Theme: All Fullness in Christ.

Brooklyn, N. Y .- In the Lewis Ave nue Congregational Church, Sunday morning, the pastor, the Rev. Dr Robert J. Kent, preached on "All Fullness in Christ." The text was from Colossians 1:19: "For it pleased

the Father that in Him should al' fulness dwell." Dr. Kent said: Jesus Christ is being better under-stood and better appreciated all the time. Paul had a truer and more glorious conception of Him thirty-five years after the crucifixion than the disciples who had lived in intimate fellowship with Him during His min-latry. Under the tuition of the Spirit the beauty and grandeur of His character, the magnitude and inestimable value of His service to God and humanity grow upon men. The language of eulogy is taxed to its uttermost in describing the glory of His person and position. In the four versus immediately preceding the the text three statements of sublime signifi-rance are made. He is the image of the invisible God! The universe was the invisible God! The universe was created by Him and for Him! He is the head of the church! Therefore all things He has pre-eminence That pre-eminence has not been thanged as the centuries have passed. While doctrines and theologies have held and lost the attention of men, their interest has been increasingly centred on the person of Jesus. Christian experience is verifying the state ment of the text that all fullness twells in Jesus Christ. The word 'fullness' by itself is an empty word; the "fuliness of God" is giorious, but misty. It is when we take up one by one the qualities with which Christ was so richly endowed by the Pather that we begin to appreciate the mean-In Him is the fullness of power.

was the power of Christ that at first gained the eager attention of men. We may not fully understand the mighty deeds He performed; in the confusion of thought at the present time regarding the miracles of the Gospeis we may feel utterly per-plexed. But that a deep and abiding impression of power was made by the Master on the people of His day there cannot be the slightest doubt. That impression was voiced by the two sadhearted disciples who journeyed to Emmaus and when the unrecognized Immaus and when the unrecognized Jesus asked them what things had come to pass that so deeply moved them replied: "Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people." The story that Mark has retired. Mark has written aims to present Christ as the mighty worker; and John tells us that his purpose in writ-ing was to picture Christ as the Son

The early Christian church was conscious of the possession of power, of power which it derived from its in-visible but ever-present Lord. It saw it working in the regeneration of men's hearts, in the reformation of their lives, in the transformation of communities. Christianity was not merely a new philosophy, a new form of worship; it was the power of God on worstly, it was the power of our units salvation to every one who accepted it. That power has not waned during the centuries. Christ has been the conqueror. He has been the most magnetic personality in the world's history. Men of all classes and conditions, the rich and poor, the prince and peasant, the learned and illiterate, the saint and sinner, have been drawn to liim. They bave consecrated heart and life to Him. In spite of the most determined and malignant opposition, the goapel of His kingdom has been preached through-out the world. Nothing could stop it. He has exected His judgment seat among men, and more and more the words, thoughts, deeds, the lives and characters of men and nations are being brought to judgment before there was a time when men supposed that by violence they could stamp out Christianity; Herod tried it and falled; the Jewish rulers tried it when they crucified Jesus and falled; Saul of Tarsus tried it and failed. Who would dream that it could be done to-day? Surely the years have demonstrated that the fullness of power resides in Jesus.

There is in Christ the fullness of We do not class Christ among the learned men of the world. He was not a writer of many books. He wrote nothing. We do not include Him among the great philosophers of the ages. There is a philosophy of Christianity, but Christianity is not a philosophy. We do not find a wonderful versatility of knowledge in the discourses of Jesus. He d not talk of many things, yet the me of the early days, and the thoughtful men of subsequent generations been profoundly impressed with His wisdom. He knew the things of greatest concorn to men; He knew them with a clear, searching intui-tion. He knew God, His character, His purpose, His plans. The Father had revealed Himself to His Son. He knew man, his joys and sorrows, his aspirations and temptations, his sinfuiness and his giorious possibilities. He know the secrets of peace, of joy. He knew the things that give deepest and most enduring satisfaction; the bread of life, and the water of life

Jesus is the world's teacher. of His most precious titles is Master. Not only in the truth He taught, but in the way He taught it, He was peerless. By precept and parable and example He had taught the principles that lie at the foundation of human ity's progress. Men who want to know what is best for themselves and for the world still sit reverently at Jesus' feet. In the discussion of the vital problems of the present age, zak, What did Jesus say? He dealt with the things that most concern the heart and life, and, there-fore. He dealt with the questions of

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perennial interest.

