

The "curfew" idea is said to be getting very popular in Kansas towns, and, where tried, to have been effective of good results in the control of the young.

The German emperor wrongs Americans by imagining they doubt his expressions of friendship. But they are justified in a suspicion that he may see fit to take them back.

United States Consul Smith at Moscow, Russia, reports that the Russian government has already expended \$188,014,938 on the construction of the Trans-Siberian railway.

Angusti, the Spanish governor of the Philippines, offered a reward of \$25,000 for the head of Aguinaldo, the insurgent leader. The latter captured the governor's wife and children, whom he treated as tenderly as if they were his own. Perhaps this is an exhibition of the Philippine savagery that Madrid talks so much about.

The export trade of the Congo state is growing splendidly. In 1886 it was \$354,000. In 1889 it was \$859,000. In 1884 it was \$1,752,000, and in 1897 it was \$3,029,000. More than half the export trade is in rubber, which has increased in amount more than fifty-fold since 1886. And that increase is chiefly due to the enormous extension of wheeling. Thus does civilization get swiftly forward upon a bicycle.

The population of Cuba increased from 715,000 in 1825, to 1,631,400 in 1894. The population is much less now than it was then, owing mainly to starvation. About sixty-five per cent. of the population is descended from the aristocracy and peasantry of Castile, Andalusia, Catalonia and other provinces of Spain. Most of the remainder of the population is mainly of African descent. Havana is about as populous as Washington, and until the war began was a very gay city.

It is hardly possible that the widow of the great English commoner who all through life declined ennoblement at the hands of the Queen will now fall to the bait, muses the St. Louis Star. She is the relict of Mr. Gladstone, and a space is reserved beside his body at Westminster Abbey for her remains. Mrs. Gladstone would read much more eloquently on the tablet than the Countess of Liverpool. Oh, no. Gladstone lived and died as plain Mr. Gladstone, and she reverts his memory, will live the balance of her life and go down to the tomb as Mrs. Gladstone.

The poverty and low state of social life and civilization of the Spaniards is indexed quite accurately by their wage rates, states Guntion's Magazine. For instance, the average weekly pay of a bricklayer in Spain (Malaga) is \$3.80; in the United States \$21.18; of a mason \$3.30 in Spain, \$21 in the United States; of a carpenter \$3.90 in Spain, \$14.35 in the United States; of printers \$4.50 in Spain, \$16.42 in the United States; of laborers, porters, etc., \$2.75 in Spain, \$8.88 in the United States. While rents, and possibly prices of a few native products are lower in Spain than in the United States, the difference comes nowhere near equaling the wide disparity of wages. Moreover, in a comparison of this sort the quality of the living must be considered as well as the nominal cost. Thus lower rents nearly always imply inferior accommodations, and, to the average Spaniard, most of the comforts and conveniences in ordinary use here are unattainable luxuries.

The president and the secretary of war had a delicate task in selecting 195 men out of 7000 applicants for appointment as second lieutenants in the regular army under an act of Congress providing for changes in the form of battalion organization. The selections indicate that the task was performed with rare discrimination. Eighty-nine of the men designated are college graduates, representing sixty-seven different institutions in which military instruction is a part of the curriculum; thirteen are enlisted men in the United States army, and the others are serving in various capacities in the volunteer service. The appointment of college graduates who have had a military training to serve as junior officers in the regular army can hardly be called an experiment, says the Chicago Times Herald, for the methods employed by military instructors in colleges are much the same as those at West Point. The government is thus assured of a high degree of efficiency on the part of the new junior officers, who have the additional qualifications of learning and youthful enthusiasm.

## A NAVY'S ELECTRICITY.

THE APPARATUS USED ON A MODERN BATTLESHIP VERY COMPLEX.

The Cruiser Brooklyn Is Steered by Electricity—On Most of Our Ships the Guns Are Fired by the Mysterious Current—The Range Finder a Novel Device.

