Talks lostructively on the Infinite Possibilities That Are in Man.

Bristol, Conn.—The Rev. Dr. Arthur fl. Goodenough preached Sunday morning in "Life's Assets." The text was from I bornthians ili 21, 22, 23: For all things are yours; whether Pau', or Apollos, or Jephas, or the world, or life, or death, or hings present, or things to come; all are yours, and ye are Christ's and Christ is goo's." Dr. Goodenough said:

Man aspires. His eye is on the sky. Man was made to waik erect. His impulse to climb. This fact indicates his desire. The earth beneath us and the world shout us contribute to our flight, but they offer us no home. The world, so near to as and so essential to our present life, has as limitations and inters. Man is imparient of limitations: he aspires to the infinite and the infinite is always above us. The nobler man's nature the more restures and determined is he to ascend. No philosophy of life is true that fails to recipnize this instinct of the soul. Man defires more room, more room is above, and above is something that attracts and draws. That fact is man's salvation.

15 is penerally believed that man had his grigin in God. God is the root from which all mon have sprung. It is equally gue that God is the complement of man and his god. How noble is man. What pfinite possibilities are in him. Man is not a waif, aimlessly wandering through a trackless wilderness, nor an orphan minus a parent's gui ling hand and tender voice.

minite possibilities are in him. Man is not a waif, aimlessly wandering through a trackiess wilderness, nor an orphan minus a parent's gui ling hand and tender voice. Man's origin and destiny are one. It is God. If your five-year-old boy is in need he instinctively cries, "My father." If he is the trouble he as naturally cries, "My mother." Instantly the complement of his heedy nature is at hand. Father and mother are to him all that he needs. We are only larger children, with larger and more imperative needs. Is there any help for us? We have outgrown the ability of our earthly parents to help us. What shall we do? As the thirsty ox turns to the babbling brook, we turn our eyes to the heavens and say, "My Father—God, help me." And quicker than thought the help comes. Here we have the philosophy of happiness and the secret of success. As witnesses to this fact we call to the stand Augustime, Bernard, John Howe, Isaac Watts and Charles Wesley. The upward look wins. The man who aspires to God, and holiness, and immortality is the one to whom this text is spoken. "All things are yours; for ye are Christ's and Christ is God's."

The thing that wise men are thinking about is life. Bread and acres and dollars are only incidental. God made the acres. Bod's sunshine and showers grew the grain from which the bread is made. God furnished the material to make the dollar. Therefore, acres and bread and dollars are good because God had something to do with producing them. These are valuable contributions to life, some of our life values. Life itself is worth more than all of them put together. The man who cultivates your farm is worth more than the farm. The man who builds your home is worth more than the house. We are not paupers. No man, woman or child in this world need be poor. There are other values beside dollars. We are heirs to untold riches. Our heavenly Father, the unseen capitalist, has invested largely in us, and He is no spendthrift. He has put the value where it may multiply. Life is a leeble thing at the beginning; so is the acorn, but in the acorn is the massive pak; so is the bulb, but the bulb contains the tint and perfume of the lily. So life as we see it in the babe, it contains a Kepler, a Newton, a Gladstone, a McKinley.

Characte, is a result, a product. Character like the story of our conduct and The thing that wise men are thinking

Characte, is a result, a product. Charac ser tells the story of our conduct and in-flustry. Character is the fruitage of our thinking our willing, our loving, our doing, sustry. Character is the fruitage of our thinking, our willing, our loving, our doing. And character is the man. Character determines one's value to himself and to soliety. This is what makes biography the popular literature of our day. People interest people. Biography is death to pestimism. Thousands of men and women have succeeded in life. They have feasted on the universe and enjoyed the infinite, and the books tell us how they did it. My young friends, the one thing in this world for you to do, is to follow their example. You may. Character is no ready made thing; it is made to order. It means plan and purpose and persistence. You plan and purpose and persistence. You do not have to make the machinery nor the material; these are furnished. The selection of the web, the feeding of the loom, the weaving of the cloth is ours. The result is character, and character is destiny. This is the work of life. Human chances the country of the cloth and the character is the work of life. Human chances have the country of the cloth and the character is destiny. This is the work of life. Human chances are not equal. Circumstances favor some more than others. No doubt of it. But then every man has a chance, aye, more, every man has a probability of success. There are possibilities of failure, and many seem to fail, but there is no excuse for failure. Oh, horrible, heartbreaking word is failure. May none of you ever know what it means. There is a way of escape from it. Make a right, not to say, best, use of what is in you, wisely appropriate

