A FORCEFUL SERMON

Democracy and Christianity" By Rev. M. W. Stryker.

illiant Argument By the President of Ilamliton College, Clinton, N. Y .--- People's Day Advances.

NEW YORK CITY. — "Democracy and christianity" was the subject of a forceful gemon by the Rev. Dr. M. W. Stryker, president of Hamilton College, Clinton, N. Y. in the Brick Presbyterian Church, Sun-ay morning. Dr. Stryker said: "It is not always remembered that, on its faman side. Moses founded a republican form of government. It was to be main-mined through popular representation. The pluze was in Israel, not m the idea. When samuel anointed Saul he dld it under sol-am protest. It was a relapse from privil-ge. Kings were a makeshift and it turned an badly.

seeking a sound philosophy of man and Seeking a sound philosophy of man and his affairs, and distinguishing humanity from its utenails and furniture, I would earnestly attempt the connotation of the

from its diffusion and furniture, I would arneally attempt the connotation of the two words which state—each in its own way, but with the strongest mutual bear-ing-the whole hope of makind: Democ-ncy, Christianity. You may run out, in their reach and width, the many proposi-tions which I can now only uiter, not am-plify. I have only time for the broadax and the adz. I used the word "mankind"—that is, mankinned — related, cousined, brothers, When Paul, the apostle, speaks (literally) of "the whole fatherdom in heaven and earth"—he affirms the broad and elemen-tal gospel theorem of the common origin, the common opportunity, the common origin, the one body"—such phrases characterize this whole new covenant and contemplate the rearrangement of the world. A unity of privilege, duty, affection—a.

inis whole new covenant and contemplate the rearrangement of the world. A unity of privilege, daty, affection—a common derivation, development and goal —the doctrine of the essential solidarity of man. To affirm this is the instinct, the infrangible purpose of the gospel. Either this mutuality, this cohesive and integrat-ing inpulse, working its way steadily, how-ever slow its stages, or at last a sterile race and a shattered star! — Economics? It is the law of the world's housekeeping. Polities—it is man's com-mon citizenship. Philanthropy, equity, law thics, religion—these are the bonds that transcend race and region and date. Be-fore their scope provincialism passes into insignificance. History is the record of the painful but steady evolution of human unity—homogeneity. Sociology is ethics. This is the 'increasing purpose' of time. Man's nature involves society. He is en-wroned by his fellows. He is born into and constructed for their close relation. This is his irrevocable constitution—the means toward it, better or worse, are but by-laws. The one inevitable, the others provisional and tentative. These are changed and shaken, that remains. The definition and practical ordering of this relation, whether by means better or worse, the essertion of partnership and federation, in whatever degree of wisdom —the assertion of a common weal (or woe) —this is government. However they have blunchered, or stut-

federation, in whatever degree of wisdom -the assertion of a common weal (or w/e) -this is government. However they have blundered, or stut-tered, or fumbled, the experiment toward the organizing of human life and its activi-ies have been experiments in search of fair and fruitful terms under which men may live together. Perceived or unseen, the ends of government are to secure the well being of men as men, and that must be the best government which most ef-fectually seeks the utmost welfare of all within its control—which seeks a right and equitable society. As a means to this and equitable society. As a means to this and equitable society. As a means to the several schemes and forms of government (or ways of getting on together) which men have attempted and exhibited. Autocracy—the rule of one man, cen-tering all power in his own person and responsible only to himself. "L'etat c'est main." Absoluteism—an imperfect man cannot, a perfect man would not; for either way individually is frustrated. Des-potism is misanthropic. Monarchy—which ordinarily implies a

potism is misanthropic. Monarchy—which ordinarily implies a

Monarchy—which ordinarily implies a degree of consent and delegation of pow-er, and has wide limits according as the subjects have great or small influence. The forms of monarchy are not inconsis-tent with real popular power, only then their terminology is an anachronism and their retention a superfluous and absurd ernense.

expense. Plutocracy is the rule of wealth-the power of money holders as such. It is subtle and subversive of men. That it pass by "community of interest," by si-tent orithmetic does not indeed processi

Gemportsing expedients will fail. They are dozy and brittle. Paresis stamps them. They are judged. All the real progress in the idea of what a genuine democracy includes, and what it excludes, has been, consciously or not, an appreciation and incorporation of Christ's ideas of man. It has been a painful process, slowly penetrating the intricate processes and sodden politics of the world, attended by harsh parodies and bitter failures; but it has been continuous and culminating, and at last it will con-quer.

 Fillwark against tyranny. This must by

 file method, if there be any, before which

 a false subordination and a false insub

 ordination are both to be banished. The

 salvation of the peoples is in a divine hu

 whole of the peoples is in a divine hu

 whole of the peoples is in a divine hu

 whole purpose of Jeaus Christ. It has

 not yet been seen; but "to tais bear all

 prophets witness" — a society feeling

 all filling every relation—this, and

 because it is "ideal" is the finality. In

 because it is "ideal" is the finality.

 method, it fightcoursess wed peace!