It is in the electrical apparatus that the modern battleship is especially complex. For a vessel like the Massachusetts there are three "generating units," with multipolar dynamos, each having a capacity of 300 amperes at 80 volts. These dynamos are run by engines which make 400 revolutions a minute. This electric plant is used for the operation of nearly 500 incandescent lights, four search lights, one set of signaling apparatus, two stationary and four portable ventilating fans, four motors for the 8-inch ammunition hoists, and other apparatus peculiar to warships, such as range finders, engine telegraphs, telephones and the like.

The introduction of electricity on warships has been a constant fight and struggle against steam. Inch by inch the ground has been fought over, and inch by inch electricity has been winning its way, and the end is not yet. Very few of our warships are steered by electricity. The cruiser Brooklyn, however, has such an apparatus and it is said to work satisfactorily. On most of the large ships the guns are fired by electricity. On nearly all of them an elaborate telephone system is in place and use. Another electrical device is what is called the helm indicator, which shows the navigator of the ship the exact condition of the helm at any time. One of the commonest uses of electricity on shipboard is the steering telegraph, whereby the navigator communicates with the engine room and is enabled in return to see whether the orders he has transmitted have been carried out. Another electrical instrument, which is coming into use on warships, is the speed and direction indicator, which reveals to the navigator of the ship not only the number but the direction of the revolutions of the shaft of each engine.

Then there is the range finder and the range indicator whereby, with dials, the captain of a ship can regulate the direction and all the details of firing guns in any part of the ship from his station in the conning tower. Another electrical apparatus is the electric telescopic sight. This works in co-operation with the range indicator. It has been found that when a ship is rolling the man who is sighting the gun has to get the target, the front sight and the rear sight into line and that he has only about one-fifth of a second in which to do this work. Through the operation of this telescopic sight the man who is elevating the gun merely watches the range indicator and keeps the gun in a certain vertical plane. The man at the telescopic sight waits until the vertical and horizontal cross-hairs rest upon the target as he looks through his telescope, and the projectile goes straight toward the mark when he presses the button to fire a gun.

A scientific paper recently called attention to the fact that it was impossible to provide any more searchlights for our larger ships owing to the scarcity of the mirrors used in them. They are of a peculiar make, and cannot be produced quickly. This emphasizes the fact that the warship of the present time is something that cannot be put together in a helter-skelter, slum-bang fashion, like the war of 1862, when even a battleship was made in something like six months. The modern searchlight, such as is used on the Massachusetts or Indiana, has 100,000 candle power, and there is no manifestation of electricity on a warship that so appeals to the average man as a shaft of light from one of these instruments in a dark night. The average ship, also, is full of various indicators which are operated by electricity and which, although apparently of trifling importance, are of serious moment. One of these is a thermostat, which is placed on the walls of the magazine which automatically rings a fire alarm in case the temperature of the magazine rises to a dangerous point. Another indicator is called the water alarm. This tells exactly when any compartment of the double bottom is perforated in any way, and also exactly where the injury is. If it is a serious injury the captain on the vessel again employs electricity and by the mere pressure of a button blows that ear-splitting instrument of torture known as the siren whistle. This is a signal to close all water-tight compartments throughout the ship, so that, if possible, a tragedy may be averted if the vessel is in danger of sinking.

Another use of electricity on warships that invariably attracts the attention of the spectator at night has to do with the signaling apparatus. Red and white lights are strung from a yard to the deck, and the various combinations of lights form certain letters, which are the means of communication from ship to ship. The operator of this signaling system sits at a little table on which are arranged a large number of black keys with red and white spots painted on them, representing every possible combination of the two colors in the use of five lanterns of each color. These keys look like so many dominoes. The operator becomes very expert in the manipulation of these keys, and can place his finger on a certain letter or sign as quickly as an expert operator on a typewriting machine can touch a certain key. In battle formation it is very necessary for ships to keep at exact distances from each other so as to maneuver properly. An electrical

device is now in use on some of our warships whereby the vessels are enabled to fix the desired distances accurately. The helm indicator, another electrical device in use, simply tells the man at the wheel at what angle the captain wishes the helm set to make a turn. A registering device on the bridge, operated by electricity, notifies the captain whether his orders have been carried out. A mistake in obeying the orders of the captain in time of battle in this respect might result in a collision, and how serious that might be the fate of the Victoria when the Camperdown sunk her in the Mediterranean several years ago would seem to indicate.

