THE ROW IN THE CLOUD

Sunday Discourse by Dr. Chapman, the Noted Paster-Evangelist.

A Gospel Message Filled With Sweetness and Help-We Get Only the Half of Things at Best.

(The Nev. J. Wilbur Chapman, D. D., is now the great distinguished and best known evangelist in the country. He was second only to Dr. Telmage, but since the death of that famous preacher Dr. Chapman has the undisputed yossession of the Pulpit as the preacher to influence the plain people. His services as an evangelist are in constant demand. His sermons have stirred the hearts of men and women to a degree unapproached by any latterday divine. J. Wilbur Chapman was born in Richmond, Ind., June 17, 1829. Ho was educated at Oberlia College and Lake Forcest University, and graduated for the ministry from the Lane Theological Seminary, Cincimant, Ohio, in 1882. His sermons are simple and direct, so that their influence is not so much due to exciting the emotions as to winning the hearts and couvineing the minds of those who hear him. Dr. Chapman is now in charge of the Fourth Presbyterian Church, New York City.]

NEW YORK CITY.—The following sermon is one prepared for publication by the Rev. J. Wilbur Chapman, America's best-known evangelist, who is now preaching to overflowing congregations in this city. It is entitled "The Bow in the Cloud," and is founded on the text, Genesis 9: 13, "I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth."

It may seem at first thought as if this It may seem at first thought as if this were a queer text to choose from which to give a gospel message, and yet all the works of God are so wonderful that one has but to get the key to unlock the door leading into them to find them filled with sweetness and with help. The rainbow is no exception to this rule. It is hardly possible for one to lock upon the bow that spans the clouds after a storm without an exclamation of delight. exclamation of delight.

One would think that it would grow mo

exclamation of delight.

One would think that it would grow monotonous, for we have seen it so many times, but quite the opposite is true. Sunsets differ: they are as unlike as two things could possibly be. Indeed, it must be true that one is never like the other. But rainbows are always the same. And yet in spite of this we are charmed as we look, and inspired as we study.

The first mention of a how is in the text. It is not said that this is the first time the rainbow has appeared, for from the very nature of the case it has always been in existence since the worlds began to be, but this is said to be the first use of it. The last mention of a rainbow is Revelation 4: 3: "And He that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald." You notice that the expression used is "round about the throne," and here for the first time we find a rainbow in a complete circle.

We have only seen the half of it here.

we have only seen the half of it here, which is surely an illustration of the fact that in this world at best we only get the half of things. We only get the half of truth. Take the great doctrine of the Atonement; who is able to understand it? But it is very helpful to know that we are set abliged to understand it, but only to But it is very helpful to know that we are not obliged to understand it, but only to receive it. God is satisfied with it, and He fully comprehends it, and when we stand with Him in glory we shall see the other half of the bow, and our hearts shall rejoice. We only see the half of life here. At its best it is a mystery. Over and over again, when we wanted to go to the right we were compelled to turn to the left, and a thousand times because of our perplexities and trials we have cried aloud: "How can these things be?"

a thousand times because of our perplexities and trials we have cried aloud:

"How can these things be?"

But we must learn the lesson that we must trust Him where we cannot understand Him. The day will come, when seated at His feet we shall see the other half of the bow of our life, and we shall know indeed that all things have worked together for good.

The last mention of the bow in Revelation tells us that it is to be like an emerald. This is certainly very strange, for one has never beheld a green rainbow here. Six other colors must be added to it to make it complete. The color, however, is not without its suggestiveness. Green is the color that always resits the eye. It is for this reason that the hillsides, the waying branches of the tree, and the grass beneath our feet, are so restful on a summer day. Is not this a hint that heaven is a place of rest as well as beauty?

mer day. Is not this a hint that heaven is a place of rest as well as beauty?

There are three primal colors in the rainbow, red, yellow and blue. If you drop the red and put the yellow and blue together you have green as a result. Red is the color of suffering. Surely it is a hint as to the thought that when one passos through the gates of pearl he leaves suffering behind him. There is to be no red mark in heaven. Christ finished Hissufferings upon Calvary, and never a pang shall meet Him again. We finish our suiferings, too, when we say good-bye to this weary road we have traveled, and the gate of heaven that shuts us in shuts suffering out.

