

RUTH AND ORPAH.

MANY WHO LEARN TO WEEP NEVER KNOW HOW TO PRAY.

Warm Affection is Not Christianity—The Grace of God Descends Into the Heart—Dr. Talmage's Sermon.

Rev. Dr. Talmage preached at Brooklyn Sunday; Text: Ruth i, 14. He said:

Learn from this story of Orpah that some of those who do not leave the Moab of their iniquities are persons of fine susceptibility. It was compassion for Naomi in her widowhood and sorrow that led Orpah to start with her toward Bethlehem. It was not because of any lack of affection for her that she turned back. We know this from the grief exhibited at parting. I do not know but that she had as much warmth and ardor of nature as Ruth, but she lacked the courage and persistence of her sister. That there are many with as fine susceptibility as Orpah who will not take up their cross and follow Christ, is a truth which needs but little demonstration. Many of those who have become the followers of Jesus have but very little natural impressibility.

Grace often takes hold of the hardest heart and the most unlovely character and transforms it. It is a hammer that breaks rocks. In this Christ often shows His power. It wants but little generalship to conquer a flat country, but might of artillery and heroism to take a fort manned and ready for raking cannonade. The great Captain of our salvation has forced his way into many an armed castle. I doubt not that Christ could have found many a fisherman naturally more noble-hearted than Simon Peter, but there was no one by whose conversion He could more gloriously have magnified His grace. The conversion of a score of Johns would not have illustrated the power of the Holy Ghost as much as the conversion of one Peter. It would have been easier to drive twenty lambs like John into the fold than to tame one lion like Peter. God has often made some of His most efficient servants out of men naturally impressible. As men take still unweildy timbers and under huge machinery bend them into the shape of great ships, thus God has bent and shaped into His service most unweildy natures, while naturally impressible are still unchanged state.

Many, like Orpah, have warm affections and yet never become Christians. Like Orpah, they know how to weep, but they do not know how to pray. Their fitness of feeling leads them into the friendships of the world, but not into communion with God. They can love every body but Him, who is altogether lovely. All other sorrow rends their heart, but they are untouched by the woes of a dying Christ. Good news fills them with excitement, but the glad tidings of great joy and salvation stir not their soul. Anxious to do what is right, yet they rob God. Grateful for the slightest favors, they make no return to Him who wrung out the last drop of blood from His heart to deliver them from going down to the pit. They would weep at the door of the prison at the sight of a wicked captive in chains, but have no compassion for their souls over which Satan, like a grim jailer, holds the locks and keys. When repulsive, grasping, unsympathetic natures resist the story of a Savior's love, it does not excite our surprise, but it is among the greatest of our wonder that so many exhibit Orpah's susceptibility and exhibit Orpah's impetuosity. We are not surprised that there is barrenness in a desert, but a strange thing is it that sometimes the rose of Sharon will not grow in the garden. On a summer morning we are not surprised to find a rock without any dew on it, but, if going among a flock of lilies we saw in them no glittering drops, we would say: "What foul spirit has been robbing these vases?" We are not surprised that Herod did not become a Christian, but how strange that the young man Jesus loved for His sweetness of temper should not have loved the Redeemer. Hard-hearted Felix trembled, proud Nebuchadnezzar repented, and cruel Manasseh turned unto the Lord; but many a nature, affectionate and gentle, has fought successfully against divine influence. Many a dove refused to come into the window of the ark although finding no rest for the sole of her foot.

Again, the history of Orpah impresses upon me the truth that there are many who make a good starting, but after awhile change their minds and turn back. When these three mourners start from their home in Moab there is as much probability that Orpah will reach Bethlehem as that her sister Ruth and her mother-in-law Naomi will arrive there. But while these continue on the journey they commenced, Orpah after awhile gets discouraged and turns back. This is the history of many a soul. Perhaps it was during a revival of religion they resolved upon a Christian life, and made preparations to leave Moab. Before that they were indifferent to the sanctuary, churches were necessary evils. The minister almost always preached poor sermons, because they had not the heart to hear them. They thought the bread was not good because their appetite was poor.

