DUAL MINDEDNESS OF MAN

Brilliant Sunday Sermon By Rev. C. J. Greenwood.

Message Suggested by the Eighth Chapter of Romans-Mind of Flesh and Mind of Spirit.

Westfield, N. J.—The Rev. C. J. Greenwood, pastor of the First Baptist Church here, who recently came from Meriden, Conn., and is making a deep impression, preached Sunday morning on "The Dual-Mindedness of Man." The text was chosen from Romans, viii:6. "For the mind of the flesh is death; but the mind of the spirit is lie and peace." Mr. Greenwood said:

The eighth chapter of Romans is full of startling statements and convincing chimaxes. It is the great assurance chapter, beginning with "No condemnation" and ending with "No separation." It is a reliable thermometer with which to take one's spiritual temperature. It is a spicndid excitant and tonic for spiritual heart failure. If taken in sufficient doses at frequent intervals, it will relieve that tired feeling which comes over so many of us decine the summer months, when the hour WESTFIELD, N. J .- The Ray, C. J. Greenwhich comes over so many of us the summer months, when the hour Sunday service arrives. We espe-recommend it as a vade mecum for for the Sunday service arrives. We espe-cially recommend it as a vade mecum for the Christian on his annual outing. It is a wholesale message to proclaim in these days when so much is being said about the atrophy of the spiritual nerve and the deons conviction

Robert Louis Stevenson's great story of Dr. Jekyli and Mr. Hyde' is, after all, but an elaborate working out of the state-sent mode by Paul in the text. A strange look is this story of Stevenson's, and granger still the two minds that struggle or the control of the man. Mr. Henry lyde represents the mind of the flesh to is a sinister, selfish, sousaous, murder is character, more demon than human. E. Henry Jekyll represents the mind of he spirit. He is a generous, gentlemanly, ind, considerate man. The two minds of as individual have nothing in common, bitter hatred exists between them, and A bitter hatred exists between them, and a fierce war that wages hotter and hotter to the end goes on in the battleifield of the soil. Gradually Dr. Jekyll becomes despondent, sickens, and the inhuman Hyde, that "insurgent horror caged in flesh" prevails over him and crushes out his life. In the "Redemption of David Corson" we have the same contest between the two gladiators—the mind of the flesh and the mind of the spirit, with the result reversed. In this person of the here, Corson, Hyde and Jekyll find a field for conflict. In this bitter hatred exists between them, and In the person of the hero, Corson, Hyde and Jekyll find a field for conflict. In this story the mind of the flesh triumphs over the mind of the spirit, but the victory is not decisive. Jekyll is sorely wounded, but

the mind of the spirit, but the victory is not decisive. Jekyll is sorely wounded, but not slain. From the crimson field, with uniform soiled and tattered, he rises, like Jacob from wrestling with the angel, to find Hyde mortally wounded and himself the chastened and changed victor. The same truth has been illustrated in the scientific world by grafting the pupa of a spider upon the pupa of a fly. The result of the vivisector's skill is a monster within whose violated organism struggle two irreconcilable impulses. The one is a savage of the jungle with an abnormal appetite for blood; the other is an innecent creature with a passion for the sunshine. To the ordinary mortal death is repulsive and life is pleasing. We adopt the gim skull and cross bones as the symbol of our loathing for the former, and show our love for the latter by filling the niches of our art temples with Venus de Milos and Apollo Belvideres. There is nothing particularly fascinating about the dead stump of a tree or the verdureless sands of a desert. No one but the grave robber or medical student is supposed to be in terested in cornses. A morgue is the last place you would visit unless compelled by necessity. On the other hand there is nothing that will awaken greater interest than life. To the Alvine traylor the bire necessity. On the other hand there is nothing that will awaken greater interest than life. To the Alpine traveler, the blue gentian is a welcome sight, as it opens its petals in the realm of perpetual snows. Sweet is the oasis with its shady palms Sweet is the oasis with its thady palms and solitary fountain to the caravan creeping across the hot wastes of sand. Beautiful to the eye of the child is the butterfly as it spreads its wings of gauze and voyages through the empyrean blue. The fisherman delights to watch the speckled trout as he rushes for cover, or the graying as he leaps from the swirling pool. One cannot watch the attered deer bound through the forest glades and climb the One cannot watch the a stered deer bound through the forest glades and climb the rocky steep; or follow the flight of the eagle as he circles toward the sun, without feeling his nerves tingle and the blood rush through the arteries. While reading "The Cruise of the Cachalot," I became so interested that I wanted to join in the exciting chase of the great sperm whale as he charged through the waters in his rapid flight. Life is the thing that fascinates as. Stir, snap, speech are the things that catch the eye. That is why the cry is for speedier autos and swifter Shamrocks. er autos and swifter Fhamrocks

But the common conception of life is false. The vast majority of people are laboring under a delusion. You stand where the tides of humanity roll swift and where the tides of humanity roll swift and strong—you see men accumulating colossal fortunes at a bound and living in dazzling splendor; you notice the sick, fat and pleasure-loving epicureans at the club houses; the coarse amorous Falstaffs at the social functions; the Cleopatras, the Salomes and society queens whose studied grace and wine flushed cheeks entrance but to destroy and, and you say "This is life—life at high noon and high midnight of the twentieth century."

