der

New YORK CITY.—Sunday morning the Rev. Cornelius Woelfkin, minister of the Greene Avenue Baptist Church, had for his subject "A Supreme Opportunity." He chose as his text Esther iv: 14: "Who knoweth whether thou art some to the kingdom for such a time as this?" Mr. Woelfkin said:

kingdom for such a time as this?" Mr. Woelfkin said:

The history of Esther is a fascinating romance. Every changing scene in the panorama is a graphic illustration of the providence of God. It traces the transition from obscurity to prominence; from weakness to power. The scene opens showing Esther an orphan girl belonging to a captive and despised race. Naturally, every door of influence would be closed to her. Alone in the world, dependent upon a cousin's bounty, the horizon of ner life was limited. Her chief endowment was beauty, and that, as the world goes, is more likely to become a snare of evil than a benediction of good. Yet, behind this humble, modest life there is working the might, wisdom and love of God. The Queen's throne is empty. The royal crown is waiting some one who may please the mood of the King. Thousands of gentle blood dream of the Queen's place as the arms of all ambition. But the providence of Jehovah has reserved the place for Esther, the orphaned Jewish girl.

This same divine power seeks to mold every life. The circumstances and conditions that environ us may not seem promising. But what are these with God? His strength is made perfect in weakness. The vast majority of men and women who have spirit. God help us to value and covet it when near at hand.

Esther went with fear and trembling, but not cowardice. Heroism is not foothardy. To go forward in the face of danger, despite fear, is true courage. Paul ministered in Corinth with much weakness, fear and trembling, but heneath all was the splendid heroism of self-devotion. "If I perish"—but such a spirit cannot perish. It may seem to fall in self-sacrifice, but it does not perish. Some heroes of faith come out unscathed from conflict, they are delivered from the edge of the sword, the force of violence and power of fire. Others are stoned, sawn asunder and killed. But they do not perish. The mattyrs torn by lions on the Roman arena were as victorious as Daniel who was delivered. The witnesses who burned at Smithfield were as triumphant as the three men who could not be hurned by the seven fold heat of Nebuchadnezzar's furnace.

ising. But what are these with God? His strength is made perfect in weakness. The vast majority of men and women who have made the molds of history were those whom God's providence brought from obscurity and lowly conditions. Your way is not hid from the Almighty. There is a place held vacant for your filling. That place is as honored and dignified as any royal throne, because it is divinely appointed. The steps leading thereto may seem to be contingencies, accidents, for

fold heat of Nebuchadnezzar's furnace. The Huguenots who fell on St. Bartholomew's Day were no less conquerors than Joshua's army. Christ did not perish on the cross. Paul did not perish in Rome. Telemachus did not perish in the Iloman arena. Such dying is the highway to life and power.

arena. Such dying is the highway to life and power.

The Queen asked the forfeited lives of her people. She was related to them and a sufferer with them. From their side she was moved with compassion. From her aucenly position she obtained deliverance. This is the object of all mediation. Our Saviour as the man Jesus is touched with the feeling of our infirmities. As the exalted Lord He intercedes to supply our need according to His riches in glory. The privilege of prayer is granted to us, that from the human sorrow and woe, and so be pressed into an intercession for divine succor. In our weakness we are tempted to

pressed into an intercession for divine succor. In our weakness we are tempted to
abuse this great earte blanche of our Lord.
Salome, who received the same overture
from a king as did Esther, asked the death
of John the Bantist. Many a petition of
grayer would evel in death if granted. But
no carnal, selfish supplication will receive
the indorsement of the Lord Christ, and
consequently fails.

Then we come to the banquet scene. It
is most suggestive. Only the hostess and

Then we come to the banquet scene. It is most suggestive. Only the hostess and two guests, but what issues tremble in the national state of the sunder sentence of leath. The dark hour is drawing night Haman, the prime minister, is in give; he is succeeding most marvelously. Yet in one day all is suddenly reversed. The Queen becomes the author of life and Haman is sent to the gallows built for another. Success may be upon us in the very larkest hour, while failure may be dogging the tracks of the most lightsome neart. Righteousness seems to be worsted in the conflict with evil. Good measures seem to fail, evil ones to triumph. Scrumious honesty goes to the wall, while rickery and fraud are crowned with success. Virtue is seemingly strangled and vice is robed with royalty. And we are tempted to be envious at the prosperity of the wicked. But we may not pass judgment until the issue is seen. There will some a day when righteousness shall flourish and evil perish. The plots of the world's Hamans, Herods and Judases all missatry. Sin and evil not at the core. Righteousness and truth have the quality of immortality.

At the right roment Esther not only

Righteousness and truth have the quality of immortality.

At the right moment Esther not only stated the plot, but named the adversary and enemy—this wicked Haman. It was an awful crisis. It is always a crisis when contending principles come to the decisive struggle. In every soul there is a Haman who seeks the betrayal and destruction of the spiritual life. In our conflict with this evil self there comes a time when we must be specific in naming the foe. No salvation comes from generalities. This adversary and enemy may wear different names in our disposition. It may be pride, envy, icalousy, bitterness, worldliness, etc. Whatever it may be, it has reamed our ruin and waits the moment of execution. If we would save our lives, families citical and the world we must deal uncompromisingly with the particular Haman who is

If we would save our lives, families, either and the world we must deal uncompromisingly with the particular Haman who is working destruction. Not until Haman goes to the gallows can life stand secure. Having seized the supreme opportunity at great risk, Esther finds a great reward. The clerks write the message of life more rapidly than they wrote the sentence of death. The good work is havened with more speed than the reessage of wor. Joy supplants sorrow and life comes in the place of death. The harvest of sacrifice is life. We sow in tears, we rean in joy. In this successful mission of Esther the mediatrix we have an adumbration of the selvation wrought out by Jesus Christ. He took His life in His hands. He secured a seversal of the sentence of death written realist us and proclaims forciveress of ins and the gift of eternal life. Ours is the privilege first to receive and rejoice in his truth, and then to speed the glad tidness to every creature in all the world. These are our supreme opportunities. They

rags to every creature in all the world. These are our supreme opportunities. They may be shadowed with self-merifice, but if they are resolutely seized they will issue in the morning of joy.

