Subject: Mountain Taught People.

Brooklyn, N. Y.—Every sent on main floor and in the gallery was filled Sunday in the Bedford Pressy-terian Church, and chairs were placed in every available space to accommodate the large nudlences that wished to hear the new pastor, the Rev. Dr S. Edward Young. His subject was: "Wanted—People Taught on the Mountains of God to Toll in the Lowlands of Sin." The texts were from St. Luke 9:33, 37 and 38: "Master, It is good for us to be here; and let us make three tabernacies. when they were come down from the hill, much people met Him. And behold, a man of the company cried out, saying, 'Master, I beseech Thee, look upon my sun' " Dr. Young said:

Wanted—People taught on the mountains of God to toll in the low-

lands of sin. Our best training, our noblest service, is neither up there altogether, nor down here altogether; but consists in uniting wisely the dreamer and the doer, the mystic and the practical man. How many art reprints cut Raphael's sermon in the middle by showing only the top half of his "Transfiguration!" You may well extel the composition of that portion, its design, its expression, grace. Above the adoring trio of disciples see that portraiture of Christ beyond which human genius probably cannot go. Yet with you ought to linger quite as persistently the scene Raphael crowds at the foot agonized father, the eager multitude, the mockers and the sorely harried nine disciples-Raphael's way of writing underneath "The upper glory is needed down here." Let helpers come from the highland country. Ofttimes off the material bills men dashed into earth's valleys for daring conquests. Their lungs had the ozone and their limbs the litheness and their wills the boldness born of lofty altitudes. From Sinaitic plateau Moses will break into low-lying Egypt and redeem his race. From Tabor or Olivet or some other prayer-mount will arrive every morning in renewed. The missionary enspirit renewed. terprise is never from dead level to dead level, but always from the heights of God to the quagmires of To be most useful in the hurry and

struggle of our twentieth century life you require a Hermon Summit of the mind, a spiritual sanctuary where-unto you again and again resort. No mortal's steady work can be beautiful or sublime enough to escape the need of this heavenly retreat. Would you not say that Charles Dickens sank further than some of his characters and remained merely a character-sketcher, not a character-builder, because he lacked the relief that comes by being away awhile from one's task and one's self? He was buoyed up by the popularity of his books, by the thunder he made, by the money he got, by the cheer of his friendsthese gone, his cup was empty. Happy are those who find surcease of the world's clamor in reading authors who uplift and so shelter in the sanctuary of literature. Blessed are such nature loving spirits as can at-tain fine elevation and a serene outlook if only they catch a glimpse of blue sky or feast their eyes upon the luster of the stars. Most blessed are they who, wheresoever placed, have learned to meet with God, to keep their tryst with Elm, to see His face No recent religious movement promises more, I am persunded, than the world-wide handing together of a few the morning watch, the first half hour on walking from sleep each new day being devoted to reading the Scriptures, to meditation and prayer-a spirits and ficality lunes, a washing onl of the fret and someness of the heart, the anointing of the luner self with heavenly ideas. I entreat you to establish this morning watch. Keen your Jerusalem windows open about you and hear Him way: in the countries where they shall

Shall we not esteem our mountain top our eastle for refuge? In olden times in Germany or France or England at the morning fight through each to his farming or trading to arraying. When snemles came, journaying. When enemies cam nightfull, into the castle they for anfety. Castle-surrounded in 233 soul walls I keep unprofance a trest-ing place with God. Assuits are ing in across the most the drawbridge of worldly thought. I let the port-culls call. I hide within the protection of Him who is my fortress Come hither, tempted men and women! Come, any Margaret cast off by any Faust! Come, every Simon Puter who falls! Make haste to the castle

to a communion closet? Christ dis When thou prayest enter into the closet, and when thou hust shut the We simply must some times leave the world out there, Grant yourself a little release from our terrible New York turmell. ensionally shut outside your prayer-door even your dearest earthly friends. Depths of divine communiwait in which you can enter only when alone. An often used prayer rell would be the best possible feature a New York office building and would provent many a tragedy staracter and enough to make an

