"CHRISTIAN CERTAINTY

Brilliant Sunday Sermon by Rev. Reginald J. Campbell.

in Beautiful Language of the Assurince of Devine Mercy Which Baoy the Hearts of Bellevers.

OCEAN GROVE, N. J.—Ne rly 10,000 peo-le filled the Auditorium here Sunday soming to listen to the Rev. Reginald John Campbell, pastor of the City Tem-se London. His subject was "The Ground of Christian Certainty." He said: Christian Certainty." He said:

My text, or rather, my two texts, will be and, one in the third chapter and four-eath verse and the other in the fourth agree and nineteenth verse of the First passed from death unto life, because a love the brethren. He that loveth not a brother abideth for death." "We love im because He first loved us."

The thought is not one of simple gratide. The text teaches us that the power loving comes from the fact that God is see. The writer of the fourth gospel, bether he was or was not the Apostle shn, was probable one of the greatest geologians that ever lived, because his cirtual insight is so procund, and the

singains that ever lived, because his itual insight is so proportion and the ardness of his master mind so come. The writer of the Fourth Gospel is nly the writer of these epistles. He undoubtedly John the Divine. He er refers to himself by name, but only he disciple whom Jesus loved. None of world be willing the could be willing the property of th the disciple whom Jesus loved. None of would be willing to spare out of our ristian experience the fourteenth chapter of St. John. In this the disciple sets the what we believe to be the profound; and most beautiful truth concerning a relationship of the sanctified soul to a Redeemer. What a beautiful phrase this: "The disciple whom Jesus loved." is man of wonderf. I ability, who rembers all that Jesus said and writes it win for our benefit. By that he did not can that he was the only disciple whom

This man of wonder I ability, who remembers all that Jesus said and writes it down for our benefit. By that he did not mean that he was the only disciple whom Jesus loved, but he meant to say that he got his own spiritual experience from the same foundation that we get ours.

There are signs in the New Testament that the disciple whom Jesus loved was at one time a passionate, ambitious national mark that occasion when James and John were called the Sons of Thunder; when they came to Christ and said, "Master, shall we command fire to come down from heaven and consume these adversaries; yours and ours?" And Christ replied, "Ye know not yet what spirit ye are of." Again, the mother of James and John comes to the Master and says, "Master, grant that these, my two sons, may sit the one on Thy right hand and the other on Thy left, when Thou comest into Thy kingdom." She thought, and taey thought, and they all thought that the kingdom was to be an earthly one; that Christ was to grasp the sceptre of the Caesars and rule over the world, and that those who stood nearest Ilim would occupy the places of greatest honor in His kingdom. Without rebuking them the Master turned to the two men and said: "Are you able of drink of the cup whereof I shall drink, and to be baptized with the baptism whereof I am baptized." And they answered eagerly and with confidence, "We are." Then said the Master. "Ye shall indeed drink of Mr cup, and be baptized." The other disciples were muca displeased with James and John. They could have ith the baptism whereof I am baptized."
The other disciples were much displeased ith James and John. They could have pared themselves the trouble. The Master of the Master of the Master.

with James and John. They could have spared themselves the trouble. The Master knew at once—coming as a Master of the truth He very well knew—what was in their hearts. The one was seeking the crown that was corruptible, and that fadeth away; the other was to live in history as the apostle of love. What a long way John must have traveled before this passionate, ambitious man was able to deserve this title, "the Apostle of Love." John gave the greater part of his young life to the preaching of the gospel of love. Toward the close of that long and wonderful career the beloved disciple was carried one Sunday morning to the congregation of the faithful. It was his last appearance at any earthly gathering. His parting benediction to the little flock comes down to us through the history of the ages: "Little children, love one another."

We know that often the words of our text were on the lips of the Apostle John: "We know that we have passed from death unto life, because we love the brethren." And again, the higher experience which makes possible the other, "we love the brethren because Christ first loved us." the brethren occause Christ first

loved us."

This is not the only experience of the kind. Some of you might be inclined to say: "This is all well enough in its place to talk about the Apostle John as being the avostle of love." But we are not John. There are some other people who deserve the title. What about Peter, the impulsive fisherman? Pater was pudoubtedly. There are some other people who deserve the title. What about Peter, the impulsive fisherman? Peter was undoubtedly impulsive and selfish and not without his ambition, too. Listen to the conversation in the upper room. After the Master has performed the foot washing He begins to prepare His disciples for His coming in. He says: "Ye shall all he confounded because of Me this night." And Peter replies: "Though all should betray Tiese, yet will not I." What he meant to say was this: "You have made a great deal of this man, who is allowed to lie on Your breast. Perhaps if a crisis came he might not be as much use as I would. If these should betray Thee, yet will not I." The time came when John admitted Peter to Pilate's hall. John stood silently by, ready perhaps to die for his Master. Peter was hiding somewhere in terror because of the Jews and Christ was dying. And then after the resurrection Christ came to him in secret. Peter wept out his penitence and the Master lifted him up again. Three times he was asked. "Simon, Simon, son of Jonas, lovest thou Me." Peter answered, "Lord, Thou knowest that I love Thee." The last time, grieved because of the question, he replied, with deep emetion, expressive only of the love in hathart, "Lord, Thou knowest that I himp., Thou knowest that I howe Thee." When was given to this fisherman the grand promise, "Ye are of Christ." And the answer of Christ was, "If I will that ye strive and achieve and he stand and wait, what is that to thee, follow thou Me." These two men, not long since rivale, came together to witness for the Master. Peter does the talking and John is silent. Both are prepared to suffer in the name of Jesus Christ of azareth.