The range finder on ships consists of two sighting apparatus, usually situated well up on the superstructure of the warship, with an operator for each station. The exact distance between the stations is known, and this forms the base of a triangle. The operators simply focus their instruments upon the target. An automatic device registers the angles involved and this at once indicates the exact distance of the target from the ship. This distance is telegraphed to the various guns and the man who has charge of the elevation of a gun knows the exact range.

There are other electrical devices which are being used or perfected for use on warships. One of them is a sounding apparatus to take the depth of water when the ship is going at full speed and to give warning of danger. Another is to secure some means of communication between the various ships of a squadron without wires and by means of induction. Neither of these systems has been successful yet, but both serve to indicate the trend of events in electrical engineering, so far as it applies to warships. Hence it is that the use of electricity on such vessels would probably grow, and it must be a very positive and learned man who can indicate the limit of its future use.

Saluting in the Army.  
One thing which the volunteers find it hard to do—a thing which perhaps they will never do in anything like the form in which the regulars do it—is to salute officers. Take a volunteer who is bronzed and big, like a regular, and put him in a regular's clothes and send him out on the street, and he would certainly betray himself as a volunteer at his first meeting with an officer. The regular, walking on the street, salutes every officer he meets by raising the straightened fingers of his right hand to the brim of his hat, just over his right eye, and keeping them there until the officer has passed. The volunteer cannot be made to hold his hand there in any such way. If he salutes a strange officer of low rank at all, he salutes him with the quick dash which is the regular officer's salute to the private. If the regular soldier is seated when an officer approaches, in camp, on the street or anywhere else, he rises, faces the officer, stands very erect, and makes this salute. No one ever sees a volunteer private do this. Recently a regular cavalryman was trying to get his horse across a bridge while an electric car was crossing it from the other direction. The horse was plunging and leaping wildly, and the soldier had to work hard to control him. At this moment a young second lieutenant of Ohio volunteers came along the footway. In the midst of the horse's gyrations the mounted regular managed to salute the pedestrian officer in proper form. The smile of admiration and satisfaction on that young officer's face was worth going a long way to see.—Boston Transcript.

A Mysterious Spring.  
"There isn't much to say about the little village of Joy, up in Wayne county," said a citizen of that quiet hamlet in the peppermint belt, "except that just outside of it is a spring which is undoubtedly unlike any other spring in the world. That spring hasn't any visible outlet, but it has two very visible inlets, thus reversing the natural order of springs. Springs are usually the sources of streams. This one is just the opposite. One of the inlets of the spring is a rivelet that flows from the north. The other comes from the south. The waters that come from the north and empty into the spring are as clear as crystal. The waters of the stream that discharge from the south are almost as black as ink. The southern inlet never freezes, while the northern one is the first water in all that region to freeze. "Another singular thing about this spring is that although no water flows from it water is constantly boiling up through the white sand that forms its bed. The spring is only two feet wide and three feet deep, but a force pump worked steadily and rapidly in it for hours has failed to decrease its water supply in the slightest degree. The mystery is, what becomes of the water of the spring? Fed by two streams, and from an underground source, and with no outlet, this spring has been a thing impossible to explain from the time the original settlers squatted in that part of the state and found it there until now."—New York Sun.

The Natives of the Philippines.  
The Filipinos are a very cleanly race, forever washing themselves, and they, the women especially, take great pride in their hair, which is often allowed to hang loose in a great, black, wavy mass, sometimes reaching to their heels. When "done up," it is combed straight back from the forehead into a big knot at the back of the neck and surmounted by a huge comb of horn or tortoise shell or silver. Not a native of either sex can be seen with the least sign of baldness, and gray heads are very rare.—Youth's Companion.

