Subject: Life.

f The brooklyn, N. Y.—Preaching at the n towing Square Presbyterian Church, nburg avenue and Weirfield tl. on the above theme, the pas-Rev. Ira Wemmell Henderson, Dat buts, fact Lord's Day we discussed in Lors one measure and manner the fact death. To-day we shall discuss old a the moments that we are together Aliss I we have more presently and Wednesd intely to deal.

riend on the mightiest reali-riend on the which humanity is familiar. us. It energizes all that is we and moving and sentient and about us. It is at the source of that is; at the centre of all crea-n. It is divine, for it is of God and nparted from Him. It is real and hich we are conscious der a outworking itself into the pulsatat Los, throbbing universe about it.
Il nature sings the praise and manithe t' is the force of life as it chants the
at l v and the might of God. In it
...ve and move and have our being. is at the centre of humanity's ex-

All of which is trite and obvious and old. There is not much that is new that we can tell about concerng life. For the primal man knew fe in its fullness and its beauty as to we. He heard the songs of the Cherid host and witnessed the nifestations of the majesty of Jeovah as He revealed it in the heavily galaxies and expressed it in the aried forms and the diverse beauties f nature. The primal man may not sch higi

ave been so familiar with so many the actual laws operated in life we are. He may not have been so accous of the subtler forms of life t modern scientific investigation he revealed to the world of to-ay. But taking in the broad we are safely say that there is not much Sip town iat is new that we can say about

S In fact, life is so intangible that it a reality properly indefinable. We kidne mot define life exactly. We may corpordiate a definition, but we can wcompass in the forms of finite te is divine and limitless. Language is finite and circumscribed in its cope and possibilities. Life knows no bounds. Language is confined.

"Afe is the creation of God and is cobringstensive with Him. Language is storate method of human intercommuni-

for, and as such it is hemmed in the horizons of humanity. elper se is intangible. It is as ingible as it is ultimately indefinate. We may touch a man's hand at is sentient with life; we may sk into his eye that is alive with the we may have the sound of his te; we may hear the sound of his ce and witness the exhibition of fur is strength; we may see the various xpressions of the life that vitalizes im. But we do not see his life. We roam the fields and sail the seas the hills and till the tures till God calls us home. We may ee the evidences of life, but life it-elf we do not see. Life is intangible. may know it in its manifestationa to bugh them. But we shall not know life—that mysterfous, wonder-working energy that enlivens us—

lvinity hereafter. For life is as inungible as God. Life is indefinable. We may dene life in the terms of life's expresons. Whether we see life in cloud tree or drop or bud, this is ever so " the beauty of the cloud is not the offe that brings the beauty into being. Tho grace and dignity and charm that

manifest in humanity is not life that animates humanity my define human life in the terms medium of humanity as we may describe its manifestations in the nataral world about us. But when all said and done, to define life in the rms of its manifestations is not enurely to define life. For life is mo than its manifestations, as is God. more than what we see and

know of the expressions of life.

And yet, for the sake of definition and in the interest of the culture of the moral and spiritual life of man, ft is not really necessary that we define life in the terms of its expressions and relations for it is not necessary to know all about the con-stitution of the world in order to live happily within it. It is not needful that we shall know all about the inner and hidden laws of electricity in order to ride on an electric car or entoy the illuminating power of that we shall be able to define God with comprehension and finality in order to draw near to Him and to aloy the pleasures of communion with Him or enter into the realization of the potency of His love. Not otherwise is it with life. We may not understand it all, we may not be able

competent to penetrate its mysery, but we know that it is, that it central in ourselves and in our ociety; we are aware that we are in one midst of it; we view its manistations and experience its expres-ns. We may state our experiences and the results of our investigations

pon and observations in the terms of hu-manly understandable speech. And charge in lat is enough for now.