The grand certainty in the heart of every one of these men was that they had beased from death not hill the three had

Christ of .. azareth.

The grand certainty in the heart of every one of these men was that they had passed from death unto life, through being made capable of loving. And they were capable of loving because they loved the brethren. Now, brethren, in every age, since John wrote these words for us, the same thing has held true. The ground of Christian certainty has been—through the love of God. There is no other ground of certainty to-day.

And the witness of the spirit is seen in nothing more than this, that those who are the sons of God show it in their demeaner.

The love of Jesus, what it is, none but His loved ones know, and your American Whittier, writing yesterday, as it were, says for us this morning: "Immortal love forever; full forever, flowing free."

But, brethren, John Wesley was one of the greatest preachers the world has ever known; the greatest preacher of the cross since the Apostle Peter. There never was a man fuller of love for the Master, fuller of inspiration than John Wesley. How is it with Methodism to-day? We will make the question bigger. How is it with the church of Christ to-day? What is our answer to be? To-day I notice, or seem to notice, two tendencies at work in the world. By the world I mean the world as you and I know it—the English speaking world. One tendency the new, eager and ever wistful doubt in Jesus Christ, the Christ that was; on the other hand, a disposition to question the Gospel of Jesus and suggest that even He Himself might bave heen wrong. shape is a matter of much comment by all who have seen it.

higher than mere adoration, but admiration is not adoration. Men might say all these about the Christ and vet misjudge what the Christ meant to bring to the hearts of men. Men are questioning the assurance of the love of God. Where shall we look for certainty if not to Jesus? There is an optimism in A. erican character which tends toward contentment with this present world. I have remarked it in my travels from east to west. A readiness to take things as they come and be satisfied with them.

In this assembly, as large -s it is, a holi-

ind be satisfied with them.
In this assembly, as large -* it is, a holiday assembly, too, there are undoubtedly men who have some great sorrow, and here are times when many of us have feltiome great sorrow. I have found here and some great sorrow. I have found here and there we come across silent men, who have been beaten in the battle of life, and who have no part in this general optimism. The world as God has made it is one of beauty. This morning, for example, the sun is shining around us everywhere; we are glad to meet its beams; the very brightness affects our spirit, and helps us to look forward with hope into the future. But do you realize that there is a tragedy under every green leaf? Hear the waves breaking upon the seashore! Do you realize that the smiling sea surrounding us vesterday strangled some mother's son! Here are we meeting in hrightness and gladness. Do you realize that the same sun shining upon us is inking the life of sun shining upon us is taking the life some one in some part of this contine

Have you never felt, in thren, some time that you could improve on life if you had the power that is in the hands of 'Oh, love, could you and I with this con-

To grasp this sorry scheme of things on-

Would not we shatter it to bits-and then Re-mold it nearer to the heart's desire."

Would not we shatter it to bits—and then Re-mold it neaver to the heart's desire."

It is because of this mood that I have found in America and England that people have asked the anestion. How shall we be sure of God? Where is spiritual certainty? One man once said to me, "If you were mater of the community, I think I rould trust you. I don't think you could wish me harm. Can't you make me sure of the love of God. Oh, make me sure of the love of God. Oh, make me sure of the victory of Christ?"

Now, brethren, listen to me: first of all, sear the ground by this reflection, that the only real communion, the only spiritual experience that is worth having is not that which can be set forth in terms of mind; it is not that which can be demonstrated by figures, and you will have to begin where they did—in the upper room. A man must find Christ for himself. Your soul should be the reflection of the mind of the Master. The only real communion, even here, is that which cannot be demonstrated.

For example, suppose the hishop, here, true call to his research and such Land.

For example, suppose the histor, here,

For example, suppose the bishop, here, was called to his reward, and while I am speaking to you some one should say. "He is gone." But all that you can now see, his venerable hody, would still be here, and yet you would say. "He is gone." Yes, it would be his soul that had gone to make perfect the union with Christ.

Brethron, take the Christ out of my spiritual firmament and the world would be dark and cold to me. There never was a time when the world's people were in such demand of a Christ as to-day. No, never! If you could take the Christ cut of history, if you could suppose the world to be as it is men would still be asking for some one to save them, and the conquering love would be craved for by them, even if they did not know it.

Now, brethren, let us go back to the Christ of experience, not simply the Christ of history. Christ went away to come nearer. He went to His own and He never left them.

It is by no means God's purpose that any

nearer. He went to His own and He never left them.

It is by no means God's purpose that any man should remain in the house of mourning. On the throne of the universe sits one with the heart of a child. No stransor cries but whose voice is heard by the One whom Paul preached, whom John loved the same, who in the far off days of Gaillee walked upon the hillsides doing good. He is on the throne now.

Mr. Moody once told a story in England concerning the first evangelical mission there. He was asked to call upon a poor man in Dundee who had been bedridden to a long time. Mr. Moody went to take a blessing, but instead got one. The man had been standing under the blessing of Talvary; it was no shock to him to be told that the world seemed to be upside down, and the man would have had a poor time of it if they had spoken to him of his sufferings. When Mr. Moody left the chamber he said: "I guess when the angels passover Dundee, they will stop at that house for refreshments." Do you see, brethren."

De you see?

Men like Peter and John who have

Do you see?