Christianity comes to us and says: "This

of the twentieth century."
Christianity comes to us and says: "This is not life. This is death." And a recent utterance of Dr. Hillis furnishes a splendid ritual for the committal service of the modern preacher: "Here we commit his body to the dust, his stomach to stalled body to the dust, his stomach to stalled ox, his palate to spiced wines, dust to dust, tongue to terrapin, while the spirit returns to the animal and the beasts that fed with it." Because a thing is dressed in a tailor-made suit and moves about, it is not necessarily alive. Thunder and smoke are not always indications of afc. The meteor that comes plunging down the sky with a roar and a trail of light is dead. The heavenly bodies use is for a footbail and toss it through space. Because a man walks about on two legs, winks with two eyes, listens with two ears and wags his tongue, he may not be alive according the Paul's theology. Let me illustrate. Here is a man whose occupation is such that the world desires. the Paul's theology. Let me illustrate. Here is a man whose occupation is such that the world derives no benefit from it. Rather, his business exerts a baleful and blighting influence upon his fellows. The business emirches character, destroys body and soul, and the outcome is a wreck cast upon the sands of life's great ocean to bleach and rot. He conducts a payaical, intellectual and moral slaughter house for a monetary consideration. He knows that his husiness is damnable in the sight of God and demoralizing to society. He is fattening swine or flooding the social organism with lepers. There are no beneficial compensations. The results of his business are evil and evil only. Yet he continues to curse men. I say such a being, whatever his occupation or social standing, however great his wealth, is dead—just as dead in the sight of heaven as though his body were rotting in the shrouds. He is dead to God, dead to all moral obligations, dead to all the higher promptings and pleadings of the soul that is within him. His moral nature is atrophied. All his thoughts, his impulses, his acts are carnal. He lives to the flesh, and of the flesh reaps corruption. Every sheat that he hinds for time or eternity is a bundle of corruption. The smiles and emirks of an evil person are not signs of life, but danger signals that warn us against falling into an open sepulchre.

You remember Valjean in Victor Hugo's "Les Miscrables." He sleeps, and in his sleep he beholds the death of sin. As he comes to the house of rovelry, the flowers, the trees and the very sky are all the color of ashes. Valjean wanders on through vacant rooms, courts and gardens. By the Iountains, by the partitions, everywhere, walk silent men who have no answer to his questions. Suddenly he finds all the inhabitants of the lifelesa town clustering about him, and they cry, "Do you not know that you have been dead for a long time?" With a cry, Valjean awakes and feels his sin. Do you not know that all adout in walk dead people? People who have no object in lif the Paul's theology. Let me illustrate, Here is a man whose occupation is such that the world derives no benefit from it.

beautitu, swan aughted by the banks of a stream in which a crane was wading about steking snails. For a few moments the crane viewed the swan in strend wonder, and then inquired, "Where so you some from?" I'l came from heaven," replied the swan. "And where is heaven." Heaven, said the swan, have you never heard of heaven." And then the peautiful bird went on to describe the grandeur of the eternal city. She told of streets of gold, of gates of pearl and walls of jasper, and the river of hig, "clear as crystal." In cloquent language the swan sought to portray the hosts who live in the heavenly word, but without arousing the slightest interest. Finally the crane asked, "Are there any snails there?" "Snails!" repeated the swan; "no! of course not." "Then," said the crane, as it continued its search along the slimy margin of the pool, "you can have your heaven. I want smails." There are thousands of people to lay who are meeting the appeals of the shurch of Jesus Christ, if not with the snail's attitude. "You can nave your heaven. I want smails. And why? Because they have yielded to the mind of the flesh and allowed the lusts of the flesh to atrophize the spiritual nature. "Be not deceived; God is not mocked; for whatsover a man soweth that shall he also reap. For he that soveth to his flesh shall of the flesh reap corruption." "Fasey may figure the wicked as borne aloft in chariots of the sun," says the Rev. W. L. Watkinson, "but a ray of daylight reduces the pretentious things to the monstrous forks of the policeman's stretcher, the workhouse ambulance, the prison van, the heaves that bears men stream in which a crane was wading nan's stretcher, the workhouse ambui the prison van, the hearse that hears men to the grave ere they have lived out half their days."

On the other hand, "the mind of the spirit is him and the mind of the

their days."

On the other hand, "the mind of the spirit is life and peace." Christianity comes to men telling them of a divine Saviour in whom is life and Who came that we might have life and have it more abundantly. The Bible tells us of "the spirit of life," which exerts its power among men. Jehovah is speken of as "the living God," and the Holy Spirit as His living arent. "By thy spirit God hath manished the heavens." "Thou sendest forth thy spirit; they are created. In so far as testimony and observation go life springs from life. The Spirit of God is manifest in all His methods and works. This same spirit, whose activity is exerted in creation and the sustaining of life, is also the spirit of truth, of haliness, of wisdom and grace. The Spirit of God "renews the face of the earth," turning winter into spring, calling forth life, beauty, fragrance and song. The same Spirit transforms the human soul. The Spirit of, God touches our hearts; the great transaction is done. Behold a new creature in Christ Jesus. We pass from death unto life. We are alive unto God through Jesus Christ our Lord, and the things which are all in all to the sensuous worlding are of value to us only as they are connected with and minister to the kingdom of Jesus Christ, of which we are citizens.

If you have passed from death unto life

If you have passed from death unto life you are not a piece of moral tinkering and athical cobbling. Regeneration is a live wire. It is a permanent miracle. You are not only a new man, but a live man. The dictionary defines a top as a "gyroscope." A gyroscope may be made to spin. But it is a dead thing, nevertheless. It won't go without a string of a survey. without a string or a spring attached to it and manipulated by the hand of the spin-ner. If you have been regenerated you are more than a gyroscope. You will not "run down" like a top. You will not be subject to moods and modes. You will subject to moods and modes. You will wen without having a spring or string attached to you. The love of the Christ will "constrain you" and "restrain you." In the workshop, in the store, behind the counter and in the office your associates will know that you have been with Jesus and received life. "The mind of the flesh' has been buried, and no flowers were laid on his casket. "The mind of the spirit" lives and speaks through the kindling eye, the ouivering lip and the softened and lives and speaks through the kindling eye, the ouivering lip and the softened and sanctified heart. The grazing grounds of the fleshly-minded are the lotus meadows of pleasure and case. The grazing grounds of the spiritually minded are the "green pastures" beside the "still waters," led and ted and satisfied by the Shepherd of Life. The difference between the carnally minded and the spiritually minded is the difference between the stall fed ox complacently chewing his cud and the creature created in the image of God agonizing to be worthy of wearing the white stone

and bearing the new name.

