Theme: A Nation's Warning.

Brooklyn, N. Y .- Preaching at the I ving Square Presbyterian Church, I amburg avenue and Weirfield street, on the above theme, the Rev. Ira Wemmell Henderson, pastor, took as his text Daniel 5:5: "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that He said:

This is a weird story. The incldent is grucsome. The circumstances give pause for thought. The picture is terrific. Beishazzar, the wicked king, in the midst of revelry and vice, surrounded by his retinue and the parasites of a degraded court, figurethe bis villating in the very face of the living God, finds that God is not mocked, much less is He deed. The animated hand points the tight end of long rope. It emphasizes a clear croing of Jehovah. And it terrifies

Belshazzar had cause to fear. It is no wonder that his knees kneeked and that his limbs shook, that he had a fit, so as to say, of the ague. Well he might. For Nebuchadnezzar the king, his father before him, had had an exhibition of the power and the presence of God within the world. He had harbored wickedness in his heart and within his dominions and God had humbled him. Belshazzar therefore might have learned from ancestral experience what would be likely to be the sure result of his many and perverse sins. Simple reato try the patience of Jehovah to his own undoing. But he would not be taught. He would not even be warned. And the same night Bel-shazzar the king of the Chaldeans was slain.

This welrd tale is as useful as it is gruesome and as illustrative as it is terrific. It is admonitory. It should be exemplary. It certainly affords food for sober and continued thought. It epitomizes a lesson that so many men and nations in the past have failed or refused to grasp. The lesson that a man cannot fool with laws of morality and righteousness and with the principles enunciated by Almighty God and be safe or live for

How often it has happened in history that men and nations have waited until the noose has tightened. How many have flaunted their wilfulness in the face of Jehovah with a neem-ing calm superiority to the inevitable. How many have refused to heed even after the hand has, as it were, written over against the wall of their own lives. Louis presumed to defy God and man and to exalt his whims above And his fatuousness prepared the way for freedom's France George the Third moved to thwart the plans of Providence in the new world. But the political idiocy of George the Third simply hastened the ascendancy of George Washington, America tried to demonstrate the holiness of an unholy slavery and to compromise principle. But God wrote large upon the page of our national history His ultimatum concerning the rights of man with the red blood of the flower of our manhood.

The lesson of Belshazzar is apropos.

It is pertinent. And it is nowhere more needed than within the confines of most Christian and sivilized Amer To mention no others, it is of practical value in our commercial and covernmental and ecclesiastical affairs. For commerce has been made the creature of the whims and fan-cies of unscrupious financiers. The Government has been, and is now being, made the opportunity for thieven dormant. In many quarters she has been, so it would seem, dead. We have been remiss in much. We have been fast and loose in more. We have defined wealth and permitted godless-ness to strut with little let or hind-rance upon the king's highway. God knows we have been warned. Let us trust that we shall heed the hand. Let us not emulate Balshaurar

man may deny that we have drifted fast toward the rocks of national disponor and disgrace in our commercial affairs. The financial and commercial situation is a disgrace to a free people, not to say of a Christian nation. And bad as is the story that comes directly to our ears it not half of what may be told and but adumbration of the catastrophe that will follow as surely as that Cod lives if we do not mend our ways. The spectacle of a panic in the midst of the most legitimate prosperity that the world has ever known is in itself a far greater condemnation of our methods and our career than any sermon. Words cannot picture the sinfulness of the situation so well as can the fact with which we are face to face. Any Any rane man can perceive None but a fool or a knave would deny the sin. Shall we shut our eyes to the writing hand?