Victories Won.

"It is not by regretting what is irrepar-ible that true work is to be done, but by raking the best of what we are. It is not

raking the best of what we are. It is not by complaining that we have not the right lools, but by using well the tools we have. What we are, and where we are, is God's providential arrangement—God's doing, hough it may be a man's mindoing; and the man'y and the wise way is to look rour disadvantages in the face, and see what can be made out of them. Life, like war, is a series of mistakes, and he is not the best Christian nor the best general who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes."—F.

Makes One Charitable.

True religion will make its possessor truly charitable in dealing with his busi-ness associates and competitors.—Rev. G. (. Strin.

A Canny Preacher.

good story at the expense of another

One of his favorite stories was of an

American preacher who preached in

The sermons attracted greater audi

ences than either manager or preacher

had expected, and at length, one night,

as manager and managed sat talking

upon the steps of a great London

church after the delivery of a success

ful sermon in a neighboring hall, the dissatisfied preacher struck for higher

wages, and brought such arguments

to bear that the manager felt it neces-

It was a costly talk for Major Pond,

but he keenly enjoyed the humor of the situation and took great pleasure

in picturing the great preacher seated in the moonlight upon the cathedral

step bargaining for higher pay for

preaching the gospel.-New York Sun-

Maine's Long Seasonst.

Maine's seaconst in a straight line is 225 miles, while following the ins and outs it is 2,486 miles. Between

Kittery point and Quoddy head there are afty-four lighthouses.

sary to yield.

England under his management.

Major Pond was a discreet man, but he occasionally told one celebrity a

place is as honored and dignified as any royal throne, because it is divinely appointed. The steps leading thereto may seem to be contingencies, accidents, fortuitous chances, and through the modes of other persons. But if there be the spirit of faith to trust Him, diligence to discover His will and readiness to obey. He will bring us to the place and position most suited for our eternal profit and glory. No one else may step into our place, until we, through unbelief and disobedience, have forfeited the privilege of its occupancy.

Every life has its own unique endowment. Success or failure depends upon the manner in which we hold these possessions. If we hold them selfishly to profit ourselves withal, they turn into corruption. But if they be held in trust as a sacred stewardship, used for the furtherance of His purposes and the bringing of His kingdom, they will turn out eternal trosures. Our temptation is to discredit our possessions and opportunities. But we may not despise the day of small things.

Esther had only personal beauty to commend her at first. This is not a gift despised by Satan in his attempt to ruin a soul; then why should it be discredited as a power for good? The lad had only five loaves and two fishes, but, consecuted to His service, they fed the multitude and more. It all turns upon whether we are using our endowments in the interest of self and by the energy of self, or whether we are living and working in co-operation with Him and for His glory. The form of a life will vary. God does not duplicate and make all lives to conform to a life pattern. There was a vast difference between the captive maid that served in Naaman's home and the orphan captive who mounted the Persian throne, but it was the same

the captive maid that served in Naman's home and the orphan captive who mounted the Persian throne, but it was the same God who worked in each.

The orphan girl became the bounteous queen. She enjoys the honors and emoluments of royalty. Banquets are held in her honor and a retinue of servants minister to her continually. Can she support the dignity thus thrust upon her? Will adulation, flattery and vanity enervate her soul's ability, or will she grow strong and potent for good amid opportunities? Only trial can answer such queries, and that comes soon enough. From the outer world she hears the lamentation of her kindred people. Mordecai, her cousin, is in sack cloth and mourning and would not be comforted. All the captives are wailing with fear. What could it mean? If she had only been party to the conference between her royal husband and the prime minister prince she would have understood. minister prince she would have understood. If she could see all the clerks writing the sentences of death which were being hurried throughout the empire she would have known. She seems to be exempt. Does she not dwell in the palace? But the blackness overshadows her even there. No circumstance or condition can shut it out. The court of Persia permitted no one No circumstance or condition can shut it out. The court of Persia permitted no one wearing sack cloth, that symbol of sorrow and mourning, to enter the royal precincts. They would not be disturbed by painful reminders of life's sorrows. But even the royal purple can neither ignore nor escape them. The tracelies of life are not shut out by hiding and icnoring them. We can build no barrier that will prevent their invasion.

The Redeemer of the world did not ignore them. He did not isolate Himself from human woe, but through suffering from human woe, but through suffering and planting the fight of hope amid the shadows of death. If Esther seeks to save her life alone she will lose it. But if in seeking to save others she lose it, she shall save it. We cannot in a time of epidemic think of ourselves alone. Individual carefulness will prove fatal.

