ELEMENTS OF RELIGION

A Brilliant Sunday Sermon by Rev. John M. Davidson.

Man's laterest in the Incaraction-A Str king Thought About the Divinity of War.

BROOKLYN, N. Y.—In the Fourth Unitarian Church, Flatbush, Sunday morning, the pastor, the Rev. John M. Davidson, preached on "What Are the Permanent Elements of Religion!" He said:

In this period of questioning, when old structures of religious faith are being torn down and new ones are taking their places, when what seems the very foundation of laith is being removed here and there to make way for new material, it is well worth our while to ask the question that a consequent upon such a condition, What flements of our religious faith are permanent and are fixely to resist the tendency to change? It is a question that is agitating more people than ever before in history. We have been told that there is a growing indifference to religion, that men tre abandoning the churches, that pagarsum has re-absorbed large sections of the country, even Puritan New England sharing in the general dissolution.

No one can dony that the influence of the church is too as great as it was when thous the only educated men were min

the church is not as great as it was when kimost the only educated men were min-sters. We who occupy the pulpits to-lay frankly recognize the fact that the occupants of the pews are not only our quals in intellect, but are capable of givnguals in intellect, but are capable of givng us instruction in many departments of
thought wherein the minister of old time
was held to be supreme. The minister of
to-day must recognize his relatively
thanged condition. He addresses minds
it least as well informed and as bright as
his own-and on many subjects more so.
And he is worfully mistaken and unalert
the does not welcome the change as an he does not welcome the change as an the does not welcome the change as an idvantage to himself and his work rather than a detriment. Nevertheless, for the time being, this condition tends to bring down the church attendance figures and to lessen the church influence. It will continue to do so until the church finds men who are leaders (if not in intellect) in the effort for social amelioration. They must be specialists and authorities in

in the effort for social amelioration. They must be specialists and authorities in their field, as the physicians and lawyers are in medicine and juristiculence.

That the temporary falling off in the influence of the church as an institution argues for an indifference to religion I do not believe. The church has not yet learned its work. It is still deving in the characters and religionary was more more than the characters and religiously with more more than the characters and religiously with the characters are considered in the characters and religiously with the characters are characters and religiously with the characters are characters and religiously with the characters and religiously with the characters and religiously with the characters are characters. theologies and philosophies, when men are no more interested in the one than the other. Both theology and philosophy are vital matters, but the old manner of are vital matters, but the old manner of discussing these subjects cannot now interest men who are touched by the spirit of the scientific age. Until science and the whole new method of thought that follows upon recent scientific discovery have entered into and vivined theology and philosophy, they will cease to interest or influence man. They have no point of contact with his interests. But men are interested in solicion. This yery question osophy, they will cease to interest or influence man. They have no point of contact with his interests. But men are interested in religion. This very questioning and unrest proves it. Even the return to paganism, as it has been called, that trend, particularly noticeable in rural New England, away from the formalism of the church and back to nature, it not so alarming as appears at first glance. We see learning to see that, although for centuries we have called certain peoples "pagans," thinking to give them a bad name and so to avoid more tedious investigation into the character of these same pagans, we have much to learn about religion, and we may not seldom sit with profit at the feet of many a pagan prophet. Men are asking whether, after all, a comparatively small sect is right and all the rest wrong, or whether there is not a bit of truth in them all. They go further. They ask now whether that truth may not make all peoples free; they are wondering whether, after all, salvation is to be found with one and universal destruction with the other, whether the Creator of all nations is likeand universal destruction with the other, whether the Creator of all nations is likely to make one of them His favorite, to give that one a true and final revelation and to withhold it from all others. Men and to withhold it from all others. Men are going even further than this in their questioning. They are putting the religions side by side for comparison. They are inquiring whether or not the fruth that is in one may not be found occasionally in another, and they are finding through this comparative study of religions that, at bottom, all are alike. Great areas of parallel beliefs and aspirations are found making the claim of exclusive revelation ridiculous. In fact, when it is found that every single form of religion on the face of the earth lays claim to an exclusive revelation of some sort, and we find that the term "heretic" is merely an find that the term "heretie" is merely an expression of one man's, or group of men's, point of view, we begin to open our eyes to the fact that our own past claims in the

to the fact that our own past claims in the matter may not carry so much weight as we had thought.

