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Luke 11:4-"Lead us not into tempta-

This is a most sapient sentence in e prayer Christ taught His disci-es. It reveals the philosophical insight and the intensified acumen of the Master. It casts a white light upon the thoughtfulness of our Savfour, and not only illuminates our understanding of the subject in hand but also glorifies the moral genius and the perspicacity of Jesus. It stamps Jesus as a sage. Few things that He ever said have differentiated truths more finely. This deciaration petition is sagacious, penetra-profound. It cuts through sin to that which is antecedent. It shows us the hand and the artifice of the seducer, and his seductions. Ponder the text. You will find it central. It suggestive, superlatively influen-

Temptation is a subject that is much misunderstood. Few grasp its significance, comprehend its power, apprehend its fundamental rela tionship to sin. You will note that Jesus says, "Lead us not into temptadeliver us from evil." He do not say, "Deliver us from evil, and lead us not into temptation." The ordering of the language is consonant with the sequence and logic of the thoughts the words express. Jesus was conversant with the general un-intelligence concerning the place of temptation in the life of man. Then as now the multitude was more con-cerned with overt wickedness than with precedent thought. Then as now men were more careful to keep out of the handcuffs of the police keep their thoughts pure and their hearts radiant with righteous ness. We are no better in many ways mately and immediately spoke. They didn't understand the viciousness of temptation or think about it any more

Temptation is subtle. Sometimes it appears to be superficial. Now it is an objective force, an influence moving us from without. Again it is subjective, a wrong desire or an evil wish leading us, as it were, from

But whether temptation be subtle or superficial, subjective or objective, whether it be a thought or a poison, a wish or a woman, temptation is dangerous. For it holds the seeds of dangerous. sin. And sin is godlessness. And godlessness leadeth by the steep, sharp way that goes down to that place whose paving stones are reputed to be the good intentions of careless

How few of us pay any attention to subtle temptation. Most of us apurn it when the jail doors draw ajar or the loss of social or religious position is threatened. We cast Satan out when we can see the end of tempta-tion at a glance. But we coddle and cuddle the temptation that we love t We hug it to our hearts. stroke it and careas it. We wouldn't for the world commit the crime that is the offspring of the thought. What fools we are! Would you rub a rat-

Temptation is dangerous. Most dangerous when it is subtle. It prepares the road for sin. It makes ready the heart of man to plan and the hand of man to execute the will of Sutar It lays a snare and a net. It is full of pretentious promises. It comes in fair array. It looks good. Its pretensions are pretences. Its promises are aerial. It is well dressed But it is all clothes. The colors will not stand sunlight, nor the weave init was in Eden, as subtle, as cautious, as mealy-mouthed, as disast-In the fourth chaper of the Gospe

according to St. Matthew you may read how Jesus dealt with tempts tion. And reading you will under-stand, with a little thought, what was Jesus' conception of the relation of temptation to sin and why it was temptation was the subtle natechien of wickedness that flaunts itself, as i is. The tempter came to Him, he said. If Thou be the Son of God, com mand that these stones be mad bread." "The devil . . set toth Him on the pinnacle of the Tomand saith unto Him. Thyseif down." "Again, the davil . . showeth Him all the hinzdoms of the world." What did Jesus do? What would we do under like circumstances?

Jesus neither parloyed nor fooled with temptation. He dismissed the tamiter instanter. He wasted no words in discussion. He attempted no compromise. He didn't ask fur-ther light or discuss the terms of-tered. He quickly, brusquety, ener-catically spurped the tempter and the temptation. I have an idea that If the devil hadn't gone the Christ would have moved on. "And, beangels came and ministered un-

The answers of Jeans were as in-They were bot, surcharged with energy in full play. They were afame with a heat that shot light into the nature and danger and the method to be free of temptation's snare. And they were straight. They were not the sort of answers we return when the devil makes proposals to us. sesus didn't toy with Satan's propositions. He didn't ask him to submit a brief. He delayed neither response nor judgment. He gave him cool hearing, urtical reply, no oppor-tunity or occasion for rebuttal.

How otherwise we do. tion finds us willing, voluble, inviting. What sin cannot do tempta-tion does. For the sin we do the temptation to which we have yielded is responsible. What wind is to moving boat and sails, coal to the locomotive, and heat, gasoline and associated planes to the aeronaut similarly temptation is to sin. Knowing this it is not wise to parley with tempters or temptation. Jesus didn't discuss Satan's propositions, for dis-cussion would have implied the right of Satan to be heard. It would have fiven him privilege in court. Jesus aw that discussion would be dis-shedience, argument a confession, liabate damaging.

