## "IMITATORS OF GOD"

A Brilliant Sunday Sermon By Rev. Br. John Reid.

Answers the Criticism That Christianity Is Narrow in Its Spirit and Contracting in 1's Effect.

BROOKLYN, N. Y.—Dr. John Reid, pastor of the Memorial Presbyterian Church, preached an eloquent sermon Sunday morning. His text was taken from Ephesians v:1: "Be ye therefore followers of God, as dear children." Dr. Reid said:

The Revised Version gives a better and stronger translation: "Be ye therefore imitators of God, as beloved children." Imitators, as children. Being children of God, be ye imitators of God.

Truth is practically always achievement, superstructure, the keystone, a last stroke. There are what the metaphysicians call "immediate truth," that is, truth in connection with which our knowledge is intuitive, and where it comes in as the direct and undeniable testimony of the senses, but as a general thing, acquired truth is the result of work done, the issue of a battle which has been won. In other words,

the result of work done, the issue of a battle which has been won. In other words,
truth has to conquer before it can command. But in conflict or warfare of whatsoever kind, disguise is ever a worse foe to
meet than denial. And I suppose that
what is frequently affirmed is probably
true; namely, that the Christian religion
has always suffered more from those who,
sometimes intentionally and sometimes unintentionally, have perverted and misreprensented it, than it has ever suffered from
those who have even formally opposed it.

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There, for instance, is the somewhat trite criticism that Christianity as a scheme is narrow in its spirit and contracting in its effect; under it as a system men do not attain the highest possible development, and, therefore, they cannot display the fairest and finest fiber of human character; it developes the passive and uninfluential, more than the puissant and productive, elements of our nature; it keeps its hand on life's brake to check and hold in, rather than on life's throttle valve to open and let go; it is in face a lion, but in heart a deer; the thou shalt nots outnumber the thou shalts; there is an unmistakable flavor of pusillanimity, of cowardliness, of spiritlessness, which nothing every wholly removes from many of its principles and professions; repentance, humbleness, meckness, forgiveness of injuries, relinquishment of rights, submission to what cannot be seen, acceptance of what cannot be known—these are not among the heroic virtues. All this has been felt and expressed, not only by the superficial and scoffing, but by the respectful and thoughtful. And certainly it is all forceful. If it were true, it might be even fatal.

Vet from the beginning to end this whole

Yet from the beginning to end this whole criticism that Christianity is narrow in its spirit and contracting in its effects moves on a misconception. Human life can never be bound by a lifeless process. It is of necessity linked to a living Person. And in Christianity, it is the Almighty God who is the standard. Men are everywhere exhorted and expected to ascertain His will, to keep His word, to lay hold of His strength. to walk in His light, and so to adorn His dectrine in all things. It is the example of God that is published as the pattern. It is the purity of God that is put forth as the test. It is the will of God that is prescribed as the law. It is the love of God that is presented as the motive power. It is the glory of God that is pointed to as the end. It is the approbation of God that is urged as the inspiration and the sweet reward. Likeness to Godhood—that is Christianity's ideal of manhood; likeness; not simply a representation, but a reproduction; an image; a likeness which has its place, not in a oneness or community of life. In Him we live and move and have our being, said Paul, with all clearness and confidence. "For me to live is Christ." said the same great apostle to the Gentiles. Literally, for to me, that is, in my case, in so far as I am personally concerned, life is Christ. In my view and understanding of the term, life is but another name for Christ. Whatever of life, or of time, or of talent, or of strength I have, it is all His. "I live, yet ret I, but Christ liveth in me." That man's great endeavor was, as near as possible, to reproduce in his life the life of his Master.

So here his exhortation to all others: "Be yet herefore imitators of God. as be-Yet from the beginning to end this whole criticism that Christianity is narrow in its

So here his exhortation to all others: "Be ye therefore imitators of God, as beloved children." We have all known children who were so impressed with the characteristics of their fathers that we could acteristics of their fathers that we could never hear their form of expression or see their modes of action without thinking of those from whom their opinions and conduct had received direction and form. We say, chips of the old block; the father lives again in the son. Just so the true life Christian is, potentially at least, a reproduction of the life of the

christ.

"Imitators, as children of God." Whatever the sentiments we may entertain regarding the claims of aristocracy or the rights of democracy, we all make much of ancestry. The son of a lord may become a lord. The daughter of a queen is of the blood royal. Everywhere men believe in association. Family glory is a good introduction and a great help to any man who can lawfully point to it as his. The validity of that introduction is never questioned, the integrity of that help is never rejected, except where the man himself becomes personally deficient or personally degenerate. For doubtless everywhere, when it comes to the purely practical side of things, "what is he?" is of far greater importance than "whence did he come?" A big fruit from a little tree is worth more than a little fruit from a big tree, when it is fruit that the market is demanding. And what this intensely practical age demands is not so much ancestral trees as palatable fruit.

I confess that sometimes I have found it bard to preserve the more preserved.

I confess that sometimes I have found it hard to preserve the proprieties when I have heard people boasting of ancestry. I have sometimes wondered what the ancestors would say if they suddenly saw the progeny. Paternity is not always easily recognizable in posterity. Neither in things material nor in things moral does past possession ever pay for present poverty. There must be some water in the channel to make a river out of it, and it is always the present water volume of the always the present water volume of the stream that determines the real water

On, East is East, and West is West,
And never the twain shall meet,
Till Earth and Sky stand presently at
God's great judgment scat;
But there is neither East nor West,
Border, nor Breed, nor Birth,
When two strong men stand face to face,
Though they come from the ends of the
Earth." "Oh, East is East, and West is West,

These are strong lines of Kipling; brave words, wise and true. When it comes to the solemn strife and stress of life, "what" weighs more than "whence." "Every man in his own saddle" and "every tub on its own bottom."

in his own saddle" and "every tub on its own bottom."