The discoveries that we have made during the last century about the habits of life and the character of thought of the other half of the world, the scientific methods of investigation into the subject of religion, it origin, rise and—often—its decay, into religious literatures, and among them our own Bible, are broadening in view, even while, and perhaps because, they disturb our complacency. Religion is given a new interest. We find that we them our own Bib's, are broadening in view, even while, and perhaps because, they disturb our complacency. Religion is given a new interest. We find that we Christians are not the only members of God's family, and that there are others who care for Him as much as we do and whom He loves as greatly as He loves us. I say that this is the tendency of men's minds to-day. Hardly do the most of us admit the changed point of view as an accomplished fact, even to ourselves, and in many localities the old exclusiveness is as immenetrable as ever it was in the dark as impenetrable as ever it was in the dark ages. Universally, where religious exclu-niveness is found it is accompanied, bred and safeguarded by some form of claims to and safeguarded by some form of claims to final revelation or final authority for truth—some artificial guarantee that the doctrine preached in that church in the beginning is now and ever shall be preached without change, world without end. That such claim is manifestly impossible to substantiate has never deterred the church from making it. It is one recognition—though a weak one—that absolute truth is unchangeable, and every religion and every church that claims to have a final and true revelation must, of course, claim to possess a knowledge of that "absolute" which Spencer calls "unknowable." Not one such body could step forth boldly and lay hold on the great affirmation of to-day that the faith of to-day is but the stepping stone to the faith of to-morrow; that revelacion and the stepping stone to the faith of to-morrow; that revelacion are the stepping stone to the faith of to-morrow; that revelacion are the stepping stone to the faith of to-morrow; that the stone to the faith of to morrow; that revelation is not sealed; that truth is a liv-

stone to the faith of to-day is but the stepping stone to the faith of to-morrow; that revelation is not sealed; that truth is a living thing, growing as we grow; that mankind is saved through perpetual evolution from lower to higher, or, in other words, by fulfilling one meted destiny of becoming perfect as the Father in Heaven is perfect. Our business to-day is frankly to admit that the final revelation is yet far off and that we have by no means found the "absolute" truth. The knowledge of to-day is but a little section of that absolute. The thing for us to remember, and to take courage from remembering, is that we are here to enlarge, and that we are enlarging, that section of knowledge.

I have said that whatever religious exclusiveness is found it is accompanied by some kind of authority purporting to guarantes the permanency and integrity of its faith. The creed has been changed from its original meaning—"crede, I believe."

From being a simple statement of an individual faith it has become a formal statement of a system of dogma to which all who would be saved must subscribe. No latitude is allowed for individual interpretations or for the growth of religious and theological conceptious. The aim is simply to lay down a body of dogma that exhodies final truth, and a confession to which the whole world must subscribe regardless of individual reason and unaffected by the growth of knowledge and moral consciousness. The attempt has always failed. There if no creed that holds the same meaning for us to-day which it held for mankind a century ago. If it is not now actually changed in form, as in the case of a potable number, it is changed in content to the minds of its adherents.

If we are but willing to open our eyes we shall find that there are hundreds of means of salvation, and each me hed breeds a sect. But what does the method signify beside the tremendous ultimate fact that all the world is looking for salvation, and each me hed breeds a sect. But what does the method signify beside the tremendous ult

mentary on the Day, s Lesson.

through every mind that we are put into this world in order to grow. We are not universally interested in speculations about Nirvana, or about atonements, or about the "survival of the fittest," nor in the discussion as to the proper aim, whether for mappiness or virtue. Perhaps every one is interested in one or associacy of these means to the ond, but we are all interested in the outcome—salvation for the human race. It is a universal longing. It is one of the permanent things of religion. Then mankind has been universally interested in another thing—the incarnation. Ever since man became man and learned that there was a power outside of himself to which he was bound, he has thought of this power as in some way entering into and becoming the guiding power of some object of the visible world. At first it was a mere stick or stone, a free or river or wild beast that was the chosen dwelling place of deity. Then in good time the feeling given that none but man would make a suitable habitation for the Creater. place of deity. Then in good time the learing grew that none but man would make a suitable habitation for the Creator; so we hear of the Greek herors, "descendants of the gods," of Druidie and Delphie oracles and of prophets in all lands whose speech was controlled in an especial way by Deity. We hear of a perfect incarnation of Deity in Buddha, born of a virgin, with his divine parentage attested by miracles of various kinds, and teaching that there are many incarnations similar to his own; that whenever the world has advanced to a condition in which its needs are different from the old, God incarnates Himself in a mortal who thereupon becomes a great mortal who thereupon becomes a great leader and propher. Our minds of course, now revert to another incarnation, that of God in Jesus, who also taught that there God in Jesus, who also taught that there are many incarnations; who prayed that His disciples might be one with God as He Himself was one with Him. And again we see the tendency of men to obscure the great truth by the particular example. The truth, which has food obviously appealed to men is the incarnation of God in a single man, or, formerly, in a class of men, as prophets or priests. The truth of that endures, and that has been pointed out by Jesus and all the greatest leaders of men is that of nerpetual and universal incarnation. God has breathed the breath of life and has lit the spark of divinity in mankind, for we are His cuildren, made in His moral image, inheritors of His divinity because we are natural sons and heirs. This is the tremendous fact toward which the world is groping. It explains the now the world is groping. It explains the now proven fact that manking's irend is up-ward rather than downward. It gives us ward rather than downward. It gives us the courage for going on, for keeping up the struggle when to our restricted view the obstacles seem insuperable. It com-pers us to believe that this world is found-ed upon good, that the good is "hastening on toward immortality, while evil is self destruction. If "God's in his heaven," God's in His world as well, the gourantor