she of what is in you, wisely appropriate what is about you, give reason the rein. Enthrone conscience. Be religious. And every step will be an ascent, every act the advance of the soul, and the enrichment of being. All things are yours to do with. It was never easier to be good than how. Perhaps it is never easy to be good. What makes it easier to be good to-day than it was yesterday? The multiplicity of helps at hand. To read some newspapers and to hear some speakers, one would impose that nobody was good. The fact is, the world is full of good people. What is goodness? Not the muttering of a creed nor the repeating of a prayer; not the reading of the Bible nor going to church. Good people do these things, but these things are not essentially goodness. Bad people may do them, too. Goodness is consideration for the other fellow, sweetness of temper, gentleness of conduct, nobleness of purpose, love to God and man. It is to live kindly and truly and well. It is like the Christ doing good every day and everywhere. This is the goodness that counts in our day. And we rejoice to be lieve that it is constantly on the increase Goodness is true religion, and true religion is goodness. The two are inseparable. It is ever making for the best that life in capable of. What tood wants for His chill dren is the best. The desire of God is human havoiness. To this end He is patient and indulgent. He is prodigal in gifts. He is ever lavishing His love upon us. God is neither mean nor little. He is the great Father, giving Himself for the salvation, the enrichment, the perfect happiness of His children. God is not the author of pain. He takes no delight in tears. The blessed Saviour ceases not in His age-long effort to make the sons of earth happy. The law of the universe, the design of everything is happiness. Happiness is everywhere. Wander in the woods, walk in the meadow, meander by the stream, rest in the valley and climb to the hilltop, and in everything and everywhere you, His children, tood is not the author of lapid th

Christ, all yours, to make the goal and

failure.

A practical question which meets us is, "How may I utilize these many gifts of God for my own advancement and better ment?" The answer is, "By right appropriation." Just as the parched earth drinks in the gentle rain drops, making the grass to grow; just as the bee sips the honey from the fragrant flower, so we must learn to appropriate the good in everything, to our own growth and refinement. Life everywhere is sustained by appropriating the outward to itself. The great in tellects which teach and bless the world to-day are great and capable because of this tellects which teach and bless the world to-day are great and capable because of this appropriation of knowledge. To the good belongs the best of two worlds. It was once thought that the Christian's world was exceedingly limited. The Bible, hymnal, a long sermon and a dreary prayer meeting were all that the Christian had any right to. Anything else would chill his fervor and narrow his vision and tarnish his soul. Thank God, that day is so far behind us. To-day we know that everything within reach and everything within reach and everything within sight is ours, if we love God, to be used in the advancement and enrichment of our lives.

Look at it a moment. Take an inventory. Try to itemize the blessings of the good

Look at it a moment. Take an inventory. Ity to itemize the blessings of the good God. Explore the world of art, the product of the centuries, it is ours, for God made the beautiful. What a store house of lessons and inspirations and soul delights are the art galleries of the world! The windows in cathedrals and churches have for ages been telling the story of Christ. "The Nativity," by Burne-Jones, is the pride of England; "The Transfiguration," by Raphael, the glory of Italy. These are but samples of the beautiful in art, which are ours for the delight and culture of the soul. All sciences and literatures belong to us, for God is the Author of all truth. Shakespeare and Booth and De Reszke, these for the delight and culture of the soul. All sciences and literatures belong to us, for God is the Author of all truth. Shakes peare and Booth and De Reszke, these and the host of others like them, are ours to charm away our cares and rest of mind. The marketplace crowded with the yield of the field, the wealth of the mine, the product of the factory, is ours, for God is imminent in nature and industry and human skill. The advance in surgery and medicine, the limitless pleasures in travel—all this is ours, available and usable assets to make life rich and happy and good. All this is the product of the past, the gift of the good God. Its presence should shame badness out of existence. How can people be bad when they think of the goodness of God? What are we doing with life's assets? They are the raw materials out of which we may weave the soul's seraphic robe; they are the steps by which we ascend to the home of perfect day. They are to our spirits what air and dew and sunlight are to the seed. Plants grow by appropriating things ab extra to their use; souls grow by doing the same way. The business of life is to convert all these forces and gifts into life and character. The soul must drink in its full of God and rise to the perfect life in the endless day beyond the stars.

What we need to know today is the proper use of things. That means study, the exercise of the mind. Others have studied and thought for us. The result is the locomotive, carrying us sixty miles an hour; the electric wire, by which we talk

studied and thought for us. The result is the locomotive, carrying us sixty miles an hour; the electric wire, by which we talk to a friend 1000 miles away. If wealth is to benefit the owner of it, he must use it and use it wisely. So, if we are to feel the stimulus and reap the benefit of the accumulations of the ages, as life's assets; if these are to answer their need, in the making of a man—we must study and making of a man-we must study and think and pray. In the right use of these is the making of a holy character.

All that has been said is, we believe, true. But it is not the whole truth. We must go a step further. Man has heart conditions and soul needs, which neither conditions and soul needs, which neither nature, nor science, nor Scripture, can meet. Man needs a God. God is everywhere. God is in the sunlight which bathes us every day with its warmth and glory. He is in the bread which we eat; He is in the music which comes floating through the air, making the heart to dance for joy. But this God is too vague, too vast, too impersonal. Can this God be personalized? It is God's eternal purpose to adapt Himself to the limitations and needs of His children. We do not think of God merely as Power, or Majesty, or Holiness. God is Love. Love is the winning thing. Love conquers. Love is bent on drawing home to the Father's heart all His wayward and lost ones. The human heart cries for God. What kind of a God! Not the God of the atheist, not the God of the Deist, not the God of the Jesus Christ has revealed Him to the world. This Jesus Christ and this God are ours. This completes the list. There is not hand. re ours. This completes the list. There nothing more that can be added. Flowers, pictures, music, ships, ratiroads, tele phones, philosophy, science, religion, hu-man fellowships, friendships, loves, plus God and Christ. All are yours. Don't complain of poverty any more; never be afraid of failure; never again say "I can't." Goodness does not mean exemption from he common ills of life. Every life has its the common iils of life. Every life has its burdens, every heart has its own secret sorrow. We would not minimize the cares which are inevitable. They are not joyous, but grieyous. Many tears are shed in the private chamber. Many feet are treading lonely paths. And blessed be God, our heavenly Father knows it all. The Christ, the Saviour of Men, is touched with the feelings of our infirmities. All the love of the Deity, all the power of the Almighty, all the compassion of the Lover of Souls is for us. Look up, then. Be of good cheer. Tis better further on. In company with the Saviour, nothing can harm us. The path of the good is as the shining light, shining more and more unto the perfect day.