Ta may, therefore, define life in therms of opportunity, responsibili-possibility, divinity. Life is definable and to be grasped

an the terms of opportunity. To be alive to have a chance. A chance to be a man, to do a man's work, to fellow in the footmarks of the Afmighty as we tread through life, to be kind, to be gentle, to be noble and name and halv. Evistance correlates pure and hely. Existence correlates opportunity. To be a live man is to be a man divinely gifted. For the whole world is the field of living humanity. And opportunity is not only within the reach of every living soul. It forces itself, whether we will or no, upon us. It is insistent It is inescapable. It is omnipresent Whether our position be high or low It is insistent. Whether our position be high or low, our labor great or inconsequential, our expanity much or small, opportunity enters into the sphere of our activities. It dominates our vision. He is a dull man who cannot hear the insistent call of opportunity to the soul. We may in our wilfulness close our ears and shut our eyes to the entreaties of opportunity. But we shall be held to account by God.

Life is determined in the terms of temporality. To be alive with ressing and eager opportunity at ad is to invested with responsibility. For the opportunity implies our

ability to use it. For God never sends opportunities to men that they are unable totally to use. For God never lests with men. And to call a man to a hopeless task is to Jest with him, to make light of him. But upon every man to whom the golden opportunity comes is laid the responsibility to utilize that chance to the glory of God and to the best of his own ability. The church, not otherwise than man, is under compelling responsibility to make use of the opresponsibility to make use of the op-portunities that are hers. She can not still the appeal of those oppor-tunities; she ought not to deny them she ought not to endeavor to avoid or evade them. She should gather the opportunities to herself with joy and welcome the responsibilities thereto attendant with happiness un-

Life is determined in the terms of possibility. That is to say, that life is hope. "While there is life there is hope," is no mere catch phrase. It is profound philosophy in a sentence. For live men who are really living are expectant. They look ahead. Their faces front the future. They are interested in that which is unattained, that which may be achieved. that which is not yet realized. For life is full of possibilities. And possibilities made progress possible. To be alive is to progress. But where there are no possibilities there is no progress. Life is delightful because of its possibilities; possibilities for self-culture, for moral and spiritual advancement, for constructive service, for the doing of deeds both doughty and glorious for man and for God. This is the salt of life. This lends life zest and gives it

Life is determined in the terms of divinity. For life is of God. And every soul that lives may partake of the character and of the beauty of the personality of God. Whatever you and I are not, of this we may be sure, we are the children of God, we are divinely born. Our life is the Father's gift. Therefore, if we are children we should be obedient. We should enter into such filial relationships with God that our divinity shall be manifest, that we shall show forth the heirship with Christ that is ours.

Let us, then, be alive to our op-portunities, glorying in our responsibility, augmenting our forcefulness in the achievement of our possibilities. maturing the divine life of God that indwells us. For this is life.

Filled With the Fulness of God. This is how the Rev. Dr. Dixon il-lustrates the thought of being filled

with the fulness of God:
"Standing on the deck of a ship in midocean, you see the sur reflected from its depths. From a little boat on a mountain lake you see the sun reflected from its shallow waters. Looking into the mountain spring, not more than six inches in diameter.

you see the same great sun.
"Look into the dewdrop of the morning and there it is again. The morning and there it is again. The sun has a way of adapting itself to its reflections. The ocean is not too large to hold it, nor the dewdrop too small. So God can fill any man, whether his capacity be like the ocean, like the mountain lake, like the spring, or like the dewdron. Whatever, therefore, be the capacity, there is opened up the possibility of being 'filled with the fulness of God."—Methodist Recorder.

Better Than Ten Thousand Pounds. Give me ten thousand pounds, and one reverse of fortune may scatter it away. But let me have a spiritual it away. But let me have a spiritual hold of this divine assurance, "The Lord is My Shepherd, I shall not want," and then I am all right, I am set up for life. I cannot break with such stock as this in hand, I never can be a bankrupt, for I hold this security, "The Lord is My Shepherd, I shall not want." net give me ready money new; give check book and let me draw I like. This is what God does me a cheek hook and let me draw what I like. This is what God does with the believer. He does not for-mediately transfer his inheritance to him, but lets him draw what he needs

Christ .- Spurgeon Development of the Divine. The highest aim is the develor ment of the divine in man. who have the keen sight of love may detect its presence in every one. They know that as the slime hides the lil root and blossom, as the hard rock holds the precious ore, es the acorn

encompasses the oak, so every human life contains the potentiality of the divine. They are not deceived by the external slime and hardness and mennness, but perceive and have faith in the inherent and the ultimate. To be aware of the divinity of the soul and of every soul is to know the sublimest truth disclosed to the human mind .- Paragraph Pul-