 To conquer this ideal into actuality

 wood the is to surrender the cause of

 method, and travail of time—to doubt

 method, and a covardly whispered

 method sentimental dissent from the goal of

 preference against the substantive claims

 worden of the problem and disregard of

 he good of the many is ordinarily traces

 wides and what comfortable and complate

 worden of the problem and disregard of

 wides and what confortable and complate

 wides and what confortable and complate

 worden be, th interprets the major confortable and complate

Tense of the cross is not censed." But it is crucifizion that leads to resurrection. Away with this droning and whining pesimism?
And, on the other hand, there are those who applaud democracy without reckoning its principles and its foundations. Between it and absolutism there is, in time's long run, no logical half way. Can man learn that democracy brings no one down, but every one up? Can man learn its reciprocities and its emancipations? Will man see the basilar doctrine of the imberent value and birthright of each several soul-value to itself, to all others and to the one God of all?
If not, then all falls apart and a society not made up of a bulk of subservients and a few preformed creditors is a fatuity and a dream, and the Nazarene was a dreamer. But that way lies the madness of anarchy. Any government is, at a given time, strong, as the ratio is of its people (or parts) who believe in it and are ready to back that belief. Ultimately it is as strong as it has principles worthy to be believed in. The bottom idea of democracy is the utmost diffusion of two things: (a) authority, (b) responsibility. Both of these. Neither goes well or far. or can stand fast, alone. These balanced centrifugal and centripetal forces maintain the orbit. All the phases and hopes of a genuine and rational democracy are reducible to the balance of this double idea. The duality is critica!
By this as a definition I will stand-that the democracy is a government in which every whole man, and because a man, counts one. Persons are the units, and povernment of, by and for these is the sum of all its parts. Its spirit is as great as the number of spirits that share it, and as good as the number of good spirits that share it. The division exactly equals the dividend, and the quotient is one.

equals the dividend, and the quotient is one. "Division of labor," which is made to mean "you labor and I divide," is not democracy. Since, in this long division of "authority and responsibility" every man should be fitted to count one. Dem-oracy menaces itself, denies its raison d'etre, when it for a moment neglects to seek this fitness of its merits. He proxy is valid only in this. The ballot affirms the importance of each integer. Its qual-fied intelligence and its unmolested free-dom is its safety, that always it shall be counted as one, and never more or less. Less or more is the suppression somewhere of manhood; less, it were tyrannized; more, it were tyrannical. To corrupt, to They Trusted God. There was a knock at the door of Aunt Fanny's pleasant kitchen one morning, and on the steps stood a little girl with a basket on her arm. "Don't you want to buy something?" she asked as she came in. "Here are some nice home-knit stockings." "Surely you did not knit these stock-ings yourself, little girl?" said Aunt Fanny. "No, ma'am; but grandma did. She is hme, and so she sits still and knits the things, and I run about to sell them; that's the way we get along. She says we are partners and so I wrote out a sign and put it over the fireplace: 'Grand-ma & Maggie.'" Aunt Fanny laughed and bought the Less or more is the suppression somewhere of manhood; less, it were tyrannized; more, it were tyrannized. To corrupt, to seduce, to intimidate or to suppress it is to violate democracy. Democracy alone causes the rights of a minority to fear a majority. For all and by all this recog-nition of man declares that because every man should count one he shall! No other method of government declares this, or attempts to realize it. Resting its case upon "the right assessment of what con-stitutes human value," it implies that fights and duties are strictly correlative

apon the right assessment of what con-stitutes human value," it implies that, rights and duties are strictly correlative and reciprocal. It studies its rules in the daylight of its principles. Our Supreme Court is governed by this overruling equi-ty. Democracy is its test and its dictum. It is the ultimate national refuge of the people. It gives the higher law. The distributive assignment of govern-ment is the radical end of democracy, not descending to man, but ascending with him. It is not paternal, but fraternal. Human ethics rising from loyalty to one mere tribe or clan — Ishmaelitish!--rises toward the comprehension of man-right. The history of this growth of hu-man institutions, making and remaking themselves, discovers that they move with the instinct of a generic human life. The impulse strengthens as if by hydrostatic pressure. That great democrat, Lincoh;

Some people dream of happiness as something they will come to by and by, at the end of a course of toil and struggle. But the true way to find happinest struggle. the instinct of a generic human life. The impulse strengthens as if by hydrostatic pressure. That great democrat, Lincoln; that splendid representative of the fine. "Old aristocratic family of mgn, said well," in 1856, what has the broadest possible application: "They who deny freedom to others deserve it not for themselves, and under the rule of a just God cannot long retain it." The paramount dectrine of equal rights is that each soul has a di-vine right, a kingly and knightly right, to all the liberty be can use, and has the right to stand uv, in his Maker's image, to show what he can use. Its formative proposition is that a just society lies in the good of all its elements, and that this good lies in the removing, by pick or powder, of all avoidable himitrances to the affirmation of social personality, lies in its enabling and ennobling (so far as chroumstances, can) each unitary being to ave the fullest possible life. " All "liberty" has social himitations, and its problem is is yent the strategic, bearings of the Monroe doctrine that makes of the Monroe doctrine that and determination, but its immense moral meaning that democracy shall not have its providential arena narrowed, nor its scope thwarted by the imposition of another theory of the poole. America nearts and determination, but its immense moral meaning that democracy shall not have its providential arena narrowed, nor its scope thwarted by the imposition of man the bulwark of popular free government, and to maintain this high theory of man un-endangered, we will light if need be ithough God forbid the need) if all the seas are to run red! It was this tremen-dous instinct in which, in one of the ine of Philip II, and of Alva. The people's day, advances. . I come, therefore, to assert that which i have tried to approach, and this it is:.

