#### THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY THE REV. H. MARTIN, PH. D.

Subject: The Abundant Life.

Brooklyn, N. Y.—Sunday morning, in the First Church of Christ (Disciples), the pastor, the Rev. Herbert Martin, Ph. D., preached on "Religion and Life." The text was from John 10:10:"I came that they may have and may have it abundantly,

Christ came not to teach a theol-Christ came not to teach a theology primarily, if at all, but to give life, more life. He came to give life to others rather than live a self-centered life. I came that they may have life. He came to give life here and now. His emphasia was upon the present life. He that hath the Sou last life. He that hath the Sou last life. hath life. Life in the future is a corallary to present life. To have life

here and now is the only guarantee, the only possibility of future life.

The value and need of religion for the present life are being emphasized to-day as at no time since the early Christian era. This identification of religion and the terms of the carries are the carries and the terms are the carries and the terms and the terms are the carries and the terms and the terms are the carries and the terms are the carries and the terms are the carries are the religion and life tends to make ligion a normal pheromenon in human experience. Religion has long antifered because of its almost exclusive other world emphasis. Its removal to the future as the proper sphere of its activity, its other world advantages caused men to regard it as an abstract, vague and unreal, and to treat it as having little practical benefit for the present. Under such conditions religion would be disre-garded, or, if accepted, it would be in an almost altogether objective way as a precautionary measure, and thus never become a vital element in the program of daily life. The normal man is intensely interested in the present, and in the sweet by-and-by only as it is related to his present interest. If religion is to cut as real figure in this life it can do so on as it links itself to and identifies meels with his present in erests. And this religion is capable of doing, and is doing. The Master identified Himself with the life of the people; in fact, He came that He might give life to

The same hopeful sign is discovera-

ble in the educational world. Comcolleges of other days with those of to-day and how evident is the difference. Education as preparation for living in the far future, even of the present life, does not and never did appeal to the normal mind unless the appeal was effected through a liberal application of physical force. Sine the days of Rousseau education a mere preparation has gradually an beautifully fallen into disrepute. Ed ucators have discovered the practically complete absorption of the child in the present. They have discovered, furthermore, that even the young child must live while being educated. and that as such it must enjoy certain rights. As a result of these discovrights. As a result of these discoveries education is no longer a mere formal process whose goal is utterly remote from the present life interests. Education alms to equip the student for present living since he must live while he is in process of being educated. You cannot take a boy of fifteen years and educate him for some position at thirty and ex-pect him to fill that position satisfactorily if you wholly disregard the fact that he lives and most live from fifteen to thirty. Modern education takes note of this and seeks, while looking toward the future, to qualify the student in the largest way to live the fullest life in the present days and by no living will he be able to realize those future expectations. In addi tion to form, education gives content or better, to-day minds are formed and fashloned by giving them a content. Education and religion seek to inline the present and out of it to make possible the future. Their aim nspired by the Master, to gi

sus came with life for the poo ple and brought it to the people. He sought the people. He went out after them instead of waiting for the people to come to Him. His life was one of faith in God and service to and among men. He came to min-fater, and did minister. He came to give life and He gave it every day The life of men was being enriched and ennobled as He gave Himself, this point of view, the final act of that life which was, par excellence the life-giving life. Organized re Organized religion is beginning to go out after and to the people. Churches have long since ceased to be built whose entrances are guarded by iron gates and padlocks. "Strangers welco; that condescending phrase, does uppear so frequently on our ch signs. Religion has girded herself for service. She is working in the Young Men's and Young Women's Christian Associations, and is found in settlement and slum work. Her meetings, on the street corners, in the theatres and in all the Organized religion is hearing the Master's voice, is catch-ing His inspiration who said, "I came that they may have life." So of education. It is being given to the peo-ple. It is no longer the peculiar privilege of the few. The people are being sought out and compelled to be cated. Education is for the peo and is being given to the people. Education aims to give more life to the individual, and more life for more individuals. It is true that