Men like Peter and John who have been admitted to the fellowship of the troes do not doubt the love of God. Peace and pain, joy and sorrow, are not exclusive. The latter prepares the way for the

lve. The latter prepares the way for the former.

I once heard "Gypay" Smith tell a story about his own little sons who had played truant, and in trying to be stern he had sent them to bed, and they were not to have any supper, if you nlease. He passed the rest of the evening titoteing about listening and wondering what the effect of the nunishment would be. Finally, not hearing any sound, he made his way to the bed chamber. As he leaned over the hed one of the little fellows said, "Is that you, father?" I just went for him and frew him in and the little fellow sobbed nut, "Father, will you forgive me?" "Yes, any son; yes, yes, I wil forgive you, for love you." "Then, father, take me down to supper." We know the great Father because we have looked into the face of the Son.

The Life That Counts.

The life That Counts.

The life that counts is a life on a high level, yet full of helpful healing sympathy for all life on its lowest levels. It is the first debt which we owe to our fellow men in this age. The man who has faith accepts the uncertainty of life as the consequence of its larger significance; he cannot interpret it, because it means so much; he cannot trace its lines turough to the end, because it has no end; it runs into God's eternity. Something better is coming out of it than worldly fame or wealth ar power. He is not making himself. God's making him, and that after a model which eye hath not seen. He can toll tway at his work, not knowing whether he is to see its results now or not, but knowing that God will not let it be wasted. There is a satisfaction in being appreciated, in feeling that others acknowledge our worth or our power, and a gaining that praise from the world that is food to so many of us. But the man or woman whose lives are not on the highest plane are those who take up their burdens without flinching, or without propect of reward, who do not look for the plaudits of pit and gallery; are unconcerned as to the andience so long as they play their part well, and in faith and patience, live the life where they belong even though their heavens fall.—Annie I.

The mind will be like the stuff it feeds The Life That Counts.

The mind will be like the stuff it feeds on .- United Presbyterian .

A Natural Curiosity. A Brunswick, Me., man displays a curious growth found by him on a tree in that town which, thus far, no one has been able to classify. It consists of a hollow, egg-shaped piece of wood about the size of a football and of wood one-fourth of an inch thick. Its formation on a tree in such a peculiar

Coins Many Centuries Old.

J. F. Bruce of Billerica, Mass., has just received from a missionary whe is principal of an academy in Kuching, China, eight historic old coins. The oldest of the coins bears the date of 221 B. C. while the others range between 752 A. D. and 1270 A. D. between 759 A. D. and 1270 A. D.

THE SABBATH SCHOOL

International Lesson Comments for October 4.

Subjec'; David Brings Up the Ark, 2 Sam. vi., 1-12-Golden Text, Psa. 84-4-Memory Verses, 11, 13-Commentary on the Day's Lesson.

I. The joyful procession (vs. 1-5). 1, 2. "Again." A former gathering was at Hebron when David was anointed king. "Thirty thousand." Representatives of the whole people. David called for the chief men and sent notice throughout the whole land to the inhabitants everywhere, especially to the priests and Levites, to assemble together to assist in this important cially to the priests and Levites, to assemble together to assist in this important work. Read I Chron. 13. "Ark of God." Notice the deep reverence in this phrase. The ark did not helong to David or Israel; it was God's. "Whose name is called." Better, as in R. V., "Which is called by the Name, even the name of the Lord of hosts." "Dwelleth between the cherubims." "That sitted upon the cherubims." "That sitted upon the cherubim."—R. V. "Cherubim" is the Hebrew plural form of cherub. The cherubs represented God's presence.

form of cherub. The cherubs represente God's presence.

3-5. "They set the ark of God upon new cart." This was contrary to the legs requirement (Num. 7.9), according twhich it was always to be carried by the new cart." This was contrary to the legal requirement (Num. 7:9), according to which it was always to be carried by the Levites and veiled or covered from sight. In this case Israel probably imitated the Phoenician or Philistine custom. In this manner they sent the ark from their borders. The Phoenicians had seared carts on which they carried their gods about, and the oxen were secured to Baal. "Gibeah." A hill of Krijath-learin called by that name. "Uzzah and Ahio." Probably the graudsons of Eleazar, the son of Abingdab, who were set apart to keep the ark. "Went before." While Uzzah walked at the side, Ahio went before the oxen to guide and manage them, as the Basques may be seen at the present day doing in the south of France. "Before the Lord." The ark symbolized God's presence, and those who went before the ark are referred to as going before the Lord. "Instruments." The whole procession, David at the head, moved forward with music, song and dance (1 Chron. 13:3).

H. Uzzah's error (vs. 6-9), 6, 7. "Threshing-floor." A fixed threshing-floor, which did no! change its place like the summer floor (Dan. 2:35); and therefore probably had a roof and a stock of fodder. "Uzzah took hold." His condust indicated irreverence and presumption. The Levites were forbidden to touch the ark on nain of death (Num. 4:15-20). "Oxen stumbled." The roads are very rough in Paleatine, and the ark was evidently about to be thrown from the cart when Uzzah took hold of it. "Anger of the Lord." Not passion, but rather indignation—that feeling which makes Him hate sin and compals Him to punish it. "For his error." The error consisted in touching the ark, which, as the symbol of God's presence (I Sam. 4:7), none could look into (Num. 4:20; I Sam. 6:19), much less lay hold of without peril of life. For transportation purposes it was first covered up by the Levites to whom it was committed, and that with faces covered (Num. 4:15, 20), and carried on staves. But supposing that it had been overturned, would not Uzzah have been as liable to