its fundamental integrity, the insourer fevery good thing in the heart of man. Do you not see how intimately connected are the two ideas, the mearmation of God and the divinity of man? Both ideas are and the divinity of man? Both ideas are everywhere recurrent in the theologies of the world, though their particular expression in one faith is utierly different from that in another, and it is the difference in the isolated expressions of the truth that keeps men apart. The permanent thing, the larger truth must wait upon our further enlightenment and broadening of view before it can bring us together. We are learning, it is true. The existence of an inwonted spirit of toleration and unity in religion, the modern armation of the universality of spirit shows that we are catching some gimpses of the larger truth catching some glimpses of the larger truth that lies behind our incarnations and that lies behind our mearnations and atonements, our theophanies and oracles, our Buddhas and Jesus of past time. If we had heard the real message of Jesus and the prophets and poets we should long ago have discovered this truth. To be a man is to be a descendant of God is to be His prophet, His incarnation, the inheritor of His divinity; this is the larger permanent truth, one which is prepared for by every religion that the world has ever known.

After having agreed that to do right is the end of conduct, can we not take each other by the hand in the fellowship of that profession, even though we may differ as to the adoption of means to that end? If we all recognize the fact that the salvation

to the adoption of means to that end? If we all recognize the fact that the salvation of huranity is the permanent object of all religious effort, then our various methods of attaining salvation will soon take their proper places as subordinate elements of faith and variable according as the needs of men yary. The creed then will be not a Shibboleth by which to save one and to exclude another, but a covenant of kindred minds. exclude another, but a covenant of kindred minds bent upon a common object and drawn together by the natural sympathy of similar belieis. Religion will be no longer made up of religions—some false, some true—but will be recognized as fundamentally a unit wherever man has litted up his head and called on the power that is above him. We shall see that the essential deserts of eligion repair to the leavest of the same of the common of the leavest of the same of the leavest of the same of the leavest of the same of the leavest of tial elements of religion are not the differ-ences that divide, they are the permanent and fundamental things upon which all forms of religion are founded, and which, if we but let them, will unite men in the sympathy of common aspirations and inspirations.

Good Out of Blumbers.

Good Out of Risasters.

What we intend to do is an indication of our spirit and purpose. We are responsible for our words and acts as we endeavor to have them effective for good or ill. But God is ever working in love. He eften brings good out of ill, or out of thought and speech beyond the best motive of a speaker or doer. A co-worker in Christ's service in Cuba notes the statement in these columns that Emerson's search for ruth made discoveries which are helpful to those who think far more of Christ than he did. Then she wisely adds: "How that is continually done in this world has been illustrated to me for years. One who makes a true picture of anything in the miverse—a leaf or a flower, a shell, e landscape, a cloud or a star, an agony, s joy, or any such thing—may and must re veal to some others more than he himself has seen. A child describing in a child ish way some new flower might, without knowing it, give valuable information to a botanist." How good is God, to use for the welfare of others not only our best endeavors, but our very blunders and our poosest efforts!

The Alloy of Self,

Achievement fused with self is too brittle to stand the test of time. The secret of the success of one who had accomplished much in many fields was well expressed when it was said that he had learned to concentrate his powers on the result, irrespective of how that result would affect inmedi. Every atom of force deflected toward self becomes friction. Introspection, self-consciousness and egotism are all synonyms for wasted energy. Are you striving to rid yourself of this waste?

The world, lying in sin and sorrow, with a thous of desires to be better, simply valls to the church for examples of those who rase a love evil and walk and talk with

The Rev. Ray Palmer.

A Wonderful Tree. The royal oak at Eppelbarn, Eng. is so large that a hall has been built in it which will hold more than 400 people at one time. Its age, too, is very great, scientists agreeing that it must have been growing for several hundred years. At the top are four small cannon, from which shots are fired on holidays or solemn occasions. The man who is responsible for the scheme has taken out a patent for it on the ground that it is an institution. for the fresh air cura

Waters of Varied Hue.