knowledge enlarges one's world and contributes to his survival. zon is widened, his ideas and ideals meaning in things, life takes on other and better aspects; in short, he pos-senses a larger life. This larger life, more life, is becoming possible for more individuals. While this is true there remains yet much to be desired in our public schools, high schools and colleges. Let us remember that our system the higher the grade the fewer the pupils; that out of one hundred pupils who enter public schools only twenty-five stay long enough to read and write; that only iwenty out of one hundred stay longer than the fifth grade; that less than one out of one hundred who enter our public schools graduate from the schools; that a small proportion of high school graduates enter col ge, and that a small percentage of ose who enter college remain until aduation; all this in the face of the fact that our system is graded largely toward the university. If edion gives life it should give to a greater number of viduals. Jesus taught that the ninety and nine that were safe within the fold could not furnish an excuse for the neglect of the one that was away. With these things in mind should we rest content with that system which saves the one to the neglect of the ninety and nine? To produce such a result, no one

quently said, and with truth, that the course of study does not have sufficient vital contact with the life and interest of the pupil, and consequently, because of its lack of interest for him, fails to hold him. Rapid progress, however, is being made in our own city toward the correction of such undesirable conditions. Another cause more described and more or cause, more deep-scated and more serious, is the growing commercial spirit of the day. The dollar is the circle of life. Men sell their own souls and put under tribute their children's for dollars. There is great need for resolute struggle against the allurements of dollars. Too many altars are being builded to the god of gold; too many souls are being sacrificed upon these nitars. It is hard, yes, well nigh impossible, to transmute commercial ideals, dollars and cents into more abundant life.

Our course of study may well need vision, may require a radical change content. But our greatest need is content. ger and truer ideals established mly in the hearts and minds of our boys and girls. A greater emphasis must be placed upon moral and ideal than upon material and commercial values. The voice in defense of the child's inalienable rights, his beritage of moral and religious ideals, should ring deep into the hearts of parents. Parents need to learn that the dollar is not the goal of life, that the child is more than the victim of a parent's base ideals; that he is more than a money-making machine. They need oney-making machine. They need learn that the child has a self-hood to be developed, a soul to be cultured, and a destiny to be achieved. To take a child out of school and compel him to earn money is to deny him his rights, is to degrade him. For parents to do so is selfish, brutal, immoral. I repeat that one of the greatest evils that threaten our nation is our too complete allegiance to com-mercial ideals. Our mad rush for old makes us a nation of individuals athor than a democracy. Christ ays, "No man liveth nato himself." New York it sometimes seems as ugh every man reversed that prin- and anoint Solomon king.

might feel that they are called of God and are doing God's work, there was a Man sent from God who was named Teacher. He Himself says His mission was to give a more abundant life. That was His mission, that was His religion, that was His life. The religious aspect of the teacher's work, the religion of education, if you will, is a subject worthy of more thought than it has received

While there is an imperative need for teachers with ideals, we must not forget that the ideals must be of pos-sible attainment. We need, then, sano teachers, teachers balanced by perspective. False ideals, ideals beup before the young, defeat the teacher's purpose. Hold up before a boy an impossible ideal, making him struggle toward its realization until cherished idol falls and with it there come tumbling down all his ideal con structs. In this day when our college residents are little more than mon gatherers, when our school principals are little more than cierical workers, there is a positive need for teachers with lofty ideals, but ideals within the realm of possible achieve: Impossible ideals made for lawless-

ness rather than for righteousness and the betterment of life. We need, finally, to rediscover the meaning of life, to learn that a man's life consisteth not in the abundance of the things that be possesses. need to rediscover the fact of God. and that in Him we live and move and have our being. He is the source of our life and to find Him is to find fuller life. There is need to re-emphasize the fact of Christ as the Re caler of the true life life of service. The life of the world has received a new impulse in Him. His faith and practice were that the only way to find life is to give life. Christ gave His life in deeds of loving service even unto death that the life heritage of humanity might be enriched. He thus emphasized in teach-ing and in life social obligation. For Him every enriched life was an increased social assat. From Him we learn that the inheritance of life into which we have come must be shared with our fellows and passed on to others enhanced in value by reason to make life more abundant,

A Test. If any of you should die to-day, could you say to God, "Lord, here is my life-work. Thou diffst send me into life with a handful of seeds, and here is my heart, like a garden, full of flowers!"-Menry Ward Beecher.

