

## Topics of the Times

Dishonest grocers seldom resort to legal measures.

It pays to be good; if you get in the penitentiary it shortens your term.

A Berlin professor says that hammering will cure a red nose. The best cure is to quit.

The President says that wealth is not a bad thing. Who the deuce said it was? It's the fellow that's got it.

King Edward is wearing blue goggles. He probably cannot stand the "fierce light that beats upon the throne."

Lawson says he is educating the people. He should remember that some people never learn unless experience is their teacher.

A picture of Emperor William and his five sons going to church could do duty any time as a snap shot of a military parade.

Judge Parker declares that "business and politics must be divorced." Yes, and they shouldn't be allowed to marry again within a year.

Chauncey M. Depew says he got \$20,000 a year from the Equitable for giving advice freely. Most people are willing to do that for nothing.

A Nova Scotian paper says Canada has enough land to give each inhabitant 400 acres. We may add that she could throw in enough ice to last till the millennium.

Employes in the Panama zone are to be supplied with means of healthful recreation. Heretofore they have had to amuse themselves with hammers and typewriters.

An early copy of Shakespeare's "Richard III." was sold in London the other day for \$8,750. Some day people may be paying fancy prices for Cyrus Townsend Brady's books.

A South Carolina trust magnate committed suicide after stealing \$800,000. Any ordinary man who had annexed that amount would think that life was just beginning to be worth living.

Chauncey M. Depew is several times a millionaire; he has a job that he can neglect whenever he wants to without being docked, and he has a beautiful young wife. It will be a shameful waste of time to sit around and pity Chauncey.

An interesting new profession has been devised by a young man in Paris, who offers his services as "fourteenth" at dinners and house parties where the guests unexpectedly prove to number thirteen. He advertises himself as a brilliant conversationalist, too; but would not brilliancy be wasted on people who are so superstitious as to hire him?

The San Francisco Argonaut says "we have the funny spectacle of five members of a fraternity at Berkeley failing to pass their examinations and the Japanese cook who waited upon them graduating with honors." We fail to see the amusing part of the incident. In fact, it is not even strange. The Jap meant business. The other fellows went to college because it is fashionable.

According to a student of current events, it is an encouraging sign of improved business morality that the words "thief" and "stealing" are being used these days in place of "defaulter" and "misappropriating." The trouble is, however, that the thing for which these words stand do not become perceptibly rarer. Calling a spade a spade is all right, but it does not affect the existence of the spade.

The amount of sleep needed by a boy during the first two or three years of his school life was discussed at the conference of the Parents' National Educational Union held in London a few weeks ago. A distinguished physician, Dr. T. Dyke Acland, said that the result of a correspondence with all the great public schools in England, forty in number, such as Eton, Rugby and Westminster, and with four similar schools in America, led him to the conclusion that from nine to ten hours' sleep was essential to the healthy growth of young boys. He added that only two of the English schools came up to the highest standard in this respect, whereas all four of the American schools reached it.

Some time ago, when President Hadley of Yale suggested the social boycott as an effective means of bringing men to a sense of their duty, serious questions were raised as to whether the author of the suggestion knew

what he was talking about. But in bringing Philadelphia Councilmen to time in the fight against the gas steal the social boycott proved the most effective of measures. One Councilman agreed to turn away from the machine only when his wife took to her bed from the effects of the averted faces of her neighbors and former friends. Another saw the light only when his children came crying from school with the story that none of the other children would play with them or even speak to them. Another gave in when, upon requesting that he be allowed to lead the Memorial day procession of his ward, he was told that an honest man would be given that honor.

Merchants in England and Wales are happy over the fact that the great religious revival is causing people to pay their debts. Here is a substantial good result of religious enthusiasm which even the hardest-headed materialist must acknowledge. Missionary work in heathen lands makes good customers for the products of civilization. It has long been recognized that, in a broad way, the dollar in the missionary box is the best investment the business man can make. And now the English and Welsh merchants are learning that money given in support of revivalists comes back multiplied many times. The mystery of some people's financial irresponsibility has never been fathomed. They may be the soul of conscience in every respect but this. Perhaps they never get a dollar's worth of any commodity without a firm intention to pay for it. But somehow they never do pay for it, and all the while the thought of not paying for it is harassing and even shocking to them. There is needed an authoritative psychological study of the respectable, well-meaning "deadbeat." Probably no one on earth save a bishop of the English church would have been found to object to the revival which began in Wales and is spreading in England on the ground that it is causing people to pay their debts. The bishop of Carlisle, in a recent address, expressed his scorn of this sort of conversion and intimated that the man whose moral sense had not already made him honest was a doubtful acquisition, under an emotional impulse, to any religious organization. A man, he said, should be honest up and down and through and through. A "religion of emotion and crocodile tears" might cause the man who was not thus honest to pay his debts, but it would hardly transform him into a person of real conscience. The idea of the man who is as religious out of church as in it and who never required conversion to prevent his buying things that he had no serious intention of paying for is attractive. There are many such men. Yet it is easily to be fancied that the merchants and shopkeepers, of whatever faith or moral system, are pleased when they see the revivalists pricking dulled consciences and causing long-standing accounts to be settled. In spite of the adverse opinion of the bishop of Carlisle, the commonly accepted view among level-headed business men must be that the conversion which causes "deadbeats" to pay their debts is a first-rate kind of conversion. The convert who takes time from his praying to hunt up and square his accounts may not stand the highest with the bishop, but he makes a hit with all the rest and no doubt a harp already tuned awaits him on high.