perfect day 'Loose me from earth's enclosure, from the sun's Contracted circle set my heart at large;

Eliminate my spirit, give it range Through provinces of thought yet unex-plored; Teach me, by this stupendows scaffolding, Creation's golden steps, to climb to Thee."

No Triumphal Entry.

It is the irory of history that Christ's entry into Palestine is so often misinterpreted. To me there is hardly more bitter irony in the life of Jesus than to speak of His triumphal entry into Jerusalem. The multitude came out to meet Him, threw their garments and palm branches in front of Him, and the people sang. But what of the central figure? He saw the great city, and wept over it. What a contrast was that with the triumphal march of a conqueror.—Rev. Dr. A. A. Berla Salem, Mass.

The Only Standard.

Our churchman's life has paganism in t. Nowadays many men are saying "If a pagan is honest, pure and true, why should he need religion? Outside of the Christian life there is no standard of right. Christ is the only standard.—Bishop William Lawrence, Episcop; lian, Boston.

French Alligator Farms. Several French dealers have recent ly visited America to purchase stock for an alligator farm which they pro pose starting in the south of France Alligator skin has become so highly prized throughout France that the animal dealers believe it will pay well to raise the alligators on this the first farm of its kind in the world Not long ago President Loubet re ceived a present of a hunting suit of alligator skin. The skin is said to be growing scarcer each year, and there is always a great demand for it for boots, shoes, handbags, writing pads, portfolios and toilet articles.

Curious Guam Superstition.
In the Island of Guam a curious superstition is held by the natives all of the dead come forth from their graves and walk around, having a good time. To facilitate the feative

occasion a candle is kept burning on

every grave through the night.

INTERNATIONAL LESSON COMMENTS FOR JUNE 5.

Subject: Christ's Trial Before Pliate, Mars av., 1-15-Golden Text, Luke xxiii., 4 -Memory Verses, 12, 13-Commentary

on the Day's Lesson, I. Jesus before the Jewish Council (v. 1). 1. "In the morning." Jesus had two trials. The first was before the Jewish authorities, who brought in a charge against Him, the punishment of which was death. The second trial was before the Roman procurator, Pilate, who had power to inflet the death penalty. "Chief priests." The heads of the courses and the extrapt priests. "Elders." Men chosen from among the most influential laymen. "Seribes." Teachers of the law. They were educated in the literature of the church. "The whole council." The Sanhedrin, the highest Jewish council, composed of seventy-one members. It could condemn to death, but the execution of I. Jesus before the Jewish Council (v. posed of seventy-one members. It could condemn to death, but the execution of the sentence rested with the Roman pro-

the sentence rested with the Roman procurator.

II. Pilate questioning Jesus (vs. 2-5).

2. "And Pilate." Jesus was taken from
the regular meeting of the Santedrin to
the judgment hall of Pilate (John 18:28;
Luke 23:1), which was "probably in the
tower of Antonia, just outside the northwest corner of the temple area." Verses
2-4 and Mart. 27:11-14 are an account of
the first trial before the Roman procurator. "Art Thou," etc. This question presulpposes that Jesus had treasonably
claimed to be a king. The Jews made
three principal charges against Jesus: 1.
Sedition—perverting the people. 2. Forhidding to pay tribute to Caesar. 3.
Claiming to be a king. John shows (John
18:33-38) how Jesus so explained His royalty and His kingdom as to cause Pilate
to say. "I find in Him no fault at all."
"Thou sayest it." An affirmative answer
which means. "It is as thou sayest."

3. The Jews refused to enter the judgment hall "because their Jewish traditions
(not the law of God) declared them cere
monially unclean if they entered the house
of a Gentile during or just before the Pass-

(not the law of God) declared them cere-monially unclean if they entered the house of a Gentile during or just before the Pass-over feast;" Pilate, therefore, went out and had a conference with them (Luke 23:2; John 18:28-32). Pilate then entered the judgment hall and held a private con-ference with Jesus (Luke 23:3; John 18: 33-38), after which he again went out to the Jews and publicly declared to them his belief that Jesus was innocent. Jesus was then brought out to the Jews to hear their accusations. "Many things." All were mere technicalities and quibblings; they either wholly falsified or perverted His statements so as to make it appear His statements so as to make it appear that He was a confessed criminal. 'An swered nothing.' He was conscious of swered nothing." He was conscious of His innocence. He knew that they could not prove their charges. They offered no testimony and therefore He was silent; there was no need of His replying. 4. "Asked Him again." Pilate was convinced "Asked Him again." Plate was convinced that Jesus was innocent, and yet he was not ready to face the Jews and give his prisoner His liberty. 5. "Marvelled." Plate was probably more surprised that He hote this so meekly and did not return railing for railing, than that He did not set up a defense.