SABBATH SCHOOL THE

International Lesson Comments For

November 15.

Subject: David's Trust in God, Pasim 23-Golden Text, Pas. 23, 1-Memory Verses, 1-6-Commentary on Day's Lesson.

quer. The errors and follies of men in the sa 1. The Breherd and His shore (vs. 1-4). The there have the shore 2. Supplies every lack. 3. Guards and there have the shore 2. Supplies every lack. 3. Guards and there have have the sould represent the shore of the have the sould represent the shore of the have the sould represent the have the sould represent the have the sould represent the have the have the sould represent the have the have the sould represent the have the hav The errors and follies of mon in the sa-cred name of mankind have been appalling. Liberty has been declaimed to those who were "themselves the servants of corrup-tion," but the very curricacy of the coun-terfeit is a testimony to the value of the time coin tion." but the very curre..ev of the coun-terfeit is a testimony to the value of the true coin. Timid souls shrink back from the birth-pangs of change. The near-sighted and case-loving refuse to think large enough to see what lies in that proposition, in which the evange! is cognate with the law of liberty-that every man is a man. But the virgin's magnificat is the ennunciation of a new society. It is a prophecy. An apocalypse is folded in it. "He bath put down the mighty from their seats and ex-alted them of low degree." That cause of the people, which by the them of low degree. That cause of the people which by the sand educates the largest number, grows with each latest day. Before its "awfal tose of dawn" the latterns of groping years are superseded. The law of the spirit of life, as Christ, the people's Man, interprets it, making all classes "danger-ous classes," and those the most so who must absent themselves from the concerns of me at large; it instills the conviction that an actually human relationship yields to no "adverse possession" of privilege, and that the dynasty of tae minority must pass. For democracy America stands. To it that an actually human relationship yields and that the dynasty of the minority must pass. For democracy America stands. To it we are shut up. This is the people's land. By Christianity democracy shall stand and by naught else. If it denices the law of Christianity democracy shall stand and by naught else. If it denices the law of christ, it denices that which begat it. A divinely human society, from God and through men, with the two great and has to which we are summoned if we are to keep faith with men and God. Signally, before the envious nations, we are to chasten, uphold, defend that iden, wide as the earth is. We cannot evade the dust, and we must not sell the bless-ing. To retreat or to retract would be to relinquish that opportunity of which America is the trustee-not to exploit a continent, but to uplead a world. New and emphatic providences thrust this dou-ble faith upon us. The cause of mankind and of every man, specially the lowest and the least-is the cause and the only cause of democ-faith. Bit also is the cause of Him whose errand was liberation, and who, as the eternal deliverer. Hives to accomplish at a some of mankind and the east-is the cause and the only cause of democ-ration was liberation, and who, as the eternal deliverer. Hives to accomplish at the some of man it. Let all the people praise Thee! Then shall the earth of all the some of man. Let all the people praise Thee! Then shall the earth of all the some of man it. Thy supreme ar-ument and evidence. They shall walk at interty because they seek. Thy precepts, if Thou shalt make us free we shall be they because they seek. Thy precepts, if they shalt date on a people favored of they are indeed. Love is Thy law and the fel-towship of love it answer. Unto Thyself and the obself of a people favored of they. They True they are and the only favored of they. They are all did Grover Cleveland say this berge indeed. Love is answer. Unto Thyself and they are all the only and the fel-towship of love it answer. Unto Thyself and they a

Aunt Fanny laughed and bought the stockings, and as she counted out the money to pay for them Maggie said: "This will buy the bread and hutter for supper." "What if you had not sold anything?" asked Aunt Fanny. "You see, we prayed, 'Give us this day our daily bread, and God has promised to hear, when folks pray; so I guess there wasn't any 'if' about it. When He says things, they're sure and certain."

CHRISTIAN ENDEAVOR TOPICS.

November 15-" How May We Help Abolish the Saloon?" Eph-6:10-13. (Temperance.)

Lesson Thoughts. "King Alcohol!" What a disgrace

to the faith of Christianity that this

ers of darkness to gain the throne.

' Selections.

saloon must go."