We are hardly wiser than Jesus. It He would not parley, we ought tot. If His moral sense and mental neight, His sense of religious responsibility, would not permit Him to trgue with Satan we cannot as His followers do less than He. To parey is to listen. And the devil has many a sweet tone, plausible plan, ine sounding promise. And many here are who, with unstopped and ready ears, are missed thereby. No wise man would plot murder on a We are hardly wiser than Jesus.

torner or bargain with a woman for ier soul in the glare of noonday in the sight of men. Much less wise is

the who parleys with Satan in the thambers of his heart.

Jesus didn't fool with Satan. He teard his propositions and had done.
And that was the end of it. There were no dates for future conferences. The matter was closed at once. He was as fair with Satan as He was with Himself. Satan wanted an answer. And he got it hot and fast. Note you that he went away and left like.

We ought not to fool with temp-iation any more than did Christ. It's not fair to the devil. It's not personally honest. It is dangerous. He who fools with tempters and tempta-

One afternoon last summer as I stood waiting for a car by the tracks where the electric trains course, two boys drew near. When opposite to me they deliberately jumped from a platform to the charged third rail.

I nearly had heart disease. In a
moment they jumped safely off. To nent they jumped safely off. To advice they offered this bit of tom: "We jumped off wood with wisdom: "We jumped off wood with both feet to the rail. The rail's on wood. All you have to do is to jump off with both feet at once." A elip and they would have jumped—into sternity! A jump—a fiash—a limp body by the track side covered with a paltry canvas—a coffin—a mound in Greenwood. A boy dead, a home jesoiate, a soul gone prematurely to in Greenwood. A boy dean, " home lesolate, a soul gone prematurely to its God. Because a boy would fool with death. Men and women and temptation! How many are not like

You wouldn't cross Niagara with a rope for a walk and a pole for a sup-port and balance? No! Why? Be-sause you're not a foo!! You would-2't jump the Twentieth Century Express. You're not a fool! You wouldn't put you're hand next a whirring wheel. You wouldn't fool with death or danger. But you will fool with temptation. You will play tool with temptation. You will think a long with tempters. You will do evil. But while before you will do evil. But fou will think evil and give audience to Satan now. Here! Now! Aren't you a fool? Wherein do you differ

Jesus dismissed Satan. We would be better and safer did we the same. Repulse him. Get Christ to help you. Furn your back on him. Tell him to go to. Kick him out if you have But get rid of temptation. Dis-

miss the tempter,
If you can't get loose from the grip of the tempter any other way-then run. Better the woods than sin Setter retreat than disgrace. Better caution than dishonor. Many a man would be without a spot that cannot be blotted out to-day if he had only run away. It is better to run away from an affinity in sin than to em-

When Jesus refused to parley, when He showed no mood to fool, when He gave direct and unhesi-tating answer Satan left Jesus. Not otherwise is it with you. The adver-sary will go when you no longer bid him stay. "And behold angels will come and minister unto you

Irving Square Presbyterian Church, Brooklyn, New York.

Carrying Out Our Plans. When the doing of a proper thing has been decided upon, then it ought to be done at any cost save actual wrong-doing. There is nothing that so quickly and surely demoralizes our character and our will-power as fail-ure to carry out our plans. There is nothing that so tones up and builds up character and will-power as the resolute, insistent carrying out of plans at heavy cost to ourselves. If you have made a plan for to-day's work, let nothing but the hand of God stop it. His hand may show in the arising of unforeseen circumstances that are wholly beyond our control, or in the pointing out of a new duty that would make the carrying out of the other plan clearly wrong. Nothing short of such providential hindrance ought to deter us. Yet most side from our plans for hard work by circumstances that were meant only to test us. Every time this occurs we have weakened our wills and sapped our characters. We say that sapped our characters. We say that when we tell a child or an animal to do a thing, we ought, for that one's sake, to insist on its being done. Why should we not be as fair to ourelves as we are to animals and chil-

Teaching Nuggets. Virtue is victory. They gain the glory who give it to

They who are fearless are never There are no triumphant lives

without their triels. He only is fitted to rule who is afraid to rule wrong.