Religion did very well for invalids and the aged, but they had no desire for it. Suddenly a change came upon their soul. They found that something must be done. Every night there was a thorn in their pillow. There was gall in their wine. They found that their pleasures were only false lights of a swamp that rise out of decay and

death. Losing their self-control they were startled by their own prayer, "God be merciful to me a sinner." They did not suspect it, but the Holy Ghost was in their soul. Without thinking what they were doing, they brushed the dust off the family Bible. The ground did not feel as firm under them, nor did the air seem as bright. They tried to dam back the flood of their emotions, but the attempt failed, and they confessed their anguish of soul before they meant to. The secret was out. They wanted to know what they must do to be saved.

With Ruth and Naomi, weeping, Orpah started for the land of Bethlehem. They longed for the Sabbath to come. Straight as an arrow to the mark, the sermon struck them. They thought the minister must have heard of their case, and was preaching right at them. They thought the sermon was very short, nor did they once coil themselves up in their pew with their eyes shut and head averted with an air of unmoved dignity. They began to pray with an earnestness that astonished themselves and astonished others. Showing the plane, or writing up accounts, or walking the street, when you might have thought their mind entirely upon the world, they were saying within themselves, "Oh, that I were a Christian!" Orpah is fully started on the road to Bethlehem. Christian friends observing the religious anxiety of the awakened soul say, "He must certainly be a Christian. There is another soldier in Christ's ranks, another sick one has been cured of the leprosy." The observers turn their attention another way; they say, "Orpah is safe enough; she has gone to Bethlehem."

Alas! Alas! Starting out for heaven is a very different thing from arriving there. Remember Lot's wife. She looked back with longing to the place from which she came, and was destroyed. Half way between Sodom and the city of Refuge that strange storm comes upon her, and its salt and brimstone gather on her garments until she can not proceed, nor can she lie down, because of this dreadful wrapping around her garments and limbs; and long after her life is gone she still stands there so covered up by the strange storm that she is called a pillar of salt, as some sailor on ship's deck in the wintry tempest stands covered with a mail of ice. Ten thousand times ten thousand men have been destroyed half way between Sodom and the city of Refuge. Orpah might as well never have started as afterward to turn back. Yet multitudes have walked in her footsteps. Go among those the least interested in sacred things, and you will find that they were once out of the land of Moab. Every one of them prayed right heartily and studied their Bibles; and frequently the sanctuary, but Lot's wife looked back wistfully to Sodom, and Orpah retreated from the company of Ruth and Naomi. It is an impressive thought that after Orpah had gone so far as actually to look over into the land of Bethlehem, she turned back and died in Moab.

Again: let our subject impress upon us the truth that those who have once felt it their duty to leave their natural state, can not give up their duty and go back to hardness of heart without a struggle. After Orpah had thoroughly made up her mind to go back to the place from which she started, she went through the sad scene of parting from Ruth and Naomi. My text says, "They lifted up their voice and wept." Ah, my hearer, it requires more decision and perseverance to stay away from the Kingdom of God than to enter it. Although she did not know it, Orpah passed through a greater struggle in turning back into the land of Moab, than would have been necessary to take her clear through to Bethlehem. Suppose you that those persons who have remained in their evil ways have had no struggle? Why, they have been obliged to fight every inch of their way. The road to death is not such easy traveling as some ministers have been accustomed to describe it. From beginning to end it is fighting against the sharp sword of the Spirit. It is climbing over the Cross. It is wading through the deep blood of the Son of God. It is scaling mountains of privilege. It is wading through lakes of sorrow. It is breaking over communion tables and baptismal fonts and pulpits and Bibles. It is wedding one's self through between pious kindred who stand before and press us back and hold on to us by their prayers even after we have passed them in our headlong downward career. No man ought to think of undertaking to go back into Moab after having come within sight of Bethlehem unless he have a heart that can not be made to quake, and a sure foot that will not slip among infinite perils, and an arm that can drive back the Son of God, who stands in the center of the broad road spreading out His arms and shouting into the ear of the thoughtless pilgrim, "Stop! Stop!"

