Brooklyn, N. Y .- The Ray, Dr. Cartis Lee Laws, in the Greene Ave "Christianity and Business." text was from Deuteronomy 8:18:
"Thou shalt remember the Lord thy
God, for it is He that giveth thee
power to get wealth." Dr. Laws said:

When a man becomes a Christian he does not sever his relations to the world in which he lives. He is given to Christ by the Father as a personal and perpetual possession, but instead of translating him. Christ sends him back into the very world from which he has been saved. Christ said to the Father: "As Thou hast sent Me Into the world, even so have I also sent them into the world." But when Christis sends the saved man back into the world. He sends him back as a new man. "They are not of the world. even as I am not of the world." The Christian is in the world, but in the world with a new motive, a new purpose and a new power. Our afaster well knew that it would be difficult for this disciples to be in the world without being of the world, and so He prayed: "I pray not that Thou shouldst take them out of the world. but that Thou shouldst keep them from evil." From the beginning. therefore, the relation of the Chris tian to the affairs of life has been a problem worthy of the most serious study. In the early times there were fanatics who felt that it was below the dignity of a Christian to enter the secular pursuits in which they had formerly been engaged. They gave up their business and brought discredit upon their profession by the vagaries of their other worldism. The Apostle Paul tried to correct this abuse in his second letter to the Thessalonians. In his first epistle, in view of the second coming of Christ, he had urged the people to separate themselves from the world. Misinterpreting his purpose, they had given p their regular employments, and ad gotten into mischief. In the secand epistle the apostle says: hear that there are some which walk among you disorderly, working not at all but spending their time as busy Now, them that are such we command and exhort by our Lord Jesus Christ, that with quietness they

work and earn their own bread."

The greatest problem for the Christian man is to adjust himself to the callings and pursuits of this life, that he may best serve God, his fellow men and the highest interests of his own soul. Instead of translating us to glory at our conversion, God leaves us here that we may perfect personal holiness, working out our own salvawith fear and trembling, and that we may win the world to our new-found King. These are the two functions of the Christian. It is the will of God for His people to engage in the ordinary vocations of this world, that they may earn an honest living and at the same time show forth to the world the saving and keeping power of Jesus Christ. Though it is the will of God for His people to engage in the business of this world, it can be readily seen that there are certain limitations which arise from our relations to God.

But, again, the Christian man can engage in no business which will farm his fellow men, whom he has been sent to win to Christ. If you are in a business which is honest and legitimate, others will share with you the benefit of that business. If your gain means loss to others, then your business is not the business in which a Christian mun can engage. If you cannot conduct this business your-self, you cannot own stock in it and share in the profits of it without bartering your soul for gold. If you can't conduct the business yourself, you cannot rent your property for the adding hypocrisy to your other sins. May God have mercy on the hypo crites who will not soil their hands by engaging in a wicked business, but who will stuff their pockets full of the dirty money received as dividends or rent from the conduct of this same

Note now some of the incentives to business activity. "Thou shalt re-member the Lord thy God, for He has given thee power to get wealth." money-making gift is from God. apostle urges us to be diligent in bustness, fervent in spirit, serving the Lord. God has no patience with indelence and sioth. All through the Bible the stamp of God's approval is put upon industry, while His curse ever rests upon ideness. It is God-like to approve the control of the curse like to work. Our Lord said. "The Father worketh hitherto and I work." There is no place in God's economy the idler. He cumbers the

Business activity brings wealth, and this is an incentive which ought to appeal to the generation in which we are living. Wealth ought to be desired by every man, because wealth

Think of what wealth can do for the individual. It can give opportunity to acquire high and noble tastes. It can give leisure for study and research. These in turn will use the mind to grow stronger and the character to grow nobler. Wealth can purchase length of days, and it can secure to us the atmosphere in which human love can blossom and

bear fruit to perfection.

Think of what wealth can do for the family. It can surround our loved ones with books and paintings and statuary. It can provide this highest culture for our children. can enable us to dispense a generous hospitality and to make our homes the centre of a delightful and onobling religious, social and intellec-

Think of what weath can do for society. It can lift up those shattered and maimed victims of vice and pov-orty. It can cleanse the augean sta-It can send the brightness of day into the loathsome, fetid haunts of darkness. It can lay out and beautify parks. It can establish and per-petuate universities and libraries. It can support artists and scientists that they may devote their time to creat-ing the beautiful and the useful. It

dig the beautiful and the useful. It can set the spindles and wheels of manufacture in motion. It can give the poor the chance to earn an honest living, that self-respect may not be lost by recasiving charity. Oh, the value of wealth to society!