Shall we not seek our mountain top for inspiration? Are not our na-tures like stagnant waters needing to be lifted in looms of light and woven into vapors, reborn in the sky, to descend in benedictions on the What inspiration, what altation, what sense of other worldli ness the transfiguration brought to Christ and the three disciples! tached it seemed they were from earth—there in exhibitance. Detached from time they were-eras of Moses and Elijah and Jesus merged -there is the atmosphere of eternity. Detached from fear—even death applies of as an exodus, a transit out of Egypt into Cansan—there is fullness of joy. And what more shall I say !- of that Shekinah light that clothes the Mount? Of the raiment white from the God? Of His sunlike shinwoofs of God? Of the voice ethereal "This is My beloved trumpeting: "This is My beloved Son?" Of the rapture well nigh past

But yonder is an afflicted boy, down in the mountain's shadow—pity that poor lad. Any moment a convuision takes him, hurls him into fire or water. His body now is rigid, now is fimp. It is teeth chatter and—Why does he not speak? Disease her sight

his power of speech. No sound hears A demon tyransizes over his pirit. From childhood's days, year n year his malady has been to him a spirit. living death. Take back your mountain top words, Simon Peter. "It is good for us to be here—And let us make three tabernacles." Could ye sit and sing yourselves away to everlasting biles up there and let this tortured youth go on dying and yet not dying "-Christ and His three disciples descend the mountain and behold the lad unshackled from bis agony! Granted are the mountain top experiences that all may render the lowlands better service. "Frenty

ye have received; freely give." Have you a kindness shown? Pass it on! Pass it on! Twee it on! Fass it on!
Twee not given for you alone
Pass it on! Pass it on!
Let it travel down the years.
Let it wipe another's tears.
Till in heaven the deel appears,
Pass it on! Pass it on!

Have you found the heavenly light? Pass it on! Pass it on!
Souls are growns to the night.
Daylight gone! Daylight gone!
Hold your lighted lamns on high.
Re a star in someone say.
He may live who clee would die,
Pass it on! Pass it on!

But down there waits a father, distresped. His very soul grouns itself out for this, his only sun. He has tried everything and everybody. He tressed. Star forever up in thore heights and permit the oken-hearted father to perish in his herole struggle? Not you who are touched with celestial fire! Chris and the three go down-soon that father's happiness mounts on enwings. Dear church papule, by wh right call we ourselves Christian we desire Jesus Christ and the san and entritual seasons all to ourselves with never a thought of sharing with the yet unblessed? do not know where that wretched bo of the lowlands is; but I know he is somewhere and that he needs you. know not the whereabouts of that offering father yearning for your as stance. I know he is somewhere. sistance;

But down there are a multitude of people tossed by doubts, willing to believe on due evidence, ready to re-ceive the real living Blustration of the Christ spirit incasnate again; att weak and worrled till one come the breath of mountain top to hearte and lead upward. Oh, the thousand bere at hand so waiting! Yes-an rise your chivalry now! Down there are nine disciples doing their utmos to keep the boy and his father and the people; and these nine are scorned, jeered, taunted by hateful estanders who more than hint that ne disciples and the Muster, too, are fakirs and deceive the unwary. Show me the coward shirker who would everlastingly hang around up ners on the mountain top while those brave valley heroes battle agains odds. Remain exactly enough on your mountain top to fi In your mind the ideal from God and in your heart the resolve to go down and made the ideal glorious fact. A Moses saw the tabernacle on Sinal summitt tabernacle built of mist tin bers away in the dreamy haze, to be reproduced thereafter by solid timers on the flat ground for the pere's salvation. The sin country ca be bettered only by a life a litt elevated above itself in purpose an purity. Be with God some and then

Sufficient the number of men who ok out upon humanity with entir indifference; sufficient the few who ses mankind but to despise them sufficient the abominable many whose uling interest in their fellows is e them for private advantagethou. O. larger souled believer on to hold thyself and all thou hast in faithful trusteeship for the rest of our brother humankind to slave for

them, if you choose to call it slaving Our chiefest pleasure should be to serve with loftlest gifts the lowliest needs of the wretchedest mortals for whom the God-Man came to earts went to Gethsemane and Golgotha. Ample recompense is found in the mere doing thereof, ample in our Let this mind be in you which was also in Christ Jesus; eing in the form of God, thought it ot a prize to be snatched to be equal ith God; but made Himself of eputation and took upon Him the rm of a servant. * * Where-re, God also hath highly exalted kim and given Him a name which is above every name." Wanted-Penle taught on the mountains of God

Take Time.

Let us take time to be pleasant, The small courtesles, which we often because they are small, ome day look larger to us than the for which we struggled.

