

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY DR. C. L. CASE, PH. D.

Theme: Perseverance.

Brooklyn, N. Y.—For his final sermon before going to Buffalo to become the pastor of the Delaware Avenue Baptist Church, the Rev. C. L. Case, Ph. D., in the Hanson Place Baptist Church, took as his subject "The Rewards of Perseverance." The text was those passages found in the Book of Revelation, 2:7, 11, 15, 16, 17; 3:5, 12 and 21 describing the rewards of overcoming. Dr. Case said:

The word "overcome" is a martial term. It implies an enemy, a conflict, a victory. It suggests the soldier of Christ fighting against spiritual forces of wickedness and arrayed in the helmet of salvation, the breastplate of righteousness, the girdle of truth, the sandals of the gospel of peace, the sword of the Spirit and the shield of faith. It presents the Christian life, not in terms of rest and enjoyment, association and service, but of struggle. It is a word for the present, a clarion call to achievement.

The victorious crusade of the Christian is not here pictured as coming only at the end of life. A desperate encounter with evil is to be met with, not only at the time of conversion and the time of death, but at intervals through life. There is no thought of truce or furlough, no suggestion of recuperation or dress-parade. There is to be no day of retreat.

It is the contest of the individual against his desires, the task is personal. The heart is the citadel, and the approaches are the source of constant attack. The flesh is weak, even though the spirit is willing. There is a conflict between the law of God and the law of sin in our members. Even though Christ be enthroned in the life, the outposts will be repeatedly assailed. The success of the church depends upon the faithfulness of the individual members.

The seven promises to the churches as given by Christ repeat the history of the race up to the founding of the throne of David, the period of Israel's history, the period of the kingdom of God. The world's history begins with the tree of life which is forbidden to the parents of the race. Then follows as striking providences of God the punishment of death and the promise of the Deliverer, the giving of the tables of stone and the heavenly manna, the repeated victories over the national enemies, the enrollment of the heroes of war, the building of the great temple and the establishment of the kingdom of David forever. God's plan is one and the salvation to be given in the final award is but the culmination of God's eternal purpose. What God will do for us at last is to be the victors of the race in prophetic promise.

The first promise, found in Revelation 2:8, is: "To him that overcometh, to him will I give to eat of the tree of life, which is the paradise of God." This promise is the beginning and the end of history even as Christ Himself is the Alpha and Omega, the first and the last. Yet the second Paradise differs widely from the first. In the passage of the text, Paradise is not a state, but a term, a state, and it is presented not as a garden where two human beings are surrounded by the luxuries of nature, but a city throbbing with life, teeming with multitudes. Not isolation but the joy of the thinking feature. The tree of life is the fulfillment of the spiritual meaning of the prayer, "Give us this day our daily bread." As the tree of life bears twelve manner of fruit, even so the fruit of every month, the reward of the reward of victory. And life is more than mere existence; it is wealth of thought, it is richness of companionship, it is the acme of unselfishness, it is the joy of the "comes the staller." Edged back to man, when family, society, government, national and international, is the creation of God-fied and God-led children of men.

The second promise is that the victor shall not be hurt of the second death. There is a first death and a second death, though the term second death is not mentioned in the Gospels or epistles. But Christ Himself tells us that we shall have no more sorrow, but rather fear Him who can cast both soul and body into hell. The first death is the heritage of the race, and is not directly the punishment of individual sin. Even so, the second death is not a state, but a term, a term, and it is presented not as a garden where two human beings are surrounded by the luxuries of nature, but a city throbbing with life, teeming with multitudes. Not isolation but the joy of the thinking feature. The tree of life is the fulfillment of the spiritual meaning of the prayer, "Give us this day our daily bread." As the tree of life bears twelve manner of fruit, even so the fruit of every month, the reward of the reward of victory. And life is more than mere existence; it is wealth of thought, it is richness of companionship, it is the acme of unselfishness, it is the joy of the "comes the staller." Edged back to man, when family, society, government, national and international, is the creation of God-fied and God-led children of men.

