Theme: Our Christian Olgality.

Baltimore, Md .-- In his sermon on "Our Christian Dignity" Cardinal Gibbons, at the Cathedral here, said: There is intorn in every human

breast an unconquerable ambition of human glory. Men labor trom morn-ing till night, they hunger and thirst to attain some dignity, to achieve some conquest, to arrive at some cov-eted goal, which is the aim of their aspirations. This ambition is laudable if kept within legitimate bounds because it is an incentive to human activity. But how men fall in the at-tempt to achieve the object of their earthly desires, and then there follows a revulsion from action to des-

Let us pause while we are within precincts of this sacred temple and let us consider before God what constitutes the highest and noblest dignity of man. It consists in the consideration that we can claim God Himself for our Father; Jesus Christ for our elder Brother, and the Kingdom of Heaven for our prospective in heritance. This thought sunable heritance. This thought ennobles our ambition, it lights up our aspir-ation to a celestial kingdom, and reaches beyond the bounds of time

"When the fullness of time was come," says St. Paul, "God sent His Son, made of woman that He might redeem us, that we might reveive the adoption of sons." Thus, by one stroke of Divine elemency, a three-Thus, by one fold blessing is conferred upon us, our guilt is removed, the chains of slavery are stricken from our feet; and we are adopted into the family of God, to eajoy the joyous liberty of children of God. "Behold," crics out St. John, "what manner of char-ity the Father has for us, that we should be, and should be called, the children of God." "Dearly beloved." he continues, "we are now the chil-dren of God, and when He will appear we shall be like unto Him, be-

cause we shall see Him as He is. When the world tempts us, when passion assails us, let us spurn the tempter, and say: I am a son of God. l am born for greater things. I am destined for Heaven. I will not be the slave of sin. Let this thought inspire us to heroic deeds. "And when He shall appear, we shall be like Him, for we shall see Him as He is."

We shall be like Him in justice and specific like. Him in justice and specific like. sanctity, like Him in immortality, like unto Him in eternal glory and felicity. Just as the atom sparkling in the sunbeam partakes of the splen-der of the sun, so shall we, basking in the eternal sunshine of God's presence, participate in His glory ever-

How much more affectionately does God treat us than He treated the children of Israel, though they were His chesen people. The Jews lived under the law of fear. They were governed by fear. They were restrained from vice more by the fear of punishment than by the hope of reward. There are but very few instances in all the old Testament in which the Hebrew people presumed to call God their father. They addressed Him as their Lord and Master, their King, their

In addressing our prayers to God. what name is more frequently on our lips than the name of Father? The name of Father is applied to God 260 times in the New Testament, though the New Testament occupies less than one-fourth the space of the Old Test-ament. And what prayer is more fumiliar to us than that best and most comprehensive of all prayers, the "Our Father" Like little children who run with confidence to their earthly parents, we can rush in spirit into the arms of our Father and say to Him. "Our Father, who art in Heaven."

In being made the children of God we also become the brothers and sisters of Jesus Christ. "Jesus." says the apostle, "is not ashamed to eall us His brothers." Would not we be ashamed to recognize a fallen brother who had disgraced his family and his name by a dissipated life? How often have we grieved and dishonored our elder Brother, Jesus, by our sinful How often have we defiled that sacred image of our Father and His Father which is stamped on our immortal souls! And yet Jesus is not ashamed to call us His brothers. Nay, He leads us to the waters of life where those stains may be washed away, so that the image of His Father and our Father may appear once more resplendent on our souls

Jesus came down from Heaven to earth that He might lift us from earth to Heaven. He assumed ou frail human nature that He might make us partakers of the Divine Na-Though He is God, Light of Light, true God of true God, begotien, not made, consubstantial to His Pather, by whom all things were made, yet He became bone of hone and flesh of our flesh that He might infuse into us the spirit of rightsousness and immortality

He made Himself a slave, that we might enjoy the glorious liberty of the children of God. He became and, that we might possess the riches of Divine Grace. "You know," says Paul, "the grace of our Lord Jesus Christ, that being rich, He beeame poor for our sakes, that through His poverty we might be rich.