With life comes also the gift of peace.

"Peace be unto you," said the Saviour to
the disciples. "My peace I leave with you;
My peace I give unto you; not as the
world giveth, give I unto you." What is
it you are longing for this morning?
Home? You have that, Business? You
have more than you can attend to. Already you are worried nearly to death
over business. To-morrow morning's mail
will bring you a large bundle of letters.
Perhaps some of them will read, "Please
remit." Head over heels in business. remit." Head over heels in business. Pleasure? Aren't you surfeited with pleasure? Aren't you at it every afternoon and rvening, by the seashore, in the mountains, at the club? One continuous round rvening, by the seashore, in the mountains, at the club? One continuous round of pleasure. Society? Don't you go in for it? Don't you have your teas, your card parties, your games and chit chata? What you want is prace—peace of mind and peace of conscience. And you will never get it until you get life—the life that throttles and binds and sets its heel upon this miserable carnal creature that whines and frets and burns with an abnormal thirst that nothing can satisfy? And why do you get peace when you get eternal life? Because you have anchored to do something within the vale, and wind and wave and tempest shock cannot disturb the calm and constant peace of the mind and heart that wait upon the Lord. You get peace because under the strengus unlift of this new life you live a simple life nobly, which is the grandest thins any of as can do. He who follows 'the mind of the spirit' will find the deepest satisfaction, for he has "in him a well of water springing up into everlasting life."

The other night George Primrose, the minstrel, was amusing ra andience at the Masonic Temple Roof Gerden in Chicago. In response to an encore he came out and sang "My Watermelon Cheep." When he

minstrel, was amusing ra audience at the Masonic Temple Roof Gerden in Chicago. In response to an encore he came out and sang "My Watermelon Queen." When he came to the line in the chorus, "She's all the world to me," he broke down, turned and walked into the wings, to the surprise of the audience. Just before he waiked to the foolights he received a telegram saving that his wife was dead in their home in Buffalo. And when he came to that line which touched the deepest chord in his woul, footlights and faces, all save one, were forgotten. Love yearned to case love. The surreme grace that was born in heaven and which fivid "its wavering image here," swayed the heart of 'he great comedian. The sorrow in the soil stifled the song on the ms. So it is when the mind of the spirit o'ermasters the mind of the flesh. The stagey mannerisms of society, the baubles, the trinkers, the Bacchanalian banquets, are forgotten, or they cease to allure. The soul turns away from the hollow handelapping and the vulgat throng into the wings to live with Him who "is all the world to me."

SNAKE IN HER HAIR.

Mrs. Whalen Woke Up to Find One

Coiled There. Dreaming that she was putting up her hair and having difficulty in dis entangling it from her fingers, Mrs tda Whalen of Logansport, Ind., woke up to find a snake coiled around her fingers.

She hastily flung the reptile to the floor, and succeeded in killing it. In the struggle the snake bit her several times inflicting painful wounds. The snake measured twelve inches and is of the water snake variety, which are not considered very poisonous.

The presence of the snake is ac counted for from the fact that the family cat frequently brings them to the house. It is thought the cat brought this in the night and carried it into the bedroom, springing upon the bed with it-New York World.

Earliest Paper Mills. The earliest European paper mills ere at Fairiano, in Italy, in 1150. The Arabs first brought the secret of paper making to Europe, they themselves having learned it from Chinese prison ers of war.

THE SABBATH SCHOOL

international Lesson Comments for September 13.

Subject: David Becomes King, 2 Sam. II., 1-10 -Golden Text: Psn. 133-1- Memory Verses, 1-3-Commentary on the Day's Lesson.

I. David anointed king at Hebron (vs. 1-7). "I. After this," After the death of Saul and his sons, "Inquired of the Lord." By means of Abiathar the priest who was with David during his inquitive life. "At that decisive turning point in his life, David wished to know the will of the Lord. He saw that the receive of the hindow that decisive turning point in his life, David wished to know the will of the Lord. He saw that the promise of the kingdom was now to be fulfilled to him. As he could no longer remain in the land of the Philistines, but must return to his own country, and as the northern part of the land was held by the Philistines, the return to the territory of his own tribe was most natural; for there, where he had a long time found refuge (1 Sam. 22.5) he might count out a large following, and firm support and protection against the remains of Sau's army under Abner." "Cities of Judah." It would be uscless to think of undertaking to assume control of the country in the northern part of the kingdom, as that was in the hands of the Philistines, and David was in no position to drive them out. "Go up." "Going up" meant assuming royal authority. God's answer was immediate and clear. David's decision, guided by God, was to establish himself as the king at once. "Unto Hebron." One of the most ancient cities of the world. "The central position of Hebron in the tribe of Judah, its mountainous and defensible situation, its importance as a priestly settement and an ancient raval city, the patriarchal associations connected with it, combined to render it the most suitable capital for the new kingdom. In its neighborhood, moreover, David had spent a considerable part of his fugitive life and rained many supporters. See I Sam. 30, 31."

2. "So David went un." It may be well

rained many supporters. See I Sam. 30, 31."