In the valley of Aosta, near St. Marcel, Italy, a series of springs has been found in each of which the water has a different color, and all are of the most beautiful tints. Prof. Vaccari of the Tivoli institute made an examination and discovered that the water is pure, but that minerals deposited on the bottom of the springs lend to the water the varying tints. Carbonate of copper is responsible for the azure tint of one spring, hydrate of iron for the yellow, and a mixture of both for

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR FEBRUARY 28.

Subject: Heavers and Doers of the Word, Matt. vil., 21-29-Golden Text, James i., 22-Memory Verses, 24-25-Com-

I. Mere profession not sufficient (vs. 21-3). 21. "Not every one." Christ is here sying down the true test of admittance to the kingdom of God. He has just told them that they must enter in through a narrow gate and walk a narrow way, and now He intimates that many will seek to gain admittance on the ground of mgre profession. "That saith-Lord, Lord," now He intimates that many will seek to gain admittance on the ground of mere profession. "That saith—Lord, Lord." True religion is more than a profession. We may acknowledge the authority of Christ, believe in His divinity and accept His teachings as truth, and still without the love of God in the heart we will be shut out of the kingdom. "Kingdom of heaven." Defined by Paul as being "right-counces, and peace, and joy in the Holy Ghost" (Rom. 14:17). It has reference to that spiritual kingdom which Christ sets up in the hearts of His followers. It is true religion. But why called a kingdom? I. Hecause it has its laws—the precepts of the gospel. 2. Its subjects—all who believe in Jesus Christ. 3. Its King—the Sovereign of heaven and earth. "He that doeth." Christ's followers are "doers of the word and not hearers only" (dames 1: 22). 'See Rev. 22: 14. "The will," etc. That is, the one enters into the kingdom who obeya the gospel and keeps the commandments of God. It is His will even our sanctification, and that we should pray always. It is our duty to follow its precepts fully. "My Father." Christ does not refer to God as a stern judge ready to condemn, but as a loving father who is ready to bless and help His children. This was a truth hitherto unknown.

22. "Many." Not merely an occasional

ready to bless and help His children. This was a truth hitherto unknown.

22. "Many." Not merely an occasional one, but the number will be astonishingly large. "In that day." The judgment day. The day when the final accounts shall be brought in, and when each shall receive his just desert. See Acts 17, 31; Rom. 14; 10; 2 Cor. 5; 10. "Prophesied." As the whole gospel is a real prophecy, foretelling the vast future of the human race—death, judgment and eternity, so every preacher audgment and eternity, so every preachers s a prophet. Here, then, are preachers who plead their ministry in vain in that lay. See Paul's definition in 1 Cor. 14: 3. day. See Paul's definition in I Cor. 14: 5.

'Cast out devils." Through their preaching soals had been converted and daylishad actually been cast out of men's hearts.

'Wonderful works." There have been great revivals of religion and great manifestations of divine power. The truth has been preached and God has blessed it.

23. "I never knew you." How sad!

been preached and God has blessed it.

23. "I never knew you." How sad!
From this we see how easy it is to be deceived. Many trusting in the church, their
good name, their generosity, their great
gifts, their employment in the ministry,
their self-sacrince, their devotion to the
cause, etc., etc., while at heart they are
not right with God and at the last great
day will be cast to the left hand. "Depart." Such belong at the left hand.
"From Me." What rould be worse than
banishment from God?

day will be cast to the left hand. "Depart." Such belong at the left hand. "From Me." What rould be worse than banishment from God?

II. Ine wase builder (vs. 24, 25), 24, "Therefore." Jesus now proceeds to impress the truth by the use of a very striking illustration. "Whosoever heareth." See R. V. Both classes of men hear the word. So far they are alike. The two houses have externally the same appearance, but the great day of trud shows the difference. "Will liken him." St. Matthew, who living near the lake had offen witnessed such sudden floods as are described, uses vigorous language and drawathe picture vividly. Palestine was to a siderable extent a land of hills and mountains. "A wise man." The truly wise man pays attention to spiritual and eternal things. He is a prudent man, a man of understanding, who looks shead and sees the danger and makes use of the best means in avoiding it. The wise builder is the one who hears and obeys the words of Christ. "Built his house." His character; his soul's interests. Each man possesses a house which is his absolutely, and for which he alone is responsible. "Upon a rock." Our rock is Jesus Christ (Psa, 118; 22; Isa, 28; I6; I Cor, 3; II). He is the sure foundation. As we centre our faith in Him, and build according to the maxims which He has laid down, we will be safe. 25. "The raim—beat." So tempests and storms of afflictions, persecutions, temptations and all sorts of trials beat against the soul. Suddenly, when we think we are safe, the calamity comes upon us. How important in that hour to be possessed of something the tempest cannot destroy. "It fell not." The religion of Jesus Christ in the soul will stand every test. The emblem of a house to represent the religious life is specially appropriate!