Fast as we have drifted toward

commercial and financial disaster we have some the less swiftly progressed In many quarters, and even now are moving, toward political degeneracy. The administration of our cities is a by-word and a joke among the hations of the world. As we contem-plate them ourselves we seem almost to take delight to say that they are as badly managed as they are. Certainly many of us openly despair of reformation and pronounce popular self-government upon that point to be and utter and a shameful failure. The efforts of those who sit behind the scenes and pull the wires in our national affairs are to accomplish the discrediting and overthrow of any man or measure that is squared to the unflinching application of the rule of righteousness regardless of the consequences or the cost. We may well thank God that here and there, especially in the South and West, the citizenship of America is so keen to hear the breaking waves and to steer the ship of our national existence off impending shores. For our course, or we

will p rish at the grass.
Similarly the church has been remiss. The prevalent and profound autagonism toward and distrust of the church upon the part of too large a proportion of the working men and careful thinkers of this land is a warning that we would do well to head. We have exchanged leadership for applause and conviction for ease. We have become flabby. Multitudes of men regard us as the protectory and special pleaders, for a considera-tion, of the privileged classes. We are regarded as too prominently the proservers of the status quo, the brake open a healthy progress. And it is not strange. For the church has not, nation wide, locked arms with a great moral reform openly and ag-

great moral reform openly and aggressively in forty years. We have spent our fighting strongth upon heresy trials and game that is not worth our energy. In New York it would seem, judging by the returns, that the sure way to defeat a candidate is to secure for him the open and avowed support of the ministry of the church. We have attacked individuals when down and organizations that it cost nothing to assail. We have objected to calcons within 150 feet of the churches and been silent while they squatted thick and greedily in the midst of the haunts of poverty. We have neglected the social evil and the men in the pews social evil and the men in the pews and membership of our own organization who have owned and rented houses of ill fame. We have assaulted the moral character of the saloonkeeper and consigned him and his business to eternal torment, while we have ever maintained by our suffrage our criminal allont partner ship in his trade. The meanwhile praying God to drive him from our And even in this day with the

Southland right before us we may find ministers in the city of New York who will excuse the saloon, and a church that is afraid to grapple with the enemy in a struggle to the death. We have been fooled so long politicalthat most of the politicians regard to church element as a sort of s merful political joke.

inspiring and glorious example of the

All of this is the handwriting on the wall. It is the warning of the times. In no unreal sense it is the voice of God to us. Woe betide us if we fall to be warned,

Not otherwise is it in individual life. What a carcless host there is of men who disregard the clear admonitions of Jehovah and who spend their lives in rictous living, who vio late every statute upon the moral code, who permit in their public lives sins they would revolt to have exist in their private affairs, who live privately as they neither have the courage nor the desire to live openly, who well their minds and souls as they do their votes for a considerathey please and reap what they like. who deny the sovereignty of God and stiffe the consciousness of a judgment. Upon the walls of their lives the hand writes dally. To their ears continually comes the warning call of God. Into the stilly recesses of their souls the still, small voice speaks But like Belshazzar-they are heedless. They muck the God who cannot be

It is good that God warns. It is well that we should hear and profit and reform. For if we do not, individually as nationally, we shall be overwhelmed. It could not be other se. It ought not to be different, is for us to watch out lest it by said of us that in the day of warning

Ye Are Saved Through Faith. To confess, to weep, to pray, to resolve—all these are of no avail unless we believe. It is by believing that we have "peace with God through our Lord Jesus Christ." It has believing the "ecceeding great is by believing the "ecceeding great and precious promises" that they are realized in our experiences. In order to receive any benefit from the work of Jeaus we must believe that He is "able to do exceeding abundantly above all that we ask or think." To the blind men who sought his help, Jesus said: "Believe ye that I am able to do this? They said unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith he it unto you. And their yes were be it unto you. And their eyes were opened." To the ruler of the synsgogue Jesus said, "Fear not; believe

"a nominal faith in Christ, which accepts Him merely as the Saviour of the world, can never bring healing to the soul. The faith which is unto salvation is not a more intellectual assent to the truth. He who waits for entire knowledge before he will exercise faith, cannot receive bless-ing from God. It is not enough to believe about Christ; we must believe in Him. The only faith that will benefit as is that which embraces Him as a personal Saviour, which appropriates His merits to ourselves. Many hold faith as an opinion; saving faith is a transaction, by thosa who receive Christ join them selves in covenant relation with God. Genuine faith is life." Believe, and live in eledience to the will of God.

Keep in Line.