#### THE POLITE BOY.

James was going home from school one day with some other big boys. He saw an old woman with a large basket in her hand. James gave her his arm and helped her across the crowded street. The other boys laughed at him and asked him how much she paid him for his services.

"Her pleasant smile and grateful 'Thank you' were worth more to me than money," said James.

The boys who laughed at him were so ashamed they said no more.-Jennie Kane, in the Brooklyn Eagle,

#### An Elastic Compliment. Could anything exceed the polite ness of the Irish cabby? lady called for a cab and said to the

driver: 'Help me to get in, my good man for I'm a very old lady, you see."
"Begorrab, ma'am," was his reply, no matter what age ye are, ye don't

speakin', it were, sir."-Sketch.

# Sunday-School

INTERNATIONAL LESSON COM-MENTS FOR NOVEMBER 22.

The "

Subject: Solomon Anointed King, 1 Kings 1:1-2:12-Golden Text, 1 Chron. 28:9-Commit Verses 39, 40-Commentary.

TIME .- 1015 B. C. PLACE .- Je-

EXPOSITION .- I. Solomon Anointed King, vs. 32-40. God had chosen Solomon to be king. He had called him "Jedidiah," that is, "the beloved of Jehovah" (2 Sam. 2:25). But Joah, the general, and Abiatha, the priest, had conspired with Adonijah, the cidest next son of David to Absalon, to thwart God's plan to make Solomon king. David was so old and decrept that Joab and his fellow-conspirators did not think that he ould rally to thwart the conspiracy. But no conspiracy of man, no matter how strong, can overthrow the plans of God. David, when informed of the conspiracy, old and decrept as he was, railles and broves sufficient for the occasion. He calls to his assistance his trusted friends of old. Zadok, the priest, and Nathan, the prophet, and Benniah, a military man, one of the mighty men of David. It was through Nathan that God had announced to David His favor toward Solomon (2 Sam. 12:24, 25), David's Adonijah and his fellow-conspirators were still feasting (v. 3) David's trusted friends without delay go through all the necessary formalities ciple. Individualism is a menace to was placed on David's own mule, the life of the republic. There is, as David was still obedient to the law never before, a crying need for of God, and even in the days of his parents and teachers to exalt moral great power had not adopted horses and spiritual values; a need to dethrone the god of gold and to reenthrone the God of old; a need to
engrave upon the very physical and
spiritual fiber of the child's nature
the exceeding, the incomparable
worth of moral character. Parants
the exceeding to reverse and wron. the exceeding, the incomparable priest and the prophet were to unite worth of moral character. Parants in anointing Solomon (v. 34). The themselves need to possess and property estimate these ideals and then to tion to God (Lev. 8:10 -12). The oil instill them and give them first place in the hearts of their children. Such like als of truth and righteousness, implying as they do a profounder sense of social ebligation, will contribute in the highest degree to the enrichment of human life, to a more abundant life. should sit upon his throne and be Mighty possibilities are resident in king in his stead and in unequivocal Angity position the same resident in the teacher's vocation because of the material with which he works. Eternal consequences follow therefrom. Judah." As secure as this made Solfhe true teacher spends little time omon on the throne, there was an Waiting for pay day to come. His is, a worthier work than that of a mure wags earner. He is a maker for social betterment, not a mere hire-ling. As with the preacher, right-courses is his concern; with God he is a co-worker. That our tenchers had been with David, and Benaiah had been with David. prays that He may now be with Solomon as He has been with David (v. 37), and he prays that his throne may be greater even than the throne of his father. This prayer of Benalah was abundantly answered. David's three trusted friends proceeded to do exactwhat they were told. The oil with which Solomon was anointed was taken out of the tabernacle, the place where God dwelt. The whole people agreed with David's choice and God's choice and the whole city was filled with music and with joy. When this world agrees to make Him King