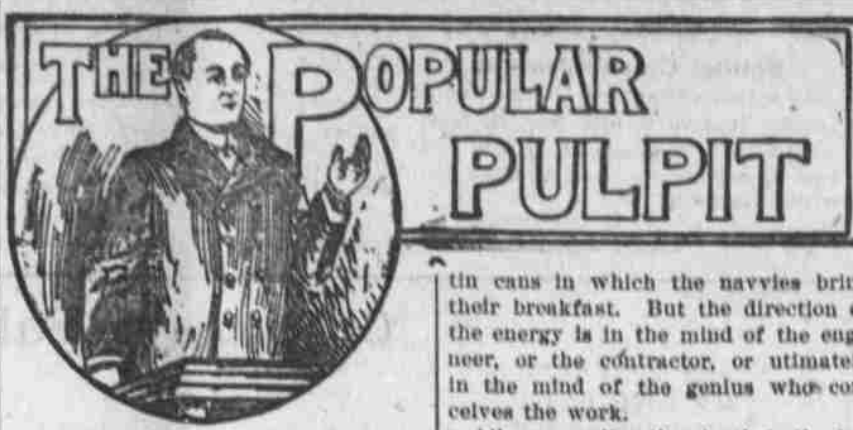
### Rare Collection of Pendants.

Any collection that Mrs. John R. Drexel undertakes to make is bound to be worth looking at and the assortment of pendants which she has recently gathered proves to be no exception, says the Philadelphia Press. So beautiful are many of the specimens that there is often a suspiciously greenish glitter in the eyes of her friends who are privileged to behold them, which is not due to the reflection cast by jade or emeralds, either. Some of them are plain gold, valuable for their various chasings, while others are fashioned as flowers, with petals of tinted enamel and jeweled centers. On one little purple velvet cushion, lying peacefully side by side, is a Japanese figure carved in jade and a little design cut in ivory which represents a peasant in sabots pushing a wheelbarrow filled with little blue stones. This Mrs. Drexel picked up in Russia. Pendants are perhaps the most favored form of jewelry this season, so this collection, besides being a delight to look upon, can be put to practical purposes, providing the wearing of such jewels can come within the meaning of a practical purpose.

### Criminal Law in China.

If a Chinaman dies while being tried for murder, the fact of his dying is taken as evidence of his guilt. He has departed, but somebody must suffer, and his eldest son, if he has one, is therefore sent to prison for a year. If he has no son, then his father or brother gets a flogging. It's all in the family, and somebody has to pay for it.

A colored woman weighing three hundred pounds, was on the streets to-day with her sleeves rolled up to her elbows; in the latest style.



### THE OTHER LITTLE SHIPS.

By Rev. Donald Sage Mackay.

Text.—"And there were also with him other little ships."—Mark 4: 36.

We don't often think of these other little ships that were beating through the storm that night on Galilee. We have, indeed, thought of the disciples turning at last in the panic of despair to the worn and weary Jesus asleep, "Master, carest Thou not that we perish?" But how many of us have appreciated this little touch in Mark's description, "There were also with Him other little ships?" Out yonder, where the mist mantled the tumultuous waters like a wreath of death, there were "other little ships," each fighting its own way for life. There was no Christ aboard, to whom, in the supreme moment of peril they could turn for help.

When Christ spoke the word of peace the calm brought safety not only to His immediate followers; it was shared also by "the other little ships." In other words, what the Master did directly for one He did indirectly for a great many others. The blessings of His peace were not confined to the men who had invoked His help. These blessings were diffused across the sultry waters, so that when the storm was over it was not one, but many ships that, with thankful hearts aboard, sailed into the harbor beneath the hill, delivered from the perils of the deep, safe home at last.