Keen in line with the Holy Gnost Whatever is accomplished in over-browing the kingdom of Satan and the upbuilding of the Kingdom of God can only be done through and by the direction of the Holy Ghost. he great Director of effort for the edemption of the world. He is the Controller of all the forces which God ets to work in every age for the salration of men.

There is diversity in His opera-

tions. He does not always work in the same way. He does not always set forth the same truths. ores no truth, but presents all truth ust when and what people need. He presents truths in their proper order. He does not always use the same measures. Some things wear out a their power over men.-The King's Messenger.

The mocker and the doubter has none of the spiritual sight which sees far off, or sees perfect, delicate life in its fulness close to him. He sees nothing but dusty blades and leaves. There is an unseen world beside him for all that.-Achbishop Benson.

The Divine Czar. The terms employed by the notorlous Camarilla to describe the German Emperor were extravagant and absurd, but from the lips of other sovereigns' subjects expressions as remarkable may be heard. The Mikado is deity as well as Emperor to his subjects. An Englishman sought to condole with a Japanese whose home had been destroyed, and his family swept away by a tidal wave. "Ah, but you must rejoice with me, for I have saved the portrait of the Emperor," the man replied. What says the Russian of his Czar? The son of the then minister of education was conversing years ago with a noble man, now an exile in this country and the topic was religion. said the minister's son, "I don't know if there is a God in Heaven; it suffices at present for me that there is a god upon earth." "A god upon earth?" echoed the other. "Yes, with all reverence, a god upon earth—the Czar of All the Russias!" answered that sovereign's adoring subject .- St. James' Gazette.

EPWORTH LEAGUE LESSONS

SUNDAY, DECEMBER 22.

The Birth of the King. (Matt. 2: 2-6.) Christmas,

Passages for reference: Matt. 5: 30: Phil. 3: 13, 14; 3

Tim. 2: 4; 1 John 2: 6. "House Bethlehem means "House of bread," so called from its surround ing wheat fields. Near here gleaned, Jacob buried Rachel, David fought wild beasts, for it was his birthplace. In the fourth century Jerome selected this little town in which to translate the Scriptures in to Latin, the Vulgate version, ted as the standard of the Roman Catholic Church. It is between five and six miles south of Jerusalem, and is inhabited now by about four thou-sand people, who make their living chiefly by relling souvenirs. A cave inside a large convent ground is shown as the birthplace of Jesus Over the cave stands a church built in 325-327 by Saint Helena, the mother of the first Christian Emperor of Rome. It is the oldest monument

to Christ in the world. Heathen feativals formerly colobrated the period now observed Christians as Christmas. Our Christmas tree and other customs were copied from them. A few authorities have tried to prove that Jesus was not born on December 25. Prof. Andrews in his careful and logical way establishes the fact that we are observing the right date. American holidays, such as the Fourth of July and Thanksgiving Day, have become so popular that foreigners in many lands now observe them. The Jews. infidels and people seemingly uncon-cerned about Christ dlligently observe Christmas. Among all classes of people the day is now noticed by the giving of love tokens. But this custom is fathered by and rooted in the birth of the King, Jesus. The day cannot have full, rich, large meaning, unless it is related to his birth. We need to recall our minds to this fact. In the jubilation, in the giving and receiving of gifts, let take time to meditate on the "great Ponder the love back of it See the resources which It opens Feel the privilege of being his friend. It is a good time to remind others of the influence of Christ. How the world does its homage by celebrating

CHRISTIAN ENDEAVOR NOTES

DECEMBER TWENTY-SECOND

The Magnificat: a Christmas song Luke 1: 46-55. Mienh's song. Mic. 5: 1-4.