## REV. THOMAS'S GOSPEL SERMON.

THE GOSPEL MESSAGE.

"Secularism" Is the Subject—The Churches of God Divided—The Great Number of Denominations—The Causes of Bigotry—Evils of Intolerance.

Text: "Then said they unto him, Say now Shiloheth, and he said Shiloheth, for he could not find a name to pronounce it right. Then they took him and slew him at the passages of Jordan."—Judges xlii, 6.

Do you notice the difference of pronunciation between shiloheth and shiloheth? A very small difference in sound, you say. And yet, that difference was the difference between life and death for a great many people. The Lord's people, Ephraim, got into a great grief, and Ephraim was on the point of retreat came to the fords of the river Jordan to cross. Order was given that all Ephraimites coming there be slain. But how could it be found out who were Ephraimites? They were detected by their pronunciation. Shiloheth was a word that stood for river. The Ephraimites had a brogue of their own, and when they tried to say "shiloheth," they pronounced it "shiloheth." When it was asked that they say shiloheth they said shiloheth, and were slain. "Then said they unto him, say now shiloheth; and he said shiloheth, for he could not find a name to pronounce it right. Then they took him and slew him at the passages of Jordan." A very small difference, you say, between Shiloheth and Ephraim, and yet that difference was the difference between life and death for a great many people.

The Church of God is divided into a great number of denominations. Time would fail to mention the names of the Methodists, and the Baptists, and the Episcopalians, and the Presbyterians, and the Spiritualists, and a score of other denominations of religions, some of them founded by very good men, some of them founded by very bad men. But as I demand for myself liberty of conscience, I must give that same liberty to every other man, and therefore I demand that the same liberty in all religious belief and form of worship. In art, in politics, in morals, and in religion, let there be no more of this "either-or" question, no persecutions, no intolerance. You know that the air and the water keep pure by constant circulation, and I think there is a tendency in religious circles to stagnate, and in stagnation there is decay. Between the fourth and the sixteenth centuries the church proposed to make people think right by prohibiting discussion, and by strong censorship of the press, and the men who signed it had their throats tried to make people orthodox; but it was discovered that you cannot change a man's belief by twisting of his head, nor make a man see differently by putting a stone in his eye. There is some truth in a man's conscience which will hurl off the mountain that you throw upon it, and unsinged of the fire, out of the flame will make red wings which the martyr will wear to glory.

In that time of which I speak, between the fourth and sixteenth centuries, people went from the house of God into the most appalling idolatry, and right along by the way they were drinking, and drunkenness and licentiousness such as the world never heard of, and the very severers of perdition broke loose and flooded the earth with evil. The printing press was freed, and it broke the shackles of the human mind. Then there came a large number of bad books, and where there was one man hostile to the Christian religion, there were twenty more ready to advocate it; so I have not any nervousness in regard to this battle going on between Truth and Error. The Truth will conquer just as certainly as that God is true, and the Devil is false. Let your eyes only let Truth run along with it. Urged on by skeptic's shout and transcendentalist's spur, let it run. God's angels of wrath are in hot pursuit, and quicker than the lightning of heaven, they will tear it to pieces.

I propose to speak to you of sectarianism—its origin, its evils, and its cure. There are many things which I would like to think that this monster, with horns and hoofs, is religion. I shall chase it to its hiding place, and drag it out of the caverns of its retreat, and then I will endeavor to make a distinction between bigotry and the lawful fondness for peculiar religious beliefs and forms of worship. I have no admiration for a nothingarian. In a world of such tremendous vicissitudes and temptations, and with a soul that must after awhile stand before a throne of insufferable brightness, in a day when the rookings of the mountains and the flaming heights of the heavens are before the eye, shall be among the least of the excitements, to give account for every thought, word, action, preference, and dislike—that man is mad who has no religious preference. But our early education, our natural temperament, our mental constitution, will very much decide our form of worship.