How Divers Escape Drowning. 'The diver at the sea's bottom lives still, though in a foreign ele-ment, because his close-fitting armor with its air-tube reaching up above the waves, keeps him surrounded with another and finer element suited to sustaining life; otherwise he would be speedily suffocated by the briny waters. And so the Christian, immersed in the world's choking waters, can preserve his spiritual life only by fencing them away from him by "the armor of righteousness on the right hand and on the left," and by keeping up constant conmunion by faith with the heavenly world .-

The Irreducible Infinite. There is no less sunlight because my lense is full; there is no less di-vine power and love because my heart is full; you cannot subtract from the

FOOLING THE INFANT.

"Well," remarked Nupop, in rather loud tone of voice, "it's pleasant to think that we can remain comfortably at home this evening-"Why, George," began Mrs. Nupop

'you know we've got tickets for the-" 'Sh! Can't you see the baby's listening? I said that for his benefit."-Catholic Standard and Timer

FOR LIFE.

"Young man," said the stern father, "you have married against my wishes. Now take the consequences." "What do you mean by consequences?' "

"Why that you'll dig up the costs of the divorce suit yourself." Then the groom realized that he was tied for keeps. - Philadelphia

TOWED HOME. Ted-"What kind of an auto has

Ned-"Twenty horse-power going out and one horse coming back."- Statesman.

### EPWORTH LEAGUE LESSONS

SUNDAY, SEPTEMBER 15.

Instruction in God's Word-2 Tim-

3: 14-17. Bible Study Day. Passages for reference: Dout, 4: Chron. 34; 29-33; Acts 17;

Permanent personal growth is impossible without Bible study. Efforts

11, 12; Rom. 1: 16; 16: 25-27.

for the kingdom are usually fruitless without seed-sowing from the Bible granary. A successful missionary in Korea writes, "Nine-tenths of our successes are the result of Bible Soclety work." "The husbandman that laboreth must be first partaker of the fruits" (2 Tim. 2: 6). We cannot recommend or prescribe something we know nothing about. The Bible is understandable to the searcher or else it is no revelation to A clear, concentrated mind must be used on it, as we remember that the books have a definite pur pose and that logic is not ignored Teachers and helps of the same sor are absolutely indispensable. If fully grip Bible truths and become equipped as the Master's builders Class work is valuable because ques tions, answers and suggestions tonic the brain, and open side paths for research. The Bible is to profit us, build us, furnish us. If we neglect it we lose size for heaven, the joy of usefulness and stars for our crown Everyone may get truths that fit his personality out of it. Study it as the miner does mineralogy, as the doctor does materia medica, as the musician does the masters, and it will furnish

music in all renchable lives. Study A study of the American Bible Society work will show the value of the Elble and thus the necessity knowing it and really owning it is emphasized. A gold mine is valueless if the owner of the ground does not know that gold is hidden there. The British and Foreign Bible Soclety was organized in 1804, and in 101 years it has issued 192,537,746 coples of the Scriptures complete, in parts. The American Bible Society from its organization in 1816 to January 1, 1906, issued 78,509,529 Hitles, Testaments and portions, in creasing from 6.410 in 1816 to 2,236, 755 volumes last year. It is comput ed that in the same time other Bible Societies and private publishers have issued at least 175,000,000 copies.

you to recognize paying mines, to ef

fect cures for siek souls, and to

### CHRISTIAN ENDEAVOR NOTES

SEPTEMBER FIFTEENTH.

God's omniscience. Isa. 40: 12-31. The deep things Job. 12: 23-25. No hiding from Him. Job. 24: 18-

'Looketh from heaven." Ps. 33: 12-22. "In every place." Prov. 15: 1-3.

Gives Wisdom, Dan. 2; 19-22. No escape. Amos 9: 1-4. A true student of nature will al-

ways be reverent and humble. God is alone at the origin of all things: if He is not wise, there is no wisdom.

