Theme: Jesus' Imperial Spirit.

Prooklyn, N. Y.—In the Park Con-recational Church, Eighth avenue of Second street, Sunday morning, the Rev. Charles S. Macfarland, Ph. of the Concregational Church of South Norwalk, Conn., author of "The Infinite Affection," and other works, breached on "The Imperial Spirit of Jesus." The texts were from John 14:27: "Peace I leave with you; My neace I give unto you; not as the world giveth, give I unto you. Let not your beart he troubled, neither let it he afraid." John 16:33: "In the world "e shall have tribula-tion; but be of good cheer. I have overcome the world:" Matthew 10:34: "Think not that I am come to send nearce on earth: I came not to send peace, but a sword." Dr. Marfariand said: Macfarland said:

Jeaus is reassuring His disciples. He says to them Be courageous, he bold, overcome the world. By the world He mesns the temporal life, Be masters, He says over that life; let your spirits overcome it.

What a sublime picture! There He is, awaiting the end. He is going down to apparent defeat, to human eyes. His life seems nought. The cross awalts Him. a cross between the crosses of two thieves. Barabbas is to be chosen instead of Himself. He no longer has any followers, except those faithful few, and even they are trembling, fearful and ready to dee. Yet He utters these strangely contradictory words, "I am the Master of the world.

We see here also the moral gran-deur of Jesus, the translation of His personalty and His inner life into terms of moral nover. As He was the great thinker, so He was the noble liver of the race. As He gains

noble liver of the race. As He gains the mastery of lofty minds, so He is the severeign of all noble lives.

His splendid life is now centering in the cross toward which it has been leading. From the beginning He has seen the end. Behind Him is a long trail of moral strength. From Him goes the impression of a sovereign personality. He is the supreme example of noble living for the masterial control of the living for the masterial control of noble living for the masterial control of the masterial control of the masterial control of the control of ample of noble living, for the man-bood of our day, with its alternating bravery and cowardies, with its noble resolve and weak compliance. Jesus ecomes, first, the shamer and then the inspirer of human living.

Having in some measure headed the solendid mind of the Mus-ter and gathered something of the moral grandeur of His life, we seek to discover the bigger, secret of His outward splender. Let us try to look into His soul and discover the mean-ing of this majestic, brave, strong, impullingly impellifuly attractive manhood, Look again at our text, recall the sitnation under which it was uttered, remember that He is facing a cross, listen to His words: "Peace I leave unto you," "Be full of confidence,"

"I have conquered the world."

Another strange thing is the contradictoriness of the Master. For upon another occasion did He not say, "Think not that I am come to send peace on the earth; I came not to send peace, but a sword?"

How are we to explain the paradox of these two contradictory texts? Shall we avail ourselves of the liberty of criticism and say that one appears in the Synoptic Gospels and is his-torical, while the other appears in the Fourth Gospel and is unhistorical? Shall we decided that one of them is an interpolation? This is altogether too easy and ready a method. Let us wait and see if we may not bring them into harmony

First of all let us look at the second text and see how true it is. He sent those disciples forth into the world. Did not they find the sword? Their story is a continuous one of persecution, imprisonment, death. If there was the one thing they did not find it was peace. Peter and John began at Jerusalem. They were told that they must not speak or teach in the name of Jesus. They went out, courage went to preaching again. For it they were heaten with stripes. They received their hundredfold reward "with per-

What mockery are Jesus' words to Him! "Peace I leave with you." How fortunate if the Fourth Gospel were written very late and is unrella-ble! Does it not make our Lord guilty of false prophecy?

The story goes on through succeed-g ages. The successors of these ing ages. disciples live and die in Roman catacombs and caves. They are hunted, hungered, despised, perseguited, suf-fering unto death. How it must have mocked them: "Peace I leave with you." Jesus bequest was broken, or at least this codicil revoked.