I A house is for rest. 2. A house is for

Jeans Christ in the soul will stand every test. The emblem of a house to represent the religious life is specially appropriate:

1. A house is for rest. 2. A house is for shelter. 3. A house is for confort. In like manner true religion is the rest, protection and comfort of the soul.

111. The foolish builder (vs. 26, 27). 26. "Doeth them not." The foolish man is one who fails to do what he knows he ought to do. He hears, but is disobedient. "The sand." The foundation is the principal thing. The house on the rock stood, but the structure on the sand was soon undermined. The one who says, Lord, Lord, but whose heart is not right is on the sand. 27. "It fell." So has the sinner. The floods are wearing away his sandy foundation, and soon one tremmdous storm shall beet upon him and he and his hopes shall forever rail. Perhaps he has heard the words of Christ from child-hood, and he may even tave taught them has heard the words of Christ from childbroof, and he may even have taught them
to others, and yet he has failed to lay a
solid foundation for himself. Notice two
points of difference between the wise and
the foolish I. The wise builder has a regard for the future; the foolish builder
thinks only of the present. 2. The wise
looks to the solidity and durability of his
structure rather than to the appearance;
the foolish cares for the appearance only.
'Great was the fall.' How great is the
looks of the soul! What a terrible fall for a
soul created in the image of God, and with
all the glorious possibilities before it of a
life of bliss forever with Christ, to be east
to the left band at the last day.

IV. An astonished people (vs. 28, 29).

life of biss forever with Christ, to be east to the left hand at the last day.

IV. An astonished people (vs. 28, 29).
28. "These sayings." The sermon just preached. "Astonished." The teachings of Josus all through this life excited admiration, wonder and amazement. They were astonished, I. At Christ's claims. 2. At His manifest power. "His doctrine." The Sermon on the Mount contains a semmary of all the great moral principles and cardinal doctrines of the genes, except the atonement. 29. "Having ruthority." His power lay in Himself and in his ide. "The seribes." He did not speak like a common interpreter of the law, confirming life octrine as the Jewish doctors usually did, by the authority of their learned mers, let with the air and authority of a problet, and by that authority took upon Him to even correct the doctrine of the scribes and Pharisses themselves. and Pharisces themseives.

ANVIL MARKS HIS TOMB.

Blocksmith Fastens Implements to Marble and Awaits Death.

Thoughts of death or of the grave do not oppress John G. Angelo, a blacksmith at Pocomoke City, eastern shore of Maryland, who is hale and hearty at the age of 89 years. But, realizing that the length of his years cannot be much longer extended, he has made provision for the disposal of his remains in a manner at once unique and in accord with his trade. With his own hands he has fashioned a tomb. The most notable features of it are the anvil and hammer which he used during his apprenticeship and with which he has worked for

over sixty years. The hammer and handle are riveted to the anvil, which in turn is fastened to a marble base and set up at the spot where he will rest after death.

In one respect Senator Stewart of Nevada is a remarkable man. He has nover been shaved. At the age of 16 his beard began to grow, and has

CHRISTIAN ENDEAVOR NOTES

FEBRUARY TWENTY-EIGHT.

"Heroism and Other Lessons From

China." Acts 14:19:23.

Scripture Verses .- Mart. 5:18-12. John 15:20: 17:14; 2 Cor. 12:10: 2 Tim. 3:12; Ps. 37:23:24; Mic. 7:8: Acts 20:22:24; Hom. 8:35:37; 2 Cor.

Lesson Thoughts.

Paul's persecutors "supposed he had been dead." Even if he had been the cause he represented would not have been killed, and the sincere

Christian can endure personal sufferings for Christ's sake in the knowledge that Christianity cannot be destroyed or injured by it.

"Tribulation—Kingdom of God;" we can make either one to shut out the other. He who magnifies the "tribulations" blinds himself to the glories lations" blinds himself to the glories of the "kingdom;" he who looks up to

of the "kingdom;" he who looks up to the hightness of the "kingdom" can even "glory in tribulations also."

After the Boxer massacre a missionary who had passed through them said. "We know God now have did not before this flery trial. We know His power. His faithfulness. His love."

A Chinaman, whose name is Tang, was recently seized by Chinese solders and bound. A sword was held to his throat and he was asked how he could witness and levers was been eading how Peter dealed his Master and afterward went out and went being how reading how Peter dealed his Master and factoward went out and went being how large and bound a yet some claim that there are no genuine Chinese converts.

