BROOKLYN, N. Y.—At the Second Presbyterian Church Sunday morning the nastor, the Rev. T. A. Nelson, D. D., preached on the subject, "Sleeplessness." He took for his text, Daniel ii, part of first verse. "His spirit was troubled and sleep went from him," and said:

That line of the poet Young, "Sleep, nature's sweing, was inspired. "Blessings light on him who first invented sleep," says Sancho Panka, in "Don Quixote," and Coleridge exclaims, in the "Ancient Mariner," "O. sleep, it is a gentle thing!" Tennyson speaks of "the mystery of golden gleep," and what a mystery indeed it is. It is the most interesting and the most perplexing of all physical and metaphysical mysteries. The mother bends lovingly over her infant in the cradle and wonders what it means—this harmless, painless, lapsing of all life into unbroken tranquility. Those little hands, now so quiet, but so busy most of the time, how beautiful and still they are now. Those limbs composed in attitudes of such unconscious grace, lying on the pillow; how hard it generally is to keep them in order during wakeful hours. And how unspeakably solemn it is to think how far the child is now beyond our reach. Who is it, when the face of the mother fades from the vision, that takes its soul in charge?

But when a man sleeps the spectacle is more suggestive. Think of Caesar on his couch, his vigilant eyes closed, his voice silent, his brain unworking and still. Think of the sleeping Christ lying asleep in the midst of the tempest, as if He were resting the cave. Think of Cicero fast asleep, Think of the sleeping Christ lying asleep in the midst of the tempest, as if He were resting in the heart of God. When Christ turns away from us with closed eyes there is always afforded opportunity for the storm. We are only at peace while He is wakefully with us. While He sleeps not only is the light withdrawn, but the darkness is felt to the utmost; life's ship is tossed with the storm and we are threatened with mortal danger. A sleeper Christ will not be of the vaguest servic

day we live in such fashion that, like the eastern monarch, our spirits are troubled and our sleep departs.

This has come about sometimes from the haste to get rich. People rise early and sit up late in their eager pursuit of wealth, and when the jading day is done at last and they lay their heads upon their pillows, sleep may fly from them and they may seek it in vain. Now this is not a light matter. There are few things more dispiriting and truly exhausting than the loss of natural sleep; to count hour after hour in feverish wakefulness, seeking forgetfulness which will not come.

Now what is the root of all this distress? The physician will doubtless diagnose it as owing to unhealthy excitement of brain and undue sensitiveness of the nervous system. But in its last analysis you will find as a general rule the great cause of this weary wakefulness, anxiety and misery is simply want of faith in God. It is because we are not able, as we ought to trust ourselves and all that concerns us to a sure providence, and many of you know that it is mental anxiety that breaks your rest. It is because you are trying to bear the burden and build the house yourselves, to keep the city yourselves, that you have the anxious hours. It is because you will plan too far ahead instead of letting each day bear its own burden; because you will ask what is to become of you and your children if such and such she event takes place; because you will take the future into your own hands instead of leaving it to Jesus.

But why should we not have faith in

leaving it to Jesus.

But why should we not have faith in God? If we had, many of us, would not we sleep? If, once for all, you have intrusted your soul to His keeping you are sure that all things will go well; that nothing can go amiss; that God will keep you, angels will guide your footsteps and the Holy Spirit will dwell within you from hour to hour. You will then lay your head down upon your pillow and rise again, with the morning light, refreshed.

After trying to explain away our weary hours of sleeplessness on the basis of physical infirmity, we have to confess that the real source is found in the things that prey on our minds by day and break our rest at night, and mixed with those anxious thoughts there are the thoughts that will intrude themselves of a more serious character. In the still, wakeful hours, even the most heedless one is forced occasionally to think of Him before whom we must surely appear and give account of ourselves. It is impossible, then, quite to suppress a question as to where the soul will be when the body shall be down in its little bed, when all earthly things have faded from us. But if you can truly trust that it is well with you, that amid your deep unworthiness you are simply believing on your Saviour and are striving to grow like Him; that your task is appointed you of God, however humble your sphere, it is large enough to achieve character; if you can always feel that Christ is near and ready to help; that you and those near to you are provided for by Him and that you shall never want; if you have once for all learned whether awake or asleep that you are the Lord's and that you shall live together with Him, then surely you may sink into untroubled rest and sleep a refreshing and peaceful sleep.

But let me come closer still to the experience of some perhaps among professing Christians. You know that healthful sleep is our most peaceful state. You see human nature in that state in which it is most thoroughy free from all annoyance and trouble, and that is a symbol of the pro Mast unspeakable peace we should enjoy.

But we have not quite got at the rest root of the difficulty yet. Doubtless some of you are thinking that if some particular thing which vexes you were out of the way you would be all right and your peace would flow as a river. No, that is not the trouble. It is not some petty veration that constitutes the bitterness in your cup. If you probe your hearts desper you will discover that the real reason is that you are not eight with God. You have not truly and heartily believed in Jesus. You have thought a good deal about religion, but you have never clearly taken the peaceul step, and until you do you will never experience a true and abiding peace. Unall you do this fully in obedience and devoion to Jesus Christ; not until you are able
a 557. Very humbly, yet with successive."

