Orent Men for the Most Part Have Been as Simple-Hearted as Solomon in His Prayer.

Baltimore, Md.-The following brilant sermon was contributed to the unday Sun by the Rev. H. H. Clark. D. D. chaplain of the United States Naval Academy, at Annapolis. It is ntitled "The Unlooked-For Incre-ment," and was preached from the

"Behold, I have done according to Thy words; Lo! I have given thee a ise and understanding heart. ave also given thee that which the ast not asked."-II Kings, lii., 12-13. Solomon's request is a surprise. Left to the promptings of ambition in s not characteristic of men to ask for dmple gifts or few. The natural re-nest would have been for the things he King did not ask-long life, riches honor, victory over enemies. Instead the request was simple and unselfish. It was made with a most becoming humility. It was for a wise and understanding heart. This would be enough Then came the Jehovah's answer: " have given thee a wise and understand-ing heart. And I have also given thee that which thou hast not asked." This was increment, increase, that Solomon had not counted on.

How much is involved in doing the right thing at the outset! Somehow first things take hold on last things. The energy of the first block the child pushes over in the row is not expended till the last block is down. The first branches you bend and tie into shape make way for the beauty and syremetry of the full grown tree. The shipbuilder can tell from the keel that Is laid the sort of ship that is going to be built. From the dimensions of growing columns the architect can quickly estimate the weight of arches or dome. So God rees in some simple honest prayer we may offer the ginning of all we may ever achieve of knowledge, goodness, service; sees in it all our life shall ever mean to ourselves and other fellow-men. Wonder ful are the connections be ween first things and last!

It is, too, an immensurable satisfaction that when we have done the right act, said the right word, offered the right prayer, put ourselves in the right attitude in anything our responsibility ceases. Then the way of Divine Provi dence is opened in our lives. Solomor made just the right prayer; then God gave him what he had not asked.

How this simplifies life! only to do the right thing at the right time; the rest takes care of itself. In ordinary circumstances we all know well enough what the right thing is. In the Old Testament a well-known character said: "I, being in the way, the Lord led me." The secret of it was that Eliezer started on the right read; then the Lord led him to the road; then the Lord led him to the well. The happy outcome we all know. When our prayer is: "Make me true to this work, this demand, this occawe need give ourselves no further trou-ble. Results are not in ble. Results are not in our hands. The disciples all began their careers

by the use of this method. Without thought of what was to come, they simply obeyed the Master's call. His command was: "Follow Me!" and straightway Simon and Andrew left the net they were casting into the lake, and James and John the net they were mending in the boat, and followed Him. So with all the others. They left what they were doing to do what Christ told them to do. They had no more conception of what was to follow than the child Shakespeare or the child Milton had of what was to follow his learning of the alphabet. In the simplest, honestest manner the disciples out themselves in right relations to Christ, and their act changed the course of history.

Admiral Farragut touched this truth on another side. In the darkest days of the Civil War the President called him to Washington for consultation. General and that General, with the President, with pretty much everycomplaints of the hearthstone warriors At length he said in quiet tones, but with the strength of moving fleets in them: "I have one great advantage— I have only to go where I am sent." The thing in hand occupied him ab-sorbingly wholly. What he sought was the wise and understanding heart for the present duty; the rest was in the Almighty's hands.

Great men for the most part have been as simple-hearted as Solomon in his prayer. They placed the emphasis not on what they wanted to do, but on what they wanted to be; not on dreams of life, but on fitness for life. They took the same ship, so to say, in the beginning from which they disem-barked in the end, though they were as ignorant of the voyage before them as Solomon was of the coming events of

about which we need not much concern ourselves if we make use of this prin-ciple. Solomou, for example, did not ask for a long life; yet long life was involved in a wise and understanding heart. The man who sets out to do his duty in all respects should not trouble himself about the number of his days. Let him live the life, and, whether it be long or short, it is a life. But the chances are that it will be long. It has ning souls for Christ. If we would be soul-winners we must first of all get rid of any tendencies we may have to look upon things negatively and to present them negatively to others, and then we must help those we would have to develop a desire for nositive been noted in armies that the men who are fussiest about living are frequently the men who do not pull through Xenophon noted this fact more than 2360 years ago. In the Anabasis, we recollect, when Clearchus and other leading Greek Generals had been slain in the tent of Tissaphernes through the bad faith of the Persians the Greek army, in the heart of the enemy's country, was greatly discouraged. Then Xenophon addressed the army in words like these: "I have observed this, O men, that as many as desire to live by all means in military affairs, these for the most part die cow-ardly and disgraced. But as many as recognize that death is common and necessary to all men, and strive to die honorably, I see these, by some means or other, arrive at old age, and while

they live live successfully."