We talk about taking up the cross and following Jesus, but that cross is not half so heavy as the burden which the sinner carries. It is a very solemn thing to be a Christian, but is a more solemn thing not to be a Christian. There are multitudes who, afraid of the self-denials of the Christian, rush into the harder self-denials of the unbeliever. No yoke but Christ's, however tight and galling! Orpah goes back to her idolatries, but she returns weeping; and all who follow her will find the same sorrows. Just in proportion as gospel advantages have been numerous will be the disturbance of the heart that will not come to Christ.

Again: This subject teaches that a religious choice and the want of it frequently divide families. Ruth and Orpah and Naomi were tenderly attached. They were all widows, and their life had been consecrated by baptism of tears. In the fire of their

affections had been forged. Together they were so pleasantly united, you can hardly imagine them separated. Yet a fatal line is drawn. Dividing them from each other, perhaps forever. Naomi can not live in a heathen country. She must go into Bethlehem, that there among the pious she may worship the true God. Ruth makes a similar choice, but Orpah rebels. "And they lifted their voice and wept again, and Orpah kissed her mother-in-law, but Ruth clave unto her." The history of this family of Elimelech is the history of many families of this day. How often it is that in a circle of relatives, while they look alike, and walk alike, and talk alike, there is a tremendous difference. Outwardly united in the affectional relations of this life, they are separated in the most important respects. Some now are the children of light, and others are the children of darkness. These are alive in Christ, and these are dead in sin. Again: This subject suggests to me two of the prominent reasons why people refuse the kingdom of Christ. There may have been many other reasons why Orpah left her sister and mother-in-law, and went back home, but there are two reasons which I think were more prominent than the rest. She had been brought up in idolatries. She loved the heathen gods which her ancestors had worshipped, and though these blocks of wood and stone could not hear, she thought they could hear and, though they could not see, she thought they could feel. A new religion had been brought to her attention. She had married a godly man. She must, often have heard her mother-in-law talk of the God of Israel. She was so much shaken in her original belief that she concluded to leave her idolatries, but coming to the margin of the land of Bethlehem, her determination failed her, and speedily she returned to her gods. This is the very reason why multitudes of persons never become Christians. They can not bear to give up their gods. Business is the American juggernaut that crushes more men than the great car of the Hindoos. To it they say their morning and evening prayers. A little of Christ's religion may creep into the Sabbath, but Monday, Tuesday, Wednesday, Thursday, Friday and Saturday are the days devoted to this American idol. Every hour there is a sacrifice on the altar. Home duties, health of body, manly strength and immortal affections must all burn in this holocaust. Men act as though they could take their bonds, and mortgages, and saws, and trowels, and axes, and day-books with them into the Kingdom of Heaven.

There are many who have no unholy thirst for gold, yet who are devoting themselves to their worldly occupations with a ruinous intensity. Men of the stock exchange, men of the yardstick, men of the saw, men of the trowel, men of the day-book, what will become of you, if unforgiven, in the great day when there are no houses to build, and no goods to sell, and no bargains to make? It is possible to devote oneself even to a lawful calling until it becomes sinful. There is no excuse on the earth or under the earth for the neglect of our deathless spirit. Lydia was a seller of purple, yet she did not allow her extensive occupation to keep her from becoming a Christian. Daniel was Secretary of State and Attorney-General in the Empire of Babylon, and yet, three times a day he found time to pray with his face toward Jerusalem. The man who has no time to attend to religion will have no time to enter heaven.

But there are others who, while their worldly occupation has no particular fascination over them, are entirely absorbed in the gains that come to that occupation. This is the worship of Mammon. The ring of dollars and cents is the only litaney they ever utter. Though in the last day the earth itself will not be worth a fathoming, a heap of ashes scattered in the whirlwind, they are now giving their time and eternity for the acquisition of so much of it as you might at last hold in the hollow of one hand. The American Indian who gave enough to make a princely bargain compared with the speculation of that man who gains the whole world and loses his own soul.