> 50-53. While the people were filled with joy the enemies of the king were filled with consternation. So will it 1:7-9; Rev. 1:7; 6:15 and Adonijah was a coward as well a rebel. Rebels against God are always cowards (Prov. 28:1). Adon-ljah fled to the house of God for safepresumably not because he had y special reverence for the house of but because he knew that Sol-n had. He was afraid that Solomon would kill him. Probably he would have killed Solomon if he had had a chance and judged Solomon by himself. He speaks of himself as Solomon's servant (v. 51), but the change from enemy to servant was very sudden and no evidence was given of the genuineness of the con-version. Solomon on his part was ready to forgive if Adonijah would only give proof of the reality of his All he asked was that repentance. All he asked was that Adonjah should prove himself a worthy man (v. 52). All that God raks of us is that we "bring forth fruit meet for repentance" (Matt. 3:7). If Adonjah would only do the he would be free from all danger, not a hair of his head would fall to the ness should be found in him the pen alty was certain. He should die. No matter what protestations of repentance we make, if we do not forsake sin we shall perish. The scene closes with Adomiah doing obeisance to Solomon (v. 53, R. V.). The time is coming when every enemy of Jesus must bow the knee and confess that Jesus Christ is Lord to the glory of God the Father (Phil. 2:10, 11). Adonijah did not prove himself a worthy man and later paid the pen alty of his rebellion (ch. 2:12-25) Many of those who profess to yield their hearts to Jesus do not really do so. They call Him Lord, but do not do the things that He says (Luke 6:46). Their calling Jesus Lord will not save them. They will be cast out from His presence (Matt. 7:21-23).

whom God has already made King the

whole earth shall rejoice with great

II. Adonliah Filled With Fear, vs.

#### An Essential to It.

One morning, a few weeks ago, at South Jersey country physician was driving through a village, he saw a man, slightly under the infinence of liquor, amusing a crowd of spectators with the anties of his trick dog. The doctor pulled up and watched the fun a while and then anid:

"My dear man, how do you manage to train your dog that way? can't teach mine a single trick."

The man addressed looked up, and with that simple rustic look replied; Well, you see, it's this way: you have to know more'n the dog or you can't learn him nothin." "-Philadelphia Ledger.

#### HIS LAST ACT.

Powder Manufacturer - "Fancy old Bill, of all people, going into the gunpowder shed with a lighted cau-die. I should have thought that would be the last thing be'd do.' Workman - "Which.

# CHRISTIAN ENDEAVOR NOTES

NOVEMBER TWENTY-SECOND

Topic.-Songs of the Heart-XII. Gratitude and How to Express It-Ps. 103 .- (Thanksgiving Day Meeting.) Gratitude of the heavenly beings.

Rev. 4: 8-11. • Gratitude required of us. Ps. 25:

Gratitude in public. Ps. 35, 18-27. Thansgiving in private. Ps. 57: 7-Thanksgiving before meals. John

Gratitude for converts. Eph. 1: 16-Thanksgiving requires all that is within us, all high qualities; not only speech, but thought and memory and

reason and affection and earnestness Simply remembering God's kindness is enough; gratitude is sure to follow. But do we often enough re-

view them? (v. 2.) Let us be grateful for what God has not done, as well as for what He has done, for the deserved punishment that He withholds (v. 10.) Nature praises God; so do joyous little children, and wise old men, and

the great hosts of heaven; but these praises do not avail for me (v. 22.) Suggestions. To express our gratitude in another's words-David's, Whittler'sis better than not to express it at all;

but we can at least say that they are our thoughts. Much gratitude may be expressed in song; but how seldom we think of

what we are singing!
It is well to think at the end of every day of the kindnesses done you for which you have not expressed your gratifude. Gratitude may become a habit, and

then happiness becomes a habit. Illustrations. Gratitude unexpressed is like a photographis plate undeveloped. If we say "Thank you" every time the bread is passed to us at table, why not every time we receive a

## EPWORTH LEAGUE LESSONS

blessing from God?

SUNDAY, NOVEMBER 22.

Controlled by the Spirit of God.

Rom. 8. 5-11; Col. 1, 9. Rom, 8, 5-11. This scripture concern the two natures of man, the fleshly and the spiritual. these is subject to a "law," a course of action. There is a "law" of sin and a "law" of spirit. Each "law" has it own conclusion. The "law" of the flesh, or sin, concludes death. in this instance "death' does not signify physical wreck but complete moral undoing. The "law" of the spirit, or life, concludes not in mere continued physical existence but in the largest possible expression of the human soul.