And, coming among us. He does not present Himself to us empty-banded, like a poor relation. He comes laden with gifts. He has left as His gospel to be a lamp to ou feet, a light to guide us in our pathway through the pilgrimage of life. He has left us the delicious banquet of the Eucharist, which He has pre sared and to which He invites us, say-"Come unto Me, all ye who abor and are heavily burdened, and i will refresh you and give rest to your souls." "He that eateth My sesh and drinketh My blood hath everlasting life, and I will raise him up on the last day.

And to control our wayward, wan fering spirit, He plants in the midst of our souls the spirit of truth, to steer our course amid the life, as the compass guides the bark through the dark, tempestous ocean. I will not leave you orphaus, but will send you the Paraciete, and when He, the spirit of truth, is come. de shall teach you all truth. Know ye not," says St. Paul, "that ye are the temples of God, and that the spirit of God abideth in you?"

But to crown your dignity and alors, Jouns is gone to prepare a place for you in besven. Imagine the joy of the sons of Jacob when, after they were threatened with famine in their own country, they went to Egypt, and there found their brother Joseph sec-ond in rank in the kingdom. They had sold their brother: they had sought to kill him, but he forgave them; he received them with open

arms and invited them to come and

share in his riches and power.

Ah! my brethren, like Judas we have sold Jesus, not for thirty pieces of silver, but for the gratification of some hase passion. Nay, we have crucified Him by our infidelity. He not only foreigned. not only forgives us, but He invites us to His kingdom in Heaven, to share those blessings of which He is the discenser. "I go to prepare a place for you, that where I am you also may be."

What dignity can be compared to this? You will hear persons boast-ing of their ancestry. They will glory in the descendants of kings and emperors and illustrious men. But how much more honorable for you to claim as your kindred and brethren the patriarchs and prophets, the apos-tles and martyrs, the confessors and virgins of the church! How much more glorious for you to have, with the saints, one mother—the church; the same brother—Jesus Christ; to have with them one Lord, one faith, one haptism, one God and Father of

To sum up: In being worthy Christians you become children of God, brothers of Christ, temples of the Holy Ghost. Our Lord is your Advocate in Heaven. He is the Herald that will usher into His kingdom, and you claim as your spiritual kindred those illustrious men and women who have reflected benor on our common

May I not say to you, not in the language of exaggeration, but in the inspired words of the Apostle: "You are a chosen people, a royal priest-hood." You are a chosen generation, chosen from thousands of others who know not God. For, He bath not done alike to other nations, and hath not manufacted like manufacted like. not manifested His mercles to them as He has to you, "a holy nation, for what people or nation is like to ours, that hath its God so nigh unto them as our God is nigh unto us? purchased people," purchased purchased people," purchased not with corruptible gold and silver, but with the precions blood of Jesus Christ, "A royal priesthood," He calls you sings because you are the sons of God, the King of Kings, and the Lord of Lords, though you are outside the sanctuary, and not clothed in sacred robes. He calls you priests because you are concentrated in your baptism that you might offer up the altar of your hearts and in the

sanctuary of your homes the spiritual victims of praise and thanksgiving and supplication to your God.

I said: You are children of God and heirs to His kingdom. Where there is no make homes and the literature of the said. there is so much honor and dignity and so grand a prospective inheri-tance, there must be a corresponding obligation. But how often does it happen that a son, after having been appointed by his father the beir of his estates has forfeited his inheritance by his ingratitude and discounte life! Children of God, be caraful not to lose your heavenly inheritance by dishonoring your Lord. Royal children of a Royal Father, let your brow be encircled by the halo of royal virtues. "If I am your Father, where is My honor: If I am your Master, where is My fear". It is customary for students who have been streetly collected.

bare been attending colleges and academies to return home during the summer vacation or during the Christmas or Easter holidays, when they will recount to their father their trials and triumphs in the field of literature, and express to him their gratlinde for the education they receive. They will gladly listen to his counsel, and will sit once more with ov at the family table:

We all are, or we ought to be, oupile of Christ, preparing ourselves during this life of probation to retemplations and afflictions, that we may bush listen to His voice and rerive His paternal counsel, and parthe of the heavenly hanquet He had pared for us, and above all, that we wight express our gratitude to Firm for the signal blassings He has lowed upon us. Hasten hither on Sundays with as much eagerness as

children return to the paternal roof.
I mid you were brothers and sisters Jesus Christ, Nover dishonor your Never consent to any deed or thought of which He would be ashamed. Our Lord gives us the test of true brotherhood: "He that "He that dosth the will of My Father who is in Meaven, he is My brother and siz-

WISE WORDS.