The same truth applies to happiness.
Counters and shelves are crowded with
books on happiness: "The Art of Happiness," "How To Be Happy"—count-less titles, ringing the changes on hap-piness. The pursuit of happiness is the quest of the day. Many people are pounding the drum of happiness so hard as to smash the dram. The truth is, only fitness for happiness brings it. A man never caught it by running after t. It is a reinbox with its not of sold. it. It is a rainbow, with its pot of gold that must come to us, and come when we are not expecting it. The happiness seekers are the happiness overs. The man who achieves happiness is the man who has nimed for something higher. Think nothing about happiness: only put your best into each

day of life.

The same thing holds true of reputation. One of the things Solomon did not ask was honor. It was enough for him to be wise and just. Wisdom and

Growing plants do not give

themselves concern over summer: they

ure the gift of spring to summer, and

living as we ought, we commit our rep ntation to God, whose presence and whose care are the real summer of all

good things among men.

If Solomon informed his courtiers of his request to Heaven they probably told him that he had missed a great

opportunity. They might easily have said: "Why did you not ask for riches, for vastly extended power and do-minion? How much better they would

have been than wisdom? We could have furnished the wisdom." But the

prayer was of the right sort. Jehovah

was pleased with its modesty; and the

things that were not asked for were in due time given. The surprise of life

often lies in the insignificance of the means to some great end. People in

the navy know that the smallest thing

connected with a great gun is the most

indispensable—the firing pin. That gone, and the gun, so to say, is on the

shelf. In the army one of the smallest duties of the cavalryman is the car-

ing for his horse. There is an instance in history where cavalry that did this

duty well and cavalry that did it ill, otherwise equally matched, fought a

battle. In which those who neglected their horses were cut down almost to

a man. Doors to great events swing

outward on little hinges. Art and reli-

gion and education and war abound

with decisions and acts and incidents,

small in themselves as mustard seeds, yet so growthful that great events and

great deeds have come and lodged in

Let us also treasure the words of the

Master in direct line with the truth we

have been considering: "Seek ye first the kingdom of God and His righteous-

The Poverty of Christ.

Christ's knowledge of his poverty. It is no light thing to be poverty-stricken

in the midst of wealth. To see loved ones denied comforts and even ne-

cessities merely through lack of a few

pieces of glittering metal; to have growing sons and daughters deprived of an education; to see suffering ones

unrelieved; to have no opportunities to increase one's usefulness; to

one's family to moral degradation because of lack of a competence-these

are but a few of the evils of poverty. To men in such circumstances, Christ said, "I know thy poverty." Who better could understand? Had He not

as an eldest son seen something of sordid economies in that carpenter's

home at Nazareth? Had He not as a

widow's main support suffered in the

harsh limitations of a Galilean peas-ant's lot? Had He not at times been

leprived of a place to lay His head? It was for your sake He became po-

"Ye Shall Know Hereafter,"

What is approved by God-honors Him, resembles Him-must be made successful, triumphant and predom-

nant, in His empire. He will not for-ever suffer the enemy's camp on His

grand field. The awful mystery, why this trumphant ascendancy is so slowly

tchieved, so long delayed in this world will, it is reasonable to believe, be one

of the subjects for illumination in a

higher state of existence, where en

larging faculties will have endless duration for their exercise. It may

then be seen that the whole course of this world, from the beginning to the

end, was "a day of small things," as compared with the sequel-only as a

We all know that a good life and a

humble testimony to the goodness and

faithfulness of God have a very great

influence for good on the minds of all who see and near; but now does prayer

help? In the first place, prayer, if it be true prayer—an earnest and confident appeal to God for the blessing sought—

has a wonderful effect upon the charac-

ter of the person who offers it. Such prayer brings the petitioner into close fellowship with God and opens his whole nature to the influence of the

Spirit of God; and by so doing fits him

to become a zealous and effective wit-

In One Single Hour.

In that single hour when he brought Peter to Christ, Andrew accomplished more for the world than in all his life

besides. It may easily be so with us. Business men are satisfied to get ten,

the capital, but no investment equals

time and courage in soul-saving. The

interest is literally millions per cent. Indeed, if you remember the endless

reaches of eternity, the interest is in-

It is necessary to lay stress upon the fallacy of the negative attitude towards

truth, because that attitude is one of the chief obstacles in the way of win-

save to develop a desire for positive

The Polar Bear's Bath

Polar bears enjoy a bath for the sake of cleanliness as well as for

swimming and as a hunting ground. At

a certain zoological garden when the

old polar bear's bath was being filled

with fresh water it would stand with

its mouth open, letting the water run

through its paws, and when the bath

was full would play all kinds of tricks, reveling in the water. One of its an-tics was to float on its back in the

water and then catch hold of its beels

with its forepaws and roll over back-ward on the edge and fall in with a

resounding splash,—Detroit Free

Monkeys and Magples. Monkeys and magples are bad math

maticians. Neither can count beyond

four, and the men who make it their business to catch them profit by this

knowledge. Five or six men march openly toward the animal and then

have gone, are readily caught by the

ide themselves. A short time after four men come out into the open and go away. The animals, believing all

ness for God.