L-THE CLOUD.

We know what the cloud was for Noah (for this text which I have quoted has to do with him), and a cloud in Noah's day was not unlike the cloud of yesterday; but in the thought of the sermon the cloud

but in the thought of the sermon the cloud is sin.

It would make one heartsick to read the history of sin. First, in the world, beginning with Adam, going to Noah, reaching the howing mob about the cross on Calvary, coming down to the present day, when the whole world esems to be touched with its power, the most terrible thing in the world is sin. Second, in the home, blighting and blasting that which is a type of heaven, and wreeking that which is a type of heaven, and wreeking that which to dimension to be a safe vessel to carry us through the turmoils and strife ever round about us. Third, in our own heart, giving us wrong conceptions of God, and dragging us toward hell, even against our will. The blackest thing in all the world is sin.

The cloud does two things: (1) It obscures the sun. The cloud of sin does the same thing. No one ever yet has had a true vision of Jesus Christ with the least particle of sin in his heart or life. "Blessed are the pure in heart, for they shall see God."

are the pure in heart, for they shall see God."

A poor fellow converted in one of the missions in Chicago, who was thought he fore his conversion to be hardly worth the saving, was so wonderfully transformed that a committee waited upon him to find the secret of his changed life. He answered their question in just one sentence:

"I-have seen Jesus."

This vision ever changes the life and transforms character.

(2) The cloud compels us to see things in a false light. God made the works of His hands to be seen in the sunlight. We must not judge them under the cloud. And with the cloud of sin across a man's mind he can have no real conception of the Bible; he must certainly be prejudiced against the church. Scatter the darkness that hovers over your mind, and the Bible will become to you the very thought of God, while the church will compel your admiration.

II.—ACROSS THE CLOUD GOD CAST.

II.—ACROSS THE CLOUD GOD CAST HIS BOW. To see a bow three things are necessary. First, there must be a cloud; we certainly have that in the world's sin. Second, the sun must be shining; we have this condition met in the fact that God is light, and in Him there is no darkness at all. Third, the rain must be falling. We have this in Isaiah 55: 10, 11—"For as the rain cometh down, and the snow from heaven, and redown, and the snow from heaven, and reissueth not tanner, out wateren the
earth, and maketh it bring forth and bud,
that it may give seed to the sower, and
bread to the eater; so shall My Word be
that goeth forth out of My mouth; it shall
not return unto Me void, but it shall accomplish that which I please, and it shall
prosper in the thing wherete I sent it."

Or, we might put it—first, in order that
we may be saved, we must acknowledge
ourselves to be sinners. This is the cloud.
Second, we must have some conception of
God's hatred of sin. This is the light.
Third, we must be persuaded that He
loved us and gave Himself for us. This is
the rain. With these conditions mot, the
low of promise spans the cloud of a sinful
life.

HL-THE SEVEN COLORS.

the light of day should town it; there would be refracted at once seven colors, as follows: Red. orange, yellow, green, blue, indigo and violet. There never has been a rainbow in this world but these have been seen in more or less prominence. In my message now, the prism is the cross, and the light is God's truth. As it strikes this long prism it breaks up into seven colors. The seven together give us the rainbow.

colors. The seven together give us the rainbow.

First, forgiveness. Psalm 32: 1.—"Blessed is he whose transgression is forgiven whose sin is covered."

The word forgiven means taken off What a wenderful thought it is! Oh, what a lead of sin we had to carry! How it did weigh us down! How day and night we went crying aloud, saying. "Oh wretched man that I am, who shall deliven me?" Resolution never lifted it a particle. Reformation only seemed to make it heavier. Then He came, and stooped down, or whispered to us just one sweet word. ier. Then He came, and stooped down, or whispered to us just one sweet word. "Forgiven!" and when we realized it the burden was taken off. To receive all of this we have but to yield to God. Trying to make ourselves better only adds to the cloud and deepens our despair.

The second color is cleansing. Psalm 51: 7—"Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."

snow."

