Pour Sources of Success are Blood, Will of the Flesh, Will of Man and God.

BROOKLYN, N. V.—The Rev Robert A. MacFadden, of Danvers, Mass., preached Sunday in the Lafayette Avenue Presbyterian Church. In the morning his subject was "Who Are the Sons of God?" He said.

terian Church. In the morning his subject was "Who Are the Sons of God?" He said:

My subject is "Who Are the Sons of God?" and my text John i: 13: "Which were born not of blood, or of the will of the flesh or of the will of man but of God."

Here are four sources of success set in sontrast—blood, will of the flesh, will of man and God. At first sight they are equal; but a second sight reveals the warfare that ever goes on between heredity and environment on the one hand and faith in God on the other. This contrast implies, though does not state, that the one true success is spiritual success, and for this a secret power is to be furnished. Power in life means all the way through to the final, a victory over difficulties, and difficulties cannot be ultimately overcome except through this secret power.

Every life lived and every work done has somewhere its sufficient explanation. God has never yet permitted an accident in His world. Every deed has its pedigree. So much producing energy in the cause means so much energy in the effect. There is no such thing as luck. Every life has its pedigree. Young men are so apt to think chance plays the great part in life, so they wait for their chance. They see some one do easily the thing he undertakes, and they lean to the belief that there is some trick about it. If they only had the trick they could do it, also. Such young men need to be informed. The man who succeeds to-day in business, scholarship or politics succeeds because he has learned how. He who does not know how is foreordained to failure. There is no more important question the young man can ask himself than how he can prepare for life as not to be a castaway; "not lost in the next world, but shipwreeked in this." life as not to be a castaway; "not lost

For the ratio between what a man is and what he can do is a constant ratio. Every man will have all the power he carns, and the power that he has will tell, not because people like it or like him, but because it is power, and as such can keep itself erect without being propped up by a labor union or held in its place because it is somebody's

It follows, then, that the most important thing a boy can do is to get ready. It is inspiration to know that every onnce of encrey put into work in the car'y years is so much distinct guarantee of usefulness in the adult years. And next to getting ready, the father should tell his boy that he must get ready for rough weather. The boy must learn to handle the boat of his boy must learn to handle the boat of his own experience if he is not to be driven upon the shallows or into the breakers. As he neets and masters the difficulties that the thing setting out of the harbor of the high school or the college, he is equipping himself for the enemies that will assail him on the high scas.

John, then, here points out the possible ways of certime ready.

ways of getting ready. He asserts that permanent success does not depend upon blood, will of the flesh, or will of man, but solely upon God. Let me translate this into the four F's: Family, force, furnishing faith.

says tirst a man's success does not depend upon his family. Dr. Lyman Ab-bott has developed this thought rationally: That no people are great or good simply because of their ancestry. "The greatness of America does not depend primarily upon its Pilgrim history." No one would for a moment dispute this with him. But I desire to emphasize this from the domestic viewpoint. A man's spiritual success. I desire to emphasize this from the domestic viewpoint. A many's spiritual success, says John, does not depend upon his family. Then it makes no difference what the family, the Bible lays no stress upon heredity. He who says this does not know the Bible. The Bible lays great stress upon heredity. When it writes the life of a great man it begins with his parents. The foundations of one generation are in all respects laid in the antecedent generation. In an important sense the boy begins to In an important sense the boy begins to live when his father begins to live. The child is the parent continued down into a new generation. This is science, and it is new generation. This is science, and it is good science. But this is Scripture, and it is good Scripture. Scripture emphasized beredity long before science was born. Hannah, the mother of Moses; Elizabeth, Mary, Lois and Eunice are all magnificent monuments. The Christian women who would duplicate these glorious sons must first duplicate their matchless mothers. As believers in the Bible we have an in-terest in heredity. It is the Gospel expec-tation that the children grow up bearing the physical features of their parents, so in time they will come to embrace and extation that the children grow up bearing the physical features of their parents, so in time they will come to embrace and exemplify the parents' faith. That's what Timothy did, in whom the great apostle rejoiced so much. Heredity is mighty, but let us not think it is almighty. Heredity gives us tendency, but it gives us nothing else. The children of good parents take in goodness more easily than the children of bad parents. The children of educated parents acquire ideas more easily than those of ignorant parents. The father, who for five and twenty years has been saying: "Two times two are four, I guess I'll make it five," gives to his baby child the tendency to make the same multiplication, but the child must make the choice before it becomes to him a sin. How I wish that that great sermon of Henry Ward Beeccher on "Heredity Influence" could be printed as a supplement to our courses in ethics. That sermon makes men tremble at what they may bequeath to their children. But after all, the grace of God is stronger than the sin of man. What a man is he chooses to be. Weakness, tendency are hauded down, but the choice is made by the individual himself. Your spiritual success, young man, does not depend upon your ancestry, your father's habits, or your family. John says no man is safe simply because of his family.

But it does not depend upon your personal force, which is a free translation for

edity, your father's habits, or your family. John says no man is safe simply because of his family.

