CAN A MAN DO AS HE LIKES?

As Eloquent Sunday Discourse By Rev. Herbert H. Mott.

Brary Man Exista Under a Set of Compulsions -The Old Doctrise.

Boston, Mass.—The following ser-mon was contributed to The Christian Register by the Rev. Herbert H. Mott. It is entitled "Can a Man Do as He Likes?" and the text is: "Choose you his day who you will serve."-Joshua

Can a man do as he likes? Can a man do as he likes?

Of course not! you say. All sorts of barriers hedge him round. He would like to fly as the birds fly, but the weight of his flesh and bones keeps plodding along the ground. He is born poor or stupid: consequently he can seither buy a steam yacht nor set the Chames on fire, though he would like learly to do both. The force of public sould be connected in the force of public sould be a set all silks. pinion compels him to don a tall silk and a frock cost when he would much prefer to go about in a golf cape and a shooting jacket. The force of shooting jacket. The public law compels him to run his auto at ten miles an hour when he very much wishes to spin along joyously at the rate of thirty. Every man exists under a set of compulsions. He is obliged to submit to many limitations satural and artificial, and he is compeiled, by pushes and pulls and pressures he is unable to resist, to do many things he doesn't want to do. Nevertheless, in spite of a man's ab-

fect slavery in certain directions, is there not some small space, some little trea, in which, instead of being a slave, he is actually and truly free; a department of life and conduct in which he can do as he likes?

The old doctrine—the doctrine be-leved by our fathers, and by nearly the whole of humanity, civilized and pucivilized, in every part of the world. from the beginning of recorded time-was that there is such a department of afe and conduct; that in all vital matwith the moral quality of life, a man can do as he likes. Our fathers held that, whenever we stand at a point where two roads diverge, we are able to choose, select, determine, which youd to pursue. In such a situation the casting vote remains with us. Whenever two or more governments,

waders, employers, claim our allegiance, we can "choose whom we will serve." This is true, said our fathers, no matter how severe the pressure. The temptation, urgency, force of circumstances, may be so great as to resem-ble compulsion. It appears as if we were obliged to take one road rather than the other. This, said our fathers, is appearance only. In reality, when two or more alternatives pre sent themselves, whenever two roads open before us, the flecision remains with us. It is with us to say yes or be, to lift the latch or not to lift it, to take the left or the right. No matter how great the pressure brought to bear on us, in the last resort we can always choose poverty instead of riches, captivity instead of freedom instead of suffering instead of ease, and instead of life, rather than yield, if need be,

we can always choose death.

This is the old doctrine, and, although it has stood both the test of time and the test of experience, there appears to be, in these days, a widely spread tendency to ignore it. No one powerful influence over our lives, but the tendency nowadays is to ascribe

everything to circumstances.

It is related that the eminent naturalist, Professor Boulton, placed the of caterpillars in differently col-boxes, and left them there to hatch out, with the remarkable result that the eggs in the blue box hatched out into blue caterpillars, those in the red box into red, and those in the yellow box into yellow caterpillars. They were, you see, the product of their of their surroundings made them. And so, it is declared, are you and I; we spe what our surroundings and those of our ancestors make us. We are the planes of outside conditions, past and

Here is a man who is an enemy of society. He preys upon his kind. His career is divided between debauchery and other crimes. He is the victim, the helpless victim, of outward circumstances, we are told. His mother was a drunkard, his father was a thief. He was reared in the slums. What can you expect? True, he has been to a reform school; true, he has been helped and aided by various philanthropic people whom he has mercilessiy deceived. But he, poor fellow! could not help himself. Like Professor Boulton's caterpillars, he took on the tint of his environment. Rorn in black box, he turns out black. surroundings were evil, therefore

Or, again, there is the hero who, like Charles Lamb, gives up all, in order to support some one dependent on him. or surrenders life itself in order to save the lives of others. We are told the same story about the hero as about the thief. He is not brave or self-de-bying of his own accord. He is herole simply because the conditions in which he was brought up were favorable to heroism, and so heroism grew out of his soul, just as cabbages grow out of the soil when the soil contains the seeds of cabbages.
Goodness and badness, heroism and

Goodness and badness, heroism and criminality, it is declared, do not reside in us, but in our surroundings. We are mere passive imps of clay on which our surroundings stamp whatever is in them. We are the slaves and victims of the conditions in the midst of which we are. When we fancy we are doing as we like, going our own way, following our own wills, we are, in reality, merely obeying the pressure of circumstance. We are under a rigid law of necessity all the time. Even when we stand where two roads diverge, and think that we ourselves verge, and think that we ourselves choose to take the left hand or the right hand road, it is not really we ourselves who choose, but a number of circumstances and conditions, working