What has God ever done that His mercy should be doubted? Was there ever a sorrow of His frailest child that He did not strengthen in the flames? Was there ever a dying man to whose relief He did not come at the cry of "Lord Jesus receive my spirit." Aye, my soul, what has God done that so basely thou hast doubted Him? Did He make the whole earth a desert? Are all the skies dark and storm-swept? Is life all sickness? Is the air all plague? Are there nothing but rods and scorpions and furnaces? God knew how many suspicious and unbelieving men would certain in regard to Him and therefore, after making a multitude of plain and precious promises. He places His hand on His own heart and swears by His own existence: "As I live, saith the Lord God, I have no pleasure in the death of him that dieth." Why then fight against God? This day the battle rages. Thou art armed with thy sins, thy ingratitude, thy neglects, and Christ is armed against thee, but His weapons are tears, are dying agonies, are calls to mercy, and the battle-cry which He this day sends over thy souls as He rushes toward thee is, "Save thee from going down to the pit for I have found a ransom." I would not envy thy victory, O hearer, if thou dost conquer, for what wilt thou do with the weapon thou hast snatched from the armed Redeemer, what wilt thou do with His dying agonies, what wilt thou do with His calls for mercy? Would that Orpah would get tired of Moab! Would God that Orpah would go to Bethlehem.

NATIONAL CONGRESS.

In the Senate on the 19th the following Senate bills were reported and placed on the calendar: To enable the Secretary of the Interior to carry out an act for the relief and civilization of the Chippewa Indians in Minnesota; to adopt regulations for preventing collisions at sea; to authorize corporations to become surety in certain cases in the courts of the United States. Also (adversely) Senate bill to make the Lake Borgne outlet and improve the lower water channel of the Mississippi river. Indefinitely postponed. The consideration of the legislative, executive and judicial appropriation bill was resumed. The message of the President vetoing the bill to change the boundaries of the Uncompahgre Indian reservation was presented, read and referred to the committee on Indian affairs. A message from the President was also read and laid on the table, containing a letter from Secretary Blaine upon the subject of customs union, and the recommendations in respect thereof by the Pan-American conference. Secretary Blaine suggested an amendment to the tariff bill authorizing the President to declare ports of the United States free to the products of any American nation upon which no export duties are charged, so long as such nations shall admit free to its ports the manufactures and products of the United States.

In the House on the 19th it was an all day struggle between anti and free coinage advocates. The debate over Speaker Reed's action in referring the silver bill to the Committee on Coinage, Weights and Measures was a lively one, and was participated in mainly by Congressmen Springer, of Illinois, Mills, of Texas, McKinley, Cannon, of Illinois, Crisp, of Georgia, Butterworth, of Ohio, Anderson, of Kansas, and Conger, of Iowa. Mr. Mills offered a resolution to strike out of the order of reference from the House Journal. Mr. Cannon moved to table Mr. Mills's resolution. On a standing vote this was carried—120 to 110. Mr. Morrow, of California, Mr. Hartine, of Nevada, and Mr. Townsend, of California, voted with the Democrats. On a vote by tellers the motion to table was lost—yeas, 118; nays, 123. The question then recurred on Mr. Mills's resolution, and it was agreed to—yeas, 121; nays, 117. At the conclusion of the roll call the vote stood, yeas, 119; nays, 117. A change of one vote would be necessary to defeat the resolution by a tie vote, and that change was made by Mr. Funston, of Kansas, amid the derisive jeers of the Democrats. This left the vote, yeas, 118; nays, 118, but the change proved unavailing. Mr. Abbott, of Texas, and Mr. Bullock, of Florida, whose names were not recorded, stated that they had voted in the affirmative, and the Speaker accepting their statements, the vote stood, yeas, 120; nays, 118. Then Mr. McKinley arose, and amid Democratic laughter, changed his vote to the affirmative, and the vote was finally announced yeas, 121; nays, 117. Mr. McKinley was then recognized to move a reconsideration and also to move an adjournment. Mr. Mills managing to sandwich in a motion to lay the motion to reconsider on the table.