The fullness of love is in Jesus. Love divine is a tree that has many branches. One is compassion, an-other pity, another patience, another pardon, another sacrifice. The infinite pity and compassion of God looked out through the eyes of Jesus upon deformed and unfortunate men. His heart went out to those who had lost the spring and joy of life, or who had never known them. He saw the darkened home, the saddened heart, and His tears of tender sympathy flowed. A wise and wise-hearted man who is constantly dealing with youth-ful culprits has said that his own aim is to call forth what is best in the boys: to awaken a sense of honor, manliness, a noble ambition in them. This is what Jesus did. Love divine in Him reached down to sinful, broken men in order to lift them up and heal them. He awakened hope and resolute endeavor. He made men feel that they could be pardoned and begin a new life. He took them by the hand, as He did the girl who the neighboys said was dead, but Jesus

and "Arise." And this fullness of love found its crowning proof and glory in the cross; so that, when you speak of

great le love, you naturally point to

Now all these and many other qual-ities were united in Christ. Other men have been great because of some one rare quality of personality; Jesus possessed them all. Therefore, He has never ceased to interest the world. the day He returned after the sou, struggle in the wilderness to the banks of Jordan until He died on Calvary, He lived without seeking it in the public eye. After His death, instead of forgetting Him, men became more interested in Him. The eyes of the world have never ceased to look upon Him. Theologies have come and gone; the church has had its ups and downs; but Jesus is always the centre of interest. There stand on centre of interest. There stand on my library shelf two large volumes fresh from the press. They are a dictionary of Jesus, what He said and did. And they happen to stand along-side of a volume ou "Jesus Christ and the Social Question." It suggests the unfailing laterest of thoughtful men in Jesus. They are never satisfied with what has been said and written regarding Him. There will be other dictionaries, other lives of Christ, in the coming years. And when great social problems are discussed, the question of the home, of work and wages, of capital and labor, of human brotherhood, men will turn as they do now to the Gospels to study afresh what Jesus said. Let there be discovered the merest fragment of some ancient manuscript containing in mu-tilated form some saving of Jesus and graphed around the world, and the fragment becomes priceless. How are we to explain this undying interest in Jesus? Not in any of the outward circumstances or conditions of His life. How limited and meager it was: A life of poverty; a brief life; begin-ning in a manger, ending on a cross A life outside the circles of libraries and great thinkers, outside the circles of wealth and social position. The secret of its unique command upon the interest of men is given in the "It pleased the Father that in

Him should all fullness dwell."
The hope of the world is in Him. To Him we bring our burdens and parplexities. To Him we come for comfort and strength. To be in vital relation to Him is our highest privilege. Having Him as our personal Lord and Master we have life's high-est prize. He is Ged's richest gift to the world. He is the clearest interpretation to humanity of the infinis ealth of love and wisdom and power of God. The divine heart beats in the of God. The divine hear beats in the bosom of Jesus; the divine voict speaks through His lips; the divine help is given through His service; the divine life is imparted through fellowship with Him.

The leadership of the world be-longs to Jesus. The fullness of God dwells in Him to accomplish the eternal purpose of God; the establishmen of the kingdom of love in human hearts. He has been equipped for the service of leadership. To Him has been given fullness of vision that He may see the way; fullness of power that He may overcome every obstacle fullness of love that He may win mer and make them follow Him. He who died on the cross will occupy the throne: the despised and rejected of men will receive universal praise and love. To hasten the day when all shall know Him, when the eterna purpose of redeeming love shall b fulfilled in the kingdom of Christ is our supreme duty. To that work should consecrate our lives. hould kindle our enthusiasm. should be supreme in our thought and speech, our affection and devo-tion. May He be our leader! May gladly, enthusiastically follo-

"The Men Did the Work Faithfully,"

You cannot set the world right, or the times, but you can do something for the truth, and all you can do will certainly tell if the work you do is for the Master, who gives you your And so the burden of respon sibility is lifted.

This assurance makes peace, satisfaction and repose possible, even in the partial work done upon earth. Go to the man who is carving a stone for a building. Ask him where that stone is going, to what part of the temple, and how he is going to get it into place, and what does he do. He points you to the builder's plans This is only one stone of many. So when men shall ask where and how God's plan, point them to your er, who keeps the plans, and th on doing your little service as faith-fully as if the whole temple were yours to build .- Phillips Brooks.