The people who never make mistakes are mighty uninteresting.

Even the fellow who knows it all can learn a little more by experience. There may be germs in kisses, but lots of girls seem to think they are

The only noise some mon ever mare in the world came from their exploded theories.

Love isn't so blind that it can't distinguish the difference between a pedigree and a bank account.

The man who has no time for his friends will eventually discover that he has no friends for his time.

He who sympathizes with the un der dog doesn't stop to consider that the under dog may have started the

Beauty is only skin deep, but come women are deeper than they look. Some young men, in courting, are

as fickle as a last year's hammock rope Tell a girl she has a musical laugh

and she will giggle for the rest of her All the world may love a lover, but it hates to buy wedding presents for

When an old maid makes a goose of herself, it is a pretty good sign she is no chicken.

Don't place too much confidence in appearances. Many a man with a red rose has a white heart.

When a man is a human jellyfish it stands to reason that he hasn't an bonest bone in his body.

It takes a lot of nerve for a fellow to propose to a girl, but he should save some of it for later emergencies. From the "Musings of the Gentle Cynic," in the New York Times.

The flame of an ordinary match has much higher temperature than is generally known, and will melt cast iron or steel filings. Try it by strik-ing a match and sprinkle the filings through the flame. Spottering sparks like gunpowder will be the result of melting metal.-Popular

The Sunday = School

INTERNATIONAL LESSON COM-MENTS FOR FEBRUARY 6.

Subject: Almsgiving and Prayer, Matt. 6:1-15-Commit to Memory Verse 6.

GOLDEN TEXT .- "Take heed that ye do not your righteousness before men, to be seen of them." Matt. 6:1,

TIME.—Midsummer A. D. 28.
PLACE.—Horns of Hattin.
EXPOSITION—I. How to Give Alms, 1-4. We should avoid doing our righteousness to be seen of men. If we do it to be seen of men, it will be seen of men and we will have our only reward in their praise, the higher reward from our Father who is in er reward from our Father who is in heaven will not be ours. This does not necessarily forbid all gifts in public (1 Cor. 16:1, 2). Our Lord Himself commended a gift made in public (Luke 21:1-4). But while the gift may be in public, the object should not be to be seen of men. God knows the gift of which promise the gift of which promises the g the gift of which no man knows. He seeth in secret (v. 4; cf. Heb. 4; 13). We should avoid to the uttermost all ostentation in our giving (v. 5). need not fear that our alms will not be rewarded. We may not have a reward here, but we shall hereafter (Matt. 25:31, 32, 37-40; Mark 10: 21; Acts 10:1-4). The best reward is in the very giving itself (Acts 20: The reward will be in proporsol. The reward will be in proportion to the bountifulness of our giving (2 Cor. 9:6). The reward that God gives for well doing is a legitimate motive (cf. Heb. 11:6, 26), but is not the supreme motive for the Christian (2 Cor. 5:14; 1 Cor. 10;