He Completely Satisfies.

God is love! God is light! This ancient message is also the most recent report of our own personal experience. Oh, God is our home indeed! We can no more describe this consciousness to a man who has never possessed it than we can make a foundling from a workhouse understand the mysterious joys of an earthly Christian home. Yes, we are at home with God. He satisfies! He satisfies! It is He who gives the completing touch to thought, to work, to pleasure and to life. Without Him our intellectual ladder has neither foundation to stand upon below nor rest to lean against above. Without Him our purposes miss their best fruition and our joys their perfume. He is our nome indeed, and we know the unmistakable sign when we feel the outstretched love of our Father bending over us. A Huge Charger. When the celebrated king of Mace-donia, Alexander the Great, was carrying on a war in the East he went against a prince of India called Porus It is said that so large was Porus that when he rode his elephant into tattle he looked in proportion to it as an ordinary man does to a horse. This elephant was almost human in his eleverness, and when his master was fainting from the many wounds he had received, the faithful beast knelt carefully down, drow his master gently off his back and plucked out the sharp darts from the wounds with You may have seen the elophants take peanuts into the opening at the end of their trunks and then pass them into their trunks and then pass them into their huge mouths, using the trunk almost as an arm with two fingers, but surely you never dream-ed that a clumsy, stupid-looking beast had such a remarkable cleverness that he could care for his master as

did the pet of the Indian Prince

Keep Moral Ideas Clear.

He Completely Satisfies.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR NOVEMBER 20.

Subject: Isalah's Message to Judah, Isa. L., 1-9; 16-20-Golden Text, Isa. L., 16, 17-Memory Verses, 18-20-Commen-tary on the Day's Lesson.

know whom I have believed." Not till then can you he at peace.

I am not called upon to explain the mystery of Christ by which we are able to arrive at this blessed conviction of faith. It would he a difficult thing to follow by a logical process. There are many things in the working out of your deepest conscience which are beyond our logic. Nevertheless, I say there is no escape into the realm of rest save by faith in the atoning grace of Jesus Christ. The thing that is at the bottom of the fear is the fatent conviction that you are not right with God. It is that which kept you vaguely unsatisfied. It is eating the heart out of your enjoyment of life. Get that right once and you will receive the "peace of God which passeth understanding." Perhaps I may not have been sufficiently personal, direct and pungent, and, if so, I oray God's forgiveness and yours. It will not heal a deeply poisoned wound to skin it over. I pray you, probe your hearts to the uttermost. If you feel you have been wrong until now begin to be right from this hour. Get the central stav made firm and strong. Get fast hold of God. The great step is to be really persuaded that God is your Tather To be persuaded that He loved you, unworthy as you are; that He reckons you among the number of those to whom He gives eternal life. The unrest comes from the fear that you have not got on the solid ground; that you are still worse, risking the losing of your soul. At any moment the Master may rise and close the door. Your soul may suddenly look back upon the probation period forever and look forward toward heaven for everlasting. O, try, I beseech you, for the hope set forth in the gosnel. Have it out with God, once for all. Get on terms of peace with Him before the day may close. Cast yourself in the everlasting arms.

I have spoken of two things. First, the consuming care; second, the latent conviction. There is one other experience that may break our sleep. I pray God that none of you may have it. It is the experience of one who has committed spirit tary on the Day's Lesson.

I. The superscription (v. 1). 1. "The vision." A title applying to this entire book of prophecies, spoken or written during the reigns herein mentioned. The word denotes a supernatural perception, inspiration, revelation, prophecy; here taken collectively for a body of prophecies. "Isaiah." Of his origin nothing is positively known beyond what is stated in this verse. His name means "The salvation of Jehovah." His home was in Jerusalem. He exercised the prophetical office about sixty years. Tradition tells us that he suffered martyrdom, being sawn asunder at the hands of Manasseh, King of Judah. The story is that he was placed within a rifted cedar tree, and then tree and prophet were sawn in two lengthwise. Heb. II:37 may be an allusion to it. "Concerning Judah." etc. Other nations are also the subjects of his prophecies, but only as they had a bearing on the Jews. "Uzziah." Called also Azariah. Isaiah began to prophesy near the close of Uzziah's reign (chap. 6:1).

II. A rebellious people (vs. 2, 3). 2. "Hear," etc. Heaven and earth are appealed to and are asked to listen as witnesses. "The Lord." The Hebrew is Jehovah, a name considered so sacred that it was never uttered by the Jews, the word Lord being used in its stead. "Have nour-ished," etc. God had cared for Israel from their infancy. Notice. I. The Fatherhood

nesses. "The Lord." The Hebrew is Jehovah, a name considered so sacred that it was never uttered by the Jews, the word Lord being used in its stead. "Have nourished," etc. God had cared for Israel from their infancy. Notice, I. The Fatherhood of God. 2. The wickedness of man. 3. The purpose of divine chastisement. "Have rebelled." This would include three things: I. The sin of idolatry. 2. Breaking the moral law. 3. Rejection of the prophetic message. 3. "Ox knoweth," etc. The ingratitude of God's people is rebuked by the fidelity shown by the dumb animals to their keepers. Ox and ass are mentioned, not as the most stupid animals, but as the only thoroughly domesticated animals of the Hebrews. They were lodged probably under the same roof as their owner and his family. "Doth not know." Ky people have lost their knowledge of Me and do not recognize Me as their rightful owner.