The little bunch of hyssop carries us back to the Passover night, when the lamb was slain and its blood collected. It was not said that one should take a brush, but a bunch of hyssop, and dip it in the blood and sprinkle the posts of the door. The commonest thing that grew in the East was hyssop. It represents faith. One had but to step to the door of the cottage and stoop down to pluck a bunch of hyssop. The commonest thing in all this world is faith. We have faith in each other, whether we express it in this world

and stoop down to pluck a bunch of hyssop. The commonest thing in all this
world is faith. We have faith in each
ather, whether we express it in this word
or not; and the faith that one has in his
mother, in his father, in wife or husband,
if turned toward Jesus Christ would save
his soul. It is one thing to be forgiven, but
the color deepens, and the truth sweetens
when we know that because of the shed
blood of Jesus Christ we may be made
clean. "The blood of Jesus Christ His
Son cleanseth us from all sin."

The third color is justification. Romans 4: 25—"Who was delivered for our
offences, and was raised again for our justification."

One might be perfectly sure of his for One might be perfectly sure of his forgiveness, and know that it meant sins
taken off, and might be confident of his
cleansing, but there is the memory of the
old life of failure which is ever to him like
a shackle when he would run to God. Justification is sweeter by far than anything
we have yet learned. When Christ rose
for our justification He stood before God
as a kind of receipt (as John Robertson
has said), and when God looks upon that
receipt He knows the bill is paid.

"Jesus paid it all. All to Him I owe.
Sin had left a bitter stain, He washed it
white as snow."

But justification is even better to me

But justification is even better to me han this, for when one is justified before lod he actually stands as if he never had

God he actually stands as if he never had sinned.

The fourth color is—sins covered by the eea. Micah 7: 19—"He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea."

It is very comforting to know that there are some depths in the ocean so deep that they can never be sounded. Our sins must have gone as deep.

There is also another thought of comfort; if a body is cast into the ocean where the waters are not very deep, when the storms come and the ocean is in a fury, the storm, as if with giant hands, takes the dead body and casts it upon the shore. But there are depths in the see so great that no storm that hasever yet swept across the face of the deep has stirred the waters. Thanks be unto God, our sins may be sunk so deep in the sea that they will never be cast up against us again. The color deepens and the truth grows sweeter still.

The fifth color is—sins removed. Psalm 103: 12—"As far as the east is from the west, so far hath He removed our transgressions from us."

gressions from us."

It has been proved that the distance It has been proved that the distance from east to west could never be measured. This is certainly inspiring. But there is something better for me than this in the fifth color, for when I am told that my sins are as far from me as the east is from the west I know that the east and the west can never be brought together; nor can the saved sinner and his pardoned sins ever meet leasn.

nor can the saved sinner and his pardoned sins ever meet again.

The sixth color is Isaiah 44: 22—"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto Me, for I have redeemed thee."

A man cannot blot out his own sins. Some have tried it with their teers, and have lost their reason. Some have attempted it by works of mercy, and have gives up in despair. But God can easily do it. For sins to be blotted out may mean the same as for man's account to be blotted out. I may have a bill charged against me on the books, but if on the opposite side is credited a sufficient sum of

mean the same as for man's account to be blotted out. I may have a bill charged against me on the books, but if on the opposite side is credited a sufficient sum of money to meet the indebtedness, it is blotted out. But the expression must mean more than this. It means that when one's sins are blotted out by God they are as if they never had been.

The seventh color seems the climax of all. Ezckiel 3: 18—"None of his sins that he bath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live."

We have an idea that, although our sins have been forgiven and we may have been justified, when the great day of judgment comes we may be obliged to meet them all again. But this is not true. Once and for all hath He put away sin by the sacrifice of Himself, and the sins of our lives shall not again be mentioned to us.

IV.—GOD'S COVENANT.

The bow was God's covenant then. Now God's covenant is His Word, and upon this Word we may depend. Notice the number of times God uses the expression, "I will," in Exodus 6: 6-8:

"Wherefore, say unto the children of Isrsel I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will redeem you with a stretched out arm, and with great judgments; and I will be to you a God; and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac and to Jacob; and I will give you it for an heritage; I am the Lord."

He ever waits to fill the covenant which He has made with Christ concerning us. If we would have the joy of salvation, we need but two things; first, we must believe God; whatever our feelings may be, we must believe; second, believing God, we must act as if we believed Him. The one gives us life. The other gives us joy in life's possession.