-Pacific Baptist.

Is a man poor! Let him remember

and all these things shall be

the branches thereof.

udded unto you."

summer will take care of

INTERNATIONAL LESSON COMMENTS him to be wise and just. Wisdom and justice were the highest sources of his bonor. For wisdom and justice he is reputed above all else. If day by day we strive for the inward things from which reputation takes substance and shapeliness, we need give ourselves ne further thought about the matter What men think of us will take care of teach. Growing plants do not give FOR FEBRUARY 5.

Subject; Jesus at Jacob's Well, John Iv. 5-14-Golden Text, Rev. xxii., 17-Memory Verses, 13, 14-Commentary

on the Day's Lesson.

I. Jesus at the well (vs. 5-8). 5. "Then cometh He." Our Lord's route lay through historic ground. He, doubtless passed through Giocah, the ancient capital of the kingdom of Saul; through Bethel, where Jacob had his dream of the ladder and the angels; near Shiloh, the first dwelling place of the tabernacie, and the ark in Cansan, and the scene of the downfall of the house of Eli. At the end of that journey three objects of special interest occur in succession: Jacob's well, Joseph's tomb and the ancient city of Shechem, between the mountains of Gerizim and Ebal. "Sychar." Formerly Shechem, at the foot of Mount Gerizim, between Gerizim and Ebal. It is noted in the Scriptures as the place where Abraham first stopped on his coming from Haran to Cansan; where God appeared to him and promised to give the land to his seed, and where he first built an altar to the Lord. In the fourth century, about B. C. 332, Sanballar sected a temple on Gerizim in In the fourth century, about B. C. 332, Sanballat erected a temple on Gerizim in opposition to the Jewish temple. "Parcel of ground." Purchased of the children of Hamor (Gen. 33:19), and given to Joseph (Gen. 48:22). 6. "Jacob's well." The well Jacob dug.

Gen. 48:22).

6. "Jacob's well." The well Jacob dug. The word for well in the Greek means fountain. The well has been filled with rubbish until it is only about seventy-five feet deeper. It is about eight or nine feet in diameter and is walled with masonry. "Jesus—being wearied." He was a man, as well as God, and became weary and hungry. He journeyed on foot, sharing with His disciples the fatigues and hardships of the way. "Sixth hour." There is a difference of opinion here. According to the Jewish reckoning this would be noon, but many learned men think John used a Roman method of reckoning and that it was 6 p. m.

7. "Of Samaria." She was not from the city of Samaria, seven miles away, but

city of Samaria, seven miles away, but from the country of Samaria; one of Samarian race and relgion. "To draw water." She probably brought her line and bucket (leathern or crockery), for Orient wells are not provided with these. Note how our Lord's choice of a hearer breaks down rabbinic prejudice all around. "Give Me to drink." Jesus used His thirst as a means of approach to the woman's heart, and turned the conversation from the living waters of Jacob's well to the living waters of Jacob's well to the living waters of Jacob's well to the living waters of salvation. Let us follow our Saviour's example by doing good in our hours. Of relaxation. S. "Disciplesgone." The story throughout reads so much like the words of an eyewitness that some have thought John remained with the Saviour while the rest went to the village. "Meat." Food, not necessarily fish.

II. The Samaritan woman (v. 9). 9.
"How is it," etc. In Oriental manners there were many strict regulations against women conversing with men, especially strangers. But these restrictions were less regarded at the wells and fountains than in other public places (Gen. 24:13-24; Exod. 2:16, 17). Jesus rejected all restraints of caste. His disciples were themselves aurprised that He should converse with the woman, but they did not feel at liberty to object to it (v. 27). How did she know He was a Jew? By His dress and by His dialect. The word "Jew" is here used broadly to describe the race which filled both Judea and Galilee. She probably recognized Him as a Galilean also. "No dealings." A remark thrown in by the writer to give the reason for her surprise. They have no dealings of friendly intercourse. This ill will, however, did not extend beyond familiar intercourse, for in such matters as buying and selling intercourse was allowed. They were excluded by the Jews from the temple at Jerusalem. "The Samaritans." The Samaritans were the descendants of the Ethiopian and Babylonish colonists upon whom the Assyrian conqueror of the ten tribes bestowed the lands of th

brief introduction to an immense and endless economy.-John Foster.

which she did not understand, to which Jesus was referring.