II. How to Pray, 5-15. Hypocrites love to pray in such a way that their prayers shall be noticed. The race is not dead yet. Many a man who prays in public has more thought of what the audience will think of his prayers than of how they will affect God. To be seen of men is the hypocrite's motto, to be heard of God is the true believer's aim. Our Lord by His words here does not condemn all pub-lic prayer (cf. John 6:11). What He does condemn is that kind of praying in public that seeks the notice and admiration of men. Those who pray in that way receive their full reward in the notice they get. That sort of reward is not worth much. The choicest place of prayer is in the inner chamber with the door shut, shut in with the Father, the world shut out. There are times when publicity in prayer is a duty (Dan. 6:10). but it is a bad sign when a man prays more in public than he does in pri-vate. Our prayer should be to "our Father" (v. 6). He is in the secret place; while He is everywhere, it is in the secret place that He especially manifests Himself. He sees in secret, The prayer offered in secret He recompenses openly. He recompen by giving what we ask (Matt. 7:7: 1 John 5:14, 15), and by giving far more than we ask (Eph. 3:20). We should not babble in prayer, multiplying words for the mere sake of words. This does not forbid the repetition that comes from intense earnestness (Matt. 26:44), that is "meaning-full;" it does condemn the use of words that are meaningless. We have an illustration of vain repetitions in 1 Kings 18:26. There is no need of using many words; our Father knows dering this life of probation to re-ceive a dictoma of sanctity which will He would have us utter it to Him that of the Kingdom of Heaven. He would have us utter it to Him that admit us to the Kingdom of Heaven. We may realize it too, and that we may realize Who it is supplies the return to His house at certain times, perfecularly on the Lord's day, that we may lay before Him our trials, ways to use these words, but we are to may according to this plan. The to pray according to this characteristics of this model prayer are: First, it is offered to our Father in heaven; second, that it seeks first of all His glory, His kingdom and His will; third, that it is brief; fourth, it is to the point; fifth, that it is humthe expression of one who realizes his own proneness to sin. ought not to be called the "Lord's Prayer." The "Lord's Prayer" is found in John 17. This is the disciple's prayer, taught him by his Lord. God is to be addressed as "Father the thought of the Fatherhood of God at the very foundation of the Christian dectrine of prayer. God is everywhere, but the chief place of His manifestation is in heaven (cf. Ps. 115:3; Is. 66:1; John 16:28; Acts 1:9; Mark 1:11; John 12:28). God's kingdom is coming when the King comes (Rev. 11:15). One of the sweetest prayers a true child of God can offer is, "Thy will be done." No one has a right to offer it who is not making God's will the absolute rule of his life. We can ourselves answer this prayer in so far as we do God's will in everything. The time is com-ing when God's will will be done on earth as perfectly as it is now done in heaven. It is right to pray for temporal things. We should seek from God so much food as we need for the present moment. We should live a day at a time (v. 11). The only one who can properly ask God to forgive him his sins is the one who is forgiving those who sin against him. For one who is not forgiving others to offer this prayer is for him to ask God to damn him. God in His infinite wisdom may bring us into the place of temptation for our highest good, but any one who has a realization of his own weakness will cry to God not to bring him into temptation. prayer is utterly opposed to that spirit that rushes into places of unnecessary temptation (cf. 1 Cor. 10:12). There is an "Evil one," and we need to be always on our guard against his wiles

The Reason Men Have Clubs.

If, as is most probable, you are not the wretched man, for the sake of peace, must-well, prevaricate; and if you really are, for pity's sake let him keep the knowledge of such a calamity to himself. The meekest of men object to being catechised, asked where he has been, and where he is going. Is it any wonder that men invented clubs, to have at once a

If you have so treated a man that he realizes you are interested in his concerns, and knows that the absence of questioning on your part arises not from indifference, but from trust, he will tell you all his affairs; but, compared with a man who finds his wife inquisitive, an oyster is com-

municative! An annoying and ridiculous que tion to ask a busy man on his return from his dif's work is, "Have you missed me, darling?" Of course he has not. He has been working fer you Instead .- Home Chat.

CHRISTIAN ENDEAVOR NOTES

WEGOT IMOUNT TOOMS

FEBRUARY SIXTH

The Model Christian Endeavor. John 15: 1-8. (Christian En. deavor Day.)

A Junior model. 1 Sam. 3: 1-10. An Intermediate model. Luke 2:

A Young People's model, Dan. 1: 8-17.

A model in character. Luke 4: 1-13. A model in faith. Heb. 13: 7-14. A model in works. Jas. 1: 26, 27. We must be clean in heart before we can be Endeavorers for Christ in our lives. No one can work for Christ and Satan.

We are to bear much fruit. A halfway Endeavorer is no Endeavorer. We trust in prayer because the Word, with all its promises, is in us and not outside of us.

Thoughts. The model Christian Endeavorer never thinks of himself as a model,

but the reverse; he thinks of Christ as the only Model. Christian Endeavor wins its victor.

ies because of its enthusiasm. It acts with a will as well as with a hand and Christian Endeavor does not avoid the diffcult and the novel, but seeks them. What checks weaker endeavor

invites Christian endeavor. Christian Endeavor is trustful, It dares to undertake hard things be cause it has a practical belief in God's omnipotence and omnipresence.

Illustrations. William Carey's mottoes were Christian Endeavor ones: "Attempt great

things for God; expect great things from God." Christian Endeavor was started on a hilltop in New England, and ever since it has been a city set on a hill, its light has not been hidden.

Christian Endeavor, like the knights of old, has set up a standard, and has rallied the hosts of young people to it.