Think of what wealth can do for the church. The cause of Christ is languishing all over the world because there is not money sufficient to carry on Christ's work to the glory of God. Our local churches are suffering because of paor equipment and the lack of workers who can devote their whole time to the cause. Our Christian colleges, orphanages and bosnitals could double their efficiency

If they had more money. Our mis-sionary societies are all povertytricken. The missionary force in he great cities, on the frontiers and in heathen lands could all be doubled in tweive months if we had sufficient means. This is true of all Caristian denominations. May God prosper the people and then make them willing to

Business men, I exhort you in the name of the King to be diligent and self-denying and frugal that success may crown your efforts; for no one can estimate the good that your wealth can do to yourself, to your family, to society, and to the kingdom of God in the world.

Let us now consider the perils of usiness success.

I have exhorted you to fidelity. I have exhorted you to identify, persistency, energy in your business life. I have told you of the glory which comes with wealth, but I would be false to your highest interests if I did not hold up before you some of the awful perlis which confront the man who makes a great success in

What shall it profit a man if he gain the whole world and lose his own soul? No man can gain the whole world, or a millionth part of the world, but if he gained the whole of t at the cost of his soul it would be a calamitous bargain. The text means simply that in the effort to gain wealth many forfeit their own souls. The templation is to neglect the higher for the lower, to give up the spir itual for the temperal, to give up th nussen for the seen. How pitiful the brought that men spend a lifetime in he vain effort to corral the world and nd themselves at last without a soul What does it mean by losing one's soul? The expression is not equivacourse it leads to perdition. The soul here spoken of by Jesus means the faculty in man which apprehends God and goodness. Jesus says that the man who pays too much attention to money getting is apt to lose the fac-ulty by which he apprehends God and spiritual things. He loses the faculty because he refuses to use it. His ear is dull to the voice of God. His eye easty of God, and by and by through a process of deterioration death comes and the faculty is lost. Oh, men, do not lose your souls! Keep your ear open to the voice of God. Keep your heart attuned to the will of God; but slas, alas! some before me have almost lost their souls. In seeking a thing they, are giving up the best thing.

Jesus said: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God," and, "How hardly shall a rich man enter the kingdom of heaven." There are many perils about the gaining of wealth and the using of it. We have all and the using of it. We have all seen the influence of wealth upon character. Too often it makes the humble man proud, the generous man stingy, the charitable man suspicious, and the honest man dishonest. Sometimes the man who makes the money escapes the perils, but succeeding generations are almost inevitably cursed the wealth which they inherited. The Master knew human nature perfeetly, and so He said, "How hardly shall a rich man enter into the kingdom of heaven." There is one way to escape from these perils, and I commend it to the rich, to those who would be rich, and to all Christian business men alike. Write the words of my text in the front of your ledgers and on the tablets of your hearts; "Thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth."

Unanswered Prayer.

An unanswered prayer is no proof of an unhearing God. There may be reasons in the great purposes of our heavenly Father why a petition may fail of a direct answer. The creature may err, not understanding the will of God; but the Creator cannot err. As many a child of God has looked back over his life he has seen where the goodness and benign wisdom of has been manifested in with-God

But if the direct answer to the pa-tition has been withheld we believe that in some way there will come a earnest, faithful prayer is ever lost to the suppliant. "It may not be my way: It may not be thy way: but yet in His own way the answer will come. It may be years to coming, it may be in some wholly unexpected way through some channel we never dreamed of, and which it the time of the prayer we knew nothing of; but it will come to us with blessing.

Indeed, we in our obtuseness may be living in the very atmosphere of answered prayer and not be aware of it. If the answer does not come in the way we look for it, let us look around and see if the flower we longed for is not blooming classwhere; or if our life at some angle does not touch God more latimately than before. We may look for the answer in a tally-ho, but it may come in the form of some poor beggar on the

Profitable Things.