But it does not depend upon your personal force, which is a free translation for the New Testament word "flesh." It stands for the animal man, not necessarily the bad animal man. It means a strong, vigorous force in the man himself. Now John says this strong, vigorous force will never give a man his spiritual supremacy. Let me illustrate, rather than debate, the proposition. Noah must have had a strong and vigorous will, but it did not insure him against drunkenness. Samson had a mighty will, but it was no match for the dark eyes of Dehilah. David, what a glorious career in overcoming obstacles! What vigor! What power! But in the presence of his guilty love he was weak and wretched. The Rev. Arthur Dimmordale, in that greatest American novel. "The Scarlet Letter," had a mighty will, but he was lost in the presence of Hester Prynne. That great Irishman, greater than any other, who ruled with a rod of iron; who took the miserably misunderstood problem of home rule and lifted it into a central place in the House of Commons, and who lifted William E. Gladstone into the office of Prime Minister for the fourth time; that man, at the zenith of his power, was discovered to have invaded another man's home and was living in a hidden and illicit way. The people of Great Britain tore him from his throne, trampled his name in the dust, and within three morthshe was laid away in his grave with a broken heart. As the traveler to-day walks by an unmarked grave in the Mt. Joy Cemetery of Dublin, he says: "No, Mr. Parnell, a mighty will does not make every great man sale." What shall fathers tell their boys? That a weak will is the better for them? Nay, verily. Great force is to the boy what momentum is to the rife ball. A hoy without will cannot live. He needs every ounce he can acquire, but this alone will not make him morally safe or spiritually strong. The hope of a man is not in his family, not in his force, nor yet is it in

hand from their left." That same cry goes up to-day. Only educate and train; that is sufferent. Your section is not so white-washed with this system of ethical culture as some athers I know. But we never can emphasize too often or too positively the axial tenet of Carist's eread that what a man needs primarily is not accession of beain, but a fresh heart; not illumination, but reconstruction, the establishment in him by nature. Illumination of the brain is never clarification of the heart. There was a man in our American life who was born of the best family, with a personal force that commanded men and captivated women, whose furnishings could scarcely be surpassed, and yet there has not walked across the pages of American history a blacker hearted villian than Aaron Burr. I am as far as possible from saying that knowledge rakes a man worse; my only contention is that it has not in itself the power of making men better. Ideas, education alone, can neither reconstruct the life mor recreate the heart.

This is a thoughtful age; men are brainy; all about its here is a possion for

life nor recreate the heart.

This is a thoughtful age; men are brain; all about us there is a passion for new ideas; but our most urgent necessity is not of idea but of power. What we need most of all is not schooling but baptasm, and that is to come through faith.

What is this faith that is to give us the surreme victory and insure our safety? It

What is this faith that is to give us the supreme victory and insure our safety? It is at this distinct point that we begin to learn the real meaning and purpose of faith. Every little while I am told by one and another that he would like to have faith in this particular matter in regard to the Bible or in regard to Christ in the fufaith in this particular matter in regard to the Bible, or in regard to Christ in the fu-ture life as though if his mind could only be brought intellectually to consent to it, the consummation would be reached and a great result achieved. Being prepared to assent to this or that particular statement in regard to Christ, for example, is a very distinct thing from faith. Faith is per-sonal attitude, personal relationship, Faith is such a personal yielding of ourselves to another as brings us into living contact with that other and so makes us recipient of what it lies in that other to confer. The another as brings us into living contact with that other and so makes us recipient of what it lies in that other to confer. The child becomes like his father by faith in his father, because his faith is that inward surrender that makes him susceptible to every impression that goes forth from his father. A child's faith toward his mother is not faith that what his mother says is true; it is faith in his mother, the hiding of himself in the one life that enwraps them both, so that he lives in the sweep of her inspiration and grows up toward manhood by the appropriation of personal vigor, wisdom and sweetness hourly made over him. And that is cast in the same mold as Gospel faith, which is as a cord by which the living Christ holds the believer to Himself. Faith is not a condition wherein we hold to something or somebody, as that in which we are held by something or somebody. It is not holding a doctrine, but being held by a person. "I know whom I have believed." The iron filings stick to the magnet, not because they try so hard to stick, but because they are mastered by the magnet.

Faith, then, has for its very essence a

by the magnet. Faith, then, has for its very essence personal self-commitment, one ounce which is worth a whole ton of intellectu personal self-commitment, one ounce of which is worth a whole ton of intellectual affirmation. It is this sense of being held by God that makes a man safe and secure. I do not know how the grace of God can take a man like Saul of Tarsus and make him Paul the Apostle; but no man will question his knowledge when he says; "I hive, yet not I, but Christ liveth in me." That is exactly what John B. Gough cried as he went like a flaming torch blazing the way for a multitude of hopeless drunkards. The hope, and the only hope, for us all is in the grace of God. If I were to strike a tuning fork on this desk and hold it to my ear not one in this room could hear it and tune my violin. Strike it again and instead of holding it to my ear, set it upon this desk. Instantly the sound would be heard everywhere. But what do you hear? Not the tuning fork, for the tuning fork makes no louder sound the second fork makes no louder sound the second time than it did the first. What do you hear? You hear this hard wood desk, which has no music in itself, but just as soon as it comes in contact with a musical instrument it itself becomes musical and delights every one that has music in his

The individual life may be insignificant alone by itself; it may come from a good family or a bad; it may have great force or little; it may have choice furnishings or not; but the safety and security of all will depend upon the personal self surrender to the Son of God, who alone has the pow-er to make them Sons of God, which are born not of a family or of force or of fur-

Power of an Ideal.