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Forced obedience is to be changed into a second nature that voluntarily does right. The believer is not free from the law, but he does naturally what the law requires. There is but one secret for this marvelous transformation, and that is, Christ. For me to live is Christ, says Paul. Instead of the ten commandments we have the manna of grace inscribed on our hearts. He who lives the Christian life obeys the law without compulsion. What better comparison can we make between the old and the new dispensation, the old law and the new grace. Here is the "secret of the Lord."

Human finiteness can only vaguely understand God's omniscience. Human ignorance needs a journal and a ledger. God needs many books by which His righteous judgment shall be given. He needs a book of life by which no mistake may be made in condemning the innocent and saving the wicked. He has a book of remembrance for those that fear the Lord and think upon His name; the wanderings of the persecuted are numbered and his tears are all recorded. The great day of judgment is simply the opening of the books which the readers of the past or present have already determined upon. Blessed are those whose names are written in the Lamb's book of life.

Originally, probably, the idea of a book of registry arose from the municipal list of Jerusalem. It is not difficult to pass that he that is left in Zion and he that remaineth in Jerusalem shall be called holy, even every one that is written among the living in the book of life. Evidently, the man whose citizenship is in Heaven, and who being risen with Christ seeks those things that are above, is thus registered in the new Jerusalem. The people at Sardis had a name that was written in the book of life, but their church registration is not always synonymous with a Heavenly registration. "Remember, therefore, and repent. Not professors, but possessors, come with God."

The sixth promise of the risen Christ is that the victor shall be a pillar in the temple inscribed with the name of God, Heaven and Jesus. In Solomon's porch there were two pillars, one named Jachin, "He shall establish," and the other Boaz, "In his strength." In the church militant not all are pillars. Paul declares that James, Peter and John were considered to be pillars. But in the new temple of God all are pillars, not only columns of support, but also monuments commemorating the great deeds of the past. The saved of Heaven shall record salvation by great and noble songs without words in praise of God.

Upon each pillar shall be the name of God, of the new Jerusalem, and "mine own new name." What new name? Emmanuel, "God with us?" The one who has purchased our redemption? Jesus the precious to every believer? We do not know; still, as the name signifies the personality, so we shall receive that name of Jesus, which answers in our one name, experience. What we are then will be what Christ has been to us. The Father will see reflected in us the looks of Christ; His image and superscription will be on us.

The last promise is to the Laodiceans—"He that overcometh, I will give to him to sit down with Me in My throne as I also overcame and sat down with My Father in His throne." When Napoleon had been appointed emperor, he made the ceremony took place in 1804 according to the solemn ceremonial of the Holy Roman Empire. Plus VII had taken the crown from the altar ready to place it upon Napoleon's head, when the latter seized it and put it on his head himself. Christ seized the crown for Himself. In that He humbled Himself, God highly exalted Him. Now He in turn exalts the one who humbles himself and gives life to him who is willing to lose it. How eagerly—that is, victory, authority, mastery—belongs to those who overcome with Christ. Whoever, hearing Christ at the door knocking, and then opening the door, shall admit a Companion who will bind fellowship by a common meal. Such a one now enjoying friendship with Christ in His humility shall enjoy it with Christ in His glory.

Bound to God Right. Rev. Mark Guy Pearse says that many years ago he sat with Rev. Charles Spurgeon on the platform at Spurgeon's Tabernacle, and in an interval during the meeting he whispered to Mr. Spurgeon, "When I was a young fellow in London, I used to preach over there and hear you preach, and you will never know how much good you did me. I cannot forget," says Mr. Pearse, "the bright light that came into his face as he turned to me and said, 'You did?'" "Well," replied Mr. Pearse, "I am so glad to have the chance of telling you of it. You used to wind me up like an eight-day clock; I was bound to go right for a week after hearing you. He put out his hand and took that of Mr. Pearse and the tears brimmed to his eyes as he said, 'God bless you! I never knew that.'"