We sometimes commare God with some part of His creation, but more by way of contrast, as that the one is weak and the other infinitely strong. Suggestions.

It is indeed reasonable that He who created the human brain should be beyond the reach of the human brain to understand.

There is no one spectacle than which no greater absurdity is possible—a man criticising God! God has no knowledge that He wishes to hide from us. He gives it all to us eagerly, as soon as we can receive it.

There is still ringing in the nir somewhere every word that was ever spoken. This fact helps us to under stand God's omniscience How marvelous would the mind of a man seem to the consciousness o a grass blade! Is it any wonder that the mind of man cannot comprehend the mind of God?

Questions. Is the thought of God's omniscione. the comfort to me that it should be? Am I putting my mind more and more into harmony with the mind of Do I dare to find fault with God?

MARY'S FISHING.

The other day little Mary, aged four, was having a most exciting time fishing from the nursery window. She had a long string that reached to the top of a tall rosebush in the gar-

"Now I have caught a whale!" laughed she. And up she hauled a whale that weighed several tons at least judging by the tugs and grunts that Mary gave. This monster was safely landed on the nursery floor, and the line again lowered. came a swordfish, which was followed by other terrible creatures that caused Mary a fresh shout of joy each time. Suddenly her mirth was hanged to a horrible groan, and then a cry of blood curdling fright. Mother ran to her and looked out the window to see what had happened.

Coming up the string-possibly to ee what had become of all the sea monsters—was a pretty little black and yellow spider. Nearer and nearer it was crawling, and closer and closer Mary held the string. "Save me!" she sobbed. "Oh, the

awful thing will eat me up!" "Let go!" laughed the mother Mary had never once thought of that solution. The right hand relaxed, and all danger was past.

"Dear me!" said Mary later from the cozy harbor of mother's arm. "A really, truly spider is a lot worser than a make-believe alligator -why, mother, why?"-Washington

NO FICTION.

The Father-"What is that book you are reading, my son?" The Son-"It's the story of a man who invested his money in a Western gold mine, and lost every cent of it." The Father-"Ob, that's all right, my boy, I was afraid you'd get a hold of a work of fiction!"-Yonkers

# Popular Science

Dynamos have been successfully and economically driven by gas engines in Boston.

A new invention has been intro-duced in Newcastle by which it is feared the lamplighters of the city will lose their vocation. A German inventor has placed a machine at the local gas works which will enable the gas company to light and extinguish all the street lamps simultaneously.

Coalite is the latest novelty in the fuel line. As made in Newcastle, by a process similar to that employed by the gas companies for the production of coke, it makes no smoke and gives off, it is claimed, about twice the heat of coal, while a coalite fire lasts forty per cent, longer than an ordinary fire.

A Cleveland skyscraper twenty stories high will be topped by a Goddess of Liberty holding a torch, from which a leaping flame of gas will be burning at all times. The exact hour of the day and night will be indicated by causing the flame to shoot high into the air during the minute preceding each hour.

Dr. Fortin, of Paris, has reported to the Academy of Science a new contrivance which he believes is to be of great service in eye diagnosis. The physicians found that the light from mercury vapor lamp passing through two sheets of blue glass and reflected into the eye of a large lens reveals the internal condition infinitely better than the ordinary white By placing a screen with a pinhole between the light and the eye a magnified image of the vessels at the back of the retina, which have hitherto been almost invisible, has

been obtained. Tinfoil, which is extensively used for wrapping tobacco and other articles of commerce, is a combination of lead with a thin coating of tin on each side. It is manufactured in the following way: First, a tin pipe is made. This pipe is then filled with molten lead and rolled or beaten to the thinness required. In this process the tin coating spreads simultaneously with the lead core and continuously maintains a thin, even coating of tin on each side of the sheet of lead, even though it may be re duced to a thickness of only onethousandth of an inch or less.

### AMERICAN GARDENS.

A Japanese Woman Thinks Them Pretentious and Characteristic.