Scripture Verses .- Evils of intemperance .- Prov. 20:1; 21:17; 23:29

32; 31:4, 5; Isa, 5:11, 12, 22; 28;7; Dan, 5:1-5, 30; Rom, 14-21, Effects of intemperance,-Lev, 10:8-11; Dan, -Disproving a Time-Worn Fallacy. 1:8, 15-17; 1 Cor. 3:16, 17; 8:13; 9:25-27; Gal. 5:22-24; Eph. 5:18.

should ever be said! "Strong in the Lord, and in the power of his might," we should never allow any of the pow-Behind the saloon that we see is the "spiritual wickedness" that prompts it; we cannot therefore successfully

The saloon is doomed as soon as Christians touch elbows. As long as A won't fight unless the army uses swords, and B unless it uses lances and C unless it uses muskets, and F unless it uses pistols, the saloop

forces are happy and safe. Many lines of business now shut out from employment any men who patronize the saloon. Intrenched if may be now behind the ramparts of misguided customs and unnatural appetite, but when men see it as it is distilling iniquity unceasingly, as the hooded cobra secrets venom, then will rise up and destroy it. Every man is owner and captain of his own citizenship. But God is man's rightful pilot. The saloon power is doomed, but that doom will be written

on its monument whenever the citi zens of this country take their orders from their divine Pilot. Let men "commit" their "way unto the Lord." and then, and, I think, not until then,

And, strong in Him whose cause is

In conflict with unholy powers, We grasp the weapons he has given-The light and truth and love of heaven

If a man is in chains and I hold the key of his padlock, who is responsible for his bondage? The key to the sa loon situation is held by the Chris-tians of America. If they should com-bine and work with earnestness, there is no doubt that they could annihilate the drink traffic.

will He "bring it to pass."

ours.

In God's own might We gird us for the coming fight,

Suggested Hymns. Gird on the sword and armor. Throw out the life line, Encamped along the hills of light. Standing by a purpose true. Onward, Christian soldiers, Stand up! stand up for Jesus.

EPWORTH LEAGUE MEETING TOPICS.

November 15-Personal Work the Duty of Every Christian. - John 1. 35-40, 45, 46; Acts 8. 26; Acts 10.

There is in the first chapter of John's gospel an ablding testimony to the value of personal work. Andrew ound Simon, Philip found Nathanael There was no great meeting, no multitude, no excitement. A man had made a discovery of the utmost importance to himself. But he felt that it was quite as important to others. So he went to the nearest man, and said, "I

have found the Christ, Come!" In each case there was first a discovery. Every Jew knew of the Mes sianic hope. So when Andrew and Philip found by Jesus's revealing of himself to them that this was indeed the Christ, they did not hesitate to make their discovery known. Before that they could have said nothing about Jesus that would have had more than a passing interest. But Messiah! That was worth telling. He who would win others to faith in the Sent of God must himself first have found him.

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Little Martyr to Drink-How the Liquor Traffic Gets in Its Blows Upon Those Who Are Perfectly Innocent of Its Use

The following incident is a very striking

The following incident is a very striking illustration of how the liquor traffic gets in its blows upon those who are perfectly innocent of the use of intoxicating drink, and proves the fallacy of the time-worn injunction, "Let liquor clone and it will let you alone." On one of the coldest nights of last win-ter a policeman was patroling his heat in the tenement portion of one of our large western cities. At a certain point steam was continually rising from around an iron trap door in the street, through which the heating system of the city was regulated. Each time he passed this point he would pause to warm his chilled feet on the warm iron. But on one of his turns he was surprised to find some object anon the lid, and when he drew nearer found a little girl, not more than eight years old, clad only in a thin night garment, crouch-ing on the warm iron, in a vin endeavor to been from freezing in the chill water oppose it by political means, we need the whole spiritual armor of God. "In the name of God as King, the

ing on the warm iron, in a vain endeavor to keep from freezing in the chill winter blasts. She was alread: numb with cold and unable to utter a sound. The police-man rang for a patrol and hurried her to the station, where she was naced in the care of the kind-hearted matron, but the most stremous efforts were necessary to revive the spark of life that burned so feebly in her frail body. She would have been a pretty child but for the starved ex-pression on her features and the long red mark across one side of her face, where she had evidently been struck a cruel blow. The policemen who were in the station that night will never forget the sight that met their eyes when the matron removed the child's single parment and called them in to see the condition of her body. She was literally covered with bruises, and across her little back were -zeat purple wells where she had been beaten with a stick. Hardened to such things as they save many of the policemen wept as they save the child's they could pet from her were. "Papa would't have done, it is he admit been drinking." The investigation found her to be a motherless wait, living with a drushen father and an equally drunken atepmother, in a barren room of one of the tonements. Whatever they earned was spent in the conthe streats to beg for food for the fam-ity. On the day in question the weather had been so terrible that she returned at might with frozen clothing and an almost empty basket. There was no fire, so she rut on the only other garment she could find and erawled into the bed. About mid-night the father came in balf drunk, and not finding the food he expected dragged the child from bed, beat her cruelly and for band and erowched moon the lid of the stam trap until found by the noliceman. The bast that reatment could not evail and in less than a week the litte uffree be found and erowched moon the lid of the stam trap until found by the noliceman. The bast that nee of thousands of little ones who are innocent sufferers at the found of the inionitous drink

Long.

