TAKEN AT HER WORD.

He came and asked me for my love, And said that his devotion Would most indubitably prove As boundless as the ocean.
But I was young and fair and gay;
My life was like a summer's day;
And this was all that I would say,
"You'd better ask Pepita."

His form was fine, and oh, his face Recalled the young Leander, And for his feer in manly grace Go back to Alexander. But flattery had turned my head, And when he urged that I would wed, Coquettishly again I said. 'You'd better ask Pepita."

'And then-I've heard of course that man Is fickle and peculiar, Ranging from Elinor to Ann. From Ann to Jane or Julia. But if I e'er had thought that he Would so extremely docile be, I never should have said—ah me!

He'd better ask Pepita.

C. W. Thayer, in Harper's Magazine.

8 HOW THE MANAGER OF THE B. & A. SAVED ANTIDEH. &

T Buckhorn Junction, Joe Durks, who combined the duties of telegraph operator with those of baggage master and ticket agent, was at his table receiving a message when Dan Oakley walked into the office. He had just stepped from the Chicago express; "What's the latest word from Antioch, Joe?" he asked, hurriedly.

"The message was that a strong north wind was blowing, and that the town was pretty certain to burn unless the engines and hose reached there tonight, but they have been saying that for two days, and the wind's always changed at the right moment and driven the fire back."

Dan glanced along the track, and saw the relief train, consisting of an engine, tender and two flat cars, loaded with hose and fire engines, on one of the sidings.

"Look here!" he cried. "You must get a fireman for me, and I'll take out the train myself."

He wondered why he had not thought of this before. "I guess I'll manage to reach An-

tioch," he added. "Here, throw in some coal," he ordered, opening the furnace door. Dan Oakley knew he might ride into Antioch on his engine none the

worse for the trip, except for a few burns, but there was the possibility of a more tragic ending. Still, whatever the result, he would have done his full part. "Now, where's that fireman? Any

man who knows enough to shovel coal will do," he said. "But no one will want to take such

long chances, Mr. Oakley. Baker said

it was just plain suicide.' "Confound it," and Dan swore like a brakeman out of temper, in the bad,

thoughtless manner of his youth. At the same moment a heavy, slouching figure emerged from the shadow at the opposite end of the freight car, and came hesitatingly toward the two

men. Then a voice said, in gentle admonition: "Don't swear so. Dannie. It ain't light. I'll go with you."

at was his father. Dan turned to his father and said means if you are arrested? Have you thought of that?"

Roger Oakley waived the query aside as though it concerned him not at all. "I want to be with you," he said, wistfully. "You may not get through alive, and I want to be with you. You'll need me. There's no one you can trust as you can me, for I won't fail you, no matter what the danger is. And there's the girl, Dannie. Have you thought of her?"

Dan set his lips. "My God. I can' think of anything else." There was a moment's silence.

Dan made a last appeal to his father "Won't you listen to what I say?" sinking his voice to a hoarse whisper.

"They'll hang you-do you hear? If ever they lay hands on you, they will show you no mercy!" Roger Oakley merely smiled as he answered, with gentle composure: "I

don't think we need to worry about that. We are in His hands, Dannie," and he raised his face to the heavens Dan groaned.

"Come, then," he said, aloud. Father and son stepped to the engine. The old convict mounted heavily to his post, and Dan sprang after him, his hand groping for the throttle lever. There was the hiss of steam and Joe cried from the darkness: "All right, come ahead!" And the engine, with its tender and two cars, began its hazardous journey. Dan kept his eyes fastened on the rails, which showed plainly in the jerky glare of the headlight. It was well to be careful while care was possible. By-and-by he would have to throw aside all caution and trust to chance. Now he increased his speed, and the insistent thud of the wheels drowned every other sound, even the far-off roar of the flames. At his back, at intervals, a ruddy glow shot upward into the night, when Roger Oakley threw open the furnace door to pass in coal. Save for this it was still quite dark in the cab, where Dan sat with his hand on the throttle lever and watched the yellow streak that ran along the rails in advance of the engine. Suddenly the wall of light ahead brightened visibly, and its glare filled the cab. They were nearing the fire.

Dan jammed the little window at his elbow open and put out his head. 'A hot blast roared past him, and the heat of the fire was in his face. He drew the window shut. It was light as day in the cab now. . . . All in a second and they were in the burning woods, rushing beneath trees that were blazing to their very summits. The track seemed to shake and tremble in the fierce light and fiercer heat. Burning leaves and branches were caught up to be whirled in fiery eddies back down the rails as the train tore

along, for Dan was hitting her up. Tongues of fire struck across at the two men. Smoke and fine white ashes filled their mouths and nostrils. Their bodies seemed to bake. They had been streaming wet with perspiration a

moment before. Off in the forest it was possible to stood forth distinct and separate. Roger Oakley put down his shovel News.

for an instant to fill a bucket with water from the tank on the tender. He plunged his head and arms in it and splashed the rest over his clothes. Dan turned to him for the last time. "It isn't far now," he panted. "Just around the next curve and we'll see the town, if it's still there, off in the valley."

The old convict did not catch more than the half of what he said, but he smiled and nodded his head.

As they swung around the curve a dead sycamore, which the fire had girdled at the base, crashed across the track. The engine plunged into its top, rolled it over once and tossed it aside. There was the smashing of glass and the ripping of leather as the sycamore's limbs raked the cab, and Roger Oakley uttered a hoarse cry, a cry Dan did not hear, but he turned, spitting dust and cinders from his lips, and saw the old convict still standing, shovel in hand, in the nar-**00000000000000000000000000** row gangway that separated the engine and tender.