God Watches Us Lovingly.

The thought of God's eye upon s usually looked upon as a though temptation and carelessness; and so it is. But with our selfish love of forbidden things we miss what is meant not morely to restrain us, but o be the greatest and most unfailing of our comforts. The thought that God sees us always is His great encouragement and help to His children in doing right. His eye is not the eye of a judge and ruler only, but of a souls of men, these poor souls of ours and of our brethren, not sparing even His own Son for them. We are being watched by an eye of tenderness and sympathy deeper and truer than even that of any man on earth for his su' fering friend .- Church.

The Good Life. A good life is impossible until one more desirable than living,

THE BRAVE DOG. One day a boy and his dog Rev went fishing in a boat. They brought their lunch, and after their lunch they started again fishing. All at once the boy got a bite. He pulled it out; it was a big trout. He was glad he caught it. After a while he got another bite, as he thought. He was caught in a log and it pulled him

As soon as the dog saw the boy in the water be jumped in after him, and caught him and brought him to the boat. The boy got in first and

the dog next. When they got to the bank they hurried home, and the boy told his He was glad he was not

After that they called the dog "Brave Rex."—Edward J. Nolan, in the Brooklyn Eagle.

The great Cxford dictionary, which has been under way for a generation, has reached "gre."

## EPWORTH LEAGUE LESSONS

SUNDAY, JULY 5.

Spiritual Vision and National Vitality -(Prov. 29: 18; Psa. 46.)

Prov. 29: 18. The difference in the dering of this passage in the Revised Version is significant. Instead of "the people perish," it reads, "the people cast off restraint." It is with nations as with individuals. The absence of spiritual vision, of high purpose to be realized and lofty goal to be attained, removes all motive for nelf-control, loosens all restraint, and so makes life nothing but the satisfaction of present desires, which involves dissipation of its energies and

degeneration of its powers. Just as the selfcontrol of the ath-lete, inspired by the vision of the goal he would attain, results in the increase of his vitality, so the restraint of self-control imposed upon a nation by itself, in the effort to attain unto the vision of the highest possible national life and character, makes for national health and vi-

The lawlessness which has disgraced our national life of recent years is a rign of national weakness, and undoubtedly due to the lack of vision of a spiritual goal for our national life, to the absence of moral issues in our national affairs, to the open proclamation by a few and the tacit approval by the many of the doctrine that the main object of govrament is the protection and promotion of business, and commercial prosperity the goal of national endenvor

Pan. 46. The occasion of this pealm probably the destruction of Sennacherib's army when it threatened the existence of Israel as an independent nation. Its central thought is "that God's presence is safety and peace, whatever storms may roar." first strophe (verses 1-3) it sets forth that though the land may rock and reel with the convulsions of nature till the nation is safe while it realixes the nearness of Jehovah as a re-The second strophe (verses 4-7) sings that even though the hostile nations combine in their might agninst Jerusalem, she has a sure defense as long as she realizes the in timate presence of her God. In the third strophe (verses 8-11) men are called to wonder and to praise at the recent "deeds of Jehovah" in scattering the hostile army, and those who would war against him are warned to desist, for "I will be exalted in the

Thus in lofty strains the poet sings the great truth that the vision of Jehovah in the midst of a nation is a guaranty of safety in its hour of peril.

## CHRISTIAN ENDEAVOR NOTES

JULY FIFTH.

Songs of the Heart, VII. Longings and Satisfactions. Ps. 63. (Consecration Meeting.)

Longing for purity, Rom. 7: 24, 25, Longing for perfection, Eph. 4: 8-13. Christ's longing for us. Heb. 13:

Longing for God. Ps. 18: 28-36. Satisfied in Him. Ps. 37: 1-11, Kept by Him. Isa. 41: 8-14.

The longings of a man show what is; jet men foolishly treat their desires as beyond their control. He is a happy man who learns earwhat is the one source of satisfaction, and does not waste life in the ursuit of false pleasures.

We must follow hard after God, close and enger; no half-hearted folowing will reach Him. If our desires test us, so does our rejoicing. In what do we glory? That is the other side of our desires.

Suggestions.