Nevertheless, all people are disposed to recognize the possibility of high honor in honorable descent. But admit this to be true, and it carries its own serious claim slong with it. It was the observation of one of the ancients that the burden of government is increased to princes by the virtues of their immediate predecessors. Commenting on the saying, Dr. Samuel Johnson, in one of his essays, remarked it as always dangerous to be placed in a state of unavoidable comparison with excellence, and that the danger is always greater when the excellence is consecrated by death. Privilege of ancestry means responsibility of heiranip. Duly and morally considered, it can never be lordship. It is essentially

of heirship. Duly and morally considered, it can never be lordship. It is essentially stewardship. And "to whom much is given, of him shall much be required," is the law universally here applied. That is the principle underlying this whole matter, Children of God, be imitators of God. Noblease oblige. Nobility imposes the obligation of mobleness. "Be ye therefore imitators of God, as beloyed children."

Whence am I? It is the old question by which every man is confronted as mun as he begins to draw lines of distinction between himself and his surroundants. And here, as everywhere, no comment on the works of God like the word of God. "In the beginning Godernated, the heavens and the earth." That sontence, scatters, dark-Novel Milking Process.

In the new Umschau electric milking process a rubber cap is placed over
the cow's udder, and the milk is drawn
by the suction of an electrically driven pump. The method is claimed to
be both cleaner and quicker than
hand-milking.

INTERNATIONAL LESSON COMMENTS FOR NOVEMBER 13.

Subject: Joach Repairs the Temple, I's Kings xii., 4-15-Golden Text, Neh x., 39-Memory Verses, 9-13-Com-mentary on the Day's Lesson,

ness and doubt. The world is not eternal; it had an actual and definite beginning. Man is not the child of chance; he has a Father in God. After that God had spent much time and labor in fitting and furnishing the globe to be an abode. He said, "Let us make man in our image, after our likeness." It is written, "So God created man in His own image; formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul"—the masterpiece of divine ingenuity and power, in whom there is no bremonition whatsoever of any higher physical life. "Let them have dominion over the fish of the sia, and over the fowl of the air, and over the cattle, and over all the earth, and over every creening thing that creepeth upon the earth." Divinely authenticated on heart and on brain, a being of boundless aspirations, separated in morel and spiritual nature, as by an impassable guif, from all other animal orders, man is at the head—rational, responsible, immortal. How often we speak that word "immortal!" Man does not die—
"There is no death. What seems so is transition;
This life of mortal breath
Is but a suburb of the life elvsian, Whose portal we 'all death." The reformation under Joash began at the time of his coronation. 1. A solemn covenant was made "between the Lord and the king and the people," and "between the king also and the people," that they would be "the Lord's people" (2 Kings II:17). 2. Baal worship was immediately overthrown. From the inner court of the temple, which was the scene of the coronation, the multitudes, beyond all doubt encouraged by Jehoiada, streamed forth to the neighboring seat of idol worship, bent upon its complete demolition. "The people of the land went into the house of Baal and brake it down" (2 Kings II:18; 2 Chron. 23:17). The altars and images which adorned it were broken to pieces, and Mattan the high priest siain as he efficiated. Baal worship was thus for a time completely rooted out of Judah, and the old religion resumed its place. 3. The priests and Levites were appointed to serve in the temple "as it was ordained by David" (2 Chron. 23:18).

I. Raising funds to repair the temple (vs. 4-9). 4 "Jehoash." The same as Joash. It must I ve been some time after his coronation before he began this work. "Said to the priests." It is remarkable that the first movement toward restoring the temple should come, not from Jeho. The reformation under Joash began at This life of mortal breath

Is but a suburb of the life elvsian,
Whose portal we 'ill death."

The good which a man does lives forever. And the good man lives in it. Augustine in his confessions. Calvin in his vindication. Watts and Wesley in the psalms and hymns and spiritual songs by which Christendom's praises are still attuned. Robert Raikes, the publisher, and Henry Duncan, the divine—the one still gathers the children and the other still guards the treasures of the poor. Through-

gathers the children and the other still guards the treasures of the poor. Throughout all Germany, amid their restless lives and the many temptations of their career, hundreds of young journeymen mechanics, who know not the name, still bless the hand of Clemens Perthes, the learned professor of Bonn, because he laid the foundations of the homes which open to them their hospitable doors. Yonder at Weimar, that "Neeropolis of the poets of Germany," and hard by the grave of Goethe, who was the prince of them all, is the resting place of one whose fame was different indeed from theirs, but on whose tomb the epitabh runs: "Under this linden tree, freed from sin through Jesus Christ, lies John Falk. Let every strange child who visits this peaceful place diligently pray for him. And because he cared for little children, receive him. O Lord, Thy child, unto Thyself."
"Gone forever! ever? No—for since our "Said to the priests." It is remarkable that the first movement toward restoring the temple should come, not from Jehoiada, but from Joash, not from the priest, but from the king. Jehoiada had allowed the mischief done in Athaliah's time to remain unrepaired during his whole term of government. Remembering that he owed his preservation and restoration to the temple, and that God had made him is guardian, and that he had covenanted so to be, Joash decides to repair it. "All the money," etc. There are three kinds of offerings mentioned in this verse: 1. The "atonement" money, the same amountofferings mentioned in this verse: 1. The "atonement" money, the same amount—half a shekel, about hirty-three cents—for rich and poor alike; illustrating the truth that the souls of of men are equally precious in God's sight. This was probably a poll tax (Exod. 30:11-16). 2. Money from special vows, which was regulated by law and circumstances (Lev. 27:18). 3. Freew'll offerings (Exod. 35:5).