"We see in every human production a touch of individuality peculiar to the worker, and so it is with American gardens," says a Japanese newcomer to this country. "When I first saw those smooth lawns, with only some gorgeous flowerheds and well grown trees bordering them, I believed that they were merely the front grounds, as we call them in Japan, and that there surely extended behind the house gardens of more individual taste and design. But as time went on it became evident to me that no such cultivated part existed in any back grounds, and that simple, plain green was the only and universal style of garden in America. Now, as I pass along the country roads looking at the gardens, all much the same in appearance, the striking display of national characteristics appeals to my interest.

"First of all, the exposure of a private garden to the public enjoyment-cultivating it in front of the house, along the street, with no high barriers to seclude it-seems to reveal a spirit of co-operation and friendly open-heartedness. What a boundless benefit it is for the public to have the roadside thus brightened and beautified with various flowers and greens, which man adores by nature! A wretched beggar may enjoy the smile of spring as much as the owner of a garden; poor tenement house children may be as familiar with nature as any favorites Here continental magof fortune. nanimity is exhibited, in decided contrast to our self-seeking seclusion,

natural to all islanders. "But I have a slight discontent in this full decoration of front grounds, for, besides its lack of artistic design, see in it-perhaps because of prejudice-the same motive displayed as in making an array of dishes on dining room walls or in having all one's beautiful pictures in sight at one time, the exhibition of all one's choicest possessions, which does not accord with the Japanese idea of liking to use silk lining for cotton clothes.

"On the whole, however, there are greater advantages here than I see in Japan. And, moreover, only such a form of garden could keep harmony with these commanding American houses and their practical inhabitants. How incongruous it would be if miniature rocky mountains, artificlai ponds, with log bridges and antique stone lanterns, were settled upon these sunny, open grounds before enormous, colored buildings! Nor would a flowery American woman prove to be a fitting figure in those quiet colored, shady scenes of a Japanese garden.

"It is to be hoped for Japan that the practical gardens of America will be more frequently adopted, and, on the other hand, our imaginative gardens, together with our lowly thatche cottages, may furnish some pleasure ground suggestions to this country.

Long Elephant Tusks.

From the finding of an extraordinary pair of elephant tusks in East Africa it is believed that two races of elephants exist in that land. The tusks are each a little more than eleven feet long, are extremely slen der, and altogether weigh but 293 pounds. The ends are not worn, showng that the elephant did not dig for cots, thus differing from the species familiar to ivory hunters,-Philadelphia Grit.

## # Good Roads. #

Roads and Automobiles.

The recent remarks of Mr. Herr man, the Commissioner of Parks, about the desirability of excluding automobiles from Central Park have a wider and more important suggestion than that concerning this city's great pleasure ground. Taken literally, his plan is, of course, incapable of fulfilment. The automobile has unquestionably "come to stay." and it is now in so general use and is a vehicle of utility and pleasure to so large a part of the community that there can be no restriction of its employment within the limits prescribed in comparable circumstances for other vehicles. In some cases it is no doubt offensive, as when it is driven carelessly or viciously, at a dangerous speed, without giving a due share of the road to other vehicles, or accompanied with an ear distressing racket, a cloud of smoke or a stench of gasolene. But then horses are also offensive when they run away or get blind staggers or driven by raucous voiced and hog mannered "sports." We must trust to the progress of civilization and the vigilant energies of the police to minimize such evils, whether in motoring, horse driving, bleyeling

or walking. The impairment of roads by autoobiles is, however, a pertinent and highly important consideration, not only in Central Park but all over the country, for there is scarcely an "improved" road anywhere which is much traveled that has not suffered from the extraordinary wear and tear of automobiles. The reason is perfectly plain. The roads were not built for such traffic. Telford and macadam roads were not designed for automobiles. They were designed for vehicles which would be light if swift and slow if heavy, and which in either case would move upon wheels with smooth tires. They were and are admirably adapted to the use of a buggy weighing two hundred pounds, even at a 2.30 pace, or of a load of hay at a foot pace, even if it weighs a couple of tons. But here are vehicles as heavy as the load of hay moving as swiftly as the buggy. Worse than that, the automobile has, instead of smooth tires, which would serve as rollers to smooth the road, wheels shod with chains or spikes designed expressly to cut into and tear the surface of the road. Obviously the destruction of the