But even all this is less perplexing than the utterance coming from the lips of the man who spoke it. it a mistaken prophacy of Jesus? Be cause His own life was so calm and peaceful did He suppose that His disciples' would be also? Look for a moment at the life of the man from whose lips these words come. Fol-low Him in His weariness, in His rejection, in His disputes with carping critics, with His misunderstanding and quarreling disciples. Not a place to lay His head. Go with Him on the mountainside at night. Witness Him in the Garden, where He sweat, as it were, great drops of blood. on Calvary between thorns, th Him crowned with thorns, buffeted, spat upon, mocked in dis-dain. What a contrast and contradiction are His words: "Peace I leave with you; My peace I give unto you." Evidently we must accept the prophery of our second test and deny

the truth of the first look at those disciples again and be-hold another aspect of their life, Peter is there, it is true, in prison. But we read about the presence of an angel of the Lord and of a light in the midst of the darkness. some of those little gatherings in the upper rooms with the breaking of bread and prayers. Look at Paul with his visions all full of beauty. Read his epistics, vibrant with joy and hope and faith. On the sinking ship he is the one buoyant spirit them all. He goes into the midnight prison again where he sits thrust into he loner ward with his feet fast in the stocks, and you hear him, with Silas, singing hymns.

Go back again and look at the life Jesus. Look beyond the outward vicinaitndes. Seek to penetrate to the inner consciousness of the suffering man. There is no thought of pessimism in His Gospel. He is ever lighted up by faith and hope and joy, Behold Him before Pilate! His countenance is untroubled. Pilate is the disturbed and restless one; the troublesome dreams were those of the chamber of his household.

Our paradox is partly solved. Both prophecies are two. He did send a

sword on earth. He did at the same

time leave His bequest of peace.
But our real question is not answered. Is it true of buman life in general? When has come the finest literature, the literature of peace, loy, light, hope, inspiration, triumph's Has it come from men whose lives were free from suffering, pain and disappointment? Sometimes, per-haps, but not very often. It has not come from those who lived in kings' palaces and wore soft raiment. Most of it has come out of the depths of dungeon, from blind poets, from dis-

durgeon, from blind poets, from dis-ease-racked bodies.

Jesus' prophecy is true. The rea-son it did not seem to be true was be-cause we did not read it aright. Read it again: "Pence I leave with you; My peace I give unto you." My peace.
"Not as the world."

"Not as the world."

It means that this outward life is not our realest life. It means that our outward and inward life are in large measure independent of each other. It means that true peace does not come from external situations, but from something that is within ns; our inward sense of our rightness with God, our consciousness of true urpose and true heart.
It means the estimate of things by

a view from above. It means that Heaven is not a place to go to, but a condition to attain. It means that a man, within himself, may be like one enfolded in the comfort of his home while the storm rages outside. The nitimate victory of human life is this triumph of the inward spirit over the outward life.

I am trying to give to men a vital meaning for the cross. Look at the Master this merning, fresh from Gethmane, facing that cross, with not ne brave soul to stand by Him to the and. Hear again the calm, majestic utterance, "I have conquered the world." Imagine yourself there with the disciples, facing their life, and hear Him as He says to you, "You may suffer and yet dwell upon sub-time heights." "The storm of ruin may come and yet there need never be any truce of the spirit." It was just what He had been saying all along to them, "I will give you rest." He looked out on the city of His day; He saw men as we see them toiny, racing each other for wealth, socking upon each other with mutual respiction. He was saying to them, to not be like the frail craft, like he little steam yacht; be like the great ocean steamer with her from the like the moves on her way with ponderous throbs; do not let self be tossed about upon the

ocean, but ride through her billows." He was bidding men as He bids you men to-day to seek and possess the great ultimate realities of life. He was saying, "Forget to watch your little engines and look out upon the ocean and up into the sky."

Do not guard your business, your altry pleasures and little interests while you forget to think about the deep things of life. Try this morning to catch His spirit as did the great Apostle Paul, who learned how to abound and also how to be abased, to ceiolce in adversity and to let all the experiences of life give their lessons and their strength. Do not long for some soft pine-laden balmy southern sir, but be made stronger by the bleak winds of the rock-bound coast. Get hold of something that is be-rond the reach of men, some joy which no man taketh from you. Be ike the rock unmoved by the surging of the waters. When stricken down, se again mightier than before. Such the voice of these great gospels.