He had set the whistle shricking. and it cut high above the roar of the flames, for, off in the distance, under a canopy of smoke, he saw the lights of Antioch shining among the trees.

Two minutes later and they were running smoothly through the yards. with the brakes on and the hiss of escaping steam. As they slowed up beside the depot Dan sank down on the seat in the cab, limp and exhausted. He was vaguely conscious that the platform was crowded with people, and that they were yelling at him excitedly and waving their hats, but he heard their cries only indifferently well. His ears were dead to everything except the noise of his engine, which still echoed in his tired brain.

He staggered to his feet, and was about to descend from the cab when he saw that his father was lying face down on the iron shelf between the engine and tender. He stooped and raised him gently in his arms.

The old convict opened his eyes and looked up into his face, his lips parted as if he were about to speak, but no sound came from them .- From "The Manager of the B. & A.," by Vaughan Kester, Harper & Brothers.

Some Points About Walking. The best exercise in the world is walking, and this is tae most suitable season of the year for taking it.

A person who knows how to walk intelligently can get along without a gymnasium. No other form of exercise brings so many muscles into play and develops them so normally.

The most popular games are those in which walking forms a prominent part. Golf, croquet, and in a sense cricket, and even bicycling, merely give an excuse for walking one way or another.

Every one should know how to walk properly. It is because of carelessness that so many walk badly. The body should be carried erect, the chest well out, the head back, while the arms should swing freely at the sides.

The pace should be regulated to one's strength. Every one should walk fast enough and far enough to get the boc; .in a comfortable glow.

To get the best results from walking one should give his undivided attention to it. In other words, he should walk for the pleasure of it, and not carry worries with him. Exercise earnestly: "Do you know what it walking is injurious. Never walk just after a heavy meal or after violent exercise. And after a walk it is well to rest for ten or tifteen minutes before taking up severe mental work. -London Express.

Rallway Building in 1901.

In forty-three States and Territories there will be built new railways and railway extensions this year. Contracts already made show that about 8300 miles will be constructed, or enough to more than reach through the earth. This means about 600 miles more than was built last year.

The least building, which will be almost none, is in Maine, New Hampshire, Massachusetts, Rhode Island and Connecticut, with Nevada, in the West, for company, while most of the construction will be in the South and Middle West. A remarkable feature of this new building is the great number of lines with little mileage, the average length being only about forty miles.

In work now under way Texas leads with 763 miles on thirteen lines; then comes Oklahoma and Indian Territory, with 612 miles on nine lines: Georgia, 609 miles on nine lines; Pennsylvania, 300 miles on seventeen lines; New Mexico, 230 miles on two lines; Illinois, 224 miles on four lines; Arkansas, 198 miles on nine lines; Louisiana, 175 miles on four lines; Minnesota, 165 miles on five lines, and Washington, 165 miles on five lines.

The Physician's Orders. Sir James Paget, the great physician, who died not long ago, used to cite a case of his as an illustration of how important it is to follow the physician's instructions in even the minutest details. He had performed a dangerous operation on a patient, and had given strict orders that he was not to be disturbed in even the slightest particular, as his recovery would depend on absolute rest of body. A nurse, a few hours later, disregarding this order, gave the patient a cracker for which he had asked. The patient ate it, and in doing so scattered a few crumbs in the bed. One of these got under his back and tickled him, and he moved his body to escape it. But the movement made one of the ligatures slip, and the patient died in consequence. Sir James said that the little crumb killed the man.

The Kaiser's Engagement Ring. As the Emperor was driving a few days ago from Gudvangen to Stalheim in Norway a gold ring clipped unobserved from his finger. It was afterward picked up by a stable boy, who handed it to the hotelkeeper, who in turn restored it to His Majesty. On the following day, as the Emperor was driving back to Gudvangen, he presented the coachman with a note for fifty kronen as a reward. The coachman at once declared that it was not he but the stable boy had found the ring. The Emperor at once pulled out a second note for the stable boy. and explained: "I am so extremely see for miles. Every tree and bush glad to have recovered the ring, for it was my engagement ring."-London

DR. TALMAGES SERMON

SUNDAY'S DISCOURSE BY THE NOTED DIVINE.

Subject : Religion is Evergreen-The Olive Branch of Peace, the Pine Branch of Consolation, the Palm Branch of Usefulness and Victory-The Gospel Arbor

[Copyright 1901.1 Washington, D. C.—This discourse of Dr. Talmage is full of the breath of the hills and fields and is a summer sermon; text, Nehemiah, viii, 15. "Go forth unto text, Nehemiah, viii, 15. "Go for the mountain and fetch olive and palm branches and branches of thick trees to make booths."

It seems as if Mount Olivet were unmoored. The people have gone into the mountain and have cut off tree branches and put them on their shoulders, and they come forth now into the streets of Jerusalem and on the housetops and they twist these tree branches into arbors or twist these tree branches into arbors or booths. Then the people come forth from their comfortable homes and dwell for seven days in these booths or arbors. Why do they do that? Well, it is a great fastal time. It is the feast of tabernacles and these people are going to celebrate the desert travel of their fathers and their deliverance from their troubles, the expe rience of their fathers when, traveling in the desert, they lived in booths on their vay to the land of Canaan. And so these booths also became highly suggestive—of our march toward heaven and of the fact our march toward neaven and of that we are only living temporarily here, as it were, in booths or arbors, on our way to the Canaan of eternal rest. And what was said to the Jews literally may be said figuratively to all this audience. into the mountain and fetch forth olive branches and pine branches and myrtle branches and palm branches and branches of thick trees to make booths.