Every desire is a prayer; every rayer is a confession of character. When we long for that for which God longs, then we can receive that

which God longs to give. Longings for high things lift usngines for low things drag us down. To be perfectly satisfied is every man's right, and therefore every man's possibility.

Illustrations.

God gives His children blank checks, signed. Worldly pleasures are like alcohol, that merely feeds the fire of appetite; out heavenly pleasures are like true food, that satisfies.

A Christian's longings are like the hollows of the seashore; and God's grace is like the tide, sure to fill all

Some of our longings are not satis fled because our hands are stretched out palm downward, to grasp, and not palm upward, to receive.

Quotations.

Happy the man who early learns the wide chasm that lies between his wishes and his powers!-Goethe In moderating, not in satisfying de-

sires. Hes peace .- Heber. Desires are the pulses of the soul. As physicians judge by the appetite, so may you by desires -- Manton.

Instances of Animal Sagacity. One of the most remarkable in stances of animal sagacity that ever came to light in this section is re-

conductor Frank King.

When the southbound passenger train was near Hallsburg a mare suddenly dashed up the track right toward the train, running swiftly. It looked as if she would run right into the engine, and the air brakes were quickly applied, slowing the train down to six or seven miles an hour. Engineer Parrott thought the mare was blinded by the headlight, but the train was no sooner slowed down than the mare turned about and went from the train, keeping right down the tracks and making it impossible to run fast lest the animal

The mare went straight to a bridge over a creek, and when within a short distance of the bridge of the railway it was discovered that the colt of the mare had fallen with all of its feet through the bridge, placing it where it would have been killed had not the mare literally flagged the train. The mare stopped and began whinnying, and the train stopped also. Engineer Parrott, the fireman and some of the passengers got off and, relieving the colt, left the mare to trot off with her young as proud as a peacock. Those who witnessed the occurrence say it was wonderful, -Houston Chronicle

## The Sunday-School

INTERNATIONAL LESSON COM-MENTS FOR JULY 5.

Subject: Israel Asks For a King, 1 Sam. 8-Golden Text, Prov. 8:15 -Commit Verses 19, 20-Read Deut. 17:14-20-Commentary.

EXPOSITION .-- I. Jehovah telle the people the manner of the king that shall reign over them, vs. 10-18. The people were eager for a king, sc eager that they brusquely and heartlessly tell Samuel that he is too old to be any 1, uger fit for the place of leadership (vs. 1-5). If Samuel's feelings were in the way of their amoition, they must be trampled upon, that is all, no matter bow faithful a ruler Samuel had been (1 Sam. 12:3-5). But Samuel seems to have been reaping in part the result of his own folly. His sons were utterly unfit to be judges, but he made them judges over Israel. It is God's business to appoint judges, and not man's. The fact that Samuel himself was a judge by divine appointment gave him no right to make his sons judges by his wn appointment. Divine gifts and offices are not transmissable from father to son. It is a grave mistake to sacrifice the work of God for the interests of ur children. Fatherly ambition for his sons seems to have led Samuel astray, even with the awful example of Eli before his eyes (cf. ch. 2:12, 13; 3:11-14) Hundreds of years be-fore (Deut. 17:14, 15) God had anticipated the day when His people should request a king, but He was not pleased with the request when it was made (ch. 12:17). That illustrates the difference between what God predicts and what God desires. thing displeased Samuel" (v. 4). was right that it should; for a dis-pleased the Lord as well. But there seems as if there was something of personal element, not unmixed zeal for God's honor, in Samuel's dis-pleasure. But he did the wisest thing there was to be done under the cir-cumstances. "He prayed unto the Lord" (v. 6; cf. Phil. 4; 6, 7). Sam-uel does not seem to have had a word of reproach for the ingratitude of the elders until after he had talked it over with the Lord. It was not God's first choice to give them a king, but God has a way of training His children by letting them have their own way and so find out by bitter experience how much better His way is (Ps 81:11, 12; Luke 15:12, 17). God was their King. In asking a human visible king, they had rejected the divine invisible King. The real root of their eror was essentially the same as in making the golden calf. The desire so common to-day for a visible human priest and teacher to take the place of the invisible Priest and Teacher, lesus, is of the same character. The unbelieving human leart cannot walk by faith, it wants sight. Israel's history is all of a piece, a history of fail-ure and apostacy (v. 8). The same is true very largely of the history of the professing church. God hearkened unto their request (v. 9). The stern-est chastisement oftentimes that God can send is just to let us have our own way, but when God does let His willful children have their own way. it is not without sciemn protest against their folly (Matt. 23:37; 22:4; 21:36, 37). When Israel chose a king it was in the face of the full revelation of what manner the kings should be. So men get their own way to-day in the face of the clear revelation of what that way involves. Samuel was in many re-spects a model preacher, he kept atlent until he got a message from the

accurately God pictures the manner of the coming kings.