The Sure Refuge. The historian, Guizot, set out as a free-thinker. He said, "Reason will solve all." But as his years increased he found himself in a whirlwind of doubt and perplexities, and finally, with unshakable confidence to the authority of the Scriptures as the Word of God.—Home Herald.

Suicidal Business. That business, however remunerative it may be, which takes all one's time, and leaves no opportunity for the culture and growth of the soul, is eternally suicidal.—The Rev. Charles Bayard Mitchell, Cleveland.

Our First "Comic Paper." An excerpt from the Philadelphia Ledger in your last night's issue says that John Donkey was the first comic sheet published in the United States. It was published, and maybe only this instance, in 1843, and maybe only this instance. In the year 1843—I wasn't alive then, but the record shows it—there was a comic paper with the name of the Pictorial. It was published in New York City, whereas John Donkey did not see the light till 1848. The proprietor of the Pictorial was one R. H. Elton, a manufacturer of valentines, the editor being Thomas Nichols. The publication didn't last long, Elton finding that the manufacture of valentines was a trifle more profitable. He afterward built up Morrisania, and gave his name to the adjacent village of Eltonia.

It is a curious thing that, though we have the reputation of being a witty nation, the history of our comic papers is being marked by no less than half a hundred tombstones.—La Touche Hancock, in the New York Evening Sun.

The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR MAY 24.

Subject: Jesus' Death and Burial. John 19:17-42—Golden Text, I Cor. 15:3—Commit Verses 39, 40—Commentary.

TIME.—Wednesday, between the evenings, April 5, A. D. 30. PLACE.—Golgotha.

EXPOSITION.—I. "It is Finished," 26-30. What was finished? (1) His own sufferings were finished. From the beginning of His ministry He had been darkened the dread and horror of all those years was over at last. Thank God! (2) The mission upon which the Father had sent Him into this world was finished. The Father had given Him a certain work to accomplish (John 5:36). It was His very meat to finish this work of the Father (John 4:34). Now the death in which that work was to be completed was right at hand. He had said, "I am He that is finished." (3) The prophecies concerning the sufferings of death of the Messiah (into which angels and the prophets themselves had desired to look, 1 Pet. 1:11-13) were finished. This is the immediate thought of the context (vs. 28, 29). The Old Testament prophets, centuries before, had set forth step by step the sufferings the coming Messiah would meet in redeeming people of God. He had not only fulfilled the details of those Old Testament prophecies. The last prediction of the long list of sufferings and dishonor which Jesus had doubtless often pondered until they were indelibly printed upon His mind is fulfilled and with a cry of victory and relief He exclaims, "It is finished." (4) The work of atonement was finished. The curse of the broken law must be borne and the law itself done away by the death of Christ on the cross. (5) Satan's power was finished (Heb. 2:14, R. V.; Col. 2:15, R. V.; John 12:31). The death of Christ on the cross was the death-knell to Satan's power. It remained for the moment Satan's mightiest utter defeat; it was the moment of his utter defeat. "It is finished."