Reliance on the right is expressed He is never afraid to be alone who knows he is never alone.
No one is too young to stand

against that which he knows to be Heaven never helps him who re-fuses the aid of that which lies at

The proof of being worthy of re-sponsibility is being ready for it.-Henry F. Cope.

The Second Self. It is a simple yet wonderful comfort to have a second self which is a child; to possess a childhood of feel-ing in the midst of manhood; a *1, when the work of the day is passed, to lay our folded hands upon the knees of God as once we did upon our mother's knee, and, looking up, to say, "Our Father, which art in Heaven."-Stopford A. Brooke.

He Educated the Judge. This anecdote is told of Chief Justice John Marshall. Returning one afternoon from his farm near Richmond, Va., to his home in that city the hub of his wheel caught on u small sapling growing by the roadalde. After striving unsuccessfully for some moments to extricate the wheels he heard the sound of an are in the woods and saw a negro mar

Hailing him he said: "If you will get that are and cut down this tree I'll give you a dollar." I c'n git yer by 'thout no ave, ef

dat's all yer want," "Yes, that's all," said the Judge. The man simply backed the horse until the wheel was clear of the sapling and then brought the vehicle

safely around it. "You don't charge a dollar for that, do you?" asked the astonished Chief

"No, massa; but it's wuf a dollar to lara some folks sense." The darkey got his doller without further questioning. - Atlanta Con-

The Sunday-School

ACCOUNT CONTRACTOR WINDOWS

INTERNATIONAL LESSON COM-MENTS FOR NOVEMBER 8.

Subject: David Grieves For Absalom, 2 Samuel 18 - Golden Text, Prov. 17:25-Commit Verse 23

-Commentary. TIME .- 1023 B. C. PLACE --EXPOSITION.—I. Tidings of Vic-tory, 24-81. It will not do in teach-ing this leason to confine oneself to the verses assigned. Absalom had laid his plans with great shrewdness and skill. But he had left God out in all his calculations (ch. 17:14, R. V.). That omission was fatal. It was in answer to David's prayer that God "had ordsined to defeat the good counsel of Ahtthophel" (cf. 2 Sam. 15:31). Hushai had appealed suc-cessfully to the vanity of Absalom in his attempt to overthrow Ahithophel's counsel (ch. 17:11). In this time of seeming general defection from David there were really many who stood by him still (ch. 15:19-21, 32-37; 17:17, him still (ch. 15:18-21, 52-31, 18:20, 27:29; 18:3). At last a formidable army had railied to his supmidable army had rai port (ch. 18:1, 2). David's chief concern was about Absalom, and his parting word to his generals was to deal gently with him (v. 5). The overwhelming victory which was the result of the battle is a type of the overwhelming final victory that shall end our David's conflicts with His foes (Rev. 19:11-21; 2 Thess. 2:8). More people of David's enemies were destroyed by the hand of God in this battle than by the hand of David's soldiers (v. 8; cf. Judges 5:20, 21). Absalom had longed to meet the ser-vants of David, but when he met them it was to his dismay and ruin (v. 9) Absalom was not now riding in a charlot with horse and fifty men to run before him (cf. ch. 15:1), but on a mule with his men running away from him. It was an appropriate end for Absalom that he should be hanged (De. 21:23; cf. De. 27:18, 20). We all deserve to be hanged, as for that matter (Gal. 3:10). The only thing that saves us from it is that another was hanged in our place (Gal. 3:13). The destiny of all who treat their parents as Absalom treated his father will be like to Absalom's (Prov. 20:20, R. V.). Absalom was deserted by all at the last, even "the mule that was under him went away." Absalom paid dearly for the injury that he had done Joah at an earlier day (ch. 14:29, 30). Joah was a vengeful man, and had been waiting all these years to get even. All our mean treatment of others is likely to come back some day upon our own heads with compound interest. How the heart of David trembled when he was told that a man was coming running. He knew that he had tidings, but what kind of tidings? Then when another appeared in the distance the heart of David beat faster than ever. Then when he was told that it was Ahlmaaz, and he was sure that it was good tidings that he brought, fear for Absalom filled his heart. Poor David! Sin is awful costly! The first word of Ahimasz to David "Peace" (R. V. Marg. v. 28). fees (Phil. 2:10, 11)