This doctrine, that we are creatures This doctrine, that we are creatures of circumstance and cannot help what we do, is a misleading one. It tends to self-deception. It makes us imagine curselves better than we are. When we do wrong, this doctrine offers the temptation to us to say: "It was not my fault. It was the fault of my education and surroundings." And this will lead to day as it has anyways done in the reserved. to a general laxity with regard to wrong uong-to a habit o manage lightly of the exceeding sinfulness of

This evil doctrine is the more diffi-cult to combut because there is an ele-ment of truth in it. We are moved and swayed by circumstances. Birth and education do exercise a powerful influence over us. These things must be taken into consideration. Nover-theless, they don't explain everything. Make what allowance you will for cir-cumstances and caucation, still in every transaction we have the last yard. The proof of this is its our

cally conduct. We cannot help black-log men and praising them. Suppose you are on a Boston street.

Suppose you are on a Boston street, and are accosted by an individual in shabby garments. You are touched by his tale of woe, and with your usual generosity you give him are ample aims. Five minutes later (this incident is founded upon fact) in the crush of a crowded corner, you feel an unwouted hand busy at your pocket, and, turning round, discover in the wouldturning round, discover in the would-be thief the very man you have just

Mat do you think of this fellow?

Do you feel toward him as if he were an invalid, a sick soul, a deluded victim of circumstance?

On the contrary, you regard - and justly regard-the robust purioiner of your pocketbook as an ungrateful scoundrel, and, if you are a good citizen, you promptly and indignantly hand him over to the police. Sorrow and pity you no doubt experience, but, mingled with sorrow and pity there will be righteous indignation. However many excuses your kind heart makes for him, you will still blame the man; for you will be convinced, however bad his surroundings and his bringing up, being a man, he could have kept straight in spite of all, as many another has done. You know, in your soul, that, however great the obstacles, being a man, he was still mas-ter of himself. He might have chosen differently. He might have taken the right road instead of the wrong one, if only he had tried hard enough. You feel, after all is said and done, he was, in this matter, able to do as he liked. Consequently, he is responsible. There-fore, we blame him.

Take the opposite case, that of the sero. We have all read recently how the Japanese attempted to block the entrance to Port Arthur by sinking steamers in the channel. One of these vessels had reached the appointed spot. Her anchor had been let go. The fuse attached to the charge which was to blow a hole in her had been lighted. The officer in command ordered the crew into the lifeboat, he himself bement he stands on the gunwale, ready to cast loose. He counts his men. One is missing. Shall they leave him? The officer has but an instant in which to make up his mind. There is an inward struggle between the rival pulses of duty and self-regard. T he climbs again upon the shot-swept deck to seek his lost comrade. Alas it is in vain. The next moment he is killed by a Russian shell, and his crew push off, only just la time to save

Why do we regard this man as a hero? Why was a public funeral held in his honor by his countrymen? Why do we praise him? Because we feel the brave action was due to him, and to no thing and no one else. Because we feel that he stood where two ways diverged-the way of duty and the way of safety-and that he was master of the situation. He determined which road to take. Out of his own brave will, out of his own courageous soul, he chose the right way. The decision lay not with circumstances, conditions, previous training, or ancestry, but with himself. We feel that he, and he ilone, was responsible, and that therefore to him, and to him alone, belongs the credit and the praise.

We cannot help blaming the crim-inal, we cannot help praising the hero, but, if criminal and hero were simply the victims of circumstance, to do so would be meaningless. We have no right to condemn the criminal if he cannot help doing what he does. There is no sense in honoring the hero if the herolsm is due to education or to surrounding conditions; that is, to something other than the hero. Yet we do condemn the one, and we do give our homage to the other. We cannot help ourselves. The praise and the blame we bestow are involuntary acknowledgment that, in spite of all the theocles closet philosophers may spin, there is an ineradicable conviction in human heart that we are able, in the last resort, to do as we like, and that as a consequence we are responsible before God and man both for our deeds and for our thoughts.

He Gives Grace.

"Bounteous is Jehovah in His .na-ture; to give is His delight. His gifts are beyond measure precious, and are as freely given as the light of the sun. He gives grace to His elect because He wills it, to His redeemed because of His covenant, to the called because of His promise, to believers because they seek it, to sinners because they need it. He gives grace abundantly seasonably, constantly, readily, sover-signly; doubly enhancing the value of stowal. Reader, how blessed it is, as the years roll round and the leaves begin again to fall, to enjoy such an unfading promise as this: 'The Lord will give grace.' "-Spurgeon.

How to Win Souls For Christ, Andrew teaches Christians still the irst lesson in soul-winning: Go for rour own brother. That is, try to bring to Christ those whom you love, those nearest to you. It makes no difference whether the nearness is of blood or sympathy. You will succeed where

Christianity is to win the world by this process alone neighbor influencing neighbor, friend influencing friend. It is like leaven. One part of yeast will permeate two thousand parts of dough, but only by changing the parts next to it, and so working its way through the mass.