Yes, we are only here in a temporary

residence. We are marching on. The merchant princes who used to live in Bowling Green. New York, have passed away, and their residences are now the fields of cheap merchants. Where are the men who fifty years ago owned Washington and New York? Passed on. There is no use in our driving our stakes too deep into the earth; we are on the march deep into the earth; we are on the match. The generations that have preceded us have gone so far on that we cannot even hear the sound of their footsteps. They have gone over the hills, and we are to follow them.

But, blessed be God, we are not in this

world left out of doors and unsheltered. There are gospel booths or gospel arbors in which our souls are to be comforted. Go forth unto the mountain and fetch branches, and pine branches, and myrtle branches, and palm branches an branches of thick trees and build booths. and well, now, we are to-day to construct a gospel arbor or gospel booth, and how shall we construct it? Well, we must get all the tree branches and build. According to my text, we must go up into the mount and bring olive branches. What does that mean? The olive tree grows in warm climates and it reaches the height warm climates and it reaches the of twenty or twenty-two feet, a straight stem, and then an offshoot from that stem. And then people come and they strip off these branches sometimes, and when in time of war the general of one army takes one of these olive branches and goes out to the general of another army, what does that mean? Why it means unsaddle the that mean? Why, it means unsaddle the war chargers: it means hang up the war It is but a beautiful way of

Now, if we are to-day going to succeed in building this gospel arbor we must go into the mount of God's blessing and fetch the olive branches, and whatever else we must have we must have at least two olive branches—peace with God and peace with man. When I say peace with God, I do not mean to represent God as an angry chieftain having a grudge against us, but I do mean to affirm that there is no more antagonism between a hound and a hare, between a hawk and a pullet, between elephant and swine than there is hostility between holiness and sin.

And if God is all holiness and we are all

sin there must be a readjustment, there must be a reconstruction, there must be a

treaty, there must be a stretching forth of olive branches.

There is a great lawsuit going on now, and it is a lawsuit which man is bringing against his Maker; that lawsuit is now on the calendar. It is the human versus the divine; it is iniquity versus the immacu-late; it is weakness versus omnipotence. Man began it; God did not begin the lawsuit. We began it; we assaulted our Ma-ker, and the sooner we end this part of the struggle in which the finite attempts to overthrow the infinite and omnipotent -the sooner we end it the better. elers tells us there is no such place as Mount Calvary: that it is only a kill, only in insignificant hill, but I persist in calling it the mount of God's divine mercy and love, far grander than any other pla earth, grander than the Alps or the Hi malayas, and there are no other hills as compared with it; and I have noticed in every sect where the cross of Christ is set forth it is planted with olive branches. And all we have to do is to get rid of this war between God and ourselves, of which we are all tired. We want to back out of the war; we want to get rid of this hostility. All we have to do is just to get up on the mount of God's blessing and pluck these olive branches and wave them before the throne. Peace through our

Lord Jesus Christ!

Oh, it does not make much difference what the world thinks of you! But come into the warm, intimate, glowing a the whole universe; that is the joy that makes a halleluiah seem stupid. Why do we want to have peace through our Lord Jesus Christ? Why, if we had gone on in 10,000 years of war against God we could not have captured so much as a sword or a cavalry stirrup or twisted off one of the wheels of the chariot of His omnipotence, but the moment we bring this olive branch God and all heaven come on our side Peace through our Lord Jesus Christ, and no other kind of peace is worth anything. But then we must have that other olive branch-peace with man. Now, it is very easy to get up a quarrel. There are gunpowdery Christians all around us, and one match of provocation will set them off. It is easy enough to get up a quarrel. But. my brother, do you not think yo better have your horns sawed off? better have your horns sawed off? Had not you better make an apology? Had not you better submit to a little humiliation? "Oh." you say, "until that man takes the first step I will never be at peace with him! Nothing will be done until he is ready to take the first step." You are a pretty Christian. When would this world be saved if Christ had not taken the first step?" We were in the taken the first step? We were in the wrong; Christ was in the right, all right and forever right, and yet He took the first step. And instead of going and getting a knotty scourge with which to whip your antagonist, your enemy, you had bet-ter get up on the radiant mount where Christ suffered for His enemies and just take an olive branch, not stripping off the soft, cool, fragrant leaves, leaving them all and then try on them that gospe switch. It will not hurt them, and it wil save you. Peace with God; peace with man. If you cannot take those two doc-

trines, you are no Christian. But my text goes further. It says, "Go up into the mountain and fetch olive branches and pine branches." Now, what is suggested by the pine branch? The pine tree is healthy; it is aromatic; it is evergreen. How often the physician says to his invalid patients, "Go and have a breath of the pines; that will invigorate you." Why do such thousands of people go South every year? It is not merely to get to a warmer climate, but to get the in-fluence of the pine. There is health in it, and this pine branch of the text suggests the helpfulness of our holy religion. full of health, health for all, health for the mind, health for the soul. I knew an aged man who had no capital of physical health. He had had all the diseases you health. He had had all the diseases you could imagine. He did, not eat enough to keep a child alive; he lived on a beverage of hosannas; he lived high, for he dined every day with the King; he was kept alive simply by the force of our holy religion. It is a healthy religion, healthy for the eye, healthy for the hand, healthy for the feet, healthy for the heart, healthy for the liver healthy for the spleen, healthy the liver, healthy for the spleen, healthy peace, such quietness, such independence of circumstances, such holy equipoise. Oh

that we all possessed it; that we possessed

THE GREAT DESTROYER GOD'S MESSAGE TO MAN THE SABBATH SCHOOL

But my text takes a step further, and

and it meant victory—usefulness for what it produced, victory because it was brought into celebrations of triumph.