EPWORTH LEAGUE LESSONS

SUNDAY, FEBRUARY 8

How to Watch-Mark 13: 33-37; Col. 4: 2.

Mark 13: 33-37. Jesus often refer-red to his coming again (see Matt. 24: 30-37; 25: 31; Acts 1: 11). We do not need to discuss the questions which group themselves about the Second Advent, but it is perfectly certain that here is more than one coming of our Lord. He came from death in the resurrection; he came according to his promise in the person of the Holy Spirit at Pentecost. He came in judgment upon Jerusalem when it fell. In our own lives there are repeated advents of the Christ. Whenever a crisis comes he comes, He comes to help us meet it, and to use it as the door into a higher life. At the last he will come to judge the world. And so, in some sense or other, it is always proper to say one

to another, "The Lord is at hand. But the coming of Christ is not only sure. It is usually unexpected and unannounced. He expressly declared that no one knew the time of his coming to judge the world, but he put the largest possible emphasis on the fact that he would come. The same is true of every other coming into our lives. And so for every Christian there is the constant duty of watchful-ness and expectation. He is to look

always for his Lord. Col. 4: 2. Prayer and watchfulness are properly united. To continue in prayer is to be in the spirit of fellowship with Jesus Christ. There will be no anxious, fearful watching when one is constantly in communion with his Lord, but that fellowship will often be so intimate and real that no new manifestation of it can take a Christian unawares. For that reason he watch in prayer, with thanksgiv-

MONKEYS POST SENTINEL

Fight Under a Leader and Roll Stones Down on Their Enemies

Aesop's ape, it will be remembered, wept on passing through a human graveyard, overcome with sorrow for its dead ancestors, and that all monkeys are willing enough to be more like us than they are they show by their mimiery.

An old authority tells that the casfest way to capture apes is for the hunter to pretend to shave himself, then to wash his face, fill the basin with a sort of bird lime, and leave It for the apes to blind themselves. If the Chinese story is to be believed, the imitative craze is even more fatal in another way, for if you shoot one monkey of a band with a poisoned arrow, its neighbor, jealous of so unusual a decoration, will snatch the arrow from it and stab itself, only to have it torn away by a third; until in succession the whole troop have committed suicide.

In their wild life baboons as well as the langurs and many other menkeys, undoubtedly submit to the authority of recognized leaders. There is co-operation between them to the extent that when aghting in company one will go to the help of another which is hard pressed.

In rocky ground they roll down stones upon their enemics, and when making a raid, as on an orchard which they believe to be guarded, the attack is conducted on an organized plan, sentries being posted and scouts thrown out, which gradually feel their way forward to make sure that the coast is clear, while the main body remains in concealment behind

until told that the road is open. From the fact that the sentries stay posted throughout the raid, getting for themselves no share of the plunder, it has been assumed that there must be some sort of division of the proceeds afterward. Man, again, has been differentiated from all other creatures as being a tool using animal, but more than one kind of monkey takes a stone in its hand and with it breaks the nuts which are too hard to be cracked with the teeth.- London Times.

Judge—"This lady declares you hugged her at the baseball game."

The Accused—"Couldn't help it, judge. She was sitting next to me when one of our boys swatted a homes over left field feuce."—Puck.

RELIGIOUS TRUTHS

From the Writings of Great Preachers.

FOR ME AND THEE.

Upon a 'onely hill I see.
One on the cruel tree.
From hands and feet and wounded side.
There gently flows a living tide;
His life is obbing thus for thee—
For me and thee.

Pressed rudely on His brow I see
A crown of cruelty.
Though I and thou have helped to place
The piercing thorns upon His face.
His prayer ascends from yonder tree,
For me and thee.

With bitter grief and shame I see
That head bowed low for me,
But also, in that saddened face,
I see a areet, forgiving grace,
And deep compassion, friend, for thee—
For me and thee.

O. He endured so much for thee-For me and thee, He suffered on the shameful tree; The Lord of glory died for thee--W. C. Martin, in The Watchman.