roads by such vehicles is a great evil which cannot be permanently tolerated. We should say, however, that it is most properly to be abated not by excluding the vehicles from the roads, but by adapting either the vehicles to the roads or the roads to the vehicles. Perhaps, indeed, both these courses should be pursued. In our city parks the vehicles might be required to adapt themselves to the roads. No automobile would materially hurt a well made park road if it were not driven too fast, even if it were shod with chains or spikes. All that is needed, in brief, is that automobiles in the parks shall be reasonably driven, as other vehicles are, to obviate their doing any more harm to the roads than other vehicles do. The great majority of automobiles are, we believe, thus managed. The damage to the roads is chiefly done by a comparatively few careless or lawless drivers.

The other solution of the problem, the adaptation of the roads to the vehicles, may well be applied elsewhere. The work of road improvement is now being extensively performed all over this State. It would be a great mistake to do it now as it was done a score of years ago. The road which was good enough for the buggy and the load of hay will not for a vehicle which carries chain girt wheels the load of the latter at the sneed of the former. These changed conditions of traffic should be realized and the plan of construction of the new roads, at any rate on all "main traveled roads," should be so modified as to meet these conditions, and so as to be adapted to the new and far more formidable type of vehicle. That will no doubt be an expensive thing, but it will be far less expensive in the end than to have them ruined and need to be rebuilt every year.-Editorial in the New York Tribune.

Rural Automobiles. In the counties of northeastern Ohio and the level portions of Pennsylvania north of Pittsburg a move ment has been started for the establishment of a rural automobile mail service. Fairly good roads and the absence of many steep hills make an automobile by far the quickest method of transportation. Several of the largest distributing centres have already inaugurated the practice and a few machines have been bought. It is asserted that in addition to the greater rapidity of the service the first cost of the machines will more than offset by the greatly reduced number of carriers needed .-New York Sun.

Offed Ronds in Kansas.

So successful did Kansas City's experiments with crude oil prove last year that several Missouri counties will sprinkle the macadam roads this season. Roads which were treated with oil four times during 1906 did not need sprinkling with water the entire season, showing that the oil treatment is an economical one.

Bobbin Boys' Wages.

John B. Lennon, treasurer of the American Federation of Labor, delivered recently in Bloomington an address on strikes. Turning to the amusing features

of the strike quertion, Mr. Lennon said:

"I remember a strike of bobbin boys, a just strike, and one that succeeded. These boys conducted their fight well, even brilliantly. Thus the day they turned out they posted in the spinning room of their employmill a great placard inscribed with the words:

"The wages of sin is death, but the wages of the hobbin boys is vorse."-Washington Star.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COM-MENTS FOR SEPT. 15 BY THE REV. I. W. HENDERSON.

Subject: Moses Pleading With Israel, Dent. 6:1-15-Golden Text, Deut. 6:12 - Memory Verses, 4-7-Commentary.

This speech of Moses to Israel, of which the lesson is only a fraction, is, to the mind of the writer, one of the greatest addresses in literature. Profound in its philosophy and searching in its call for the recognition of the rights of God in His relationable to hymenity it its an imlationship to humanity it is an imperishable contribution to the literature of the world. It is majestic. ture of the world. It is majestic.

The whole book of Deuteronomy is as majestic as this speech. Professor Moulton, in his introduction to the book of Deuteronomy, in the Modern Reader's Bible, says: "It is not an exaggeration of literature to

say that no work of literature which has ever appeared has produced a greater sensation that the book of Deuteronomy. Everyone knows the romantic episode of its first appearance in history—a discovery or a rescue from abuyen which would be the cue from oblivion which would be the equivalent of a discovery. King Josiah with youthful fervor is meditating a repair of the temple; the treasury is cleared out, and in it is found a book. Whether this was Deuteronomy itself or a larger roll including it we have no means of de-termining; but it was certainly the contents of Deuteronomy which pro-duced the effect that followed this discovery. The book was read before the king; he rent his clothes as he listened; a thrill of horror went through the nation at the denuncialistened: tions of wee against idelatry coming to light when the idolatry was fully established in the land. There en-sues the most sudden reformation sues the most sudden reformation movement in all history. First, there is the great gathering in the temple habitants of Jerusalem, and the priests, and the prophets, and all the people, both small and great.' The book is read before them; they enter into covenant with the Lord, the kins leading them from his lofty form. Then they turn to a fury of purging zeal; there is breaking of idolatrous vessels, shattering of obelisks, defiling of high places through out the land and the slaying of their priests. Then with a recovered sense of national purity the people feel able to keep the feast; 'surely there was not kept such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah."