Responsibility of the Side Door.

Responsibility of the Side Door. Magistrate Peter T. Barlow, of New York City, says the side door of the saloon is responsible for the increase of drunken-is responsible for the increase of drunken-mess among women of the porer classes. "It is true that drunkenness among women is on the increase," he said, "but the figures are not startling until they are carefully considered. An increase of a thousand or two does not mean much, with the rapid growth of the city, until you consider the classes that are swelling the total. There has been a marked fall-ing off in arrests of discoute women on the charge of intoxication. Their places in the police courts have been more than taken by women who belong to the re-

THE GREAT DESTROYER | THE RELIGIOUS LIFE

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF!

Poem: Come and Dine-Doubtless the Uagodly Are Allowed to Prosper in Order to Test and Prove the Righteous-Their Success is Only Apparent.

What is this form on the sandy beach. Busy with wor sublime? Givin a hail in human speech, Bidding them come and dine?

With scarred unds He gathers the wood, Roasting the fish in the sun, Preparing for hungry men their food, When toils of the sca are done.

What are those marks on His manly feet? On His brow, where the crown should

A generous hall to the fishermen's fleet, And a meal by the side of the sea.

Wholesome fears on their souls were cast, Reverent worship given. A double meal, a sweet repast, O rarest bread from heaven.

Bread for the body, bread for the soul,

By resurrection power. A bond complete to make them whole, Crown of their lasting dower. -The Rev. H. T. Miller, in New York Observer.

Prosperity of the Wicked.

Prosperity of the Wicked. It is true that some godless men and women seem to be happy and prosperous, and that some devoted disciples are great-ly afflicted. But it is far from the natural deduction of Scripture and experience that all the godly are unsuccessful and the wicked prosperous; though we do ac-knowledge that the ancient sentiment of the text is not without its modern appli-eation. We still wonder why the un-righted prosper and the godly are af-flicted.

We cannot deny that many worldly peo-pe have an abundance of life's blessings, and that they appear to be quite free from

and that they appear to be quite iree from adversity. It is not uncommon for godless people to inherit property. Nor is it unusual for unbelieving parents to leave an inheritance to their children. That, while there has been utter indifference to Christianity, there has been no want of concern in the accumulation of wealth. And many pos-sess a disinterested temperament that pro-tects them from needless care and anx-iety.

iety. Doubtless the ungodly are allowed to prosver in order to test and prove the righteous. It is a test for the faithful, but unfortunate, to see some golless mortal carried on the see of prosperity. But it is a test that we are abundantly able to instance.

Infortumate, to see some golless mortal carried on the sea of prosperity. But it is a test that we are abundantly able to sustain.
Having admitted that the ungodly often enjoy temporal prosperity, it remains to acknowledge that the righteous are frequently subjected to the greatest suffering of body and mind, and, if possible, to ascertain the cause. Not all are greatly afflicted, though it is very likely that every heart sustains some burden. Even our limited knowledge of the Scriptures and imperfect religious experience enables us to understand why believers are often afflicted. It seems as if some were destined to be unfortunate. Everything they understake fails, and the harder they labor the more they are disapointed. We uttry repudate the doetrine of fate, but find ourselves confronted with the fact that some seem to be creatures of misfortaxe. Many of life's adversities are brought upon themselves. We may accuse others or even God, but in our inner consciousness find ourselves confronted with the conviction that we have been the cause of our own suffering.
Some of life's adversities are brought upon these dives and fabric is so closely woven that even one thread cannot be broken without weakening the whole. So we suffer for the deeds of others. We believe that Goal sometimes and lands to teach him the fraitly of the body and the certainty of its ultimate dissolution. He sweeps away houses and lands to teach him the fraitly of the body and the certainty of its ultimate dissolution.
All extensible prosperity is not true prosperity. The prosperity of the world is greatly ended the in work where more that which is worth more that when him the fraitly of the body and the certainty of its ultimate dissolution.

soul. The adversity of the righteous is also

pass by "community of interest," by si-sint arithmetic, does not indeed necessi-tate, but makes possible oppressions not less actual because insidious and una-yowed. It has ruined great peoples. For "community of the interested" is widely, diverse from the interest of the communi-ty. The peoples also "cannot serve God and mammon." Plutocracy is not a com-monwealth. Weal itself is not mere weath. The word "wealth" begs the question. Plutus was blind! "Olgarchy, the "few" in power, whe'her a clique, a bureau, a "machine," or a ring, and by whataoever means installed and tol-grated. Its selectness and separatoness and virtual assumption is its odium. Its itresponsibility is its vice. Its selfash-ness is its defeat. It refuses to ahare. '-Aristocracy, literally the rule by the best, ideally an excellent term and thing, practically, however, the self-sletced at their own rating--what one has called "the fine irony of an ensailed nobility!" Here-diary privilege tainted with pride and superclifousness and snobbery and the dry ro of these-a non-sequitus, still exploit ing the many for the few, class preroga-tive and the non-human proscriptions of caste. The "best" should rule in the in-terests of what is good, but the self-styled bet, nursing their own exclusiveness, may become the worst. . Anarchy! Contradiction in terms! The