III. The Jews choose Barabbas (vs. 6-

111. The Jews choose Barabbas (vs. 6-11). In verses 6-15 we have an account of the second trial before Pilate. This was the third act in the proceedings against Christ. 6. "Released," etc. This custom was in harmony with the nature of the feast and, however it originated, was so completely established that Pilate was obliged to attend to it. See verse 8. 7. "Barabbas." An insurrectionist, a robber and a murderer. He was actually guilty of much worse crimes than they had charged against Jesus. He had a short time before this evidently been a ringleader in an outbreak in Jerusalem against the Roman this evidently been a ringicate the Roman break in Jerusalem against the Roman Government. "With them." The asso-ciates of Barabbas were also, like himself, ciates of Barabbas were also, like himself, which is a reset and in prison. 9. "Will ye,"

ciates of Barabbas were also, like himself, under arrest and in prison. 9. "Will ye," etc. Pilate is laboring hard to release Jesus, and yet he does not assert his authority, but constantly yields to the clamoring of the wicked Jews.

10. "He knew—for envy." He could not doubt who were the ringleaders in the turnultous scene now being enacted, or what was the motive that had prompted them to bring the accused before his tribunal—nothing more or less than envy of the into bring the accused before his tribunal—nothing more or less than envy of the influence he had gained and the favor he had won throughout the land. He hoped, therefore, by appealing directly to the people, to procure our Lord's release. II. "Moved the people." The word translated moved only occurs here and in the parallel, Luke 23:5. It denotes (1) to shake to and fro. to brandish; (2) to make shake to and fro, to brandish; (2) to make threatening gestures; (3) to stir up, or instigate. Their efforts were successful, and when Pilate put the question the ery went up, Away with this man—the holy and undefiled whom they had lately welcomed with hosannas into their city—and release unto us Barabbas. This was the deepest human degradation—to have the vilest of mankind preferred to Him!

IV. Jesus delivered up to death (vs. 12-15).

IV. Jesus delivered up to death (vs. 12-15).

12. "Pilate answered." It was probably at this time, while the people were clamoring for His death so loudly, that the messenger came from Pilate's wife (Matt. 27: 19), urging the release of Jesus, and stating that she had just suffered many things in a dream because of Him. How many and what various persons bear testimony to the innocence of the Holy One—Pilate, Herod, Pilate's wife, Judas Iscariot, the thief on the cross and the centurion at the crucifixion. "What will ye," etc. According to Matthew Pilate asked what he should do with Jesus, who was called Christ? This is a question every person must answer. 1. Every one must accept or reject Him. 2. Rejecting Christ is the great sin of the world. 3. If we reject Him here we will be rejected by Him here after. 13. "Crucify Him." Let Him die the most ignominious death possible.

14. "Why." Pilate makes another direct appeal. "Crica out the more." There were no questions to be considered by them; they were resolved to have His life. Nothing else would satisfy them.

15. "Wishing to content" (R.V.) What a weak man Pilate was; a slave to the opinions of the people. Before Pilate pronounced the sentence he took water and washed his hands publiely, thus expressing in acts what he uttered in words, "I am innocent of the blood of this just person; see ye to it" (Matt. 27:24). Then answered all the people and said; "His blood be on us and on our children."

In less than forty years from this exclamation the Romans came. They crucified such numbers of Jews that, according to Josephus, there was no more room to set the crosses. No doubt some of these very persons, and certainly their children, died by this very death. "Scourged Him." The securge of leather thongs was loaded with lead, or armed with spikes and bones, which lacerated the back, chest and face. Pilate hoped the scourging would satzfy the Jews 12-15). "Pilate answered." It was probably 12. "Pilate answered." It was probably

A remarkable hotel is in California on the road between Canta Cruz and San Jose. California possesses the largest trees in the world, and shrewd hotel-keeper has conceived the idea of utilizing as a wayside hostelry a group of these mammoths, thus say ing himself the cost of building o rent. The hollow trunk of one tree whose circumference is about twenty two yards, is arranged as a reception room, and the surrounding space, shell tered by a thick roof of spreading branches, serves as dining-room and smoking-room. A number of other smaller hollow trunks make comfort able bedrooms, furnished in the mos approved style, and some trees at a little distance are occupied by the

Four brothers and four sisters be-longing to North Bergen turn the scale at a total weight of 139 stone. They are all over six feet in height and are proportionately built.

hotel staff.

THE SUNDAY SCHOOL EPWORTH LEAGUE LESSONS

JUNE FIFTH

Botraying Christ by Silence. Matt. 12. 20; Luke 17. 12-19.

The scene of our lesson is in Galilee after the second Passover visit to Jerusalem. This is Christ's favorite field of labor and chosen place of resi But the rulers of Israel, the scribes and Pharisees will not let him one. "They watched him" (Mark 2), to find some occasion against alone. him. It was concerning the law of the Sabbath that they were exercised. The conduct of Jesus was revolutionary, and the rulers conceived that here was the point at which it would be easiest to catch the Teacher in some violation of their sacred tubrics. Jesus nowhere violated the law of the Sah bath as laid down by Moses, but he did most flatly repudiate "the tradition of the elders" by which the law in its beneficent purpose had been made

The scribes had elaborated from the commands of Moses a vast array of prohibitions and injunctions covering every realm of life. Many of these were ridiculous in the extreme, and void of any sense, or semblance of spiritual piety. For example: A man must not on the Sabbath day tie a camel-driver's knot, or a sailor's knot or untie such, for this would be labor. However, a knot that might be untied with one hand was allowable.