The sooner we are impressed that this present life is uncertain and very short, and that the future life is sure and endless, the better it will be for us. Also to learn that material things cannot satisfy the soul, but that a man must be rich toward God before that aching void can ever be filled, and that godliness is profitable unto all things and we may add unto all time. - The Rev. Methodist, Dallas, Texas.

Be a Soul Winner. It is easier to preach publicly to a reat congregation than to win one

houl by private means.

The Snake's Whistle

I found myself somewhat muddy and breathing a little hard, but was not wholly chagrined. I had heard and seen a black snake whistle, had never even known of the habit before. Since then I have seen one other snake do it, and I think I have heard the sound three or four times. It is almost indescribable. The jaws were closed as it was made, not even the throat moving that I could see. The air seemed to be blown violently through the nostrils, though sounding as if driven through the teetha shrilling hiss, fine and piercing, which one not so much hears feels—feels it crisping cold along his nerves.—Dallas Love Sharp, in National Magazine.

The smoke from the bowl of one's pipe is blue because, coming direct from the red hot tobacco, it is very highly oxidized, but the smoke from one's lips is gray, because it is nigh-

The Sunday-School

INTERNATIONAL LESSON COM-MENTS FOR JULY 19.

Subject: Samuel Warns Saul and the People, 1 Samuel 12-Golden Text, 1 Sam. 12:24-Commit Verses 23, 24-Commentary.

TIME .- 1099 B. C. PLACE .-EXPOSITION .- I. Obey the voice of the LORD, 13-15. Samuel had spent a little time in dwelling upon his own fidelity (vs. 2-5), but had quickly passed to a recital of the mercles of Jehovah (vs. 6-12). God had given them a king only because they had demanded one (vs. 12, 13, 17, 19). It was not God's first and best choice for them. Now Samuel calls them to look upon the king whom they had chosen and whom God had given. The king they were called upon to gaze upon was a fine speci-men of a man (ch. 10:2,3), but how poor a substitute for God, and how The king they were called bitter was the disappointment and defent Israel was to experience in So will it always be with those desire an arm of flesh instead of God to lean upon (Jer. 17:5, 8). God is long-suffering, and even yet there was mercy and help for them. In these verses we have the whole secret of having the Lord for us or against us. To have the Lord with us, and consequently to have it well with us, all that is necessary is (1) "fear the Lord," i. e., hold Him in that reverent regard that leads to a prompt and constant obedience to His will as expressed in His word (Prov. 8:13; 16:6; cf. 1 Jno. 5:3). (2) "Serve Him." (3) "Hearken unto His voice." (4) "Rebel not against His commandment." (5) "Be followers of the Lord your God" (cf. Eph. 5:1). If on the other hand we "will not hearken to the voice of Jehovah," the hand of Jehovah shall be against us. There can be no greatcalamity than to have the hand of Jehovah against us. Samuel pointed them to the whole history of Israel as a confirmation of his words (cf. v. 9). For a comment upon vs. 14, 15, turn to Lev. 26:1-39; Deu. 28:1-68;

Isa. 1:16-20.

II. Samuel Prays and God Answers, 16-19. Samuel sees the need that the people be brought to a deep realization of their siz. A sign is needed and he has faith in God that He will give it. He acted under God's direction, hence the outcome. He calls upon the people to stand still and see the "great thing the Lord will do." The Lord is always ready to do great and wonderful things for those who call upon Him with an intelli-gent faith (Jer. 33:3). In Palestine rains were almost unknown at the time of wheat harvest (cf. Prog. 26:1). But God gave thunder and rain in answer to Samuel's prayer (cf. ch. 7:9, 10: Josh. 10:12; Jas. 5:16-18). There are some who are too wise to believe such stories as this, out their wisdom is a wisdom born of gnorance and prejudice. No one who candidly studies the evidence, both in the Bible and outside of it, can foubt that God does give rain, as well as do many other wonderful things, in direct answer to prayer. To doubt It is not scientific; for it ignores un-questionable facts. The Lord did precisely as Samuel had counted upon His doing, and as he had said that He would do. The result was that "the people greatly feared the Lord and Samuel." Nothing makes God more Samuel." Nothing makes God more real to men than a direct answer to prayer, and no man is more feared than the man whom the world knows has the ear of God. But the world soon forgets (Ps. 106:12,13). sign was effective, the people saw themselves as great sinners deserving to die. That is the way in which we way in which we shall see ourselves when we are brought, as Israel was, face to face with God. They did not feel fit to pray for themselves, but feet the need of Samuel's prayers.