II. "A Bone of Him Shall Not Be Broken," 31-37. It was "the Preparation of the Passover" (vs. 31). The Passover began (vs. 14; cf. ch. 18:28). The next day would be a Sabbath, not the weekly Sabbath, for the first day of the Passover was always a Sabbath with the Jews whatever day it fell (John 19:31). This year it came on Thursday. The Passover Sabbath was a high day. The Jews would not endure the thought that their great day should be polluted by criminals hanging on a cross. They were not at all sensitive about its being polluted by their own hands being stained with the murder of the Son of God. Jesus was dead already and His legs were not broken. By this seeming chance the O. T. prophetic type of the Paschal Lamb was literally and minutely fulfilled (vs. 36). But the soldiers will make sure that Jesus is dead indeed, so a spear is thrust into His side. Jesus is pierced according to Scripture (Zech. 12:10). In the state of things comes to pass; forth from that pierced side flows blood and water, not blood only, but blood and water. John is impressed by the fact and records it (John 19:34). The scientific knowledge then existing, he could scarcely have understood its full significance. That water mingled with the blood shows that Jesus died of exhaustion of the blood, i. e., of a broken heart (vs. 33, 34). What broke that heart? Sin, your sin and mine. The record of the fact, which of course could not have been fabricated by one who did not know its significance, is one of the many incidental but convincing proofs of the genuineness of the story and one of the numerous indications that the record here given is by an eye-witness of the facts recorded. Is there any spiritual significance in the blood and water? Yes, there is. It flows forth from the rock smitten by Moses, and we are told that "that rock was Christ" (1 Cor. 10:4). It is from the smitten rock, Christ, that the living water and atoning blood flow.

III. He Made His Grave Ready, 38-42. Another Old Testament prophecy is fulfilled in the place and manner of Jesus' burial (vs. 38; cf. Matt. 26:57-60; Is. 53:9). The death of Jesus was the death of Joseph and Nicodemus, from secret disciples to open ones. Their discipleship did not count for much until they became open disciples. They had made feeble protests, but were soon silenced (chap. 7:50-51; Luke 23:51). Unless they had come out openly, Lord would not have confessed them and they would not have been saved (Matt. 10:32, 33; Rom. 10:9, 10). They did their best for Jesus. They embraced His body. But this was unnecessary, for God promised hundreds of years before that He would not suffer that body to see corruption (Ps. 16:10).

NE GRASPED THE IDEA. "Tommy," said his teacher, "the words 'circumstantial evidence' occur in the lesson. Do you know what 'circumstantial evidence' is?" Tommy replied that he did not. "Well," I will explain it to you by an illustration. You know you have a rule against eating apples in school. Suppose some morning I should see you in your seat with a book held up in front of your face. I say nothing, but presently I go round to where you are sitting. You are busily studying your lessons, but I find that your face is smeared with red under the edge of your slate I see the core of a freshly-eaten apple. "I should know, just as well as if I had caught you at it, that you have been eating an apple, although, of course, I did not see you do it. That is a case in which circumstantial evidence convicts you. Do you think you know what it is now?" "Yes, ma'am," said Tommy. "It's eating apples in school."—Youth's Companion.

CHRISTIAN ENDEAVOR NOTES

MAY TWENTY-FOURTH.

Being a Christian, III. At the Ballot Box, Ps. 28: 1-9. God the supreme Ruler. 1 Sam. 16: 6-12. Righteousness paramount. Prov. 14: 28-34. Rulers are of God. Num. 27: 21-23. Obeying rulers. Rom. 13: 1-7. The consent of the people. Ex. 24: 1-3. Bearing false witness. Prov. 14: 5-9. Voting associates you closely with those that vote the same way; you become their partner. A nation's strength is not in its lands, money, ships, army, but in its God. A nation's safety lies in its being not its own, but God's. A nation is literally fed by God; all its prosperity depends upon factors that never appear in the financial reports.

Thoughts. A vote is never meaningless or useless; even if it means nothing for any one else, it means much for you. Voting is one of the highest human acts, and you expect to do it without study, knowledge, or planning. The only wise course is to suppose that upon your one vote hangs the result of the entire election. Your responsibility for your vote carries with it a responsibility for all the voters you can influence.

Illustrations. The ballot box is the nation's Pandora's box of ills or treasure box of blessings. Voting in the dark is as if men came together to build a house, and only the foreman—the boss—had his eyes open! Papers are as necessary as are organized armies in war; only be sure that you are in the right army. Liberty's throne is on the ballot box, and every evil vote shakes its foundations.

EPWORTH LEAGUE LESSONS

SUNDAY, MAY 24.