My dear men (and women), the eace of Jesus Christ does not come arough some mythical contempla-ion, nor through some vague experience. It comes by our sharing of the pirit of the Master, by the earnest collowing of duty, the noble facing of esponsibility, the bold confronting f difficulties, the patient bearing of calumncy, the quiet endurance of per-secution, the brave carrying of sorow and the prayerful sanctifying of our loys. Gethsemane and Calvary are the price of this spirit. Rest can only follow labor. The overcoming of outward things is the condition of

You men here, you young men bera, religion is not simply something for women, or for you when you are Jesus they left this noble man to e admired and worshiped by a few aithful women. So you men have lone, but now I ask you, do it umbly, do it modestly, do it knowing that you are not worthy to unloose he latchet of His shoes, but be His disciples, admire His character, do things "for His sake," give Him a eat, manly affection.

Objects For Prayer.

A man who stood out among men as the embodiment of all that is clean, noble, gentle, humble and strong was Major Whittle, the Bible teacher and evangelist. Written on Written on ects of daily prayer for himself character.

To be kept fr lusts of the flesh. kept from carnality and To be delivered from a man-fearing spirit

To be delivered from vanity and be made pure in imagination

To have a deeper conviction of sin. To love the Lord Jesus Christ more devotedly.—Pacific Baptist.

A man conscious of enthusiasm for worthy aims is sustained under petty not without wounds, and who hover in his mind as patron saints, invisibly helping .- George Ellot.

The Right is Resistance. To insist on right is always to resist the devil.

The Opium Trade.

When, in 1776, the East India Company took charge of the trade, which was the real beginning, except in a small way, of the importation of opium into China, it was bitterly opposed by the Chinese Government. and opium smoking was punished with severe fines and penalties. In 1839 a proclamation was issue threatening hostile measures if the English ships serving as depots were not sent away. In the same year the Chinese Government destroyed over 20,000 chests of opium. The British continued to smuggle, against the remonstrances of the Chinese Government, and outrages on both sides led to a war, which was ended by the treaty of Nanking in 1842.

THOSE TRUTHFUL REMARKS. Departing Guest - "We've had a

simply delightful time!" Hostess-"I'm so glad. At the same time I regret that the storm kept all of our best people away."-

## EPWORTH LEAGUE LESSONS

SUNDAY, SEPTEMBER 27.

The Lord of the Sabbath-Matt. 12.

1-7; Isa. 59, 13, 14. Matt. 12, 1-7. There is nothing in his passage to indicate that Christ INTERNATIONAL LESSON COMdld not teach perpetual obligation to he religious observance of one day in seven as a holy Sabbath. This Sabbath will be for all time under the direction of the fourth commandment but not under the injunction of

the Jewish elders. Jesus and his disciples being in the grain fields, the disciples began to pluck the ears of grain and to eat The act itself was in harmony with the law (Deut, 23, 25). To the pluckng of the grain itself, though it beot object; but the plucking and rubbing of ears of grain on the Sabbath day—this was forbidden by the fradition of the elders, because it was a kind of reaping.

Jesus justified his disciples in what they did by showing that works of necessity are lawful on the Sabbath day, and he proceeded to liberate them, not only from the corruptions of the Pharisees but from their un-scriptural impositions also.

Jesus further reminds them of the priests in the temple who did servile work on the Sabbath day, killing the sacrified beasts, which, in a common case, would have been profaning the Sabbath, and yet it was never considered so, because the temple servrequired it. All this proves that Christ clearly taught that works easity on the Sabbath day are law-But at the same time there is nothing in this incident to teach the lax observance of the Sabbath as a

divine institution. Christ justifies the disciples by several arguments. Standing in their presence in ne greater than the temple (verse 6.) the temple is greater than the Sabbath, and must be served by the Sabbath, how much more must the Sabbath serve the One who is greater than the temple.

The superiority of the moral over the mere ceremonial duty, will have mercy and not sacri-

The lordship of the Son of man over the Sabbath. He who is Lord of the Sabbath and Sovereign of man-kind has power to use the day for the best interests of his creatures who are to be his chief glory.

isa, 58, 13, 14. The Old Testament prophets place special emphasis on the need of the Jews to observe the bbath as a day of rest and worship, which they shall turn aside from asure and find their delight in the The appointment of the Sabbath is shown to be a special token of God's favor, and the observance of it is regarded as a special evidence of their righteous life and devotion to

## CHRISTIAN ENDEAVOR NOTES

SEPTMEBER TWENTY-SEVENTH. Topic-Home Missions: The Cry of the City-Gen. 18: 16.33.