The spiritual nature not only has its own inherent power, impelling men to follow the best bent of their being, but it is reinforced by God For this reason the very weakest of men may obtain complete victory in the struggle between the flesh and the spirit.

Cot. 1. 9. This is a prayer for the cultivation of the spiritual life. The spiritual life is not a matter of It may be nurtured and matured. It is something in which God himself is interested. God imparts himself. He is infectious. He imparts his health and power to his struggling children. He may be had the asking.

Between them there is conflict, until at the last the man is under the control of one or the other. The con flict begins early in life and contin-

In multitudes of persons there does not seem to be much conflict, beitual nature is in complete control. Accordingly, men are earthly, sensual, or bestial if the "law" of the flesh rules them, or they are Christlike in their words and deeds if the "law"

of the spirit dominates them. Often this conflict is sharp and even terrible. even terrible. Paul, who wrote these scriptures, found the struggle fearful almost beyond words. (See Rom. 7, 25.) Fortunately for weak God supplements human striving when it seeks to become Godlike and to conform to God's holy

#### LOCAL PAPER'S STRENGTH.

Good One Meed Have No Fear of Ontside Competition.

The local newspaper, I' properly conducted, can always dominate the ocal field, no matter how strong the competition of outside newspapers may be.

The local newspaper that amounts o anything expends the most of its energy in gathering and printing bome news, but its managers know that while home news is of the greatest importance something else is required. The people want to be kept informed in regard to what is going on throughout the State and the country. They may not care for lengthy reports of distant events, but they do want the important facts. Give them this news in condensed

form and they are content. The big city dailies cannot compete with the local paper in its own field. They are not in touch with the life of the town. They, cannot give the proper perspective to the news. They do not represent the place itself in any way. They are outsiders whose interests are centered elsewhere.

The local newspaper is a home institution and its people take pride in its career. It keeps them in touch with the happenings of home folksfolks they know and see dally. Its advertising columns are filled with the amouncements of the merchants with whom they do business. There fore, they want and need it above all

other publications. If the manager of the local news paper knows his business and gives his readers the kind of news they re quire, he need have no tear of com etition from outside newspapers, no matter how large and strong they may be. It is only when he goes to sleep on the job that danger threat-ens.—Editor and Publisher.

#### RELIGIOUS READING FOR THE QUIET HOUR.

THE GOD OF PATIENCE.

I planted once some precious seet.
That grew into a beauteous vine;
But, for my tender care long days
No semblance of reward was mine—
At length its origing buds and bloom
Regaled me with its rich perfume.

Down in a little fertile field.
I set a thrifty tree one day.
Year after year I watched it grow.
And after wearisome delay.
It cast its fruitage care and sweet.
In wondrous plenty at my feet.

Deep in the carrier of my heart. Deer in the marken of my heart.

All through the years from early youth
The Lord hath sown the seeds of joy.

And love, and righteourness and truth.
His garden still is desolate.

And yet the Lord doth watch and wait.

J. M. Cavaness, in London SundaySchool Times.

His Heart's Desire.

For many decades "Father Holmes" had been revered and loved in a certain New England village. He was feeble, but still came to church on Sundays, and sometimes to the mid-week meeting.

He had seen many sorrows: lost his wife, his children, his for tune; yet his was ever a cheerful face to meet, and his patience and bravery endeared him to every one. His genial greeting even the boys of the congregation enjoyed.

One particularly cold night the friends were surprised to see Father Holmes coming to meeting. Slowly he walked to his accustomed seat and gave his usual greeting to the minis-ter. The meeting that night seemed pervaded by a spirit of gratitude and optimism, and there was a strong personal note as one after another spok of his joy in the Christian life, and of the influence which had been most potent in deciding him to choose it.
At last Father Holmes rose slowly

from his seat, and looking toward a group of young people with peculiar wistfulness, he bore his testimony to the unfailing love of God, and to the which he found in His great

"And I have tried to be faithful to Him," continued the old man, "and to influence others to love Him. 1 have always longed to be the of making some one choose the higher life of the Spirit, to make some one know 'the truth as it is in Jesus,' but in all my long life that joy has never come to me. I may have done some good in the world, with God's help, but this one great good of helping some one to a higher life I have never had the joy of accomplishing."