Zechariah's song. Zech. 14: 20, "The Sun of righteousness." Mal

The angel's song. Luke 2: 13, 14 Zacharlah's song. Luke 1: 68-79. Simeon's song. Luke 2: 29-35. Simeon's song. Luke 2: 29-35.
When one's life is really magnified, as Mary's was, the first evi-

dence is a desire to magnify the The Christ-filled life is not only blessed itself, but it blesses others,

to the end of time. None of earth's humblest ones has been more lowly than pur Lord, and none of earth's proud ones has been more highly exalted.

it is only those that hunger for righteousness that can be filled those that think themselves already filled must be sent away empty. Note how many songs accompanied Christ's birth—by Mary, Zacharias, and the angels. Christmas carols all

down the ages. The Magnificat is made up of Bible quotations. The more Bible in your heart, the more song in your life, The Magnificat is full of humility and exaltation, and therefore is a

prophecy of Christendom. God cannot bring blessings to any unless they are ready to praise Him

for them. It is a physical fact that musical vibrations never the out of the air. The actual Forhlehem song and the actual Magnificat are still singing The voice is most easily trained in

youth-to sing the Christian song as ell as other carols. When one magnifies a physical

image, it is that that is enlarged; when one magnifies God, it is the one that sees that is enlarged.

TEMININE NEWS NOTES.

The engagement of Miss Theodora Shouts to the Duc de Chaulnes has been announced.

Members of the faculty of New York City Normal College refused to allow the girls to form a basketball

Frau von Papp, Berlin's first wom-an driver of a taximeter cab, took \$30 in fares on the first night of her new career.

Many of the sailors on the Pacific cruise will carry Bibles, gifts from Helen Gould, with her name person-ally inscribed.

Gowns valued at \$10,000, the property of Miss Florence Todd, of New Orleans, were seized by the customs

The engagement was announced in New York City of Mrs. Paul Leices-ter Ford, widow of the novelist, to marry Dr. L. R. Williams.

The Rev. Lucy C. McGee, all dressed in white, was ordained as pastor of the Church of the Higher Life in Huntington Chambers Hall,

Mrs. David Beatty, the late Marshall Field's daughter, was robbed of \$25,000 worth of jewelry at her English country house at Melton Mrs. William Jennings Bryan and

her younger daughter sailed from New York City on the steamship Friedrich der Grosse. They expect make a tour of the Holy Land. Mr. Andrew Carnegie placed Mrs. Ida Lewis Wilson, keeper of the Limerock light house, near Newport, who has saved eighteen lives, on his

private pension list at \$30 a month. Mrs. Anetta E. McCrea, the first woman landscape architect in this country, is the official landscape architect for the St. Paul road, and consulting landscape architect other Western roads.

The largest lightning conductor in the world is on the Lugspite weather station, in Bavaria. It runs down the mountain-side for three and a balt miles to a take.



New York City,-The simple shirt waist has its own acknowledged place, and is never to be superseded, no matter how many fancy ones we may possess. This one is admirably well suited to washable materials, to silk and to flannel and can be made with the full length or the threequarter sleeves. In the illustration white madras is the material shown.



but pongee is well liked and among washable materials is to be found a frocks out of her white ones offered in a great many lovely de- color is always pretty. signs, and linens are both desirable to wear and so durable that they are to be commended from the economical point of view as well as that of fashion.

The walst is made with fronts and

Pocket flaps are a distinguishing mark of the new coat.

Colors in Rough Materials. The rough materials show mixtures of brown with black and green, and frequently a thread of purple.

Velvets For Visiting. Fancy velvets will evidently be much to the fore for handsome visiting gowns. Some of the velvets produce a watered effect, others are faintly striped.

Pretty Antique Bag.

An antique waist bag in rich flowered silk, with a hook and mounting in gold, inlaid with real emeralds, has just been modernized and renovated by its owner, a skilled crochet worker, who took a delight in partly veliing the faded slik with shamrocks and harps worked in silk Irish crochet, to agree with the precious emeralds, to remind one of verdant Erin:

Colored Slips Favored.