The first city. Gen. 4: 16, 17 wicked city. Gen. 19; 15-17. A city missionary. Jonah 1: 1, 2 An idolatrous city. Acts 17: 16-

A city wept over. Luke 19: 41-44. The heavenly city. Rev. 22: 1-6. All evil that men have developed centers in the modern city, as well as possibilities of all kinds of good. The city throws around its citizens owerful bonds, which involve the

rightous in the fate of the evil. We may be sure that the Judge of earth will do right; but His right will be comfortable for us only we are righteous.

We wish that Abraham had gone on and begged Sodom's safety for the Judah should become waste and the sake of our soul. How we underest feeding place of wandering bands. timate God's care for individuals!

City Mission Notes. The rush of the city is intensifying all modern problems. There is added to Chicago every year a city of 25,000, and to New York a city of

Men talk about the religious destitution of the country; but the country has from three to six times as many churches for a given number of people as the city. It would be impossi-ble for the citizens of any city all to

go to church together, Many of the spiritual evils of the spring from material evils, which the churches must remedy in order to get at men's souls.

In and near three of our leading cities there are 5,300 "sisters," who are the real strength of Roman Catholicism. A priest said once that he feared the deaconess movement more than any other activity of the Protestants, or all together.
"The city," saye Dr. Josiah Strong.

"Is the Gibraltar of civilisation. we fall there, ultimately we shall fall

The Moray.

The Aquarium yesterday acquired hostilities by the memory of great a sea monster, a spotted moray, which workers who had to fight their way, is a formidable name for a species of eel. It is eight feet long, as large in diameter as a fat cat and resembles an enormous cel except that its head, with a mouth like an undershot bulldog, is crowned with a ridge of spikes. It came from Bermuda.

Often the moray has been taken for a sea serpent by green fishermen, as it lives near the surface and often Hes with its head on the rocks, seeking birds' eggs and crabs. Superintendent Morgan says this moray is not extraordinarily large, as they grow to fifteen feet and often swim with head elevated above the sea .-New York World.

UNFRIENDLY VIEWS. Passenger Agent-"Here are some

postcard views along our line of railroad. Would you like them?" Patron-"No, thank you. I rods over the line one day last week and have views of my own or it."-Chi-MEG News.

SUITABLE ATTIRE. "I think," said Sus Brett, "I'll take

a dip into vaudeville.' "Take a dip, eh?" commented Yorick Hamm. "So that's why you've ordered a bathing-suit rig."--- Kansas City Journal.

## The Sunday-School

MENTS FOR SEPTEMBER 27.

Subject: Temperance, Is. 5:11-23-Golden Text, Prov. 20:1-Commit Verses 22, 23-Comments on the Lesson.

TIME .- 760 B. C. and 1908 A. D. PLACE.—Jerusalem and all lands.
EXPOSITION.—I. The Woe of
Those Who Live Intemperately, 11t7. God pronounces six woes upon
His people because of their sins. The first woe is pronounced upon the greedy monopolist. Verse 8 gives a ereedy monopolist. Verse 8 gives a very graphic picture of a large class among us to-day who count themselves happy, but Jehovah pronounces were upon them. More and more will his be true as time passes, even as it came to pass in Jerusalem. The second were is pronounced upon those ond woe is pronounced upon those who live for the gratification of ap-petite. The description of the drunkard in verse 11 exactly fits our own day. The rising sun sees the wretched victim of alcohol up searching for an open saloon; he hasn't slept much and now wants a drink to steady his nerves. But he is not only up early but tarries late into night till wine inflames him. He is burning the candle at both ends and will soon burn it out. God pronounces upon every such an one. An woo never falls to come. It is a sig-nificant fact that after speaking in general terms of the ruin of Judah (vs. 1-7) such frequent references are made to drunkenness. It is clear that the prophet Isaiah (as well as other prophets) considered Judah's fall (and Israel's) as due largely to intemperance (see also ch. 28:1, 7, 8; Hos. 7:5, 6. The effect of wine is to "inflame them." It inflames the stomach, the blood, the eyes, the brain, the vicest and fiercest passions of the soul and kindles the fires of hell. The man that fools with wine is fooling with a fire that has caused the costliest conflagrations that the world has ever known. In verse 12 we have pictured the veneering of art and refinement with which drunkards seek to cover their beastliness. Music seek to cover their beastliness. Music-is constantly prostituted to become the servitor of beastliness. While these ancient sinners gave themselves over to sesthetic and sensual indulthey forgot "the work of the (cf. Job 21:11-14; Am. 6:4-6). One of the most serious evils of the use of wine is that it leads men to forget God. A fearful doom awaits all those who forget God (Job 34:24-27; Ps. 28:5; 9:17). The conse-quence of their intemperance and for-getting God was that God's people had "gone into captivity" (v. 13). The world to-day is full of people who have gone into the most degrading and painful captivity through the same two causes—intemperance and forgetfulness of God. The immediate cause of captivity was "lack of knowledge." Knowledge of the truth is lib-erty, ignorance of the truth is bondage (Jno. 8:32; cf. Hos. 4:6; Rom. 1:28; 2 Thess. 1:8). The next result of Judah's intemperance was that "Hell (or Sheol, the underworld)