A beautiful statue once stood in the market place of an Italian city. It was the statue of a Greek slave girl. It represented the slave as tidy, well dressed and handsome. A ragged unkempt, forlorn street child, coming across the statue in her play, stopped and gazed at it in admiration. She was entranced and captivated by it. She gazed long and admiringly. Moved by a sudden impulse, she went home and washed her face and combed her hair. Another day she stopped again before the same statue and admired it, and received new inspiration. Next day her tattered clothes were washed and mended. Each time she looked at the statue she fund something in its beauties until she was a transformed child.—Treasury of Religious Thought.

It is the preacher of positive faith and conviction who most deeply impresses a congregation and who has the greatest staying power among a people. Nebulosity of belief and statement does not commend him to the public. A firm grip of truth makes him stong and vigorous in presching and influential in and persuasive in spirit and activity. The more clear cut he is in his views of Bible doctrine and practice, the more ready are choice and inis in his views of Bible doctrine and practice, the more ready are choice and intelligent souls to accept him as their religious guide, and the greater their combined influence in the community in which it is centered. A larger enthusiasm is quickened among its adherents, and a growing increase in the number of recruits is sure to follow his faithful and zealous ministry.—The Presbyterian.

The First Result of Effort.

Every real and searching effort of self-improvement is of itself a lesson of pro-found humility. For we cannot move a step without learning and feeling the way-wardness, the weakness, the vacillation of our movements or without desiring to be set upon the Rock that is higher than ourselves.—William Ewart Gladstons.

Exalt Our Lives.

We reduce life to the pettiness of our daily living; we should exalt our living to the grandeur of life.—Phillips Brooks.

The help of God is the only hope of

Dog Chewed Up Two Dozen Bibles A dog with an appetite for sacred things chewed up twenty-four Bibles in Morton Chapel Methodist Episcopal church in Jeffersonville, and George Yester was forced lately to purchase a

new outfit for his Bible class. Children's day was observed at the chapel, and during the exercises a dog followed one of the children into the place of worship. When the meeting closed the canine was asleep and the sexton locked the doors, not knowing of its existence. The building remained closed until the next day, and when the sexton opened the door, the dog was occupying the pulpit, sound

asleep.

Pieces of paper were scattered all over the auditorium and an investigation showed that twenty-four Bibles belonging to George Yester's class had been torn into fragments. The janitor is of a religious turn of mind, but he came near forgetting that fact and was on the point of saying things when he remembered where he was.— Loutsville Herald.

INTERNATIONAL LESSON COMMENTS FOR AUGUST 28.

Subject: Elijah Discouraged, I Kings, xix., 1-8-Golden Text, Psa. exx., 1-Memory Verses, 3, 4-Commentary on

I. The flight of Elijah (vs. 1-3). 1. "Told Jezebel." She was not affected by the story as she would have been by the actual events. "Elijah had done." Ahalt did not appear to recognize the hand of God in the affair. There are eyes so blinded (2 Cor. 4:4) and hearts so steeled against the truth that no evidence can reach thern. "Had slain." The slaughter of the prophets of Baal, who were probably of the same foreign nature as the queen, was what stirred all the fierceness of her nature. As she listens to the story her one thought is revenge.

2. "Sent a messenger." Here was lack of shrewless and forethought, if she really wished and designed to carry out her threat, for such an announcement of her purpose gave Elijah full opportunity to escape her, or prepare to meet her opposition. But it is preschio their her ob-

to escape her, or prepare to meet her op-position. But it is possible that her ob-ject was to terrify him and drive him away from her city, and that she feared to cope with him otherwise, lest her own fate should be like that of the false prophets. Some have thought that the exact time which was given him — "by to-morrow about this time"—is a proof that her threat "was intended and understood as a

about this time"—is a proof that het threat "was intended and understood as a sentence of banishment on pain of death." "Unto Elijah." The prophet did not venture into the city, and thus put himself in her power, but waited to see how she would receive the news. It is not the duty of even God's prophets to rush heedlessly into the lion's den unless directly commanded to do so. He used good judgment in this matter. "Let the gods. One of the most tremendous vows which mark the history of the Semitic race, both within and without the Jewish pole. This was the most terrible oath she could use. It meant that it she did not slay Elijah then let the gods slay her.

3. "When he saw." When he heard of the rage of Jezebel, and saw the storm that was coming on him. "Went for his life." He knew Ahab's weakness and ack of courage and the instability of public sentiment. It seemed to him that his efforts had been in vain, that the bright prospects on Carmel had resulted in no permanent good, and that God's cause was utterly lost. Jehovah seems to have left him for a season to himself. Perhans there was danger that, like the apootle, he might be exalted above measure by the abundance of revelations and of power which were manifested through him (2 Cor. 12: 7), and it was needful to remind him by an impressive experience that he was still a man encompassed with human passions and infirmities. To many it may seem that a great opportunity to reform the worship of the kingdom was lost by passions and infirmities. To many it may seem that a great opportunity to reform the worship of the kingdom was lost in Elijah's flight. The people were convinced, and it would have been an essematter for Coa to have removed Jezeliand the remaining false prophets, the there is a point beyond which divine power will not multiply miracles, and the turn ing point here was the instability of Anab.
"Beer-sheba." At the extreme southern limit of Palestine, and about ninety-five miles from Jezreel. Beer-sheba was origmiles from Jezreel. Beer-sheba was originally assigned to the tribe of Simeon (Josh, 19; 2), though in Josh, 15; 28 it is included among the uttermost cities of Judah. It appears that the tribe of Simeon had now become largely absorbed it is the tribe of Judah. "Left his vervant." The servant must have attended him from Carmel to Jezreel and from thence to the south of Judah. The prophet now desires solitude. In the need of spiritual communion with God no companion is desired. Even Jesus Himself said to His disciples. "Sit ye here, while I go and pray yonder" ((Matt. 26: 36). Jewish tradition save the servant was the son of the widow of Zarephath, and no less a person than the prophet Jonah.

phath, and no less a person than the prophet Jonah.