A style of psalmody that may please me, may displease you. Some would like to have a minister in gown and bands and surplice, and others prefer to have a minister in plain citizen's apparel. Some are content with a little chat, but I presented at the altar and sprinkled of the waters of a holy benediction "in the name of the Father, and of the Son, and of the Holy Ghost," and others are more impressed when a man comes up and says, "I have been baptized in the river of life, and my garments dripping with the waters of a baptism which signifies the washing away of sin. Let either have his own way. One man likes no noise in prayer, not a word not a whisper. Another man, just as good, prefers by gesture and exclamation to express his devotional aspirations. One is just as good as the other. Every man fully persuaded in his own mind."

George Whitefield was going over a Quaker rather roughly for some of his religious sentiments, and the Quaker said: "George, I am as soon as you do for bringing all men to the hope of the Gospel; therefore, if thou wilt not quarrel with me about my broad brim, I will not quarrel with thee about thy black gown. George, give me thy hand."

In tracing out the religion of sectarianism or bigotry I find that a great deal of it comes from wrong education in the home circle. There are parents who do not bring up their children to see the peculiar forms of religion in the world, and denounce other sects and other denominations. I could mention the names of prominent ministers of the Gospel who spend their whole lives bombarding other denominations and who lived to see their children preach the Gospel in those very denominations. But it is often the case that bigotry starts in a household, and that the subject of it never recovers. There are tens of thousands of bigots ten years old. Bigotry is often the child of ignorance. You seldom find a man with large intellect who is a bigot. It is the man who thinks he knows a great deal, but does not. That man is almost always a bigot. The whole tendency of education and civilization is to bring a man out of that kind of state of mind and heart. So I have set before you what I consider to be the causes of bigotry. I dare not tell you the true origin of this great evil. What are some of the baneful effects?

First of all, it cripples investigation. You are wrong, and I am right, and that ends it. No taste for exploration, no spirit of investigation. From the glorious realm of God's truth, over which an archangel might fly from eternity to eternity and not reach the limit, the man shuts himself out and dies, a blind mole under a corn-shock.

While each denomination of Christians is to present all the truths of the Bible, it seems to me that God has given to each denomination some special blessing, but with particular emphasis to some one doctrine; and so the Calvinistic churches must present the sovereignty of God, and the Arminian churches must present man's free agency, and the Episcopal churches must present the importance of order and solemn ceremony, and the Baptist churches must present the necessity of ordinances, and the Congregational churches must present the responsibility of the individual member, and the Methodist churches must show what holy enthusiasm, hearty congregational singing can accomplish. While each denomination of Christians is to set forth all the doctrines of the Bible, I feel it is especially incumbent upon each denomination to put particular emphasis on some one doctrine.

Another great damage done by the sectarianism and bigotry of the church is that it disgusts people with the Christian religion. Again, bigotry and sectarianism do great damage in the fact that they hinder the progress of the Gospel. Oh, how I would waste ammunition! How many men of splendid intellect have given their whole life to controversial disputes when, if they had given their life to something practical, they might have been vast benefactors. While I speak, there were a common enemy coming up the bay, and all the forts around the harbor began to fire into each other—you would cry out "National suicide!" Why don't those forts blaze away in one direction, and that against the common enemy?

Besides that, if you want to build up any denomination, you will never build it up by trying to pull some other down. Intolerance never put anything down. How much has intolerance accomplished, for instance, against the Methodist Church? For long years her ministry were in the pulpits of Great Britain. Why was it that so many of them preached in the fields? Simply because they could not get in the churches. And the name of the church they were in was "Methodist." The critics of the church said, "They have no order; they have no method in their worship; and the critics, therefore, in irony, called them 'Methodists.' " I told them in Astor Library, New York, kept as curiosities there are seven hundred and seven books and pamphlets against Methodism. Did intolerance stop their hands in their preaching? Did intolerance stop the Baptist Church? The last statistics in regard to it showed forty-four thousand churches and four million communicants. Intolerance never put down anything. In England a law was made against the Jew. England thrust back the Jew and thrust down the Jew, and declared that no Jew should hold office or position. What intolerance stopped the Baptist Church? The last statistics in regard to it showed forty-four thousand churches and four million communicants. Intolerance never put down anything.