Humbly the white-haired man sai

down, and many hearts longed to give him his heart's desire, but that could not be. His friends might grasp his hand more warmly and tell him how he had heartened them, but the one joy he most coveted it was not theirs

A few nights after the meeting the minister's doorbell rang sharply, and one of the boys of his congregation walked resolutely into the study.

The minister saw the look in the boy's face. He knew why he had come. He drew him over by the friendly fire, and there, in a straightforward way, the lad told of his de-sire for the better way of Christian living; of his struggle, his fear of not holding out, and finally of his de-liberate choice and resolute determination to live henceforth "not unto

"You say you have thought of all this before? What has brought you to this decision just now?" asked the

'Well," replied the lad, "It was what Father Holmes said the other night. It was my turn to take mother to church that week, and somehow, when that old man got up and told how hard he'd tried, and when I thought of what a wonderful fellow never had the satisfaction of knowin he'd helped some one to the better way of living. It seemed as if one of must want to choose right there to lead a Christian life. once, I began to feel as if I wanted to be that one. And so," he added, simply, "I made up my mind to come and tell you."

There's one more person you mus tell," said the minister, as, after a few more words, the boy rose. see Father Holmes?"

Only a few words passed between them, but the boy will never forget the fervent "God bless you!" as the old man placed a hand on each of his shoulders, nor the light which shone in his face as he looked into the lad's steadfast eyes and knew that at last God had given him his desire.— Youth's Companion.

Leave To-morrow With God. Would it not be better to leave to morrow with God? That is what is troubling men; to-morrow's temptations, to-morrow's difficulties. morrow's burdens, to-morrow's du-

ties. Martin Luther, in his autobiog-raphy, says: "I have one preacher that I love better than any other on earth; it is my tame little robin, who preaches to me daily. I put crumbs upon my window sill, especially at night. He hops onto the window sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops to a little tree close by and lifts up his voice to God and sings his of praise and gratitude, tucks his tittle head under his wing and goes fast to sleep, and leaves to-morrow to look after itself. He is the best preacher that I have on earth."—H. W. Webb-Peploe.

Filled With Love.

Think what it is not to have any thing but sin, to be full of love to every creature, to be angered at noth-ing, to be sure that all things will turn to good, not to mind pain be-cause it is our Father's will, to know that nothing—no, not if the earth was to be burnt up, or the waters come down and drown us—nothing could part us from God who loves us, and who fills our souls with peace and joy, because we are sure that what-ever He wills is holy, just and good. George Ellot.

CONFIDENT OF THE FUTURE. Mary, five years old, and Stella, who was about the same age, were talking about their future dreams. "When I grow up," said Mary,

"I'm going to be a school teacher." Well, I'm going to be a mother with four children," said Stella. "Well, when they come to my scho

going to whip them, whip them You mean thing!" said Stella, as the tears came into her eyes. "What have my poor children ever done to you?"-Delineator.

OUR TEMPERANCE COLUMN.

REPORTS OF PROGRESS OF THE BATTLE AGAINST RUM.

Summary of the Effects of the Use of Alcoholic Drinks by an Eminent New York Physician - Position

of the Medical Profession. The following summary of the efpets of the use of alcoholic drinks by
in eminent physician, Dr. S. A. MacNicoll, of New York City, is so clear
and comprehensive that it is worthy
of widest publicity. It represents the
position to which the members of the medical profession all over the world are coming with an ever increasing

majority:
"From my investigations I reached the following conclusions: first, where money goes for drink, poverty with its attendant evils prevails, and the burdens of childhood are increased; second, alcoholic environment is untavorable to the production of the best school work; third, alcohol, by producing a train of paychic and or-ganic degeneration in the offspring, debases the morals and lowers the sum total of human happiness; fourth, alcohol, by laying the foundations of a diseased and criminal cit-izenship, threatens the stability of pur government; fifth, to reduce the burdens and dangers of childhood and improve the manufacture of fut are citizens, we must continue in the largest measure scientific instruction on the effects of alcohol and in the essentials of health, and increase the number of our public gardens, play-grounds and improved tenements."