12. "Art Thou greater?" The question proceeds from a feeling that Jesus assumed some extraordinary character, that He elaimed a spiritual power: perhaps claimed to be a prophet like Moses, who could make a fountain of water by miracle. "Our father Jacob." The Samaritans were living in the territory of Ephraim and Manasseh, sons of Joseph, and grandsons of Jacob, and although they were not the descendants of Jacob, yet no doubt some of the ancient blood ran in their veins.

the descendants of Jacob, yet no doubt some of the ancient blood ran in their veins.

13. "Shall thirst again." Jesua does not discuss the question of greatness, but turns her thought toward spiritual trath, as He did Nicodemus. 14. "Shall never thirst." He does not mean that one draught shall satisfy us, but that we shall have in the soul a well of living water. "Shall be in Him." The religion of Jesus has to do with the inner life. Christ puts new principles and affections within us. "A well of water." A fountain of water. The supply is exhaustless. Here is an unfailing fulness of love, joy, peace and spiritual strength—a full salvation. "Springing up." Whoever has this living water in the soul already has eternal life. The water of life. 1. Is given by Jesus. 2. It is pure. 3. It satisfies the soul. 4. There is a never failing supply. 5. It is free. 6. It is for all who thirst. "Into everlasting life." He that receives the living water has a fountain opened in his soul of spiritual satisfaction, which shall neither be dried up in this life nor the life to come, but shall flow on to all eternity.

Mirror That Tells the Truth. The latest mirror has a tiny electric battery attached at the back and a row of incandescent lights extending all the way around the frame. It is being made for an actress who wants to see herself as others will see her when she is standing in the full glare of the footlights. It is not a bad idea, for the girl who dresses in the dim, religious light of a modern apartment and goes forth into the searching light of day knows not what a problem she

presents to the eyes of the world Keep Tool Chest Shipshape. Nothing that a boy has comes hanfier than a tool chest. It begins with nis fun as a boy and keeps its usefulness when he is a man. He should construct a cabinet to hang against the wall. Two doors are better than one. Cabinet hooks and pegs may be arranged against the back for saws, squares and other flat tools. On one dde of the floor of the cabinet make boxes for nails and acrews. Always ent away your tools and neither bor-

THE SUNDAY SCHOOL' CHRISTIAN ENDEAVOR NOTES

FEBRUARY FIFTH.

'What I Owe to Christian Endeavor.' -Fzek, 47:1-12: Ps. 36:8, (Christian Endeavor Day.)

Scripture Verses, For Living.—Ps. 24:3-6; Mic. 68; Eph. 4: 23, 24; Col. 3:1-3; 1 Tim. 4:12; 1 Peter 1:15, 16. For Christian Fellow-ship.—John 13:34, 35; Rom. 12:10; Cor. 13:1-7; Heb. 13:1; 1 Peter 1:

Lesson Thoughts.

It is well for us to stop and consider the blessings God has wrought through the Christian Endeavor movement. North, east, south and west the influence for good has gone forth, healing and blessing as the waters of Ezekiel's vision.

The waters of the vision grew deeper by degrees; we, too, grow deeper spiritually in the same waybut we grow. Every penny saved increases the accumulation, though it might take a long time thus to save

Selections.

Why do they put soldiers through the drill? Is it to make them strong and athletic? The drill does that, but that is not the main purpose of the drill. Soldiers are put through their hard exercise in order that they may be able to defend the nation in times of danger. And so it is with Chris tian Endeavor. Our society is not an end in itself. It is a training school for the church. We are grow-ing strong in society work. Now let us use our strength more more in the service of the church.

What gives a man a right to grow older? The use he has made of the years already given him. And if that is true of a man, it is also true of a society, or any institution. This Society of ours will deserve to be continued only as it fills out every twelve-month with noble deeds, buying up the future with the past

As we climb the hill of Christian experience, we see the ever-growing horizon of the ocean of divine tenderness: and we become ashamed even to mention the pool of our love Hes far away in the vale beneath.

You owe Christ your money, your time, your abilities, your strength, your knowledge your Give them to him, fully, gladly, and he will give them back to you increased and magnified beyond your present conception. Try it.

## EPWORTH LEAGUE LESSONS

FEBRUARY FIFTH.

The Enlarging Kingdom.-Ezek. 47. 1-12.

In this chapter a stream is repre sented as flowing from underneath the sacred threshold of the temple. And this stream not only turns the desert into a paradise, but sweetens even the Dead Sea. This is a beautiful symbol of the influence of religion on this world. It pictures the result of the enlarging kingdom of Christ. Read Isa. 35 in connection with this lesson. The increasing depth of the waters symbolizes the increasing power of the gospel both in its personal experience and in its world-wide blessedness. The main religious teaching is that man's bless ings flow from the sanctuary of Je The "waters of life from the dwelling place of the "Au-

This beautiful figure of Ezekiel is a fit symbol of the blessings of plety and religion. We have a fitting sym-bol of religion, and a striking illustration of the enlarging and increas ing power of the same both in individual experience and in the growth of the kingdom of God.