III. Fear Not, the Lord Will Not Forsake His People, 20-25. God's oft-repeated message to His people is, "Fear not." Here He says it t. His people even when they have greatly singed. But they had just made conon of their sin. There was pur-for them still. The devil defession of their sin. lights to use our past sin to discourage us. God says, "Though you have sinned greatly in the past, fear not and turn not aside from following the Lord" (cf. Josh. 23:6; Ps. 40:4). Though we may have sinned grievously in the past, still it is entirely possible for us to serve the Lord with all our heart in the future. How true it is of the things of this world, after which the hearts of mango astray from the Lord, that they "cannot profit nor deliver." If our salvation depended upon anything in us we should never be saved; but because it depends en-tirely upon Him, it is always sure. It was the Lord's good pleasure to make Israel " a people unto Himself" (cf. Deu. 7.7, 8; Matt. 11:26; Ro. 9:13-18; Jno. 15:16). It is the Lord's good pleasure to-day to make all who good pleasure to-day to make all who receive Jesus as their Saviour and their Lord, a people unto Himself (cf. 1 Pet. 2:9, 10, R. V.). For Samuel to cease to pray for God's people would be for Samuel to "sin against the Lord." There are many professed Christians in our day who are sinning against the Lord in this very way (cf. Ro. 1:9; Col. 1:9; 1 Thess. 3:10; 5:17). But Samuel would not only pray, he would also teach. Note well what he would teach, "the good and the right way." The way of obedience to God is not only the right way, it is also the good way.

Make Fire Extinguisher.

Have at hand small fire extinguishers made in the following inexpensive manner: Take some common lime, twenty parts; common salt, five parts, and water, seventy-five parts. Mix well and put in thin bottles. In case of fire a bottle so thrown that it will break in or near the fire will put it out. This mixture is better and cheaper than many of the high-priced extinguishers sold for the purpose of fire protection.

Serious gastefe troubles among workmen in large electric plants are attributed by a German authority to poisoning and not to electric radiations. Ozone is produced in large quantities, and with atmospheric nitrogen it forms nitric acid. explaining the acid taste often no-ticed. An effective remedy is free ventilation and separation of high tension apparatus from workrooms.

CHRISTIAN ENDEAVOR NOTES

JULY NINETEENTH.

Promote Total Abstinence. Gal. 5: 16-24.

Appeal to civic motives. Prov. 31: The example of the Nazarites, Num.

Denying lusts. Rom. 6: 12-14 Christ's example. Matt. 4: 8-10. For better warfare. 2 Tim. 2: 3-5. Surrendering lawful things. 1 Cor.

10: 23-29. To walk in the spirit is to live for eternal things and not for fleeting things; we cannot live for both. The crippled, the palsied, cannot do what they would in the body; so a man who cannot do what his better impulses would have him do is crippled and palsied in mind.

The evil cannot inherit the Kingdom, not because God shuts them out, but simply because they are not the sons of it; they have chosen another

Let no one expect it to be easy to break with the bodily passions and worldly fusts: it is a real crucifixion

Suggestions. Modern temperance agitation has wisely dealt much with the laws; and yet we must not forget that we cannot make men good in masses pledge arouses manhood and binds the will; but what if alcohol

has burned out the manhood and the Take the pledge when young; never miss a Christian Endeavor temperance meeting; make those meetings

shine! Though there is no saloon in your town, yet your society can help the national temperance work, and members may go where there are sa-

Illustrations.

Be the Columbus of the young and discover their lives for purity; that is so much better than a war of con

Moderate drinking is letting a mar fire bird shot at you while you will not let him fire cannon balls, The best way to keep a city from burning is not to let the first house

Taking a pledge is like buying a ticket for home; one does not necessarily go home, but one is likely to.

EPWORTH LEAGUE LESSONS

SUNDAY, JULY 19.

From Doubt to Devotion-(John 1.