2. "So David went un." It may be well to note some of the leading elements which we discern in David's life and character as he enters upon his new life. "He had, I. A vivid sense of God's presence. 2. Personal provess. 3. Promptitude in all his movements. 4. A patience that was sublime. "An affectionate heart. 6. A cool head and a steady nerve. 7. Wide experience. A heart loyal to God. This loyalty was so intense that his cause and God's cause became identical, and he could not readily distinguish between God's enemies and his own; and in spite of all his sins and blunders, this must impress every immartial reader as the leading characteristic of King David. "Thither." We are to think of this journey as a march of an

impartial reader as the leading characteristic of King David. "Thither." We are to think of this journey as a march of an army, or, rather, the migration of a large company of guerillas. There were few household effects and few women and children in the company; it was made up of bronzed youths inwest to hardship, among whom rank and fame were secured by daring deeds rather than by anything comparable to modern military skill.

3. 4. "His men." The sax hundred men of his chosen band. "With his household." There was to be no more roaming in exile, but each one was to settle down to the duties of a near-eful and quiet life. "Cities of Hebron." The small towns which surrounded Hebron. "Men of Judah." The elders of Judah, the official representatives of the tribe. "Anointed." He had been privately anointed by Samuel, by which he acquired a right to the kingdom. The other parts of the kingdom were, as yet, attached to the family of Saul.

5. "David sent messengers." This was David's first act as king, and it was worthy of him. He had been informed of the manner in which the Philistines had carried away the bodies of Saul and his sons after the battle. He had also been told that the inhabitants of Jabesh-gi-ead had sent forth a party by night and had taken to their own town and buried them. "Blessed be ye." David respected Saul as" the bodies from the wall and carried them safely to their own town and buried them. "Blessed be ye." David respected Saul as his once legitimate sovereign; he loved Jonathan as his most intimate friend. Saul had greatly injured David, but that did not cancel his respect for him as the anointed of God, and as the king of Israel. No mean spirit of revenge found place in his breast. He showed also that he had no wish or intention to punish Saul's ad-

no wish or intention to punish Sau.'s ad berents, but was kindly disposed toward 6, 7. "Will require you." Will show you this kindness; that is, the attention and honor shown in the blessings I give you through these messengers. "Be ye valiant." Be of good courage; be strong and show yourselves brave men. "Saul is dead." And therefore ye are without a king unless ye acknowledge me, as the house of Judah has done.

II. Ish-bosaeth king over Israel (vs. 8-19).

8. "Ish-bosheth." Saul's fourth and only surviving son. He was a piers tool in the

surviving son. He was a mere tool in the hands of Abner. Abner was a great gen-eral, and if Ish-bosheth, who was a weak man, could be made king. Abner would be almost supreme. "Mahanaim." Abner

eral, and if Ish-bosheth, who was a weak man, could be made king. Abner would be almost supreme. "Mahanaim." Abner chose this town because it was on the eastern side of the Jonan, and so beyond the range of the Philistines, who never seemed to have crossed the river.

9. "Made him king." Here was the establishment of a rival kingdom, which probably would have had no existence but for Abner. He was courn to Saut. Loyalty to the house of his late master was mixed up with opposition to David, and views of personal ambition in his originating this factious movement. He, too, was alive to the importance of seruring the eastern tribes. "Gifcad." The land beyond Jordan. "Ashurites." The tribe of Ashur in the extreme north, "Jexrel." The extensive valley bordering on the central tribes. "Enhraim. Benjamin." These tribes, which had not vet been conquered by the Philistines, holding no doubt to the house of Saul. "Over all Israel." The majority of Israel, not of Judah.

10. "Reigned two years." Five years and more had passed since the death of Saul, and Abner now proclaimed Ish-hosheth king of Israel, and thought himself howerful enough to reduce Judah to obedience. David seems to have been anointed very soon after Saul's death, but it must have taken Abner some time to gather up the scattered army and recover from the defeat and losses of Gilboa, where Saul and his three sons die! sufficient's to atend to the inauguration of Ish-bosheth.

III. David king over all Israel (5: 1-10).

bosheth.

III. David king over all Israel (5: 1-10).

After Abner and Ish-bosheth were assausinated, the tribes of Israel came to David, through their elders, and urred him to become king over all Israel. They gave good reasons for this: 1. David was one of their race. 2. He had shown himself worthy, 3. He was divine y appointed. 4. He unrace. 2. He had shown himself.

3. He was divine'v appointed. 4. He understood the duties of a king. David was then anointed king over all Israel. This was his third anointine. The king then was his to reign.

Young Old People of To-day. People quit growing old at 49 half a century ago. They quit it when they ceased thinking themselves old at 40, ceased dressing old at 40, not to speak of drinking themselves old at 40. The young man of 50 or 60 now wears the natty sack tweeds or serges that his son or grandson weers topped off with a jaunty hat. He goes to baseball, the races; he keeps up with the procession and is all in for a good time in moderation, healthfully The young woman with him in white or colors, with the gay hat, who has the manners of a youthful, but selfrespecting girl of 20 in the last contury, is his wife, perhaps a grand mother, but none the less young and happy yet. They feel young, they dress young, they believe themselves young-by the Great Horned Spoon, they are young!-Louisville Herald.

Many different kinds of cards of thanks have appeared in newspapers but Oswego, Kan., claims the prize with one from five prisoners in the Labette county jail, who "beg to thank the county for the good meals, kind treatment and compulsory baths." CHRISTIAN ENDEAVOR TOPICS.

September 13-"Feasting That Makes Lean Souls."-Ex. 16:2.5; Ps. 106: 13-15 Temperance.