enlarged her desire, and opened her mouth without measure." Hell yawns wide because of intemperance and the glory of the multitude and the pomp, and he that rejoices among us is descending into it. All classes are brought down by this sin (v. 15). Not only the insignificant and con-temptible, but the great and lofty are humbled. But in the midst of all this humbling "Jehovah of hosts is exalted." He is exalted by the judgment He brings upon the offenders (cf. Ez. 28:22; Rev. 15:2, 4). As He is "the Holy One" (R. V.), His Holiness shall be manifested in the rightness the subgress of the eous judgment He brings upon offenders. As the final result of Israel's intemperance and forgetfulness of God all the splendid estates and palaces of This is now literally fulfilled and there is a real danger that all the present splendor of our own land shall some day become a feeding place of flocks and tramps from simi-

lar causes. II. The Woe of Those Who Give Themselves Over to Sin, 18-23. The third woe is pronounced upon those who are so thoroughly given over to who are so thoroughly given over to sin that they tug away at it to see how much they can draw (v. 18). The use of wine leads to this devotion to sin. In their enthusiasm for sin they mock at God and His Word and say: "Let God hurry up with His judgments and let Him hasten works that we may actually see it and not merely hear about it. purposes of the Holy One of Israel of which we have heard so much actually come to pass" (v. 19; cf. Jer. 17:15; 2 Pet. 3:3, 4). Such mockery of God's word and God's judgments common among drunkards. fourth woe is upon those who "call eyil good, and good evil, that put darkness for light and light for dark-This displays a determination in sin that is wellnigh hopeless (Matt. 12:24, 31). This complete perversion of the moral judgment often results from the persistent use of liquor. The fifth warning is one greatly needed in our day (v. 21; cf. Prov. 26:12; Ro. 1:22). No man is more likely to be wise in his own eyes than the drink-ing man. He laughs at all warnings against the dangers of strong drink. The final wee is pronounced upon those who pride themselves upon the amount of wine they can drink and the strong drink they can mix and "walk off with." The inspired prophet says that this is not an accomplish-ment to be proud of.

A THREAT.

"Maw, kin I go to the ball game?" 'No, you kin not, William Eugene. I don't wan no son of mine runnin' all over this town alone."

"Oh, come on, maw! Let me go." "You kin not go, William Eugene." "I'll run away an' go. That's what I'll do. I'm gettin' old enough to paddle my own canoe, I guess." William Engene, of you go to that

ball game it won't be any canon hat'll get paddled. Mfnd that, now, William Eugenel".-Washington Star. HAVE A CARE.

"My mission in life," said the satirist, "is to put the dunce cap on the heads of other people." "Be careful," replied his friend, that you don't catch cold."-Phila-

delphia Inquirer. GIVING IT TIME.

Jeweler-"Is your watch all right now, Mr. Smart?" Mr. Smart-"Well, no, not yet; buf it seems to be gaining every day."-Boston Transcript.

THOUGHTS FOR THE QUIET MOUR

OUT OF CHORD.

When bough and stem, so lately black and bare, Are vital with the glow of May-tide When with new life exultant everywhere The earth is trenching on a heaven un-

How dread the sound of mortal misery!
The din of evil in the world of men,
Jars with the harmonies we hear and see,
And Being trembles with the discord

So that, despite divineness of the morn, Through glorious gladness burst regretful

grief.
Oh! would that man were here and now God! put a new humanity in leaf!
-Charlotte Fiske Bates, in the Christian
Register.

The Greatest Battlefield.