Last season colored slips were a drug in the market; nothing but white would answer. This season will be a strong white season, but there is a large and growing demand for the slip of color, and the soft batiste is preferred to the silk. One will make pink or blue or green generous variety. Madras alone is means of these slips, and the veiled

Blouse With Bretelles,

No prettier variation of the ever iseful blouse has yet appeared than this one. It gives the broad shoulder effect, it is so constructed as to con-The fronts are simply pleated coal the armhole seams, and is altoat the neck edge and are finished with gether graceful and attractive, while the regulation box pleat. The long it is adapted to a whole host of ma-sleeves are in shirt waist style, terials. In the illustration plaid taffinished with straight cuffs that are feta is trimmed with frills of ribbon, buttoned over into place, but the el-but the waisting flannels are very



bow sleeves are finished with wide | beautiful this season, and suit the bands. A neck band finishes the neck | model admirably well, while it is also and any collar preferred can be worn adapted to madras and linen. It can

twenty-seven or two yards forty-four generous variety. inches wide.

Butterflies in Hats.

Real butterfles-dead, of courseas hat decorations are the latest novelty introduced by a well known London firm. The large "electric blue" butterflies from South America, costing seven shillings sixpence each, look charming in a nat of blue flowers or plumes, and meadow brown butter- cuffs for the full length. flies, which are practically valueless, look very pretty in a hat of brown straw. These butterfiles retain their color for years, and if properly treated will not decay.

Siceves and Gown Differ.

What may be, with skilful treatment, a pretty fashion-that of making the sleeves of an evening gown different in color and fabric from the rest of the dress-has been revived. In the case of a recently made evening tollet, binck gauze sleeves were allied to a white gown, with an outline of black upon the decolletage to connect the sleeves, as it were.

Facing For the Hat.

It is one of the fads to have the facing of the hat match the hair The bandeau is also the color of the hair, and the little puffing of maline covering the bandeau is likewise a close match to the coffure. This is a particularly becoming fad, for it does away with the sharp outline between the hat and the hair.

Skirts Must Cling.

ceptions and other ceremonies, not the walking skirt, which continues to be full round the hem.

be made with or without the frills The quantity of material required and with pretty three-quarter sleeves for the medium size is four yards or those that extend to the wrists, as twenty-one, three and one-half yards may be liked, so that it provides a

The waist is made with fronts and back and with the bretelles that are attached beneath the outermost tucks. There is a regulation box pleat at the front and the neck can be finished with a band and worn with a separate collar or with a stock as liked. The sleeves are moderately full and can be either gathered into bands for the three-quarter length or into deep

The quantity of material required for the medium size is four and seven-



Skirts will be clinging, that is to eighth yards twenty-one, four and say, the skirts worn for visiting, re- one-quarter yards twenty-seven or for the friits to trim as illustrated.

MONEY CHANGERS KNOW A LOT.

Indeed They Have to, to Keep Track of European Coins and Counterfeits.

"I never realized until to-day," said a man who had just returned from Europe, "what an undertaking is to be a money changer." "I came back with about \$20 in

foreign money, principally French and Italian. This I took to a money changer's to cash in. "He looked over the coins rapidly.

throwing them into little piles and putting down notes on a slip of paper. When he had cleared up the lot he said I had \$10.25 coming to me.

"At first I thought he was doing me. But he was not. He showed me a dozen or so Italian coins that had been demonstized and were worth about forty cents on the dollar. There was a nice little pile of counterfeits that were not worth cent, and altogether only about a third of the coins that I brought home were worth their full value.

The only consolation I had was that I thanked my stars I am in the insurance business and not in the exchange business, for my poor little brain could not carry half the things that those fellows have to remem

The man with the coins did not exaggerate. There are thousands of different coins floating about that a money changer has to know. He has to keep in mind every demonetized coin made within the last hundred years.

In addition to that there are counterfelts. The immigrants bring over heaps of bad coins. Many of them buy up counterfeits cheap with the hope of exchanging them at Ellis Island.

Then there are the coins of the South American countries. They are worse than those of the European countries. Brazil, for instance, has a good scheme all its own. Certain notes are good for ten years, after that time for every year they lose ten per cent, of their face value until the whole value is used up and they are worth only the paper they are printed on,

As one man expressed it you have to know the history of the world to be a money changer. A peculiar part of the business is the reshipment of coins back to the countries whence they came. Often during the rush season one firm sends back a million coins, while it is estimated that in the course of a year \$10,000,000 in foreign money is reshipped to Europe and a million to the rest of the

Money changing is a business just like any other. They do not exchange money. They buy it. When you go there with foreign coins they buy them from you at a stated price. When you go there to get foreign coins you buy them from them at a certain price just as you buy eggs and cigars .- New York Sun.