5. "Let the priests," etc. The meaning is made clear in 2 Chron. 24:5. The priests and Levites were asked to go into "the cities of Judah and gather of all Israel" money for the repairs. They would naturally go to those with whom they were acquainted. "Breaches." Years of neglect had allowed the walls to crack and crumble, and the sons of Athaliah had bed before the representations of the sons of Athaliah had bed before the representations of the sons of Athaliah had bed before the representations of the sons of Athaliah had bed before the representations of the sons of Athaliah had bed before the representations of the sons of Athaliah had bed before the representations of the sons of Athaliah had bed before the representations of the sons of Athaliah had bed before the sons of the sons of Athaliah had bed before the sons of the son "Gone forever! ever? No-for since our dying race began, Ever, ever, and for ever was the leading light of man."

How are we to explain this? What is the philosophy of such power over the ravages of time? My dear friends, we ought to take some things out of the region of speculative or ecclesiastical doctrine, where they seem sometimes to have been consigned. We cannot contemplate immortality simply as a doctrine of the Bible, or a teaching of the church. It is more. It is a vital power in the life. Given the Fatherhood of God and the immortality of man is the demonstration of human life.

Do you seek the strongest and clearest evidence of the existence of God? You take it with you wherever you go. You neglect had allowed the walls to crack and crumble, and the sons of Athaliah had broken it to pieces (2 Chron. 24:7). 6. "Had not repaired." This plan proved a failure. 1. Probably because the priests took but little interest. 2. Perhaps the people were afraid to trust the priests. There are those in our churches to-day who imble too much of the spirit of these priests. They would see the sanctuary almost tumble about their heads in ruins before they would initiate any movement

How are we to explain this? What is

Believers in Christ are in Him created anew unto good works and have renewed in themselves the whole man after the image of God in knowledge and righteousness and true holiness.

God Dominates All.

is increasing. To Him we litt up our eyes as unto the mountains. The church is to nourish this consciousness of God, and to express it in lives of spiritual power. Oh, then, how one comes to love the church when once her real mission is seen. We are set to invite the world to come to its only true home. Wandering hearts, unasses consciences, troubled souls, come to

The Christian's Answer.

An Impressive Spectacle.

When you stop to consider what the church of God is, the spectacle of hundreds of thousands, even millions, of souls wending their way to the places of worship throughout the land becomes impressive. Why do they come? What is the permanent element in life that maintains this vast interest? Changes occur among nations, institutions rise and fall, traditions wax and wore, creeds are made and unmade, and yet men continue to worship.

Lead a simple Life,

Be content to lead a simple life where God has placed you. Be obedient; bear your little daily crosses—you need them, and God gives them to you out of pure mercy.—Fencion.

Mummy Wheat Would Not Grow.

In view of the oft-repeated and com

monly believed statement that mummy

wheat-that is, wheat found in the

cases of ancient Egyptian mummies-

has been known to germinate when planted after thousands of years, it is of interest to note that experiments with specimens of wheat, of the anti-

just been carried but at Kew Gardens, England, with the view of ascartaining whether ancient Egyptian wheat, say 3,000 years old, would germinate of not. In every case the experiment

made by the officials at Kow was un

An Impressive Spectacle.

As the mountain of Fujiyama dominates

Do you seek the strongest and clearest evidence of the existence of God? You take it with you wherever you go. You yourself are that evidence. "The argument from design?" You have it in your own body, the most wonderfully complete of all known organisms. "The argument from being?" In the consciousness of your own dependence, you have a conviction not to be gainsayed of Him on whom you depend. Created as he is in God's image, man is an epitome of all God's creation. He is a duodecimo universe. The human soul is a mirror which reflects God. It is true the image is marred and obscured; there is but little of the intuitive knowing; the traces of the inherent right-eousness are very feeble; the flow of the essential holiness is torpid and inert—the image is a broken one; the picture is a moving picture; the lines in it are not straight; they are vibratory—but the likeness is there. To be a man is to have some perceptible trace in God.

My dear friends, however broken and marred the image may be in any, Christ is able to restore it in all. And that verily is the whole aim of Christianity; to bring us back to what God first intended us to be. Believers in Christ are in Him created anew unto good works and have renewed priests. They would see the sanctuary almost tumble about their heads in ruins before they would initiate any movement to repair and repovate it. Piety is at a low ebb in that soul which is so indifferent to the outer fabric of God's house.

7. "Called for Jehoiada." It is strange that the high priest should be negligent; but he was a very old man (2 Chron. 24: 15), even if, with most critice, we read one hundred and there instead of one hundred and there instead of one hundred and thirty years. He had become accustomed to the dilapidated state of the temple and perhaps sympathized with the priests in their reasons for delay. "Receive no more," etc. The plan was now entirely changed, and the collection which at first had been ordered was now to cease. S. "The priests consented." They had found the work too great for them and were no doubt glad to be relieved.