45-51; 20, 24-29.) John 1, 45-51. Life was harder for Nathanael than it is for some men He had a sensitive nature, and high ideals. And he also had an alert, critical habit of mind. The very eagerness and fineness of his inner in combination with the keenness and candor with which he looked upon the ugly facts of the world about him, tended to make Nathanael not only critical, but even to give him a touch of cynicism. But such cynicism as his, is the pain of an eager, tender nature, beating its wings against the hard and cruel things of life. His skepticism was the skepticism of one in whom lofty hopes fight with the disillusioning facts of experience. When he heard of Jesus his first impulse was the as-When he heard sertion of this critical, skeptical habit of mind. But he was in earnest, He willing to investigate. And he was willing to be convinced. So he came to Jesus. The Master's first word was a recognition of the inner nobility of Nathanael's life. "Be hold," he cried, "an Israelite indeed, whom is no guile only his heart but the very external facts of his life. And Nathanael's overwhelmed by such spiritual pene-tration and miraculous knowledge, and touched as much by the sense of trustworthiness which he felt in the presence of Christ, cast doubt to winds, found the greatest words he knew, and called Jesus the Son of God, and the King of Israel. John 20, 24-29. Thomas was the

victim of a slow moving mind and a gloomy temperament. Then he was influenced less by ideas than things. What he could see and touch meant more to him than what he could think. It is not a very high Thomas was real and loyal, if slow and gloomy. The beautiful thing about the story of this disciple of all most stubborn doubting is the way Jesus understood his and condescended to meet the need of the devoted man imprisoned in the walls of a narrow life. The Master is ready to go great lengths to meet the genuine need of an earnest man So Thomas, too, casts doubt to the winds and cries: "My Lord and my

ENGINEER SAVES WILD TRAIN.

After running wild for several miles at high speed with an engine out of control by the blowing out of a stud" in its boller, the Chicago and Northwestern fast mail train No. 10 was barely saved from destruction near Boone, Iowa, by the resourcefulness of Louis Shull, the engineer,

Shull was driven from his seat by the scalding vapor and boiling water, Dazed for the moment, and knowing it was impossible to reach the throttle and bring the flying train to a stop, the engineer climbed out on to the fender and drew himself over the coal to the express car beyond. The express messenger, fearing robbers, refused him admission. Shull hammered at the door, and it was suddenly opened by the memenger, who pointed two revolvers at the

When Shull finally staggered in bleeding and half-dead he had just enough strength left to reach up and pull the rope connecting the air brake. The train came to a stop soon afterward.

EXPERIENCED

"Never mind, dear," he said, reas-suringly, as she raised her sweet face from his shoulder, and they both said the white blur on his coat; "It will all brush off."

"Oh, Charlie," she burst out, soh bing, hiding her face again upon his whitey shoulder; "how do you know?"—Somerville Journal,

RELIGIOUS READING

FOR THE QUIET HOUR.

Topic-Temperance Meeting: How to SCATTER FLOWERS AMONG THE LIVING.

Scatter flowers among the living,
Do not save all for the dead;
They no longer need their fragrance,
Resting in their marrow bed;
They are with the blessed angels,
Where the flowers never fade;
Clothed in garments pure and spotless,
In the mansions God hath made.

Some are bent with heavy burdens,
As they journey on life's road;
May we not strew sweetest blossoms
If we carry half their load?
Then the God who watches o'er us,
He who knoweth every thought,
He will send us many blessings,
With the sweetest fragrance fraught.

May the sunshine on our faces
Shine upon some face that's sad!
It may help to banish sorrow,
It may help to make them glad.
Give to them the choicest blossoms,
Some of kindness, some of love:
Help them feel there's hope remaining,
Point them to the home above.

Mrs. D. L. French, in the Christian
Herald.

The Cost of Economy. And King David said to Ornan,

Nay; but I will buy it of thee for the full price. -I. Chronicles 21:24. ll price. I Chronicles 21:24. Thus did one man decline to take advantage of what the world would call a "bargain." Such refusal, how-ever, might be little better than quic-One needs a good reason when persists in making things costly himself. David evidently thought

he had such reason. He had gone up to Ornan's thresh-ing floor for the purpose of there erecting an altar at his own expense. The shame of his recent crime was so keen that he was willing to pay any reasonable price for explation. Judge then his surprise to be of-fered the property without cost to himself. What a chance to econo-

But David knew a thing that we sometimes forget. The soul's processes can never be cheapened. To shave the cost of one's altar is to cheat oneself. Life has no real short cuts to triumph. God appoints no bargain days on which the shrewd trader may enrich himself at the expense of the Almighty. To attempt the payment of one's spiritual debts in the property of another, to offer the sacrifices of a contrite heart without personal drain, is a specious fraud.