"Be Strong." Weakness is sometimes sin. Some

are weak because they waver. One whose mind is not fully made up on the fundamental questions of life does not quite respect himself, and for-feits the respect of sensible people. There are three things concerning which there should be no wavering. Concerning God and sin and the future everyone should have a settled mind. Toward God there should be unswerving loyalty at all hazards. From sin each one should turn away with his whole hearf and forever, cost what it may. As for the future, every man should set his face toward Mount Zion, and march as straight as possible toward the gate of the City of Light. There can be no two intelligent opinions about these great fundamental things. The man who positive and unwavering in the right will have the respect of all sen-sible men, and wield a mighty influence in the community where he may His neighbors may not choose to fall in with his ways, but they will be forced to respect him.

Some years ago an international convention of the Young Men's Christian Association was held in Boston, and delegates from all parts of the world were present. One young man who had traveled a long distance told a chapter of his experience in the wilds of Australia.

His father had settled on a ranch in a sparsely settled region. A custom had grown up among the frontiers-men to meet together at the house of one of their number every Saturday spend the evening in feasting, drinking, gambling, and Sunday morning in telling stories, and go home in a bad shape on Sunday afternoon. When it came the turn of the father of this young man to entertain he called his sons together, and said to them: "We have come to the part-ing of the ways. I was brought up in the old country to lead a religious life. If we continue to stand by the principles of our religion we shall lose the friendship of our neighbors. and perhaps suffer harm. But if we follow the customs of this country we shall all go to perdition together.

My mind is made up. I will not break
your mother's heart by departing
from my convictions. To all drinking, gambling and Sabbath breaking

I say, 'No! The young men were sent out to convey the invitation to neighbors within fifty miles, and this was the form of the invitation: "Father invites you to come to his house on Saturday as usual. There will be no liquor, no gambling—only quiet talks about the old country and the interests of the colony." Would they

They did come in larger numbers than on any former occasion, some out of curiosity, and some out of respect for a man whi had the courage of his convictions. They sat down to the feast, and the father reverently asked the Divine blessing while silent tears rolled down some hard faces When Sabbath morning came, he brought out the old Bible and conducted family worship with fifty rough ranchmen sitting by. Christian songs were sung, and quiet conversation about the old country filled the time. Many of those men had never witnessed such a scene were all deeply moved. went home sober and thoughtful. was a great victory for righteousness. It was also the beginning of a eformation, and that community became the most moral and prosper

of any in all that part of the country. All this because one man had con-victions, and the courage of his convictions. He knew what he ought to do and did it. He decided to do right, cost what it might. He did right beany glory or reward that might come. It was this positive and manly character that made him strong. fluence in that community was mighty. He was a prince. Had he wavered, failered, halted between two mighty. opinions, he would have It pays to be steadfast. weak and cowardly to waver. "They that fear the Lord shall be streng, and do exploits."—Christian Advo-

Greed For Gain. It is the greed for gain that is wrecking society. Money making is all right, but it should be made le-

gitimately Down through the life of character, the life of intellect and the life of the flesh, the power of the Christian idea of the universe goes on like the balm of Gilead.

Continuing in Prayer,

It is not enough to begin to pray, nor to pray aright; nor is it enoug to continue for a time to pray—but we must patiently, believingly, continue in prayer until we obtain an answer; and, further, we have not answer; and, further, we have not only to continue in prayer unto the end, but we have also to believe that God does hear us and will answer our prayers. Most frequently we fall in not continuing in prayer until the blessing is obtained, and in not expecting the blessing."

Rumor has it that another loag step forward has been made in the art of armor plate manufacture. It is stated that the new plate, which is fabricated from a steel alloy, com-bines great toughness with extreme hardness of face, and that in a recent test a six-inch plate stopped a nine-inch capped explosive shell. We doubt it; but if it was done, the now armor must be even more superior to Krupp armor than Krupp armor is to that made under the old Harvey

THE WARFARE AGAINST DRINK

TEMPERANCE BATTLE GATHERS STRENGTH EVERY DAY.

A Death-Dealing Element.

dealing element in the land. We have among us the liquor traffic. We

have no doubt that fully as many peo-

ple go down to the grave annually be-

cause of its existence in these United States. What is Government doing

to remove this agency so productive of fatal results? Professor Wilcox in

his report shows how much loss is sustained in the State, not only by the death of those who are removed through tuberculosis, but the loss

that is experienced during the months

prior to their decease, when the mal-

ady makes labor partially or entirely

impossible. In a word, Professor Wilcox emphasizes the fact that for

months and sometimes years the vic-tims of tuberculosis are consumers

and non-producers. This is precisely one of the arguments of the Temper-

ance Reformer against the drink traffic. He claims that the effect of

intoxicating liquors is such as to practically incapacitate their victim from

taking his full share of public duty, and this frequently for a much longer

period than that covered by the indis-

position of the consumption patient.