II. Elijah in despair (v. 4). 4. "Into the wilderness." The wilderness here spoken of is the desert of Paran, through which the Israelites had of old wandered from Egypt toward the promised land. He did not feel himself safe until he was beyond the territory of both Ahab and Jehoshaphat. He is now led down into the dark depths of temptation. "Juniper tree." The Hebrew says, literally, one juniper tree, or broom, slivub, and thus detree." The Hebrew says, literally, one in-niper tree, or broom, shrub, and thus de-picts the desolation of the country. It was stout enough to be used for fuel (Psa, 120:4), and in time of fumine its roots could be eaten (Job 39:3, 4). "That he might die." The prophet's decression had reached its lowest point. "Not better," etc. His life seemed like a great failure. In moments of despondency even Shakes-peare thought himself no poet, and Ra-phael doubted his right to be called a painter.

painter.

III. Elijah fed by angels (vs. 5-8). 5.

"Lay and slept." Elijah was physically exhausted. It was the reaction after the intense nervous strain on Carmel. First of all God supplied his physical necessities. He giveth His beloved sleep. "An angel."

We hear little of these heavenly ministrants during the great period of prophetic activity. The mediation of angels was painter. trants during the great period of prophetic activity. The mediation of angels was largely supplanted by that of inspired men. But at times they appear to remind us that they ever encamp around God's servants. "Arise and eat." Food was provided for him. Jehovah is not yet done with him, and He miraculously cares for him as He did for Jonah when he fled 6. "Cake." A round, flat cake put between hot stones laid in embers of a charcoal fire, but he is too weary to eat a sufficient for the stones and the stones are the stones of the stones are the stones of the tween hot stones laid in embers of a charcoal fire, but he is too weary to eat a sufficiency and so falls to sleep again. This is
not the first time that God had given angels' food in the desert (Psa. 78.25; Neh.
9.21; Deatt. 8.16). "A cruse." A bottle or
jar. 7. "Angel—came again." It is well
to note the fact that Elijah's physical
needs were fully met before any effort was
made to encourage his drooping spirit.
"Our-shodies are the temples of the Holy
Ghost and we must keep those temples in
repair." "Journey—great." The journey
he had already taken and that which was
yet before him.

he had already taken and that which was yet before him.

8. "Went—forty days." He was miraculously sustained. On the same mountain Moses had twice fasted this same length of time (Exod. 24:18, 34:28), and in another wilderness Jesus did the same (Matt. 4:2). "Horeb." This is the same as Mount Sinai—the mount at which the law was given. The distance from Beersheba to Horeb is not over 200 miles. Elijah was probably wandering in despondency and seeking to hid himself. The time spent was not what was required for the journey only, but far more in meditation and prayer, and seeking from God a reason why all the toiling and testimony, which the prophet had bestowed, had proved so unproductive. The spiritual conflict of Elijah prefigures the spiritual conflict of Elijah prefigures the spiritual conflict of Jesus. "Mount of God." So called because God here revealed His majesty and glory and gave the law to Moses.

Made Temporary Truce.

James VI of Scotland-afterward James I. of England-in 1587, being much perturbed by the constant quarrels among his nobles, determined to end all disputes by a summary process of reconciliation. Accordingly, having assembled the nobles on Sunday, May 14. at Holyrood, in the lodging of Sir James Maitland of Thirlstane, he drank to them and caused them all to shake hands. On the following day, after banqueting them in Holyrood, he caused the earls of Angus, Montrose, Mar and Glencairn, also the master of Glammis, and many others-all deadly enemies to one another-to march hand in hand two abreast from the abbey to Holyrood along the Canongate and High street of Edinburgh to the town cross, where the provest and ballies had a table spread with wines and sweetmeats. Here the company once more drank to their eterna amity and separated. But a few weeks later they were lying in wait, as of

THE SUNDAY SCHOOL EPWORTH LEAGUE LESSONS

AUGUST TWENTY-EIGHTH.

Church Benevolences - 2 Corinthians. 9. 5.9.

Who ever heard of a church that pined away and perished because it gave too much toward benevolences? No such case can be found. The colored preacher was quite right who Brethren, if you will find me a church that died from giving too gen erously I will go to that church and in the light of the moon will comb up to its moss-covered roof and there with my hands spread in the attitude of benediction will exclaim. Blessed am de dead dat die in de Lord! "Giving is the soul of living." The most prosperous churches are most generous. Withholding impoverishes. Giving enriches.

In the natural world the miser method has been demonstrated to the entire satisfaction of all experiment ers. Not a whit less clearly has it been proved in the spiritual realm.