The Worker's Reward.

An English drunkard said to a Salvation Army lassie, who spoke to him about his soul; "You must be well paid for this. I suppose you expect as much as half a crown for getting me to sign the pledge." She replied: "I'm better paid than that. I expect to get a whole crown, and there'll be stars in it beside."

Tackled Nine Lions.

Col. Colin Harding, who is in command of the Barotseland native . police, has had a narrow escape from

While traveling by mule cart from Mumbwa to Kalomo he found nine lions across the track. He picked up his rifle and wounded two, one of which he was following for a second shot when a lioness sprang upon him and knocked him over.

Luckily he retained his rifle, and the brute fled as he fired. He had, however, sustained a broken collar-hone, and his thigh was gashed. One of the lions was found dead.—London

Has Sword of David Garrick.
White Whittlesey of Danbury, Connhas been presented a sword, worn upon the stage by David Garrick. Th

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR FEBRUARY 12.

Subject: The Second Miracle in Cana-John Iv., 43-54-Golden Text, John v., 36-Memory Verses, 49-51-Commen tary on the Day's Lesson.

John Iv., 43-54—Golden Text, John v., 30—Memory Verses, 49-51—Commen tary on the Day's Lesson.

I. Jeaus received as a prophet (vs. 43-45). 43. "After two days." The two days mentioned in verse 40. "Galilee." The centre of hie and activity in Palestine at that time. It contained 3,000,000 of people. There was a large foreign population, and the Jews were more ready to receive the gospel than in the south. 44. "His own country." It would seem that at this time. Jesus regarded Jerusalem and Judea, in a very important sense, as "His country," not simply His brithplace, but the place of His Father's house and kingdom, it being the metropolis of the Jews They had already maniested hostile feelings toward Him, and therefore He turned His footsteps northward (John 3:25). This proverb which Jesus here uttered He repeated at Nazareth and was there rejected by His own kinsmen. His "own country." Ihen, meant Nazareth, where He had grown up. Read Luke 4:24: Mark 6:2; Mott. 13:57. 45. "Into Galliee." The country of Galliee. He had accomplished His journey from Judea. His stop in Samaria was for two days only. "Received Him." This does not mean that none rejected Him, but where He went He was welcomed. His first miracle there, nearly a year before, was still in their memory, and it was only a few weeks after that when those same countrymen met Him at the Passover, and there witnessed other miracles and a display of His authority in cleausing the temple.

II. The nobleman's request (vs. 46, 47). 46. "Again into Cana." Where His disciples witnessed the first display of His authority in cleausing the temple.

II. The nobleman's request (vs. 46, 47). 46. "Again into Cana." Where His disciples witnessed the first display of His power, and where their faith in Him as the Messiah was confirmed. Very likely He was again entertained in the home of Nathanael. "A certain nobleman." Literally "one belonging to the king." Herod Antipas was king at this time and this man was probably some high officer of Herod's court. Some think he was C

in hovels. "Capernaum." A city on the northwest coast of the sea of Galilee. Soon after this Jesus made Capernaum His home.

47. "When He heard." Probably through the reports of those who had been at the Passover, if he had not himself witnessed the miracles there. Capernaum was not more than twenty miles from Cana, and the news would quickly spread that Jesus was again come to Galilee. "Went unto—besought." Here we see his tender affection for his son; he spared no pains to get help for him. We also see his great respect for our Lord; he came himself, when he might have sent a servant, and he besought Him, when, as a man in authority, some would think he might have ordered His attendance. The greatest men, when they come to God, must become beggars. "Point of death." Times of sorrow and deepest need lead us to Christ. When no earthly power can aid us we turn to the One who has all power and love.

III. Jesus demands faith (vs. 48-50)

and love.

III. Jesus demands faith (vs. 48-50).

48. "Except ye see." Not only did they demand miracles, but miracles performed in a striking manner. How totally unlike the Samaritans, from whom our Lord had so lately come, who embraced the divinity of His teachings without demanding wonders. This nobleman came purely absorbed in his dying son, anxious for the bodily miracle, but thoughtless of the divine claims of the Saviour of sinners. It is this selfishness of spirit that Jesus now rebukes. The words of this verse are, as it were, an ejaculation, a thinking aloud of Jesus. He sees that to awaken this man He must more than heal his son; He must to that sign add an additional wonder. He must so heal him as to arouse the man to reflection. 49. "Come down," etc. This discussion of faith was as loss of time to him. He cannot stop to answer the rebuke, to argue the case or to defend his character. It is his son alone that fills his thoughts. But his earnestness shows a belief in Christ's neaver which will love. II. Jesus demands faith (vs. 48-50). thoughts. But his earnestness shows a be-lief in Christ's power which will soon cause him to acknowledge his child's Sa-viour as divine.

