

true.

three months.

ing, Judge."

reasoning.-Forest and Stream

Some years ugo my attention was THE VICE OF INTEMPERANCE. called to a hen that had adopted a litter of kittens. When I first saw them they had got their eyes open. Every Poem: The Temperance Triumph, by Sanday I spent an hour or more watching ford G. Plumb-The Lion is No Judge of Morality, But He Can Detect a Drunk-ard-Animal Trainers Must Not Drink the old hen and her strange family. The hen would let the cat suckle the kittens, but when they were through she would drive the cat away and hover over the family. The cat was

(After Tennyson's Bugle Song.)
A far note falls. The trumpet calls
To tell a listening world its story;
The long night breaks and Temperance
wakes
Sad years with trumpet blasts of glory.
Blow, trumpet, blow! List, the echoes
falling! Blow, trumpet: answer, echoes, calling, calling. cat was willing to let the hen rear

O hark, O hear! How grand and clear, And grander, clearer, further going! Ah, no uncertain note of fear, The trumpet blasts of Temperance blow-

Blow, with thy tones the foes of God appalling; Blow, trumpet; answer, echoes, calling, calling, calling.

O God, they die who question why, They faint, who hear and heed Thee never; God's echoes roll from soul to soul,

Re-ccho ever and forever.

Blow, trumpet, blow; retreat or death fore-stalling;

And answer, echoes, answer, calling, calling, calling.

The Lion and the Drunkard.

The Lion and the Drunkard.

An old superstition says that the lion, hing of beasts, is instinctively foud of high moral character, and can tell at sight the moral nature of a woman. It is alleged that the lion would under no circumstances injure one of the vestal virgins, as he coald instantly recognize her superior character. This is, of course, nonsense, even leaving out of consideration some sad facts in regard to certain vestal virgins. The lion knows nothing of abstract morality.

But Mr. Hostock, professional trainer of wild beasts, is perfectly right when he says that lions and other savage animals can tell when the trainer who controls them begins to drink too much.

Mr. Bostock tells us that the lion and the tiger, the lion especially, can tell if a man is a drunkard, or if he is addicted in other ways to bad habits that ruin health.

Mr. Bostock tells us of one trainer, the best in America in his day, now retired from business. This trainer began to drink, and although he was always perfectly sober when he entered the cage with lions, he saw that they were losing respect for him; he received various warnings and decided to give up lion training before the lions killed him.

Does the lion know anything about mar-

Does the lion know anything about mar-ality, chastity, drink, etc.? No. But the lion does know a great deal-about firmness of character, force in the eye, determination in the voice and move-

ment.

A good lion tamer is a man of powerful magnetic force. He possesses absolute control of himself physically, and this control of himself gives him control of the homs.

The lion detects the trainer who drinks. he detects the trainer who lives immor-ally, because drink and immorality desiroy in man the qualities necessary to a good hon tamer.

strange conditions, was so evident that a dull observer could not make a mistake. The cat reasoned that the hen would take good care of her family and she was contented, like some human mothers that give their babies

A great majority of our readers are not ion tamers; we should not bore them with this dissertation but for the fact that Mr. Bostick's observations are useful to others than those who train lions.

The qualities that make a lion tamer successful are the qualities that make every other man successful. To do your best work you need to keep at par, to keep your vital forces at the highest point.

Whisky and immorality take the edge off of human character, they weaken it in every spot from top to bottom.

Firmness and self-control are diminished by foolish self-indulgence. the kittens would not eat the insects

by foolish self-indulgence.

It would be worth the while of parents who take their children to see the lion tamers to read them a lecture on this

Point out to the children the man who

Point out to the children the man who stands in the cage of the lions, and lecture them as follows:

You see that man; see how straight and steady he stands; you see how firm his eye is and how the lions respect him? De you admire him? Well, children, one bottle of whisky, or a half bottle, would take all of that firmness out of the greatest lion tamer, and make of him such a miserable spectacle that the lions would be almost ashamed to eat him.

If you want to have any of the lions

If you want to have any of the lion tamer's qualities, children, leave which alone—and go to bed early.—New York Evening Journal. of action that when company was present everything should go on ex-One of her pupils, Mary Holmes, a somewhat shy girl, had a good alto voice, and the teacher was anxious

A Town of Pledge Signers.

Wessington Springs, S. D., was founded in 1880 with a colony of one hundred families, who took the pledge never to sell or use intoxicating beverages. The colony has prospered. It has made this a strong prohibition county. The sale of liquor is unknown there. The county is in the leading prohibition. Sunday-school and educational work. A strong seminary is located there. Court expenses are almost nothing. At the last term of court the judge arrived at 10 a. m. and adjourned at noon because there was nothing to do. The sheriff is compelled to live in the jail because his fees are so small. The jail is used for no other purpose. The best lecturers in the country go to the place. The people are intelligent and happy. The tax rate is low. Rev. A. B. Smart, of Chicago, the founder of the town, is now at work planting a small colony in Oneida County, Wix.—Defender.

Alcohol and Criminality.

Caesar Lombroso, the well-known Italian anthropologist, lately published a new book, in which he deals at length with the subject of criminality. He attaches special importance to the influence of alcoholisms on criminality and the great misery it causes. He goes back some times for several generations to find why a man is a criminal. He says that of ninety-seven children born by alcoholics only fourteen are normal. The abnormality may not always show itself as criminality, but when it does in one generation some abnormality can be shown in every generation.

How Drunkards Are Treated in Persia.

Persian drunkards are blacklisted, and to be blacklisted means that the person so enrolled cannot visit the bazaars to buy things except at certain hours and only then under police supervision. He cannot visit any place of public amusement, and even when at prayers in the mosque he must hold himself alouf from his most respectable neighbors. If, after being blacklisted, he drinks again and is found under the influence, he gets eighty hashes on the soles of his feet.

The Crusade in Brief. As a rule, when a beer drinker takes the pneumonia he dies.

A great army of total abstainers is being formed throughout the country The temperance movement, which began in Japan in 1873 with a society of fereign residents of Yokohama, has grown until now there are forty-siz of these societies united in a national temperance lengue.

panied by the Sheriff, who was a Nantucketer, they passed a man saw-

united in a national temperance league.

The chief curse of the present grean army and naval equipment of the world in not its cost in dollars, though that it is fearful, but the infinitely greater cost in the habits acquired, the actual debauchery of such immense numbers of boys and young men.

J. Warhington Logue succeeds Father A. P. Doyle as Secretary of the National Catholic Total Abstinence Union. During the latter's term of ten years the engages thousand.

thousand.

The question of barring liquor dealers and saloon keepers from membership in the Catholic Order of Foresters will be considered at the next national convention. Prominent members expect to see the estional feepers excluded.

Dr. W. T. Kidenour, of Tokeda, says: Beer drinkers are peculiarly labbe to discorporate of resistance, in so lowered that they are liable to drop of from any form of acute disease, was as form of acute disease, and as form of acute disease, and as form of acute disease, and as form of acute disease. years, and we thought it would be orter expensive to hire a man to keep jail for this fellow, so I gave him the key and told him if he would sleep there nights I guessed it would be all right."—New York Times.

THE GREAT DESTROYER SOME STARTLING FACTS ABOUT