9. "Took a chest." This was done by direction of the king (2 Chron. 24:8), and was "a much more popular measure than the one tried before." Joash did not become discouraged, but when he failed on one line he tried another. "Bored a hole."

"The chest was locked and had a hole bored in its lid just large enough to admit pieces of silver." It was placed beside the great brazen altar which stood in the priest's court. It was therefore outside of the temple proper. "The priests."

\* "put therein." In 2 Chron. 24:10 it appears that the people cast the money into the chest, but it probably passed

it appears that the people cast the money into the chest, but it probably passed through the hands of the priests. There is not the slightest evidence that the priests and Levites had been guilty of any the landscape in Japan, as the temple hills of Jerusalem commanded the scene far all around, so we believe God is to be exalted in this vast community, so as to dominate it all. The sense of God is not fading; it is increasing. To Him we lift un our eyes

dishonesty."
II. The temple repaired (vs. 10-15). 10. II. The temple repaired (vs. 10-15). 10. "Much money." The new plan had put life into the work. The givers saw that others were giving and that success was likely to attend their efforts, and accordingly there was money in abundance. From verse 6 we see that the money for the support of the priests was not given with the other, so that every person knew exactly for what purpose his gifts were used. Joy and delight in the object made liberal givers. "The king's scribe," etc. It appears by comparing 2 Chron. 24:11 that the chest was carried unopened into the king's office and that the money was placed in charge of two responsible persons, who put it in bags, counted and marked, ready to be paid out to the workmen. only true home. Wandering hearts, uneasy consciences, troubled souls, come to
the home of homes, in God's great love
and blessed service. Let the gates open
wide, that the multitudes may press into
the home of their hearts. Oh, church of
God, let your faith be large and bright,
that the world nay come home. Erect no
false barriers that God would disown and
more and more become a home to the children of men, through Jesus Christ, the Saviour.

sons, who put it in bags, counted and marked, ready to be paid out to the workmen.

Il. "Being told." See R. V. We would say, "They counted the money;" but its value was found by weighing. "They paid it out" (R. V.). The money was placed in the bands of the overseers and they paid it out to the workmen. From verse 15 we see that they were trusted perfectly, "for they dealt faithfully." 13. In this verse mention is made of certain vessels and implements which were not made at this time, while in 2 Chron. 24:4 mention is made of those which were made; the passages are not contradictory. If. "They \* repaired \* the house of the Lord." The labors of all, from the king to the humblest carpenter, were essential to the success of the great undertaking. It is not for any worker in the Lord's cause to say he has of himself done any good thing. At the best he is only one of the many agents in the perfecting of God's plans. The restoration of the house of the Lord was accomplished only by a resolute and united effort. I. There was a willingness among the people to give liberally. 2. There was a strict and impartial administration of the funds. 3. All unnecessary expensee was avoided. 15. "They dealt faithfully." Those who handled the money as well as the workmen were conscientious and faithful. In this reorganization we observe all the elements of success—prompt and decided action, generous giving, careful expenditure, earnest and faithful toil. If you wish success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother and hope your guardian genius. This is the reply we Christians make to those who say that religion is mythical and that it retreats into some secret place where no mere intellectuality can wholly follow it. It surely is mystical in these intimate experiences of the soul, but does it not come forth again and move through the activities of human life, out in the open world a chastened, beautified and Christ-like spirit? This is our answer. Conscious of sin and imperfections, this is still our answer. God is our home. Slowly we yield our stubborn natures to His constant pressure. His presence is our best education. He is the great beautifier of human life. Differ as we may in our creeds and philosophies, this is the issue of religion, this is the product of fellowship with Him, our Father, our God, our eternal refuge and home.

His Source of Inspiration. On Ibsen's table beside the inkstand was a small tray. Its contents were extraordinary — some little wooden carved Swiss bears, a diminutive black devil, small cats, dogs and rabbits made of copper, one of which was playing a violin. "What are those funny little things?" I ventured to ask. "I never write a single line of any of my dramas unless that tray and its occupants are before me on the table. could not write without them. It may seem strange—perhaps it is—but I cannot write without them," he re peated. "Why I use them is my own

Would Name the Dog Care. The family had added a bull terrier The family had added a buil terrier to its stock of pets. The first day after his arrival the new member ended the career of a pet cat. He was forgiven, however, and that night there was a discussion over a name for dog. Six-year-old Pauline listened to several suggestions, and then said, gravely, "I'd call him Care, it think. You know grandma says, Care killed a cat."

## THE SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES

NOVEMBER THIRTEENTH.

"Our Partnership and Fellowship."-1 Cor. 12:23-31: 13:1-13.

Scripture Verses .- Mal. 3:16: John 13:31; Acts 1, 14; 2:1, 42; Gal. 6: 10; Eph. 2:19; Phil. 1:3-6; 1 Thess. 5:11-13; 2 Thess. 1:3; 2 Peter 1:1,2. Lesson Thoughts.

"Let us not permit any human brotherhood to be closer than the brotherhood of Christian believers." When the denominations work together as effectively as the members in the body they will reach the Christian ideal and the Christian power, and not until then." "As the right hand does not desire

to be larger than the left hand, or one eye than the other, so compari-sons among Christians to the disadvantage of one another are unworthy."