He Talked Too Much.

In a certain village of New Hampshire there is a quaint old character known as Boss Mellin keenly alive to the truth of the old saying, "Slience is golden." Mellin's gift in this respect approaches genius, though he was fully aware of what he deemed his shortcomings therein.

Mellin used to make mattresses for a living. One day a fiative of the place entered his shop and asked, "Boss, what's the best kind of a mat-

tress? "Husks," was the laconic reply of

Boss. Twenty years later, so runs the tradition, the same man again entered snop and again asked, what, in the opinion of Mellin, was the best kind of a mattress.

"Straw," said Boss, "Straw? You told me husks was the best!'

Boss Mellin emitted a sigh. "I've always ruined myself by talkin'," said he.-Harper's Weekly.

Croquet. Eben M. Byers, Pittsburg's famous golfer, was talking at a dinner about

dawdling players. "Nothing is more vexatious," Mr. Byers said, "than to follow one of these dawdlers over a course. They should all be served as a bow-legged

chap was the other day. "He was playing at Englewood. His play was as slow as it was poor, Setting his warped legs wide apart, he would miss the easiest ball three or four times handrunning. He was retarding half a dozen good, brisk players, but this he didn't seem to

mind at all. "Finally one man, having drawn very near, lost patience, and with a neat shot sent his ball flying directly between the slow player's bow legs. "The slow player jumped back in

great fright. Then he yelled angrily: 'Say, do you call that golf? " 'No,' said the other, 'but I call'it pretty good croquet.' "-Washington Btar.

Gum and Thought.

One thing is certain-you cannot thew gum and think at the same time with any degree of success. You may chew gum and work mechanically, you may read with gum in your mouth and perhaps not miss anything in the author, but when it comes right down to good hard mental effort you cannot concentrate and achieve the best results of which you are capable while your laws work unceasing That champing is just so much wasted energy and as such dissipates your force and keeps your thinking powers reduced to the lowest point. Just put it down in your note book as a fact that no man can think deep, logical or well balanced thoughts while his jaws are working overtime.

Jewels in the Kremlin

-Chicago Tribune.

All the czars of Russia have been crowned to the Kremlin in Moscow, the treasury of which contains the most historic jewels and the choicest plate now owned by the Russian crown. There is \$600,000,000 worth of gold, sliver and precious stones in that treasury. Among the more notable items are basins of gold as big as a small bathtub, and two card ables built entirely of solid silver .-

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COM-MENTS FOR DEC. 22 BY THE REV. I. W. HENDERSON.

Subject: Samuel, the Upright Judge, I. Sam. 7:1-f2—Golden Text, L. Sam. 7:3-Memory Verses, 12. 13-Read I. Sam. 5-7.

Sam. 7:3—Memory Verses, 12.

13—Read I. Sam. 5-7.

It must have been with feelings very different from those of their lant encounter, when the ark of God was carried into the battle, that the host of Israel now faced the Philistine army near Mizpeh. Then they had only the symbol of God's gracious presence, now they had the reality. Then their spiritual guides were the wicked Hophni and Phinehas; now their guide was holy Samuel, says Dr. Blalkie. Then they had rushed into the fight in thoughtless unconcern about their sins; now they had confessed them, and through the blood of sprinkling they had obtained a sense of forgiveness. Then they were puffed up by a vain presumption; now they were animated by a calm but confident hope. Then their advance was hallowed by no prayer; now the cry of needy children had gone up from God's faithful servant. In fact, the battle with the Philistines had already been fought by Samuel on his knees. There can be no more sure token of success than this. Are we engaged in conflict with our own besetting sins? Or are we contending against scandalous transgression in the world around us? Let us first fight the battle on our knees. If we are victorious there we need have little fear of victory in the other battle.