Scripture Verses .- Prov. 20:1: 23: 29 32; Isa. 5:22; 28-7; Dan. 5:1-4, 23; Num. 6:1-4; Jer. 35:5, 6; Rom. 6:11-13.

Lesson Thoughts.

The good and the bad will not to gether occupy the heart; the one will operate to drive out the other. If we long for the flesh pots of Egypt, it is certain that the bread from heaven

will not be sweet to us. How often men look at sin only for the sensual and temporal pleasure i affords, and forget the sufferings and the bondage that inseparably accomparies It.

Selections.

Experience proves the value of temperance in building character, because "no part of our nature can be indulged to excess without injury to other parts;" and because intemper ance means not only personal injury, but the greatest suffering for others. and for this we shall one day be call ed to account.

Thousands of young men who ap plied for army posts during our war with Spain were rejected by the medical examiners because they had what is known as the "tobacco heart." They were confirmed cigarette smokers Temperance is patriotism, it seems, as well as good sense. No intemper-ate man is in condition to serve his

country. Fill a glass with water, and you cannot at the same time fill it with Paul had some such thing in wine. mind when he said, "Be not drunken with wine, but be filled with That is, fill your life so full Spirit. of good things that they will have no room.

But not even pleasure to excess is good. What most elates, then sinks the soul

as low: When springtide joy pours in with copious flood. The higher still the exulting billows

The further back again they flagging And leave us grovelling on the dreary

Suggested Hymns.

Sin no more, thy soul is free. Why do you linger? To-day the Savior calls. Standing by a purpose true. Gird on the sword and armor. O Christian youth, arise.

EPWORTH LEAGUE TOPICS.

September 13-The Catt of Isalah-Isa. 6. 1-2.

Isalah saw the Lord. What the exact nature of the vision of the Exalted One, not to be described. The sixwinged cherubim the prophet saw with out fear, but where cherubim's faces are hidden no man may stand with unshrinking countenance.

The train of the Almighty filled the temple. The throne Isaiah saw was greater than David's, and this procession of ministering spirits was more imposing than any winding line of incense-bearing priests. The holiness of God was the theme of the solemn song of that wondrous retinue of cherubim. And no one can think of God's holiness without a sense of his own sin. "Woo is men" is the instinctive cry of every uncleansed soul that sees God.

The sense of sin is not comfortable It aroused consternation and dred in Isaiah, because he saw himself, a man of unclean lips, in the presence of the Holy One. He could not delight in God's presence. No one can cleanse his own soul. That is in God's power alone. If the guilt of sin is taken away the Judge of sinners must re move it.

The simple process by which Isaiah felt himself made new was not a nec essary thing. The live coal from the altar was a sign. Isalah had felt his sin as being a sin of speech, since he was a prophet, and right speech was required of him, above all men. He had discovered uncleanness where he counted himself most clean. confessed his unfitness and his guilt God had taken the guilt away. And there in the temple, where elaborate sacrifices were daily offered for sin. no sacifice at all was offered, except the sacrifice of a broken and contrite heart. But that is always enough,

Then the cleansed life begins to hear God's call. It is not a command, but an invitation. It offers an oportunity And Isalah volunteers. That is the secret of great service. "I gave! He who has surrendered all to God has nothing to lose. So he can be brave and free. Other men must fear the makers of reputation, the "business in

terests." He is ready because he is fit. asks to be sent. And God sends him. For God wants persons in his service not a thing, nor a machine. Even a book will not serve. He is dealing with persons, and he must therefore

choose persons for his messengers. The call of God shows him in the wholeness of his nature. It is more than a revelation of mercy, or of love It declares his glory, which is his holi ness, for that is the essential thing in God's life. All his dealings with angels and men and demons are in harmony with his holiess. Lose that, and you

God's great medium of blessing and help and warning and counsel is a hu man soul. We set great store, and justly, too, by tracts and papers and all the impersonal means of carrying God's my kage. But the greatest and the most reasonable method is to set men and women at the business of winning others to their Lord and his law.

Fortune in Old Clock. An artisan of Munich has become rich man by the sale of an old clock which had been in the possession of his family for a number of generations One day a strarger appeared at his house and offered \$25 for the clock This sudden offer aroused the artisan's suspicions, which were increased when another stranger turned up on the following day and offered \$250 for the timeplece. He took it to a dealer, and ascertained that it was a genuine "Pe ter Henle," worth nearly \$25,000. promptly sold it for that amount. He has hitherto been in receipt of a week ty wage of \$6.

As Compared.

Ethel-What do you think of young Softhead? Mae-Oh, he reminds me of a bi

ting pad. Ethel-Indeed! What's the answer? Mae—He bears the impression of some good things, but lacks the ability to make use of them.

THE RELIGIOUS LIFE

READING FOR THE QUIET HOUS WHEN THE SOUL INVITES ITSELF.

Poem : Some One Has Need-Wanted Ha rizon - Keep the Sky Windows of the Soul Clean - Hindrances and Helps to

Nothing to live for? Soul that cannot be,

Though when hearts break, the world seems emptiness; But unto thee I bring in thy distress

A message born of love and sympathy,
And it may prove, O soul, the golden key
To all things beautiful and good, and
bless
Thy life which looks to thee so comfort-

This is the word: "Some one has need of thee."
Some one, or who or where I do not know;
Knowest thou not? Then seek; make no

delay

And thou shalt find in land of sun or snow

Who waits thee, little child or pilgrim For since God keeps thee in His world be-

Some one has need of thee somewhere

-Emma C. Dowd.

Their Want of Horizon.