is the message that the gospel brings to every contrite sinner (Ro. 10:15). Ahimaan bowing himself before the king with his face to the earth (v. 28, R. V.). It was not only in honor to the king, but also in worship of God, whom he immediately proceeds to bless. But before our David every knee shall bow, and every tongue con cribed all the glory for the victory to Him to whom it belonged (cf. Gen. 14:20; Ps. 115:1; 144:1, 2; Rev. 19:1-3). It was Jehovah, and Jeho-vah alone, who had delivered up And it is He, and He alone, who delivers up ours. But David had but one thought, "Is the young man Absalom safe?" Ah, David, you should have thought that years ago, when you took that awful step that plunged Absalom into eternal ruin. Most fathers think of the safety of their sons too late. Ahimaaz avoided the question, but his answer was ominous. David felt that. The Cushite, too, ascribed all the vic-tory to God. So did David himself (ch. 22:48, 49; Ps. 124:2, 3). Vengance belongeth to God, and He had avenged David on all those that rose up against him (cf. De. 32:25, 36; Ps. 94:1; Ro. 12:19).

II. David's Overwhelming Grief Over Absalom, 32, 33. This is one of the saddest scenes in all history, and one of the most instructive. David's first question of the Cushite, as of Ahimaaz, was, "Is the young man Absalom sate?" The Cushite's answer was not direct, but it was none the less unmistakeable. In an instant David knows that Absalom is dead, and he knows that the ultimate responsibility for the ruin of the son of his love rests upon himself. Who can measure the agony of the father who looks upon the temporal and eternal ruin of his son, and knows that he is himself to blame for it all? That is an agony that every father who wanders into sin may expect to face. The enemies of our David will ultimately all be as that young man was. David's sin was no sufficient excuse for Absa-lom. He had brought ruin upon his own head. Our David too sorrows over the ruin of His bitterest foes (Lu. 19:41, 42). David said of Absalom, "Would God I had died for thee." Christ did die for His enemies. David seems to have gover recovered from this sorrow. All over these chapters is written in large letters, "WHATSOEVER A MAN BOWETH, THAT SHALL HE ALSO REAP."

Prisoners of Spain

Of course, the pardon of Porto Ricans sentenced to imprisonment in the Spanish penal colony at Ceuts previous to our acquisition of the islands would be an act of courtesy by Spain, as well as of clemency. They were put in that dismal prison colony as suspects long before we dreamed of intervention in Cuba. Some of them are said to have been sent there as far back as 1882, and are still nerving indeterminate sentences. Seventeen, at least, are political prisoners, against whom there is no spe charge. Porto Ricans ask the friendly services of the United States to secure the release of these prison ers of Ceuta, and should the Govern ment comply with their request, if could do so only as an applicant for friendly consideration of the Spanish Government. It does seem passing strange, however, that ten years after Porto Rico ceases to be a Spanish possession there should be men in Spanish prisons serving time for conspiracies to throw off Spanish

EPWORTH LEAGUE LESSONS

THE THE WAR ON YUNKERPERCELOSIS.

SUNDAY, NOVEMBER &

Church Building a Loving Service. Luke 7. 1-17; 1 Chron. 22. 1-5. Tople-Church Erection.

Luke 7, 1-17. (See Matt. 8, 5-13.) "All the centurions in the New Tes-tament are favorably mentioned"centurional cross (Luke 15. 45); (b) Cornellus (Acts 10. 1, 2); (c) Julius (Acts 27. 3.)

This centurion was connected with the garrison at Capernaum. His rank correspond to captain in the modern army. A favorite, confidential servant, or slave (like Joseph in the house of Potiphar) is dying. The centurion appeals to Jesus through a committee of influential citizens. Ob-serve the choice of loving service; a servant gives unstinted and loyal service to his master, the master renders loving service to his dying slave, the elders of the Jews graciously serve the master, and Jesus renders instant response to the anxiety and faith of the master, the need of the servant, and the petition of the Jew ish elders.

A strong faith, an urgent need, and a petition to Jesus always spell miracie, whether you use the alphabet of the senses or the alphabet of the

Boul. In the case of the centurion Jesus was besought to come and heal a desperately sick man. In the case of the widow of Nain, Jesus saw her weeping at the bier of her only son and had compassion. The Master responded to the faith of the one and the serrow of the other. mility, and sorrow appealing to divine compassion must triumph today as of old.