III. A corrupt people (vs. 4-9). 4, "Ah." The same as alas! The exclamation denotes sorrow. "Seed of evildoers." Offspring or race of evildoers. Compare Matt. 3:7. "That are corrupters." See R. V. The word denotes violence. "Have provoked," etc. The real meaning is brought out in the Revised Version. "Backward." They had despised and forsaken God. This conduct is (1) oriminal and (2) inexcusable, but (3) common.

5. "Why." It is doubtful whether the question in Hebrew is, "For what reason," or "upon what part," will ye be stricken? The sense is, Why permit yourselves to be smitten more? Your whole person is already bruised in every part, as the proper punishment of your evil doings. "Ye will revolt." See R. V. "Sick—faint." In this figure the nation is meant. The moral condition of the people is represented by a body sorely wounded and sick unto death. 6. "No soundness." Here we see the desperate moral state of God's chosen peope. Priests and prophets, subjects and rales were all involved. Not a spot in the church or body politic was left unsmitten. The moral is that priests and false prophets did not turn the people to God, who alone cou'

without hearing it forever. This character afterward falls asleep and dreams. He enters the town; he comes upon many men standing in various postures, silent and immovable, as if dead. In unspeakable terror he tries to flee out of the lifeless city, when, looking back, he is appalled to see the inhabitants coming after him. They overtake him and hold him and cry: "Do you know that you have been dead for a long while?" Now and then, in polite society, in select communities, even in this fellowship, unknown to us, but not unknown to God, one comes upon one of these dead men, who have heard the internal burst of laughter, who mocks and defies God and insults divine mercy. There is such a thing as spiritual suicide. Men sometimes by their action or non-action take the life of the soul; they are dead to repentance and to hope, and at last they are dead to God. Thus men drive sleep forever from their eyelids, like Macbeth. When once the conviction seizes upon the soul then farewell to slumber and peace.

God forgive me if I have sooken too plainly, if I have misrepresented the spirit of truth, but if I have been true to the word of God then let him that hath ears hear what the spirit says: "To-day, if you will hear His voice, harden not your hearts." Lay hold upon eternal life. Then you may lay down in sleep, since when you awake you shall still be with Him; and whether you wake or not, you will be the Lord's and His forever.

or body politic was left unsmitten. The moral is that priests and false prophets did not turn the people to God, who alone could heal their maladies, but instead adopted a wor.dly policy.

T. "Your country." The figurative language is now dropped. "Desolate." Notice how nearly every word corresponds to the curses threatened in Lev. 26 and Deut. 28. "Strangers devour." In this verse we see the terrible devastation and oppression that was to come or had already come upon them from foreign conquerors. 8. "Daughter of Zion." The church—God's people. Zion was the strong hill of Jerusalem, on which the king's palace was built. The term Zion is frequently used figuratively, sometimes meaning all Jerusalem and sometimes God's Israel—the church. The church was called "Daughter of Zion," denoting virgin innocence and youthful promise of vigor and fruitfulness. There would be a faithful few in Jerusalem even when ravages of war would be upon her. These Isaiah sees are to be left as a desolated, tumble-down lodge is left after the harvest of the country gardens. "Cottage—lodge." These were erected as a temporary shelter for those who guarded the vines and cucumbers from robbers and wild animals. After the harvest these would be left. 9. "Small remnant." By remnant Isaiah means the righteous, in distinction from God's Overture to Us.

Jehovah is the unchanging God. To-day He answers our longing desires, saying. "There is a place beside Me." He would hot keep us at a distance, but always woos us to nearness. That place is the place of understanding. You must see the picture at its right angle if you would know its meaning. So it is in life. History and experience have their dark problems. The stained glass window is a mystery when seen from within by artificial light. But when the sunlight streams through and transfigures it, we read its meaning. So God would let His light fall upon our past experiences, and reveal His purposes working through their ever-changing vicissitudes. It is also the place of His preseuce. Jacob is much slower to leave Bethel than he was to run into it. The thought of Esau filled him with fear. But he saw "the place beside God," and said, "The Lord is in this place." The experiences of life may not alter, but they are vastly different when we are conscious of God's "Small remnant." By remnant Isaiah means the righteous, in distinction from the multitude of the ungodly. Had it not been for the few godly ones the nation would have been wiped out as were Sodom and Gomorrah. of life may not alter, but they are vastly different when we are conscious of God's presence amid them. It is the place of transfiguration. The unbroken calm of God's peace, and the assurance of eternal security and success take possession of the soul and the outer life responds to this inner possession. This reserved place and waiting blessing is God's overture to us at the threshold of another year. May His Spirit help us to stand beside Him and accept this unspeakable gift.