It is wonderful how persistently and how It is wonderful how persistently and how stubbornly many persons will cling to an idealless life. The worst offense you can commit is to offer to clean their sky win-dows for them. They seem positively to love darkness rather than light. Diogenes is not offered to us by history as being ex-actly a model of manners to royalty, for, when asked by kingly Alexander what gift ne would receive from him he only received. when asked by kingly Alexander what gift ne would receive from him he only replied: "That you may get out of my sunlight." But when you choose between even Alexander and sunlight there is something to be said for the latter. In the case before us there is no such excuse. The mind seems to say: Leave me to a life from which the bright firmament of the ideal is excluded. Let me "walk on still in darkness." whatever light be round about me. So they are like Plato's men in the cave. With faces toward the gloom they are conscious only of the reflected shadows cast b" the glories of a world of life which they never see. Their stolld incredulity will quench the torch of your enthusiasm before it will be enkindled by it. In answer to the cry of the disciple: "We have seen the Lord," they will lay down conditions before their entry into the promised land of the ideal, into the world of spiritual reality, into the realization of the unseen, which destroys its receiver.

the Lord, 'they will lay down conditions before their entry into the promised land of the ideal, into the world of spiritual reality, into the realization of the unseen, which destroys its notency to the heart—"Except I see, I will not believe."

Such people, says the Sunday-School Times, are much to be pitted for their want of lorizon. In their case it has to be created, and the process is usually tedious and slow. Idealism is perhaps the intensest delight in life, and it cannot be won in a moment. It is the reward of a long cultivation of the vision-faculty. People who live life of crustaceans in the Mammoth Cave of Kentucky, lose the power of vision through long disuse. A rector once suffered from his attempt (upon his entry into an English country parish) to create "horizon" in the case of an old woman who existed in constant semi-darkness through the grimy condition of her windows. Asthmatical and weak, living on a dark ground floor room shut in by other houses, she particularly needed light. But the offer to have her windows cleaned for her was rejected with horror. Her remark to one who called soon after, referring to the new rector's visit, was: "Another king arose, which knew not Joseph." The would-be reformer had become the Pharaoh of the oppression, and Susan, lover of obscure sky windows, was Israel in Egypt.

This lack of horizon springs from several causes. One is spiritual sloth. It is too much trouble to some people to keep their sky windows clean, All that rises above the sordid they reject with the inertia of utter disregard. It is undesired and therefore undiscerned. "Horizon" means distance, scope, long sight, and these involve effort. Charles Kingsley extolled the English fen country for its broad levels, unbroken for miles save by ancient dyke, shining mere, whispering reed and rusting poplar. To him it meant herizon, and horizon meant—to a soul that loved liberty as dearly as life—the sense of freedom and room, of air to breathe, of scope wherein to energize and overcome. To a weaker soul

fish preoccupation. The intensity of life at the centre brooks no concern for life at the circumference. An atrophied heart generally carries with it a poor circulation at the certain of the certain of

generally carries with it a poor circulation at the peripheries. Horizon is drawn bock into the little circle of personal interests. Such a one wholly misses the spiritual meaning of life, the solemn significance of the world round about him, the marvels of the world round about him, the marvels of the reign of law in nature, the throibing of one pulse in all the movements of humanity, the presence of the supernatural at every turn, the powers of the world to come which stoop down to bless as angels stoop to kiss sleeping children, the troubled face of the tired souls of men, the mysteries of the heavenly kingdom which lie for others in the homeliest things of life experience. A visitor was once extolling in an exquisite west country landscape in England the glories of the scenery to a native. "We be always here," was the sufficient explanation of inability to admire. Horizon has lost its true meaning, just as Bunyan's man with the muck rake missed the crown just above the Lake Western Lake

Hope For the Luke Warm

Hope For the Luke Warm.

Dr. Culyer tells how those who have grown lukewarm or cold can again feel the life of God pulsating through their veins. He says:

"Simon Peter's best work was done after he was reconverted. Do not stop with lamenting your neglect of the place of prayer, Open again the door of devotion. At the earliest moment lay bold of bloodstirring Christian work; it will warm you up. It may take some time to get the blood into full, free circulation again and to cover your lost ground and lost health. But when you do get a fresh tide of Christ's love pouring into your heart and a fresh glow of His likeness in your countenance, you will feel as Lazarus must have felt when he shook off the grave clothes and leaped into life again."

A New Point of View.

A New Point of View.

A boy complained to Thomas Arnold because certain lessons were so difficult, and, so far as he could see, useless: Arnold said: "I cannot make you understand now of what use these things are going to be to you, but you know I am your friend. Well, as your friend, who knows what you are going to read, I want you to study these lessons." Can we not believe that divine love is always saying the same to us: "As your friend, who knows what you are going to need, I want you to go through this darkness?"

Living For God

Living For God

The highest thought is living for God.

Men in the world live for self. This is the aim of all men born in Adam. It may be a very cultivated self, or a very low, mean self. But man's centre is self. God's word comes and teaches us that the highest aim in life is to live for God. In order to live for God something must happen in man. We will call it faith, conversion, new birth, born again. These are Bible illustrations. It means a change of centre.—The Rev. James McFarland.

The Spiritual Life. It is the spiritual life which exalts.-Rev. Dr. Morse, Baptist, New York.

Lorenzo A. Manning has a large pas-

ture in Templeton, Mass., in which he has a number of cattle. A few days ago he sert John A. Braithwaite up to get one of the cows, telling him how many were in the pasture. Mr. Braithwaite began to count the cows, but count as often as he might, there was one more than the specified number. went up nearer and discovered that the extra cow was a large desr which stood around with the cattle while he caught the cow, without the lightest symptoms of fear.

WELL-DRESSED MEN.

More Rational Attention is Being Giver to Appearance.