Levites to whom it was committed, and that with faces covered (Num. 4:15, 20), and carried on staves. But supposing that it had been overturned, would not Uzzah have been as liable to punishment for suffering that as for taking forbidden means of preventing it? Surely not. He might have been punishable for adonting a mode of conveyance which exposed the ark to such an accident, but hot for omitting what he was forbidden to do in order to prevent that accident. "There he died." The reasons for this severity were: (1) That it grew out of a procedure which was in direct violation of an express statute (Num. 4:15; 7:9) which required that the ark should be carried by Levites. David and those in care of the ark should have known this law. It is quite possible that in his delight in restoring the ancient religion, he forgot the law, and felt that the work itself was so good and glorious as to make amends for any neglect as to the way of doing it. (2) Uzzah, who had long had charge of the ark, should have been familiar with the law forbidding him to touch it. Possibly long familiarity with the ark had bred carelessness and irreverence for the sacred symbol. (3) Uzzah stood in a representative position. What he did was public, in the sight of all the people. It was a flagrant violation of God's command. It was needful at the outset to prove to the people the necessity of exact obedience, and hence of careful study of

command. It was needful at the outset to prove to the people the necessity of exact obedience, and hence of careful study of God's law. A neglect now would lead to greater neglects, to any changes individuals might be inclined to make, and thus the sacredness and teachings of the divine institutions of religion would be lost.

8, 9. "Displeased." He was mortified and chagrined at the sudden and unharpy interruntion of the triumphal procession. erruption of the triumphal He was not angry against God, but with himself for neglect and carelessness in al-

He was not angry against God, but with himself for neglect and carelessness in allowing the ark to be removed in this way. "Made a breach." Violently interposed in a sudden stroke of divine judoment. "Perezuzzah." The word "Perez." or "breach." conveyed to the Hebrews the idea of a great calamity. "Afraid." Fear or terror followed his anger, lest the judgments of God were not yet ended and would be extended to himself and people. He saw that he had not followed the directions of the law and prepared his people for the solemn undertaking. "How shall." etc. Had David asked this question sooner it would have been better. He now exhibits humility and admits his guilt. He sees the necessity of reverence and devotion in his conduct.

III. The blessed household (vs. 10-12). 10-12. "Would not remove." Not for the present, fearing he might make some other mistake. "House of Obed-edom." Very near the city. He was a Levite of the stock of the Korahites, which was a branch of the family of Kohath. "The Lerd blessed," etc. Josephus asserts that during this interval Obed-edom passed from poverty to weath, and that all who saw his household, or heard the report of his wealth, were agreed in considering him specially favored by the Lord. "David went." Read 1 Chron. chapters 15, 16. David had taken three months to study the law, and now he was prepared to bring the ark to Jerusalem in a proper manner.

IV. The ark enters Jerusalem (vs. 13-19). This was the greatest day in David's life. It was a turning point in the history of the nation. At every few rods of the march the procession would halt, and there were religious sacrifices at every halt. "The ark advanced like the chariot of a great conqueror, ascending the sacred hill of triumph." There were supmoned to assist at the halt. "The ark advanced like the chariot of a great conqueror, assending the sacred hill of triumph." There were surumoned to assist at this ceremony the high priests Zadok and Abiathar, the heads of the six Levitical families, with a large company of their relatives, and many from all the tribes of Israel. There were music and singing, and David himself changed his kingly garb for the priestly ephod and joined heartily in the music. Psain 24 is supposed to have been sung when the procession was entering Jerusalem.

Had Company in His Misery. Miss Cynthia Roche, one of the most ceautiful girls at Newport, the other day took a long ride with friends through the country on a motor car its occupants becoming thirsty, the car was stopped at a little farmhouse, and there the old farmer was very gal-iant. He led Miss Roche on a little four of the estate. Among other interesting things he showed the young girl a tremendous potato patch. Over this patch he shook his head gravely He said that all the vines in it had peen ruined by a parasite. Miss Roche sympathized with the old man and "I am sorry to see this fine field of

"Yes," said the farmer; "It is a great pity. I have only one comfort."
"What is that?" Miss Roche asked.
"Why, Thomson's field, east there, and Shannon's, on the south, are as bad, if not worse, than mine."

Women Barred for Centuries. No woman has entered the convent St. Catherine, on Mt. Sinal, for

EPWORTH LEAGUE MEETING TOPICS

October 4-Know and Obey the word of God. Matt. 19: 17: James 1:22-25; Psu. 119:9, 18.

"If thou wilt enter into life, keep the commandments." This Jesus said to the one who came asking what good thing he should do that he might have eternal life. There is only one way to God-the way of obedience. But how can he obey who knows not the "Ye search the Scriptures," law? said Jesus at another time. If they searched without prejudice and with intelligent reverence they would have found there a picture of the

Christ, "for they testify of me." James put emphasis on doing. He assumes that all have access to the word; that all understand it: but he insists that one other thing is necessary. Hearing and understanding must end in doing, or they are worse than useless. The mirror of the word shows us as we are, but unless the vision impels us to action there is no gain in seeing it.

The psalmist asks: "Wherewithal shall a young man cleanse his way?" By what means shall life be reformed, and the heart renewed? How shall s young man maintain a good conscience and a good name? There is one sufficient answer. Life must be lived acnore it or disobey it we must pay a fearful penalty—our lives, without God, will be to all eternity, uncleansed, disorganized demoralized lost!