areate. The "best" should rule in the introverses of what is good, but the self-styled best, nursing their own exclusiveness, may become the worst.
Anarchy! Contradiction in terms! The work of lowlessness, the rule of caprice and all violence, denying authority in that items which is the parody and rule of the self of

tion exalts them who is all in any second structure in the second structure who are but trustees and structure with agents. These are but trustees and structure with a second structure with the second structure second second structure second Believing that under God man shall not-Believing that under God man shall not-fail, I believe utterly in democracy as the anal experiment of time, up to which all others have led. If this ides is bankrupted all goes down. Only as it reasons deaply to the source of its rights and the cope of its duties shall it avort fuffure and outselyam. God, or the deluge T believe in democracy because I hold that man is not a mechanism but a me-tanic-that every individual soul of the man is saved, that the probation of man-tind, lies in the full consent to human equality before God, and to all the equities then that insult is not a list

Philip II. and of Alva. The people's day advances. I come, therefore, to assert that which have tried to approach, and this it is: That the aim of a true democracy is in the most complete acctrd with the aims of the gospel. Both are emancipative. Their implications are mutual. They alike stand or fall upon the proposition of the universal spiritual rights of all men as men. kach breaks down all "middle wall of partition." and unloaces "the yole" of hondage," opens the gates of day to "wery creature under heaven!" Each seeks the greatest quality of the highest quality. Christianity, truly measured.

"every creature under heaven?" Each seeks the greatest qualitiy of the hichest quality. Christianity, truity measured, comes fin the strong words of Henry Nesh, in that splendid little volume. The Genesis of the Social Conscience?) "To make the best the world knows native to "In this name." Son of Man"--the great Financipator has "authority its execute indigment? upon all copressions. He his mans Man? His subority intends the commonality of all souls yielding to Him a supreme loyalty. His church is the democrisy of reed men. Abrilahing bar-riers, rending divisive artificianties, level-ing up, not down. He introduces the say minimum bonduse, and recalls every child of Adam, every prisoure of hope." to be in his true birstright a prince and a pieze. All for such and each for all is the bold and beautiful charter to which the sign of the scouts." "Bemocracy is not "the multitude in prover, with no adequate ideal to eleven it is the paople housed in a finiterial the sign of the scouts." "Bemocracy is not "the multitude in prover, with no adequate ideal to eleven it is the paople housed in a finiterial the constru-ter subscience." "Bemocracy is which is not rule; but it is the paople housed in a finiterial to constru-te the body house in a finiterial to elevent

harcholders in an upplied and constant red manheod. Democracy jostly, canceived, is indi-plies democracy and nothing short of it. Demondence (upon God); independence (of all insulatory dures); interdepend-ence (as manhees of one great human body); these are the three subjust watch-words of what the Son of Man propares and will cerform. Thus are cardinal All

But the true way to find happiness is as we go on in our work. Every day has its own cup of sweetness. In every duty is a pot of hidden manna. In every sorrow is a blessing of comfort. In every burden is rolled up a gift of God. In all life Christ is with us, if we are true to Him? If we ave learned this secret, even the hings that seem unpleasant and disagree-able yield joy in the doing. A traveler in South Africa saw some boys playing mar-bles, using pebbles. One of these rolled to the traveler's feet, and, picking it up, it seemed to him only a rough stone, without beauty or worth. But as he turned it over a gleam of light flashed from one spot of it. It was a diamond. Duties seem dull and dreary to us, unattractive, nard, but they infold secrets of happiness which we find when we accept them with love and do them cheeriully.—Rev. J. R. Miller. true way to find happiness is as 100

Happiness in Work.

They Trusted God.

A New Note.

A New Note. Make up your minds that definite and settled opinions in theology, if not within easy reach, are possible, are desirable, are worthy of intense inquiry. Shake off this lethargy which allows you to remain in eternal suspense, this indifference which you call liberality, this apathy you name candor. It needs, I doubt not, some finer and more generous statement to win the ear and heart of Christendom, but I feel a mighty confidence that, the first time now that Christian theology clears her trumpet and utters a not uncertain note, the voice of Channing will be the dominant of the strain.—Hanry W. Bellows.

Cut Hair While Asleep

Miss Blanche Pacetti, a pretty girl of Savannah. Ga., is in hysterics over the loss of her hair, which, it is said, was the most beautiful in the state. While in a somnambulistic trance the other night Miss Pacetti sheared away her tresses. Her hair reached to her feet and was of fine color and silky texture and was the pride of herself and her parents.

She retired in the evening in perfect health. She has not been somnambulistic and she knows no reason why she should have arisen in the night. While asleep she walked to a table. got her mother's scissors and cut off her hair close to her head, leaving the coil on the table. The seissors she

took with her and placed them on the foor by the bedside. When Miss Pacetti awoke in the morning she noticed a strange light ness about her head. She raised her hands and was horrified to discover

she had lost her hair.