There came a moment of despair to Esther. What can she do more than others. She had not been called isto the King's presence for a whole month. And to venture unbidden misht mean death. She had her limitations. Even her position seemed unequal to the need. Her privileges fell short. It is always so. A gravecrisis ever brings the shadow of despair. There are problems that confront every generation that seem insoluble. We become bewildesed and perolexed; we feel our inadequacy and despair. This perplexity and despair is purely human. Its shadow never falls unon the throne of God. He shall not fail nor be discouraged till He hath est judgment in the earth. All that He requires is an instrument that will not halk at the cost, and He brings sueedy relief. Let us fling the sacrifice of life into the situation, and nothing shall be impossible to us. It is this desire to keep our skins whole, and to conserve our personal ease and comfort that makes situations difficult. Paul was an outimist, because he threw his life into the crisis. Comfort, ease, quiet, pleasure, were not aimed at by him, therefore he could confidently write: "I am pressed on every side yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken: amitten down, yet not deatroyed." Selfishness brings the midnish, self-sacrifice the dawn.

Then followed Esther's heroic resolve. A crisis always develops the character. In a moment she read the meaning of her providentall experiences. She saw somethings of God's plan in her life. Why had she been exalted from the lowly position of an orphan to the regal dignity of a

THE SABBATH SCHOOL

eouid out anticipate death by a few days, and had the chance of success. There is not much room for choice. Death is the worst that can come, and that will come either way. Esther said, "If I perish. I perish." This is synonymous with those expressions made by the martyr spirits of history. It is the only attitude and expression that will fit the supreme crisis and opportunity. In just such situations Moses said, "Blot me, I pray thee, out of the book which thou hast written," Jesus said, "I hold not My life of any account as dear unto Myself. I am ready to die." Whoever goes upon a great mission must, like international Lesson Comments for September 27.

Review of the Topics for the Third Quarter-Read Pasim 8-Golden Text, Psa. xxvil. 1-Topic: Israel Obtaining a King-Summary of Lessons.

unto Myself. I am ready to die." Whoever goes upon a great mission must, like
the early Christians, take his life in his
hands. It is only along that pathway that
salvation lies. It is a great price, but often paid for an inferior purpose. Heroism,
home and freedom. Ambition demands
life for reputation and honor. Convenience and progress do not hesitate to accept life as a price. Our bridges, buildings
and tunnels are built with the cost of life.
Shall we, then, murmur at the missionary
who is willing to risk fever and riot in the
interests of eternal salvation? When examples of self-devotion fall into the perspective of history we applayd the martyr
spirit. God help us to value and covet it
when near at hand.
Esther went with fear and trembling, "Lesson I." Topic: Israel demanding of king. Samuel was growing old; there was no one to take his place; other nations had kings; Israel wanted to be like the na tions around them; the elders came to Samuel and asked that they might have a king; the request displeased Samuel; he took the matter to the Lord; the Lord said, Hearken unto the voice of the people; they had not only rejected Samuel, but they had rejected the Lord; the Lord told Samuel, to profess the samuel to profess the samuel to profess the samuel to be samuel.

they had rejected the Lord; the Lord tole Samuel to protest solemnly and show what a king would expect of them.

II. Topic: Israel choosing a king. Saulgoes to Samuel seeking information; the Lord told Samuel to anoint Saul to be king; Samuel invites Saul to dine with him; afterwards he anoints Saul; Samuel calls the people together to Mizpeh; told them that they had rejected God; ordered the tribes to arrange themselves for the purpose of casting lots for a king; Saul a chosen; Saul had hid himself; the Lord revealed his hiding place to Samuel; Saul is brought in and the people shouted and said. God save the king.

said. God save the king.

III. Topic: The consequences of obey ing and disobeying God. After his election as king Saul returned to private life, but soon it became necessary to go against the Ammonites, and Saul called the army to

soon it became necessary to go against the Ammonites, and Saul called the army to gether and gained a great victory. Samuel then called the people together at Gilgal for the purpose of catablishing Saul in the government. Samuel makes his farevell address; speaks of his integrity; recalls Jehovah's past mercles and Israel's ingratitude; confirms his words by a marale—a thunder storm in harvest time; the people are comforted.

IV. Topic: Disobedience punished. Saul had been king about ten years; he had grown proud and rebellious; he was commanded to utterly destroy the Amalekites; he brought back the best of the sheep and oxen and Agag the king; Samuel met Saul and charged him with disobedience; Saul excused himself and said the people saved the best in order to sacrifice to the Lord; Samuel said. To obey is better than sacrifice; Saul is rejected.

V. Topic: The Lord choosing a king. The history of David is begun; Samuel is command'd to go to Bethlehem and anoint one of the sons of Jesse; he facts to go: is told to take a heifer and sacrifice unto the Lord; the cilders of the town trembe at his comine; Samuel to do them he came peaceably; seven of the sons of Jesse are made to pass before Samuel, but the prophet said the Lord had not chosen them; David is called in from the field at d is anointed by Samuel in the presence of his brethren.

VI. Topic: Fighting the Lord's battle. The Philistines are arrayed against Israe; Goliath, the Philistine giant challenges Sau's army to furnish a champion to meet him; David hears the challenge and offershimself; is first cad in a coat of mail, but

Goliath, the Philistine giant, challenges Saul's army to furnish a champion to meet him; David hears the challenge and offers himself; is first ead in a coat of mail, but lays it aside and takes only his staff and sling and five smooth stones from the brook; the Philistine derided David; David answers him; David slang a stone and smote Goliath in the forcheau; David then cut off the head of the giant; the Philistines fled; Israel pursued them.