The Christian has a book, in which, ogether with many valuable but less important things, he may find all he needs concerning the great work of his salvation. Here is all the infor-mation which he requires in order to accept, to understand, and to tell to others the whole work of God in redeeming man from destruction. gives the history of redemption, the practical teaching of redemption, and ine laws of life which govern those who accept redemption. If our re-lation toward God and toward rightcousness is the supreme concern of life the Bible becomes a book we dare

not neglect There are three great subjects the Christian needs to study: First, the historic facts of redemption. Second, the practical meaning of the teachings contained in God's plan. What ject also covers a wide territory to study. It requires the Old Testament as well as the New. It takes the whole Bible to make a whole Chrisian. Third, the ruling principles of Christian conduct. What ought a Christian to do? And here you have the whole range of Christian activity and life. It includes every form of evangelization, citizenship, and philanthropy, every principle of business and social life. Missions, reforms, polltics, worship, are all here.

CHRISTIAN ENDEAVOR TOPICS.

October 4-"Great Men of the Bible: What Abraham Teaches us."-Gen. 12:1-3; Heb. 7: 1-10; Rom. 4: 1-9.

Scripture Verses.-God's call to us-From what 2 Cor. 5:14-17; 1 Peter 2:9; To what? 1 Cor. 1:9; Gal. 1:6; 5-13; Eph. 3:16-19; 1 Peter 1:3.4; By what? Rom. 1:6; Rev. 22; 17; 2 Cor. God's promises to us. Matt-19:29: 1 Tim. 1:8.

Lesson Thoughts. Our lives are gradually unfolded ebfore us. No one knows beforehand the way in which God will lead him; but he who obeys God's call must know that blessings will shine upon him all the way and that he goes to a land overflowing with good things.

Faith in any cause or in any person will make willing sacrifices; it is not true faith if it is not willing to do so. God's blessing upon a life consecrat-

great and useful. Selections. God leads us onward, day by day, From scenes we love-mere types-

And farewells bring us sorrow. But when we reach the rolling sea, Bright, endless, blest eternity,

We'll find a glad to-morrow. Merely to believe that there is one God is a dead faith, which will never be counted for righteousness, because it will never make a man righteous, doing righteous and good deed as Abraham did. Abraham's faith was counted to him for righteousness because it was righteousness, and made him do rightrous deeds.

Abraham's great trial of faith was for the purpose of increasing his con-fidence in God. "The meaning of trial is not only to test worthiness but to increase it, as the oak tree is not only tested by storms, but toughened by them. The fire doth not only discover what is true gold, but makes

the true gold more pure The issue of a true faith is always blessed. There is a legend that Nim rod took Abraham and cast him into a furnace of fire because he would not worship Idols, but God changed the coals into a bed of roses. So it will ever be. The obedience that leadest to the furnace of fire will find in the

end that it is a bed of roses. Suggested Hymns.
I am trusting thee, Lord Jesus. Trav'ling to the better land. Encamped along the hills of light. Press on, press on, O pilgrim My hope is built on nothing less. How firm a foundation.

Cigars at \$4 Apiece.

Those who have attended the big

banquets at Delmonico's, such, for instance, as the one given to Cyrus Field upon the completion of the Atlantic cable, and which cost \$50 a plate, had the privilege of smoking the choicest Havana cigars, costing perhaps firty cents apiece. But what would the dinner cost with cigars at \$4 each? Yet there are such cigars being made in Havana to-day, and some have arrived in New York. Fran cisco E. Fonseca, a friend of President Palma, and who was born near where he lived in Cuba, received one of these a few days ago. It was wrapped in piece of imported Japanese rice paper and inclosed in a handsomely decorat ed box. In fact, only one comes in box, and each is sixteen inches long and an inch and a quarter in diameter

at the middle. It is said that the to

bacco can only be grown on one plan

tation in Cuba, and the duty on each

is sixty-eight cents.

Blik From Wood.

The threads of silk made from wood in Germany have eighteen strands, a single one of which is hardly visible to the attended eye. Real silb is two-thirds attended.

RELIGIOUS LIFE THE

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF. Poem The Last Voyage-The Allied Forces

of Righteousness-We Need Some Paul Around to Bring Us to Our Senses With Keen Sarensm. My work on earth is well nigh done, wait the setting of the sun. hear the surging of the sea

That beats upon eternity.

I see far off the shadowy realm,
And thither turn the trembling helm. The winds that blow so cold and drear

The distant gleams of silver light Relieve the darkness of the night. There stands upon the misty shore, Faint forms of loved ones gone before. The voice that once said "Peace, be still," Now whispers softly "Fear no ill." The voice that once said

Now whispers softly "Fear no ill."
I sail alone, yet not alone.
The Saviour takes me for His own.
I wait His greeting when I land,
I wait the grasp of Christ's blessed hand.

—Bishop Clarke.

Selfishness in Religion.

In this age of evangelization, when all the signs of the times are looking toward the widening of Christ's kingdom preparatory to His coming, it is precious to read this tender prayer of Jesus for us (John xvii and I Corinthians i, Sent down through the ages it rings as clearly to our hearts as if we had stood with Him beside the Sea of Galilee or walked with Him in the garden ourselves. "Neither pray I for these alone, but for them also which shall believe on Me." That means us. Shall we not listen eagerly now to this prayer which was His ionging for you and me? "That t...y all may be one."