"Conscience Corporation."

One of the corporations lately or-ganized under the laws of Maine 15 known as The Conscience Law Corporation, and its purpose is to provide a transportation medium for con-recience money or conscience proper-ty, real or personal. Its letter head bears the balance scale of Justice, with "conscience law" in the lower balance and "Logal Law" in the upper-along the side of the sheet are these mottoes: "The foundation of true success in life is revealed in the Hely Bible and in no other book;" "Do unto others as you wish them to do unto you," and "As you sow, so shell you rean." a transportation medium for con-

Vor.

The Hen.

This game can be played by any number of persons, who sit in a row. The leader, who is at the end, says to his neighbor, "I have a hen," and each in turn must repeat the words to his nearest neighbor. When they have reached the farther end of the line the player at that end asks of the one next him, "Has she feathers?" And when this question has traveled back to the leader, he returns the answer, "She has feathers." Then fol-low in like manner the questions and answers, "Can she walk?" "Ehe can "How does she walk?" "Wigwalk." gledy-waggledy, wiggledy-waggledy." As each player says this he imitates the walk of a chicken with his hands. "Can she crow?" "She can crov." "How does she crow?" (Each then imitates the crowing of a rooster.) The object of this game is to keep from laughing, which is usually diffi-cult. Any one who laughs or makes a mistake in repeating the questions and answers must pay a for leit.

Celery and Lettuce Farm.

Orange Farm station, four miles south of Gosheu; N. Y., has the largest celery and lettuce patches in the state The celery pitch covers twenty-sis acres and is Alled with straight rown some of them a guarter of a mile long The lettuce bed comprises twelve

There is no more striking illustra tion in the New Testament of God's use of two methods than in the story of Philip the Evangelist. He had con ducted a great revival in Samaria. The people with one accord gave heed unto the things he spoke, and the work attracted so much attention that Peter and John went down from Jerusalem to take part in it. Then, on the heels of that great awakening, Philip is sent to the high road from Jerusalem to Africa, to meet one man and preach to him. Philip's method with the Ethopian eunuch was a model for personal workers. He used the Word He explained it. He went from the known to the unknown. He preached unto him Jesus. And he won his man, The conversion of Cornellus is a type. Many a man is ready to receive the Gospel, who waits only the teaching that will show him what he needs. There are incidents of that sort in nearly every revival. Not all the un-converted are defiant and defiberate sinners. They desire better things. They have long been anxious for s happier life. And many a Christian worker who has gone to such persons a little unwillingly, like Peter, has been ashamed by the remark, "I have been hoping for a long time that somebody would speak to me about religion, but nobody has ever seemed to care.

BOLT SLAYS IN MINE.

Lightning Follows Wire 830 Fect and Discharges a Blast.

at was a peculiar freak of lightning which sent Martin Stevens, a miner at Franklin Furnace, N. J., to his death. He was very much afraid of lightning and said that he was glad he worked underground where the lightning could not get at him.

It was his custom whenever a storm came up to run into the mine entrance. He did not think that the lightning would chase him underground and slay him there, but that is exactly what it did.

Stevens was engaged in making a hiast ready for a charge, when sud-dealy the lightning struck the electric light wire outside and ran down the wire 100 feet into the mine, where it crossed with the discharge wire which Stevens was using.

As a consequence the blast was dis-charged while Stevens was working over it and he was blown to pieces.-New York Herald

Cat Baved by Deck House.

Cat Saved by Deck House. The deck house of the barge Vol-unteer that foundered off Narragan-sett was seen the other evening drift-ing off the life-saving station, and some of the station crew put off in a small boat to inspect If and found upon its roof a live cat, which they took ashore.

the police courts have been more than taken by women who belong to the re-spectable working element of the city. Tenderloin characters do not come be'ore us so often on charges involving intoxira-tion, while women in the tenement dis-triers are before us every day. "There is no doubt in my mind that the side door of the saloon is responsible for the increase among the poorer women. They cannot go to glittering cafes. They will not go in by the front door. When they get restless and seek diversion the side door is a temptation. It also involves a lowering of the moral standard, because it entails concealment. The woman knows it is not respectable to go into a saloon. She soon alters her view to mean that it it is not respectable to go into a subon, She soon alters her view to mean that it is not respectable to be seen going into a saloon; it is all right so long as she is not found out. Unfortunately, many of them are found out by being compelled to ap-pear in court."

A Destructive Agent.