It was as Samuel was offering up the burnt-offering that the Philistines drew near to battle against Israel. There was an unseen ladder that day between earth and heaven, on which the angels of God escended and descended as in Jacob's vision at Bethel. The smoke of the burnt-offering cavried up to God the confession and contrition of the people, their reliance on God's method of atonement, and their prayer for His pardon and His blessing. The great thunder with which God thundered on the Phillatines carried down from God the answer and the needed help. There is no need for supposing that the thunder with which God thundered on the Phillatines carried down from God the answer and the needed help. There is no need for supposing that the thunder was supernatural. It was an insta

was supernatural. It was an instance of what is so common, a natural force adapted to the purpose of an answer to prayer. What seems to have occurred is this: a vehement thunderstorm had gathered a mile to the east, and now broke, probably with violent wind, in the faces of the Phillstines, who were advancing up. Philistines, who were advancing up the heights against Mizpen. Unable to face such a terrific war of the elements, the Philistines would turn round, placing their backs to the storm. The men of Israel, but little embarrassed by it, since it came from behind them, and gave the greater momentum to their force, rushed on the embarrassed enemy, and drove them before them like smoke before the wind.

'Hitherto hath the Lord helped the inscription lies in the word the inscription lies in the word "hitherto." It was no doubt a testimony to special help obtained in that time of trouble; it was a grateful recognition of that help; and it was an enduring manuscript a new transfer of the special section. was an enduring monument to per-petuate the memory of it. But it was more, much more. The word "hitherto" denotes a series, a chain of similar mercies, an unbroken sucof similar mercles, an unbroken suc-cession of Divine interpositions and Divine deliverances. The special pur-pose of this inscription was to link on the present deliverance to all the past, and to form a testimony to the enduring faithfulness and mercy of a covenant-keeping God. But was there not something strange in this inscription, considering the circum-stances? Could Samuel have forgot that tragic day at Shiloh? Had Sam-uel forgot how the victorious Philisuel forgot how the victorious Philis-tines soon after dashed upon Shioh tines like beasts of prey, plundering, de-stroying, massaering, till nothing more remained to be done to justify the name of "Ichabod?"

All that Samuel has considered

well. Even amid the desolations of Shiloh the Lord was helping them. He was helping them to know them-selves, helping them to know ther sins, and helping them to know the bitter fruit and woeful punishment of sin. He was helping them to achieve the great end for which He had called them—to keep alive the knowledge of the true God and the practice of His worship, onward to the time when the great promise should be realized—when He should come in whom all the families of the earth were to be blessed. Samuel's idea of what constituted the nation's idea of what constituted the nation's glory was large and spiritual. The true glory of the nation was to fulfil the function for which God had taken it into covenant with Himself. Whatever helped them to do this was a blessing, was a token of the Lord's remembrance of them. The links of the long chain denoted by Samuel's "hitherto" were not all of one of the long chain denoted by Samuel's "hitherto" were not all of one kind. Some were in the form of mercies, many were in the form of chastenings. For the higher the function for which israel was called, the more need was there of chastening. The higher the destination of a silver was all the greater is the work. the higher the destination of a silver vessel, the greater is the need that the silver be pure, and therefore that it be frequently passed through the furnace. The destination of israel does not merely give thanks for seasons of prosperity, but for checks and chastenings too.

Greatest of Calamities.

Success ill-used is the ruln of any man. The prosperity which forgets the God who gave it is the greatest calamity of human life.—Dr. Parker,

Retribution.

At the cost of considerable trouble, much red tape and the use of a certified check, Mr. Hunks had succeeded in drawing \$100 in cash from his bank.

When he had reached his office, however, he made a discovery and proceeded to call up the banker by "Hello, Mr. Means," he said. "I

have just found that your cashier gave me two \$100 bills by mistake instead of one. They had stuck to-

"Much obliged, Mr. Hunks," answered the banker, "for calling my attention to it. You will bring if back, of course?"

"Not by a thundering sight! I'll end you a check."—Chicago Tri-

Glasgow was visited by great darkness at noon the other day. Street lamps were lighted and shops had to switch on the electric light.