On the motion to lay the Mills resolution on the table the following Republicans voted with the Democrats in the negative: Bartine, Carter, Dehaven, Ewart, Kelly, Morrow and Townsend, of Colorado. On the resolution itself Mr. Ewart did not vote. The other gentlemen mentioned voted with the Democrats in the affirmative, but only for the purpose of moving a reconsideration. The motion to adjourn was lost—yeas, 119; nays, 120. The vote recurred on Mr. Mills's motion to table the motion to reconsider, it was agreed to—yeas, 121; nays, 114. Mr. Mills then moved the approval of the journal as amended, asking to withdraw the preamble, which recites that the order of reference made by the Speaker referring the silver bill to the Committee on Coinage: Weights and Measures was incorrect under the rules of the House and done without authority under said rules. Mr. McKinley objected, and the question recurred to the adoption of the preamble. It was lost—yeas, 109; nays, 121. Mr. Springer moved the approval of the journal, as amended, pending which, on motion of Mr. McKinley, the House, at 7 o'clock, adjourned.

The Senate on the 20th resumed consideration of the Legislative appropriation bill. The House resumed its wrangle over the silver measure. After many ballots it was decided that the bill should not go to the committee on coinage, which is opposed to free coinage. The majority on each ballot ranged from 2 to 4. Tracy, of New York voted with the Republicans, and Bartine, Carter, Dehaven, Hermann, Kelley, Morrow and Townsend with the Democrats. It was a Democratic triumph. Then followed a running debate lasting all day, as to when the silver bill really was and how and when it was to be brought up. No act on further.

In the Senate on the 21st a resolution was agreed to for a report on the administrative service of the Senate. The bill to vote the Mormon Church funds to common schools in Utah was passed. The bill to apply the funds from public lands to the endowment of agricultural colleges was considered. In the House the silver contest was resumed. Mr. Bland's motion to reconsider the vote to table the appeal from the Speaker's decision was defeated—yeas, 90; nays, 120. A motion to table Mr. Bland's appeal was carried—149 to 45. The Speaker ruled that the silver bill was referred to the committee on coinage, and an appeal from this decision was beaten—yeas, 144; nays, 117.

The Senate on the 23d resumed consideration of the agricultural college bill, and Mr. Morrill offered a substitute for the various amendments pending on Saturday, as to the division of the funds between colored and white schools of a State. The amendment was adopted and the bill passed. The conference report on the dependent pension bill was taken up and, after speeches by Senators Berry, Gorman, Davis, Ingalls, Vest, Turpie and Hawley, a vote was taken, the report being agreed to, yeas, 34; nays, 18.

The House on the 23d went into committee of the whole on District of Columbia business. The conference on the general pension appropriation bill failed to agree. The House insisted upon its disagreement to the Senate amendments and then adjourned.

WASHINGTON.

The House Committee on Postoffices and Postroads has postponed the further consideration of the postal telegraph bill until the next session.

The President Friday vetoed two bills, one allowing counties in Arizona to increase their indebtedness that they may aid railroads; the other a bill providing transfer of lands by certain Indians.

The President has vetoed the bill changing the boundaries of the Uncompahgre Ute reservation. The bill was a simple one on its face. It purported to transfer two townships of land from the reservation to the public domain. It went through both Senate and House without discussion as a matter of no consequence. But the brief provisions carried with them the title of a lake of asphalt, the most valuable deposit of the kind in the United States, and the President nipped the scheme in the bud.

All exceptions of the fourteen regular appropriation bills have been acted on in one or both Houses and Congress. But two of the thirteen, however, the army and military academy bills, have passed both Houses and been approved by the President and are now laws. The condition of the remaining eleven is as follows: The naval, District of Columbia and the pension appropriation bills have passed both Houses and are now in conference; the legislative, executive and judicial, and the fortification bills have passed both Houses and are ready for conference, although the conference committees have not been appointed; the postoffice, consular and diplomatic and river and harbor bills have passed the House, been reported to the Senate with amendments by the Senate committees having them in charge and are now awaiting action by that body; the agricultural sundry civil and Indian bills have passed the House and are now being considered by the Senate appropriations committee. The general deficiency appropriation bill has not yet been reported from the House appropriations committee. Almost seven hundred bills, the larger proportion being House bills, have been sent to the President since the opening of Congress for his action.