And, oh, how much we want the palm branches in the churches of Jesus Christat this time! A great many Christians do not amount to anything. You have

do not amount to anything. You have to shove them off the track to let the Lord's chariots come along.

I know the old plan was, the plan now s, in regard to worldly investments— ou hear it, merchants tell you—do not

put everything into one thing, do not

put all your eggs into one basket, but l'have to tell you in this matter of religion you had better give your all to

"Oh." says some one, "my business is to sell silks and cloths." Well, then, my brother, sell silks and 'the to the

is destruction for eternity. Give me 500

men and women fully consecrated to Christ, and we will take this city for God in three years; give me 10.000 men and women fully up to the Christian standard; in ten years 10,000 of them

But when are we going to begin? We all want to be useful. There is not a

man in the pews that does not want to be useful. When are we going to be

of Great Britain, and they wanted him to make some explorations in Africa, and they showed him all the perils and all the hard work and all the exposure, and

after they had told him what they wanted him to do in Africa they said to him, "Now. Ledyard, when are you ready to start?" He said, "To-morrow morning." The learned men were astonished. They thought he would take weeks or months to get ready. Well now you tell me

to get ready. Well, now, you tell me you want to be useful in Christian service. When are you going to begin? Oh. that you had the decision to say, "Now; now!" Oh, go into the mount and gather

But the palm branches also mean vic-

But the palm branches also mean victory. Well, now, we are by nature the servants of satan. He stole us; he has his eye on us; he wants to keep us. But word comes from our Father that if we will try to break loose from this doing of wrong our Father will help us, and some day we rouse up, and we look the black tyrant in the face, and we fly at him, and we wrestle him down, and we put our heel on his neck, and we grind him.

our heel on his neck, and we grind him in the dust, and we say, "Victory, vic-

our heel on his heek, and we grind thin in the dust, and we say, "Victory, vic-tory, through our Lord Jesus Christ!" Oh, what a grand thing it is to have sin underfoot and a wasted life behind our backs! "Blessed is he whose trans-gression is forgiven and whose sin is

conqueror. Your last sickness will come, and the physicians in the next room will be talking about what they will do for

going to be more than conqueror!

Do you not think we had better begin

now to celebrate the coming victory? In the old meeting house at Somerville my father used to lead the singing, and he had the old fashioned tuning fork, and

he would strike it upon his knee and then put the tuning fork to his ear to catch the right pitch and start the hymn. But,

friend, do you not think we had better be catching the pitch of the everlasting song, the song of victory, when we shall be more than conquerors? Had we not better begin the rehearsal on earth?

My text brings us one step further. It, says go forth into the mount and fetch olive branches, and pine branches,

and myrtle branches, and palm branches and branches of thick trees. Now you

know very well—I make this remark un-der the head of branches of thick trees—

that a booth or arbor made of slight branches would not stand. The first blast of the tempest would prostrate it. So,

then, the booth or arbor must have four stout poles to hold up the arbor or booth, and hence for the building of the

arbor for this world we must have stout

branches of thick trees. And so it is

Blessed be God that we have a brawny

Christianity, not one easily upset. The storms of life will come upon us, and

we want strong doctrine; not only love,

we want strong doctrine; nct only love, but justice; not only invitation, but warning. It is a mighty gospel; it is an omnipotent gospel. These are the stout branches of thick trees.

I remember what Mr. Finney said in a schoolhouse. The village was so bad it was called Sodom, and it was said to have only one good man in all the village, and he was called Lot, and Mr. Finney was preaching in the schoolhouse and

how the city was going to be destroyed unless they repented, and that there would be rain from heaven of sorrow and

destruction unless they, too, repented. And the people in the schoolhouse sat

and ground their teeth in anger, and clinched their fists in anger, but before he got through with his sermon they got

down on their knees and cried for mercy while mercy could be found. Oh, it is

a mighty gospel; not only an invitation,

but a warning, an omnipotent truth; stout branches of thick trees.

Well, my friends, you see I have omitted one or two points, not because

omitted one or two points, not because I forgot to present them, but because I have not time to present them. I have shown you here is the olive branch of peace, here is the pine branch of

evergreen gospel consolation, here the palm tree branch of usefulness and of

victory and here are the stout branches of thick trees. The gospel arbor is done. The air is aromatic of heaven. The

leaves rustle with the gladness of God. Come into the arbor. Come into the

Come into the arbor. Come into the booth. I went out at different times with

sat in that booth and watched for the

pigeons to come. And we found flocks in the sky and after awhile they dropped

I come now to the door of this gospel booth. I look out. I see flocks of souls flying hither and thither. Oh, that

they might come like clouds and as doves to the window! Come into the Looth.

into the net, and we were successful.

a fowler to the mountains to pigeons, and we made our booth

Come into the booth.

was preaching in the schoolhouse, he described the destruction of So

in the gospel arbor.