At the root of much of the drink habit lies the popular belief that beer and whisky both relieve exhaustion and increase strength. The man who drinks "moderately" does for a time feel stronger, and the weary laborer who drinks "moderately" does for a time feel rested. But scientific inves-tigations have clearly and decisively proved that these apparent helps are only apparent, for in a short time the drinker is worse off, both physically and mentally

This real depletion and destruction of life even by moderate drinking has been well stated by a very eminent English doctor, George Carpenter, of London, who has had an exceptionally large hospital experience.

After describing briefly the apparatus for measuring what is known as the time-reaction of the brain that is, the time actually expended by the brain in performing mental acts and setting the machinery of the body in operation, Dr. Carpenter makes this important statement: "Suppose, now, we give alconol in quite small quantities to the person

on whom we have been experimenting, what happens? In the first place, with the simple experiment, the time is shortened—the brain appears to operate more quickly than before but after a few minutes a slowing takes place, becomes more marked and endures as long as the alcoho remains in the system. But, if the reaction be complex, if there be an association of ideas, this is never quickened by alcohol. The slowing effect begins at once, and continues throughout the experiment. And clearly understand that this depress ing effect occurs with the use of die-

Great Chance For "Liquid Bread." We had hoped not to intrude again upon the happy repose Mr. Adolphus Busch takes by choice in the beautiful prohibition city of Pasadena, but we are unable to resist the fascinating suggestions of Dr. H. S. Tanner the celebrated long-distance faster, who fattens on the ocean air at Long Beach. In a generous spirit of riv-alry, Dr. Tanner proposes that the apostle of beer shall select six men, no nationality barred, who are to be restricted to a diet of beer, while Dr. Tanner shall eat nothing but water,

and he promises to outfast and out-last the chosen six. One of the claims put forth in advocacy of the use of beer as a bey erage is that it is not only a mild and nealthful stimulant, but that it pos sesses nutritive qualities of great value. It is even called a liquid bread by those who find a profit in its manufacture and sale, and the brew ery is made to appear an institution that rivals the bakery in worth.

In all his breweries cannot Mr. Busch find six devoted champions of beer to overwhelm this single devote of water? Is Long Beach to be per mitted to garland the brows of p bition with the uncontested victory achieved through that unaccepted challenge? Or do the hides of the

est beer drinkers shudder and nk at the significance of the water ranker's name?—Los Angeles Ex-

When Alabama Went Dry. The Alabama State Senate at Mont gomery was the scene of extraordin-ary excitement when the Statutory rohibition bill was passed by a vote f 32 to 2. Women and children of 32 to 2. Women and children crowded the galleries and corridors and even invaded the Senate floor it self, nushing the Senators from their seats and expressing their enthusi asm in shouts and cheers. Lienten ant-Governor Gray was powerless control the crowd. After the the crowd. control passed the women began to sing "Praise God, From Whom All Bless ings Flow," and as the sacred sons swelled in volume, the legislators atond up, uncovered their heads and stood up, uncovered t joined in the singing.

Saloons to Stay Destroyed. Chelsea, the Massachusetts city re-cently swept by fire, will be rebuilt all excepting the saloons. The city council has resolved to abolish all lienses for an indefinite period

Temperance Notes. Count Bismarck: "The prevalent se of beer is deplorable. Beertrinking makes men stupid, lazy and

All champagnes, still wines and for-eign liquors must be branded to in-dicate the contents and proof of alcoiol, according to the ruling of Food Commissioner Johnson

The academic council of Stanford University has been instructed to pro-hibit the use of liquor in fraternity chapter houses, student chand other student lodgings,

Drink, the only terrible enemy whom England has to fear.—Prince

"When I am engaged in literary work I never use alcoholic liquors; they would only hinder me. The ideas or fancies produced by alcoholic inspiration are not healthy nor probable, and are usoless for my works."

Major-Generat George B. McClellan: "Had the officers united in setting the soldiers an example of total abstinence from intoxicating liquors, it would have been equal to an addition of 50,000 men to the armits of the United States."

### BACHELOR, OF FLYING, NOW.

SKY PILOTS TO BE GRADUATED FROM COLUMBIA UNIVERSITY ....