Selections.

A mass of quicksilver dropped on the floor, will split into many globules; but gather them up and they will coalesce as before. God's elect below are found divided into many denominations, but when gathered together in heaven they will unite as

one undivided church. You are in the wood, but cannot find it for the trees; but you ask which of these sorts of trees is the wood. Is it the oak, or the ash, or the elm, or the poplar? Or is it the hawthorn or the bramble? Why, it is all together. Thus they are in the midst of the church of Christ inquiring after the church, and asking whether it be this party of Christians, or whether it be the other.

A thousand men united are worth more than ten thousand working independently. For this reason armies are formed, manufacturing industries are established, and populations centralize into cities. For the same reason Christian fellowship adds trength to the church.

One great value of Christian fel-owship results from the fact that "there are diversities of gifts."
While one builds up the other guards;
Christian fellowship affords opportunity for the useful exercise of all our various talents.

## **EPWORTH LEAGUE LESSONS**

NOVEMBER THIRTEENTH.

Our Partnership and Fellowship .-1 Cor. 12, 28-31, 13, 1-13,

In Berlin there lived a shoemaker who habitually spoke with rigid se-verity of all who did not believe exactly as he did upon religious mat-His pastor felt that he must give him an object lesson in the hope of correcting this fault. To this end sent for the shoemaker to take his measure for a pair of boots. "With pleasure, your reverence. Please take off your boot." The minister did so. Having finished his task, he was preparing to leave the room when the clergyman called out, 'Stay! My son requires a pair also.' "I will make them with pleasure. Can I take the lad's measure now?" "O, that is not necessary," said the pastor. "The boy is only fourteen, but you can make his boots and mine from the same last." Thereupon the shoemaker expressed surprise, hesitated, even became indignant. The minister insisted. "They must be made on the same last." The shoemaker suggested that the minister must be losing his wits. "Ah, then," be made upon their own lasts, if they are to fit; and yet you seem to think that every Christian must be formed exactly according to your own lastof the same measure and form as yourself. That will not do, either. There are many, many forms of Christian character, but only one spirit—and that is the spirit of Christ.

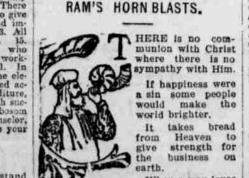
forth in our Scripture lesson! The purest and sweetest joys known to mortals are those which spring from fellowship in unselfish

This is the one distinguishing char-

acteristic. This is beautifully set

with and for Christ. This thirteenth chapter of First Corinthians creates an atmosphere of beaming brightness and genial freshness. It is where we all ought to live. How grand that life which is in conscious partnership with God, and in cheerful fellowship with his most obedient children! Normal, sane, wholesome is such a character. The Sun of Righteousness fills the air of such a life with its golden beams of spiritual health and buoyant vitality. O, that we, as young people, might realize the glory of living in a loveplanned, love-governed, love-lighted

## RAM'S HORN BLASTS.



When a man loves God he will think once in a while about

the feelings of men. The church that quarrels over the house.

If you cannot see Christ in people, will you be able to find Him in Para

If a man has any selfishness in him it will come out when he sits next the It is easier to test the Bible by your ogic than it is to test your loving by

It is very comforting exercise to rip up the devil while you are riding on his

A man must be blind to the wrongs of society to talk about the rights of the saloon. It is a good deal easier to trust God when you are poor than it is to prove your trust when you get rich.

Tortoise 300 Years Old.
One of the oldest known hiving animals on earth is a tortoise in New Zeakand that weighs 970 pounds. It is known to be over 300 years old.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

The Life Story of a Young Man Whose Careor Ended in the Pentientiary Owing to Victors Habits Formed Through Habitual Indulgence.

"Drink brought me here. Nothing make

"Drink brought me here. Nothing makes it so easy for a fellow to get into trouble as drink. I face a life in the pententiary because of drink and bad companions.

"Tell every young man to steer clear of both of these and he'll steer clear of such a nestion as I now find myself in."

Harry Mapleson, twenty-three years old, waits in a cell at the county jail to be taken to Columbus to begin a life term in the penitentiary for complicity in the murder of an unknown man on Bessemer street, on the night of Sentember 27, 1963. He was sentenced Thursday. The words anoted he spoke to a Press man in his cell Friday morning. There was despair in his voice, hopelessness in his eyes:

"Drink did it," he kept on repeating. "Drink and had companions. God! how I wish I had never touched the one and avoided the other. And the sad part of it is, they wrecked not only my life, but brought sorrow and woe to my poor old parents."

is, they wrecked not only my life, but brought sorrow and woe to my poor old parents."

There were tears in his eyes, and his voice sheek. He turned his face away and looked toward the wall of his cell, his frame shaking with emotion. It was several minutes before he spoke again, and then he told the whole story.

"I think," he said, "the first drink I ever took was bought for me by a relative. When I was twelve years old and made my first communion I took a pledge not to touch liquor till I was twenty-one. During all that time I followed the pledge faithfully and while other boys met and "ushed the growler." I stayed away and when I wanted company I sought those I met at church. When I became twenty-one I made up my mind to keep on abstaining from intoxicants. But just a menth afterward I came down one day with this relative and he took me into a saloon. We met some friends and they all wanted to buy drinks. I drank several hottles of pop, and then, because this relative said pop wasn't good for me I took a plass of beer. The next thing I took was a glass of beer. The next thing I took was a glass of whisky. In a few minutes I was drunk.