II. "That we also may be like all the nations" vs. 19-22. The people were not at all moved by God's picture of the woes the king would bring upon them. They refused to obey. They had made up their minds and said, "We will," and that settled it. When any man sets up his will against Gcd's, then his ruin is certain. Their hearts were fully set within them to do -vil, and their whole after history shows the bitter consequences they reaped. They desired a king only to like the surrounding nations (vs. 19, 20), and they made the wayward ness of Samuel's sons the pretext for demanding one. God had called them to be a separate people (Ex. 33:16; Lev. 20:24-26; Deut. 7:6). This was a great honor (Ex. 19:5, 6; Deut. 26:18, 19), but Israel did not like the place of separation. They were daz-zled by the seen but temporal gl\_ries around them and preferred them to things unseen but eternal (cf. 2 Cor. 4:18). It is just so with the church to-day. We are called to be a separate people (2 Cor. 6:17; Rom. 12:2; 1 Pet. 2:9; Phil. 3:20), but the church does not like the place of separation. We want to "be like all the nations." Samuel listened t. all the nations." Samuel listened to all the people had to say and then went and lated by engineer James Parrott and poured it into the ears of the Lord. It seems to have been Samuel's fixed habit, when he was grieved, to go off and have a talk with God about it.

Lord, and then he delivered it in full

Lord gave him to speak and he spoke all of that. It was not a very pleas-

ant or a very welcome message, but it

was the one God gave him and he de-

livered it all. They thought that they might be very victorious and joyous

and glorious if they could only have a

king, but they would find it quite dif-ferently (v. 18). He would bring tears and not rejoicing. So it turned out. What a curse to them, Israel's

kings taken as a whole, were.

He spoke only what the

Wake Up and Be Vaccinated. Inspection still is in progress at the oundary to prevent cases of smallpox being brought into the country from Minnesota. Owing to a protest from Washington of rough usage of people coming from the south by the Canadian medical inspectors, changes have been made in the regulations, Under the new system sleeping car conductors receive certificates and one is given to each passenger to fill out. On that certificate they must state when they were vaccinated, and if it was successful. If not, the passenger must get up and undergo the operation. These certificates are handed to the Canadian officials at the border.-Winnipeg Correspondence St. Paul Pioneer Press.

HORSE SENSE. Joakley-"Now, he's got what I

really call 'horse sense.' Coakley-"How, for instance?" Joakley-"He never bets on one." Philadelphia Press.

THOUGHTS FOR THE QUIET FOUR

"JESUS ONLY."

(Matt. 17:8.)
Naught that I do
Can my salvation wfn,
No strivings of my own
Can purge away my sin;
But "Jesus only" shed His blood for me,
To wash away my sins and set me free.

No look within
To feelings of my own,
Can make salvation sure
Or for my sins atone;
d on Christ the sins of all hath The Lord on Christ the sins of all hath laid,
And "Jesus only" hath atonement made.

No creed of mine,
Howe'er correct it be,
Can save my soul and give
Eternal life to me;
Through "Jesus only" comes the gift Di-Through Him alone eternal life is mine. No need to wait! E'en while I waiting stand

E on white I waiting stand
The years may pass.
And death he nigh at hand;
Now, Saviour of the lost, I come to Thee,
With "Jesus only" for my only ples.
—W. D., in London Christian.

God's Work For Man. What is written in the law? How readest thou?—Luke 10:26.

Macaulay in one of his reviews says, "The deeper and more complex parts of human nature can be exhibited by means of words alone." To many of us they are mirrors, histo-Every new science adds many new discovery, every war adds a few more. Each one of these new words enlarges our knowledge.