The water which the prophet saw was "flowing water." It is a type of the living, flowing grace which comes from the sanctuary of God. As water to the Oriental was a symbol of bless ing, as it is to-day to the dweller in an irrigated district, so the gospe is as the water to the thirsty land brings life, growth, development, ad joy. This prophecy has never and joy. This prophecy has never been literally fulfilled; yet it is hav-ing a beautiful fulfillment. From the throne of God, and the church of God the fertilizing stream Imperfect as the church has been, yet from her gates has flowed the constantly increasing stream of the river

Perhaps the most striking analogy of our lesson is in the effect of these waters healing, restoring life, and fer tilizing the dry and desert This is a striking figure illustrating the power and effect of the increasing kingdom of Christ-how Christianity has swept out over the earth; how has swept out over the earth; how it is to-day increasing through the missionary operations of the church; how, everywhere it goes, it blesses and heals and causes "the desert to blossom as the rose." The enlarging kingdom is coming. We are rapidly though often unconsciously, making history. Never as now was the pray-er, "Thy kindom come," so splendidly and blessedly answered. Lift up your eyes and see the enlarging kingdom

RAM'S HORN BLASTS



HE idle invite in iquity. Love lightens al Faith cannot be forced.

Quality makes quantity. The laggards lead back. The finest fruits

must be touched by Men who live in revelry get no revelations. You cannot lift the world until you

Eyes of love always see something to Real consecration is a quick oure for

conceit. The long on tongue are often short on sympathy.

Evil imagination is a long step towards evil action. There is always hope for the mun who honors his mother. God honors us for our service, not for

Sharpers end by cutting a very poor Substitution of the best is the best cure for the bad.

A creed is like a plate, to hold food but not to be eaten.

THE GREAT DESTROYER SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Poem A Refuge For the Tempted-How

the Hayes Administration

When temptations fierce assail, And I tremble on the brink; When my will can not avail Gainst the graving for the drink—

"Jesus, lover of my soul,
Let me to Thy bosom fly;
While the nearer waters roll.
While the tempeat still is high."

When the foes beset me sore,
And I can no longer stand
'Gainst the drink shop's open door
That I see on every hand'Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, sh, leave me not alone,
Still support and comfort me."

When I know that Thou art near
That Thou wilt not let me sink,
I shall have no cause to fear,
Thou wilt break the chains of drink—
"All my trust on Thee is laid,
All my help from Thee I bring.
Cover my defenceless head
With the shadow of Thy wing."
—National Advocate,

Temperance Work For Girls.

One Glass Too Much.

A discussion has taken piace at the Academic de Medicine, Paris, as to the poisonous qualities of absinthe, compounded as it is of essence of wormwood, combined with that of antseed, peppermint and other aromatics mixed with alcohol. M. Laborde conclusively showed that the essence of wormwood is, in itself, a dangerous poison, producing crilensy or allied

gerous poison, producing epilepsy or allied sffects. The absinthe drinker not only has to contend, therefore, with the poisonous effects of alcohol, but also with those of the wormwood.

Alcohol and the Stomach.

The action of alcohol on the stomach is physiological, and well understood; if in large doses, muscular contractibility is arceated, flaccidity and dilation result. Digestion is interfered with; the food is passed on partially digested, and undergoes putrefactive decomposition. Sensation is blunted and satiety is lost.

The Crusade in Brief.

To allow men crazed or stupefied by liquor to convert automobiles into cars of juggernaut is intolerable.

The Woman's Christian Temperance Union members said they would use Gov-ernment reports to prove that officers drink excessively at Governors island posts.

Selling liquor to one who is operating or about to operate an automobile should be severely regulated. Those road engines are terible enough in the most skillful

Since November 23, 1902, when the National Temperance Society instituted the "World-wide Pledge-signing Crusade," nearly 4,000,000 of temperance pledges have been sent out.

It Became Unfashionable to Servi Wine in Fashionable Society Durin

The Sunday Breakfast Lable

Our Dally Thought.

Give us this day our daily bread, we prov. And give us likewise, Lord, our daily thought. That our poor souls may strengthen as they ought, they ought,
And starve not on the husks of yesterday.
-Phillips Brooks.

h is Right at the End.