We need, above all things, to keep our moral ideal clear and high. "Woe unto him that puts light for darkness and darkness for light, sweet for bitter," etc. That is, woe unto him that confounds moral distinctions. Not our patriotism or our partisanship must blind us to truth. Neither for ourselves nor our country nor our party may we condone sin or falsehood or meanness. If a prophetess, a chosen messenger of God, could go wrong, how easily may we. Dean Hodges is just publishing a book on "The Human Nature of the Saints." A companion volume might be "The False Judgments of Christian People." Bias is almost irresistible. What helps on that which we much care for we are apt to praise without looking too closely at its moral quality. So doing, we close our insight, extinguish the light of God kindled within us, and by and by we may find ourselves walking in darkness rather than light, perishing, perhaps, as Balaam perished among the enemies of the Lord.

been for the few godly ones the nation would have been wiped out as were Sodom and Gomorrah.

IV. Reformation demanded (vs. 10-17). In verses 10-15 the prophet shows how utterly valueless are their prayers and religious ceremonies while they still continue in their ungodly practices. Their sacrifices would not be accepted and their prayers would not be heard. 16. "Wash ye." What God desires is a thorough moral reformation. The allusion here is doubtless to the injunction on priests, who, on pain of death (Exod. 30:19-21), were required to wash their hands and feet before they ministered at the altar. The symbol, no doubt, was at once understood by the wicked men before the prophet.

17. "Cease—learn." Note the order here; before we can "do weil" we roust "cease—evil." "Seek judgment." Or justice. Instead of seeking bribes and perverting justice, as was the common practice, they were to seek to do justly. "Relieve the oppressed." This verb should be translated "set right." The condition of the oppressed, the one unjustly dealt with, must be set right. But the Revised Version, margin, renders this, "Set right the oppressor;" that is, "restrains him within the bounds of justice." "Patheries—widow." Defend and help the weak—thore who have no natural protectors. See I'sa, 10:18; 72:4; Exod. 22:22:24; James 1:27. widow." Defend and help the weak—thore who have no natural protectors. See Psa. 10:18; 72:4; Excd. 22:22:21; James 1:27.

V. God's offer of mercy (vs. 18:30). 18.
"Come now." God is here pleading with backshidden Israel. "Reason together." Let us discuss the case together. To secure their consent to examine the issue is to secure their own self-conviction. How wonderful that God should condescend to reason with sinful men! "Scarlet—crimson." Scarlet and crimson are really synonyms for one color, properly crimson. There is perhaps no other instance of red used as a general symbol for sin, though white is the natural emblem of innocence. 18, 20. On condition of obedience, land and city shall be preserved; on continued disobedience the ruthless invader will bring destruction, as sure as God liveth.

Why Cows Dislike Dogs. Why should a cow so hate a dog? If only an innocent little poodle happens into a pasture with a cow you will see a lowering of horns and a stamping of feet that sends the poodle scampering for a place of safety. The reason dates back for hundreds of years to the time when all dogs were welves and all cows were wild, shaggy cattle almost as savage. There was a constant warfare between them, and the wild cattle, nearly every day, to use horns and hoofs to keep them-selves and their calves from being eaten by the hungry wolves. Dogs have been for so many hundreds of years the close friends of men that they have forgotten some of their nat-ural enemies, but the cattle have not. as you can see almost any day in the

Fringe on Mosquitoes.

Mosquitoes belong to the fly family, but differ from common files in many respects. One of the most interesting differences is the fringe of hairlike scales on the edge of the wing and on the wing veins. These scales are exceedingly transparent and dainty in appearance, and the accomplished microscopist looks at them with great interest, because, once upon a time, the English-speaking mi-

CHRISTIAN ENDEAVOR NOTES

NOVEMBER TWENTIETH.

"How to Express Our Thanks to God."-Psa. 138:1-8.

Scripture Verses .- Ps. 1:23; 72:15; Isa. 12:1-6; 47:8; 48:21; 1 Thess. 5: 18; 1 Cor. 15:57; 2 Cor. 9:15; Eph. 5:11-16.

Lesson Thoughts.

"The things we should miss the most if we did not have them are just the things for which we forget to be thankful."

"You are not in the right habit of thanksgiving unless you pray a word of thanks to God just as soon as a good thing comes into your life."

"Just as you use your handsomest note paper in writing notes of thanks, so use your best powers of express-

ion in giving thanks to God." Selections. The best thing that hearts that are

thankful can do Is this-to make thankful some other heart too.

It is a pleasant sight to see any-body thanking Gord for the air is heavy with the hum of murmuring, and the roads are dusty with complaints and lamentations.

I am grateful for joys-and for the sorrows that have taught me more than my joys. Grateful for health-and for sickness which has been health to my soul. Grateful for faith—and for doubts which have been stepping-stones to higher faith Grateful for money—and for money withheld in God's knowledge that it would have been my ruin. I am grateful for successes-and for failures; for life-and for death eternal life; for all things that have been ordered by the all-wise God.