These other little ships remind us of the unseen comradeships in life. We are not alone in the storms of life. With you, though you may not know it, there are other souls fighting the same kind of battle through sorrow and temptation; and in their courage and endurance you ought to find a certain inspiration. Wonderful is this ministry of the unseen sympathy of life. It is good for us, surely, once in a while, to be reminded of it, and to send across the waters a friendly cry, and hold up, perhaps, a kindly light through the driving mirk.

These other little ships remind us also of the unseen fellowship in death. No wonder that the soul shrinks from the loneliness of that journey. Yet again there are the other little ships. Every moment there are other souls passing out into the darkness of that great sea of eternity. And over them is the light of God's love; and it need not be lonely for you and me if in trust on Christ we take that last voyage of human life.

When that brave soul, Charles Kingsley, lay dying in one room, and his wife dangerously ill in another, she sent him a message one day, to ask if he thought it cowardly for a poor soul to tremble before the mystery of that unknown world. "Not cowardly," was his response; "but, remember, it is not darkness we are going to, for God is light; not loneliness, for Christ is with us." And what are we, in that last experience of life, but like those other ships who will make port at last because of One who was with them, and before whose presence even the shadows of death melt into radiant light?

### SCIENCE AND RELIGION.

By Sir Oliver Lodge.

Text.—"The heavens declare the glory of God and the firmament showeth His handiwork."—Psalm xix: 1.

There is a great deal of misapprehension about the possibility of mind acting upon matter without upsetting the law of conservation of energy. If a living thing produces an effect or moves a body which would not otherwise have been moved, it is sometimes said that the life must be one of the forms of energy, otherwise it could not interact with the material world and produce the energetic effects. My contention is that it does interact with the material world, and that it does not upset the law of conservation of energy.

Railway rails always direct the course of the locomotive. How does the rail act? It acts by applying force at right angles to the motion of the body. The gravitation pull of the sun on a planet keeps it moving in its orbit, but does not accelerate or retard it, simply curves it.

Energy blows the bellows of the organ, but it is the organist who determines where the energy shall go. By harmonizing that energy in certain directions the organist can produce music formerly conceived by the composer and recorded in manuscript. Life is the director of energy, not energy. So with engineering operations. The bridge is built by the navvies. You might say the energy is in the

tin cans in which the navvies bring their breakfast. But the direction of the energy is in the mind of the engineer, or the contractor, or ultimately in the mind of the genius who conceives the work.

All men realize that truth is the important thing, and that to take refuge in any shelter less substantial than the truth is but to deceive themselves, and become liable to abject exposure when a storm comes on. Most men are aware that it is a sign of unbalanced judgment to conclude on the strength of a few momentous discoveries, that the whole structure of religious belief, built up through the ages by the developing human race from fundamental emotions, and instincts, and experiences rests on a sandy foundation or on no foundation at all.

Everything in the universe may become intelligible if we go the right way to work. And so we are coming to recognize on the one hand that every system of truth must be intimately connected with the other, and that this connection will constitute a trustworthy support as soon as it is revealed by the extensive foundation of truth now being laid by scientific workers will ultimately support a gorgeous building of aesthetic feeling and religious faith.

### KNOWLEDGE FROM STILLNESS.

By Rev. Frank Cornhill.

Text.—"Be still and know that I am God."—Psalm 46: 10.

It is by quiet soul communion that we know "what manner of men we are." "How easy we are deceived." The world flatters us and we, measuring ourselves by ourselves, imagine we are of great consequence. We look upon some achievement, some little success, and in the pride of our heart we feel like Nebuchadnezzar when he beheld the magnificence of the royal city and exclaimed, "Is not this great Babylon, that I have built the house of the kingdom by the might of my power, and for the honor of my majesty?" But a few months away from the haunts of man and the activities of court life so restored the reason of this success intoxicated king that he saw himself in a far different light. The loneliness of the mountain and quietness of the field now led him to say, "And at the end of the days I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored Him that liveth forever, whose dominion is an ever lasting dominion, and His Kingdom is from generation to generation."

Oh business man, distracted by failure, or intoxicated by success, away to mountain, lake and stream. Go not to the fashionable summer resort, where the melodies of nature are marred by the music of men, but go rather where some primeval forest murmurs perpetual praise. Where some quiet lake, nestled among the mountains reflects the image of the Divine. Find some spot, hemmed in by granite rocks, that have never echoed a discordant note, and in the great audience chamber of God get knowledge, self knowledge that will make thee feel weak at first until thou dost remember that man was made ruler over all the earth, and that he is a child of the Divine Father. And when thou dost hear nature's continual hum of praise, will burst forth in adoration, as did one of yore, who said, "Unto Thee, O God, do we give thanks, unto Thee do we give thanks for that Thy name is near Thy wondrous works declare."