The quantity of food which might be arried from one place to another on the Sabbath was fixed upon as less than the bulk of a dried fig.

It was forbidden to set a broken bone, or put in place a dislocated joint, though some of the rabbis were more liberal than this in their teach-

"On Friday before the beginning of the Sabbath," said one law, "no one must go out of his house with a needle or a pen, lest he forget to lay it aside before the Sabbath opens."

A Sabbath day's journey was two thousand cubits from a town or city, but if they had carried food on Friday to a spot that distance beyond the walls they assumed that this made the spot their dwelling, and so they could go another two thousand cubits without violation of the Sabbath. Dr. Edersheim gives pages of this sort of thing and then sums up in this way: Such are the leading provisions by which Rabbinism enlarged the simple Sabbath law as expressed in the Bible and, in its anxiety to moure its most exact observance, changed the spirit-ual import of its rest into a compilcated code of external and burdensome ordinances. Shall we then wonder at Christ's opposition to the Sabbath ordinances of the synagoge, or, on the other hand, at the enmity or its lead-

DANGER SPOTS IN A STORM.

Places One Should Avoid While the Lightning Is Playing Pranks.

Now that the season of thunder storms is approaching people should understand what spots to avoid in or der to reduce to the minimum the chances of being struck by lightning Out of doors trees should be avoided, and if from the rapidity with which the explosion follows the flash it is evident that electric clouds are near at hand a recumbent posture is the safest. It is seldom dangerous to take shelter under sheds, carts or low buildings or under the arch of a bridge, and a distance of twenty or thirty feet from tall trees or houses is an eligible situation, for should a discharge take place these elevated bodies are most likely to receive it.

It is well also to avoid water, for it is a good conductor, and the height of a human being near the stream may determine the direction of a discharge. Within doors we are tolerably safe in the middle of a carpeted room or when standing on a thick hearth rug. The chimney should be avoided on account of the conducting power of the carbon deposited in it and gilt moldings or bell wires are sources of risk. In bed we are tolerably safe, since blankets and feathers are bad conductors.

It is injudicious to take refuge in cellar, because the discharge is often from the earth to a cloud, and buildings frequently sustain the greatest injury in their basements.

WAY OF RUSSIAN OFFICIALS.

Remarkably Proficient in the Science of "Grafting."

A story which illustrates methods of Russian officials is told by a traveler recently returned from the Far East. In an important town in Siberia there is a solitary member of the Angio-Saxon race who has estab lshed a successful business, despite the restrictions imposed upon him. Periodically, however, he is reminded that he is there only on sufferance by the receipt of a letter form the all powerful governor, which reads something like this: "Dear Sir: It is proposed to raise a monument to the beloved memory of the late emperor. and knowing how deeply interested you are in all that affects the people among whom you live, I have ventured to put down your name for a thousand rubles. Please remit the amount as early as possible." At one time the monument is to an emperor, another time to a national poet, or a historian or a general. Needless to say, the proposals never get beyond the committee stage—the governor constituting the committee. The de mands are simply a polite form of blackmail, of which the merchant is well aware, but they must be met otherwise he would not be allowed to remain in the place.-Leslie's Weekly

Fast Time Around the Horn.

I. W. Lyon of Englewood, N. J. writes of a voyage he made to San Francisco in 1851 on the famous clipper ship Flying Cloud. The ship was commanded by Captain J. Perkins Creesy of Marblehead, Mass., and the voyage was made in eighty-nine days and twenty-three hours. Afterward the same captain made the trip in eighty-nine days and thirteen hours, which time has never been beaten. Captain Creesy worked his crew for all they were worth. One squally day he set and took in studding sails fourteen times. They saw land but once on the first voyage and that was Cape Horn, which they passed at distance of three miles.



Why Worry? Why do we worry about the nest?
We only stay for a day.
O a month or a year, at the Lord's be heat,
In this habitat of clay.

Why do we worry about the road, With its hill or deep ravine? In a dismal path or a heavy load, We are helped by hands unseen.

Why do we worry about the years That our feet have not yet trod? Who labors with courage and trust, nor fears, Has fellowship with God,

The best will come in the great "To be,"
It is ours to serve and wait;
And the wonderful future we soon shall For death is but the gate.
—Sarah F.. Bolton.

The Prayer After Butile.

The Prayer After Buttle.

In one of the British egiments engaged in the war with the Boers was a big good-natured fellow named Bob. The story of his death is one of the belated aneedotes that have found their way tardily into the English papers.

Bob had an anisappy genius for falling into difficulties. His name appeared often among the records of offences. Officers men liked him for his good nature and generosity, but no one hau influence enough to keep him from the breaches of discipline which constantly marred his life as a soldier. Religion, so far from having any personal meaning for him, was only a matter for a joke. His natural good feelings had never flawered into the manhood that was possible to him.

that was possible to him.