VII. Topic: The deliverance and prosperity of David. After his victory over Goliath David acted wisely and was promoted; the women sang his praises; Saul became very angry; he watched David's movements with suspicion; feared David's movements with suspicion; feared David's

movements with suspicion; feared David's movements with suspicion; feared David would seize the kingdom; tries to kill David, by casting his javelin at him; David escaped; David made captain over a thou-sand; all Israel and Judah loved David. VIII. Tonic: Jonathan's last interces-VIII. Topic: Jonathan's last intercession for David. To save his life David fled to Samuel; Saul pursued him; David then appealed to Jonathan for assistance; Jonathan loved David and promised to find out what Saul's intentions were; Jonathan soon discovered that Saul intended to kill David: David: And Jonathan met at the stone Ezel; according to previous arrangement arrows were shot and David was warred; David and Jonathan then have

ware-en; David and Jonathan then have an affectionate farewell.

IX. Topic: David's noble act. Semuel died and was buried in Ramah; David in exile for six or seven years: Saul pursued him with murderous intent; David's exile him with murderous intent; David's exi'e a benefit to him in many ways; Saul's life was twice in David's power; David exhibited true nobidity by not permitting aim to be put to death; David called to Saul from a distance and expostulated with him; Saul admitted his sin and promised to pursue David no longer.

X. Topic, The Israelites defeated. The

X. Topic: The Israelites defeated. The Philistines fought against Israe; Saul's sons were stain in the battle; the archers pressed Saul bard: he was greatly distressed; asked his armorbearer to kill him; the armorbearer would not: Saul took the sword and took his own use; the armorbearer then took his life; the men of Israel fled; the Philistines came and dwe't in the country; the horizon of Saul and his sons treated with indignity; inhabitants of Israelish stages took the horizon than the saul and his sons treated with indignity; inhabitants of Israelish stages took the hodies human them.

sons treated with indignity inhabitants of Jahesh-glead took the bodies, burnt them, and buried the bores.

XI. Tonic: David ascending the throne. David returned from exile; solved Pleastion of God; was told to "go up" to Hebron; those with David related near Hebron: David was anointed kind of Judeh; he showed kindness of the people of Jahesh-gilead; asked them to recognise his authority; Abner re-2e Ish-bosheth kind over the northern tribes: Abner and Ish-bosheth were both assassingled; "Israel came to David and urged him to become their king; he was again anointed and estericing the same and the same though the same and the come their king; he was again anointed and estericing the same and same their king; he was again anointed and estericing the same and the

bosheth were both assessingled: a Israel came to David and urged him to become their kine; he was again anointed and established his capital at Jerusa em.

XII. Topic: Warnings against sinful living. This epistle was written by the Aposte Peter about A. D. 64-60, from Habyon, to the Christians scattered abroad; the true life is the Christ-fie; all should forsake sin; intemperance is a deadly evil; all will be judged; Peter urges sobjetty, watchfulness, prayer, fervent observe, hospitality, the proper use, of vift. In this cason we should dwel on the coden text. Temperance in its true significance is a very broad term, and in its importance ranks third in the constellation of graces, which, according to 1 let. I, are the adornings of true Christian character. Its proper application izmies the total abstinence from that which is wrong, and the moderate use and enjoyment of that which is right. It is a mistaken and harmful, but too frequent conception that it means only to abrain from intoxicants. Properly understood if comprehends all the inward impulses and outward acts of life. God's commands are both negative and positive. The first command to the race was. Thou shalt not Its violation weeked the race. In like manner wreck follows disobedience to the command. En not drunk with wine. Protribution will sooner or later overtake the man who indulyes, or the nation which indores the signatic wrong. In it is every of every kind—inebriety, criminality, in dorses the gigantic wrong. In it is executed of every kind-inebriety, criminality, insanity."

The Force of Example. A gentleman who has just returne from Guatemala vouches for this par rot story. A good woman of the city had a bird which she prized highly but it had one bad habit. Whenever she came in in the morning the bird would ejaculate:

"Oh, I wish to the Lord the old woman was dead!" She confided to her minister and e suggested sending his parrot over

adding that by association the lady's bird would learn nice phrases. A day or two later, when this voman entered the room, her parrot ejaculated, as usual;

"Oh, I wish to the Lord the old oman was dead!" Whereupon the minister's bird cocked its head to one side and fer

vently added: "The Lord hear our prayer!"

Coincidence in Age of Popes. Pope Plus X. is the same ane as was Leo XIII. when the latter was elected

CHRISTIAN ENDEAVOR TOPICS.

September 27-An Evening With Japanese Missions .- Mal 4: 2 3.

LITERATURE.

Books on Japan are very numerous. Any from the following list will be found helpful and interesting; they may be bought from any book dealer "The Mikado's Empire," Griffis; "The Sunrise Kingdom," Carruthers: "Un-beaten Tracks in Japan," Bird; "An American Missionary in Japan," Gordon; "Life and Letters of Joseph ..ardy Neesima," Hardy; "Japan and Its Regeneration," Cary; "Things Jap-anese," Chamberlain; "From Far For-mosa," Mackay; "Gist of Japan," Peery: "Geography of Protestant Missions," Beach; and an excellent program, prepared by Hattle E. Genung. and published by the United Society of C. E., from which the following paragraphs are selected:

SELECTIONS.

The name given these islands, "The Kingdom of the Rising Sun," is the translation of the Chinese characters two of which are found in the common Japanese designation, Dai Nippon.' "Great Sun-Origin." The empire about the same area as the United Kingdom of Great Britain and Ireland, and is the out-lying section of eastern Asia just as Great Britain is of western Europe. Within the limits of the empire are included five large islands and some two thousand smaller ones. There are three religions: The

Shinto, which is the oldest, consisting of a form of nature-worship and reverence for ancestors; the Confucian, brought in through Chinese classics (for Chinese is the language of literature), and the Buddhist, which is the most popular, though not introduced until the sixth century, A. D. Thousands of Shinto shrines and Buddhist temples are scattered throughout the land.