1 Chron. 22, 1-5. Nowhere does David's greatness appear to better advantage than in the words he uttered: house of the Lord God;" "I will therefore now make preparation for it," and the thing he did: "David prepared abundantly, stones, iron, brass, cedar before his death"prior to his surrendering the kingship to his son Solomon.

Not David the warrior, conquering for Israel, but David the retiring king making ample provision for his successor to build the temple of Jehovah, is the David who merits great

CHRISTIAN ENDEAVOR NOTES

NOVEMBER EIGHTH.

Topic-Commanding Our Society-V. By Missionary and Evangeliatic Zeal-Matt. 22: 1-10.

Moses' zeal for Hobab. Num. 10: Solomon's for the heathen. 1 Kings 8: 41-43.

David's zeal. Ps. 40: 9, 10. "The Prescher's." Eccl. 12: 9-11. "Daily." Acts 5: 40-42. The result. Isa. 2: 1-4. God's kingdom is like a wedding

feast because it is happy, desirable, satisfying, beautiful; the Christian looks forward to nothing but delight (v. 2.)

Our work and our wealth-the very things that the Kingdom is to enrich and render us to make light of it (v.

Let the church carry the gospel where men are, and where the need of the gospel is realized (v. 9.) Both bad and good are to enter the Kingdom; no one is good enough, and no one is too bad (v. 10.) Suggestions.

It is not enough to give, we must go; to the antipodes of society, if not of the globe Young people cannot expect to con

vert their elders, but they make the best possible winners of their contem

The reason why so few elderly peo ple find soul-winning easy is because they were not trained to it. Missionary zeal is based on knowledge, on mission-study, and missionary meetings made to shine.

Hustrations. Children learn languages easier than men; so they learn more easily the language of heaven.

Look upon a modern army and it seems made up of boys. Let the army of the Lord also wear a youth

losing faith, they make a missionary of him; and in this they are wise.

Turn About.

A Syracuse business man, who, besides being extremely active and ambitious, has much sense of humor, was taken sick with a light attack of pneumonia. His physician, aware that it would be a task to keep his high-strung patient in bed, sought to Impress on him the seriousness of the allment and the necessity of absolute rest; all of which the sick man listened to in a bored manner. Nevertheless, he consented to obey his doc-

But this enforced inactivity rankled in him; and each succeeding day found the patient importuning the medical attendant to allow him to get out to business. Then, disgusted, he would lie back to cast imprecations at the inexorable physician. One morning the physician, after

having been up all night on an in pertant case, appeared at his patient's house at the usual hour. He had hardly stuck his haggard face inside the door, however, before the man in the bed gave him a quick glance and sat up.

"Eh?" ejaculated the patient Then shoving out his hand to grasp the doctor's satchel, he added: I guess you'd better get into bed here and let me go out with the medicine

Comparative Good Fortune.

One day Mary, the charwoman, reorted for service with a black eye. "Why, Mary," said her sympathetic mistress, "what' a bad eye you have!

"Well, there's one consolation. It might have been worse."

"You might have had both of them hort. "Yea'm. Or worse'n that; I might

ot ha' been married at all."-Every-

THOUGHTS FOR THE OUIE HOUR

THE NOONTIDE HOUR. [The Fulton Street Prayer Meeting, New York.]

There was prayer in the early morning.

Ere they went on their toilsome way,
And prayer in the quiet evening
At the close of the weary day.
But what of the busy poontide,
When the whirl and the rush were on?
What time was there that a man could To commune with the Holy One?

And yet there was need incessant,
For hearts that would gladly seek
For strength to bear life's toil and care,
Oft found they were growing weak.
But one who was tolling for others,
Whose life was o'erfowing with care,
Had faith to try, as the days passed by,
The balm of the nountide prayer.

As they gathered there in that quiet room,
What an uplift came to all!
The Master was near in that atmosphere
And the blessing seemed to fall.
They sought for the needed strength to
bear,
And they sought it not in vain.
Oh, there was power in that noontide
hour.

To help in the fearful strain.

And messages came from all over the land,
Asking prayer for the wandering ones.
"Oh, pray for our daughters cone astray."
"Oh, pray for our wayward sons."
And the Father who hears the prayer of faith
Has honored His children well;
And the answers to prayer that were given there.
Eternity only will tell.

Oh, who can count the joys that have

On the fifty years now flown.

The strength that was given, the fore-tastes of Heaven.