50. "Go thy way." This would be a

cause him to acknowledge his child's Saviour as divine.

50. "Go thy way." This would be a great test to the man's faith, but he was ready for it. "Thy son liveth." The healing is granted, but without Jesus leaving Cana. Until now the father had believed on the testimony of others. Now his faith is to rest on a befter support—on the personal contact which he had just had with the Lord Himself. "The man believed." This is an instance of the power of Jesus to convince the mind; to soothe doubts; to confirm faith, and to meet our desires. Had our Lord gone with him, as he wished, his unbelief could not have been fully removed. God always bestows His gifts in that way in which His glory is best promoted and our eternal interest secured. "The word—spoken." Before this he had believed in Christ's power to heal, now he believed in Christ's power to heal, now he believes in His word and acts accordingly.

IV. Faith rewarded (vs. 51-54). 51. "Going down." From Cana to Capernaum. "Met him." "While the father was descending the hillsides with trust and peace, they were ascending them with glad news." "Thy son liveth." Meaning the same that Jesus meant when He used the same words—that he would recover from this sickness, with the prospect of lengthened life. 52. "Then enquired he." His faith was rewarded. He had believed the word and received its fulfillment. It was his delight to consider the works of God, and to note the beauty and harmony between His word and His work. "At the seventh hour." Definite time, definite work. This was either 1 o'clock p. m., secording to the Jewish reckoning, or 7 o'clock p. m., according to one Roman reckoning. The latter explains best why the nobleman did not go bome the same night.

33. "The father knew." Everything was clear to his widerstanding. It was

the nobleman did not go rome the same night.

S3. "The father knew." Everything was clear to his understanding. It was while he was beseeching the Saviour that his prayer was answered, though at the time he knew it not. Mortals can tell more of what they have experienced than they can claim by faith. The diligent comparing of the works of Christ with His words will be of great use to confirm our faith. As the word of God, well studied, will help us to understand His providences, so the providence of God, well observed, will help us to understand His word. "Himself—whole house." Believed in the divine claims of Jesus. This is the carliest mention of "household faith." 54. "Second miracle." Not the second miracle Jesus had wrought (chap. 3:2; v. 45), but the second in Galilee.

Saved by Faithful Dog. Had it not been for his faithful h. William Steel of Du Ponts Banks, Del.

While playing with his little dog the little fellow stumbled into a fishpond. The dog ran to the house and back tr the pond, barking all the time.

The boy's mother and grandmother ran after the dog to the pond and arrived just in time to see the boy's nead just above the surface of the water. The grandmother jumped to and, grasping the drowning boy, brought him ashore.

Conditions a Century Ago.
A copy of the New Hampshire Ganette published at Portantes us that ere were at that time 29,474 slaves in the territory of New Orleans on which a tax of \$22,000 was paid. In the election returns it shows that Lia-bon, then called Concord, had 146 vot-ers and was strongly republican.

CHRISTIAN ENDEAVOR NOTES

FEBRUARY TWELFTH

"Christ a Servant-and We are Ser-

vants."-Phil. 2:3-11. Scripture Verses.—Estb. 4:13:16; John 15:13; Rom. 16:3, 4; Phil. 2:3-8; Heb. 13:12, 13; I John 3:16:18; 4:11, 20, 21; Matt. 5:42; 7:12; 25:34-36.

Lesson Thoughts. He deserves the greatest honor who serves best, even though his place of service may be very humble. Position does not make the man honorable; but the faithful servant may dignify the lowest position.

Much false honor is bestowed upon

men in the world by men of the world; but God judges honestly, and in his service only real merit is hon-With God, not the mere seeker after honor receives it .- but he who los-

es sight of the reward in his desire

Those that fear a disease most are most likely to catch it, and those that fear to be looked down upon are most

likely to be despised. It is not the figure head on the bow, but the unseen screw beneath the water, that makes the steamship go. For all who desire to see the cause of Christ prosper, the advice, 'In honor preferring one another,' is the "open sesame" to success; while one of the greatest dangers is the church is the seeking of honor for ourselves. This is the road on which many a noble cause has been wreck-

Jesus came into the world, "not to be ministered unto, but to minister, and to give his life a ransom, for He was always beloing men many. doing them good, making sacrifices for them. The central figure of the world, the greatest man, the King of kings, achieved his headship by serv ing men more widely, more sacrificingly than any other being in

the universe.
Jonathan Edwards describes Christian as being like, "such a little flower as we see in the spring of the year, low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory, rejoicing, as it were, in a calm rapture; diffusing round a sweet fragrance; standing peacefully and lowly in the midst of other flowers."