One of he chief amusements was poking fun at a fellow private. Tim Akers, a young man of gentle nature and firm religious faith. Tim," he said, one day, "I wish you'd

"Tim," he said, one day, "I wish you'd lend me that prayer-book o' youre."
"What's the loke, Bob." asked the young man, quietly. He had learned to meet Bob's clumsy scotling without quar-

reling.
"I want to write a letter home to my girl, and I thought I'd find some good words in that mook o' yours."
"Yes, you will find good words in it, and the girl will be and get them."
Bob burst into a loud laugh. "Hot ho! You're an easy bite, kid! You don't really suppose I'd write religion in a loveletter."

Tim started to say that religion is love of the pureas kind, but the uselessness of it was so plain that he said nothing, and so the matter dropped. The next day a battle was fought. It lasted until night hid the forms of the wounded and the faces of the dead. When the gray dawn broke on the dreadful scene Bob was lying between two dead contrades. A sergeant who lay near him with a shattered footheard him say in a weak voice. "I'll be

who lay near him with a shattered foot heard him say in a weak vo.ee. "I'll be away in a few shakes. Is there any religious cove near me?"

"Is that you, Bob?" answered Tim's weatry, boyish voice.

"Bad hurt, Tim?" asked the sergeant.

"Yes, in done for "answered Tim.

"Me, too, hoy." said Bob, thickly. "I say, Tim, I didn't write that letter. I adn't the 'car. an sow I'm done for an she'll never get it. Can you—can you pray for me, Tim—an' for her? She don't need it, but I do."

"We all need it, Bob." answered Tim, gently and faintly.

gently and faintly.
"Give us your and, Tim. I can just

reach you.

reach you.

Tim stretched out his hand and said.

"Now say it after me," and he repeated the Lord's Prayer.

Bob said the words after him clumsily, awkwardly, but with a thrill in his heavy, thick voice. The sergeant joined in.

"I-can't-speak-any-more," whispered the boy. "Shut your eyes and don't be afraid. We go up together, It'll be all right. You'll get in, Bob."

"With all the wrigs I ave on me, boy."

boy?"
The breath had left _im's body. The sergeant glanced at Bob and saw a look of content spread over his face. The dawn was full upon the field. A drowsy numbness came over him, and when he woke out of it he found himself in the camp hos-

pital.

He told the story afterward to his com-rades. It was long before the tale got be-yond the regiment, for soldiers do not tell all the stories they have lived and seen but every man in the regiment knew of Bob's first and last prayer. A sermon had been preached to them that they did not forget.-Yo th's Companion.

In his Day of Prayer address at Princeton, President Patton denied that there is a decline in quality of men entering the ministry, though he conceded that there is a falling off in numbers. The argument is a decline in quality of men entering the ministry, though he conceded that there is a falling off in numbers. The argument that young men are more largely influenced by mercenary motives and the attractions of other professions did not impress him. He thought the decrease in numbers more probably due to the intellectual unrest in our colleges. "Students go into them with a goodly measure of domestic piety and come out not knowing where they stand." "Let your philosophers go running about the country, reading papers on new theories, thinking that they must win their spurs by so doing, and your religious life in their institutions grows acepy or becomes saily weakened." President Patton declared that we need philosophers who are not only able to say that they believe in God, but who say it in a way that will make their hearers believe also in Jesus Christ as their only Saviour. The president concluded: "We need to pray for the grossors in our colleges."—Advance

When Sin Comes, When sin Comes.

Temptation is not sir, yet much distress arises from it understanding this fact. The very suggestion of wrong seems to bring polintion with it. The poor, tempted soul feels as if it must be very bad indeed, and very far off from God to have such thoughts and suggestions. It is the enemy's grand ruse for entrapping as. But it is no more a sin to hear these whispers of evil in our souls than to hear the wicked talk of bad men as we walk along the street. The sin comes only by our stopping and joining in with them.—H. A. ping and joining in with them .- H.

Seeds That Will Grow.

Fear nothing, blame nothing—so much as thy vices and thy sins.—Thomas a Kempis.

Grace is of a growing natur., in the way to Zion they go from strength to strength.—Thomas Boston.

What is being religious but always seeing God's i finite love in everything and loving Him all the time—J. F. Clarke.

A solid and substantial greatness of abul looks down with neglect on the censures and applauses of the multitude.—Addison.

Goodness is beauty in its best estate .-

Honoring the New Arrival.

The birth of a child among the working class in Cumberland, Enghand, has been from time immemorial. and is still, celebrated by the making of a mixture called "rum-butter." Its ingredients are butter, sugar, rum and spices, and it is a really palatable compound. Every person entering the house where a birth has taken place is offered a taste for severa weeks after the event. It is an insulf to the child, and its parents to refuse the proffered dainty, and not to proffer it is considered equally discourte

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Ine Demon Who Holds His Own-Statisties Which Show That Some People Are Getting More Than Their Share

of Rum-Not a Nation of Drunkards, The year enting June 30, 1903, shows as the largest in our record, not only in total consumption of wines and linuors of all kinds, but also in the per capita consumption. The total quantity consumed was 1,000,455,301 gallons, on increase over the preceding year of about 67,500,000 gallons. The consumption per capita stands at 19.99 gallons, compared with 19.48 in 1902.