The Protestant churches sent their first representatives to the empire five years after Commodore Perry had opened Japan's sea gates to the Occident in 1854. These first missionaries were Americans, and the Japanese missions have ever since continued to be chiefly in American hands.

The country is now more than ever ripe for the earnest, practical use of the open Bible, the pressing home of the guilt of sin, redemption from sin through Jesus Christ, and the call for pure lives. Already this new movement is being initiated and largely carried on by the Japanese themselves,

EPWORTH LEAGUE MEETING TOPICS. eptember 27-The Work of Home Missions. Isn. 2. 2-4

The following account of our great Home Mission field is taken from Dr.

H. K. Carroll's tract on that subject: The lines dividing the "Home" and "Foreign" fields are not as distinct as they used to be. The character of the work done among foreign populations in the United States is not essentially different from that done among these populations abroad. Foreigners verted and educated on our soil go back to the lands of their birth to labor for

their countrymen.

Our home missionary work is done among different classes of people. Among the Negroes. We have no special missions to the black people of the United States, but large sums are annually appropriated to colored Conferences for the support of charges which would otherwise be unable to exist Among the Southern Whites the group of Conferences showing the largest proportionate net increase of communicants in the last quadrennium was that which constitutes our white work in the South. There are fifteen of these Conferences, including the At-lantic and Gulf Missions.

Among the Mormons and among our communicants are not a few excellent men and women who have ren the hideous doctrines of Smith and Young, and become true followers of Jesus Christ. The work on the frontier. We expend annually in work in the Rocky Mountains, on the Pacific coast, and in Hawaii and Alaska upward of \$140,000. And among the Spanish-speaking peoples. This work is conducted in New Mexico, southern California, and Porto Rico. The appropriations for 1902 for our Spanish work amount to \$21,602. Last year 41 missionaries were employed, and 2,522 members and probationers were re-

ported. Among the French. Last year we had six missionaries engaged in this work, and 255 members and probation-The work among the Germans ors. employed 279 missionaries, and reported 42.814 members and probationers. And among the Scandinavians, 260 missionaries were engaged in preaching to their countrymen, and 26,969 communicants were reported.

Among the Italians we have six missionaries and 954 members and proba-

There are colonies of the Portugese within the bounds of New England and New England Southern Conferences, and about \$1,000 is annually appropriated for work among them.

In the Chinese and Japanese work we have 18 missionaries and 1.500 members and probattoners. These figures represent only the work on the Pacific coast. In many cities Chinese and Japanese are gathered into our churches through special Sunday school work. We also have a considerable work among the Indians.

foreign missionary The work of these United States rests back upon an effective and adequate pro-

Snake Captures Dog. Harry Metzel of Boston went to the Mountain Tea hills yesterday in search of mountain tea. He was ac companied by a young beagle hound. The hound became separated from Metzel and soon attracted him by its yelping. He found the hound in a

small open space in the underbrush

and firmly wrapped around the animal

was a large snake.

Might Have to Go Far Down. On a vacant lot of land close by the electric road, in Medford, a big signboard reads: "This land for sale, en-quire within." As there isn't a house in sight thereabouts, it may puzzle the would-be purchaser to ascertain just where he is at.

Bridge to Have Long Span. Quebec's cantilever bridge, now un ler construction across the St. Lawrence river, will have one span of 1,800 feet. The longest span now in use is one of 1,710 feet in the firth of Forth bridge, Scotland. THE RELIGIOUS LIFE

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Poem: Stray Thoughts - An Eloquent Prayer Delivered by the Rev. R. J. Campbell in the City Temple, London -A Plea For Divine Compassion. In whatever place you are, do your best; Listen oft to duty's call, Do the things, however small, And leave to God the rest.

In whatever place you go, leave a smile; Smile upon the high and low; Smiles were made to trade, you know, And greet you afterwhile.

Only a smile and then a word— And a handshake freely given, May be to the heart, With the world-thrust dart, Tas grand pathway to heaven.

-Rev. Wm. B. Yower.

A Supplication.

The following prayer was made recently by the Rev. R. J. Camp. el. at City Tem-ple, London: O . sus, Thou Shepherd of mankind, show unto us at noonday the light of Thy countenance. We cannot do by the Rev. R. J. Camp. en at City Temple, London: O J. sus, Thou Shepherd of mankind, show unto us 't noonday the light of Thy countenance. We cannot do without Thee, Thou Saviour of the lost, we turn to Thee again; our hearts expect Thee, and we prepare Thy dwelling place; enter, we besech Thee, and dwell with us forever. We are thankful in that Thou hast done so much for us. Thou Master or us all, Thou Lord and God, and art continuing to give unto .s every good and perfect gift. We bless Thee for all that the Croas signifies in our life, in our daily experience, and all that it reveals of hope for us in the life that is still beyond us. We thank Thee that Thou hast not left us to our sin, nor to the consequences of our own wickedness. Thou hast visited us, and Thou, the Redeemer, dost accompany us every step of the road of life. We praise thee for this consciousnes, which we possess to-day. Forgive, O Saviour, that which Thou dost see amiss in Thy people; we believe that Thou lovest us in spite of our frailities and disloyalties and failings and fallings; therefore it is that we look unto Thee with hone and confidence to-day. Forgive us in that we have sinned to our own hurt, and grieved the Holy Spirit of God. Forgive us if we have harmed one another in any wise; forgive us if our influence has been cast in the wrong direction; forgive us if through hardness or cruelty or thought lessness we have shadowed the life of another; forgive us because we so readily forgive ourselves. Let the spirit of conviction be in our midst to-day; remind us of what we are, show us what God has yet to do, and be pleased to accept, we humbly beseach Thee, the tokens of our repentance which in our prayers we offer to Thee, and when we go from this place let it he into rewress of life. We ake it humbly beseach Thee, the tokens of our repentance which in our prayers we offer to Thee, and when we go from this place let it be into newness of life. We ask it for us all, those who have known Thee and those who have known Thee not; those who have followed Thee near at hand, and those who have been following afar off. Let this service be a blessed one to our own souls; may none go unfilled away. It is Thine to give the blessing. Thine is the kingdom, Thine is the power and Thine shall be the glory forever. Amen.