It is the mark of nobleness to volunteer the lowest service, the great-est spirit only attaining to humility. Nay, God is God because he is the servant of all.

No good that the lumblest of us has wrought dies. If you have served God in serving another, God remembers It, although he does not. is one long unerring memory in the universe out of which nothing ever

EPWORTH LEAGUE LESSONS

FEBRUARY TWELFTH.

Christ a Servant-And We are Servante.-Phil. 2, 3-11.

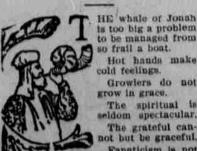
Our lesson is one of a series of ex-The special one which we study is an exhortation to self-forget ful love. Nothing is to be done through strife, but everything in humility. And as an illustration of the spirit of our service the humility of Christ is described. His voluntary humility as a "servant" is a model for us who are like "servants" to the Father. And as the exaltation, so ours will come by self-abase humility which Christ illustrated we must incarnate in ourselves if we would like him be exalted and honor

Humility is not a fashionable grace. It will never be popular with the world. And when it is put on exhibition it is frequently a counterfeit humility. True humility is not selfabnegation so much as a true self-consecration. Humility is service.

We are to be as Christ was in this life. As he became a servant and obedient unto death, so are we to be servants unto righteousness and come humble, willing workers for Christ and his church. What a need for such there is. Plenty for the great places and the distinguished services, but too few for the obscure humble spheres of life. humble man is the useful man. plodder is often the most helpful. Be as your Master as, a servant. It is enough for 'ne disciple that he be as his master.

The man who has this spirit true humility, which is the spirit of true service, will be a contented man. He will feel that any place is a place of honor. He will make any place an honorable place by filling it honorably. The humble man is the truly thankful man. Content with what God gives, he is thankful for what he receives. He will also be the useful man. The great need of the church and the League to-day is a band of humble, willing workers, who will do anything they are needed to do, and do it cheerfully and promptly. Dear fellow Epworth Leaguer, "Let this mind be in you, which was in Christ Jesus." Possess this humble spirit of usefulness, and we will giorify God.

RAM'S HORN BLASTS



T. HE whale or Jonah is too big a problem to be managed from Hot hands make cold feelings.

The spiritual is seldom spectacular. The grateful can-

Fanaticism is not When the preacher is satisfied with bis sermon the people are often going away sad and empty.

Blind obedience always ends in blessed vision. The preacher who lives without prayer preaches without life.

New eyes for the sorrows of others Nothing spoils the joy of giving like peculations as to getting. God has to put many of our treasures in Heaven to make our hearts stay

Funday Breakfast Cable Things to Remember. "A little hope, a little faith serenc, A little word of strength for those who

fall,
little smiling, the tears come between
A little charity if need should call-

Thesi

And, Of not patry is our life, nor small.
But big and fine and filled with sweet
delight.
If that we keep, each for the sake of all,
These little things in sight.

Erected the Family Altar.

The following incident from the early manhood of the late General Clinton B Fisk is but one case in many: He had thrown himself into business pursuits after his marriage, and gradually had ceased to think of religion. One night about four years after his marriage his little three year-old daughter came and knelt at his knee to say her evening prayer. It was at trying experience to the voung father, especially when Mary prayed, "God bless papa and mamma." It was still worse when, rising to kiss him good night, the child asked: "Papa, why don't you pray? He made some light answer and went of to the bank to balance his accounts. But he was deeply moved. When he returned home and he and his wife were alone he said: "Did you hear the question Mary asked me." "Yes. Clinton, I heard it, answered Mrs. Fisk. "Well, Jenny I've been thinking it all over, and I've mail up my mind that with God's help we'll have the prayer there ought to be in this kouschold bereafter. If you'll hand me the Bible we'll begin now." They did so; the family ditar was reared, and never after, either in sunshine or in storm, was it taken down.

In His Own Likeness,

In His Own Likeness.

God made man in His own likeness, is the statement of Scripture. Man sprang from the animal kingdom is the statement of science. The Bible nowhere maintains he did so. It simply goes back further than our scientific observation can penetrate and seizes upon that primal element. Further still, is not the entire animal creation as dust compared to man? But be sure that man is man not by any inherent force of evolution. The animal cannot propagate the human. Like begets like. God breathed into the dust and it became a living soul, after that it was prepared by being carried up through unnumbered centuries of animalistic differentiation if you like.—Rev. Dr. Robert McDonald, New York.

The Church Democratic. The Church Democratic.

The distinction in the minds of the ron mon people is not that of terms, but a fact. "Consecration" and "ordination," well as "order" and "office," mean little is except as they stand for the principle of our beloved Methodism upon which a stand. The democratic consciousness the church remains unshaken. The peopare the church—we common people. Go bless us!—and no fine woven web or "e planations" can substitute any other Emplanations" can substitute any other Emplanations" can substitute any other Emplanations" can substitute any other Emplanations. planations" can substitute any other Epis copalianism than that we both give an can take away the powers which reside it us as the body of Christ!—Rev. George H. Birney.