So Far the Course Has Only One Student, Who Has the Faculty of Aerial Navigation All to Himself-Eut Some Day There

May Be a Rush of Under-

graduates to Elect.

\* A course in aeronautics-the first of its kind to be given in an American university-is the latest addition to Columbia's curriculum. Although only one student on Morningside Heights is at present engaged in studying the new science of the air, opinion was confidently expressed among members of the teaching staff to-day that in the near future there would be many others anxious to take up work along this line. The ultimate establishment of a school for aeronauts, it was said, was receiving erious consideration.

Grover Cleveland Loening, a student who received his A. B. from Colstudy of airships in the Inboratores. He returned to the university this fall for graduate work, declaring that he intended to take up the subject of aerial navigation along scienic lines

According to members of the department of physics Lorning apeared to have theories on the subject which they thought were worth developing, and a course was confequently arranged for him.

Under the supervision of Dr. Chas. C. Trowbridge, of the physics department, who has spent much time in investigating the matter of bird flight, Loening has begun his work for the degree of master of arts in seronauties. For the first half of the year he will devote himself to the historical side of the subject, collecting all the important matter bearing upon airships that has been written thus far. He will then turn to original research in the Phoenix laboratory, where he intends to use models

of airships for experimental purposes. Loening's thesis will deal 'Automatic Stability of Airships." and it will be along this line that he expects to specialize. His theory, so far as he is willing to discuss it, is that one of the great problems confronting the aeronaut to-day is to invent a device that will "warp" the planes automatically; that if, without the aid of lovers, controlled by the operator

Loening will not give his attention o the dirigible balloon, but solely to

ypes of heavier-than-air machines. Professor William Hallock, dean of the faculty of pure science, under with instruction in aeronauties is given, said to-day that there was a great field for further investigations of this nature, and declared that the university was likely to establish a course for those who intended to follow up the subject. Professor Hallock said he had long been anxious to induce the trustees to purchase a tract of land on Long Island where practical experiments with airships and other scientific devices could be

carried on. "Such work as is being done here." he continued, "is of great value to

the science of aerial navigation. "Experiments in the laboratory may be the means of discovering a short cut to many useful improvements in airship building. The art. you might say, has only reached a point where naval architecture would be if it had just succeeded in produc-

ing a steel vessel that could float. "Many problems of theairship bave not been touched on yet. The wonders that the Wright brothers have been able to accomplish are largely the result of experiment, and often failure. Their machine, marvellous an it is, is as far from perfection as, for instance, the first electric genera-tor that Edison constructed many years ago. I believe the aeronaut has much to learn from the yachtsman about currents of the air. Most airships, for instance, have employed flat surfaces for their planes-or at any rate very nearly flat surfaceswhereas every yachtsman knows the

advantage to be derived from a curved sail." Professor Hallock was asked whether he thought Columbia would establish a school for aeronauts even-

tually: "I would be not at all surprised," he replied. "Our first need, of course would be a farm of some kind with plenty of open space for test flights In fact, many experiments that we should like to undertake in other lines could be made to more advantage out of town. I have long advocated the purchase by the university of some tract on Long Island for this purpose. It will be absolutely necessary if we are to take up aeronauties

on a large scale. Loening will probably conduct his experiments with airship models somewhere outside of the city.-New York Evening Post.

Passing of Indian Dances.

Of all the Indian flestas that of the eagle dance is perhaps the most important., During this ceremony a young eagle, the symbol of power upon earth, is killed and its spirit. laden with messages, joins that of the dead chief. This ceremony has recently been held for the last time in the history of the people. It has always been a flesta of rare occur-rence, being held only in commemoration of the death of the ruling chief or a person of great importance. The flesta has not been celebrated for more than twenty years, and this final one marks the death of the last of the hereditary chieftains of the tribe and, in consequence, the passing not only of this title with its sacred trusts of logend and history, but of this peculiar and mysterious tribal rite, whose deep significance is now doomed to oblivion. — Southers

Manufacturing Chords. "How is your daughter getting on ?

Splendidly. She's busy just now at Recthoven's works."
"What is it, one of those potter?
places?"—Boston Franscript.