"It was months afterward before I tasted

drunk.

"It was months afterward before I tasted it again, but when I did the rest was easy.

"I began meeting with boys and men and took part in their growler rushing." I drunk as much as any of them. The night we are supposed to have killed the man I was drunk and so was Neuman.

"I had been in the saloon next door to where I lived on Atlantic street and had a few drinks. When I went ont Neuman followed me, keeping about 150 feet behind me and calling for me to wait.

a few drinks. When I went out Neuman followed me, keeping about 150 feet behind me and calling for me to wait.

"We met the fellow that was killed near the railroad track. He was an inoffensive looking fellow and passed me without saying a word, though he looked as if he wanted to ask something.

"When he god back to Neuman he asked him where some one lived.

"Neuman was in a quarrelsome mood and struck him and the fellow struck back. I ran to heln Neuman, and that's all there was to it. We put the bedy aloneside the track to make it appear he half fallen from a train. If I hadn't been drinking I would never have mixed in. And if Neuman hadn't been drunk, the quarrel wouldn't have started.

"We didn't want to rob the man, because we didn't need to. I had money and a good job. Why, ever since I was sixteer I have never carned less than \$2.50 a day. Once I was carning \$85 a month.

"I was just twenty three the day before I was arrested, so you see it was only during two years that I drank at all. How I wish those two years were blotted out. I see now the only way for anybody to avoid the possibility of my present position is not to touch it at all. But I have found tout too late, as many another man has."

East Liverpool (Ohio) Tribune.

Venerable Lawyer's Opinion of Whisky

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One of the oldest lawyers in the State of
Pennsylvania, Mr. M. E. Sayers, lately
sept a pointed reply to a distiller's circular.
Addressing the sender he said:
"Your letter at hand recommending your
good old whisky. I have known the good
old copper-distilled rye whisky to send
seven sons and three grandsons of the distiller to drunkards' graves. If I wanted to
direct a man straight to hell I would advise
him to engage in the manufacture or salehim to engage in the manufacture or sale of whisky. I have been sixty-nine years a lawyer and have seen no good, but evil continually from whisky."

tinually from whisky."

Mr. Sayers, like some other total abstainers, had grown tired of opening letters bearing no business card, to be greeted with a big liquor advertisement. Mr. Sayers is the father of Miss Mary E. Sayers, a most active Y secretary, and we are told that it is largely due to him, his daughter and his wife, an able white ribboner, that Greene County, Pa., has been dry for twenty five years.—Christian Companion.

Lady Henry Somerset, in a recent inter-riew, published in "Great Thoughts," speaks of a visit made by her to Mr. Edispeaks of a visit made by her to Mr. Edi-son, whose vast laboratories she inspected with much interest. On being asked who were his best workmen Mr. Edison replied that the Germans and Italians were good routine workmen, but that he could de-pend on them for little else. The English and Scotch were remarkable, but he could not count on their return punctually after holidays; their hand was not steady, nor was their eye accurate, for the simple reawas their eye accurate, for the simple rea-son that they used alcohol often to excess. A Connecticut American-born workman was the only reliable man he had, for he was not only renable man he had, for he was not only a total abstainer himself, but had a total abstaining ancestry behind him. Edison could count on his accuracy and steadiness, the time he would put into his work and the hour at which he would return.—Irish Temperance League Journal, Belfast.

A Vile Decection.

A Dodge City (Iowa) bootlegger admits that he made most of the stuff he sold as whisky. His formula was: One gallon of alcohol, two gallons of water, one pound of prames, half a pound of tobacco and an ocare of glycerine. Boil the prunes and souceze the juice out and the same with the tobacco and thoroughly mix. "This, he says proudly, "makes a fine drink, and is warranted to do the work." He used to keep it in kerosene cans to avoid suspicion.

"For full 300 years," says the Indian Witness, "the license system has prevailed in England, and with what result? It is said that no fewer than 470 acts of Parliament, all seeking to regulate the liquor traffic, have been framed, but how miserably they have failed to accomplish the arrest of this gigantic evil of modern times."

The Table That Liquor Spreads.

The Table That Liquer Spreads

The story is told by the Montreal Witness of a poor woman who went recently to a secon in search of her hisband.

She found him there, and, setting a covered dish, which she had brought with her, upon the table, she said. Thinking that you are too busy to come home to dinner I have brought you yours," and departed.

With a laugh the man invited his friends to dine with him, but on removing the cover from the dish he found only a slip of paper, on which was written: "I hope you will enjoy your meal. It is the same as your family has at home."

Temperance Towns More Prosperous.

The Sterling (Col.) News calls attention to the difference between saloons and no saloons in comparisons between the towns of Greeley and Evans, and Colorado Springs and Colorado City. Starting with equal chances, the prohibition towns have been more prosperous and are better provided for at lower taxes than the saloon towns.

The salion system is itself a league of lawbreakers, whose example affords a suost powerful stimulus to disorder of all kinds. It openly proclaims its purpose to disobey all laws which interfere with its supreme purpose to make money in its own way and at whatever sacrifice—Hon. William Windom, Secretary of the Treasury, U. S.



the Atheist.

BY ALICE F. TILDEN. Courage of heart and of soul, of mind and of sense; Courage to work in the dark and claim no reward; Courage to strain in the toil, each nerve still tense, Facing the final silence, knowing no God.