Take Heart.

Is there one among you who is must down and discouraged? Has the way seemed rough, the burden heavy? Have you been thwarted, opposed and perhaps inclined to give up? Take heart, my friend, Per crucem, ad incem! Per aspera, ad astra! By the rough road to the stars! I hear the songs of heaven coming this way. I see the light streaming through the gates. The odors of the King's garden flow toward us. Oh, the hosannas and hallelujahs! The glory dazzles like a simburst. Life! Lafe! eternal life!—Rev. Dr. D. J. Burrell. Take Heart.

Joy of Production. Every one of us has been to some fac-tory or industrial centre where through the lack of sympathy between the people and the managers there has been a stolidity and even sullenness of temper, and where the people have gone to their work and re-turned home with a heavy tread and joy-less. They have stayed there only because they had to. They have taken no pride or satisfaction in their labor, because of a sense of injustice or hopelessness. Those sense of injustice or hopelessness. Those conditions need changing, to bring interplay hopefulness and the "joy of production."—Bishop William Lawrence, Boston

Support the Missionaries

Robert E. Speer says: "If Christianity is what the New Testament represents, and the experience of millions of Christians proves, it is the business of all who have received it to support the missionaries who are trying, not to bear this or that fruit of Christianity to heathen lands, but to plant there its roots, that they may produce among each people the living works of God."

The First Martyr.

James and John were both with Christ on the mount of the transfiguration, and James was so passionately friendly with Christ that he became the first mortyr after the cross, for he saw Jesus only and believed in what he saw. Passing to these later centuries we find that men and women do not see Jesus only, but look at all things in a far more worldly manner—Rev. Anson Phelps Stokes, Jr., Yale College

When Money is Evil.

When Money is Evil.

It is commonly supposed that money is the root of evil. Such, however, is not the case. Money in itself is neither good nor bad. Whether money is a curse or blessing depends wholly upon the manner in which it be used. It is the excessive love of money that may be termed the root of evil; it is when money becomes the master, instead of heing our slave.—Rubbi A. Gittenacher, Baltimore

Keep Thy Heart. Keep Thy Heart.

Heaven's most impressive causion is "Keep thy heart with all diligence"—goard it, protect it, keep it pure—"for out of it are the issues of life." (Prov. 4:23). It controls our destiny for weal or woe, even to eternity. It is a fountain, whose waters may heal and bless, or poison and hight, wherever they flow forth—Bishop Geo. D. Cummins.

Hold to the Bible.

Hold fast to the Bible. Write its pre-cepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made in true civilization and to this we must look as our guide in the future.—Grant.

The Attitude of Beverence When the soul becomes accustomed to the attitude of reverence, love and ob-lience toward God, it is heaven on earth. Bishop O. P. Fitzgerald.

Choose the Best. Choose always the way that seems the best, however rough it may be. Custom will render it easy and agreeable.—Scottish Reformer.

Activity Leads to Good. Life is but a short day, but it is a work-ing day. Activity may lead to evil, but in-activity cannot be led to good.—Scottish Reformer.

Give Wild Creatures Liberty. Because the state of Vermont re-moved the bounty from wildcats and lynx, Jesse Bentley, a trapper, living at Sunderland, in that state, deliber ately released three lynx which fell

Natura's Wise Provision.
The bones of flying birds are holow and filled with air, thus combining the greatest strength with the

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

What That Silver-Tongued Orator, the Apostle of the New South, Henry W. Grady of Georgie, Thought of the Ross Demon-A Catalogue of Its Horrore.

To-night it enters the humble home o strike the roses from a woman' cheek, and to morrow it challenges this Republic in the hall of Congress,

To-day it strikes a crust from the tips of a starving child, and to-morrow evies tribute from the Government it There is no cottage humble coough

to escape it, no place strong enough t shut it out.

It defies the law when it cauno

coerce suffrage.

It is flexible to cajole, but merciless in victory.

It is the moral enemy of peace and order, the despoiler of men and terror of women, the cloud that shadows the face of children, the demon that has dug more graves and sent more sonis tilences that have wasted life since God sent the plague to Egypt, and a

the wars since Joshua stood beyone It comes to rule, and it shall profit mainly by the ruin of your sons and

It comes to mislead human sonis and to crush human hearts under its ramb It comes to bring gray-haired moth-

ers down to shame and sorrow to their graves. It comes to change the wife's lave

nto despair and her pride into shame.

It comes to still the laughter on the lips of little children.