The Hard Life.

The sinner's life is a hard life in its penalties. He who sows a sin sows a seed which will spring up and bear fruit after its kind. The sowing men call pleasure, but the barvest all agree is suffering. It is a hard life to suffer for old sins, and harder still to see others suffer. For no man can sow evil and be sure that none of it will ripen in his neighbor's fields. To reap the evil harvest is bad enough, but to see it ripening in the lives of those we love is harder yet. Our increasing knowledge has only emphasized this certainty of penalty following transgression. The warnings of the book are continually illustrated in the experiences of the world. The transgressor's life is hard in its deprivations. The question is sometimes raised whether the sinner does not, after all, get more out of the world than the true disciple. He who has turned from evil to live with God never raises that question. He knows that the earth without pence of heart, without joy in right and sympathy and good, without the happiness of God's presence and delight or service, is a hard and narrow and unhappy place. The true and full inheritance of the kinders of God and to no others. To be self-deprived of the kinders and the best is to be cheated of what makes our life worth living.

For back, also, in every transgressor's consciousness lies the hard trial of self-contempt. He may not admit it to his thought. Conscience may be ill educated and under careful discipline, but in the

contempt. He may not admit it to me thought. Conscience may be ill educated and under careful discipline, but in the moments when he sees clearly the sinner is self-judged. God has let us sit upon the seat of coupsel, and we see what value we have put unon our souls in bartering with evil. It is hard to fear to meet one's own hought sitting as the judge, to dodge and evil. It is hard to fear to meet one's own hought sitting as the judge; to dodge and shift and evade the quiet hour that brings self-condemnation. It is hard to be, amid whatever passing joys, sithout God and without hope in the world that is so full of hope and so bright with the presence of our heavenly Father.—Congregationalist.

Presence of God.

Love God. Be devoted to Him and to Him surreme'y. Have no affection apart from Him. Delight to do His will. In all wavs strive to grow into closer intimacy with God and into accord with His mind and spirit. There are beesed results flowing from a life thus spent in the practice is the secret of god. Such practice is the secret of peace. It is the secret of a life of happiness and loy. It is the secret of living a life of love and highest usefulness in the wor'd. Guidance amid life's perplexities, wisdom for life's decisions, cheer for life's sorrows, and heln over life's hard blaces come with it. Knowledge of God and resultant transformation into His likeness come with it. It is worth Presence of God. edge of God and resultant transformation into His likeness come with it. It is worth our while, both in view of the present and future blessedness it brings, to practice the presence of God.—Dr. G. B. F. Hal-leal.

God's Plan. God is ever better than we think. trichtest hopes never come up to His realities. One of His dear ones speaking in an hour when another wished that the tresent had been different and better, said, confidently: "We know that our Father will never let us miss any blessing which we might have had." Our day is better for us than an earlier or a later which we might have had." Our day is hetter for us than an earlier or a later day would have been. Dr. Posev puts this truth strongly when he says: "Never octure thyself to thyself under any circumstances in which thou art not. God Almighty loves three better and more wisely than thou dost thyself." Do we think we can improve on God's plan for ourselves: "Sunday School Times.

Overflowing Kindness

Let us hide our pains and sorrows. But, while we hide them, let them also be spurs within us to urge us on to all mauner of overflowing kindness and sunny humor to those around us. When the very darkness within us creates those aroun l us. When the very dark-ness within us creates a sunshine around us, then has the spirit of Jesus tiken pos-session of our souls.—Frederick William Faber.

This is Duty. Never to tire, never to grow cold, to be patient, sympathetic, tender; to look for the budding flower and the opening hear; to hope always, like God; to love always—this is duty!—Amiel's Journal.

Found Curious Ring. Frank Munroe, of Porter, Mass., has a curious ring which he found near Whitman lake. It is of wood and is in the form of a signet ring with a silver shield set in where the seal should be. Diamond shaped pieces of silver are also set in either side of the ring.

Rooster Mothers Chickens A rocster with a brood of chickens is attracting much attention in a store window at Wakebury, Conn. FLOWERS OF PREY.

Insects of the Form and Color of Orchids Which Their Prey Think Plants.

Probably in some respects the most surprising result of late entomological exploration is the discovery of semblances of orchidaceous flowers endowed with animal life and voracious carniverous appetites, that seize and incontinently devour insect vegetarians which, allured by their form and color, incautiously alight upon them.