Courage to live out a life on the terrible Knowing that at the road's end all things

must cease; Other with self at strife, not feeling the goad Of punishment following wrong, nor re-ward of peace;

Courage to give of his best, when put to the touch; Courage not once over-ridden by sloth lenden-shod; Courage to bear and to die. Ah, but how More might his courage avail, harnessed with God!

-For the Christian Register.

The Sacrament of Love.

Lovingness is not so easy an acquire as we sometimes suppose. It comes not all together by nature like breating, or, a the old adage says, like reading and writing. It is easier to acquire the habit o hating than that of loving, as it is easier to acquire a squint-eyed, perverted of life than a same and healthy one, ing enters into the religious constant of believers in varying degrees, but it safe to say that God prefers in His el-dren one cunce of love to a pound

dogma.

The soul is like a garden that cann safely be left untended; for weeds grow much faster than wholesome plants, on there is no beauty of holiness that can be self free from contamination and evil contact. The sacrament of love is that flower on the holy life. It irradiates the soul with beauty, it fills it with fragrance and sheds peace and rest upon the nature. It is the secret of the highest, devoutes in tures. We look up to them with awe and longing, feeling that their gitts caunot be attained by us, but the power of love is open to us all. It is especially the attribute of the humble heart.

To be sure it requires discipline, subjugation of the grosser parts of the being before it yields mellowness and ripeness, an atmosphere more than set or word. The nature becomes, as it were, solvent in the religious element, so pervasive that nothing, however small, escapes its touch Ceasing to be an occasional thing of custom and world, love so viviñes it, makes it

tom and world, love so vivines it, make so beautiful and radiant, it is like a whi winged angel shaking fragrance and ha from its wings. It is love alone that save a faith from fossilizing. Habit is save a faith from fossilizing. Habit indurates our feelings, lays them out, corposition, where often there is no Jesus to raise this Lazarus. Love alone can do it. It was the sentiment with which Plante contemplated the divine in Beatrice, thus knitting earth to heaven. The exaltation of beauty passed insensibly into the myetical pession of love, which perhaps he alone of all men was capable of feeling. But his revelation of the highest office of this passion has been of great value, not only in purifying the earthly sentiment, but in connecting the religious nature in a permanent union with God.

but in connecting the religious nature in a permanent union with God.

The sacrament of love is a recognition of heavenly gifts, the gratitude this recognition awakens, the peace it brings in the contemplation of the universe, and those broader views that show us the all-containing power of the divine thought and the reconciliation of seeming opposites. It is the sentiment that makes of life worship. the sentiment that makes of life wors! Oftentimes life is cold, the sentiments Oftentimes life is cold, the sentiments a moribund, prayer spring from the lips, t sense of duty has no illumination. But partake of the sacrament of love is to set a glow through all parts of the nature, at to change the habitually shill into the consecrated, to hallow all relations, and to it them to a higher level.

It is the inner meaning and rower of the consecration of the cons

It is the inner meaning and power of re igion, and renders it easy, may natural, to know God as friend, companion and communion with Him like the breath we draw. It is the ideal for which we should aim, the rest of the soul in the sunshine of His presence; for having partaken of the His presence; for having partition of the sacrament of love, everything is easy. Not always can we find that enchanted garden of the heart where human love blends with the divine and is part of the tender overbrooding of the spirit. If we wander away, let us be careful that we do not forget the path of return.

Having this inestimable treasure of love, it matters not much what we are denied. Soul rest and quietade will come of themselves. We cannot hide away from affliction, but the strength to bear will come as

it matters not much what we are denied. Soul rest and quietuie will come of themselves. We cannot hide away from affliction, but the strength to bear will come as a hely visitation, as if God Himself should stoop and overshadow our littleness, our incompleteness, with the sense of the all-sufferingness of His presence. For love is like a dove that has made its nest under our roof, and soothes us with its tender cooing. We may not see it, but we know it is there. The great heart of things heats responsive to our own. We are never alone, for God is the constant, the unchanging friend.

Such love breathed in the soul of Mary, eister of Lazarus, as she sat at the feet of the Master. It was well that she put away the trifles of life for a time, to be with Him who could visit her only on a favored day, and was soon to depart, leaving the holy gift of His spirit. Such a visitation changes the current of life. What was once all absorbing falls into accountry relations. After partaking of the hely bread and wine of a loving spirit a great experience revealing infinite things takes us whonce we may heree return to our firmolities. To partake of this sacrament we rent be made worthy. Galahad could only behold, after many trials and long wandorings, the Holy Grail. There is a Holy Grail for each of us if we are worthy to possess it, a cun filled with divine love that God presses each of us if we are worthy to passess it, a cup filled with divine love that God presses to the lips of His children when they come to commune in the right spirit. — The Christian Register.

Ministering Angels.

It is in the path where God has bade us walk that we shall find the angels around us. We may meet them, indeed, on paths of our own choosing, but it will be the sort of angel that Balaam met, with a swood in his hand; mighty and heautiful, but wrathful, too, and we had better not front him! But the friendly helpers, the emissaries of God's love, the apostles of His grace, do not haunt the roads that w make for ourselves.—Alex Maclaren. make for ourselves .- Alex. Maclaren.