Older men of the city note with gratification the better dressing and general air of gentility carried by this generation than was common with hat of twenty years ago. These sarorial accuracies are not the signs that betoken a fresh epidemic of dudism. They do not portend an era of fresh Beau Brummels, Beau Nashes and Berry Walls. They do not mean that in old adage has been changed to read; "Clothes make a man and want of

hem a fellow." On the contrary, they indicate that there is a wholesome revival of that personal care for one's appearance that reveals the man as neither a sloven or a sloth. Perhaps the advent of "clothing made to measure" at custom trade prices and, even more, the facilities of the "pressing clubs" have been most responsible for this commendable pride of apparel. But whatever is the honorable reason for it needs to be encouraged and ap

babuale The days of the "old codger" whe thought it a signal of independence to go around in public in an unvested and collarless shirt are passed. out on any old thing in any old way and call one's self "dressed," even for ordinary business intercourse, is to be come a person apart from the crowd called gentlemen and to announce one's self as a crank. It used to be the other way. The man who dressed in accordance with the best modes of the day was called "a dude" and "a landy." Those were terms of common eproach buried at any one who dared be neat, clean and clothed as the most perfect form God Himself could

nake. There is a physical, hygicale value in good dressing. Put a slouch in a sollier's uniform and he transforms himself with erect carriage, head erect and a quick step that altogether makes his mother doubt his identity. And in the really elegant mode for men of the present day there is dignity given to one's carriage and distinction imparted to his personality. Certainly, a man may yet make a guy of himself by loud and outre self-decoration, but we are commending the quiet, genteel, fashlonable dresser, and he deserves It:-Atlanta Constitution.

Greatest of Savings Banks.

England's remarkable system of postoffice savings banks, started several years ago, have been brought into notice of late on account of the transference of the prodigious cierical force which the systef keeps busy from the big building in Queen Victoria street, London, which they have outgrown, to their new home in West Kensington, a vast beehive of a place, covering five acres of ground, close to the amphitheatre called Olympia, sacred to the memory of Buffalo Blit Barnum's circus and such shows. The moving day concerns 3200 clerks, the thousands of ledgers in which are kept the accounts of the bank's 9,000,000 depositors and the innumerable documents relating

What has been brought out most significantly in consequence of the attention which the "biggest savings bank in the world" has been receiving of late is the remarkable growth of this unique institution. The number of deposits annually has jumped from 3. 000,000 to 15,000,000, the number of depositors from 2,000,000 to 0,000,000. In ther words, on every business day of the year 40,000 persons make deposits through 14,000 government sub-stations. No wonder then that since the postal savings banks were established nearly 500 private institutions of the kind have been forced to go out of business.

No Beggars in Finland.

"Begging doesn't go in my native land," said A. F. Watch, in speaking of the famine in Finland. "If a man asks for bread he is given the opportunity to earn it, never the money to buy it. It is this policy, generation after generation, that has made the finnish people prefer death to begging, as it is understood here. The farmere begin to sow in June and seed potatoes and rye and barley and oats are their greatest need. What little rye was raised last year was not properly ripened before being taken to the kilns. It was unusually dark and lacking in nutriment. In a letter from my sister she speaks of a friend who had traveled north establishing free lodgings in ten bailiwicks. In these lodgings warmth and food could be had; the women and children were taught cookery and earned their food by sewing, spinning, knitting and weaving, and the men were provided with work. It is work, work, work, there being hardly a millionaire in Finland's 2,555,000 inhabitants. The fish famine was as great as the bread famine, as the constant rains last summer flooded the country, the myriads of lakes spread over the meadows, making the usua! eatch impossible."-Philadelphia Record:

A Philosopher's Analysis of Woman. "Female lives are 10.6 per cent. bet ter risks than male lives," says the Chicago Health Department. "Why don't insurance agents take advantage of this fact?"

If a woman is willing to take out insurance there is a strong probability that she knows that her health is in

danger. If a man who knew that his health was in danger should apply for insurance his conscience would hurt him. A woman's conscience, however, is seldom as vigorous as her intuition. Her intuition is the proud guiding star of her existence. And when her intuition begins to operate in a field which is as unfamiliar to her as insurance, its

mandates are irresistible. The conclusion seems to be, therefore, that in general the women who don't get insured are good risks and the women who do get insured are bad risks.-Chicago Tribune.

Life's Whirligig.

Every farmer boy wants to be a school-teacher, every school-teacher hopes to be an editor, every editor would like to be a banker, every banker would like to be a trust magnate. and every trust magnate hopes some day to own a farm and have chickens and cows and pigs and horses to look after. We end where we begin.— Saline County (Kan.) Index.

THE GREAT DESTROYER

STARTLING FACTS ABOUT SOME THE VICE OF INTEMPERANCE

Comm. Ton Thousand Volces Answer No. -A Remarkable Utterance of a Young Man Who Killed His Drunken Step-

Father-Misery Whisky Makes. Oh, men of might, men of wealth!
Men of vigor, and strength, and health,
Endow'd with hearts mankind to love,
Who supplicates the throne above;
Oh! ye who visit sorrow's den.
To sorrow with your fellow-men.
Shall that unholy trade in drink.

Which hurries men to ruin's brink, Continue ever here below? Ten thousand voices answer No! Tell me, loathsome child of shame, Ye whose deeds we blush to name; Tell me, homeless orphan child, Tell me, all by drink defil'd; Tell me, all by drink denia;
Tell me, cursing, staggering sot.
And ye who share his wretched lot;
Must we forever, drunkard's wife,
Retain this foe to human life?
Hark! from earth's abodes of wee.
Ten thousand voices answer No!