It comes to stille the music of the home and fill it with silence and deso-

It comes to ruin your body and mind to wreck your home, and it knows if must measure its prosperity by the

swiftness and certainty with which if wrecks this world.—Dial of Progress. The Serpent of Drink.

Whenever the serpent of strong drink coils itself around a man be is sure to go, if he does not stop short, face about and let it plone.

About seventeen years ago I had the pleasure of bearing George W. Bain, of Kentucky, lecture, and it changed the course of my life. I saw if I ever had a home I must cut out the drink. So I did to save a little money. I thank my lucky star for a warning in time So I warn you, my brother, stop before it is too late. I read an account of young man some years ago who wen from England to the jungles of Africa with an exploring party, and while there caught a young bon contrictor and for amusement he used to spen his spare time teaching his snake to de coil itself about his feet and around hi body, and as it grew to full size it reached above his head and would curve over and kiss his face, and at a signal would drop to the ground. So when he returned, he used to give ex-hibitions and became very popular and made money, and with that formed the to give an exhibition in Manchester The scene was set in an African jun gle. A traveler came in view from one side of the stage and stopped and listened and stood spellbound. Then rustle was heard as of the steaith; moving of some heavy object, ently there appeared the head great snake with eyes like balls of fire, and it crept softly to the man and wound itself about him, up and over, and brought its head in line with his face. The man gave the signal, but the serpent had him entirely in its power and with one tightening of its power, and with one tightening of its

body crushed the life out of its victim.
This illustrates the drink habit as well as anything I ever heard of. So I would say to you that have never started, don't begin, and to those that started, don't begin, and to those the have begun, stop before it is too late. Frank C. Cooper, in Michigan Christian Advocate.

Always a Depressant.

The conclusion that all authorities agree on is that alcohol is always a depressant and annesthetic. So far, these anaesthetic effects are found to appear very soon after spirits are used, and to follow a certain uniformity of progress depending on the conditions and dose. These facts are being rapidly increased and confirmed by bot clinical and laboratory observation Chloroform, sulphuric ether, chlora and other well-known anaesthetics al exhibit, in an extreme degree, the physiological action of alcohol.

From a pathological point of view al-cohol is shown to be one of the most insidious and destructive of tissue pol sons, and its use is followed by certain cell and tissue degenerations that are uniform in their progress and growth. The theory of a tonic and stimulant value or a force producer or conserver cannot be sustained by any facts that are unquestioned.—T. D. Crothers, M.D.

No Pure Beer.

A former brewer, says the Philadel-phia North American, called on Charles L. Brown, counsel for the Dairy and Feed Commission, recently, and explained to him the present methods of manufacturing beer. He said that nearly all beers brewed in this country nowadays contain sulphites of lime, as "cleanser;" tarraric acid salicylli sulphite, as preservatives; juniper berries, as an antidote for the salicylic acid; glucose as a sweetener; citric acid, as a flavor; benzole acid, as antiseptic, and tannie acid as a "bleacher "There has been virtually no pure lager beer brewed in the United States for more than a decade," he said; "not since the organization of the Chicago and New York Academies, which are organizations of brewers."

Germany is paying \$750,000,000 a year for beer and other alcoholic stimminuts.

"More than 600 persons are killed weekly in this State by drink," said the Rev. William N. Yates, in an address recently delivered before the W. C. T. U. in Philadelphia.

A visitor to the notorious Subwa-Tavern reports that he saw there four minors of fifteen years, or leas, served with liquors. This is the "sanctified saloon" which was dedicated with prayer and doxology.

World's History of the Ten ance Movement," by Professor Johan Bergman, Stockholm, has been pub-lished in German,

lished in German.

Justice Greer has said: "If a loss of revenue would accrue to the United States from a diminished consumption of ardent spirits, she will be the gainer a thousand fold in the health, wealth and happiness of the people."

The Trade Unionist Congress held at Leeds, England, after ressing the drink traffic declared that it should be owned by the State, and that municipalities should be given power to "take over" the traffic upon a rote of the people.

THE KEYSTONE STATE

Latest News of Pennsylvania Told is Short Order.

Laying his gun down to look into ground hog hole, at Pen Argyle, W. J. Smith's footaccidentally touched the trigger and the gun was discharged. The load went through Smith's heart and he was instantly killed.

Attorney Lentz has filed his petition with the Board of Pardons, asking that the death sentence of Mrs. Kate Edwards be committed to life imprisonment. Ma. Lentz continues to receive letters at the rate of about fifty a day indorsing the appeal for elemency. More than 20,000 signatures have already been received for the petitions.

In a quarrel over the groundhog at Pottsville H. P. Wilson was stabbed. Wilson contended that on account of the deep snow and cold weather the animal did not come out of his burrow. At the height of the quarrel Harvey Williams, it is alleged, drew a dirk and plunged it into Wilson's bosom. Williams is now a fugitive.