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I think we may overthrow the severe sectarianism and bigotry in our hearts, and in the church also, by realizing that all the denominations of Christians have yielded noble institutions and noble men. There is nothing that so stirs my soul as this thought. One denomination yielded a Robert Hall and an Adam Clarke; another yielded a Latham and a Melville; another yielded John Wesley and the blessed Summerfield, while our own denomination yielded John Knox and the Alexander-men of our land. The world was not worthy. Now, I say, if we are honest and fair-minded men, when we come up in the presence of such churches and such denominations, although they may be different from our own, let us endeavor to admire them, and we ought to love and honor them. Churches which can produce such men, and such large-hearted charity, and such magnificent martyrdom, ought to win our affection—at any rate. So come on, ye six hundred thousand Episcopalians in this country, and ye four hundred thousand Presbyterians, and ye four million Baptists, and ye five million Methodists—come on, shoulder to shoulder we will march for the world's conquest; for all nations are to be saved, and God demands that you and I help. Forward, in the name of the Lord, in the name of the Christian Associations, in the name of the Society, in the name of the Foreign Missionary Society, shoulder to shoulder all denominations.

Perhaps I might forcibly illustrate this truth by calling your attention to an incident which took place twenty-five years ago. One Monday morning at about two o'clock, while her nine hundred passengers were sound asleep in her berth, the steamer Atlantic crashed into Mars' Head. Five hundred souls in ten minutes landed in eternity. Oh, what a scene! Against the rocks, and men running up and down the gangways, and clutching for the rigging, and the plunge of the helpless steamer, and the slapping of the hands of the merciless sea over the drowning and the desperate men, and the brave quartermaster pushing out with the life-line until he gets to the rock; and see these fishermen gathering up the shipwrecked and taking them into the boats, and wrapping them in flannels snug and warm; and see that minister of the Gospel with three other men getting into a life-boat and pushing out into the sea, and pulling away until they had saved one more man and then getting back with him to the shore. Can those men ever forget that night? And can they forget their companionship in peril, companionship in struggle, companionship in awful catastrophe and rescue? Never! Never! In whatever part of the earth they meet, they will be friends when they meet on the story of that night when the Atlantic struck Mars' Head. Well, my friends, our world has gone into a worse shipwreck. Sin drowns it on the rocks. The ship was wrecked and tossed in the tempests of six thousand years. Out with the life-line! Do not care what denomination rows it. Side by side, in the memory of common hardships, and common trials, and common prayers and common tears, let us be brothers forever.

Dead Brothers in Arms.  
Two brothers, Mortimer and Emmett Hoffman, sons of D. C. Hoffman, of Indianapolis, Ind., were killed at Santiago. The family moved from Lawrenceburg, Ind., to Indianapolis, in 1880. The older brother, committed suicide because his lover had killed himself after a misunderstanding with his sweetheart. Later, Mrs. Hoffman ended her life with carbolic acid while grieving over the death of her daughter, and now the sons have lost their lives on Cuban soil fighting for the honor of their country. German school boys study harder and play less than those of any other country.

## THE SABBATH-SCHOOL LESSON.

INTERNATIONAL LESSON COMMENTS FOR AUGUST 7.

Lesson Text: "Elijah's Spirit on Elisha." II Kings ii, 6-15—Golden Text: Luke xii, 13—Commentary on the Day's Lesson by the Rev. D. M. Stearns.

"And Elisha said unto him, Tarry, I pray thee, here, for the Lord hath sent me to Jordan." And he said, As the Lord liveth and as thy soul liveth, I will not leave thee. And they two journeyed on; and when they were come to the Jordan, the man who had wanted to die was not going to die, but was going to be taken by a whirlwind up to heaven (verse 1). He had said to Elisha both at Gilgal and at Bethel, that he would never leave him, and now, because Elisha had with the same words refused to leave him. They make us think of the words of Ruth to Naomi and of Italo to Elisha, both in Ruth i, 16, and in Sam. xv, 21, of the advice of Barnabas to the believers at Antioch, that with purpose of heart they would cleave unto the Lord (Acts xi, 23). Our eternal safety depends upon the faithfulness of the Lord Jesus and His cleaving unto us, as it is written in Gen. ii, 24—the man shall cleave unto his wife—and in Eph. v, 31, 32, Paul says he speaks concerning Christ and the church. As to that faithfulness, the passages as I Cor. i, 9; x, 13; I Thess. v, 23, 24.