But words do not increase our knowledge of men morally or in the language of the heart. Moral science may have become more elaborate, but the vital and instinctive principles which are for the guidance and de velopment of manhood and character have not been improved. All those words called the Ten Commandments, spoken at least 4000 years ago, de-scribe man just as fully and exhaust-

ively to-day as they did then. So also is this true of the laws of the heart. If one of the Pharaohs looked in upon us he would be bewil-dered at the multitudinous changes in social, civic, commercial and indus-trial affairs; yet what a gleam of intelligent recognition and appreciation would come into his eyes the moment he looked upon two lovers, or a mother nursing her baby, or into the faces of sorrow by an open grave! These are the same throughout all ages. They are like the physical laws of steam and of air and of electricity and of motion: they are siways there. of motion; they are always there man does not invent them; he is their

discoverer. Thus it is that man never pro gresses by trying to invent moral truth. When he seeks to discover it, follow it, live it, make it the supreme object in life, then he finds himself close to the divine. Presence, touching the things of God, breathing the spirit of God. And he needs not to go far afield, for he finds it in himself, in his relationship with his fellows, and in God's word.

It is too often assumed that moral laws are restrictions, fences, guards, but the truth is that it is sin that is the restriction, it is sin that retards manhood growth, it is sin that cause the retarding complications in life, it is sin that perverts man's ambitions, clouds his vision, dulls his ear, confuses and blights his affections. Whereas his hearty, loyal response to the moral and spiritual laws of God gives him freedom. It is in them that he finds his true self, his manhood, the joy of living, calling into play his

noblest powers. The nation's laws are not restrict tions, fences curtailing personal lib-erty; they may be that to the criminal, but to the good citizen they are the means by which he reaches his best citizenship. We cannot imagine a citizenship without laws any more out laws, and so moral law is an es sential part of every human life. This may be proved by looking upon man-hood's failures as well as upon manhood's successes. They have come by breaking through the provisions God

has provided.

Therefore Jesus did not merely express a religious truth, but one of the profoundest, deepest, furthest reaching of all moral principles, when He said to the young lawyer, "How readest thou? \* \* This do and thou shalt live." Through that doorway he would find abundant life, he would find his true self, for just within it he would find God the source of truth and life, he would find Christ ideal, the renewer, the pattern, inspiration to the only life worth living—the life of God in the human soul. — The Rev. John R. Mackay, North Presbyterian York, in the Sunday Herald.

Germ of Divinity. Every soul has in it the germ of di-vinity. This germ will develop as sure as God is God, for it is always brooded over by the Most High. weak, wicked, dissipated wretch disappear, and the Son of God will appear. The sinner will become the

saint by the necessity of his own ing, which is from God.-Ursula N. Gestefeld. Spiritual Life. With no wide-reaching affection and no uplifting ideal, we make of our life a treadmill and of our duty an unwelcome drudgery. We dis-claim the highest endowment of the

fetters on the spirit, and small affec-tions keep small the heart.—Philip S. Moxom The Bible Never Misleads. Of the profitableness of the sway of the Bible over individuals, myriad have borne witness. "My heart has deceived me a thousand times," said Mr. Moody, "but that book has never

soul and deny our sonship to God. Narrow faiths and narrow hopes put

Do Your Duty. "To enjoy communion with God you must be found in the way of duty. If you play the truant, no wonder you are afraid of being whipped."-

deceived me once."

The Well-Bred Chicks.

Effie, on her first visit to the country, saw a number of phickens from the front porch of a farmhouse. child watched the fowls for some time as they industriously scratched around. Finally she turned and ran to her mother. "Oh, mother," she cried, excitedly, "come out on the porch and see the chickens wiping their feet on the grass."—Harper's THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

flaffroads Forbid Use of Intoxicants -Baltimore and Ohio Follows Lead of Other Roads in Forbid-

ding Liquor to Its Employes. The Baltimore and Ohio Railroad The Baltimore and Ohio Railroad put into effect recently a new rule by which men employed in the operation of the road are prohibited from partaking of intoxicating liquors either while they are on or off duty. The rule has been made a general one by the Baltimore and Ohio, and men who indulge in intoxicants will in the future be barred from that road's service. This action served to call public attention to a movement among railroad managers, which has been in progress for some time past, looking to the elimination from railroad service.

to the elimination from railroad serv-ice of men who are known to indulge in intoxicants.