We draw back at this and look sorrowful. There is that woman in the same

We draw back at this and look sorrow-ful. There is that woman in the same church with us with whom we will not speak. There is that man of our own fam-...v with whom we have a bitter contention. Oh, yes; he is a Christian, too, but a mighty poor one, we think. What's that? Oh, yes; he is a Christian, too, but a mighty poor one, we think. What's that? This prayer for him also? And that disagrecable girl who got your Sunday-school class away from you and only wanted to flirt with the boys and show her pretty hats, and can't teach, anyway? Yes, and that fellow member of your own committee who insists on doing everything in the wrong way so that you have given up going to the committee meetings and are thinking of handing in your resignation! One. Jesus wanted you to be one with every one of these, because He loved them, too. every one of these, because He loved them, too. Ah! we are not doing our best to answer

Ah! we are not doing our best to answer that prayer, are we?

And how intensely one He wanted us to be with all His own. "As Thou, Father, art in Me and I in Thee." The oneness that was one even to suffering and dying. The oneness that was so perfect that even the world could find no difference—the curious, prying, sneering world.

Ah, yes, the world does sneer. When a church has a doetrinal quarrel, who rises up to point it out quicker than the world, and when a man who bears the name of Christian goes wrong, the world claps its hands in joy and says, "The church has fallen, the beautiful church, and her shame is her boast and pride." And no bit of religious gossip is more engerily snatched up and blazon—around than the details of a church fight.

church fight.

How pitifully does this show forth that we, Christ's children, have lost sight of the object of our being Christlans in this world, "that the world may believe that Thou has sent Me." And we care more about proving that our individual opinion or way is right, or asserting our own petty authority somewhere, and living by the more strict and formal rules of etiquette, than for showing the world that Christ was God-sent.

"I in them, and Thou in Me." Does it not seem as if we might be perfect with a

"I in them, and Thou in Me." Does it not seem as if we might be perfect with a God-filled Christ in us? Actually in us, living our lives for us, for that is what Jesus will do if we let Him. Do you fancy for one minute that Jesus, were He now in your place, would carry that grudge or look askance at that girl who has slighted you, or hold bitterness toward any man? And yet you excuse yourself for doing it, and see not that, so long as you allow such feelings to rule your life Christ is not one with you. with you.

Thank God that the denominational con-

Thank God that the denominational contentions are not so bitter as they used to be a few years ago. Bishop Vincent, in a memorable sermon at Chautauqua years ago, described the different denominations as vast arches of one perfect temple designed by God, and more and more do they seem to be forgetting their individual stones and curves, which are so necessary to their individual completion and to be thinking of their unity with all the other nucles and how they are meant to form to their individual completion and to be thinking of their unity with all the other arches, and how they are meant to form ar abiding place for the living God.

We need some Paul around to-day to bring us to our senses with the keen sarcasm. "Is Christ divided? Was Paul crucified for you?" After all, why do you and I care so mightily for the opinions we hold, and the beople we like and the things we ourselves have planned. Have any of them ever been so much to us as Christ would be if we would let Him?

The thinkers of to-day are most of them agreed that the signs of the coming of the Lord have been or are being inlifiled now. The kingdom might come at any time. What is hindering it? Can it be that one thing is the contentious spirit in the churches—the heedlessness of Christ's own, who have forgotten this His prayer for them that they might be one with Him and His Father?

It is a wonderful thought that in our work you and I may have the strong arms of God and Christ to rely upon when we are hard pressed. With God for us all things are possible.—Grace Livingston Hill, in the New York Mail and Express.

We live in God's world. He hath fitted up this world house as no prince hath ever fitted up the halls of a palace. We breathe His air, are warmed by His summers, we feed upon His harvests, we are pilgrims who stoop and drink at His fountains. The angel of His providence goes before us to prepare life's way; the angel of His mercy follows after us to recovet us from transgressions. And how shall men meet such overflowing generosity save men meet such overflowing generosity save with instant obedience? What mark across the page or memory so black as the mark of ingratitude.—Newell Dwight Mills.

Make It Square First.

"I don't think I can be a Christian," said one of my little Sabbath-school class, "because it's so hard. You have to think right things, and to do right things."

"It may be hard," said the boy sitting next to him; "but how about meeting God some day without being a Christian' You've got to answer Him for all those wrong words and things, and it's going to be a heap harder than if you haven't made it square first." Make It Square First.

Silent Threads of Gold.

Little scil-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the slent threads of gold, which, when woven together, cleam out so brightly in the pattern of life that God approves.—Dean Parrat.

Every day should be sacred. There should be no break between Sabbaths. The cable of divine motive should stretch through seven days, touching with its sanctifying power every hour of every day.—Bishop Vincent.

Must Pay for Their Outing. Capt. Miles O'Reilly, a New York olice officer, who has distinguished himself more than once in his choser profession, has laid down a new rule of conduct for his men. He says that they can have a big outing they have planned providing they reach into their own pockets and pay the ex-pense. But he says they must not sell tickets to saloon keepers, mer chants and others, who might expect returns that the officers could not HAND HOLDING IN KANSAS!

The Etiquette of the Evening Call Laid

An important question was up for discussion last night at the regular meeting of the Amalgamated Hand holders' Union. Ray Witherington, who holds a high office in the national organization, was accused by a certain west side girl of being "slow," that he had called at her house a few evenings ago, and after making a few shy attempts at holding her hand had given up, and hadn't done a thing but talk the remainder of the evening, and that in her opinion he wasn't a fit or competent person to hold the place he did in the Handholders' Union.