In that noontide hour alone?

And who can measure the rower for good,
Or the influence pure and sweet.

Of the voice of praver that has risen there
In the heart of that busy street?

—Mrs. Mary B. Wingate, in the Christian
Herald.

Christ's Power to Forgive Sins.

"The Son of Man bath power on earth to forgive sins." There is a familiar legend which relates that there once stood in an old baronial castle a musical instrument upon which nobody could play. It complicated in its mechanism, during years of disuse the dust had gathered and clogged it, while dampness and variations of temperature had robbed the strings of their tone. Various experts had tried to repair it. but without success, and when the hand of a player swept over the chords it awoke only harsh discords and unlovely sounds. But there came one day to the castle a man of anoth-er sort. He was the maker of the instrument, and saw what was needed for its repair, and with loving care and special skill he freed the wires from the encumbering dust and adjusted those that were awry and brought the jangling strings into tune, and then the hall resounded with the strains of the most exquisite

It is but a legend, but the meaning is plain. These souls of ours are ing is plain. These souls of ours are harps that hang dust-covered and dis-cordant, disordered by sin, while yet the Master's hands have not found them. Everything is in confusion and at cross purposes. It is only when, and not until, their Divine Maker comes and undertakes the task of repair and readjustment than they can be set right and made capable of the harmonies for which they were originally created. Men weary them selves in vain with their various expedients for securing peace of mind and the sense of freedom from guilt, Only Christ, our Divine Maker and Master, can repair the disordered instrument. He, and He alone, has power on earth to forgive sins. - Rev. G. B. F. Hallock, D. D.

Manners of the Meek. "Thy gentleness hath made me the experience of the Psalmist. Man-ners having their source in a holy heart are more gracious and abiding than any that are "taught" in the schools of culture and learning. The gracious manners of a really humble soul are as natural as breathing, and have not to be studied; but the man-ners of "society" are generally subject to the will, and "put on" for the occasion. O, praise the Lord, "Love behaveth not itself unseemly;" it has no "superiority" in it, but is gentle and kind. Jesus, Himself the great-est teacher of the "inward principle," said, "Come, learn of Me, for 1 am meek and lowly in heart." The Church of Jesus Christ is the greatest school of manners" in the world, and Christian men and women ought to be the "ellte" of the land. Friends, let us practice a little more.—R. P., in the Nazarene Messenger.

"Through a Glass Darkly."

We must be content while here to "see as through a glass darkly," to know of things 'lu part," not in their fullness; but when the day breaks, and the shadows in which we now walk shall fiee away, then we shall see clearly, and know more perfectly. There shall be no mysteries in that world to come. There we shall see clearly, and shall "know even as we are known." Let us pray, then, for the increase of our faith, rather than our knowledge. Let us seek that grace which shall strengthen faith through such ures of light as may be needed by us. We are not called to the exercise of a blind, unreasoning faith. Though we do not know fully, yet we do "know in part," and sufficient for sitelligent guidance, the facts stand out the same, clear and indisputable, the acceptance of our faith .-Christian Work and Evangelist.

"Hold fast to the Bible as the sheet-anchor to your liberties. tice them in your lives. To the influence of this Book we are indebted for all the progress made in true civilization, and to this we must look as our guide in the future."—Ulysses S. Grant.

Not a Quencher. It's hard slaking the soul's thirst the salt waters of sinful amusement.

A queen's coachman is a person age of no small importance. tainly the coachman to her late majesty. Queen Victoria, had a befitting sense of the dignity and responsibility of his position. On the occasion of the jubilee of 1887 he was asked if he was driving any of the royal and imperial guests at that time quartered in Buckingham palace "No, sir," was his reply. "I am the Queen's coachman; I don't drive the

Pinch Prince of Swindlers THE GREAT DESTROYER | The Legend of

> SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Twenty Reasons For Opposing the Saloon-A Score Multiplied by a Score Might Be Added to the List Without Much Effort.

It never builds up manhood, but tears it down 2. It never beautifies the home, but often wrecks it.

3. It never increases one's useful-ness, but lessens it. 4. It never allays the passions, but inflames them.

5. It never stills the tongue of slander, but loosens it. 6. It never promote purity of thought, but poisons it.
7. It never empties almshouses and prisons, but fills them.
8. It never protects the ballot box,

but defiles it.