A church once being in debt voted to turn all its contributions toward the liquidation of their indebtedness until the whole was wiped out. But the contributions grew smaller, but the debt did not decrease. Afterward wiser counsels prevailed. They determined to do their duty by all the causes that had legitimate claim upon them. Then they prospered. The debt was liquidated, the mortgage burned and a jubilee of rejoicing was enjoyed.

God blessed them as never before.

One time the Massachusetts Legislature was discussing a proposition to grant an act of incorporation to a mis-sionary society. With more wit than judgment a certain member objected on the ground that it was not wise to export religion when we had none to spare. Readily came the sound answer that religion is a commodity of which the more we exported the more we had left. This has been our ex perience. Sending the Gospel heathen peoples has opened up markets for Christian lands, such as have turned streams of material wealth into their coffers. Mission work in distant mission fields improves the spiritual strength and efficiency of

home churches.

God loveth a cheerful giver. The word translated "cheerful" is in the Greek "hilaron," from which is derived our word "bilarlous." a gusto, with a revel of delight and

CHRISTIAN ENDEAVOR NOTES

AUGUST TWENTY-EIGHTH.

'National Missionary Heroes." Heb. 11:32-40.

Scripture Verses. - Matt. 28:18-20 Mark 16:15-20; Luke 24:46-48; John 15:27; Acts 1:8; 2:32, 3:15; 5:31,32; 8:4,5, 26:38; 9:15,16; 13:2,3; 14:9,10; 22:12-15; 23:11; 26:15-20.

Lesson Thoughts. hero of missions is a nero of faith. Heathen lands in themselves offer very little prospect of success; but in the face of heathen opposition

he goes ahead, looking to God in faith

Opposition and persecution cannot destroy the joy that belongs to all great missionaries. The holy spirit within is the source of all courage and

Selections.

Missionaries have always had hardshins to face, as Paul had, but the hardships have made no difference to them, just as they made no difference to Paul. The cold of Greenland could not keep the Moravians away from their noble work there. The heat and fever of Africa did not daunt Livingstone. The dread of a living death among the lepers was not enough to hold Mary Reed in the home land.

John G Paton, whose autobiography the most widely read and the most stirring of missionary volumes, had a claim to \$70,000 as royally on it, but he refused the money, saying, "It is God's. Pass on the bread of life to my brethren." That is a notable example of genuine missionary herdism. What cause but Christianity would enable a man to refuse in that way

Dr. Jowett of Englad, at the close of the Boer war, preached a sermon on what he called "gray heroism" over against "scarlet heroism." Soldiers in their bloody work may show scarlet heroism, but missionaries show a gray, or better a white heroism that is just as true and far more pleasing to the

One Millional e.

'He's a millionaire, that boy is." The boy I was walking with looked across the way at the lad of whom my words were spoken. There was certainly nothing about the latter to suggest his wealth.

"You don't say so! It can't really be so, he looks almost shabby." "No matter for that, I live in the same block, and I know. But I did not say that was worth a million of

"Oh!" The boy who was listening looked rather disappointed. Still, he was anxious to know what the other one might have, anyhow, so he asked, What, then?"

"He is what is called a 'millionaire of cheerfulness.' He is merry and bright the whole day long, not alone when all is sweetness and light, but when it isn't. He has suc! pluck and spirit, and such unfailing good nature, that he must have a million to draw upon, though he pay: no taxes upon his capital. You never see him scowling or hear him whining. So he scatters his fortune all about and is a blessing to the neighborhood. I wish there were more millionaires of cheerfulness. There might be, if everybody gathered up all the sun shine to be had and gave it out as royally as Rob. who goes whistling yonder.

Then I went on, leaving Dick te wonder whether he were as rich as Rob, and if not, why not.

Eggs Break Up Social.

An egg thrower caused a little com-motion at a church social held at Little Silver, a village near Red Back, N. J. Everything was going along nicely when two ancient eggs came sailing into the room. One of them hit a guest squarely in the mout! and the other grazed the pastor's head.

The social broke up in confusion and the men present hurried out and hunted in vain for the age thrower.



Be Thou supreme, Lord Jesus Christ; Thy love's constraint I feel; I see Thy Cross, and mind and heart Obey its mute appeal. Be Thou supreme. Lord Jesus Christ;

My inmost being fill.
So shall I think as Thou dost think,
And will as Thou dost will. Be Thou Supreme, Lord Jesus Christ; Thy life transfigure mine;
And through this veil of mortal flesh,
Lord, may Thy splendors shine.

Be Thou supreme, Lord Jesus Christ;
My soul exuits in Thee;
To hear Thy voice, to know Thy will,
Is my felicity.

Thou supreme, Lord Jesus Christ

Live o'er again in me, hat, filled with love, I may become A Christ in my degree.

Be Thou supreme, Lord Jesus Christ; And when this life is o'er, Let me be with Thee where Thou art, Like Thee forevermore

Prisoners of the Lord.

Paul often calls himself "the slave of Jesus Christ." And if any man ever belonged to another, body, soul and spirit, Paul belonged to Jesus Christ. For Him Paul lived and loved, wrought and wrote, suffered and died. If those mute lips of his moved at all after his bleeding head dropped from the block it must have been in last endeavor to utter the name of his beloved Lord.

in last endeavor to utter the name of his beloved Lord.

Once Paul calls himself "the prisoner of the Lord." And that was a true title, for was he not in prison oft for the sake of the testimony of the gospel? Nor did he ever boast a prouder title than just this—the prisoner of the Lord. Decorations for which others strove he absolutely disfained. This was his badge of honor, this his insignia of distinction. He gloried ever in the cross of Christ and in the cross he bore for Christ.