Mark Guy Pearse in his hopeful vein writes: "The little lad, reading some story, becomes enwrapped in the fortunes of his hero-difficulties and dangers thicken about him; his safety is threatened on all sides; how shall it end? Excited and eager he turns over the pages and looks further on It is all right; the hero lives and triumphs. Now the lad breathes again, and with a brave heart faces the course of the fight once more. We, like the little lad, have sometimes trembled for the fortunes of our King. Then it is good to skip the pages of time, and to book at the end. It is all right. "Alleluia, the Lord God Omnipotent reigneth!"

Love Not an Eternal Protector of Sinners
Love sometimes requires its possessor
to do and act apparently in a very unlovely
manner. During the past week a young
man of a most excellent character shot and
killed his mother's brother, to prevent him
in a fit of insanity from killing the whole
family. The uncle had been insane and
under treatment, but was released as
cured; he suddenly became violent. The
young man was at once acquitted. Love
for the whole family requires that discipline be maintained; love for the whole
community that criminals should he punished, and love for the whole world requires the exclusion from heaven of those
who will not serve God.—Christian Advocate. Love Not an Eternal Protector of Sinners

Spiritoal Life.

The kingdom of heaven is heart recognition and heart obedience to a Father's spirit living and ruling within our own.

John Hamilton Thom.

All sad with tears may days be spent, Till we for sin are penitent;
But souls grown white have kept God's
Lent. —William Brunton.

The craving for sympathy is natural enough, and it ought never to be treated tarshly, nor thought of as a fault; but it easily becomes ignoble and very morbid, because very selfish.—Charles G. Ames.

Make Somebody Happier.

Temperance Work For Girls.

J. G. Holland wrote in Mrs. Hayes' album these words: "Women only can make wine drinking unfashionable and heal the nation of this curse."

What did Dr. Holland mean by "women only?" Is it true that only women can make wine drinking unfashionable and heal this nation of this curse? You and I need to know this first, because if only we women can do this thing why it is an awful responsibility upon us, each one of us. And if somebody else can do it, we, like all others, would like to give that somebody else the job. Some years ago, at Washington. Mrs. Hayes became mistress at the White House, and it was for her, and no one else, to say what the social atmosphere should be which surrounded her guests, and how they should be entertained at her home. Well, she did an unheard of thing. She banished wine from all her entertainments, with just one exception. Secretary Evarts made a fuss. He was mortified. He could not endure to have Lord and Lady English, Count and Countess French and Baron and Baroness German come to the White House dinners and have nathing fit for them to drink—not a drop of poison. It was too utterly queer. So Mrs. Hayes made one exception in favor of these for eigh highnesses and allowed wine upon her table in their presence. But only for once. Her conscience—high-souled woman that she was—smote her for that one little cowardly compromise with wrong. She could better endure to have Secretary Evarts and the Smiths ashamed of her than to be ashamed of herself. So she quietly and forever prohibited wine from her table and sheuged shoulders of the diplomats, British, French, Russian and all, and the shortlived hiss of "fashionable society until that hiss turned into a cheer, and fashionable society turned round, like the spaniel it is, and trotted on behind its mistress. It became unfashionable to serve wine and to offer wine in fashionable society while Mrs. Haves was in the White House.

What Mrs. Hayes did in the White House every girl can do in her own home if she will.— Have you ever had your sad path sud-Have you ever had your sad path suddenly turn sunshiny because of a cheerful word? Have you ever wondered if this could be the same world, because some had been unexpectedly kind to you? You can make to-day the same for somebody. It is only a question of a little imagination, a little time and trouble. Think now: What can I do to-day to make some other happy—old persons, children, servants—even a bone for the dog or sugar for the bird! Why not?—Malthie D. Babcock.

Our Actions Live.

Silently the work of our lives goes on. It proceeds without intermission, and all that has been done is the understructure for that which is done. Young man and maiden, take heed to the work of your hands. That which you are doing is imperishable. You do not leave it behind you because you forget it. It passes away from you apparently, but it does not pass away in reality. Every stroke, every single element abides and there is nothing that grows so fast as character.—Reformed Church Advocate,

Ours the Best Time.

One Glass Too Much.

The Duke of Orleans was the clidest son of King Louis Philippe, and the inheriter of whatever rights his father could transmit. He was physically noble. His generous qualities made him universally popular. One morning he invited a few of his companions to breakfast, as he was about to depart from Paris to join his regiment. In the conviviality of the hour he drank a little too much wine. He was not in any respect a dissipated man. But in that joynus hour he drank just one glass too much, and slightly lost the balance of his body and mind. Bidding adieu to his companions he entered the carriage, and presently dighting at his destination leapt from it and lost his balance. His head struck the pavement. Senseless and bleeding he was arried into a beer-house close by and died. That extra glass of wine overthrew the Oreans dynasty and sent the whole family into exile. No other period of Christendom can compare with ours in the possibilities which are within our reach. No other part of Christendom as I firmly believe, can do for the world what we, on either side of the sea, can do, for it if we only will. God give us grace to answer to that inspiring call—Most Rev. Thomas Randall Davidson, Archbishop of Canterbury, to Washington, D. C.