God's Unseen Protection.—(2 Kings 5: 14-19; Luke 12: 4-12). There is in all of us, though often unexpressed and often unrecognized, a demand for proof that God cares for us, and this is the more necessary because God's care has so many disguises. Sometimes it does not look like protection at all, and we are inclined to complain. Of course complaining does no good but it betrays the attitude of the helpless. We must endure our lot whether we like it or not, and yet, by that very experience, so varied are God's methods, we may be receiving an education and a fitness for greater and more noble living.

One way to prove that God is caring for us now is to remember how he has cared for us in the days that are gone. Very few thoughtful people can look back over their lives without discovering that the years that are past were not a mere controlled by a power greater than the events, and greater than the individual. To the eye of faith that power is the providence of God. Recognizing it in past events, we may say with reverence and not a little awe: "God has thus far helped me." Once a Christian, confessing his faith, and living his religion, he takes on the best insurance policy in the world. Like other insurance policies, it has its conditions and its limitations, but so long as we meet its conditions and observe its limitations there can no harm befall us; what seems harm is real help.

An old proverb reads: "God's providence is my inheritance." If it is true, and every Christian knows it is true, how rich we ought to feel! Others have wealth and position and power which we do not possess. Even in the face of their enlargement we do not need any evidence that God cares for us if we believe him. The very sky above us becomes a shining proof of his love. What is the lesson of it all? That the Christian, confessing his faith, and living his religion, he takes on the best insurance policy in the world. Like other insurance policies, it has its conditions and its limitations, but so long as we meet its conditions and observe its limitations there can no harm befall us; what seems harm is real help.

WISE WORDS.

A duck of a girl can make a goose out of any man. A contented heart is a cash register full of gold coin.

When extremes meet they don't always recognize each other. Ever notice how many friends you have when you don't need them?

There are three kinds of lies—white lies, black lies and society lies. Because life hands you a lemon, don't try to corner the Vinegar Trust. A literary editor knows that the whole world is trying to do "fancy work."

Typewriters tell no tales, but an uncommunicative stenographer would be a curiosity. With summer coming, in such strident spring poetry will soon be too pithy to print.

The famous shot he'd round the world in a toy pistol, compared to the modern chorus girl's kiss. A man who has money to throw at the birds can hardly see the sky for the flocks that hover over him.

If lots of people were portioned out the kind of cake they deserve life would give them sponge cake. Opportunity, like repartee, hath a feminine way of ringing her bells when she turns the corner out of sight. Beauty may be only skin deep, but the ugly old world is appreciative enough to adore even attractive veneering.

A woman when she puts her money in a bank has the same feeling as when she leaves her best friend in the graveyard. Consider the ways of the diligent man, my son; he standeth in the presence of princes, observe the methods of the diplomat, he sits right along up beside them!—From "Epigrams" in the Pittsburg Dispatch.

The Story of an Ancient Mine.

By HERBERT W. HORWILL, M. A.

The modern graduate of a technical school who has specialized in mining would probably be able to give a satisfactory list of the most important recent publications on his own subject. It is not so certain that he would be ready with an answer to the question: What is the earliest recorded description of mining operations in the literature of the ancient world? He would naturally excuse his ignorance by the plea that the scientific portions of the ancient classics are of no practical service to-day, and that, such as they are, they belong properly to the domain of the philologist or the antiquarian. As it happens, the passage in question does not occur in a technical book, but in an out-of-the-way and obsolete volume at all, but in a poetical composition which is easily accessible, which is still read by a large number of persons, and which is supposed to be more or less familiar to every man possessing a fair general education—the Book of Job.

The fact that this most interesting passage is so little known is largely due to the obscurity of its translation in the Authorized Version. One might easily read through the twenty-eighth chapter of Job in that version without the least idea that it contained a detailed account of the processes by which the miner earns his livelihood. The first two verses, it is true, point to something of the kind, but at the third the writer appears to diverge into a not too intelligible panegyric of Divine omnipotence as shown especially in floods and earthquakes. Turn to the Revised Version, and the puzzle at once becomes a picture. From the first verse to the eleventh inclusive we are now able to follow an exact description of the methods employed by the ancient miner, and still pursued in the main wherever there is discovered a deposit worth working.