One of the most experienced and astute reporters on the Washington Post interviewed the Indiana Republican editors now in Washington on an excursion trip, as to the standing of the President in his native State. The general voice was that of satisfaction with the administration, and that he would be renominated if he wished it.

The Senate Committee on Finance made 300 changes in the House tariff bill.

It is thought that the bill increasing the pension for total deafness to \$40 per month will be passed.

Chairman Conger, of the House Committee on Coinage says: "The House will never agree to free coinage, and that that part of the Senate bill must be stricken out. We are willing to accept the coinage redemption and full legal tender features of the measure as it will be amended by the Senate, and provide for the coinage of \$4,500,000 or 4,500,000 ounces a month. I am confident that the Senate will accept the measure which we will pass next week, as sentiment over there has materially changed since the free-coinage excitement."

WILSON SENTENCED.

Lee F. Wilson's attorneys went before Judge Woods, Monday afternoon, with argument to sustain a motion for a new trial. Their client was convicted recently of violating the pension laws through his illegal methods of securing annuities of marriage contracts. By that means he sought to restore to the rolls soldiers' widows who had lost their rights to pensions by marrying again. The jury that convicted Wilson recommended him to the mercy of the court, but he was not satisfied with that, and hence his attorneys moved for a new trial. Judge Woods overruled the motion and ordered Wilson to pay \$500 in addition to costs of prosecution, amounting in all to \$1,100.

The piece of crown glass, forty inches in diameter and two and one-half inches thick, made in Paris for the object glass of a telescope for the University of California will require two years' labor to turn it into a finished lens.

THE MARKETS.

| INDIANAPOLIS, June 24 1890 | | | | |
|----------------------------|--------------|------------|------------|--------|
| GRAIN. | | | | |
| | Wheat. | Corn. | Oats. | Rye. |
| Indianapolis. | 2 r'd 88 1/2 | 1 w 35 1/2 | 2 w 29 1/2 | |
| Chicago. | 2 r'd 88 1/2 | 1 w 35 1/2 | 2 w 29 1/2 | |
| Cincinnati. | 2 r'd 88 1/2 | 1 w 35 1/2 | 2 w 29 1/2 | |
| St. Louis. | 2 r'd 87 | 32 | 29 | 48 |
| New York. | 2 r'd 94 | 41 | 33 1/2 | 65 |
| Baltimore. | 88 | 41 | 33 | |
| Philadelphia. | 2 r'd 92 | 40 | 34 | Clover |
| Toledo. | 89 1/2 | 36 | 29 | 8 25 |
| Detroit. | 1 w 89 | 35 1/2 | 30 1/2 | |
| Minneapolis. | 87 | | | |
| Louisville. | | | | |

| LIVE STOCK. | |
|----------------------------|-------------|
| CATTLE—Export grades. | \$4.00@4.75 |
| Good to choice shippers. | 4.00@4.35 |
| Common to medium shippers. | 3.25@3.75 |
| Stockers, 500 to 850 lb. | 3.25@3.50 |
| Good to choice heifers. | 3.25@3.50 |
| Common to medium heifers. | 2.50@3.00 |
| Good to choice cows. | 2.90@3.20 |
| Fair to medium cows. | 2.25@2.70 |
| Hogs—Heavy. | 3.75@3.85 |
| Light. | 3.70@3.75 |
| Mixed. | 3.65@3.75 |
| Heavy hogs. | 2.75@3.25 |
| SNEEP—Good to choice. | 4.00@4.75 |
| Fair to medium. | 3.50@4.25 |

| MISCELLANEOUS. | |
|---|--|
| Eggs 10c. Butter, Creamery 18@20; Dairy 10, Good Country 7@8. Feathers, 35c. Bones, wax, 18@20; Wool, 30@35; Unwashed 22; Poultry, Hens 7 1/2c. Turkeys 8c. Roosters 3 1/2c. Clover seed 3.25@3.50. | |

Civilization and Labor.