I tended the plant of gratitude, and lo, I found upon it the flower of contentment, and later the fruit of happi-

The fact that we said, "Thank you," yesterday, when water was handed us at the table, does not excuse us from saying "Thank you" to-day. Gratitude is for every day.

EPWORTH LEAGUE LESSONS

NOVEMBER TWENTIETH.

Our Thanks to God .- Psa. 138. 1-8-

The sweetest, richest music that swells and sweeps through God's word and God's world is the music of thankfulness. Bible writers summon us more frequently to praise than to Grumbling is not commendprayer. Murmuring makes no music. No true person ever admires it. Complaint against Providence is ungracious. It soon mars and jars the soul. rendering the spirit harsh and discordant.

What a burning shame! American Epworthlans finding fault when their lines have fallen in such pleasant places and they have so goodly a heritage! How can we feel ungrate-ful who live in this best age of human history, this freest land beneath the sun, with all the light and warmth and inspiration of the purest form of Christianity ever enjoyed by man? How can we be ungrateful who daily breathe the wholesome, exhilarating air of happy Christian homes, loving and being loved, shielded, guarded, sheltered by affection's tender con-siderateness? Why complain? The recollection of God's bounties ought to

shame us out of the ugly practice. Said a missionary of Persia to young friend, "Do you ever feel thankful when God blesses you?" "Always," was the reply. "Did you ever tell him so?" "Well, I don't know that I have." "Then try it, my young friend. Tell him so; tell him aloud; tell him so that you will hear it yourself." Sing thankful hymns Pray thankful prayers. Live thank-ful lives. How easily we forget his

benefits toward us!
Ingratitude has been styled the devil's sponge because it wipes out from the memory the favors our Father has bestowed so lovingly and so liberally. The Israelites had scarcely dropped their chains of bondage when they murmured against God who had delivered them, by miraculous power and infinite compassion. When we sustain losses and meet new trials we forget past

Thanks to Him from whom comes every possibility of enjoyment. It ought to be easy to feel grateful to him constantly. A lady said one day, "My husband feels thankful all the while; I only know that I ought to feel so." Each Christian heart ought to be a perennial fountain of thanksgiving. Let us increase and improve the tone of our thankfulness by thinking much upon God's character. Remember that thankful and thoughtful are derived from the same root and have a kindred meaning.

RAM'S HORN BLASTS.



T HE height of fashion is usually the badge of the depth of cowardly folly.

Better a dry sermon than one that evaporates before it can be applied. Love never needs to be taught by duty.

A new hat does not make a new heart.

There's no such thing as living God's way until you love God's way. No human character can ripen weeten without the sunshine of love.

Some try to quench a man's thirst by throwing him into boiling water. The people with the opera cloaks won't have all the front seats in

Many people who reside in hell got here by resting on the road to leaven.

God never falls to open you a path hough. He may refuse you a philosophy. The clouds may shut out today's sun

out they cannot hide yesterday's prom-Many who fear to walk under a ladder have no hesitation in climbing all over the commandments of God.

It is hard to catch heavenly fruits The flowers of aweet character blocm where the storms of tries have clown.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE. Tales About Men Who Have Become the

Victims of the Satoon Wolves - The Carpenter and the Wild Beasts Which Devoured Him-Balts For Prey. One who becomes a patron of the saloon

One who becomes a patron of the saloon is often worse than a prey of wild beasts.

One cannot read of a man's being torn by the wolves without desiring two things, to help the man in his fight and to wish to destroy the wolves.

I have known many a man to become the victim of the saloon wolves, and have tried to help free him from them. But they would pursue him as relentlessly as wild beasts would.

A man whom I knew was elected to the Legislature of Ohio. He owned a farm worth \$10,000. But as he got into politics he began to drink with other politicans, and the appetite for drink became strong. He made numerous efforts to break away from the habit, but the liquor men were after his money, and they invented all sorts of devices to get him into the saloon so that they could cause him to break his pledge. Again and again he tried to become free from them, and again and again they captured him. In less than ten years from the time he entered the Legislature an honorable, upright citizen they had gotten all his money and involved him heavily in debt, and the sheriff sold his beautiful farm to pay his debts. It left him with little money—no home—covered with disgrace and his proud spirit broken. He had been the prey of the wolves.

He took his family and went to the prohibition State of Kansas and settled where there were no saloons, to begin life anew at fifty years of age.

I knew a mechanic in Indiana who earned \$4 a day as foreman for a house building company. Of course with his wages wisely expended he could have kept his family in comfort.

wages wisely expended he could have kept his family in comfort.

But he had an appetite for drink, and the wolves were ever ready to devour him. When he would receive his \$24, a week's wages, he would go to the saloon and pay out the greater portion of it for his drink and treating bills. Then sometimes, if he had a few dollars left after "settling" he would treat some of the "boys," and the saloonkeeper would "mix" his liquors so as to render him incapable of knowing how much change he should get, then take his last \$5 bill for fifty cents' worth of drinks, and hand him back fifty cents instead of \$4.50.