The key to the whole interpretation is in the meaning of the word "be" in the third verse. In the old version it appeared to denote God; the Revised Version, it is accordingly, the passage reads: "Divine omnipotence but to human enterprise. 'Man,' we read, 'setteth an end to darkness, and searcheth out to the furthest bound the stones of thick darkness and of the shadow of death.' Here we see the miner with his lantern bringing light into a region hitherto sealed from man's gaze and searching not only near the surface, but, as 'stones of thick darkness' seem to indicate, the very gloomiest recesses of the earth's interior.

"He breaketh open a shaft away from where men sojourn; they are forgotten of the foot that passeth by; they hang afar from men, they swing to and fro." This is severely scientific, but it is poetical also. As Dr. Samuel Cox has said, the writer brings out in a few deft strokes, the pathos of the miner's life and occupation—its peril; its loneliness, its remoteness even from those who stand nearest to it. The ancient poet had probably in his imagination the wilderness of Arabia Petraea, but the same feature of distance from crowded cities has usually been a characteristic of the beginnings, at any rate, of a great mine, whether in California, or in Nevada, or in Australia. And even if it is not so utterly remote from human habitation, the casual passenger goes on his way ignorant or oblivious of the burrowing far beneath his feet, where the miner hangs "or swings" at his work, having been lowered to the desired spot by some primitive cross-bar slung between ropes or chains.

The picture is now relieved by a suggestive parallel. The earth, on its surface as well as in its recesses, contributes to the welfare of man and supplies a sphere for his industry. "As for the earth, out of it cometh bread; and underneath it is turned up as it were by fire." Man, the worker and magician, both cultivates the soil that it may yield him his food, and pierces far below in quest of hidden treasure. The second clause of the verse is generally interpreted as a reference to the Egyptian method of removing ore by "fire setting," i. e., by lighting a fire at the base of the rock to be removed so that the heat might split the harder portions and make cracks in which a chisel or pick could be inserted. The value of the miner's finds is next indicated. "The stones thereof are the place of sapphires, and it hath dust of gold, or, as the marginal rendering gives it, 'he winneth lumps of gold.'"

There follows a graphic contrast between the boundless ingenuity of man and the limited sagacity of the brute. "That path"—the road which the miner hews out for himself—"no bird of prey knoweth, neither hath the falcon's eye seen it; the proud beasts have not trodden it, nor hath the fierce lion passed thereby." The miner is here depicted as using the same method for preventing leakage through the roofs or walls of the passages in which he works, and as cutting canals to drain away water that may have percolated through. An alternative explanation of "he bindeth the stream from weeping" is that a reference is intended to the damming up of the waters in the river while the auriferous alluvial gravel is dug out. In either case the result is that nothing escapes his

scrutiny, and that his energy and skill are rewarded by the discovery of the riches he seeks. The whole passage is thus a striking poetical representation of the art of mining as practiced in early times, and, except for the absence of elaborate machinery and powerful explosives, as still carried on to-day. And it is a picture with a purpose—to impress us with the wonders wrought by human enterprise so far exceeding the utmost marvels of animal instinct. As we read further on in the chapter, we find that this exulting tribute to the achievements of man is introduced into the poem that it may emphasize the limitations of even his intelligence. The close of the above description is immediately followed by the question: "But where shall wisdom be found? And where is the place of understanding?" There are some darkenses of which man cannot make an end; some priceless treasures that baffle even his research. Wisdom and understanding, of far greater worth than rubies, are neither to be purchased by the gold the miner discovers, nor are they to be attained by the exercise of his most penetrating ingenuity.