Paul was in good company when he was in prison for the Lord. Count over the names of those who have been banished from home, sold into captivity, immured in dungeons and otherwise deprived of liberty for conscience's sake, and you have an illustrious band.

There is Joseph, in jail, because of his

illustrious band.

There is Joseph, in jail, because of his firm resolve to do no sin. There is Daniel, cast into a wild beast's den, because he would not dishonor God by deifying man. would not dishonor God by deifying man. There is John the Baptist in Herod's dungeon because he rebuked wickedness in high places. There is Peter, victim of Herod's cruelty, languishing in gloom. There is John, to whom the island of Patmos was a rockbound, seagiff prison. These are all prisoners of the Lord. They share with Paul the splendid fame of counting not liberty dear unto them for the sake of their lovalty to God. their lovalty to God. John Bunyan was a prisoner of the Lord vaen he wrote his immortal "Pilgrim Oream." Mme. Guyon was a prisoner of

Dream. Mme. Guyon v

"A little bird I am.
Shut from the fields of air,
And in my cage I sit and sing
To Him who placed me there;
Well pleased a prisoner to be
Because, my God, it pleaseth Thee."

But not alone those who have worn lit-eral chains and suffered literal bondage, for conscience's sake or duty's, are prisoners of the Lord. Many an invalid, patient and trustul, in spite of long helplessness and pain; many a mother weary with the care of household and children, yet brave care of household and children, yet brave and hopeful withal; many a man limited to a narrow sphere by poverty, yet think-ing great thoughts and bearing his share of the burdens of the kingdom of God; many a self-exiled pioneer of progress, mis-sionary or explorer, who prepares the way for the gospel in heathen lands or in di-tant parts of our own; many an humble worker, who voluntarily limits his freedom and restricts his leisure that he may "do something for somebody," is as surely a prisoner of the Lord as was the great apos-

tle.

And this is the comfort of every such soul: The Lord is with His people in prison. He gives their souls sweet liberty. He rests them when they are weary, lifts them up when they are faint and whispers pain: "Fear not, for I am with thee; neither be thou dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness,"—Phila-

The New Hell.

The New Hell.

Under the title, "The New Hell," the Examiner (Papit'st) makes these remarks:
The punishment of the persistently impenitent is, so far as our own observation goes, seldom spoken of in the preaching of today. Nor should we desire a restoration of the old way of presenting the doctrine of future retribution. It was not in harmony with the spirit of the gospel, as we understand it. But, since the teaching of the New Testament leaves us in no doubt, unless to jugge with words of most solemn and awful import, that there is punishment in store for those who die in their sins, and that it is as long in duration as the happiness of the saved, the preacher fails in presenting "the whole counsel of God," who neglects to warn sinners of the coming wrate. The messenger of God has no function to perform but to present the message as he receives it. It is not for nim to limit or ignore it. Speculation as to the number likely to be lost, as to the nature of the punishment, as to the location of hell, and so on, is out of place, as v. the sentimental holding out of a hope which the word of God does not authorize. Dr. Fairbairn's saying, that "the love of God forbids endless punishment," must be set over against the saying of Christ, "And these shall go away into everlasting punishment, but the righteous into everlasting life." It is not for us to determine what God will do in any case. Our duty is to proclaim what He tell us in His word, and there it ends.

While high thinking does not always prevent low living, it is also true that there can be no high and holy living without high and holy thinking.—Rev. James Mc-Leod.

Things Eternal.

The love of earthly things is only expelled by a certain sweet experience of the things eternal. Augustine.

Streams From Every Smitten Rock. All along the line of life we must be pre-pared to erect altars on which we may yield to God in sacrifice, habits, associa-tions, fascinations, which He has revealed as alien to our true well being. The soul that dares to live this life will find streams flowing from every smitten rock.—Rev. F. B. Meyer.

Be sure of the foundation of your bife. Know why you live as you do. Be ready to give a reason for it. Do not, in such a matter as life, build on opinion or custom or what you guess is true. Make it a matter of certainty.—Thomas Starr King. In Chicago. Ex-Senator "Billy" Mason says that a friend of his in Chicago was recent-

ly showing an acquaintance from the East through his art gallery. "You have some pretty fine paint ings here." remarked the Eastern man. "I especially like those old por-traits. I presume they were banded

down to you by your ancestors," he added, by way of a gentle "jolly." "Ancestors nothing!" excisimed the Chicago man, taking the matter seri ously; "they were bonded down to me by an austionment"-June Woman's Home Companion.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

The Tendency Toward Temperance - A Remarkable Editorial From the New York Sun-Restraint of Appetite Under

the Influence of Good Sense. It seems that a large English win porting company reports a notable on nution in its sales of wine during the year, more particularly champagne claret. This reduction is attributed t rious causes. It is said to be due to shortness of money, especially in the up-per middle classes." to the present fashion of drinking whisky and sola at dinners rather than champagne, and to the decline

claret in favor. or claret in favor.

These causes may have contributed to the result, but the main and most potent cause is less drinking in the classes from which especially comes the demand for expensive wines. Dinners of the more elabpensive wines. Dinners of the more elab-orate sort, which used to last for several hours, with a long list of wines on the bill of are, have now been cut down to about an hour only, and the quantity of wines consumed is reduced greatly. This change of custom has taken place both in England and this country, and its effects on the wine trade must have been very considerable.