Then the carpenter would go to his home

and hand him back fifty cents instead of \$4.50.

Then the carpenter would go to his home with fifty cents left out of his \$24. Of course fifty cents would not go far toward feeding a family for a week, hence there would be distress in the house and various expedients used to get food and clothing.

The mechanic often quit drinking and would save his money for awhile. But the wolves behind the bar would send other drinking men with a bottle of liquor to get him to drink and break his pledge.

If he took one drink after he had reformed for months they knew they were sure of their prey. They cared nothing that the man cut up the bedstead and burned it in the stove to keep his family from freezing one bitter cold night after the saloon had gotten all his money and left not a penny with which to buy wood.

On one occasion this mechanic had a \$100 bill paid him on a job he was doing. His family was destitute, needed everything. On his way home with the money he stepped into a saloon to buy one glass of beer, thinking he would then go immediately home and purchase the many things the family needed. Ah! The wolves! Their fat prey! What a meal they made of him!

He told me himself: "I don't know

of him?

He told me himself: "I don't know what happened during the next three days after I drank the glass of beer. I only know that when my distressed wife sent some one in search of me three days later they found me in the back room of the saloon, with no money and just 'coming to' from the effects of the drugs put into that beer."

heer."

Ah! my young friends, the wolves of northern Michigan never gnawed the bones of an unfortunate hunter more greedily than these wolves in human shape devout the blood of their unfortunate victims.—
W. G. H., in Dial of Progress.

Abstinence and Longevity.

"How Abstinence Pays" is the title of a little pamphlet received recently by the Herald. Their author attempts to show, and he does show, that abstinence from intoxicants pays higher dividends in health, wealth and happiness than any other form of self-denial. Especially interesting are the mortuary tables taken from the report of a life insurance actuary who has made a careful study of the subject. Comparisons are made, not between excessive drinkers and total abstainers, for excessive drinkers cannot secure life insurance, but between total abstainers and moderate drinkers.

The table shows, for the cases investigated, that the deaths among moderate drinkers between the ages of twenty and thirty years were heavier by eleven percent, than among the total abstainers. Between thirty and forty years of age the difference in favor of the total abstainers was sixty-eight per cent. Between fifty and sixty the abstainers was entire the difference was nineteen per cent.

The figures show conclusively, therefore, that the man who drinks not at all has a far better chance to arrive at mature years than the man who drinks moderately. The

far better chance to arrive at mature years than the man who drinks moderately

than the man who drinks moderately. The small percentage of difference between the ages of twenty and thirty years is accounted for that the habit of drinking, even in moderation, can hardly be said to be fixed until after the individual has passed the age of thirty years. But even then there was a difference.

It will be generally conceded, we believe, that the average man's period of real usefulness and influence, his greatest capacity for work, hes between the ages of thirty and sixty years. It will be noted that the average of deaths of non-drinkers during those years is sixty-one and one-third per cent, less than among moderate drinkers. That is to say, out of every 100 deaths of men between the ages of thirty and sixty years something like sixty-three are moderate drinkers and thirty-seven are total abstainers, a proportion of not far

are moderate drinkers and thirty-seven are total abstainers, a proportion of not far from two to one.

There are enough other reasons why men should not drink at all, but these figures are more illuminating than anything of the kind we have recently come across.—Salt Lake Herald.

The Church Aroused. At last the church is rousing itself to direct contest with the one great evil that more than all others has hindered its advance and negatived its work. We are to have pledges instead of platitudes, speech instead of silence, direct action instead of vague negation. The young people's societies are going to work against the young people's destroyer.

The Crusade in Brief. Of 22,152 persons arrested in New York City for disorderly conduct 18,770 admitted being intoxicated.

"Buffalo Bill" is a strict total abstainer, which is doubtless the secret of his tireless energy and splendid physique. Hotels and drug stores in Boston selling liquor to women have suffered the penalty of withdrawal of their licenses.

The Total Abstinence Society of Copen hagen, Denmark, reports a membership of over 100,000, among whom are thirty-seven ministers and 403 teachers. Last year the society arranged for 3981 temperance lec-tures at a cost of about \$17,000.

A. H. Berg, a Swedish Good Templar, is said to have given 10,060 temperance lec-tures in the past thirty-two years.

The French Government is having put up in all army baracks an illuminated poster with the legend, "Alcohol is your enemy." Similar diagrams are being displayed in the achools.

The Swedish Temperance Publishing Company has published a collection of all the temperance literature written by Rev. Per Wieselgren, the father of the modern temperance movement in Sweden.

Per Wieselgren, the father of the modern temperance movement in Sweden.

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



Shine Just Where You Are. EVA WILLIAMS MALLONE.

Don't waste your time in longing For bright, impossible things Don't sit supmety yearning For the swiftness of angel wings Don't spurn to be a rushlight Because you are not a star. But brighten some bit of darkness By shining just where you are.

There is need of the tiniest candle,
As well as the garish sun
The humblest deed is ennobled
When it is worthily done.
You may never be called to brighten
The darkened regions afar
So fill for the day your mission
By shining just where you are.