One effect of the terrible massacres during the Roxer outbreaks was to conscious of the demands of the respectable. Since the minimister was conscious of the demand of the design of the sident management of the massacres of the his moraling as he sat doking aver the unanswered letters of the last trong as he sat doking as the said money—not make the willing as he sat doking as the said money—not make the will of God at windress of the being him which it is a supportant with the was a stituted to his throat and he was asked how he could witness so boldly when his life was threatened, he said, "I have just been reading how Peter dealed his Master and afterward went out and went but and he was a spirator of mother for the provided the solution of the dealed to a summer vascation very before, and who verts.

One effect of the terrible massacres during the Roxer outbreaks was to

gred thus scattered had sprung up. But now the Church deliberately plans missionary work and sends the workers forth.

Christians are worshiping together. fellowship with Christ. They feet as it were, the throbbings of his heart Now, in some way, the Holy Ghost speaks to the worshiping company. The command, "Go ye into all the world" is recehoed in their hearts by the Divine Spirit. Led by him, they set apart two of their number, not the least able and most obscure, but lead ers, for missionary labor. Another religious solomnity, a simple ordination for their mission, and the two go forth, sent by the Church upon their momentous tout. Here is the first missionary society; here are the first coreign missionalries.

Notice that it was when the Church was in closest fellowship with Christ that it heard his call to missionary The missionary spirit is alservice. ways kindled when devotion to the Redeemer becomes intense. Not when the blinding mists of formalism enwrae the soul do men discern most learly the mind of the Master and see bis commanding finger pointing to their benighted brothers. Not when the drums and gongs of worldliness beat in their ears do men hear most distinctly the missionary command of the ascended Saviour.

Whenever the Church has been most tremendously in earnest about sinners at her doors she has always seen with unspeakable pity the millions ly-ing in the shadow of death abroad. So with individuals. The great missionaries have all been men of deep spir-itual life, of intense love for Christ. The same heart which sends the blood to one side of the body will send it to both and to the extremities. The one electric fire will illumine the power house and the city. So the same faith in Christ and leve of him will impel men to seck the salvation their neighbors at home and their neighbors abroad.

RAM'S HORN BLASTS.



living Christianity without a living

An absorbing interest is the secret

of happiness. Love never joins in the chorus when mailce sings.

You cannot do God's work with the devil's wages. A variety-show church is apt show a sad variety of fruits.

The Sunday Breakfa.st Cable

tind is Love.

Sweet and low, sweet and low, comes a song at eventiele.

Sweet and low, sweet and low, tones in gentle cadence glide:

Soft and low, soft and low, as the dews of evening fall.

"God is love," saying, "God is love," and His care is over all.

Fire we know, this we know, whereseever

"Charity Thinketh No Evil."

this constantly. Do not confound yourself with other people, do not lean apon other people; stand on your feet.

We saw an article the other day in which the writer insisted that roses ought to be grown on their own roms; he said such roses were stronger and saier, and that they thus came to the utmost perfection of their splendid nature. It is the same with men. Keep on defining your individuantly, hold personal following with God, grow on your own tools, grow for eternity.

Resize your responsibility. Never astempt to limit it or to escape it; it is your glory; it alone distinguishes you from things and brutes.

and brutes.

We may not put our burden on our brother, but we may lean on God. He knows us personally. He does not know the occan only, but the drop; not the milky way, but the star; not the meadow, but the flower; not the mass, but the atom; not the million, but the man. He knows you and knows you altogether. And He can bear your burden. It would crush your neighbor, but it will not crush Him. He can bear it as easily as the Atlantic bears a bubble, easily as Mont Blane a snowflake. Cast "all your care upon Him for He careth for you.

The Perseverance of God,

God is the one who does the persevering, even in saints. "He giveth power to the faint." When men hold out unto the end they feel, as Paul did that it is not they, but "God who worketh in them," If there were no divine voice saying, "I am with you until the end." there would be no perseverance unto the end. Well, we know how journeys tend to drag and grow weary at the last. Who of us has not at some time had the pleasant relief of a friend coming into the train at the end of a tedious day's travel, the passing away quickly in interest of conversation the weary finish of the journey? Perhaps that is why the Bible is so full of promises about the end of life's journey. God seems to make it clear that He is going to meet us and go with us even more fully and personally there. God will make Houself us and go with us even more fully personally there. God will make Him in closer fellow-hip the companion of "long last mile."

So Shall the Strength Be.

Every man shall receive his own reward according to his own labor. Not according to his talents and opportunities, but it the use made of them; not to the barvest that is reaped, but to the seed sown; not according to his gifts, not according to his according to his successes, not according to the worldly appliance he may have won, but according to his labor. This meets the case of every disciple, as well the pourest as the richest as well the obscureat as the greatest, as well the servant with one talent as the servant with five. Only be faithful to your trust, and when the labor of the day is over, and you go up to the great harvest nome, you will be "satisfied."