Probably nearer 200,000 than 100,-000 persons die annually, directly or

indirectly from the effects of our li-

cense system. This means, of course, that their wage earning capacity is

ended. It was in many cases con-cluded, to all intents and purposes,

years before physical dissolution act-

ually removed them from the stage of

time. What a mathematical exhibit could be produced at this point by

such an expert as Professor Wilcox were his trained intellect to calculate

along this line! Nor is this al!. While so many die

we may safely aver that the majority do not cease to live. The fact is that

hundreds of thousands of inebriates do not die annually, but live on and

on, sometimes for years and years. During this time what do they do for

agree, is not self-supporting, not to speak of the support that is due to

wives and children and other depend-

of the intoxicating cup, as a rule, lives to be supported by some one

else's honest and industrious labor; lives to "loaf" and not to work.

Every man who hampers his faculties by the use of stimulants is gradually

reducing his earning capacity and in the same ratio making himself a bur-

den upon some one else; usually, in the first instance, his family.

So fully persuaded has the National Temperance Society been concern-

ing this throughout its history, that

it has, year after year, endeavored to secure the passage of a bill in Con-

gress providing for the appointment of a commission of inquiry into the causes and removal of such condi-

Beer and Whisky Cause Delirium.

Dr. Alex, Lambert, in Bellevue Hospital Medical and Surgical Re-

"The majority of alcoholics are whisky drinkers, either this alone or with beer. The women, especially

the young prostitutes, are the wine

cheap whiskies, the compounded whiskies, caused more tremor than the higher grades of the same fluid.

thinking, at first, that the cheap whis-kies contained more fusel oil. But in

this I was mistaken, as the analyses

made by various observers seemed to show that the compounded whiskies contained none, or less, than the gen-nine mait-distilled whiskies. The tre-

mors from the cheaper whiskies are

greater and last longer simply be-

whisky can be obtained,

hence the poisoning is greater from

"We Shall Pluck the Roses."

but under mortgage, a house and piece of ground. Like many others, he was at one time fond of a social

glass, but was happily induced by a

busily

And

friend to join the Temperance Socie-ty. About three months after, he ob-

engaged in planting rose-bushes and

fruit-trees. "Mary," said he, "I have owned this lot five years, and yet I

have never known you to care to im-prove it in this manner." "Indeed,"

heart to until you gave up drink. I had often thought of it before, but I was persuaded that should I do it

some stranger would pluck the roses and enjoy the fruit. Now, with God's

blessing, this lot will be ours, and we

and our children may expect to en-

they did. Their cottage was known as the prettiest in the neighborhood.

Many Soldiers Go Insane.

A carload of insane soldiers from the Philippines passed through Pitts-

burg recently in charge of Major J.

M. Kennedy, who was taking them to Washington from the Pacific Coast. Speaking of the prevalence of insan-ity in the army, Major Kennedy said:

number of cases of insanity among the soldiers in the Philippines than in

any other branch of the service. This increase is thought to be due princi-

pally to homesickness and over indul-gence in 'bino,' a native Philippine

drink. Melancholia also adds its quota to the number of insane cases."

Temperance Notes

both sides

year.

My Temperance Creed-Water on

Internal Revenue officers at Fort. Wayne, Ind., declare that Government liquor tax renewals in that district

In Memphis, Tenn., which became

dry on the 1st of July, the site of a saloon of more than twenty years' standing has been leased for a savings bank. The savings bank is the logical successor of the saloon.

Rurs comes to ruin, and it profits sainly by the ruin of your sons and

The Demon Rum comes to stifle all music of the home and fill it with silence and desolation.

In some States legislation has been and making it an offense to sell intox-cating liquors within a certain dis-ance, usually one mile, from a mili-ary reservation.

will be only half what they were

There is a greater increase in the

joy the produce. We shall pluck roses and enjoy the fruit." A

replied the smiling wife, "I had

served his wife one morning

A blacksmith had in his possession

amount of ethyl-alcohol con-

"I have endeavored to learn if the

tions .-- The National Advocate.

port, says:

drinkers.

sumed.