While it is probable that the figures given by the Department of Commerce and Labor are indicative rather than absolutely accurate, they stimulate speculation, particularly as to the consumption of wines. In these the figures for the last three years are as follows:

Gallons.

[101] The year ending June 30, 1903, shows as

1901 28,791,149 1902 49,754,403 1903 39,413,201

In noting this strange fluctuation there is a disposition to wonder why it was that this nation indulged so freely in wines in 1902 and why it experienced such a reform in 1903. Our wine bill has always been a fluctuating item in our national expendi-tures. The years 1896, 1897 and 1898 are tures. The years 1896, 1897 and 1898 are even more erratic than 1901, 1902 and 1903. In the drinking of malt liquors we develop steadily and with a notable regularity, both in total quantity consumed and in per capita consumption. Of distilled spirits we consumed a larger quantity last year than ever before, a total of 117,292,148 gallons, but the per capita consumption.

wear than ever before, a total of 117,232,148 gallons, but the per capita consumption has been several times equalled or exceeded in earlier years.

The inference from the record is that the demon holds his own fairly well, but does not score any remarkable success in converting us into a nation of drunkards. A contemplation of the record of twenty gallons per capita for 1903 will surely convince some of our people that some of the others are getting more than their share.—New York Sun.

Abstain or Go to Jail.

Judge Pollard, of the Second District Police Court. St. Louis, is not only a man who thinks but a man who acts. He re-cently had a printed form of oath to be subscribed to by men who have been con-victed of drunkenness in his court.

victed of drunkenness in his court.

Say the defendant's name is John Jones, and he has been convicted of disturbing the peace of Mehitabel Jones, and the judge has fined him \$50. The Court says: "Mr. Jones, I appreciate the fact that it would be a hardship on your family for you to pay this fine or go to the workhouse, yet I feel that you deserve to be punished. It appears clear to my mind that you have violated the law, because you were drunk. Your being drunk was a result of your fondness for intoxicating you were drunk. Your being drunk was a result of your fondness for intoxicating liquors. The proper punishment for you, therefore, is to enforce your abstinence for a certain period. Are you willing to quit drinking for a specified term on your own accord or would you prefer to go to the workhouse and quit because you cannot get it?"

The prisoner naturally says that he had rather do without his glass and be than be a prisoner and abstain. Then judge produces a form, and he sign The form is simply an oath that judge produces a form, and he signs The form is simply an oath that signer will "touch not, take not," fo specified term.

Statistics From Kansas.

When prohibition went into oneration in Kansas that State had a population of 896,616. Out of the population she had 917 convicts. After twenty-one years of prohibition the population is 1,470,495, an increase of nearly fifty per cent., but she now has only 788 prisoners; while the population has never fifty per cent. ulation has increased fifty per cent. crit ulation has increased fifty per cent, crime has decreased in proportion to the present population sixty-tive per cent. During the same period the criminal population of license Nebraska has outrun the general growth of the population forty-seven per cent. Crime is the most expensive item in the State's expenses. Liquor is the great cause of crime. Chaplain McBrian, of the Kartana and Chaplain McBrian, of the cause of crime. Chaplain McBrian, of the Kansas State prison, practiced law twenty-five years before becoming chaplain. He says seventy-five per cent of all crime is due to liquor. Kansas has 105 counties. Five of these are notorious for the viola-tion of the prohibitory law. These coun-ties with seventeen per cent of the State's population furnish over thirty per cent of population furnish over thirty per cent. o. its crime.

The self-complacency with which drink-ers plume themselves on their "modera-tion" is based on the assumption that alcohol in small quantities is not hurtfo answer to this is two-fold. First, there is a growing concensus of medical opinion to the same effect as that of Dr. Macrone. to the same effect as that of Dr. idacrorie: "After having treated more than 3000 cases in the town hospital, Liverpool, I gave it as my decided opinion that the constant moderate use of stimulating drinks is more injurious than the now and then excessive indulgence in them." Second, the vagueness of the limits of moderation, the risk of running into excess, the paralysis of the will which is the physical, irresistible effect of alcohol, and commences with the first glass. If a man falls over a precipice, the first few feet of his descent do not injure him, but they are the necessary antecedents of his destruction."

Sobriety Means Abstinence. The Indianapolis News in setting forth the modern attitude of business, science and medicine, with regard to the drink evil, says wisely: "In this day sobriety has come pretty nearly to mean total abstinence. As a cold business proposition, great compositions and private approaches." stinence. As a cold business proposition, great corporations and private firms are enforcing practical abstinence. They demand such a condition of their employes that practically any drink at all becomes too much drink. Science has come from another direction to support the same end. The old idea of the efficacy of moderate drinking finds no support in modern medical science. 'A man is as old as his arteries, is a saying well known in medicine. When the arteries take on the ossified character the end is at hand. Now, modern science says that frequent indulgence in alcohol tends to produce arterial ossification.' ossification.

Under the leadership of Superintendent I. N. McCash, of Iowa, every county in the State has been organized, and Anti-Saloon League workers have inaugurated their fight against saloons in earnest. Posters have been distributed throughout the State bearing the pictures of the Bible and a barrel of whisky, asking voters which they will choose for Government. they will choose for Government.