The greatest battlefield on which a man ever fought is within himself. The greatest victories are there. Victory there is the greatest victory possible in a man's life. All the

possible in a man's life. All the great achievements of men outside of themselves are less than the achievements of getting mastery of themselves. Victory here means victory elsewhere.

All other problems of the personal sort are included in this: Their solution is included in its solution. There must be practical understanding about sin and real power over ing about sin, and real power over it, before there can be self-mastery. For it was sin that first stole self-mastery away. Selfishness must be seen and gripped in its subtle as well as its coarse forms, before the sweets of the finest self-mastery can be tasted. Doubt must be mastered, at least far enough to give a steady footing and steady going, if the fra-grance of self-mastery is to fill the life. Only he who sees clearly the highest ambition of life, and holds everything else strictly under, can climb the heights here.

The great mastery is self-mastery. The greatest man is he who has be-come master of himself, not in the limited sense of some who do not-able things on other fields, but in the finest, fullest sense. This is the most fascinating of all problems. It is a continuous problem, ever yield-ing to solution, yet never fully solved. For every high level reached shows a higher beyond, so great is the possibility lying within oneself. Man was made like God and to have a dominion over all the lower

creation. That is the Bible way of saying that he was to be master of creation. his own self, and through that self-mastery to be master of all creations The man enger to reach the highest mastery will study God, for here is the original plan for himself. will keep in close contact with the Original. The closer that touch the nearer does he come to his own true self.—S. D. Gordon.

Life-giving. All good teaching is life-glying. All good teaching is life-giying.
All good teachers are life-savers and
life-enrichers. This is to be accepted literally by all teachers that aspire to teach in His power. Precious
to men are the remote ledges in
which are imbedded the virgin gold;
more precious still are the sandy more precious still are the sandy stretches from which sparkle the sapphire and the diamond; but infinitely more precious to men are the gleaming gems of life that God's the gleaming gems of life that God's generosity has set in the bodies of children. To see this life as His gift, to pollsh it until it reflects again the image of its giver, or to keep it from the beginning pure and unspotted as He kept it—this is the teacher's task. To be the holy custodian of life to when it as God's resident er's task. To be the holy custodian of life, to vision it as God's precious and expanding gift, to enrich it by contact with the laws and purposes set by Him in the world of things about us, to help it in its quest for kinship in the abounding life, to lead it at last to identify itself with the life He gray and of which it is school Times.

Touchstone of Love. What is the touchstone of our love for Christ? Is it the willingness and desire to feed, in every sense, the lost sheep and the sheep of the king-

Often in the humblest life we find this pure love given forth greatest sacrifice. Jacob Ri Jacob Riis tells, in his "The Battle With the Slum," of a family of father and daughter in two rooms that had been made out of one by dividing off the deep dormer window. It was midwinter and they had no fire. He was a pedler; but the snow had stalled his push-cart, robbed them of their only other source of income, a lodger who hired cot room in the attic for a few cents a night. The daughter was not able But she said, cheerfully, that they were "getting along." It came out that she had not tasted food for many days—was starving, in fact; indeed, she died within a food for many days—was starving, regard. It will be needful, therefore, in fact; indeed, she died within a that missionary work be done among year, of the slow starvation of the the boys, and I make the suggestion. tenements. She met her nastor's gen-tle chiding with the excuse: "Oh, your church has many poorer than I am; I don't want to take your money."

Too Sublime For Theories,

Declining to take theories of the unknown on trust, man travels over the way where science leads, only to find that the divine reality is too big for the creeds, too all-pervading for the definitions, too sublime for the theories. And, on looking out and in and up and on, he reverently ex-claims, It is Thou, my Lord and my God.—Frederic A. Hinckley.

Becomes a Blessin Every contradiction of our will, every little allment, every petty disappointment, will, if we take it patiently, become a blessing; it is a touch of our Saviour's cross; and so, though painful at the moment, is

though painful at the moment, is aweet and healthful afterward.—E. B. Pusey. Look to Earth First.

If you would make sure of your estate in heaven you had better become acquainted with the state of

things on earth. THE BANK ROLL. "You took your vacation early."

"Yes," said the young man, pen-vely. "I'm on my way home." "Thinking of the girl you left be 'No; of the wad." - Washington

THINKING PART FOR ETHEL. Ethol-"Let's play house." Johnny-"All right; you be ma way in the country and I'll be pa."-

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

The Drink Habit in Canada-An Alarming Increase Both Among the Men and the Women-Causes That Contribute to This.

