

A Sad Showing.



These illustrations, which originally appeared in 'McClure's Magazine,' drawn by a clever artist, will show you how the United States compares with other nations in the use of tobacco and beer. Sad to relate, 200 million pounds of tobacco are consumed annually in the United States, but the average amount for each person is less than that of Belgium, which takes the lead. The consumption in Belgium is 110 ounces for each

for each inhabitant. Germany uses 1,400 million gallons, or 27 gallons for each person. Denmark comes next with 24 gallons for each. One thousand and fifty gallons are drunk in the United States, or an average of 15 gallons for each person. Switzerland uses 14 gallons, for each, France 6, Sweden and Norway 7. The Netherlands 8 and Canada 4. Very little beer is used in the wine-drinking countries,



person, in Germany 48 ounces, while the United States shows 43 ounces per head. Spain shows 32, and the United Kingdom 23.

The beer showing is equally bad, but we are glad to say that the United States does not take the lead. The big fellow at the left represents the United Kingdom—England, Ireland, Scotland and Wales, which drinks 1,200 million gallons per year, or 30 gallons

Spain, Italy and Greece. Spain is known as the greatest wine-drinking country, then comes France and next Italy. The use of wine in the United States is said to be on the increase. Girls and boys, what shall we do to stop it? Will you each and every one promise to use neither beer nor wine and induce others to follow your example?—'Youth's Temperance Banner.'

Professor Morse's 'Light.'

Rev. George Winifred Hervey relates that long ago, while pursuing investigations in the Astor Library, New York, he used often to meet there Prof. Samuel F. B. Morse, the renowned inventor of the electric telegraph. Once he asked him this question: 'Professor Morse, when you were making your experiments yonder in your rooms in the university, did you ever come to a stand, not knowing what to do next?'

'Oh, yes, more than once.'

'And at such times, what did you do next?'

'I may answer you in confidence, sir,' said the professor, 'but it is a matter of which the public knows nothing. Whenever I could not see my way clearly, I prayed for more light.'

'And the light generally came?'

'Yes. And I may tell you that when flattering honors came to me from America and Europe, on account of the invention which

bears my name, I never felt that I deserved them. I had made a valuable application of electricity, not because I was superior to other men, but solely because God, who meant it for mankind, must reveal it to some one, and was pleased to reveal it to me.'

This utterance by a distinguished man of science reminds us again, as many similar utterances have done, not only that true greatness has no vanity, but that superior minds, as a whole, reverently acknowledge the Supreme. They who climb highest see farthest, and the light that comes from above shines the longest way.

A pleasant proof of the felicity and foreseeing wisdom of this eminent man and devout inventor appeared in the result of a grand test by the Postal Telegraph Company.

This company had a 'field day' a short time ago, when the various transmission methods and alphabets were tried on all

their lines. When comparative material costs, salary of operators, accuracy of work, time consumed and all other factors were taken into consideration, the decision was wholly in favor of the Morse-system, that has been in use more than fifty years.

The inventor's first message, 'What hath God wrought?' intimated in no uncertain way the inspiration that gave his work longevity, and made it a light to the world.

At the completion of one of the Amherst College buildings, when President Hitchcock first assembled his geology class in a new recitation-room with sky-windows, this was his introduction to one of his best lectures:

'Young gentlemen, all the light we have here comes from above.'

The reverent spirit that took that text and that spoke in the Astor Library dignifies scientific thought, and contributes to success in all search after truth.—'Youth's Companion.'

The Dignity of Economy.

Some people have the notion that close economy is mean and niggardly, and that, in order to be thoroughly respectable, it is necessary to maintain a style of living equal to that of their wealthier neighbors. This notion is not merely erroneous, but it is also essentially vulgar. We pity the persons who are so lacking in inherent dignity of character as to be willing to enhance their reputations by indulging in extravagances which they can ill afford. It is better to be honest than to be elegant. Even the fine virtue of a liberal hospitality is displayed at too great a cost where it involves an outlay beyond the size of one man's pocket-book.

A man may be great and noble, though compelled to wear a threadbare coat and to live on scant fare. Nor does, he, because of his narrow circumstances, suffer at all in the good opinion of those whose good opinion is worth anything. Agassiz used to say that he was too busy with better work to spend his time in making money, and his name and fame are as wide as the world. Melancthon, the friend and companion of Luther, the greatest scholar of the Reformation, and one of the gentlest and most fascinating men, got a salary of only \$500 a year as a university professor and was so poor that he could not buy his good wife a new dress for four years after his marriage. Learned folks are aware of the fact that his richest contemporaries, the Rothschilds of that time, were the Fuggers, who furnished money to nobles, princes and kings, and numbered even the great Emperor Charles V. among their debtors. Would anybody be willing to exchange the place of Melancthon in history for that of the Fuggers?

When a man finds the end of his existence in outward things, he cannot get enough to satisfy him; but when he finds it in the graces and virtues of the spirit, he manages to be contented and cheerful on a very limited store. We are not writing a homily in praise of poverty, and have no mind to do so. Abject destitution is a thing to be dreaded and avoided, and a modest competency an end to be desired and sought after. Happy is the man who is free from debt, and has a little in store for a rainy day, and who is willing to keep within the limits of his income. But miserable beyond conception is the other man who frets under the restraints of the meagre revenues, and spends both the dollar that he has and the dollar and a half that he hopes to get.—'Nashville Christian Advocate.'