It is a temperance movement of which good sense rather than any moral convic-tion is the impulse. It is a restraint of ap-petite under the influence of enlighten-ment, and of a better understanding of the ment, and of a better inderstanding of the evil effects of gorging, either with food or with drink. Dinner tables are no longer overloaded with food, and the guests are treated as reasonable beings who do not want to be surfeited.

respecting men throughout society. can no longer rely on profits from their bars and wine rooms to pay a large part of their expenses. An immoderate drinker has become a marked man in a club. Drunkenness is disreputable. Wall Street has the name of being a spe-

cial seat of demand for cocktails. Actu-ally it is a very temperate quarter. A bro-ker needs to keep his wits about him. He cannot afford to fuddle his head with alcannot afford to fuddle his head with al-cahol. And so it is in business generally. The strain of modern competition compels sobriety in those who would stand up against it. A reputation for sobriety is necessary capital for every man who has his living to make in any industry. Intem-perance is more than ever a har to getting and keeping employment, and there is less tolerance for it.

tolerance for it.

It is true that the report of the Police Department of New York for last year shows that about thirty per cent, of the arrests were for intoxication; but the probible explanation is that the offence is note sharply dealt with than formerly; it person in the streets—a sight so frequent in English cities. Neither do we see here the rags and tatters which bear witness to the prevalence of sodden drunkenness in

towns. better and more extensive recognition by the people of the fact that men must keep sober to preserve the decent reputation which is necessary to their getting along in life.—New York Sun.

The Heritage of the Slums.

It is only just now that people are beginning to realize that hundreds of children are born every year who are demed their birthright; children who are born criminals, born drunkards, whose birth-right was stolen from them while they lay

asleep and helpless, when they should have been most secure. It you watch their games you will see just how the children have learned to unjust how the children have learned to understand amusement. One of their favorite games is called "Fathers and Mothers," and in this you find the story of their
everyday life. This game, as played by
the children of the slums, is one of the
saddest that I know.

This doorstep is a saloon, and the other
doorstep a saloon, and the children come
reeling out, the father from one and the
mother from another. They will have a
descript fight of the symptom and the

mother from another. They will have desperate fight on the pavement, and thet the mother, pretending to be brussed and bleeding, will come back to her home which is the third doorstep, amidst the from the saloon, reeling drunk, amidst

The child knows nothing but what it has seen in the slums. To it the world is paved with gray and the sky is shut out by tall, dark houses, and the law of life is, nobody cares. And yet they are so brave and patient.

These children, whose highest idea of God was that He must be like the landord of the public house over the way, live lives of the most heroic unselfishness. They would give their rags off their own backs to a child who had less than they, and I have known a child to give up tea to a have known a child to give up tea to a neighbor, though she had been without food all day herself .- Lady Henry Somer-

Food Value of Alcohol.

The French journal, Absineuer, publishes an account of Dr. Atwater's visit to Paris recently. M. Duclause and a small number an account of Dr. Atwater's visit to Paris recently. M. Duclause and a small number of physicians who had indorsed and defended his theory of the food value alcohol welcomed him very warmly. In his reply to their personal compliments and praise for the courage in stating facts that were opposed by the public he said: "The elementary properties of alcohol are very circumscribed, and that alcohol, after all, was an evil ailment, and that it is difficult to employ it without dauger." Later in his remarks he said: "We aftirm that alcohol is an ailment, but M. Duclause affirms that it is a good ailment, an excellent allment while I say it is an evil ailment, a detestable aliment." His French defenders were shocked, and finally concluded that he had been forced to retract his former statement. They have accepted and defended his first conclusion as final, and then to be told that alcohol was a detested aliment destroyed their faith in American science and American teachers.—Journal of Inebriety, T. D. Crothers, April, 1994.

The Question in New Zealand.

In New Zealand, where a three-fifths vote is required to imperatively prohibit the liquor traffic, the requisite vote has been given in several districts, while others have given a majority, but not a three-fifths majority, against licensing. In sev-eral of these latter districts the licensing authorities have exercised their discretion-ary power by refusing to grant or renew any liquor licenses on the ground that a majority of the people are against their is-sue.

The Crusade in Brief.

The whole State of Tennessee is prohib-tion except eight cities of 5000 and over. In Kentucky, wonderful to say, total prohibition is the law in forty-seven coun-

There are 300 prohibition towns and cities in Wisconsin. Indians has 140 pro-hibition towns.

North Dakota, Maine and Kansas are the only three States in the Union which are entirely prohibition.

The profit made by the monks of Char-treuse in one year by the manufacture of their famed but dangerous liquor amount-ed to \$800,000.

The National Society for the Prevention of Cruety to Children estimates that of the 140,000 or 160,000 cases that come under its notice yearly one-half are caused directly by drunkenness and consequent neglect by parents.

A recent epidemic of arsenical poisoning in Yorkshire and Lancashire was due to impure sulphuric acid used in making brewing sugar, and there was enough arsenic in the acid furnished one brewing firm to kill a million persons a week.

The effects of alcohol are especially seen in the case of mothers among the laboring classes of England. Fifty-six per cent of the offspring of inebriate women die at birth or under two years of age, while to the case of sober women only twenty-six per cent. die.