The story reached the ears of Witherington's enemies in the union, and they at once brought charges of "in competency" before the "exalted strangleholder," who decided to investigate the charges. Witherington was called before this official and told his "side," He said that he had made a conscientious effort to hold this girl's hand, and when she refused the sixth time and had threatened to call her father, he had desisted, that further effort would be rude and ungentle

manly. The west side girl was then called on the witness stand and asked to tes' tify. She said that Ray had tried six times, but that none of the girls in her crowd thought of letting a young man hold her hand under eight trials. She said she had hear of certain girls that did, but that she thought no lady who cared anything for her reputation would do a thing like that. She admitted having threatened to call her father, but that the young man ought to have had better sense than to think that she meant to do it.

When her testimony was completed a long discussion arose as to how long a young man could persist in trying to hold a young lady's hand without be ing considered rude and ungentlemanly, and how soon a self-respecting young lady could give up without acquiring the reputation of being "easy." It ended by the exalted strangleholder giving his opinion that three attempts were enough, and that six was too many, and that any girls with a melt ing point either above or below these figures was to be boycotted by the

The question of how long a young gentleman should know a young lady before he held her hand was also brought up for discussion. After considerable debating and deliberating by the officials it was decided that a young man ought to call on a girl at least two times and not more than four times be fore he was entitled to sit in the hammock with her and hold her hand .-Emporia Gazette.

A Turtle's \$200 Breakfast.

"If a cat worth twenty-five cents swallows a canary worth \$2.50, what is the value of the resultant creature?" is one of the problems in the joker's arithmetic. A goldfish farmer in Pennsylvania is wrestling with a somewhat similar question. About 500 of his choicest goldfish, and some silvertish besides, were placed in a small separate pond, that they might thrive and wax fat. The fish got on swimmingly until one night a week or so ago. The proprietor visited his pond in the morning only to find some of his fish dead some wounded, and another large number unaccounted for. Yet in a moment they ceased to be unaccounted for, since on the bank a ten-pound snapping turtle was sunning himself with an air that said: "Fate cannot touch me. I have dined to-day." It has been computed that the very "fanciest" of the fancy goldfish, the "celestial telescopes" and their ilk, are worth something like \$150 a pound. In this instance the pond's roll of casualties showed that the turtle's late supper or early breakfast represented approximately \$200. For that sum he could just as well have had a bower of palms to eat in and an orchestra to play the while. It may be doubted if even the celebrated banquet of the monkey at Newport cost any more. The turtle had even been so fastidious as to reject the silverfish, which were swimming about unharmed and in undiminished numbers. The story teaches that the chicken farmer who dreams all night of hawks, foxes and defective incubators is not the only fancier who has natural enemies to contend with .-

New York Evening Post. Largest Auto in the World

The largest automobile ever built is a harvester and "auto" combined and is used in Southern California. It is equal to sixty horses and goes at the rate of three and a half miles an hour. mowing a swath thirty-six feet wide putting up the grain in finished shape. threshing, etc.

The machine is sixty feet long and thirty feet wide. The motive power is furnished by oil. It is such an expensive "harvest hand" that one farmer cannot, of course, own it alone but is the property of a company, and goes from one farm to another. Eight men are required to run it. As the machine starts off the grain begins falling in sacks on the opposite side from where it is cut and the straw drops into a cart behind.

Three machines sent to Russia for work on the steppes were delayed in China and captured by the Boxers. There they remained for a couple of years, but they are now in Russia and considered an American wonder .-Washington Star.

On a Cash Basis Only.

A very eminent physician had cured a little child of a dangerous illness The grateful mother turned her steps toward the house of her son's saviors. "Doctor," she said, "there are some

services which cannot be repaid. I really don't know how to express my gratitude. I thought you would, per haps, be so kind as to accept this purse, embroidered by my own bands." "Madam," replied the doctor, coldly,

medicine is no trivial affair, and out visits are only to be rewarded in money. Small presents serve to sustain friendships; but they do not sustain our families."

"But, doctor," said the lady, nlarmed and wounded, "speak—tell me the fee." "Two hundred dollars, madam." The lady opened the embroidered

each, gave two to the doctor, put the remaining three back in the purse, bowed coldly and departed.—Philadel-

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

manity From Alcohol - Very Valuable Testimony on This Point Found in Re-

port of Connecticut Asylum-Impor-tance of Temperance Teaching.

Very valuable testimony on this point is found in the seventy-ninth annual report of the Retreat for the Insane at Hartford. Conn. The Superintendent, Dr. Henry P. Stearns, in discussing the question, says: "You will further observe from the tables of statistics appended that in no less than twenty-one of the admissions—that is, in more than seventeen per cent.—the insanity was thought to have been caused by the abuse of alcohol. This may be a higher per cent. of such cases than exists in some State institutions, but it corresponds quite accurately with our own history (seventy-nine years) in this respect.

history (seventy nine years) in this respect.

"In fact, alcohol plays so important a role in the production of insanity and crime, especially in cities and large towns, that society should use every means to elimente the rising generation as to the danger attending its use as a beverage.