A Destructive Agent. The famous Dr. Wulfert has lately pub-lished a paper on the effect of alcohol on Europeans in tropical countries. It is more dangerous, he says, than malaria or climate fever, as it at the same time af-fects the digestive organs, the brain and the nervous system. Every scientist who has spent some time in tropical countries agrees with the opinion that the digestive organs, the stomach and the howels easier get out of order in hot than in cold cli-mates, and that the breaking-down effects of alcohol are considerably stronger in the

act out of order in hot than in cold chi-mates, and that the breaking-down effects of alcohol are considerably stronger in the tropics than in more temperate climates. A person addicted to the use of alcoholic liquors will there have his stomach en-tirely out of order in two weeks. It is the same way with the nerves. The moderate use of alcohol continued with the heat causes an intolerable somnolence, weakness, heaviness in the limbs, difficulty in working, and low spirits. The effects on the brain show themselves by dizzi-ness and in fits of bad temper that some-times cause real madness. These effects of the alcohol show themselves especial-ly during the rainy time, when the air is saturated with moisture. As a proof that these troubles realy come from alco-hol can be mentioned that the Hollanders in India, who do not use alcoholic bever-ages, are able to work hard either at mental or muscular work even during the holtest times.—B. E. Hockert.

The Germ of the Appetite.

The Germ of the Appetite. The theory that germs of an appetite for liquor are imparted to babies through the medium of milk from cows that eat the refuse from distilleries has suggested itself to Assistant State Food Inspector for Illinois, R. M. Patterson, Mr. Patter-son has returned from Peoria, where he found 150 distillery fed cows whose milk had been regularly shipped to Chicago. He enjoined the dairymen to sell no more milk from these cattle. 'I cannot say I saw any of the cattle under the influence of liquor," said Mr. Patterson, "but I know that the corn mash has a tpecular effect on them, and it is against the law to sell their milk."

Facing a Terrible Fact.

Paring a Terrihie Pact. San Francisco has the terrihie fast to fore diat there are over 3000 saloons within the event of the saloons to every 125 of the population, and what is the worst is of the saloon by a swinging door, and what is all manner of wickedness from the form supplies are only separated from the form supplies are only separated from the is of the saloon by a swinging door, and is of the saloon by a swinging door, and is of the saloon by a swinging door, and is of the saloon by a swinging door, and is of the saloon by a swinging door, and is of the saloon by a swinging door, and is of the saloon by a swinging door, and is of the saloon per source the salo the saloon per source to the salo on further increase in the saloons, and is of the saloon goes out of exist is on other can resume business on the is on the saloon per source to a swinging the saloon by the saloon goes out of exist is on the saloon by a swinging door, and is on the saloon per source to a swinging the saloon per source to a second be saloon to the saloon per source to a second the saloon per source to a second be and the saloon per source to a second the saloon per source to a second be and the saloon per source to a second b

overestimated. They do suffer, they ex-pect to suffer and are willing to suffer, if such suffering will contribute toward their justification. But it is better to be in moderate circumstances and be in the kingdom with pain, than out of it with-

There is only one just conclusion. It is There is only one just conclusion. It is that the government of God is perfectly, just and that we are safe in its keeping. A child once said, I know that the erim-inal will obtain justice, because my father is the judge. We know that we shall have prosterity and adversity. We know we shall have instice because our heavenly Father is the judge.—The Rev. C. L. Palmer, Kingston, N. Y.

Morning Prayer.

140

Morning Prayer. Grant unto us, Almighty God. in all time of sore distress, the comfort of the horse giveness of our sins. In time of dark-ness of the body give us quiet courage; and when the heart is howes, down, and the soul is very heavy, and life is a bur-her and bleasure a weariness, and the sun is too bright, and life too mirithful, then may that Spirit, the Spirit of the Com-forter, come upon us, and after our dark-ness may there be the clear shinting of the heavenly light; that so, being uplifted again by Thy mercy, we may pass on trough this our mortal life with quiet courage, patient hone, and unshaken trust, hoping through Thy loving kindness and tender mercy to be delivered from death into the large life of the eternal years. Hear us of Thy mercy, through desus Christ our Lord, amen,—Congrega-

Sowing and Reaping.

Sowing and Reaping. Tou may sometimes have been in per-ficit, and longed for some one to tell you the right thing to do. Remember that ind he knows what you ought to do. If you are in distress or in need, and are while to be guided. God will lead you in the right direction. The great thing is to recognize your need. If you do this do the best that can be done for you, and will give you help in proportion as you wow. If we sow for righteousness and di-yine help, we shall get that very thing; and we shall get all the help we are pre-pared, to receive.—Dr. J. H. Kellogg.

A Conceited Conscience.

"There is nothing so unmanageable as a conceited conscience," says Beecher. The Pharisee had one, and he has many suc-cessors. It exists in a case where self ap-proval is so enormously inflated that the one entrenched behind it cannot see over to discover the disapproval of God or man. -Philadelphia Young People.

Character a Priceless Jowel.

Character possesses a charm for only those who seek it, and is the priceless jewel of heroic scale, who care for no ap-probation but that of the law, counciences and God.—The Rev. C. P. Smith.

Trick With Egg and Glasses. To remove an egg from one wine glass to another without touching either the egg or the glasses: Place two wineglasses touching each other and in a direct line from you, and in the one nearer to you must be placed an egg with fis smaller end downward. Then blow with the mouth an Cenly and sharply and strongly again the side of the egg, but in a dow ward direction, and the egg will lifted up and fulling over will lod ta L'a ether glass.