What is the "spoiling" of a child? What has the sponling of a control what but the payment by parents of the price which the child ought to pay? "My child does not know the meaning of self-denial," said a mother overfond. Pity such a child! Misself and the meaning of self-denial, he er overlond. Pity such a child! Missing the meaning of self-denial, he will miss all the real prizes of life. I knew a young man who made a "hit" at his first public venture. But that first hit was his last; he has never found the range since. Easy success ruined him. The short cut was a blind alley. The sorriest thing that ever happened to Coleridge was when his friends guaranteed him. when his friends guaranteed him against a rainy day. His muse sickened with the absence of bracing airs. Hardship had kept his soul awake, but ease drugged him. Oh, the cheats we practice against ourselves by our economies!

The last place for a man to save money is on his gifts. Let him wear the old overcoat another season, if need be; let him reduce the length of his bill of fare, let him not shave the cost of those altars which love builds. The dearest economies we ever practice are those which touch our benefactions. Our loss is greatour benefactions. Our loss is great-er than that of the cause we refuse to help. Charity can better stand my to help. Charity can better stand withholding of help than I can stand withholding it. To let another do my giving is to let him have my blessing. If Ornan builds my altar blessing. If Ornan builds my altar blessing.

That man who asks how much he man has gotten hold of the wrong end of the matter. The question is rather how good he wants to be. A disciple who finds that his path includes no crosses may well pause to which master he is following Life's real altars represent the shed-ding of blood. To repeat, then, David's great renunciation at Ornan's threshing floor, to hold bravely to the sacrificial quality of human at its best, to refuse all ignoble light-ening of loads, to bleed that we may bless-in spite of all complacent voices to the contrary-this is one of the rich truths of life.—George Clarke Peck, St. Andrew's M. E. Church, in the New York Sunday Herald.

Character is Everything.

Saints are made by saints not doing extraordinary or uncommon things in an uncommon way, on uncommonly high principles, in an un-commonly self-sacrificing spirit. Be sure that this is the only substantial thing

The bits of knowledge that we call our learning, the hits of property that we call our wealth, the moment-ary vanities of delight that we call the conquests of social life — how swiftly they hurry to their graves, or are lost in forgetfulness! Noth-ing, nothing else but character survives, and character is Christ formed Character is a symmetrical growth, having its roots in unseen realities, and its conscious source in the living God, and its perpetually replenished supply by communion with Him. There cannot be a de-veloped and healthy saint without a constant putting forth of vitality and vigor in a principled activity of use and exercise of righteousness.—Huntington.

Power.

Very few men have been able to keep their balance when invested with power. Power is dangerous men thirst for it; they perjure themselves for it; they will compromise for it, and be destroyed by it at last.

—The Rev. C. F. Wimberly, Methodist, Louisville.

Some of the best friends God ever. had in this world were rich men.— The Rev. S. B. Dexter, Aurora, III.

Pause and Reflect.

"If two-thirds of the girls who go on the stage would go to the kitchen instead," says the Birmingham Age-Herald, "there would be a whole lot more happiness in this world." Think it over, brother. How would you like to have your dinner cooked by the average chorus girl?

The colony of Barbary ages, on the Rock of Gibraltar, is the only one of its kind in existence, and is being pro-tected by the British Government.

OUR TEMPERANCE COLUMN.

REPORTS OF PROGRESS OF THE BATTLE AGAINST RUM.

He Scorched Them-What Judge Collins, of tola, Kansas, in Passing Sentence, Sald to Some Boot-Leggers.

I have carefully observed the crumbling fragments of the wrecked lives upon either side of the dark and sullen stream of intemperance. and I have noted well the effect of

the hellish stuff upon its victim since I have been judge of this court.

We have now to deal with a class of low and degenerated inwbreakers commonly known as "boot-leggers" and you who are now awaiting the decree of this court belong to that

vile horde.
I would have you know that there is no unlawful act that contributes more to higher crimes and bears the qualities of low and vicious audacity, contemptible, despicable and detest able meanness than the selling of in-toxicating liquors in defiance of the laws of our country.