"The effects of alcohol upon the elements of the nervous system are much greater before twenty years of age than afterward. The brain is more sensitive to the effects of all toxic influences during the period of adolescence, and young persons

the effects of all toxic influences during the period of adolescence, and young persons acquire habits of using both alcohol and tobacco much more readily than during later periods of life. When once formed during this period they are much more likely to become incorporated with the development of the system and thus become permanent.

relopment of the system and thus become permanent.

"They may eventuate in some cases in a degeneration of the cells of the brain and the vasomotor portion of the nervous system. In other cases, before such a sings is reached, there may result morbid changes in the mental activities of the individual, attended by eravings which become very difficult, and in some cases impossible to resist. The will power becomes much impaired, and the higher ideals of the individuals are lost."

In view of these facts we are prepared to find Dr. Stearns emphasizing the importance of temperance teaching to children and youth. He says:

"The importance, therefore, that some effective measures be adopted, if those already in existence are not adequate, to

chective measures be adopted, if those al-ready in existence are not adequate, to have instruction given to the pupils of the public schools of the State regarding tho-nature and effects of alcohol when used as a beverage, can hardly be overestimated. Such a course should be continued if at the expense of less important subjects of study."

tudy."

This can be done more effectually than elsewhere in the higher grades of schools, and should be done mainly by means of conversations and oral instruction in the form of questions and answers by both teacher and pupils. In this way and by illustrating examples and plates, punis will more readily become interested than by reading any amount of dry material which deals with physiology.

Absinthe in France.

Absinthe in France.

As a result of an investigation set on foot by the Prime Minister of France, Dr. Laborde has reported that absinthe is ruining both the souls and bodies of the French race. The Academy of Medicine has made a declaration against its manufacture and sale, and we see the prohibition question which many have thought limited only to puritanical communities in the United States taken up by a European Government. One of the striking, and in many instances inspiring, characteristics of the French Government is that under it prohibition prohibits. It does not matter particularly what the thing prohibited is, whether it is a bad habit, a school system, or the Mounin Rouge, it goes. The French Government, whose mysteries are past finding out, and which seems to be a series of crises, with a knock-down and drag-out riot in the National Assembly at often recurrent intervals, is very effective. We do not always admire its methods, but we perceive that it always strikes twelve. It appears to be hampered by no noisy sentiment about the rights of the people or "peuple"—which seems to mean something else when it is put in French. Cheering for the rights of the "peuple" is permitted to go on uninterruotedly when the cheering is on the side of the Government; when it isn't, the "peuple" are put in jail or chased off the boulevard by the John Darms, as Bill Nye used to call them. It is quite certain that if the French Government determines to suppressabsinthe there won't be a pale shade of green to be seen in any resort in Paris or all France.—St. Louis Globe-Democrat.

Alcohol and Lunacy.

The municipal authorities of Glasgow recently appointed a commission to inquire into the alarming increase of insanity caused by alcoholism in Scotland. The report of this committee brings to light some striking statisties. In the case of the Glasgow district asylums and the observation of wards of the poorhouse of 565 admissions during twelve months no fewer than 259, or thirty-three per cent., were directly traced to alcohol. In most of these cases the patients had been comparatively well to do and prosperous, so that the disease could not be ascribed to bad home conditions or poverty. The reports of the Royal Edinburgh Asylum show the same alarming growth of alcoholic insanity. Statistics for the whole of Scotland during 1902 showed 16.6% insane persons, an increase of 370 over the preceding year. The number of patients discharged as recovered during the year was 1620. In Argyl, where the highest proportion of lunacy prevais, there are S42 lunatics per 100,004 of the population.

The Doctor's Responsibility.

Physicans know, or ought to know, that discasss are produced or aggravated by the use of alcoholic beverages, and that the records of police courts demonstrate that the mass of criminals arrested are hard drinkers. In the earlier years of the republic it was estimated by Thacher and others that 4000 people died drankards every year. Now more than a hundred thousand graves are required annually to hold the yietims of alcoholic poisons. How many of these victims were started on their downward course by the prescriptions of reputable medicinemen may be known only by the recording angel, but we have reason to believe that every week if not every day there is added to the list of obysicians one at least who can truthfully and groudly answer the charge that doctors make drunkards: "Thou caust not say I did it."

To England's Shame.

One year's drink bill of the United King-ion would nay the rent of all the houses and farms in the kingdom, says London it. Rits.

Between the axes of thirty and forty where ten total abstainers die, forty mad-erate drinkers die.

Between the ages of twenty and thirty where ten total abstainers die, thirty-one moderate drinkers die.

In Rutland, during the first month's operation of the liquor license the arrestor drunkenness were sixty four, as against four in the same month hist year.

Dr. S. H. Burgen, a tractitioner of thirty-live years, in refutation of the generally accepted theory that hear is the least harmful of all intoxicating druks, says: "I think beer kills quicker imas any other liquor."

The anti-saleon integration has been as a second of the contraction of the

The anti-saloen icague is planning an aggressive campaiga in Kansas City, Mothis summer. The co-operation of the police is promised and all vile pictures, wine rooms and other violations of existing laws will be suppressed.

The Total Abstractor Society 1 (Company)

The Total Abstinence Society al Comenhagen, Denmark, reports a membership of over 100,000, among whom are thirty-severa ministers and 403 teachers. Last year the society arranged for 30-1 temperature lectures at a cost of about \$17,000.

General Coronnat, Commander in Chief of the Freach troops in Indo-Chiea, is making especial efforts to suppress drunkenness among the sadders. He expresses his regret that warnings concerning the serious effects of drinking labits upon the health are not keeded.