The history of the world is a record of extinct nations and of lost peoples. Every state and stage of society is apparently envied by self-limiting conditions, which tend to the extermination or extinguishment of the forces and agencies by which they are maintained. Savage life promotes conditions of bloody warfare, gaunt starvation and hopeless misery, which reduce the wild tribes to an incessant struggle for existence. Civilization breeds a decay which inevitably saps the foundations of all national life and social order, until they finally fall into irretrievable ruin. The nationalities which were the most refined, enlightened, wealthy and luxurious are those which have suffered the most complete extinguishment. The final evolution of civilization is rottenness, which bears an infection so deadly that the most vigorous of the savage tribes fade and wither and die in its presence. The death of nations and the destruction and reconstruction of human society are about all that history has to record; and so far as human civilization, of which we are so accustomed to boast, is concerned, the mission is suicide for itself and murder for the savage races. All human beings are endowed with a certain vital force and energy, which manifests itself in effort of some sort, physical or intellectual, or both. Some of this force is of the nature of a surplus vitality over and above what is absolutely required to maintain a state of existence, and if stored up and properly husbanded might avail to keep up a condition of health and longevity known only in remote antiquity, or, if expended only in wise and virtuous acts, might often result in achievements of grandeur and nobility recorded of but few individuals in modern times.

A vast field is open for useful exertion, and another quite as extensive invites us to the gratification of the senses. Man must do something. The restless energy within clamors for exercise, and unfortunately in many cases it is as likely to work evil as good. It is this restless and resistless vital force that is the agent of so much wrong-doing when improperly directed. Take, for example, the modern hoodlum. He does not work, he employs his energies in nothing valuable. They must have an outlet. He thus becomes a most dangerous instrument of evil. He accomplishes, in fact, all the evil he can, and becomes a most dangerous foe to social order. Equally damaging to the well-being of society is the sensualist, the devotee of luxury. His mission is to destroy himself and every helpless creature that may fall into his power. When these rule the nation is surely shorn of its manhood. The only safety for society, the only preservation of race power and national integrity, is "work." If every individual during the proper hours of labor were fully employed in some useful, appropriate and fairly remunerative pursuit, there would be little cause for crime, for the reason that there would be little surplus energy to expend in criminal acts. Of course moral and intellectual pursuits are embraced in the necessary occupation. The requirement alone is that there shall be no time for evil doing, and there would be none if all were fully and usefully occupied. But this is impossible. Many are not compelled to work. Many more will not, and, as a consequence, their remains a vast amount of surplus energy to be applied to the destruction of social order; so that our republic may take its place among the lost nations, dead through idleness and luxury.—New Orleans Picayune.

Still He Adhered to His Principle.

A clean, shrewd-looking gentleman stepped into a street car on Pennsylvania avenue yesterday afternoon, says the Washington Post, and took a seat inside. The conductor, who was in a conversational mood, turned to a gentleman who stood upon the platform and said:

"You saw that man who just got on?"

"Yes."

"Well, I saw him do the foulest thing one day last winter that any man ever did."

"What was it?"

"He got on my car and gave me a dime out on the platform. I handed him a nickel, and in trying to put it into his pocket he dropped it and it rolled off into the slush. He made a dive for it, and in jumping off the car fell down and daubed himself all over. I stopped the car, but he said to go on; that he was going to find his nickel. So he pawed around in the soft snow until he found it, hopped aboard the next car, paid the nickel to that conductor, and reached home one car later and a good deal madder and mossier than he would if he had staid on my car and let his nickel go."

A Martyr to Duty.

Mother (suspiciously)—"If you haven't been in swimming, how did your hair get so wet?"

Little Dick—"That's perspiration—run away from bad boys wot want me to disobey you and go in swimming!"—New York Weekly.

American Oysters in Sweden.

They are attempting to acclimatize American oysters from Connecticut in several places along the coast of Sweden. So far the oysters thrive well.