The Worship of Brilliancy.

Men bow before talent, even if unasso-ciated with goodness, but between these two we must make an everlasting distinc-tion. When once the idolatry of talent enters, then farewell to spirituality; when men ask their teachers, not for that which will make them more humble and godike, but for the excitement of an intellectual but for the excitemer banquet, then farewell to Christian progress.-F. W. Robertson.

Three Helpful Truths.

There are three truths that are all the better for knowing; that cheerfulness can change misfortune into love and friends; that in ordering one's self aright one helps others to do the same, and that the power of finding beauty in the humblest things rankes home bappy and life lovely—Reformed Church Record.

Stilling the Asylums.

Dr. B. H. Warren, Pure Food Commissioner of Fennaylvania, in an interview resently said: "Most of the cheap whisky told in Pennsylvania. I have discovered by analysis, is manufactured from wood alcohol and red or India pepper, the latter element giving the deadly dose the desired smap. Ninety-live per cent, of the samples so far examined have shown the presence of wood alcohol in poisonous quantities along with the pepper." "No wonder," continued the doctor, "that our asylums are full." Prayer and Praise. Prayer, praise, the study of the Ho., Scriptures, Christian conversation and Christian work of whatever kind—all the devotions and all the activities of a Chris-tian life—become more and more delightful as you go forward in the way of duty. By exercise you acquire facility, skill, power, Statistics show a steadily continuing increase in the consumption of absinthe 2n. France. Between 1885 and 1892 there was an increase of \$5,000 hectoliters. From 1892 only four years more were needed to add mother \$5,000 liters to the consumption. A recent experiment demonstrated that its drops of essence of absinthe in three gills of water were as deadly to fish life as six drops of prussic seid in the same quantity of water—London Globe.

In a Nutshell.

He who follows in faith need fear no Only a frozen piety can be bound down

The sermon need not be silly to be suited to the child. God often says "Wait," but He never says, "Worry."

When a man winks at himself the devel nods with him. Gazing at heaven keeps some people from going there. Our mercy is good, but His tender mercy is many times better.

It is better to win man's condemnation than the devil's commendation.

Christ is preparing a place for those who are preparing a people for Him.

Whipping the devil round the stump only makes a deeper track for sin to travel Heaven will be an uncomfortable place to some people because they had nothing to do with drawing the plans. — Ram's

Christ came to this world as a little child and every one who would enter His king-dom must enter it as a little child. Christ is, in fact, born again in the heart of every believer as a little child.

Shaping Our Environment. Surely, if God is ruling our lives and educating us for a purpose, He is shaping our present surroundings and environment.—Robert E. Speer.

Obedience To-day.

There is nothing like an obedience to-day to reveal God's will to-morrow—D. L. Moedy.

When Boys Play Minstreis.

When you boys want to blacken up your faces for a minstrel play or any other kind of fun, here is a good way

ground copperas luto a basin of water

whice, will dissolve and leave the wat-

er perfectly transparent. After any

person has washed in this water and

wiped with the towel on which the

gulls were strewed, bis hands and face

for you to blacken up: Take a few galls, bruise them to a fine powder, and strew the powder nicely upon a towel; then put a little

hearly 4,000,000 of temperance pledges have been sent out.

A drunken man's horse is a pitiable object, which ought to run away, but is generally too weary to do anything but accept abuse in shrinking patience. An automobile, on the other hand, knows no weariness. In a drunken man's hands it may be as dangerous as dynamits.

As a result of the combined forces of temperance workers in our country 30,000,000 of our citizens are living under prohibition, either in State prohibitory laws or local option laws.

The manufactories in Germany are working in the cause of temperance—reformers for business reasons—having found that a man who drinks beer is less valuable than one who does not.

Wos to the liquor power that reckiessly destroys 100,000 American lives every year! For the saying of life among our people the downfail of the man-destroying saloon is the supreme issue of to-day.

There is no doubt about that. It takes the hread out of the mouths of many arves and children, and compels them to live under conditions unfit for human beings.

THE KEYSTONE STATE

Latest News of Pennsylvania Told in Short Order.