The date of the book in which this remarkable passage occurs is by no means a settled question among Biblical scholars. The traditional view which ascribed its authorship to Moses is now generally abandoned. The majority of modern critics place it somewhere between the seventh and the fourth century B. C. so it may be accepted as of a sufficiently remote period to make its description of the mine one of the earliest, if not absolutely the earliest, to be found in any literature. The four metals mentioned in the beginning of the chapter—silver, gold, iron and brass (or rather copper, as a more exact translation would render it)—are those which were discovered and worked in the first ages of which we have a record. It is thought that the writer of this book was best acquainted with the mining operations of the Egyptians, who worked gold and silver mines in upper Egypt, and copper and turquoise mines in Arabia Petraea or the Sinaitic peninsula. There were no mines in Palestine itself, which explains the fact that this is the only reference to them in the Old Testament. The Egyptian copper mines in the Sinaitic mountains are known to have been carried on successfully as far back as the times of the early Pharaohs. Shafts, slag-heaps, smelting-places and other distinct relics of the working of these mines may be seen to this day in some of the "wadis," or channels of dried watercourses. Many of them appear to be in the same condition in which they were left by the Egyptian workmen four or five thousand years ago; "the very marks of their tools," it is said, "being so fresh and sharp in that pure, dry atmosphere, that more than one traveler has felt, while looking at them, as though the men had but knocked off work for a spell and might come back to it at any moment."—Scientific American.

Wesley's Weekly Charles J. Bonaparte, Attorney-General of the United States, writes an article on this subject. Mr. Bonaparte states his views as follows: "As soon as a paper is recognized as somebody's 'organ,' as expressing the views and wishes and opinions of any particular man or set of men, its helpful influence as a newspaper is gone; it may, indeed, have another kind of influence, for those who control or conduct it may be powerful in their own right, but its editorial utterances are simply their 'open letters.' In my judgment, this is a matter of very serious and urgent concern to the American people to-day. Certain of our newspapers, including some whose influence within my memory—indeed within a comparatively few years—was a power, and a power for good in the community, are now firmly and widely believed to be virtually, or even literally, owned by well known 'interests'—or, in other words, by wealthy men engaged in far-reaching enterprises. This widespread and very confident belief as to such ownership makes them virtually 'trade organs,' with but little more influence than the papers published avowedly as such."

Champ Clark's Story on Arkansas. Champ Clark, Representative from Missouri, dearly loves a good story at the expense of the State of Arkansas. "One day," said Mr. Clark, in the course of a political conversation, and branching off from the main subject, "as a train from the East pulled up at the dinky little station of a most depressing town in the fever-and-ague district of Arkansas, a passenger, thrusting his head out of the car window, demanded, in bitter tones, of a dejected-looking citizen who was leaning against the station door: 'Tell me, what do you call this dried up, dreary, God-forsaken place?' 'That's near enough,' replied the native in a melancholy voice, 'let it go at that.'—Washington Herald.

How Very "Radical." They order some things with a sterner sense of justice in France. In Paris a Professor having been run over and killed by a taxicab, the chauffeur was sentenced to three months' imprisonment and damages of \$10,000 were awarded to the victim's widow, together with \$5000 to an unmarried daughter. Four other children received \$1400 each. The total cost of the accident to the company was \$25,000.—New York World.

Parisians' New Auto Law. Paris has added to its automobile regulations a law requiring automobiles to stop after causing an accident and imposing both imprisonment and fine as the penalty of an attempt to escape.