Let us take time to get acquainted with our families. The wealth you are accumulating, burdened father, busy mother, can never be a home to the daughter whom you have no time

Let us take time to get acquainted with Christ. The hour is coming swiftly for us all when one touch of His hand in the darkness will mean more than all that is written in the day-book and ledger or in the records of our little social world

Since we must all take time to die why should we not take time to live -to live in the large sense of a life

Mind Your Own Business. There is no promise of a crown of ighteousness for proficiency in regu-

Don't Give Up. If you have missed the mark, don't give up. Load your gun and try

Uses of Salt.

Salt can almost be regarded as panacea, so many and varied are its We are told that it cleanses the

palate and furred tongue, and a gargle of salt and water is often effica-A pinch of salt on the tongue, followed ten minutes afterward by a

drink of cold water, often cures sick headache. It hardens the gums, makes the teeth white and sweetens the breath. Bad colds, hav fever and kindred

affections may be much relieved by using fine dry salt like snuff. Dyspepsia, heartburn and indiger tion are relieved by a cup of hot wat

er in which a small spoonful of salt has been melted. Salt and water will sometimes re vive an unconscious person when hurt if brandy or other remedies are not at hand. Hemorrhage from tooth

pulling is stopped by filling the Weak and tired eyes are refreshed by bathing with warm water and salt.

The Sunday-School

INTERNATIONAL LESSON COM-MENTS FOR NOVEMBER 29.

Subject: World's Temperance Sunday, Isalah 28:1-13-Golden Text, 1 Cor. 9:27-Commit Verse 11-Commentary.

TIME .- 725 B. C. PLACE .- Jeru-

EXPOSITION .- L. The Destruction of the Drunkards of Ephraim, 1-4. By "the crown of pride" is meant the city of Samaria (see R. V. and cf. 1 K. 16:24). It is here compared to a chaplet of flowers on a drunkard's brow (R. V.). This chaplet of flowers, says Isatah, "shall be trodden under foot," because of their sin and The people of the northern kingdom as a bation are spoken of as "the drunkards of Ephraim." Drunkenness seems to have been so widespread as to have become a national sin (cf. ch. 5:11, 12; Hos. 7:5; Am. 2:6, 8, 12; 4:1; 6:6). The effect of their drink upon them was that they were "overcome" (literally, "smitten down") by it. Let us not forget that it was "the native wines of a winegrowing district" that did this for Ephraim, and not distilled spirits nor adulterated poisons. Their "chaplet of pride" and "glorious beauty" was after all but a "fading flower." So it with every chaplet of earthly pride and all the "glorious beauty" present world (1 Pet. 1:24). The prophet's answer to Israel's confidence is, their crown of pride was that Jehovah had "a mighty and strong one." This "mighty and strong one" was the king of Assyria (2 K. 18:10-12). The Assyrlans themselves were a "bloody," deceitful and rapacious people (Nah. 3:1), but they were an instrument in Jehovah's hand for fulfilling His word and bringing judgment upon His back-sliding people (cf. Ps. 76:10). The coming of the Assyrian is described by a threefold figure: "a tempest of hall," "a destroying storm," "a tempest of mighty waters overflowing." The thought contained in these figures is that of widespread and overwhelming destruction (cf. ch. 8:7, 8). Back of all this work of devastation, destruction and desolation was the wrath of God at sin (2:4-9). This destruction, etc., all came upon them "because they obeyed not the voice of Jehovah, their God" (2 K. 18:11. 12). Jesus uses a similar figure regarding those who hear His words and do them not (Matt. 7:26, 27).

Jehovah of Hosts For a Crown of Glory, 5, 6. In the midst of the awful desciation of his own time, when every crown of pride and all glorious beauty is a fading flower, the prophet looks forward to day" (the day of the Lord's Return and manifestation). So in the midst of present sin and judgment for sin we should look forward (for comfort in our hearts and encouragement fort in our hearts and encouragement in our work) to our Lord's coming again (Tit. 2:13; 2 Pet. 3:12-14, R. V.). "In that day" "a crown of glory" will take the place of "the crown of pride," and "a diadem of beauty" the place of "the fading flower of his glorious beauty

Erring Through Wine, Out of the Way Through Strong Drink, 7, 8, "These also" (the people of Jerusalem), as well as Ephraim, "have erred through wine and through strong drink are out of the way." The prevailing sin of drunkenness had reached even God's representatives, "the priest and the prophet" (cf. ch. 56:10-12; Mic. 2:11). The priests were especially inexcusable because of the plain directions of of wine, they were gone astray through strong drink (see R. V., falled in their official acts. reeled in vision and stumbled in judg-ment. Wine and strong drink confuse the spiritual perceptions and rob men of judgment. The religious teacher who indulges in them is especially culpable and utterly incapacitated for his holy office. The use of wine and strong drink made their social gathering filthy and disgusting.