Held Prisoner by Frost. A Westboro, Mass., man went to the

barn early one morning to care for the horses. As the keyhole was obstructed by ice he put his mouth close to it and tried to thaw it out by breathing on the ice. He kept it up awbile and 'when he had accomplished his purpose he drew his head way, but was brought up with a yank. His mustache had frozen fast to the metal and held him to the spot. It took some time for him to loosen the hairs from their moorings and

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

The Remody For the Deink Disease-We Must Delve Into Men's Hearts and Purge Them of the Desire For Intox

leants-This Only Will Curb thesevi-While the world lasts, or until Satan is charmed, it is probable that the saloan as we know it in the United States, will remain. This is evident simply because if has become one of the most effective exts of Satanic invention, and as it is certain that all the fury of hell will be brought to hear in the latter days when the devil residers that the time is short in which he slices that the time is short in which he may work, why should be cease to work through the calcon?

And, also, as long as there are wicked and selfate may be the

and selfait men in the world, it is tensoriable to believe that the saloon will be here, on. Perhaps this implies too foreign that svery saloon keeper is a wirked selfait nan. What we mean, however, is that man. What we mean, however, is that one cannot visit any street of vickedness where the subson is not form! The shoon calks hand in hand with the devil. Of his there is no doubt. There may be some "respectable" subsons with "respectable" subsons a his day are to the greatest religious thinkers in the day are marked that

and afterward went out and wept bitterly; and how could i dony my
Lord? And yet some claim that
there are no genine Chinese conOne effect of the terrible massacres
during the floxer outbreaks was to
call attention to Christianity and to
the Christian Scriptures. An increased demand for Bibles was expected
and the American Bible Society
Bible that the theory of the condition of the control of the contro

lauis, and determined on calling a general election in the live nations to choose deligates to an "international" convention, which shall trance a constitution for the State of Jefferson, proposed to be formed out of the tenson Indian Territory. It was specifically agreed that the General Council of cach notion should instruct its deligates to vote for a strict clause in the said constitution machining the sale of intoxicating homors within the new State. The findian victizens denomine the pointlar point of plan of making one State out of Indian Territory and Otchioous combined, because such a State would inevitable be in bondage to the saloon, which now has a very solid hold on Okhioous.

Russia Almost Paffled.

Russia Almost Paffled.

The Russian Government is experiencing great difficulty in its efforts to restrict the almost universal use of buser among the laboring classes. The Minister of Finance says the Government is anxious 'to save the population from the baneful influence of the innkeepers, who in order to make large profits adulterated their spirits with noxious and delectrious substances which were proving ruinous to the lower classes. The average peasant was not content with remaining in a public house until he had spent his last farthing, but often pawned his clothes, furniture and future crops. The public houses were acknowledged to be the most powerful agents of ruin and disorganization in the economic life of the Russian people, and threatened the impoverishment of the whole agricultural population."

A Monster Difficult to Kill.

The W. C. T. U. recognizes the fact that it cannot annihilate liquor in a day nor in a generation. It realizes that the monster it has started out to conquer is the most difficult to kill of all the devouring creatures of the earth. The W. C. T. U. knows that the busiest men on the planet are the liquor men; that they work day and night and never sleep. To combat such an enemy is indeed a discouraging task, and all honor and respect is due to these courageous women who are building up an organization that is growing year by year with ever increasing power. A Monster Difficult to Kill.

with ever increasing power.

Is it right to license a man to sell drink which will make people drunk, and then fine men and women for getting drunk? Is it right to beense a man to make pau-pers and criminals, and then tax solver and virtuous people to pay rates to keep them?

It is worse than trony to be praying Thy kingdom come, while in the nation we are turning out annually 37,500,000 harries of liquors, supporting 200,000 prostitutes and 300,000 saloons.

The Danish Government, in filling po-sitions on the State railways, will hence-forth prefer men who can prove by docu-mentary evidence that they have been to-tal abstainers for at least one year past. Is it right for people to wish the tem-perance cause success, and at the same time continue to drink and support the liquor traffic?

whose wife and children do you want to to see well dressed this year, your own or the salconkeeper's? If you help to clothe his family first, you will not have much left with which to clothe you own. If you think his family is better than yours, give it the preference.

In the city of Minneapolis, Minn., there are 2305 salcons. These are confined to an area of only one-twelfth of the city. In that district 147 policemen are required to keep the peace. In the other eleventwelfth, there are no salcons, and in that wast district twenty-eight policemen are considered sufficient.

LICHTNING IN THE ROCKIES

It is One Continuous Dazzling, Awa Inspiring Performance.