You are trying to live in unlawful idleness while you decorate the hovels of your putrid souls with raiment and jewels bought with money which your patrons should have spent for garments to cover the shivering bodof innocent, helpless and half clad children.

Your business is a stench to the nostrils of society, and the law-abid-ing and law-supporting men and women of our community intend to train the conquering guns of temperance and the chain lightning of law-en-forcement against you until reforms tion is secured, or until not one of you is left within the borders of our city outside of the prison walls. For you are inwardly and morally a set of warty, slimy, ulcerous vampires; and unless you cleanse yourselves and enter some legitimate occupation you will perish, trembling at the feet of respectability, from the effects of the virus with which you are constantly trying to inoculate purity and inno-

You may think that I am harsh and that the sentence of this court is unjustly severe, but I assure you that it is mild in the extreme compared with the misery and crime that can be credited to the influence of one quart of the vile stuff called alcohol or to the suffering of the sorrowing and broken-hearted widow and moth-er who sat in this room a few days ago with a helpless babe in her arms, and, with tears streaming down her cheeks, related in pathetic tones broken by sobs of grief and anguish known only to a loving and devoted mother, how her son, whom she had watched over and protected with a Christian paratic love from the company of the cheeks. Christian parent's love from infancto early manhood, and how upon whom she was now depending for support and protection, was being lured away into idleness and midnight debauchery through the grading influence of the seductive poison that you are continually injecting into the veins of respectable society.

Poet's Testimony.

A Poet's Testimony.

Herr Dehmel, one of the greatest living German poets of the "modern school," says: "I have attempted several times to write poetr," under the influence of liquor, but the next morning it appears to me to be more ing it appears to me to be mere word play, monstrous fancies or confused unconscious reminiscences." It is needless to say that Herr Dehmel is now a total abstainer. A certain author and writer in Chicago who was accustomed to stimulate was accustomed to stimulate a fagged brain with the use of brandy died a few years ago under peculiarly distressing circumstances. Many newspaper men who are obliged to work very much at high pressure on rush editions are accustomed to keep themselves up with stimulants. The practice is always fatal ultimately to the best results, and the writer who forces himself by such means in

May Reduce Revenues Law makers and officials around Washington are beginning to talk about the certainty in the near future of a national prohibition move-ment. Prohibition has been sweeping the Southern States. largely populate. by Southerners, has just gone "dry" by a pronounced vote. Missouri, in the heart of the teeming Southwest, has recently shown a powerful sentiment for local option in a considerable majority of its counties. Georgia has adopted a prohibition law, and the Denocrats of Kentucky, where ninety-six out of 119 counties are against the sale of intoxicants, have declared for State prohibition. It is said that Tennessee Democrats will take a similar

A Distillery Secret.

A man who had been employed in a distillery told the writer that during a distillery told the writer that during one night more than a thousand gallons were taken from the distillery to Cincinnati and sold without the paying of a cent of tax. When asked what the officer was doing who had been employed to watch that distillery, he replied that it is sometimes convenient for an officer to be elsewhere, toward which absence a few undred dollars is a strong incentive.

Campaigning Without Parallel.

The Illinois church choirs in white singing before the salcon doors, the processions of Sunday-school children, the solicitation of votes by women and their use of their carriages to convey votes to the real. riages to convey voters to the polls, the ringing of church bells, the pray-ers, the doxology sung on street corners-this is campaigning of a kind which has had no parallel since abolition times.

A Thought For the Week. Whisky drinking is the greatest evil that confronts the human race at this time. It stains the character, it this time. It stains the character, it is the advance agent of poverty and distress: it impairs the intellect, it humiliates kindred, alienates friends and eradicates pride. First it exhibarates, then exaits, then banishes responsibility; but when the reaction comes, the pendulum swings just as far the other way.—Judge Jeter C. Pritchard in his recent address at Wilmington, N. C.

Philadelphia's Anti-Saloon Parade.

Two thousand school children of Philadelphia paraded a few days ago through the leading thoroughfares of that city, in protest against the saloons. It was a pretty sight to witness these enthusiastic young crusaders bearing their banners and marching proudly to military music. Great crowds lined the sidewalks along the route and cheered the children.—Christian Herald. Philadelphia's Anti-Saloon Parade.