"And fifty men of the sons of the prophets went and stood to view afar off, and they two stood by the Jordan. And Elisha, Jericho and Jordan are suggestive of stages in Christian experience, but there is no place where we should ever be content to stop. We must ever be going and growing (I Sam. v, 10, margin). Elisha suggests salvation, the reproach rolled away and the passover kept (Joshua v, 9, 10); Bethel reminds us of visions of glory (Gen. xxviii, 10, 11); Jericho, a pleasant situation (verse 15), but in none of these may we rest as a matter of attainment.

"And Elisha took his mantle and wrapped it together and smote the waters, and they were divided, and horses and chariots so that they went over on dry ground." Thus for these two men God did what He had done before for millions when He took the whole nation across this river on dry ground. Joshua cannot be suggestive of a literal death, nor Canaan of heaven, for when Israel crossed Jordan into Canaan it was to encounter many enemies and do much fighting. Jordan, which means river of judgment, seems rather to have had in its judgment of self which beneficent practices constant denial of self that the life of Jesus may be manifest in our mortal flesh.

"And it came to pass when they were gone over that Elisha said unto Elisha, Ask what I shall do for thee before I be taken away from thee. And Elisha said, I pray thee let a double portion of thy spirit be upon me." The double portion of the promised soul is to be filled with the spirit of God for His service; dead with Christ, risen with Christ, one with Him for whatever He may please of service, if only we can be a comfort to Him, a vessel meet for His use.

"And he said, Thou hast asked a hard thing. Nevertheless, if thou see me when I am taken from thee, it shall be so unto thee, but if not, it shall not be so." He was filled with the Spirit means readiness for whatsoever God may appoint that He may be glorified. According to the story of the Acts of the Apostles, it might mean such service as was rendered by any of the apostles or deacons; it might mean serving tables or preaching the gospel, winning souls or enduring imprisonment, scourging or death in prison. It might mean a great revival or sent to desert place to reach one person. To be filled with the Spirit means grace to say under all circumstances, "My Jesus, as Thou wilt or, 'I will,' as Thou shalt command, because that Thou hast found it good" (Math. xi, 26).

"And it came to pass as they still went on and talked that beheld there appeared a chariot and horses of fire, and parted them both asunder, and Elisha went up by a whirlwind into heaven." They still went on. This suggests the only thing for the believer day by day that he still goes on growing in grace and in the knowledge of our Lord and Saviour (I Pet. iii, 18).

"And Elisha saw it, and he cried, My father, my father! The chariot of Israel and the horsemen thereof. And he saw him no more, and he took hold of his own clothes and rent them in two pieces." Not for a moment did he take his eyes off him, and he was raw with grief, and he used in a great revival or sent to desert place to reach one person. To be filled with the Spirit means grace to say under all circumstances, "My Jesus, as Thou wilt or, 'I will,' as Thou shalt command, because that Thou hast found it good" (Math. xi, 26).

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The late Secretary Blaine was passionately fond of hand organs, says a Washington correspondent of the New York Mail and Express. During his last illness he seemed to please him more than the strains from one of these instruments. All the Italian organ-grinders in town knew this, and often there was a discord and a clashing of tunes from several organs in front of the red brick house on Lafayette square. It was only a short time before his death, when a friend called to see him, and on leaving said: "Mr. Blaine, is there anything I can do for you?" When their strange and strange man raised himself slightly in bed and said: "Yes, if you come across an organ grinder on your way down the street, please tell him to come up and play for me outside my window."