If the reader of this rambling letter has never been in a mountain thunderstorm at an elevation of 7000 feet or more he has missel an experience that will doubtless, should be ever pass through it, add several grag. bairs to his head. To me a thunders storm back East held no special terors, and frequently I have been out in such a demonstration without feeling any especial nervousness. Up here on the Bocky Mountains things are different, and I confess now to live in awful terror of a thunderstorm. I suffor this terror norwithstanding the fact that so far the storms have in every instance except one gone around or beneath us without even raining enough to wet the ground. But it is the "going around and beneath" that gets Into my nerves. In the first place, imagine what it is to be one and one-half miles nearer a rip-roaring thunderstorm than one is at Pittsturg. There you have occasional fiashes of lightning; here it is one continuous, dazzling, awe-inspiring performance. The lightning strikes, too, for it is no uncommon thing due ing a storm to hear the rocks splins tering and cracking where one es-

pecially vigorous bolt has landed, Add to this nerve-racking exhibit the most awful detonations of thunder that you can imagine and a "straight blowing" wind that sometimes makes the flaps of your tent play a ragtime melody, and you have some idea of a mountain thunderstorm. The thunder is worse than the sound of a mighty battle. It bangs up against the mountain side and reverberates and rolls off into one ear-splitting concussion after another unti you, lying quaking in your tent, fully believe that the next "boom" will split mountain and valley in twain and land you in China or some other seaport town.

I lay one night and with chattering teeth counted five distinct thunder storms come up to the edge of the plateau on which my tent stands, and each time go through an electrical performance that would give "Tom" Edison a dumb ague, and through it all not a copful of water fell on my tent. Later on in the night, when I had regained something like my usual majestic colm of mind, it began to rain steadily and the thunder and lightning didn't even whisper. They had doubt less gone off down the canon, searing some other poor tenderfoot half out of his wits. These electrical displays are not seemingly much dreaded by the people who live in high altitudes. They comfortingly declare that a tornado or eyelone is anknown in the mountains, But sometimes these mountain storms go off through a canon to the foothill? and the plains. Then there is some thing doing. One such destroyed over \$103,000 worth of property in the vallov below us a few night - ago .- Colorado Letter to the Putsburg Chronicle-

A Great Little Island Group. Bermuda is the Mr. Peewee of col-

onies, a great little island group. United States Consul Greene, of Hamilton, Bermuda, estimates in a report the cultivated area of the Ber mudas at 2000 acres. The total area of the islands is only eighteen square

miles Yet the 3000 seres, enough only for fifteen fall farms in New York, keep two lines of steamers well loaded with onlons, lily buibs and early vegetables in senson. Of these things they export \$500,000 worth. The islands import atmost a thousand dollars' worth of goods for every cultivable ners-to be A very large share of the \$1,583,714 received from the United States comes from New York along with the tourists,

who cat and otherwise use the stuff. There are siways about 5000 people in Bermuda connected with the garrisons and their families. In the senson, now at its height, the tourists number, of the islands is only 17,500, but they have made of a waterless desert # garden spot such as is not often

If you read between the lines in the stories told of Thackeray, you will find that he was always a little uncertain about his social position, and, appare ently, could never get over the idea that he was immeasely privileged whenever a member of the aristocracy invited him to his table, or even acknowledged his existence by a nod in the street. I remember well an anecdote told of Thackeray by one of his admirers. He and Thackeray were walking together in the park where Thackeray got a nod from some gentleman that was passing by. Thackeray told his friend that the nodder was no less a personage than a duke, and with the candor that was characteristic of the man, confessed that the recognition gave him pleasure. Who remembers the duke now, and who cares one pis whether he nodded to Thackeray or not-except indeed to envy him that he had find the privilege of being brought close to lumortal genius even to this extent?-M. A. P.

"I suppose you have noticed the time they are having in Panama?" said shosavagely, at the breakfast table.

"Ye yes, dear," he replied humbly, "And all about an old canal!" "Ye-yes, de-dear." Well, the trouble with you men is

that you don't know half the time who. you're voting for!" "Wh-why, dear, I-!-think"-

"Well, don't think! I guess if the women had the voting power we would have looked into that canal amendment business before we'd have voted for it at the last election!"-Yonkers States-

Gold-benters, by hammering, can reduce gold leaves so thin that 282,000 must be laid upon each other to produce the thickness of an inch. yet each leaf is so perfect and free from holes that one of them laht upon any surface, as in gilding, gives the appearance of solid gold. They are so thin that it formed into a book 5500 would only occupy the space of a single leaf of common paper, and an octave columns of an inch thick would have as man pages as the books of a well-stock. Heavy 1500 volumes with 200 pages