Consternation was caused among the twelve men yet to be tried for alleged complicity in the operations of the Mafia in Carbondale by the announcement that Joseph Cogliandro, one of those indicted, had made a complete confession, telling all about the Mafia and implicating all of the fourteen men under arrest and many more. Because of the fact than some of the men Cogliandro accuses have not been arrested District Attorney Lewis declines to make public the confes-The second of the alleged ringleaders, Frank Muncula, on pleading guilty to robbery by menace, received the full penalty of the law, Judge Edwards sending him to jail for five years and nine months. Muncula admitted having secured \$40 from a young Italian by threatening the vengence of the Mafia

Prof. Richard Darlington's hands and face were severely burned in fighting we fire in his home in West Chester, due to the upsetting of a lamp.

While a horse belonging to John Marsh, an East Goshen farmer, was standing hitched along the street at West Chester it became restive from the cold, and in plunging about fell on the top of the hitching post, which pierced the animal's stomach, death resulting in a few minutes.

The prosecution against I. Newton Henderson, Jasper P. Faucet and Charles W. Manley, supervisors of Westtown Township, charged with neglecting to repair a public road near Westtown Friends' Boarding School, has been withdrawn, the matter having been adjusted satisfactorily to all concerned.

The will of Charles Lockhart, the Standard Oil millionaire, whose estate is estimated at a sum between \$75,000,-000 and \$100,000,000, was probated in Pittsburg. After providing for members of his family and friends, Mr. Lockhart bequeaths \$300,000 for public benefits. Of this sum, the United Pres-byterian Church gets \$150,000, divided as follows: Board of Foreign Missions, \$50,000; Board of Home Missions, \$30,-000; Board of Freedmen's Missions, \$2000; Board of Church Extension, \$10,4000; Board of Ministerial Relief, \$10,4 ooo; Board of Education, \$10,000. The Young Men's Christian Association, of Pittsburg, is to get \$5000 and the re-mainder of the bequest is to be divided among local hospitals. Mr. Lockhart cut off his youngest child, Mrs. Sarahi Eleanor Flower, with \$300,000 because she married against his wishes.

James Kohn, of Doylestown, is sleeping in the open air with the tempera-ture near zero. He is undergoing treatment for pulmonary disease at the home of Dr. Fred Brister, New Britain. His he awoke the other morning he found the snow all about him even with his body. He was comfortable all through the storm. Mr. Kohn is rapidly im-

proving under the treatment. The Governor sent to the Senate the names of the following persons to be members of the Board of Medical Examiners for three years: W. D. Hamaker, of Meadville, and M. P. Dickmaker, of Meadylile, and M. F. Dike-eson, Glen Riddle, representing the Medical Society of Pennsylvania; J. C. Guernsey, Philadelphia, and Edward Cranch, Erie, representing the Homeopathic Medical Society, and William Rauch, Johnstown, and J. M. Louther, Somerset, representing the Eclectic Med-

ical Society.

Hydrophobia caused the death of Hydrophobia caused the death of James Foulk, 9 years old, of Plymouth Township. He had suffered for a week as the result of a dog's savage attack six weeks ago. While coasting down Germantown Pike a dog attacked Foulk and a companion. Foulk pluckily fought the animal, but the dog sank its teeth into the boy and frightfully tore and lacerated his face.

At the funeral of Amos Shaner, aged of years, in North Covenry Township. Chester County, the average age of the six pall-bearers was 77 years. They were Jonathan Freigh, 78; Samuel Ecker, 72; Isaac Ordip, 83; John Urwin, 72; Fred Freigh, 72, and William Rador, 82. John Shaner, the undertaker.

72 years old. Considerable surprise was occasioned in Harleton when officials of the Lengh Valley Coal Company posted a notice to the effect that until further notice the colleries would operate three days a week. The same condition prevails ar the collieries of the individual opera-No one seems to be able to just what the curtailment means at this time, and the only answer the off make is that there is a surplus of coal

at tidewater. Ralph Crowl, the young man who held up a trolley car on the Philadelphia and West Chester line a few weeks ago, and robbed the conductor in wild West fashion at the point of two big re-volvers, was convicted in court at West Chester and sentenced to serve ten years

in the Penitentiary. Andrew Houseman, Township, was emerging from a cut in a huge drift of snow near Hickorytown, in his sleigh, when a Chestnut Hill trolley car struck the al igh, knocking Houseman into the snow.

Houseman into the snow.

It was learned in Pottsville that an investigation of the methods of several township school boards in Schuylkill County has been in progress for some time, and it is said that developments even more sensational than those of the famous Blythe Township graft cases will be made public. The investigation has been conducted by representatives of hig coal corporations who are the heaviest taxpayers in the districts affected. Thuse in charge of the investigation say that it will be shown