What difference will it make what

the palm branches!

would take the whole earth for

Ledyard, the great traveler, brought before the Geographical S

glory of God.

spring!

but my text takes a step further, and it says. Go into the mountain and fetch olive branches and pine branches and palm branches. Now, the palm tree was very much honored by the ancients It had 300 different uses. The fruit was conserved, the sap was a beverage, the stems were ground up for food for cample, the base of the leaves was turned. SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

els, the base of the leaves was turned into hats and mats and baskets, and the leaves were carried in victorious processions, and from the root to the top of Alcohol in Childhood - Its Administration to Sick or Healthy Children is to Be Discountenanced Under All Circum sions, and from the root to the top of the highest leaf there was usefulness. The tree grew eighty-five feet in height sometimes, and it spread broad leaves four and five feet long. It meant usefulness, stances-Weakens the Intellect.

Concerning the use of alcohol in childhood Dr. Kassowitz (Deutsche Medicinal Zeitung) concludes as follows:

1. Severe functional disturbances (delirium tremens, alcoholic mania, epilensy)

and organic changes (anasarca, enlarge-ment of the liver) have been observed by the author and others after the continued use of alcohol. These diseases occurred not only af

ter the use of brandy and excessive doses of other alcoholic drinks, but also after the use of ordinary amounts of wine and beer, and even after such small doses of cognac as are usually considered not only harmless, but even curative.
3. From these results we must conclude that the nervous system in childhood is extremely sensitive to the poisonous of

4. The administration of alcoholic drinks to children is permitted in the best regulated families in the belief that small doses cure weakness and diseased conditions. It is easily demonstrated, however, that this idea is absolutely

glory of God. And some says, "My business is to raise corn and carrots." Then, my brother, raise corn and carrots And some one says, "My business is to manufacture horseshoe nails." Then manufacture horseshoe nails to the glory of God. There is nothing for you to do that you ought to do but for the glory of God. wrong.

5. Physiological experiments have dis-rnysiological experiments have dis-proved the former views that alcohol is a food and prevents body waste; the excre-tion of urea is increased rather than di-minished during the administration of al-cohol.

6. From this it may be concluded that Usefulness is typified by the palm tree Ah, we do not want in the church any more people that are merely weeping wil-lows, sighing into the water, standing and the protracted use of alcoh growth and development of the child.
7. Even as an appetizer alcohol is useless, since experiments have shown that admiring their long lashes in the glassy spring! No wild cherry dropping bitter it disturbs rather than aids digestion.

8. As an antipyretic alcohol is useless fruit. We want palm trees, holding something for God, something for angels because even after the administration of very large doses the temperature falls but something for man. I am tired and sich 9. Researches have shown that the of this flat, tame, insipid, satin slippered, namby pamby. highty tighty religion! It is worth nothing for this world, and it

cohol.

was

much-lauded stimulating effect of alcohol either does not occur or is very passing, but that a slow degree of depression of the muscles and nerves takes place. The use of alcohol, therefore, for the prevention and treatment of cardiac weakness in childhood has no scientific foundation. 10. The internal administration of alcohol as an antiseptic-that is, as a bactericidal agent, in acute infectious eases—is not rational. Experiments have shown that during its administration the resistance against infection is diminished rather than increased, and that alcohol is too quickly oxidized to have any bacterici-dal power. al power.
11. In school children, even after a mod-

erate use, the weakening effect upon the intellect was evident. 12. From the foregoing ill effects of even moderate amounts of alcohol the administration of alcoholic drinks to healthy

or sick children is under all circumstance

to be discountenanced.-Medical Record.

Traced to Drink.

W. Bode, a German doctor says: "Overseers of the poor, especially in North Ger-many, have often declared that from fifty to ninety per cent. of all the poverty can be traced to drink. Drunkenness is furthermore the chief source of vagabondage among seventy-seven per cent. of the tramps. A great proportion of the expense of hospitals and of sick funds is owing to this cause. It shortens life among at least ten per cent. of the men, often very considerably. Investigations among the English life insurance societies, which keep separate tables for their moderate drinking patrons and for those who totally abstain, as well as recent statistics of the causes of death in Switzerland, furnish plain testimony on this point. temperance is also a cause of the mortality among children, since the children of intemperate parents have little endurance, or die for want of care. Among twelve per cent. of the suicides drink is one of the causes. A considerable number of accidents are also to be traced to this

Some one says, "How about the fu-ture?" What, says the man, I feel so sick and worn out with the ailments of life. You are going to be more than conqueror. But, says the man, I am so tempted, I am so pursued in life. You Tragedy in a Single Drop. The kite Professor Henry Drummond used to tell this story: "I know a man who was a temperance lecturer. In his are going to be more than conqueror. I, who have so many ailments and heart-aches, going to be more than conqueror? he had been a great drunkard, s reformed, and had got considyou want to manage all the affairs of your life yourself instead of letting God manage them. Do you want to drive and have God take a back seat? "Oh, erable notoriety as a platform speaker in one of our large cities. By trade he was glasscutter. One day, many years after he had been a confirmed Christian, as everyone thought, a servant girl brought you say: "I want God to be my lead-Well, then, you will be more than queror. Your last sickness will come, the physicians in the next room will into his place of business a decanter with a broken neck, and asked him to cut it smooth. He took up the bottle to see what was wrong; the fumes of the brandy came out of the neck and went into his brain. He turned the decanter upside you. What difference will it make what they do for you? You are going to be well, everlastingly well. And when the spirit has fled the body your friends will be talking as to where they shall bury you. What difference does it make to down, and got a drop of the fluid upon his finger, and put it to his lips. It set his brain on fire. He went to the nearest public house and got drunk. That was the you where they bury you? The angel of the resurrection can pick you out of the dust anywhere, and all the cemeteries of the earth are in God's care. Oh, you are beginning of a very bitter and disgraceful end."