These flower insects belong to the curious family Montidae, of which we have a well-known member in our Southern States, Phasmomantis carolina, commonly called "praying mantis," though if the first part of the name was spelled with an "e" instead of an "a," it would be far more appropriate, since no known insect is more bloodthirsty and destructive of smaller and weaker individuals belonging to its class. Its form is characteristic of its predatory habits. The mantis is really four-legged insect, for the four limbs ire so modified that they cannot under any circumstances be used in walking and are no more properly termed legs than would be the arms of men or the wings of birds. They are, in fact, the natural weapons of the insect and are used for nothing else than fighting

and for capturing prey. An insect discovered by Wood Mason masquerades sometimes as a pink and afothers as a white orchid. The whole flower insect is either conspicuously white or of a resplendent pink color. and both in color and form perfectly imitates a flower. The lower or apparently anterior petal of an orchida ceous blossom, the labellum, often of a very curious shape, is represented by the abdomen of the insect, while the parts which might be taken regarding it as an insect, for its wings, are actually the femurs of the two pairs of posterior limbs, so greatly expanded, flattened and shaped in such manner as to represent the remaining petals of the flower. As the mantis rests, head downward, amid the stems and leaves of a plant, the forelegs drawn in so that they cannot be seen, the thighs of the two hind legs radiating out on each side, and the thorax and the abdomen raised at right angles to each other, the insect might easily at first sight deceive more discriminating entomologists than the honey-seekers that settle upon it.

An allied species, exactly resembling a pink orchid, is mentioned by Dr. Wallace, on the authority of Sir Charles Dilke, as inhabiting Java. Its specialty is alluring and capturing butterffies. The expected guest having arrived, the seeming feast spread out for his delectation arises and devours

Professor S. Kurz, while at Pegu, in lower Burmah, saw what he supposed to be an orchid of a species unfamiliar to him, but upon examination found it to be a mantis of the genus Gongylus. As is common with the habit of its kind when alighting upon a plant, it hung head downward, exposing the under surface to view, sometimes motionless, and sometimes swaying gently like a flower touched by gentle zephyrs, A bright violet-blue dilation of the thorax, in front of which its forelegs, banded violet and black, extended like petals, simulated the corolla of a papilionaceous flower so perfectly as to deceive the eyes of a practiced bot-

anist. A whole tribe of spiders, members of the Thomisdae family, living in flower cups, assume the colors and markings of the flowers in which they lie in wait for victims.

Brazilian birds, flycatchers, display a brilliantly colored crest easily mistaken for a flower cup. Insects, attracted by what appears to be a freshly opened blossom, furnish the birds with food. An Asiatic lizard is entirely covered like the surface of the desert plain where it lives, except that at each angle of the mouth blooms a brilliant red folding of the flesh exactly resembling a little flower that grows in the sand. Insects lured by the seeming flower are incontinently disillusloned when they settle upon it.-Scientific American.

We prided ourselves that Hawkins was squelched. Every time he essayed to speak we answered not. Every time he sought to engage our attention, he found that our attention was otherwise engaged. A silence at length fell upon the dining room, a blissful dreamy silence. We looked at each other with congratulatory smiles. Hawkins was squelched at last.

But what? We suddenly heard the preparatory little cough with which Hawkins invariably launches his speech against an unoffending people. "And speaking about nothing at all."

remarked Hawkins, "and speaking about nothing at all, reminds me of a little-" And there he was!

Sometimes we think we will get married, so that we can vary this frightful monotony. Even if the girl of our choice should have such a flow of language as Hawkins has, we can at least ask her to close her confound ed head, occasionally.-New York Sun

A Dash After the Dot The Count looked bored.

"And will you daughter have a cot? he asked. A slight ripple of impatience swept over the interesting little tuft of whis kers that so adorned Pawkpakker's

square set chin. "A what?" he queried. "A money settlement-n dot," re foined the Count. His tones were in licative of polite surprise.

"A dot?" repeated her father. 'Shucks!" he asseverated indignatly. 'A dot!" he snorted disdainfully Harriet will have an extra big-sized smudge, you bet?" he continued. 'Why, man alive." he howled in scathing accents, "what do you mean by this parsimonious talk about dots?" New York Sun.

New Explosive Trials.

A commission of experts, appointed by the German Minister of War, is conducting a series of experiments to test the practical value of a new explosive named sophrait, and a new gun constructed to discharge it. So far the results of the trials are highly satisfactory. Sophrait is described as far more destructive than dynamite, and all other existing explosives. It has been invented by two Bavarians, an engineer and a physician.

THE GREAT DESTROYED

OME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

oem: A Mocker-An Insidious Temptation That is Placed Before the Women of the Land-The Sale of Intoxicants For Family Use is Increasing,

Wine is a mocker," Ah, God.

It mocks at the widow's cries,

Mocks at the children asking for hread,

Mocks when the drunkard dies.

Strong drink is raging." God help us.
A raging lion, in truth,
Seeking the men to slay them.
From old age down to youth.

'Whosoever is deceived thereby,"
Can it be, he "is not wise?"
God make him see the awful curse,
And open his blinded eyes.
—Ram's Hora.

A Timely Warning.

A Timely Warning.

The modern "department store," within whose ample walls, inclosing acres of space, you can buy anything from a shoestring to an automobile, is certainly a great convenience to the world of shoppers. But convenience can be carried too far. It is already carried too far when it places great and perileus temptation in the path of those who should be especially protected against allurements to evil.