More Beer, Less Whisky. In sixty years the annual per capita con-sumption of whisky has gradually de-creased from two and a half to one and a fourth gallons. In forty years the con-sumption of beer has increased from less than two to more than seventeen gallons per capita.

Soldlers Should Be Sober. If a city will not permit its policemen to be drunkards, or a railroad its employes, why should a nation allow its soldiers to drink, break down their health, be unfit for duty, and then become pensioners for life as a consequence?

Prohibition More Impregnable. The recent North Dakota Legislature, in order to make prohibition more impregnable in that State than ever, passed a hill making it increasingly difficult for druggists to secure permits to sell intoxicating liquor for medicinal, scientific and mechanical purposes.

Liquor Men Alarmed.

The men engaged in the manufacture and sale of liquor in Michigan, who conduct the business along lawful and legitimate lines, are viewing with more or less alarm the growth of public disfavor toward the business and seeking for means to combat it.

DECAY OF SPEECH.

Beerholm Tree on the Art and Power of

Speaking on the English language at a supper given in his honor by the Edinburg Pen and Pencil Club the other night in London, Beerhohm Tree said that in connection with his school of dramatic art and of oratory in London he desired to establish a classic repertory which would give to the provinces the works of Shakespeare which he had given to the London publie, and which had not only been a distinguished artistic joy, but had proved so remunerative that they had more than once saved him from those quicksands toward which the waters of modernity were fast sweeping him. Acting was an art and speech was are art, and the school would endeavor to encourage a deeper appreciation of the beauty of the British language, the Scottish tongue and the Irish tongue, He was told that the American lane guage was not without its merits, and it was remarkable that the American's speech has a certain virility of utterance often lacking in English speak-

It was actonishing how comparatively few people were acquainted with the scope, the variety and the beauty of the speech wrought and builded up with such infinite pain by those forefathers whom we regard as barbarians. We fail to realize what a superb legacy they had left behind them. The power of speech, the exact appreciation of words and the proper employment of the right and fite ting phrase appeared to well nigh have died out among us, even in Parliament. The general form is to be careless and slipshod, though he could not help thinking that if some great orator of the old school were to arise in the House of Commons he might once more bring into vogue the grand style so splendidly employed by Pitt and Burke and Gladstone, for the old school, if right, is ever the new .- Lone don Telegraph.

WORDS OF WISDOM.

It is a foolish fruit that kicks against its root. Some creed is the backbone of every

character.

tition.

A coward never forgives; it is not in his nature. Manners are the shadows of virtue.

-Sydney Smith. Nothing is so pleasing or so horrid as the music of your own harp.

Life is not so short, but there is always time for courtesy.-Emerson. Eternal life is the only thing worth living for in which there is no compe-

The existence of a few weeds is not argument for the rejection of the whole garden. God is dark to some people because

they are on the wrong side of the pillar of fire. If the pearls of the virtues become as

common as pebbles they would be less valuable. The private car may carry a heavy heart while the day coach carries a

light one. There is any quantity of gold in the land, but we enjoy it most when the other fellow digs for it.

Misunderstanding goes on like & fallen stitch in a stocking, which in the beginning may have been taken up by a needle.

If education be a preparation for life then should every child, from the beginning, have daily experience of that fact,-Hechert Spencer. The truth of nature is a part of the

truth of God. To him who does not search it out, darkness, as it is to himwho does, infinity .- John Ruskin. Let your religion make you more

considerate, more loving and attractive, more able to think of and enter into the pleasure and interest of others, Great, ever fruitful, profitable for reproof, for encouragement, for building up in manful purposes and works, are the words of those that in their

The habit of blaming others when things go wrong is an insiduous and dangerous one. Far more is it the purpose to inquire within whether the fault, or much of it, may not lie av home.

day were men.

As the lights of heaven are put out one by one, heaven makes plainer and plainer revelations; for, "though nothing is farther than earth from heavenuothing is nearer than heaven to earth?" The heavens becken us onward, not away from earthly things, but through them into spiritual reali-Les.-Lucy Larcom.

The Story Was Worth the Price. A decidedly seedy looking individual, who had called to see C. Wesley Thomas, Collector of the Port, was admitted to the latter's office after a long wait.

"I called in reference to Mr. Blank's account," abruptly began the visitor. "I guess you remember him. He paid \$4.50 into the conscience fund about six months ago. I'm Mr. Blank's brother, and upon investigation I learn that the goods he smuggled into this country were only worth \$4.40. So your see he paid the Government ten cents too much. Now I thought that inasmuch as he was so honest and I am his brother, you--'

"That's enough," interposed the amused Collector; "here's your ten cents. That yarn is certainly worth the price."-Philadelphia Press.

Village of Deformities The strangest village in the world is

undoubtedly the little hamlet of Jatte. near Culos, in France, not far from the Italian frontier, where dwell about 200 deformed men, women and children, who in Paris go by the name of "Cuis-de-Jatte." They are deprived of the use of their legs and thighs, these being withered and stunted, and push themselves along in primitive wooden carts, with wooden wheels, which them propel by means of a flat from shape. wock of wood in either hand,

Good and Bad Tea.

At a meeting of tea merchants in London recently, the statement was made that only good tes ever did the drinkers harm. It might be used to ex-cess. But the poor tea was made of "harmless rubbish" that could injure