Revival of Pledge Signing.

A revival of pledge signing is now in progress in England. The Christian of London, commenting on a decrease of £1,271,756 spent for intoxicating liquors 'Let temperance workers meanwhile take heart, and continue their good work with renewed energy. If the million pledges aimed at be secured, it will make a far bigger drop in next year's drink bill than even this year shows.'

License Endorses.

A singular episode has transpired Chicago which opens another door of light on the saloon question. It appears that a license for \$800 is extracted from clairvoyants. War is being made on the matter, and for the reason that to license clair-voyance is to "recognize it," "legalize it," and "give it a certain respectability." actly. That is precisely what the license does, whether it be a mountebank clair-voyant or a hell-filling saloon.—Central Christian Advocate.

Inferior Beer. The Wine and Spirit Gazette, of New York, says that some brewers of this city who are members of the Brewers' Board of Trade and also the New York State Brewers' and Malsters' Association are sending out broadcast over the country advertisements announcing that a large amount of bottled beer made of cheap

and inferior material is in the market. A Grand Testimony.

A grand testimony-The famous novelist, Mme. Sarah Grand, says: "The only thing that I find bad for my work is alcohol in any shape or form. I find that even a glass of light wine deprives me of staying power. I drink nothing at luncheon, but have a small cup of black coffee afterwards." wards.

The Crusade in Brief.

The demand for temperate men and ab-stainers is more imperative every year. At Cincinnati the Catholic Knights of Ohio almost unanimously rejected a proposition to amend their by-laws so as to admit to membership saloonkeepers. A much more stringent control publicans is needed, and there should be

for those who tempt them to this sin. Beer guzzled down, as it is by many workingmen, is nothing better than brown ruir. Dull, droning blockheads sit on the ale-bench and wash out what little sense they ever had .- C. H. Spurgeon.

lecisive penalties both for drunkards and

Beer drinking in this country produces the very lowest forms of inchriety, closely allied to criminal insanity. The most dan-gerous class of tramps and ruffians in our large cities are beer drinkers .- Scientific

The Mayor of Madrid, Spain, has or-dered as a punishment that all inebriates arrested for drunkenness on the second of fence shall have their hair and beards cut off once every four weeks as a mark of disgrace and punishment for the offence. It is announced that the Southern Pa cific Company has abolished the sale of liquors on all ferryboats and other vessels under its control. This order involves a

PRECNANT THOUGHTS FROM THE WORLD'S CREATEST PROPHETS.

Out of the Depths-The Minor Virtues . Cheerfulness, Gentleness, Considers tion and Compassion Only Won by

Faith and Effort. Out of the depths have I cried to Thee. O Thou who hearest prayer, Sovereign of time and eternity, Making mankind Thy care; Set me on high from the swelling flood—

Set me on high from the swelling flood—Billows that o'er me roll,
Thou who withheld not Thy precious blood,
The winds and waves control.

Out of the depths have I cried to Thee, Hear my petition, Lord,
Give me a faith that asks not to see,
Trusting alone Thy word;
Saviour of sinners, I know Thou art,
Lord, I of them am chief.
Sanctify, strengthen my fainting heart,
Help Thou mine unbelief.

Out of the depths have I cried to Thee, Father, for peace and rest; Eye of eternal love, look on me, Answer my spirit's quest;
Blessed Redeemer, who bled and died,
Bringing abundant grace,
My longing soul shall be satisfied,
When I behold Thy face.

-Miss Anne H. Woodruff, in New York

The Minor Virtues.

The minor virtues are fruits of obedience to the great commandments of love to God and love to man. They are cheerfulness, gentleness, consideration and compassion. To some they appear to come as mere gifts of natural disposition, but these are of a lower and perishable sort, To most of us they are heroic virtues, only won by faith and effort in the service only won by faith and effort in the service of Christ. It is in trying days that Christian cheerfulness is tested and that it shines. It is under provocation that gentleness reveals its quality. It is in contest with self-will that our thoughts of the right and needs of others comes to proof and compassion is never as beautiful as in

the company of strength.

The final importance of these high qualities of spirits depends upon the fact that the life with Christ is a life of service. It is true that they are essential to the peace of God, but the peace of God can never rest content in itself. The major virtues have their occasional opportunity to witness, and it is immensely powerful in our meetings with our fellow-men, but these minor virtues have their opportunity continually. Few can really test our hon-esty, for few come close enough to us in business dealings, but cheerfulness and consideration impress themselves on strangers in the chance encounters of our crowded life. And in the closer intimacies these, after all, are the winning vir-tues. It is easier to respect than it is to love, and one may be just and honest and yet unloved because he hides himself be-hind morose or irritable looks and words.

It must be confessed that many men, men whom we hope to see enjoying Christ's favor in the heavenly life, are not lovable. Their real self is hidden, we like to think, behind a veil of harsh and unconsiderate uncheerfulness. But in the view of Christian life as the fruit-bearing life, related to the men heavener (Parist life, pledged to love men because Christ loves them, and us, a piety that is un cheerful, ungentle, unsympathetic and pitiless seems like no piety at all.