It has long been believed by those who have given the subject attention that intemperance is increasing among a class of women not until recently exposed to the danger of acquiring the drink habit. The ordinary saloon, with its vulgar associations, offers no attraction to a respectable woman. She would not risk her reputation by venturing within its door. Even the fashionable restaurants, where women can be seen any day openly drinking intoxicating liquors, have but a timited elientele, after all. But now come the department stores to supply the lacking facilities for luring thoughtless women to destruction. Since they have taken up the vile traffic in liquors it is easy for a woman who would not show her face in a saloon to procure liquors without exposing herself to the slightest obloquy. Many of the retail grocery stores offer the same insidious temptation, and through those two agencies the sale of intoxicants for family use has enormously increased. That this is a cause for serious alarm is strongly confirmed by a letter that has been shown us from the New York State Excise Commissioner, Mr. Patrick W. Cullinan, written to the Rev. Hervey Wood, field secretary of the National Temperance Society. Mr. Wood wrote to Mr. Cullinan for certain information, and in his letter referred to the interest that had been awakened in New York City by the increase of drunkenness among respectable women. Mr. Cullinan replied:

"We desire to state that we have been

to the interest that had been awakened in New York City by the increase of drunk-enness among respectable women. Mr. Cullinan replied:

"We desire to state that we have been aware of the increase of drunkenness in this respect, and have viewed with alarm the growth of this habit.

"We are inclined to believe that this condition is due to the sources you mention (the sale of liquors in department stores and groceries), and possibly you might add drug stores to the list of places where liquor may be obtained by women."

This is a significant statement. It is no "long haired" temperance orator when makes it, but a sworn officer of the State, writing in cold blood over his own signature as Commissioner of Excise. If his finds the situation alarming are not we amply justified in so viewing it?

It is time that a halt was called in this business. The sale of liquors should be prohibited in every department store and grocery, and permitted in drug stores only on a physician's certificate. No doubt it is a source of great profit to the proprietors of these establishments, and an actempt to amend the excise law so as to prohibit it will unquestionably arouse powerful opnosition. But so terrible a menace to the family life, to the peace of homs and the welfare of the coming generation should awaken a public sentiment that will compel reform.—Examiner.

"Why do men drink?" is an old question upon which some savants are seeking to throw new light. The London Society for the Study of Inebriety has been recently discussing the problem, though with no very harmonious results of opinion. Dr. Norman Kerr, for one, declares that little progress will be made in the way of decreasing drunkenness until it is recognized as a disease, and not merely as a moral weakness. It is because this fact has not been realized, he says, that no result of all labors in the line of legislation have accrued. Evidently Dr. Kerr bees the question to this statement. Levislatios cannot do everything to offset the runs evil, but that it has where invoked accountil Toper's Moral Responsibility. question to this statement. Legislation cannot do everything to offset the runs evil, but that it has where invoked accomplished something in the way of the diminution of this social curse, is evident to every candid observer. If the question he asked. "Why do men drink?" of course the readiest reply is. "Because they wand to!" But why should they wish to? As the result of an appetite, all would agree and at the dictation of a deuraced and diseased appetite, roust be admitted, as Dr. Kerr contends. Rum is an intruder in the physical frame, and induces an abnormal state, both morally and physically. But because the toper becomes at length a walking incarnation of disease, we are not warranted in excussing him from moral responsibility for the taking the "first glass" and all of the succeeding potions that sponsibility for the succeeding potions that and all of the succeeding potions that proved so maddening and destructive. Still, there is a pathology of drink, which may well be studied in connection with the systematic prosecution of temperance

efforts. Treating Forbidden in Vermont.

Vermont saloonkeepers and steady drinks ers alike are perturbed to discover that the new local phion liquor law contains a feabure which is calculated to diminish the profits of the one and the enjoyment of the other. It is Section 96, and it reads thus:

thus:
"No intoxicating liquor shall be sold or

"No intoxicating liquor shall be sold or furnished to a person or another person, or any number of persons, to drink on the licensed premises, in the way commonly known as 'treating.'"

This minime provision of the law did not figure in the debate upon the measure which was directed almost wholly to the general issue involved, without much regard to details, and it attracted little notice after the law went into elect until the local authorities in license towns and cities began to warn saloonkeepers that they must not violate it, under penalty of for feiting their licenses.—Boston Journal.

Scottish Inebriety.

The high volume of drankenness in Scot-land as compared with England is certainly striking, and hardly to be accounted for by variations in police practice and in the methods of tabulation. There acems to be no escape from the depressing conclusion that the increase is largely due to greater alcaholic indulgence on the part of women in Scotland.—British Journal of Inchricty.

The Crusade in Brief.

The ban of public scorn has never been lifted from the drunkard.

Between the area of fifteen and twenty, where ten total abstainers die, eighteen moderate drinkers die.

When a beer drinker gets into trouble i seems almost as if you have to recreate the man before you can do anything for him, says a physician.

A new \$100,000 total with 240 rooms especially for the moral, religious traveling rublic is one of the latest projects in Indianapolis. It will be without bar or billiard room and card playing will not be allowed.

Would any amount of reverne pay for the moral loss of the community, for the sighs, and groans, and heartaches, for the orphans crees and widows tears, and wasted lives caused by the saloous.

The borr drivier is much worse off than the whister drivier, who seems to have more east by and reserve power, writes a doctor. He will even have delirion tramens, but else the fit is gone you will sometimes find good material to work, upon.

upon.

Some of the rayroad contractors of the Wahash Builroad have horse aroused by the frequent deaths of their aharing wen. The fefferant County (Mo) authornize have been saked to assist in arreating the next who have been selling destoard liquid which has must those deaths.