The lesson is so full of meat that is hard to cover it with justice in a column. We shall consider three points that are suggestive: 1. Verse five, Love for God. 2. Verse seven, Teaching Children. 3. Verses ten

and eleven, God's Gifts.

Love for God is the one thing that from the human standpoint is necessary to-day. Men will not much de-sire to do God's will unless they have affection for Him. They will not love their fellow creatures as they should unless they have a thorough-going love for God. They will lend themselves to all sorts of wickedness and practice every variety of meanness if their souls are not surcharged with such a love for God as shall make them amenable to the control of the divine decrees. Nations need Nations need this as much as do individuals shall never beat our armaments into agricultural implements until we get the world in an attitude of love toward God. The world knows that God loves it, especially the civilized world. What we need is to secure a reciprocity of affection from the man-ward side. Without it the world is

It is not sufficient that men shall be lovers of God themselves. It is necessary that they shall teach their children the principles of moral and religious truth that dominate their lives. And the Protestant church has much to learn along this line. Catholic church, however much we may disagree with its theological tenets, is the greatest success the world has ever seen in the matter of the direction and control of the child mind. And the Protestant church might well learn a lesson from that success. Proper direction and instruction during the first ten years of the life of a child will, almost invariably, determine the movement of its mind during the rest of its life. Our children are entitled to the most cultivated, intellectual and spiritual nourishment and guidance that the world affords. To-day may direct the destiny of to-morrow

Another thing that we had well remember, especially in this land, is that God has given us the land without any effort of our own. It is no less true of us than it was of Israel. America needs this message of Moses to Israel beyond any nation in the world to-day. We had best be careful not to forget God in this gift-land of our inheritance. The religious heritage of America is her pearl beond price. May she not barter ther her inheritance or her heritage for a mess of pottage. The danger is that in our prosperity we shall forget the Providence that four cen-turies ago unveiled this land to the gaze of Christendom. The danger is that we shall let go our grasp on God. The danger is that in the last analysis we of to-day shall forget that we did not build the land, or fill the houses with good things, or dig the wells. The danger is that being filled and satisfied we shall become self-satisfied; that being secured of God in our prosperity we shall self-sufficient. Let us beware.

Effect of the Weather.

Bishop Sanford Olmstead, of Colo rado, at a dinner in Denver, said, apropos of Sabbath breaking: "I was talking to an Eastern clery-

attendance. "I suppose," I said, "that in your district rain affects the attendance considerably.

man the other day about his church

'He smiled faintly. 'Indeed, yes, he said: 'I hardly have a vacant seat when it is too wet for golf or motoring."-Kansas City Journal.

Unnatural.

There is something uncanny about the mother who admits that her boy may have been just as much to blame her neighbor's child .- Chicago Record-Herald.

BEFORE THE PARTY. Host-"Why did you write all our

guests that this is to be a very in-formal affair?" Hostess-"So I'd he sure to be the best dressed woman here."--Life,

Marcon's First Wireless. Marconi's first wireless message as sent from a kite of the Eddy pattern. This remarkable man, now 57 years old, active as a cricket, a man who neither smokes, chews nor drioks, has sent kites into the great

empyrean a distance of five miles. One of them showed a pulling or lifting power of nearly 300 pounds. Such a kite, nine feet high, would take a boy to heaven. Eddy on the evening of the Dewey reception, evening of the Dewey reception, when the hero returned from Ma-nila, sent a kite across the East River, and attached to the string were 17 glass lanterns, each containing a candle. All New York wondered at the strange spectacle wondered at the strange spectacle of vari-colored "electric" lights salling so high above the Brooklyn Bridge. The kite, of course, was invisible.—N. Y. Press.