Because these virtues are so constant and their application is so wide, because they show themselves in little words and acts, they are an ideal training ground for character. For every temptation to dis-honesty there are a thousand temptations to despondency. For the inrush of mur-derous impulses of hate, there are ten thousand impulses to seek our ease at the expense of others. It is here, indeed, that the real battleground of daily life exists for most of us. Our influence and our happiness would be immeasurably incressed by cheerful living, gentle thought, loving consideration and compassion for all who are in need.—Boston Congrega-

Kind of Religion We Want.

We want religion that softens the step and turns the voice to melody and fills the eye with sunshine and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, considerate to friends; a religion that goes into the family and keeps the husband from being cross when the din ner is late and keeps the wife from fret-ting when the husband tracks the newlywashed floor with his boots and make the husband mindful of the scraper and loormat; keeps the mother patient the baby is cross and amuses the children as well as instructs them; cares for the servants besides paying them promptly; projects the honeymoon into the happy harvestmoon and makes the happy home like the eastern fig tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway and the sensitive souls that are traveling over them .- Helpful Thoughts.

The Trouble With Religion.

Once there was a man who got his teeth filled by a dentist who wore artificial teeth, and he bought from a man who wore a wig a preparation that was war-ranted to make hair grow on bald heads. And this man believed that his teeth would be saved by having them filled, and they were. And he had faith in the hair medicine, insomuch that he bought one bottleful after another as long as there was a hair left on his head. But one day he heard of a preacher who went wrong in spite of his own teachings, and straight way the man who believes in the toothless dentist and the hairless hair doctor found that religious ways and straight. that religion was a delusion. The great trouble with religion is that it warranted to make people better looking -Chicago Record-Herald.

The Water and the Vessel.

If I only wish for clear water it is of little consequence whether it be brought in a vase of gold or glass. I should even receive it with more pleasure when presented in glass, because I can see it more clearly than in a golden cup. In like manner, if I seek only the will of God I should be indifferent whether it be presented to me in tribulation or consolation, provided I can clearly dispars it. It should be I can clearly discern it. It should be even more agreeable in suffering, because it is then more visible, and the only amiability of tribulation is that corrows from the divine will.-Francis of

Present Duty.

He who is false to present duty break a thread in a loom, and will find the flaw when he may have forgotten its cause.— Henry Ward Beecher.

A Reformation. One age is but the forerunner of an-

other, and to-day we are entering upon s reformation that is more wonderful in its workings than any that has gone before and that demands of Christians a new devotion and energy.—Rev. D. E. Marvin, Congregationalist, Asbury Purk, N. J.

Punishments are often the only instru-

ments in the hands of a loving God by which individuals with evil wills are per suaded to do well. The fact that God a' ways forgives does not banish the uences of wrong doing.-Rev. D. C. Dor

Wheat Paid Church Debts. The Evangelical Church at Industry, Kan., has just paid off its church debt with a crop of wheat. Last autumn the pastor, the Rev. Mr. Bruner, together with a number of the leading members, rented forty agrees of ground poar the church a number of the leading members, rented forty acres of ground near the church house. The work of seeding and the seed arain were contributed. At harvest the threshing was contributed. The yield was \$70 bushels, of which one-third was paid for rent and the remainder has just been sold for enough to pay the \$350 mortgage on the church. The congregation is planning to sow another field to raise funds for improvement and church expenses. loss of \$50,000, but it is expected to pre-vent accidents which may involve still

INTERNATIONAL LESSON COMMENTS

FOR SEPTEMBER 22.

Subject: Woes of Intemperance, Prov. xxiii., 29-35 - Golden Text, Prov. xx., 1-Memory Verses, 29-32-Commentary on the Day's Lesson.

29. "Who." A divine commission to

every man to investigate the prevailing cause of woe and sorrow and strife, and thus be deterred from taking the wrong course in life. Robinson calls this lesson the drunkard's looking glass, set before the drunkard's looking-glass, set before those whose face is toward the drunkard's habits, so that they may see what they will be if they go on. "Hath woe." What space would be needed to record the names of all who could truthfully say "I" to this question! "Woe." Direful distress; both the condemnation for a sin committed and a certain awful condition of suffering. Sin of all kinds brings its own punishment, but there is no sin which own punishment, but there is no sin which so speedily and relentlessly pursues its vic-tim as the sin of drunkenness. The drunkard has woes of body and woes of mind; woes in himself, woes in his family; pains, diseases, poverty, and all without allevia-tions. "Who hath sorrow." The Hebrew word means, first, poverty and then mis-ery. The drunkard has sorrow of his own making. The cup contains more than one woe; a single sorrow is not all. These are woe; a single sorrow is not all. These are so numerous as to call forth a constant and long-continued cry of anguish. "Who hath contentions." Those who responded to the first two questions will also respond to this. Nine-tenths of all the brawls and fights, quarrels and misunderstandings are traceable to urink. "Who hath babbling." This refers to the tendency of strong drink to foolish and incessant talking, revealing secrets, vile conversation and noisy demonstrations, which are common in different stages of drunkeness. "Wounds Wounds received in without cause." Wounds received in wholly unprofitable disputes, such as come of the brawls of drunken men. Drinkers are especially exposed to accidents and dis eases which temperance would have prevented. "Redness of eyes." Bloodshot, blurred or bleared eyes. Gen. 49: 12. Alcohol induces a paralysis of the nerves controlling the minute blood vessels, the capillaries, which results in a dilation that speedily shows itself in the eye. In his step and in his eye the drunkard shows the secret of his sin. The traveler in the drunkard's broad road to death bears a great bundle of woes. Among them are losses of time, of talent, of purity, of a clean conscience, of self-respect, of honor, of religion, of the soul.