THE KEYSTONE STATE

Latest News of Pennsylvania Told in Short Order.

Policeman Frank Skidmore was killd ed and Policeman John Atkinson wounded in a fight with Rosewell Waite. The policeman had gone to Waite's home, at Croton, a suburb of Newcastle, to arrest him on the complaint of his aged mother, w said her son had been abusing He was not at home but was for in a neighbor's house. Atkin said that Sidmore and himself en ed the house and found Waite sitt. in the kitchen, and that without word Waite whipped out a revolver and shot, the first bullet striking Skidmore directly under the heart. The wounded officer fell to the floor, while Atheren in the contract of the floor, while Atkinson jumped forward, seized Waite's revolver in his left hand as attempted to club Waite with ht. mace. Waite fired again, the ball striking Atkinson on the inside of the left calf. Both bones of the leg were shattered. Atkinson dropped Waite's evolver when he was shot but drew his own and emptied every chamber at the retreating man, who also fired as he ran. Atkinson fell when he tried to follow Waite and one of the latter's bullets passed through Atkinson's helmet.

Not in many years, probably never before, has Lancaster County suffered so severe a lost from the ravages of he elements as it did from the two storms that followed each other in quick succession the other night. The ost conservative estimates place the losses sustained at \$400,000. Hundreds upon hundreds of acres of tobac-co were either riddled by hail or beatto the ground. Many fields must plowed under. The crop was the buest in several years and grower

oked for big dividends. The citizens of Essington held ublic meeting for the purpose taking steps toward suppressing Sunday orgics. David Boyd, president of Timeum Township School Board acted as chairman, and William Hood was secretary. Harry T. Young, tax ollector, referred to the disgraceful onduct of 300 or more persons from Philadelphia alleging that baseball and games of chance, principally crap, were

the main attractions. Counsel for ex-Clerk of the Courts John T. Shoener has taken an appeal from the Superior to the Supreme His attorneys say that the law under which he was convicted of illegally retaining \$18,000 in fees if unconstitutional Shoener was sentenced to three years' imprisonment, but pending a decision in the appeal he etains his freedom. U. S. Grant Breckenridge, has corn

growing upon his fields near Black Horse, some of the stalks of which measure over fourteen feet in height, and many cars are seventeen inches Robert Swency died in the hospital at Coatesville. He was admitted on July 4, suffering severely from wounds

received in Parkesburg while giving an exhibition. He had wrapped himself in cotton and set it afre, after saturating it with coal oil. Mrs. Gilbert, widow of George Gilbert, who was the founder and princis pal of the Chester Academy, has pre-

sented the institution's library of 500 volumes to the Chester Young Men's Christian Association. The Montgomery County Commissioners awarded the contract for twd and one-eighth miles of roadway in Worcester Township to C. N. Smith & Co., of Philadelphia, for \$11,361. The road is to be built under the new good roads law and work will begin at

given out in the county under that law. Smith & Co. were the lowest of six bidders. The highest bid was \$19.672. Eugene Crawford, a laborer, 35 years of age, of Media, was taken to the Chester Hospital, in a dy-ing condition as a result of an en-deavor to end his life by cutting his throat. Shortly after noon Crawford took out his razor saying he was going to shave. As soon as he finished sharpening the razor Crawford rushed out of the house to an outhouse and cut his throat and his left wrist.

Dennis Ryan, of Chester, is suffering from a sprained foot, the result of a dream. Ryan thought that he was in an argument with a footpad who attempted to hold him up and that he was kicking his way to freedom. He awakened and found he had been trying to kick the wall out of his room. His injuries are very painful and it will be several days be-

fore he can walk.

Miss Ethel Asby died at the Chester
Hospital from the effects of laudanum poisoning. The authorities ascertained that Miss Asby, who was a well-de-veloped, attractive girl, 13 years old, swallowed the laudanum with suicidal intent. Mrs. Asby, the girls mother, told the hospital physicians that she has experienced some trouble with her daughter of late on account of her temper, which she seemed unable to

The biggest oil strike Venango County has had in years was made on the Hunter & Smith Oil Company's ease in Rockland Township. field that had been pronounced worthless and abandoned this company struck a well that spouted a stream of oil high over the top of the der-rick and flooded the hillside on which it is located for several hours before it could be shut in. The company is composed of four Franklin and Rockland Township men, who have a lease of 118 acres in the immediate vicinity

As she knelt in prayer before retir-ng the other night Mrs. George Ail-an was taken ill and in her deliring knocked over a stand which held as oil lamp. The lamp exploded and set fire to the carpet. Mrs. Ailcan fell unconscious into the flames. Neighbors, seeing smoke issuing from the window broke into the flames. window, broke into the house and dragged the woman from the burning

In a fit of despondency, Mrs. Har-vey Moyer, aged 24, attempted sui-cide by swallowing ioline, at her home in Rockdale.

After having related to a gathering of mining friends a number of accidents through which he had passed. George Peteroff, a miner employed at Lytle colliery, Pottsville, declared he had a premonition that he would never again come out of the mines alive, and then went down the slope to his work. A few hours later he was killed by a premature explosion. The Carbon Steel Works, in Pittaburg, employing more than tooo men, has started up double turn in both mills. One of the mills has not operated double turn for more than a year. Both mills have been running only three days a week for several months. After having related to a gathering