Thought The Cat Was Dying. A very pretty girl of nineteen with tears running down her cheeks rushed into the Bellevue receiving room last night.

"Oh, doctor, she's dying!" she waited. "Save my darling Tootsie." "Pray be calm, madame," sooth-ed Dr. Howard, "and tell me who is dying."

The weeping girl unloosened sheet from about the body of a di-minutive jet black cat. She had swallowed a needle and two yards of "Oh, I don't want to live

If Tootste dies. Three difficult operations and the assistance of two other famous sur-geons were required to separate the needle from Tootsle's breathing ap-paratus, but when the tired doctors finished the kitten was as good as new .- N. Y. American.

> THE "YELL-OH" MAN And One of His Ways.

To call a man a liar seems rude, so we will let the render select his own

Some time ago the Manager of "Collier's Weekly" got very cross with us because we would not con-

tinue to advertise in his paper. We have occasionally been at-tacked by editors who have tried to force us to advertise in their papers at their own prices, and, on their own conditions, failing in which we were to be attacked through their editorial columns. The reader can fit a name

to that tribe. We had understood that the editor of "Collier's" was a wild cat of the Sinclair "jungle bungle" type, a person with curdled gray matter, but it seems strange that the owners would descend to using their editorial columns, yellow as they are, for such rank out and out falsehoods as appear in their issue of July 27th, where the editor goes out of his way to attack us, and the reason will appear tolerably clear to any reader

who understands the venom behind it. We quote in part as follows:-One widely circulated paragraph labors to induce the impression that Grape-Nuts will obviate the necessity of an operation in appendicitis. This is lying, and, potentially, deadly lying. Similarly, Postum continually makes reference to the endorsements of a 'distinguished physician' or 'a prominent health official,' persons as mythical, doubtless, as they are mys-

terious. We do not hesitate to reproduce these mendacious falsehoods in order that it may be made clear to the pub-He what the facts are, and to nail the liar up so that people may have a look him. If this poor clown knew what produced appendicitis, he might have some knowledge of why the usa of Grape-Nuts would prevent it. Let it be understood that appendicitis results from long continued disturbance in the intestines, caused primar-ily by undigested food, and chiefly by undigested starchy food, such as white bread, potatoes, rice, partly cooked cereals, and such. These He in the warmth and moisture of the bowels in an undigested state, and decay, generating gases, and irritating the mucous surfaces until, under such conditions, the lower part of the colon and the appendix become involved. Disease sets up, and frequently, of a form known as appendi-

citis. Now then, Grape-Nuts food was made by Mr. C. W. Post, after he had an attack of appendicitis, and required some food in which the starch was predigested. No such food existed; from his knowledge of dietetics he perfected the food; made it primarily for his own use, and afterwards introduced it to the public. In this food the starch is transformed by moisture and long-time cooking into a form of sugar, which is easily digested and does not decay in the intestines. It is a practical certainty that when a man has approaching symptoms of appendicitis, the attack can be avoided by discontinuing all food except Graps-Nuts, and by properly washing out the intestines. Most physicians are now acquainted with the facts, and will verify the

statement. Of course, this is all news, and should be an education to the person who writes the editorials for "Collier's," and who should take at least some training before he undertakes to write for the public.

Now as to the references to "a distinguished physician" or "a prominent health official" being "mythical persons." We are here to wager "Collier's Weekly," or any other skeptle or liar, any amount of money they care to name, and which they will cover, that we will produce proof to any Board of Investigators that we have never yet published an advertisement announcing the opinion of a prominent physician or health official on Postum or Grape-Nuts. when we did not have the actual letter in our possession. It can be easily understood that many prominent physicians dislike to have their names made public in reference any article whatsoever; they have their own reasons, and we respect those reasons, but we never make mention of endorsements unless we have the actual endorsement, and that statement we will back with any

amount of money called for. When a journal wilfully prostitutes its columns, to try and harm a reputable manufacturer in an effort to force him to advertise, it is time the public knew the facts. The owner or editor of Collier's Weekly cannot force money from us by such

POSTUM CEREAL CO., Ltd.