IV. How God Teaches Those Who Will Not Hearken to His Word, 9-13. Verses 9 and 10 may be taken as giving us the mocking answer of the people to God's prophet, we take them this way the le are represented as saying. Whom will he teach knowledge, Does he take us for babies etc.? Does he take us for bables just weaned? It is precept upon precept, etc." If the prophet himself is the speaker, then Jehovah is represented as teaching knowledge to habes and not to the self-sufficient (cf. Matt. 11:25; 21:15, 16; Mk. 10:15). These are the ones whom "makes to understand the " (R. V.). And the meth And the method of His teaching is "precept upon pre-cept" (cf. Neh. 9:29, 30; 2 Chr. 36:15; Jer. 11:7). As they had not listened to Jehovah speaking through His prophets He will now speak to them through foreign conquerors (v. 11, R. V.; cf. Deut. 28:47-49). If we call to repentance He will speak to us through cruel enemies. God had called them to "rest." They would God not hear that call; so He now sent them conflict and destruction. He calls us also to "rest" (Matt. 11:28, will send us destruction (2 Thess. 1:7-9). The whole secret of their trouble (and of every man's trouble to-day) was that they would not listen to God's word.

An Aquatic Outfielder.

One day last week a ship was lying at anchor at Boca Grande when the crew observed a dolphin chasing a flying fish, both coming directly tow-

ard the ship. On nearing the vessel the fiver arose in the air and passed over the bow, just abaft the foremast. As it did so the dolphin went under ship and coming up on the other side sprang from the water and caught the flying fish on "the fly," just as it was curving gracefully down in its descent to the water .- Punta Gorda Herald.

Beech lumber has the lowest mar ket value of any American wood Lumbermen pay \$1 a thousand feet as against \$25 for oak. It is used in the mines for ties, posts, stringers and rails in buildings for studding rafters and joists, and should be use at home, reserving more valuable trees for important use and for sale,

CHRISTIAN ENDEAVOR NOTES

NOVEMBER TWENTY-NINTH.

Topic-Home Missions: A Million a Year; Our Foreign Immigrants-Isa, 2: 1-22. Justice for the siranger. Deut. 24:

Kindness to the stranger. Deut.

Hospitality, Lev. 19: 10-15, 33, 34 The foreigner's child. Mark 7: Mark 7: A noble foreigner. Acts 10: 21-

No more foreigners, Eph. 2: 19-

All nations certainly flow toward America, but for money, worldly freematerial advantage. Let see that they got more than they come for (v. 2.)

It is necessary to teach these mill-ious much, but if we teach them only about God, we and they are safe (v.

Is America proud of its numbers, power, wealth? wealth? These are its great Let it be proud only of its God (v. 11.)

Some immigrants come from idolworshipping lands to our land, which is not pagan in that way; but we also worship tdols, and of gold and silver (v. 20.)

The Incoming Millions More than one million immigrants come to our country every year. They constitute the most severe problem with which the government and peo-ple of the United States have to deal, save only the problem of strong drink, Of recent years the current has greatly changed: fewer Germans, English, Scottish, Irish, Scandinavlans, men of kindred speech and thought, and vastly more from southern rope-Italians, Hungarians, Poles, Russians.

In all of these there is the making of splendid citizens, but they are harder to assimilate. They are largely Romanists, wonted to a more despotic government and to a lower order of civilization.

Well does Dr. Josiah Strong say: Whether immigrants remain aliens or become Americans depends less on them than on ourselves."

Every day, on the average, 2,800 immigrants are added to our popula-tion. Think of some town of that size in your neighborhood, and double it.

EPWORTH LEAGUE LESSONS

SUNDAY, NOVEMBER 29.

The Mockery and Malignity of Strong Drink-Prov. 20. 1; 23. 29-35; Eph. 5. 18-Temperance Topic.