Canon Weich rendered a good service by his straight and rather courageous words of denunciation touching the social habits of not a few of Toronto's "four hundred," and the general increase not only in drinking, but also in drunkenness. The sermon, addressed to a Massay Hall audience composed largely of the militia forces of Toronto and the Ancient and Honorable Artillery Comcient and Honorable Artillery Com-pany of Massachusetts, was a timely warning against a growing evil in Canadian life. And it required not only the prophet's sense of public re-sponsibility, but also his fearleasness sponsibility, but also his fearlemness for the preacher from St. James' to strike so direct a blow at one of the chief sins of the social circles to which the social circ not a few of those who heard his words belong.

Canon Welch is quite within the mark in his estimate of the downgrade tendencies during the past ten years. Not only do the police records show an alarming increase in the number of convictions for drunken-ness, but those who know the habits of society as seen at small pleasure parties, at social functions, at private and semi-private dinners and at ban-quets of various sorts, know right well that the use of wines and liquors has considerably increased and is now common in circles where it was un-known ten years ago. The increase of the drink habit among women is even more alarming than among men. Not only at private parties, but also on semi-public occasions at leading down-town restaurants and hotels the ugly facts are too often forced into prominence.

A variety of causes contributes to the present situation. The influx of people from Britain, where the drink habit is more prevalent, has provided recruits for the roll of drunkenness at both ends of the social scale. The at both ends of the social scale. The shifting of the emphasis in the tem-perance crusade from the total absti-nence of the individual to prohibi-tion by the State has allowed the growth of a generation very largely untaught and unpledged, so far as personal convictions and habits are concerned. The general prosperity of the country, providing an abundance for the average man and lux-ury for not a few, has made possible excessive expenditures in all directions, and with many excess in eating and drinking and dressing is the most desirable way of using surplus wealth. Among women, especially among a certain class of young women, the foolish notion that drinking champagne is "chic," just a little bit wicked, is sufficient reason for acquiring the habit.-Toronto Globe.

The Biggest Trust.

The biggest saloon keeper and liquor seller in the world is the Czar of the Russias. He is proprietor of all the saloons in his vast domain and thus owns the biggest trust on earth, with competition totally barred and with profits increasing enormously every year. The Great White Czar's Government encouraged drink to such a degree last year that the income derived from the sale of vodka exceeded \$390,000,000. Every year the Russian peasants and workmen are said to get drunker, dirtier, more miserable and more brutal. The imperial grogshops are small and unclean, with a counter at one end and rows of bottles of various sizes all around the wall from floor to ceiling. The people are not allowed to drink on the premises, so they go to the doorstep break off the neck of their bottle and after swallowing its contents, flins it into the street. The bottle holds with drug and costs five cents. The daily it is wage of a workman in the fields is from ten to fifteen cents. Tchelyseff the life He gave and of which it is part—this is the teacher's goal. Its achievement is the teacher's highest reward.—M. Brumbaugh, in Sundayneither a constitution nor a revolution is so much needed He says that the Government budget is made up of poison.-Chic ago Tribune.

Creating an Appetite.

The following from the speech of one of the officers of the Ohio State Liquor League is both a text and a "It will appear from these facts, gentlemen, that the success of our business is dependent largely upon the creation of an appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created our counter, will be empty as will be our money drawers. Our children must go hun gry or we must change our business to something more remunerative. The open field for the creation of this appetite is among the boys. After mer are grown and their appetites are formed, they rarely change in this gentlemen, that sickels expended in treats now to the boys will return in dollars to jour tills after the appetites have been formed. Above all things, create an appetite."—The Home and

Congressman Johnson on Prohibition Congressman Johnson, of North Dakota, declares that next to the great educational endowment of the State (amounting to about \$50,000,000), he considered its prohibition law as the most valuable asset of North Dakota, and concludes: "The people of the State are more emphatic than ever in favor of prohibition."

Temperance Notes. In England sometimes dissolute mothers drug their babies to sleep

with gin.
Th whisky manufacturers are still at odds with the Department of Jus-tice as to what constitutes whisky, says the New York Tribune

Minnesota claims that during Minnesota claims that during the first three weeks of January there were in that State directly owing to liquor the following: "Fourteen suicides, nineteen people seriously injured and twelve actually killed." "How long, O Lord; how long!"