Attorney General Carson gave State-Highway Commissioner Hunter an opinthe State is liable to pay any part of the damages sustained by abutting property owners in the rebuiling, relocation or changing of grade of any highway, in accordance with the provisions way, in accordance with the provisions of the act of April 15, 1003. The Attorney General says: "The legislation intent is clearly stated. It provides a legal method of ascertaining the measure of damages ascertained and specifies the parties thereto. Among these parties the State is not included, presumably for the reason that the matters is a local one and therefore is to be is a local one, and, therefore, is to be dealt with by the local authorities, but when such damages have been legally ascertained and paid by the respective counties, which alone are liable for them. is the duty of the commissioners highways to include such damages in the total cost of the improvement and upon the completion of the road to apportion the total expenses as provided in Section 7."

Charles Lockhart, a director of the Standard Oil Company and at one time president of the corporation, died at his presidence in Pittsburg after an illness of several mouths, due to the infirmities of old age. Mr. Lockhart was one at the oil kings of the country, and with John D. Rockefeller, William G. Warden and Henry M. Flagler laid the foundation for the Standard Oil Comments. dation for the Standard Oil Companye He was also a director of the Westerner Union Telegraph Company, president of the Pittsburg National Bank of Commerce, and was founder of the Inter-national Navigation Company, which controls the Red Star Line of plying between New York and England His wealth was estimated at \$75,000,00 to \$100,000,000

As a result of revelations in connections with the failure of the International Cream Separator Company, one of Lancaster's big industries, it is asserted that loans were improperly made by the City Savings & Trust Co., which closed its doors last week. The Separator Company was indebted to the Trust Company for \$80,000, more than half of the latter's capital stock. One of the trust comwere made altogether without the knowledge of the Board of Directors. Loans of this kind are usually arenounced at the Board of Director's meeting, the directors being required to investigate the safety of the proposed

The village of Stockton was visited? by a destructive fire at an early hour the other morning. About 1.30 A. M. firewas discovered in the general store of. A. I.. Davison and before any help could be obtained the entire building was destroyed. As there is no fire companies in Stockton word was telephoned to Lambertville for assistance. The Columbia chemical engine responded, arriving about 5 A. M., on a special train. At that time eight buildings had been destroyed. Through the heroic efforts of the firemen the flames were gotten under cou-The loss, estimated between \$30,000 and \$40,000, is partly covered by insur-

The State Live Stock Breeders' Ass. sociation, at its annual meeting in Harrisburg, appointed a committee to coand agricultural interests of Pennsylva nia to prevent the proposed repeal of the Grout law taxing colored oleomargarine. The following officers were elected: President, W. C. Norton, Aldenvilles President, V. Leonard Pearson, Philadelphia; second vice-president, M. P. Shoemaker, Greensburg; secretary, E. S. Bayard, Pittsburg; treasurer, L.

F. Lantz, Glenmore, The bill creating a department of publie printing and authorizing the Gover-nor to appoint a superintendent for four ture. The purpose of the bill is to taken the place of the present obsolete laws governing the State printing, which does not provide for the present modern methods of type composition and print

To induce the members of the gradu-ating class of the Pottsville High School to wear caps and gowns when they graduate next June a conference wa held between Superintendent Rupert and School Directors Wanger and Wells, and the members of the class. Mr. Wells who originated the movement, urged the graduates to wear caps and gowns, saying they could be made for \$3. The young women asserted that caps and gowns could not be secured for less than \$6, and refused to wear them unless; they are furnished by the School Board. They refused to wear caps and gowns at their class night exercises and resented the attempts of the board to dictate to them the nature of the costumes they should wear. The young women are supported in their stand by the young men, who are also averse to wearing cap and gowns. The movement was started to prevent extravagance in dress at com-mencements, it being asserted that the cost of the gowns prevented children of persons in moderate circumstances from

Robebrs visited the general merchan-dise store of Harry Lukens, in Edding-ton, three miles from Bristol, at 3 o'clocks the other morning. They broke the panels in the doors and pried their may into the store, making considerable noise. In the meantime Mr. Lukens heard the noise and fired at the robbers. The robbers exchanged many shots with Mca Lukens and his employees, but finally

The office of F, G. Stritzinger & Co., millers, Norristown, was wrecked by the explosion of nitro-glycerin, which rebers used to blow open the safe. The robbers did not secure any booty. There was no money in the office and the outside doors of the safe were not even locked. There was a placard on the safe door to that effect, but the thieves are supposed to have blown up the safe out of spite. A railroad crossing watchman about one spuare distant and in full view of the place heard the noise of the explosion at 3 o'clock, but was unable to locate the sound as a freight train

The model tenements to be built in Allegheny by Henry Phipps will cost \$1,000,000, will be four stories high and \$1,000,000, will be four stories high and the apartments will contain three to fine rooms with bath. The buildings will be of brick or concrete, lighted by electricity and fleated by steam. The tensents will not rent for more than \$10.00 ments will not rent for the very poor, but for the workingman who is willing to impose his condition, provided he has an apportunity to do so. The rents will be any higher than the workingman and parts.