9. It never makes happy families, but miserable ones.

10. It never prompts to right doing in anything, but to wrong.

11. It never prepares one for heaven, but for hell. 12. It never diminishes taxes (with all its revenue), but increases

It never renders the Sabbath quiet, but desecrates it.

14. It never protects our property nor personal safety, but endangers

them. It never helps one to get a good insurance policy on his life, but militates against it.

16. It never creates ambition and thrift, but invites laziness, profigacy, poverty, idleness and crime.

17. It never builds up the church, but peoples the station houses, prisons and chain gangs.

18. It never refines character nor promotes Christian grace, but is a destroyer of the soul.

19. It never teaches honesty and uprightness, but invites the incen-

diary to apply the midnight torch.
20. It never protects a man, but robs him of his money, his family happiness, his good name, his hopes all ondearments of life.-Free

What He Might Have Drunk. A well known preacher riding in a London omnibus was entertained by a dialogue which was sustained upon the one side by the driver and upon

the other by an elderly passenger.
"I understand you're temperance?" began the driver.

"Yes, I'm pretty strong against liquor," returned the other. "I've liquor," returned the other. "I've been set against it now for thirty-five

"Scared it will ruin your health?"
"Yes, but that isn't the main

"Perhaps it don't agree with you?" ventured the driver.

"Well, it really don't agree with anybody. But that ain't it, either. The thing that sets me against it is a

horrible idea."
"A horrible idea! What is it?" "Well, thirty-five years ago I was sitting in a hotel in America with a friend of mine, and I says, 'Let's or-der a bottle of something.' And he says, 'No, sir. I'm saving my money to buy Government land at 7s. and to buy Government land at 7s. and 6d. per acre. I'm going to buy to-morrow, and you'd better let me take the money you would have spent for the liquor and buy a couple of acres along with mine. I says, 'All right.' So we didn't drink, and he bought me

two acres. "Well, sir, to-day those two acres are right in the middle of a flourishing town, and if I'd taken that drink I'd have swallowed a city block, grocery store, an apothecary's, four lawyer's offices, and it's hard to say what else. That's the idea. Ain't it horrible!"

Surely Not, Manitoba!

When the prohibition law of Georcelebrate the event, and when the word was passed that the act was law the whole multitude sang "Praise God, From Whom All Blessing Flow." When the Chinese law pro hibiting opium came into force ir Canton that vast city put on festive apparel, and the people followed bands of music through the streets. as though they had been celebrating a Waterloo. When people know so well the nature of their enemies, why do they in any country submit to see-ing their land occupied and dominated by them? The people of Manitoba who are by considerable majority op posed to the sale of liquor within their borders, are, according to the vaunts of the distillers, going to al-low themselves to be danced on by a triumphant foe .- Montreal Witness

The Saloon Dragon The red saloon dragon stalks-bold-ly, arrogantly, defiantly and insolent ly throughout the land, entrenched behind and protected by, not the law but legislative enactments in the guise and garb of the law. All the affirmations that such enactments are the law will never settle the question that way. They will but deepen and intensify the opposition to the in-iquitous curse until it shall be swept from the face of the earth, and the because it will be rightly decided.

Answer This!

Would you like to have a saloon next door to your home? If not, would you not enjoy all you can to have it as far away from your neighbor's house as your own? Do not forget that we are taught in Holy Writ, "Thou shalt love thy neighbor as thyseif." This idea, carried to prohibition

The liquor traffic can never be le-galized without sinners, and sinners ought to be called to repentance not "co-operated" with.

In every State in the South the sa-loon has demonstrated that it will rule the people if let alone, and the general desire to abolish the saloon

One of the prominent liquor papers in a recent editorial published the statement that temperance measures were pending in twenty-three State Lgislatures.

Nine-tenths of our poverty, squalor, vice and crime spring from this poisonous tap-root. Society, by its habits, customs and laws, has greased the slope down which these poor creatures slide to perdition.—General Booth, of the Salvation Army.

The great cause of social crime is drink. The great cause of poverty is drink. When I hear of a family broken up and ask the cause—drink. If I go to the gallows and ask its victim the cause, the answer—drink. Then I ask myself in perfect wonderment, Why do not men put a stop to this thing?—Archbishop John Ire

the Cigar Indian

By CHARLES R. ANGELL.