The English language is adjustible

We read new meanings into words Fifty years ago "temperance" means "moderation." The first temperance pledge was to abstain "except on holidays and special occasions."
"Prohibition." Don't shun the word The devil hates such words, there fore hold them close. The mockery fore hold them close. of drink would be nothing if it had never touched of grands is under that the mocking grinds. Wine never mocked an abstainer. "Malignant" means never touched or gripped a man. "bent on doing harm." Good de-scription, is it not? Bent on doing harm, then mocking you after the harm is done. Devilish! Often there is a "bent" to barm but not the ability. Strong drink has both. What is underneath it all? It is not strong drink that is to blame. The fault is in the man who wants it, and in the man who supplies that want. Here with the Spirit. True. But, if the temptation is still there, look out for While you are saving him, danger. wo other younger ones are drawn in. We must go after the other end.

Why do men make and sell liquor "To satisfy a demand?" Superfic-ally, yes, but deeply?—to make ially, yes, Why do we let them do it?—money aguin. License is, in effect, a bribe. The liquor traffic would be outlawed in a year were it not for the salve to our conscience, the bribe coins. But "it is not lawful for to put them into the treasury, because it is the price of blood."

FROM OVER THE SEAS.

Japanese newspapers blame British firms for China's boycott against Japanese goods

dered by Lazare Weiller, to be built in France. King Manuel was warmly wel-

Silas C. McFarland, American Consul-at-Large in Europe, killed him

self in a railway carriage of the Berlin express. The Rev. J. W. Bashford, the flist

bishop of the new Methodist Episco-pal residency in the Chinese capital arrived at Pekin. The German Reichstag moved four

interpellations asking for an expla nation of the Kaiser's interview with an unofficial Englishman. Special correspondence from Hong

Kong stated that the talk of an alliance with the United States ha fired the Chinese Imagination. A report that Patrick Ford and

O'Meagher Condon intended to visit the United Kingdom provoked a bitattack on them in the British House of Commons.

Japan will reduce the large force of troops held in Northern China to only two companies. By making this reduction in the Chinese forces Japan will be able to save \$375,000 a year. will is our will, we are free children. Premier Asquith, in the House of Commons, defined the "two-power" standard as meaning an excess of ten -George MacDonald.

per cent, over the combined strength in capital ships of the two next strongest paval powers. Letters were received by the Arctic Exploration Club from Dr. Stefanson announcing that he had arrived at

Point Barrow, Alaska, and had made preparations to penetrate into the interior on a two years' expedition. TRIUMPH OF HUMAN NATURE.

"Them seventeen mothers in the village Mothers' Club agreed to decide by ballot which had the hand somest baby." "Well, who won it?"

"Each kid got one vote."-Judge

The gold production of the United States, in round figures, is 2,500,000 ounces a year, and of silver 60,000,



"JESUS, I LIVE TO THEE,"

This hymn has been adopted by Mer-tersburg Academy. Pennsylvania. It was written by Rev. Henry Harbaugh in Mer-sersburg, in 1830, where he was minist of the Reformed Church.]

Jesus, I live to Thee,
The lovellest and best:
My life in Thee, Thy life in me,
In Thy blest love I rest.

Jesus. I die to Thee, Whenever death shall come; To die in Thee is life to me, In my eternal home,

Whether to live or dis.
I know not which is best;
To live in Thee is bliss to me.
To die is endless rest. Living or dying, Lord.
I set but to be Thine;
Me life in Ties, The life in me,
Makes Heaven forever mine;
—Christian Herald.

Something to Live Up To. One who repeated to a friend a word of praise that had been overheard—a high encomium of his work and character was somewhat sur-prised at the sudden light that flashed

into the strong face.

"Thank you," was the earnest reply, "I'm glad you told me that. It is something to live up to."

There was no vain acceptance of the commendation as fully merited; it was only like a bugle call to high-er service. That is what such words must always prove to any true and earnest suirit. They fisch a sharp contrast between the self that ap-pears to others, and what the soul knows of its own failures and shortcomings, and humble as no blame could do; but also they inspire to fresh courage and effort: they are "something to live up to."