As a matter of fact, the victim

Consumption is not the only death-

Motor Roads For England. would appear that the Englishmen are contemplating the construction of a series of highways exclusively for the use of automobiles in an effort to prevent the wearing away of their present crushed stone roads excessive automobile The plans, as outlined in a bill that has been introduced in the British Parliament, provide for the construction of a number of these exclusive motoring highways on an even more ambitious scale than that of the men interested in the Long Island Motor

GOOD ROADS

Parkway project. Consul-General John L. Griffiths, of London, in a report sent to the Department of Commerce and Labor, says if the bill becomes a law it will have very far reaching effects. He writes concerning it as follows:

While the bill provides for the development of forestry, agriculture and rural industries, the reclamation and drainage of land, the construction and improvement of harbors and canals. the development and improvement of fisheries, and for any other purpose calculated to promote the economic development of the United Kingdom. it is the portion which relates to road improvement that is attracting the most attention. This is the outgrowth of a very general feeling that some action must be taken with reference to the very rapidly increasing motor traffic. The most traveled country roads are being badly cut up by the great number of motor cars which pass over them at a high rate of speed, the value of adjoining property is often appreciably lessened, the comfort and convenience of pedesa living? They have to be supported.
Who supports them? A very large proportion of them, we can not fail to trians and those using other means of locomotion are seriously interfered with and their safety often endan-

gered. "The development bill, if it passes into law and is carried out in the spirit which prompted it, will tend to solve some of the present day motor traffic problems. The road improvements referred to relate wholly to the building of special roads for the use of motor cars. The management and control of these roads will be vested in a small board of five or seven members, only one of whom, either the chairman or vice-chairman would receive a salary. The board is to have power to construct new roads entirely on its own initiative or indirectly through the existing highway authorities, who will be induced to act through grants and loans made upon condition that they will undertake to build new roads or to improve established highways with di-

rect reference to motor car traffic. "Any road that is constructed by the road board will be primarily a road designed for the use of motor cars. and the speed limit will be removed as to such a road. The board may allow the road, nevertheless, to be used for other kinds of traffic if it deems it expedient to do so, and in that event a charge may be made for such use of the road. Other roads can only connect with the motor roads upon permission granted by the road

board

"Compulsory power is given for the acquisition of land for road purposes, nower is further granted districts to acquire land for a width of 220 yards on either side of the motor road. It is believed that through the exercise of this last named power the board will derive a substantial revenue in the increase in value of said adjoining land for building purposes, as well as from the amount that will be paid for the outside use of motor roads. Expenses of the road board growing out of the construction of the motor roads and their maintenance will be defrayed out of a specially constituted fund, to which the net proceeds of the duties on motor spirits and on licenses for motor cars will be carried. In the construction of the motor roads it is provided that special attention shall be paid to the labor conditions of the various districts in which the roads may be built, and that as far as possible men out

of work will be employed. "The construction of separate roads for motorists will doubtless meet with general favor, because of the urgency of the situation, though it is admitted that it is a radical departure to employ public funds, even in part, for the use and benefit of a special class. The answer to this, however, is that it is for the benefit of all classes who are compelled to use highways, which, of course, is practically the entire population of the country.

"It is proposed that the new motor roads should avoid, as far as possible, the small towns and villages; that is to say, they should pass around instead of through them, thereby removing the danger which now exists by reason of a certain class of motorists passing through such places with little regard to the safety of the in-habitants."—New York Sun.

A Squirrel Barometer. A merchant in Ottawa has a unique barometer. It is a domesticated for squirrel. He keeps the little pet in a big paint barrel, all inclosed with the exception of a small round hole for a door in one end. Inside the barrel is a good supply of straw, old paper and leaves. During a run of weather of any kind, hot, cold, wet or dry, the little animal is in and out of his house, kesping an open door. But should there be a change soming, say twelve or twenty-four hours off, he plugs up that hole with the stuff from his bed and keeps it closed until the change comes. "He never makes mistakes," says his owner. There are no false alarms

-Kansas City Journal

"What's the matter, old man?"
"Oh, I've got ad awful cold."
"Tough luck. I wish I knew how ou could cure it."

land has now seven prohibition counties, including Fremont, Bingham, Bear Lake, Oncids, Canyon, Bannock and Idaho (the largest in the United States). Fremont recently voted seven to one for prohibition.