Alone he stood amidst a noisy, hurrying throng. His eyes were fixed in a sightless gaze toward the setting sun. His head was made of wood and his feathers were of painted tin. In one hand he carried a bundle of wooden cigars, while the wooden fin-gers of the other hand grasped a formidable looking tomahawk.

A traveler stopped to gaze, "Why, it's nothing but a wooden Indian," he said.

"Who gave you that steer?" asked

The traveler's hair stood up. "Why, it's alive," he said, "and it speaks good English."

"That's me," said the chief. "I might have talked Indian dialect, but it's so hard to think up, since I have heard so much English as it is murdered by the rising generation, that I might as well talk to you so that you

will understand." "But how came you here?" asked

the traveler. "It's quite a story," said the wooden chief, "but I'll tell it to you. If I don't, someone else will think it up and put it into musical comedy. It's

a sad tale." A sawdust tear trickled slowly down the weather beaten face. "Come on with the tale," said the taraveler, as he took a seat on the

wooden base of the cigar sign. "It was this way," began the chief. Once I was a real live human being just like yourself. I played with the other pappooses and had a high old time. You read of Hiawatha, didn't

The stranger admitted it. "That's me," said the chief,

proudly. The traveler stared. "Yes," continued the chief, "I used to love Minnehaha, and I tell you I was the candy boy for awhile, but Longfellow didn't finish the tale he

started to write about me. "It was all on account of Pau-Puk-Keewis-Pauk, we used to call him

for short. "Once Pauk-Pauk, who was a kind of wizard, was smoking a big pipe full of tobacco. He laid down the pipe and fell asleep. I took the pipe and filled it full of buffalo hair. Then Pauk smoked it. He didn't smoke it

long. He quit. 'That's rotten tobacco,' said Pauk. 'I'm going to quit smoking.' "He quit smoking and it was a long time before he found out that I had filled the pipe with buffalo hair. By that time he had been cured. He longed for tobacco, but

his stomach wouldn't stand for it. Then he said: "'If I can't smoke, no one else

shall. "He worked the medicine gag and turned me into wood. The changing of my anatomy was a slow process and in some way the malady spread among the Indians, with the result that half of them were changed to wood. Then along came a lot of pale faces. Just before they took us away Pank came around and said:

"Pauk's idea didn't seem to work very well, however, and now we're going out of date. The only hope I see is in reforestation."

'You fellows will be a warning to

"But what became of Pauk?" asked the traveler. The Indian did not answer .-

Michigan Tradesman.

Birds Killed by Hail. last Sunday night on the East Side," said George Fix, of the State House force, "was the killing of birds by the hallstones. The area over which the fall of hall was heavy was not large, but the stones did pelt down in a way that threatened to break the

slate in the roofs. "The English sparrows, as every one knows, choose thick foliage trees as their roosting places, depending on the leaves to protect them from the rain. But the leaves, no matter how thick, were no protection from those heavy hallstones, and the sparrows were killed by the hundreds in the vicinity of Miller avenue and

Bryden Road, "In front of the Evangelical Church there are a lot of thick covered maples, which have formed a choice roosting place for the sparrows this summer. There they caught it thick and heavy, and the slaughter of the birds was fearful. Monday morn ing we counted 312 dead sparrows under those trees, and no doubt many that were killed were swept into the sewer by the storm water that ran

through the streets. "Some suggested electricity as the cause, but there was no striking by lightning in the vicinity, and the wires of telephone companies do not run through those trees. They must have been hit by the hallstones, knocked into the water and drowned. -Columbus Dispatch.

Testing His Voice.

A voice suddenly floated up from the airshaft in the Italian quarter. "It's a beggar singing for money," said a visitor there, half question ingly, half decisively.

"Not at all," declared a native in dignantly. "It is a fine singer. He sings in this way for practice. doesn't sing for the pennies, but if they indicate their delight in his singing by throwing him a lot he knows his voice is good enough for Italian opera, so he goes and applies for a lace on the stage."-New York

Money For Suffragettes.

Mrs. Russell Sage and other wom on of large means have pledged \$60. 000 to the cause of woman suffrage in the United States. to be paid in sums of \$12,000 a year for the next five years. The annual receipts of, the American Woman Suffrage Association has grown from \$2544 in 1892 to \$25,662 for 1907.

"Big talker," declared the Indian who had been listening to a local candidate. "Heap acrap."

"And what if he is not elected?"

"Scrap heap."—Kansas City Lour-