"A true friend will tell one his faults," is a saying we often hear, but a true friend, if he is wise in the knowledge of human nature, will tell us our virtues. The fact is that in this busy world of ours, with its keen struggle and sharn competition, we are pretty apt to be told our faults by those who are not friends, and to be brought face to face with one's mistakes and failures so often that we sometimes lose hope and courage. Whoever has a word of honest praises for another should feel that he holds something which is that other's due, and hasten to pay it. The word of blame may be a good, but the word of hearty commendation will be "something to live up to" through many a trying hour.—Forward.

The Beauty of Death.

If there is one thing especially of which many people cannot possibly believe that, under any circumbelieve stances, it would seem beautiful, I suppose it must mean death. That must always be dreadful. Men sel-dom see any misery in life so great as to outweigh the misery of leaving

But yet it comes to all of us, that He who made death made it, like all things else, to be beautiful in his When a life has lived its days out in happiness, grown old with constantly accumulating joys, and then, at last, before decay has touched it, or the grounds soften un-der its feet, the door opens, and it enters into the new youth of eternity; when a young man has tried his powers here and dedicated them to God. and then is called to the full use of their perfected strength in the very because of the plain directions of God's word (Lev. 10:9, 10; Ez. 44:21). They were reeling through strong drink, they were swallowed up by getting him converted and filled his life cannot help them any longer. but his death can put life into dead truths, and send enthusiasm into fainting hearts; when death comes as a rest to a man who is tired a long fight, or as victory to a man who leaves his enemies baffled be-hind him on the shore of time—in all these times, is not death beauti-

"Nothing in all his life became this man like leaving it." they said of one who died .- Phillips Brooks.

A Father's Love.

The wife of a young rector in the West End of London died, leaving him a motherless child. The people hoped that some aunt or sister would come to care for the child, but none such appeared. Gradually it came to be known in the parish that the scholarly rector was quite as much at home in the nursery as in the study and that his child was under his constant watchfulness and

Four years slipped by, and one Easter Sunday the child sat as usual in a front pew and listened to the sermon. It was on the mother of Jesus—her agony of heart at the cross, her wonder and joy at the resurrection. From this he turned to tell of the sadness of those who feat the mother want in this world. "Think what a child's life is without the mother love!" he said in conclusion. "Who can tend and cherish and love—who but a mothe.?" In the hush that followed a child-ish voice called sweetly from the

front pew: "A faver does ev'y bit's well, papa, dear." Much has been said in glorification

of the love of a mother. Shall we forget that the father love is often as deserving of our praise?-Deaconess Advocate.

Our Law is God.

The kingdom of heaven is not coma even when God's will is our law; it is come when God's will is our will. When God's will is our law, we are but a kind of noble slaves; when His

Duty to Suffer.
Duty does not consist in suffering everything, but in suffering every-thing for duty. Semetimes, indeed,

it is our duty not to suffer .- Dr.

A WHALE.

Perhaps you would like to hear

about the whale I saw on my way to Maine this summer. We were sitting on the deck of the steamer when, away in the distance, we saw a large jet of water shoot into the sir. The people all hurried to the side deck, and when the fountain of water had stopped we could see the whale. It looked like a large, black rock proseting from the water. Every once

in a while it threw up jets of water, until it was lost to sight.—Helèn

Henderson, in the New York Tribuos.

THE CRUSADE AGAINST DRINK

PROGRESS MADE BY CHAMPIONS FIGHTING THE RUM DEMON.

A Great Array of Alarming Facts Concerning the Inroads Made by the Evils of Intemperance on the

Vitality of the French Nation. Under the heading, "Some Térrible Testimonies," the United Kingdom Alliance News gathers up a great array of alarming facts concerning the invoads made by the evils of intemperance on the vitality and morality of the French nation. It says in

part: The late Paul de Cassegnac, the well known journalist and politician, who cannot be accused of being prejudiced on the matter, wrote not long before his death; "One has to be the unwilling wit-

ness of the dying agony of a country that was formerly not the least of the giorles of France—the grand old Normandy—that is sinking into the most infamous of degradations, perishing by the death of madmen and of worn-out wrecks.

of worn-out wrecks.

"Parishes are being depopulated, houses closed, the country becoming a desert! From 1850 to 1896 the department of La Manche lost 100,000 inhabitants. From 1896 to 1901, 12,000 more disappeared. One hundred and twelve thousand gone. It is the contral to a contral bettle lost. the equivalent of a great battle lost, of a portion of territory taken from us. " " And all those are dead. Alcohol has slain them. As for the living, they bear the marks of the fatal poison."