Distillers, dealers, can you rest? Distillers, dealers, can you rest?
Is conscience quiet in your breast?
Will men the world calls good and great,
This traffic always tolerate?
Must groans and curses still resound.
As months and years go rolling round?
Will mankind never know relief
From this o'erwhelming source of grief?
Ye drink-made slaves indignant grow,
And thunder for h a mighty No!

Oh, angels, scraphs in the spheres Oh, angels, scraphs in the spheres,
Behold our cyes suffused with tears;
Must drink-made sorrow ceaseless flow,
And breaking hearts no respite know?
Must we resign to such a foe
All that we cherish here below?
Forbid it, mighty God of love!
Forbid it, angel hosts above!
Oh, joy, our souls with rapture glow;
We hear the angels chanting "No!"
—National Advocate.

What Whisky Does. "This Man Knows Whisky" is the title of an article in the Cleveland Post. The article is in the form of a comment upon the statement made by a young man who was under arrest for killing his stepfather, a crime that he had committed under the circumstances of great provocation. Here is the article:

is the article:

"I would not touch whisky if it was to save my life. I have seen too much of its work. I have seen the misery it has made for my mother. I have seen, too, the brute it made of my sterfather when he was under its influence. If it were not for whisky our trouble would never have happened and I would not be in jail. I never touched the stuff, and I've made a vow I never will."

will."

These are not the words of an impassioned temperance theorist. They are the calm, deliberate utterance of a young man who killed his drunken stepfather in defense of his mother and was incarcerated in a Cleveland police station. A police lieutenant had pressed a glass of whisky upon him, urging him that his weakened condition demanded it. But he knew whisky and he had no use for it.

Here is what might well be accented as an expert opinion upon the effect of whisky.

This young man has had experiences that have shown him what whisky will do. He does not need to theorize. He speaks with But for whisky he would not have been

in iail.

Decidedly true. And equally true it is that but for whisky few other people ever would be in jail. It is not putting it too strongly to say that whisky causes ninetenths of the crimes that get people in jail. This young man has seen the misery whisky has made for his mother.

And who cannot call up from one's own resollection dozens of mothers whom whisky has made miserable?

Searcely a community or social circle but has several—often good, patient, uncomplaining heroines who have given up hope.

plaining heroines v plaining heroines who have given up hope, and whose desolated hearts are left to feed

on the agony of despair.

They bear the deprivation, the neglect, the abuse, the blows, and utter no moan, but in their hearts there is moaning al-

The earth has been salted with tears shed by manlind in symuathy with the brave women who send their husbands and sons to battle, sitting alone at home with their tears and fears, but such women are happy, proud, exalted, compared with the drunkards' wives, crouching with tears and fears and shame, while their husbands give their lives up to the devil—Drink. The bright, sweet hopes of their bridal days have become a mockery. The vowation which they staked their life happing

days have become a mockery. The vows upon which they staked their life happiness have proved light as air. The love that once bade fair to be a shelter in every storm has been beaten down and tora tarm by whirlwinds of bestial passions.

There are millions of women like this. "I have seen, too," says this young man, "the brute whisky has made of my stepfather when he was under its influence."

Yes, there is the truth—it makes a man a brute. He may be good and kind and tender when he is sober, but whisky makes him a brute. He may be provident and thrifty when he is himself, but filled with whisky he becomes an entirely different

thrifty when he is himself, but filled with whisky he becomes an entirely different class of being.

Sober, he may not he able to realize that he can be a brute when drunk. He may be the last one to know the misery that his drunkenness causes in his home. He cannot view himself in correct perspective.

But this young man who was sent to jall hecause of whisky speaks the simple truth. He has seen how whisky turned a good man into a brute, a hanny wife into a miscrable drudge, and a devoted son into an unwilling murderer.

an inwilling murderer.

And whisky is no respector of persons.

What it does in one family it will do in another. What it makes of one man it has made of millions. The woes of this one woman is a wor that ever goes crying and moaning throughout the earth.

From a Commercial Standpoint.

Some of Toledo's largest industrial enterprises are assuming responsibility for the abstinence of their employes during working hours. They are buying up property adjacent to their manufacturing plants in order to defeat the efforts of liquor men in establishing saloons. Like the railroad companies, they are coming to realize that the virtue of temperance in their workmen has a definite commercial value, capable of being measured in dollars and cents. Experience has taught them that if they are to have a high quality of workmanship and immunity from damage suits, occasioned by accident to limb and life, they must prevent their men from stupefying their brains From a Commercial Standpoint. by accident to limb and life, they must pre-vent their men from stupefying their brains by two or three glasses of beer at the noon hour. With such method of regulating the habits of employes the line will be definite-ity drawn between the idler and the drink-er, the worker and the abstainer, and the saloon will no longer pose as the laboring man's friend.

The Crusade in Brief. He who would regulate the saloon abould first try to regulate Mt. Sinai. Thunder storms purify the air, but a burst of righteons indignation never was known to purify a saloon.

The further down you can drive the saloon, the further away you remove temptation from those who work in high

In Bethel, under Prohibition, it was a reve thing to hear of a person being drunk. Under the present law the town voted to license two saloons. In the month of May there were eighteen convictions for drunk-

The Jewish law was especially severe upon wine bibbers and drunkards, who were held up to scorn, and the people were warned against them.

warned against them.

It is inherited from either father or mother, or both. It can only be cored by heroic treatment that eradicates the taste for alconol from the blood.

Upon different persons the effect of anything in the form of drink is different. Some are made silly illustrating the against that "When wine is in, wit is out." Others are made dull and brutish. The lowest instincts of their nature run ries with their reason, and they are liable to perprivate the most brutial densit, erappiding the maxim, "What is in a man when he is sober comes out when he is about comes on the lates."