Doctors Most Dangerous Carriers of Infection in Modern Life

World-wide attention has been given an article which appeared in La Revue by Dr. J. Hericourt, accusing doctors of being the most dangerous carriers of infection in modern life. The French physician said: "The medical profession is no longer in its protestations of zeal in the war against the spread of disease by contagion, they have dwelt so on the necessity of instructing the public in the theory of germs and the modern system of antiseptic prevention of infection, that it is curious to observe that the doctors themselves are the worst offenders in this regard, the carelessness of the average physician being amazing, except that we are so accustomed to it. We are not shocked at the sight of a family doctor visiting a case of scarletina, or even diphtheria, and leaving the house on his way to other patients, having taken no precaution except the very elementary one of washing his hands. Dr. Remlinger has recently observed several cases, especially eruptive fevers, which could be attributed to no other cause than a visit from the doctor who called to prescribe for a trifling indisposition and left behind him the seeds of a dangerous disease."

The Review of Reviews, commenting on this article and the world-wide discussion of it, says: "The statement of conditions applies quite as accurately to the American 'general practitioner' as the European, and there is the same need here, as in Europe, to insist on a reform." It is the part of wisdom to insist that your family doctor disinfect himself thoroughly before coming to your house. If he doesn't care about your health, except for the fees he can get out of you when you are sick, it is time to get another doctor.

Learning to Swim. Persistence in undertaking is a laudable virtue, but it can be a bit overdone sometimes, as in a case described by Mr. Y. L. Molloy in "Our Autumn Holiday on French Rivers." Mr. Molloy and his friend, longing for a good dive, went to a swimming school on an island in the Seine. They donned their rented costumes and were preparing for the plunge, when a man with ropes came along and insisted on tying them about their waists. It was according to police regulations, and although they made an indignant protest, they were obliged to submit.

While we were dressing, says Mr. Molloy, we asked the two swimming masters for an extra towel. "Pardon," they replied, "we must attend to our monsieur." Then we saw that there had come upon the platform a short and absurdly fat man, dressed in bathing costume, swimming sandals and oiled cap. "Let's see him go in," said we. "What a splash he'll make!"

The swimming masters received the new arrival at the middle of the platform. There he balanced himself on his stomach on a wooden stump two feet high. The masters seized him by his hands and feet, and with slow and deliberate movements made him strike out with the action of swimming. They kept this up for a quarter of an hour, and the perspiration rolled off him in great drops. "He'll be awfully hot to go into the water after that," said I. But he did not go into the water. The swimming lesson over, he moved toward the dressing room, saying: "I have done better to-day."

"Ah, yes," answered one of the masters, "Your progress is admirable." The fat man beamed with complaisance, and went into dress. I called the swimming masters aside. "Does 'our monsieur' practice often like that? He must have great perseverance." "Perseverance! He has worked like this for five years, and he has never been in the water!"

The Strength of Strong Families. Sundry divorce suits and remarriage propositions that take up space in the papers just now illustrate that it makes less difference how much money a man leaves behind him than in what hands he leaves it. To leave abundant means in foolish hands is failure. To leave wise children in the world is success, and if they can be left in a position of fiscal advantage, so much the better. To found a good family, or give good human stock a lift, and put it in a position of enlarged opportunity and increased power, is a work that is legitimately attractive. But it is the human stuff that is important. What every genus needs is families that will breed true to high standards and give superior individuals to the service of the world. We have such families that generation after generation turn out high-class men and women. Every progressive country has, and must have, such families. Whether at a given time they are rich or not is a matter of secondary importance. If the human material is strong and good, money in sufficient quantity will come to it first or last. If the human stock is inferior, immoral or ill trained, money dumped upon it will merely advertise its inferiority.—Harper's Weekly.

Disseminating Enthusiasm. "When you feel yourself so enthusiastic about the good points of your business that you must write some one and tell them about it, you're going to put out a letter that will be a business bringer the minute it gets in a prospect's hands," says Buck's Shot. Letter? When you feel that way it's the time to write a newspaper advertisement rather than a letter. The enthusiastic letter brings success in the breast of one man—its recipient. The enthusiastic newspaper "ad" awakens a responsive chord in hundreds of thousands. But it must be printed in the right medium.—Philadelphia Record.

No horses are to be seen on the farms of Bolivia, bullocks or oxen being universally employed.