A number of other roads have established in the recent past regulations in this respect similar to those which are being put into effect by the Baltimore and Ohio. Inquiry made last week among railroad officials revealed the fact that while we for the contest of the contest while the fact that while we for the contest of the contest while we for the contest of the contest while we can be contested to the contest while we can be contested to the contest while we can be contested to the contested vealed the fact that, while so far as known the General Managers' Association, which is made up of the active managers of most of the important railroads, has taken no formal action in the matter, they have as a result of exchanges of views on this subject come to the conclusion that the course which is now being followed by the Baltimore and Ohio is the best both for the public and for the railroads themselves.

Last year a similar rule was put into effect on the New York Central lines. It applies not only to the Central itself, but to its numerous subsidiary roads, including such roads as the Lake Shore, the Michigan Cen-tral, the Big Four, the Nickel Plate, the Boston and Albany and others.

An official of the New York Cen-tral said last week that the policy of the road was to be extremely strict in the road was to be extremely strict in the matter of its men refraining from the use of intoxicants. The regula-tions in force on the New York Cen-tral, it appears, go to the length of compelling the conductor of a train to refuse to permit the train to start if he learns that the engineer has in-dulged in intoxicants before going to The rules compel the substitution of another engineer in such case, and similarly an engineer is forbidden to take out a train should it happen that he knows that the conductor has taken an intoxicant.
Commenting on these regulations, this official said:

'We would sooner have a man in we would sooner have a man in the road's employ take money than that he should indulge in intoxicants. The damage that could result from stealing would be trifling compared with the trouble which might result from a conductor or an engineer or even a brakeman taking too freely of intoxicants. One or the other would be very apt to neglect orders and perhaps the neglect might occur under conditions which would lead to disaster."

The advantage of minimizing the use of intoxicants among operating employes has been recognized not only by the railroads, but by large industrial establishments as well. While the rules adopted by manufacturing companies in respect to the use of intoxicants by their employes are not understood to be as strict as those in force on the New York Central, on the Baltimore and Ohio, and on other roads, the movement among manufacturing companies has been gaining ground. Among the compa-nies which have taken steps in the direction of forbidding the use of in-toxicants by their employes are the International Harvester Company and some of the companies controlled by

the United States Steel Corporation.

This movement on the part of the railroads and industrial concerns to establish stricter regulations than those which have been in force in the past regarding the use of intoxicants by their employes is particularly interesting at this time, owing to acknowledgment in brewery trade circles that that trade is being seri-ously hurt by the Prohibition movement. It happens that the purpose of the railroads to surround the op-eration of their lines with all possible safeguards has made them a powerful ally of the Prohibitionists. It is said that they recognize this fact, and that they are giving all possible encouragement to the movement among the railroads to prohibit the use of intoxicants by their employes.

The desire of railroad managers to

abolish the use of intoxicants by op-erating employes is in keeping with the policy of eliminating as many as possible of the factors which tend to careless service. Despite all the safety devices which have in recent years been put into use in increasing numbers, it remains true that for the safety of its passengers as well as of its freight service a railroad is largely dependent upon the faithful performance of their duties by the men who are directly charged with the handling of the trains. Automatic devices cannot, except to a limited extent, take the place of intelligent work by all classes of employes who patching of trains and in the guard-ing of the line of road.

The present is regarded as a par ticularly favorable time for putting more stringent rules into effect. The demand for railroad employes is, of course, much less than it was when traffic was so much heavier, and it is vastly easier now than it was a few months ago to replace men who are disposed to infringe the rules estab-lished by the railroads.—New York

Benbow City, Ill., has eighteen voters and twenty-three saloons.

Temperance Notes. There is something wrong with the man who can be satisfied while the

saloon remains. The liquor traffic has had from the days of Noah in which to prove itself a good thing by actions. It can't hope

In Massachusetts ten per cent. of the licensed liquor dealers have gone out of business, as the prohibition law affects six cities, thirty-six towns and 210 saloons, barrooms and gro-

"Keep the liquor question out of politics," being interpreted, simply means, "Don't let it interfere with more important matters."

The money you get from the drunk-ard in whisky taxes—as your Judas' price of his ruin—is less than the money you would have had from him in property taxes if whisky had been taken from him.

The primate of the Church of England has spoken in support of the Government Reensing bill, which, strictly speaking, while not a temperance bill, will close, it is stated, 30,000 public houses or saloons in England.