Just where you are, my brother,
Just where God bids you stand.
Though down in the deepest shadow,
Instead of the sunlight land.
You may earry a brightness with you
That no gloom or darkness can mar,
For the light of a Christ-like spirit
Will be shining wherever you are.

A Cowboy's Funeral.

A little adobe schoolhouse fenced in from the surrounding ranges with harbed wire, a wide expanse of semi arid land with small areas under cultivation, and large herds of cattle roaming over extend-ed tracts of nearly sterile country—this was the picture outside. Within was a little Missachusetts schoolteacher, "not bigger than a pint of cider," as her ad-mirers in the neighborhood said, beginning a missionary school with half a dozen pu-pils.

There was need of work. There was no

pils.

There was need of work. There was no place of worship, and there had been no school until the opening of the little mission, and the coming of the little mission, and the coming of the little woman from Massachusetts.

Slowly the school grew, and gradually other pupils entered than the very little ones who had constituted the first half dozen. But there was a wide disparity between the age of the oldest pupil and that of the one who arrived one morning after the school had been in operation about a month. He was a tall young man, with spurs, larint and sombereo, and he sat his Indian pony as if he had been a centaur. Fastening his horse to the barbed wire fence he came inside without knocking, and took his seat without removing his hat.

"Would you like to become a member of the school" asked Miss Selby.

"Well I don't know," said he. "I'll see how I like it."

His investigation continued that day and the next. He took no part in the school beyond the occasional throwing of paper wads. This disconcerted the school a little at first, but later attracted no attention, for the teacher herself disregarded it, and found means to suggest quietly to the younger children that they show their visitor a model school. When the school was dismissed at the close of the second day he approached the teacher with his sombrero in hand and said.

"I know I hain't behaved decent. I hain't been to school since I was a little shaver, and don't know how to act, but I know better in I've done, and if you'll forgive me I'll settle down to study. I'd like to come and learn."

know better a I've done, and if you'll for-give me I'll settle down to study. I'd like to come and learn."

The teacher had been waiting for this capitulation, and she improved the oppor-tunity by telling him what obligations he must assume in the way of conduct if he became a member of the school, and by this time he was ready to promise any-thing. With great diligence he applied himself

With great diagence he applied himself to his books, and with even greater ardor to the reading of the papers and magazines which friends in the East were sending to the teacher.

The little schoolteacher also had a Sun-

day-school, and although at first the cow-boy pupil thought little of this institution, he attended that he might assist the teacher in the arrangement of the seats. He soon became a most attentive pupil, and before long an earnest seeker after a bet-

So matters went on for more than a year and the second winter came, the severest known in the settlement. Cattle perished on the prairie. The horses which the children rode to school shivered in the iral sheds in the rear of the funding, and in one terrible blizzard these very sheds had to be torn down and burned, since other fuel was lacking. A week the blizzard lasted, and when it was over the cowboy pupil did not reappear in school. He was sick with pneumonia, and in a few days he died.

was sick with pneumonia, and in a few days he died.

There was no minister within twenty-five miles, and no Christian funeral had ever been held in the settlement, but the whole community deemed it unbecoming that Jack should be buried without a religious service. So they brought his body three miles across the plains to the li-tle school-house, and the Irail young teacher stood before the open coffin and read, "I am the resurrection and the life." Then she closed her Bible and spoke to the people who had gathered. What she said she never could remember. At first it had seemed impossible that she should say anything, but the blood of Puritan ancestors that had never quaited at duty rose within her, and she stood between the living and the dead, and spoke of the change that had taken place in Jack since first he gained the love of learning, and then the love of God.

The little schoolteacher's health broke down soon afterward, and she returned to her Massachusetts house, but the school had even and two fearners and two fearners and two fearners and two fearners and the school had even and two fearners and two fearners and two fearners and the school had even and two fearners and two fearners and two fearners and two fearners and the school had even and two fearners and the school had even and two fearners and two fearners are taken.

down soon afterward, and she returned to her Massachusetts home, but the school had grown, and two teachers came to take her place. Many were the traditions which these gathered of their predecessor in the work, but of all her good influences, that most frequently referred to was the ear-nest word and prayer of the little school-teacher at the grave of her cowboy pupil.— Youth's Companion.

The Fearless Preacher. The Fearless Frencher.

The venerable Dr. T. C. Cuvier advocates the fearless preacher. "Bear this in mind," said he, before a recent Methodist Conference, "that no Presidential chair, no emperor's throne, was ever yet built high enough to be within ten leagues of the pulpit in which the fearless preacher stands winning immortal souls to Jesus Christ."

B. F. Jacobs says of the gospel's message:
"There is a mighty go in the gospel as
well as come. It is come, go. Go preach
and heal; go home to thy friends; go into
the highways; go into all the world. Many
Christians do not obey; many churches
have no blessings, because they do not go." Honors the C. E. Society.

The Rev. Harlan P. Beach pays a trib-ute to the Christian Endeavor Society in these words: "I am especially grateful for the foreign department of the Endeavor Society, since it means so much to have an organization in non-Christian lands which makes real the phrase of the creed, 'believe in the communion of saints.'" After the Wolf.