THE SUMMER FLIRT. "You promised to be true forever and a day.

"And I was true a day," responded the coquette. "At least, give me credit for living partially up to my contract."-Louisville Courier-Jour-

In the last year the people of Canada paid over \$23,000,000 for life insurance. world gave a little over \$22,000,000 for foreign mission work.

Syrup & Figs

Cleanses the System Effectually, Dispels Colds and Head
aches due to Constipation;
Acts naturally, acts truly as
a Laxative.
Best for Men, Women and Children-Young and Old.
To get its Beneficial Effects
Always buy the Genuine which
has the full name of the Company

CALIFORNIA
Fig. Syrrup Co. SOLD BY ALL LEADING DRUGGISTS one size only, regular price 50\*per bottle.



A Dangerous Custom.

There is a very prevalent practice all over the country of serving cus-tomers with pieces of meat or fish wrapped up in portions of news-papers. It is a cheap wrapping, and so commends itself to both the butch-er and fishmonger. But if it is cheap it is also nasty. Nor must the possi-ble contact with cases of infectious disease be forgotten. Any meat or fish fit for human consumption, even in the small quantities sold in the poor districts, ought to be worth a piece of clean paper.—London Lan-

One Reason.

"Carpets seem to be going out of fashion in favor of rugs."
"Well, there's no denying that carpets are a blt tacky."-Kansas City Times.

Hicks' Capudine Cures Women's Monthly Pains, Backache, Nervousness, and Headache, It's Liquid. Effects imme-diately. Prescribed by physicians with best results. 10c., 25c., and 50c., at drug stores.

His Father Was Doing Well.

The Musical Home Journal of London tells a story of George Gros-smith and the income tax authorities. Long after his father's death the commissioners, by mistake, sent the younger Grossmith a notice asthe younger Grossmith a notice assessing the income of the deceased
at \$10,000. Mr. Crossmith returned
the document to the proper quarter,
with the following note written
across it: "I am glad ot learn my
father is doing so well in the next
world; \$10,000 is a great deal more
than he ever made in this. Kindly
forward this notice to his new address, and remember me affectionately to him."—New York Tribune.

Remorse Kills A Cow.

In a spasm of remorse, following a protracted debanch, Brown Bess, hitherto best behaved cow in the herd of J. A. Peter, of Macedonia, committed suicide by drowning.

Brown Bess had gorged herself in

an orchard, the ground of which was covered with partially decayed apples. Around and around the pas-ture she ran, mooing hilariously, and scandalizing all the other animals. Occasionally she fell in a heap, but staggered up again. Toward even-ing, presumably experiencing the first pangs of headache, she walked to the steep banks of the Pequabuck River and hurled herself over the

The Hero To The Rescue. "You shall bite the dust," hissed the villain, as he strutted down the

The heroine trembled a few trem-Just then the hero, disguised as a aprinkling cart chaffeur, dashed down the pike with his machine.

That settled it. There was no dust left to bite. "S-aved!" cried the heroine.-Chicago News.

AFRAID TO EAT Girl Starving on Ill-Selected Food.

"Several years ago I was actually

starving," writes a Me. girl, "yet

dared not eat for fear of the conse-"I had suffered from indigestion from overwork, irregular meals and improper food, until at last my stomach became so weak I could eat scarcely any food without great dis-

"Many kinds of food were tried, all with the same discouraging effects. I steadily lost health and strength until I was but a wreck of

my former self. "Having heard of Grape-Nuts and its great merits, I purchased a pack-age, but with little hope that it would help me—I was so discouraged.
"I found it not only appetizing but that I could sat it as I liked and that

that I could eat it as I liked and that it satisfied the craving for food without causing distress, and if I may use the expression, 'it filled the bill.'
"For months Grape-Nuts was my

principal article of diet. I felt from the very first that I had found the right way to health and happiness. and my anticipations were fully

"With its continued use I regained up usual health and strength. To-day I am well and can eat anything I like, yet Grape-Nuts food forms a part of my bill of fare." "There's Reason."

Name given by Postum Co., Baitle Creek, Mich. Read "The Hoad to Wellville," in page.

Ever read the above letter? A ree appears from time to time. To genuine, true, and full of but