In the city of Kuanguen. Si-chuen, which is each to be a specially idolatrous aity, a woman recently burned all her idols and her ancestral tablet at the grave of her deceased husband, who during his lifetime forbade her destroying the idols. When she became released from his voke she embraced her earliest opportunity of giving effect to her long cherished desire. The position of women in China being what it is, it is not often easy for them to follow their convictions when they are out of harmony with those of their husbands. When the question of believing the cospel is involved it is frequently a choice between home and religion. China's Millions.

While six burly Yorkshiremen were driving through the streets of Paris in a cab the floor gave way beneath their weight, and two of them were dragged along and severely cut about the hands and face.

At Middlebury, Vt., sixteen men whose ages ranged from 80 to 95 ap-peared at the polls within a few minutes of each other at the last election.

THE HABIT OF QUOTATION: Has Spread With the Growth of a Certain Hanty Spirit,

Since most of us find it easy to copy and difficult to invent, the habit of prolific quotation has grown with the growth of a certain hasty and idle spirit easily to be discerned in modern literature and the London Saturday Review has recently stood for an honest and wholesome reaction in favor of writing neatly woven from the author's individua' thought, and unbedecked with maxims from familiar sources. It offered some months ago a prize for the worst three "tags" in use at the present day. a fag being understood to mean a quotation that has grown stale with repetition. Hundreds flowed into the columns of the Review, and not until they were there did many a reader recognize how often their aged faces and seen upon the pages of young books and magazines. Here are a few of them: "It is the unexpected that happens," "more honored in the breach than in the observance." "Homeric laughter," "the thin end of the wedge." "the right man in the right place," "there is much virtue in an if."

If the time has come, and apparently it is here, for these and similar phrases borrowed from the big grabbag of the classics, frequently without any distinct knowledge of their origin. to be discarded from the product of the average writer, the naked dulness of the average style will be more than ever conspicuous, and inevitably there will be more or less striving to create verbal ornaments of a reasonable originality. Already the popular parodist has found a way out of the difficulty that is not without its appropriateness to a flippant age. Instead of illuminating his text with the wise savings of his predecessors, he adopts them only after fortifying them with his mother wit, as the prudent physician fortifies his anaesthetic remedies. For "A word to the wise is sufficient" he gives "A word to the wise is superfluous," or for "Procrastination is the thief of time" he sagaciously substitutes " Punctuality is the thie? of time," altering, with consummate impudence, dignified gray sentiments that have walked with Shakespeare and Milton.-From "The Point of View," in Seribner's.

Lurgest Cut Glass Vase.

The largest piece of cut glass in the world, a vase as tall as a man and as brilliant in every part as the finest small piece, has just been completed in this city, and will be shipped in a few days to the St. Louis Exposition. where it will be placed in the industrial art display.

The vase is five feet six and threequarter inches in height, and every, inch of it is perfectly worked in sunbursts, chrysanthemums and beaded and notched effects that shed prismatic rays of brilliance and luster. The sunbursts on the star are too large to be designated by that usual cutglass term, so they have been given a new name, the Louisiana purchase

Star. In all there are 100,000 cuts or deep incisions on the vase, which required turning it 200,000 times. The vase weighs 200 pounds. It was produced by nine mon, who spent 2000 working hours upon it. The man who made the blank is six feet seven inches tall. A shorter man could not have handled the great piece of glass. Twenty blanks were turned out before a pac-

feet one was produced. The remarkable brilliancy of the vase is caused by the fusng in the glass of ten per cent, more lead than times larger than the previous greatest piece of cut glass, completely

dwarfing it.-Philadelphia Press,

the roar of the Hon because the ostrich stole from the lion this sound, even as one playwright steals from another a plot." An ornithologist made that odd assertion in a taxidermist's shop. He went on to elaborate it. "Birds from the ostrich down are imitative. The estrich, where he lives alone, is slient, but in a country where lions abound he roars. Why? Because for centuries, admiring the majesty and grandeur of the lion's roar, he gradually learned to roar himself. Believe me, it is fine to see an ostrich throw back his little head and emit a rear like thunder.

"Buntings imitate pipits, and greenfinches imitate yellow hammers. They seek their food in the winter together. and they gradually steal each other's enlls.

"The jay is an insatiable imitator. Some jays will include in their repertory not only the whoo-oo of the kite, the scream of the buzzard and the hoot of the owl, but also the bleat of the lamb and the neigh of a horse.

"Even the nightingale imitates. In a nightingale's perfect song I have often heard the tip-sip-sisisis of the woodwarbler and the bub-ub-ubble of the nuthatch."-Washington Post.

When the Advertiser called the attention of Landscape Architect Olmstead to the wall at Trinity Church, where some people had thought a decomposition of the stone itself had set in, owing to the presence of Boston ivy, he found the alarm faise. He has yet to see a single building built of brick or stone that has been affected by the Boston Ivy, the popular theory to the contrary notwithstanding. Further proof of Prof. Olustead's idea that the ivy is perfectly safe, comes from Professor Vait, one of the leading landscape architects of Canada. After careful investigations he learns that while brick and stone walls absorb moisture, the ivy actually absorbs it from them, thereby protecting the walls, not damaging them. -Boston Advertiser.

Professor Constantine Gregory, ot Naples, has discovered a new chemi-Naples, has discovered a new chemical process for the preservation of flowers and leaves which has won a silver medal from the Neapolitan institute for the Advancement of Beisence. Plant leaves as difficult of preservation as those of the orchid and begonia have been kept wonderfully well by this method, and frofessor Gregory is hopeful of preserving even fungi in a remarkably makural condition.