M. Austin de Croze, in an article in the Revue des Revues, under the title of "La Bretagne Palenne," shows to what a depth of degradation the im-moderate use of alcohol is dragging that beautiful and romantle province

"It is not more than thirty years since this fearful evil has taken hold of Brittany, but in fifty years more, unless the evil is put an end to, it is more than likely that the race will be entirely lost. 'You have terrible drunkards in your parish,' said one to a priest. 'Yes, that is true, but then they are plous drunkards!'"

"The drinking that goes on among men, women and children," says a writer in the Baptist Missionary Magazine, on the occasion of a visit paid by him to Moriaix, where the Rev. A. Jenkins labors with so much zeal, has reached the excess the like of is not known in any part of the British Isles, and which is consuming the very fibre and life of the nation."

While this plague is spreading all over the land, it is in the north and northwest of France that it has made the greatest ravages. Not long since the Paris paper Le Temps sent a special commissioner to report upon the condition of Normandy, with special reference to the alleged alcoholism of the country, and the articles con-tributed by him to that journal were truly heart-rending.
Mr. Douarche said that intemper-

ance is almost the rule. It is the exnot begin the day with a glass of cheap brandy, "calvados." He carries with him to work a bottle of "alcoholized" coffee, which lasts him until 11 o'clock, the lunch hour, when he hastens to the wine-shop. There glasses of absinthe or vermouth are already set out in readiness for the quick demand. This beverage is hastily swallowed before the lunch, consisting of 2 %d. worth of food followed by 5d. worth of black coffee and brandy. Work over at 6, the drink-shops along the way home are visited. Saturday night is spent in the wine-shops, and Sunday is given to sleeping off the debauch. It is usual for men thus to spend an average of 2s. h day for drink-as much as frugal French working-class fam-

illes spend for food. Then the way the children are taught to drink is described with great detail. Infants are given a sip of "calvados" on the third or fourth day of their existence. Through babyhood they are dosed with it to make them sleep. At five or six they are considered old enough to be entitled to their ration of liquor at meal times. The eight-year-old children were found to carry for luncheon bread soaked in brandled coffee; a third of them, boys and girls allke, were found to be in the habit of taking their "petit verre" after dinner. Several schoolmistresses testified that their little girl pupils were often ingree of being unable to learn their lessons!-Ploncer.

bor oring and Camming, \$1,075,000 Even if John Burns, M. P., leader of the labor party, is a member of the British Cabinet, he preserves his cheerful optimism.

Mr. Burns uttered these aphorisms speech just delivered: "Every cent that is spent on edu-cation is justified by a great decrease in crime, pauperism and in the death-The faults of the working classes

are the meanness of their wants, the misery of their desires and the poverty of their sims, tastes and ideals. Education fires them to nobler aims and higher ideals. British have no industrial

disability unless it is self-imposed. We spend \$820,000,000 a year on drink and \$250,000,000 on gambling, directly and indirectly. "We have a hundred race meetings and a thousand golf links. Germany

Workingmen ask me to make a new heaven and a new earth for them. They only can make them for themselves by saving the \$15,000,000 invested in drink and gambling each

Careful analysis of figures proves that men at forty are not too old for their best work."

Temperance Notes. A returning peace delegate declares

that drink is the worst enemy of Eng-

It has been computed that 1,500,-000 men and women in the United States are daily, either mentally or physically, disabled for work as the result of drinking. The man who has taken even small quantities of alcohol feels that his brain is remarkably active and capa-ble of great thoughts, whereas in reality his conceptions are ever so

much slower than natural. If we could sweep intemperance out of the land, said Phillips Brooks, there would be hardly poverty enough left to give healthy exercise to the charitable impulses.

Said John Burns to an audience of workmen in London: "I believe that the best aud most simple remody for drink is abstinence; but this must be supplemented by local legislative action."

The difficulty with liquor laws is said to be that they are ahead of public sentiment. To which the Boston News once suggestively added: "That's what's the matter with the Ten Commandments, teo."

THE PAGE FOR WOMEN.

Evolution of What Was Once Considered a Startling Idea.