An Italian proposes a tunnel to tap Vesuvius, to avoid possible explosion from on obstructed vent and to supply molten lava for moulding into building blocks.

Practically to pick a hundred thousand horse-power off the tops of eight roaring blast furnaces and to use it in performing a hundred giant tasks, is the purpose of colossal apparatus in the wonderful steel plant building of Gary, Ind.

Science so far has failed to furnish

any explanation of the mystery of seedless fruits. They are not the outcome of the work of man. Man perpetuates them; he does no more. The seedless orange was found in a state of seedlessness Anarchy is a mark of disease in the view of a Memphis physician. He

finds anarchistic ideas conclusive evidence of insanity, and would commit all anarchists as dangerous lunatics, thus making them harmless and giving them opportunity to gain menta! balance by education. Lancashire (England) medical officers are calling attention to the danger of weavers in the cotton mills con-

tracting infectious diseases from the practice known as "sbuttle-klasing"sucking the weft through the eye of the shuttle. Diphtheria, consumption and many other diseases are spread by this custom. By means of a galvanometer of re-

markable sensitiveness Mr. Baines has ascertained that all fruits, nuts and vegetables are, while alive, storage batteries of electricity. they die or are killed by cooking the Insulation between the negative and positive systems is destroyed. In an orange, says Mr. Baines, each alternate section is a charged cell, which will cause the galvanometer to record a current. These cells are insulated by their skins, and collectively they constitute a battery which is insulated by the rind of the fruit.

When the members of the British Institution of Electrical Engineers paid a visit of inspection to northern Italy lately, they were interested in a device used to protect the overhead transmission lines of an electric traction system from lightning discharges. The device consists of jets of water, which form a permanent "earth" at the Monbegno generating station on the Valtellina line. The electric resistance of the jets was said to be sufficient to prevent a serious loss of current, while not too great to enable them to serve for protectio against lightning.

THE TALE OF CONNELLY.

The Man Who Was a Martyr For the Sake of His Beer.

Among the many escapades ashore there is one that canonized Connelly

a martyr. Doing garrison duty in the yard, a consuming thirst drove a gang of us out in search of beer, since water was deadly, and as we were scurrying back with our prize, under the first darkness of the night, an officer discovered us and called, "Halt!" Too well we knew what the obeying of that order would bring us, and, realizing that we were not to be recognized, took to our legs. To our astonishment the valiant officer fired two shots after us One of them hit Connelly in the leg, and that's what made him a martyr. It was a nasty wound. His shipmates dressed it and antiseptically bandaged it. They performed all of his tasks that it is possible for one man to do for another, and although at times the fellow suffered intensely, he was always at muster, and never with a

telltale limp. The other side of the page is this: The officer who fired at us followed far enough to find a trail of blood on the cement pavement. Then, going out to the ship he warned them in the sick-bay and dispensary to look out for a man who would come in to report a shot in the leg. Unquestionably he felt valorous until Admiral Dewey got after him. I hear he roasted him brown. "Would you shoot your own men in time of war?" asked, and then showed him the chances he was taking, for these are the days when every man, from the Admiral down, wears a 38-calibre Colt's revolver at his side. - From "Three Years Behind the Guns,' in St. Nicholas,

Art and Geography.

Among the visitors at an art exhibition were two old ladies from the country. They were examining with great interest a bas-relief of a young Greek shepherd, beneath which were inscribed the words: "Executed in terra cotta."

"I wonder where Terra Cotta is?" ventured the elder of the two, turning to her companion.

Well, now, I ought to know," hesitated the other, "but I can't seem to place it just now."

"Ab, well," rejoined the first speakey, as they passed on, "It must be a dreadful place if they execute harmless young boys like that there." The Youth's Companion.

An American and a Scotsman was a speaking about the intense cold in the north of Scotland, "Why, it's nothing at all compared to the cold we have in the States," said the American. "I can recollect one winter when the sheep, jumping from a hillock into a field, became suddenly frozen on the way and stuck in the air like a mass of ice."

"But, good heavens, man," ex-claimed the Scotsman, "the law of gravity would not allow that!" "We don't do things by halves at home," replied the other. of gravity was frozen, too! "-Philadelphiz Ledger.

An average of 800 persons are killed in Sie United States each year by lightning. This means one in every 100,000.