Ah, lie down upon the grassy bank if need be, and in this silent temple stay, till the stars look down, through the leafy trees, and from all nature thou dost catch a language not intended for the ear, but for the heart, and in God's very presence "Be still and know."

Thus often waiting before Him thou shalt be fitted for a fuller revelation of His divine power and glory, and shalt understand the promise of God through the prophet Joel when he said, "And it shall come to pass afterward, that I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions and also upon the servants and upon the handmaids in those days will I pour out My spirit."

Beloved, enter into the holy stillness and you shall know.

### Short Meter Sermons.

He knows little who comprehends all he knows.

A short temper has the other kind of a tongue.

The best way to clear your title to an estate in the skies is to pay your taxes on it now.

The man who learns by his mistakes soon discovers that there is no graduating from that school.

### AMERICAN WOMAN AND HOME.

A Critic Says the Former Has Abolished the Latter.

I have not seen a single home in two great American cities, though I have visited many, says an oriental writer in Public Opinion. The hearth has been abolished, the radiator has taken its place. The home is without its presiding deity—the wise, affectionate, self-sacrificing mother, the true wife whose love for her husband was her best jewel, whose devotion to all around her insured peace and harmony, the very life of a home.

And who has usurped the throne of this domestic deity? A lady partner who has agreed, before a church siffar or in a registry office, to live together with the man of her momentary choice, as long as it suits her or the man, in a suite of rooms or a house for the purpose of enjoying and hunting material pleasures. It is a lady who has abolished the home as a relic of a barbarous age, and turned it into sitting, talking and sleeping rooms with comfortable or luxurious conveniences, who has made over the kitchen and housekeeping to hired cooks and maid servants or housekeepers to escape the bother of wordy worries; in many cases abolished it along with the home, preferring to eat ready cooked foods in hotels and restaurants. It is a lady who tries to expiate the sin of her share in "race suicide" by caring more for a baby dog fed to square proportions or a cat indulged out of all proportions than for a human being. It is a lady who knows no more of bringing up children than she knows of keeping a house or cooking, both of which she hates. Hence children generally are either trained by nurses or governesses or allowed to grow as wild as they can in character, their young, impressionable minds being deprived of the character building influences of maternal love and its life enduring lessons.

This lady, this newest feminine freak of nature, is responsible for much of the disastrous confusion in human society in this land. But who is responsible for her being so? The men—her father and husband. The father wishes her to eat well, look well, sing well, be well educated and healthy, and full of fascinating manners, so that she may catch a rich husband who, the mother hopes, would be as great a fool and as good a slave as her own. And when the fool and slave is secured, she has a glorious ride on her mental automobile, whose wheels are her whims, whose steam is supplied by her vanity and her husband's indigence, whose track is selfishness, whose destination is moral ruin.

### RUINS OF SOUTH AFRICA.

Relics Found of the Finest Nature—Worshipping Shrines Known to Man.

Richard N. Hall, who has given eight years to the study of the ancient monuments in southern Rhodesia, says that none of the hundreds of ruins has been more than partially explored. Many important ruins have been seen only by casual travelers, and the work of unearthing only a part of the Great Zimbabwe area would be more than the labor of a lifetime. Still, researches have made great progress in the past few years. There are in Rhodesia no less than 300 distinct ruins and groups of ruins. Only a few scores of these are entitled to rank as "ancient." The larger part of them probably do not date back of the thirteenth, fourteenth and fifteenth centuries.

There is overwhelming evidence at the Great Zimbabwe of the ancient civilization and arts possessed by the builders of the earliest period. The Zimbabwe temple is the finest and most intact example of a nature-worshipping shrine known to the world. Its construction points unmistakably to some knowledge of geometry and astronomy on the part of the builders. It is quite certain that even the cruder methods of Zimbabwe of applying this knowledge, which was common to the ancient Semitic peoples, were imported from the near east and did not originate in southeast Africa.

The right ascension of the sun, the heliacal rising and the meridian passages of stars, are believed to have been noted at Zimbabwe. These ancient builders were also past masters in the science of military defense, the walls showing that the builders were military strategists of the highest order. Their gold ornaments, finely designed and engraved, could not have been the work of an uncivilized people, and the hundreds of ancient gold mines show that they were skilled in metallurgy and picked out rich shoots, patches and pockets with marvelous cleverness. It is estimated that from these widespread mines they extracted \$375,000,000 of gold.—Geographical Journal.

### Overcome.

Timson—I never fainted away but once, and that was just a few days ago. Simson—What was the cause? Timson—My wife told me that she had trained herself so she could walk through a store full of bargain counter sales with her purse full of money and never buy a thing.—Detroit Free Press.