There was a time, however difficult It may be to realize, when women did not read newspapers, when in the ma-jority of cases the daily journal was regarded by them as an insidious enemy of the household; when the 'gude housewife" began her busy day opposite an autocrat, who in disdainful silence delayed the savory breakfast too satisfy his curiosity regarding the antics of "bull and bear;" and when the youthful members of the family, unable to repress their bubbling spirits, brought forth ebuilitions of paternal wrath from the gleaner of the stock market. In the evening the same conditions pre-My lord must needs retire behind the well-filled sheet, digest its contents and steal forty winks before becoming properly attuned to wifely confidences, and womankind, perforce from long years of experience, accepted in a matter of fact way these conditions as part and parcel of conjugal life.

By and by there loomed upon the horizon an editor with an idea, one who said to himself, "Once a week I shall run a story with feminine interest; the women may like it." And like it they did. Nay, more, they proved their appreciation by booming the circulation of that particular journal, and so gladdened the heart of the astute editor. Other papers took up the good work, following closely in the footsteps of the courageous pioneer, and thus it came to pass that, like the flashings of a meteor, paragraphs began to scintillate in the leading newspapers throughout the land, concise, to be sure, but unmistakable in their tendency to please women.

Then came a day big with fate, when a valiant editor, throwing caution to the four quarters of the globe, gave space to women writers on womanly subjects, and thus evolved the "Woman's Page." The effect was instantaneous, widespread and beneficial. The mind of woman broadened as she read, and, not content with the restricted sphere of fashlons, recipes and beauty talks, she stepped over the borderland into the very domain of man, into the world of science and politics; grappling and treating the policies of the day with so rare an intelligence, so just an appreciation, that men could only wonder and exclaim at what they termed-phenomenal. To-day the Woman's Page is a fixture. No longer does the feminine end of the household await in trembling silence behind the coffee urn the pleasure of her life-partner. She has become the oracle which decides the choice of journal in her particular province.

So powerful a factor is the woman editor and so far-reaching her influence that even the masculine element seeks the benefit of her services. Nay, more, it has been known to consult this authority on the delicate sprouting of a microscopic mustache or plead for a suggestion in the adjustment of a complex love affair. To be sure, in this wise old world, there are still many doubting Thomases who relegate women to their so-called sphere-the kitchen-whose dulled intellects deny the benefit accruing from the feminine atmosphere in journalism, who sneeringly suggest that fashions alone are ladled forth to its many readers and who wilfully close their eyes to the growing influence of women. These may be graphically classed under the genus Crank, and with whom there is little sympathy. The spirit of comradeship is abroad in the land, and to-day men and women, hand in hand, traverse the paths of knowledge. What inter-

ests one is bound to please the other. The Woman's Page, silently and unostentatiously, crept into the home life and is there the accepted counsellor, ameliorator and all-round confidante of its many readers. made the arbiter of style and fashion. the authority on epicurean concoctions, a guide-book by land and sea, the healer of bodily ills, an adjuster of domestic cataclysms, the Blackstone of legal wrangles, the mouthpiece of woman's emancipation, the restorer of fading loveliness, and, finally, the sympathetic receptacle into which are poured the tribulations, miseries and heartburnings of everyday commonplace humanity.-New

How the Japanese Bathe. In Japan every one, rich or poor, takes one hot bath a day.

York Evening Sun.

Each house possesses a round, barrel-like tub, and in it the bather kneels. The temperature of the water varies from 110 to 120 degrees. and no Japanese thinks of taking less than an hour to bathe in.

Before going into the bath a preliminary scrubbing takes place, for which each person is provided with a brass bowl full of water and a small stool to sit on. The bowl is constantly refilled with hot water and the skin thoroughly scrubbed. The body at last gets so perfectly cleansed that when its owner steps into the bathtub the water is not "soiled," so to

speak. A Japanese considers his or her bath before food, and there is no doubt that the vitality and endurance of the Japanese are greatly due to their cleanly habits. The water is always heated by charcoal, and it is said that a Japanese woman takes five minutes to wash one arm!

The Te Deum.

The authorship of "Te Deum" is uncertain. It is now generally understood that we are to put no reliance upon the ancient legend that makes the famous hymn the joint production of Saints Ambrose and Augustine. The first actual reference to is in the rule of Caesarius of Arles, who was made a bishop in 502, and it is certain that it arose as early a the fifth century. It is ascribed by some authorities to Hilary of Arles, by others to some disciple of Cassian of Marnellies, but in no case is the

There are in the State of N York forty-three villages of between 1000 and 2000 inhabitants, which have free literaries,

evidence complete.