Rev. Mark Guy Pearse was once re-proved for making too many temperance speeches, and when told he ought to be taking care of his flock, he answered: "The flock is all right, just now; I am looking after the wolf."

Watch More Than a Century Old. man named Tiffany of Bristol. Conn., has just received from a Win sted friend a watch formerly owned by his grandfather. It is an open face bullseye, over 125 years old and keeps good time.

Snow White Partridge.

Michael J. Toomey of Rutland, Vt., shot an albino partridge on Baid mountain. The bird is snow white and weighs one and three-quarters.

HOUSEHOLD . . . * * * * * MATTERS } 3------

Radish and Cucumber Salad. Arrange on a bed of carefully washed watercress, alternate thin slices of red skinned radishes and cucumbers, and pour over a French dressing. The combination of scarlet, waite and two shades of green is attractive, while the crispness and blending of spiciness and coolness pleases the palate.

Chicken Pricassee.

Have the chicken disjointed and cook until nearly done; then drain from the broth. Put one-half cup of butter in a frying pan and fry the chicken until brown. Pour the broth into the pan and thicken by allowing one level tablespoon of flour to each cup of broth. Put the chicken in a deep dish and pour the gravy over.

Artichoke Soup.
Artichoke soup is another variant, but it needs to be thickened with a little white roux. The artichoker (peeled and put for a few minutes into cold water) must be boiled in a quart of milk, rubbed through a sieve and seasoned; and if cream is at hand aspoonful or two may be added. Cream always adds to the velvet smoothness of thick soups.

For Sour Milk.

Here is a new use for sour milk: Put your silver into the milk when it is thick; let it stand for half an hour; take the pieces out and wash them in clean hot soapsuds; wipe dry, and you have clear, bright silver. It would pay a busy housekeeper who has to do her own polishing to buy two or three quarts of milk and let it sour for the purpose.-Deborah.

Grape Catsup. Cook five pounds of ripe grapes with a little water until soft and strain through a colander. Add five cups of sugar, two cups of vinegar, one level tablespoonful each of cinamon, cloves, allspice and black pepper and salt. If this is not spiced enough to suit the taste add a little more of all kinds in the same proportion. Cook together until thickened, then seal in bottles

Parsnip Fritters. Cook parsnips in boiling water untfl tender and then press through a ricer or sieve. Measure two cups of sifted pastry flour and sift with one and onehalf level teaspoons of baking powder. Beat two eggs light, and two cups of milk, then add the flour; beat and add the cold sifted parsnip. Beat well and fry in tablespoonfuls in deep hot fat In dropping the spoonful into the fat hold the spoon near to top of the fat. When a light brown drain the fritters and serve at once.

Squash Pies.

For two squash pies allow three cupe of stewed and sifted squash, two cups of boiling milk, one cup of sugar, one level teaspoon of salt, one-half level teaspoon of cinnamon and two eggs beaten slightly. If the squash is very dry a little more milk put in a rounding tablespoon of powdered cracker. Neither squash nor pumpkin pies. should be made with many eggs, for they should retain the taste of the vegetable from which they are made. and not taste like a custard pie.



For sponging out bureau drawers or sideboards use tepid water containing

a small quantity of thymolin. The old idea of putting ollcloth under the washstand cover is now adopted for dollies on highly polished tables, Jars and bottles that smell of onions

mold. Raisins for fruit cake are much improved by cooking. Let them soak slowly and then simmer until the skin is tender.

will be quite sweet and odorless if left

out of doors filled with sand or garden

when building a new house, is a dumb wniter connecting the kitchen with the floors above. If salt is sprinkled over the range before frying is commenced, there will

A great convenience, at trifling cost,

be no disagreeable odor if the fat spatters over. Varnished walls in the bathroom and

halls are easily washed off, and it costs little in either money, time or trouble to varnish them. If silver is washed every week in warm suds containing a tablespoonful

of ammonia the polish can be preserved for a long time. When using a broom don't sweepwith your back; use your arms. Sweep

in one direction with long, light strokes. Sweep the carpet with the pile, not against it. Nots are said to make a great improvement in chicken salad. A cup

of English walnut meats to a cup of celery cubed and one of chicken also cut in cubes is the proper proportion. The cane furniture, with white and gilded woodword, so much in vogue in

the eighteenth century, is having quite a fashionable revival at present for elaborate rooms of the French style. Desk sets of brilliant searlet leath give a pretty touch of color to sombre desks of weathered oak. The bronse

furnishings now so much in vogue har-monize beautifully with the dull brown of this wood. When the eyes are tired from too long use or reading by insufficient light, moisten pieces of old linen or absorbent cotton with some good extract, and place them on the closed eyelids for fifteen minutes or longer while you lie down in a quiet room.

For bachelor apartments or re-stricted dimensions, a shaving stand that is really a small chiffonier, raised on legs, to a most convenient article. This has a square swinging mirror in the top and six shallow drawers, just-large enough to accommodate a pile of foided shirts.