In New Hampshire the liquor li-censes for druggists have been abol-lehed.

***************** 5500 ACCIDENTS A MONTH.

***************** Every citizen should know what a corporation like the Metropolitan costs the average man. In "Great American Fortunes." in McClure's, Burton J. Hendrick sums up the case very clearly. Professional jurymen hired to defeat the law; children's signatures bought for a nickel for what purported to be a popular petition to the Legislature; the public literally bought and sold at every turn—those are facts which Mr. Hendrick brings to light.

"Probably no street railway capitalists ever had so rich an opportunity for legitimate profit. The income from nickel fares amounts to \$37,-000,000 a year. In spite of this, the whole Metropolitan system is in a condition of deplorable decay. The story of the road, and the enormous fortunes which have been made by its exploitation, is clearly written in its physical dilapidation. Crazy vehicles, with machinery so out of joint that its rattling can be heard blocks away, are running upon the most pretentions thoroughfares. Their filthy condition renders them a constant menace to the public health. The quality of the employes, according to a statement recently made by Oren Root, the Metropolitan's general manager, is constantly deteriorating; the men are so poorly paid that only those desperately in need of work join the Metropolitan force.

"The surface cars are not provided with the most ordinary safety devices. New York is the only large city in the country where the oldfashioned hand-brake is still in use. The Third avenue road, before the Metropolitan acquired it, used power brakes on all its cars; the first act of the Metropolitan, when it assumed control, was to remove these safety appliances, and the explanation usually accepted is that the management feared that the successful use of power brakes on one railroad would cause the public to demand that the reform be extended to all the lines. This failure to use proper safety appliances and the inexperience of the employes makes the casualty list a heavy one. An investigation recently made showed that in twenty-seven days there had been 2500 accidents on the street railways of New York City; forty-two people were killed outright, ten skulls were tractured. ten limbs amputated, forty-four limbs broken, while eighty-three other passengers were seriously injured. In proportion to the traffic. the New York street railways killed eight times as many people as those in Liverpool. Their record is sur-passed only by the Widener-Elkins roads in Philadelphia, which killed 801 passengers last year. As a result of its accidents, the Metropolitan spends annually nearly a million and a half dollars in damage suits."

WORDS OF WISDOM.

Saintliness does not grow by sigh-

Doing is a safe path to any doctrine. Love lifts the lover more than the loved.

Selfishness short-circuits brayer.

It's a poor kind of good cheer that makes others sad.

You cannot possess any more religion than you practice. Genius is simply making the most

of whatever you may have. Crowns on the head are not won by wearing frowns on the face.

You-cannot grow in grace while you're fattening old grievances. When the preacher is fishing for

praise he does not catch souls. Woeful looks are sure to come from too much looking within.

He who makes light of love soon loses himself in the night of hate. Respectability is Satan's best present-day substitute for righteousness

There's little virtue in abstaining from the evil when we ought to oppose it.

In the light of the larger life we will be able to measure our gains by our losses.

The man who wants to be first in the parade never wants to be in front in the battle. The preacher who rides a hobby

seldom tries to harness it to the Gos wagon. When a man scoffs at good things

may be trying to appease envy with derision. It's the little sins we cherish that at last set us around chasing to do

their bidding. When a man looks on repentance as a city of refuge for the future, he is likely to find he gate locked

when he gets there.--Home Herald. The Shppery Pronoun.

Many are the circumstances which have been devised by civilized races in order to avoid the bluntness of direct address. In fact, it may be said that at the moment when a na tion standardizes its language it begins to have trouble with its pronouns. ,

"Thou" has, of course, become obsolete, except in prayer, although it flourishes colloquially in the north of England. The second person plural is substituted. In parts of the South 'you all" is heard, a further step toward refined elusiveness

In France and Germany "thou" has been retained in familiar or semicontemptuous speech. In Spain and italy, on the other hand, the third person is substituted habitually in place of it.—Harper's Weekly.

The Citizen and the Press

"The papers are afraid to say anything," sneered the first citizen.
"Some people don't feel that way about it," replied the other. "Ever run for office?"

"No; but I wrote a letter roasting some fellows that needed roasting and the paper didn't print a line." "Did you sign your name?"
"Certainly not. D'ye think I'm hump?"—Philadelphia Ledger