30. "They that tarry long at the wine."

This answers the above questions. He who begins to drink continues to drink, tarrying often a whole night, and from that to day and night. "They that go." To places or among people where intoxicating drinks are made or stored or used. "Mixed wine." Spiced, drugged, medicated wine, the intoxicating power of which is increased by the infusion of drugs and spices. Such men drink the cup of costly death. sreased by the intusion of drugs and spices. Such men drink the cup of costly death. The chemical analysis of the liquors used by the people in this country shows that they drink alcohol, arsenic, alum, aloes, bitter almonds, blood, chalk, cherry-laurel, according to the control of the cont cocculus indicus, copreras, gypsum, hen-bane, isinglass, lime, head, logwood, nux vomica, opium, oil of vitriol, oil of juniper, oil of turpentine, tobacco, sugar of lead,

resin, etc.
31. "Look not thou upon the wine." This prohibits moderate drinking. Do not put yourself in the way of temptation. He who goes freely into temptation is already more than half fallen. "When it is red." The bright color of the wine gives it an attractive look and adds to its fascination and its danger. "When it giveth its color and its danger. "When it giveth its color in the cup." Literally, its eye, the clear brightness, or the beaded bubbles, on which the wine-drinker looks with pleas-ure. "When it goeth down smoothly." This verse pictures the attractive side of wine, when it seems perfectly harmless to sip a little, when it is bright and inspiring, thrilling the nerves with delight, promis-ing all joy and freedom. It is the shining side of evil that is so dangerous—this flowdeath.

32. "At last it biteth." The pleasure

32. "At last it biteth." The pleasure will be attended at last with intolerable pains, when it works like so much poison in thy veins and casts thee into disease as hard to cure as the biting of a serpent. Its effects are opposite to its pleasures. Its only beauty is when it sparkles in the when it sparkles in the It can only harm the tures to enjoy its pleasure. Then it bites;

sends its poison oeyond your reach. Its only end is ruin.

33. "Thine eyes shall behold strangewomen." The loving wife will be forgotten and her goodness despised, and evil designed that the strange wife of the strange wife of the strange wife of the strange with others. sires spring up to fill her place with others, or to go from her with others who have fallen into the same pit of drunkenness as yourself. Homes are broken up as the result of strong drink. The tears and pleadings of the devoted wife are spurned, and the dance hall is sought, where women are dressed to suit the eyes of wicked men, and where natural affection is overthrown and cruel lust rules. "Thine utter froward things." W When men or women indulge in the use of strong drink they let down the bars to every sin that follows in the train. The heart is the cenfollows in the train. The heart is the centre of life, and from it spring all evil desires. In a state of drunkeness men utter things out of reason and the state of the state things out of reason and contrary to de

"As he that lieth down in the midst 34. "As he that lieth down in the midst of the sea." To make one's bed on the waves of the sea would be to be swallowed up in death. So is the drunken man. Or as a pilot who has gone to sleep when his ship was in the trough of the sea, allowing the tiller to slip out of his hand, and his ship to be swamped with the waves which he might have outridden. Stupefied, besetted men know not where they are or sotted men know not where they are or what they are doing, and when they lie down they are as if tossed by the rolling waves of the sea, or upon the top of a mast. Their heads swim. Their sleep is disquiet and troublesome dreams make sleep unrefreshing. "Upon the top of a mast." The drunkard is utterly

disquet and thouseasth sleep unrefreshing. "Upon the top of a mast." The drunkard is utterly regardless of life. He is as one falling asleep clasping the masthead, whence in a few minutes he must either fail down upon the deck and be dashed in pieces, or fall into the sea and be drowned.

35. "They have stricken me—and I was not hurt." With consciences seared and self-respect gone the drunkard boasts of the things which should make him blush with shame. "They have beaten me—I felt it not." Angry companions have done their worst to end my life, says he, but their blows did not affect me. "When shall I awake? I will seek it again." Rather when I shall awake I will seek it Rather when I shall awake I will seek it again. Self-control is gone. The drunkard is a slave to appetite. He is as insensible to the pleadings and warnings of those who seek his salvation as he is to the beaungs of his comrades when he is deli-

Big Advance in Telegraphy.

The new Hungarian system of telegra-phy, the introduction of which was announced eighteen months ago, has been a marvellous success. The system has been installed between Budapest and Fiume, a distance of 375 miles, and is in practical working order at a speed of 40,000 words an hour. The messages are written in an hour. The messages are written in Roman characters and require no transcription. The system is an ingenious com-bination of the telegraph, the telephone and photography, the messages being written on sensitized paper by ray light and developed and fixed by an automatic pro-

Foreign Crop Reports.

The arrangements made by John Hyde, the statistician of the Agricu'tural De-partment at Washington, during his re-cent trip abroad for the telegraphic exchange of crop reports with grain-producing countries contemplates three reports annually from Great Britain and six to eight from other European countries. The complete system will not be in operation until the opening of the crop season of

British Made Clothes For the Coronation Queen Alexandra has expressed the tope that all ladies who attend the coronation ceremony will wear dresses made is much as possible of materials of British nanufacture and embroidered by British