A Scotch Sahara. The fact is not generally known

that there is in the north of Scotland a miniature Sahara some twenty square miles in extent. From Nairn to the river Findhorn there is a great expanse of shifting sandhills, known as the Culbin Sands, which show all the great peculiarities of a great desert, and which successfully resist all attempts at cultivation. Three centuries ago the place was a smiling garden with several farms and a village, all of which were overwhelmed in a single night by a great storm of The remains of the buildings can still occasionally be seen when the sand shifts, and many old domestic articles have been picked up. Some tragic stories are still current in the locality of the wonderful escape of the inhabitants from the blinding sanddrift on that terrible night.

Was in the Ink Bottle Margaret, aged 5, was making pic-tures some time ago with pen and ink. She made a picture of a cat without any tail.

Where is the tail?" asked Norman She sooked puzzled for a minute, then she replied with a wise look: "Why, it's in the ink bottle yet."

THE SABBATH SCHOOL

May 18.

Subject: The Early Christian Missionaries. Acts xiil. 1-12 Golden Text, Matt. xxviil. 19-Memory Verses, 2, 3-Commentary on the Day's Lesson.

1. "The church....at Antioch." This church must have been large and fluorishing at this time. "Prophets and teachers." The prophets were those most open to receive, and able to speak the truth God revealed to them; men with insight and foresight, rather than instructors. 1 Cor. 12: 28. By teachers are meant stated and permanent teachers, answering somewhat to the pastor of a modern church. "Barnabas." Barnabas was a preacher and it is not improbable that the names "prophets and teachers" here simply designates the preachers of the gospel. "Simeon.... Niger." Niger means black, but there is nothing in that to indicate that this man was black. Nothing more is known of him than is here mentioned. "Lucius." He is probably the same person mentioned in Rom. 16:21. He may also have been one of those who first carried the gospel to Autioch. Chap. 11: 19. 20. "Cyrene." A celebrated city in Airica; one-fourth of the population was Jews. "Manaen the foster-brother of Herod." (R. V.) Hackett thinks his mother was probably Herod's nurse. He was evidently a person of influence. This was Herod Antipas, who murdered John the Baptist. Manean must have become a Christian out of very bad surroundings. He was probably a man of strong character. "And Saul." Named last hecause he was the late comer. He soon becomes the chiefest of all the apostles.

2. "They." These five ministers. Nothing is said of any others being present.

tles.

2. "They." These five ministers.
Nothing is said of any others being present.
But Meyer insists that "they" refers to
the church and not merely to the five ministers. "Ministered." In a special service of prayer and praise, to ascertain the
mind of the Lord concerning the adavnesment of His work. "Feasted." Showing
their intense earnestness, their spiritual
hunger, which overpowered all sense of
bodily hunger. "The Holy Ghost said."
How the Holy Spirit spoke to them we
are not told. He may have spoken through
some of the prophets present, or by a genare not told. He may have spoken through some of the prophets present, or by a general conviction on the minds of the members of the church. But notice that the Holy Spirit "makes the revelation, selects the missionaries, and assigns to them their work." "Separate me." That is, set them apart, or ordain them for the special work whereunto I have called them—the work of foreign missions. Paul was clearly called to this work at the time of his conversion.

version.

3. "Fasted and prayed." A most solution observed. emn and important service, observed, probably, by the whole body of the church. They needed wisdom and ability to accomplish the great work they were now about to undertake. "Laid their hands."

complish the great work they were now about to undertake. "Laid their hands." By this ceremony of consecration, they ordained them—not to an order, but to a mission. It did not make them deacons, elders, or bishops, but missionaries. "Sent them away." From Antioch, as missionaries to other lands.

4. "Being sent, etc." The expression here is similar to that found in the previous verse, and shows the call of the Spirit first, and, next, that of the church. The Holy Ghost originates the missionary enterprise. All objections, therefore, to the work arise from a lack of fulness of the Spirit. "Unto Seleucia." This was the seaport town of Antioch, on the Mediterranean Sea, Antioch being twenty miles inland, "Sailed to Cyprus." This island, in the Mediterranean Sea, was originally the home of Barnabas. Chap. 4: 36.

5. "At Salamia." The Greek capital of Cyprus, and the nearest city in their approach to the island, after a few hours sail. "John to their minister." This was John whose surname was Mark.

6. "Gone through the isle." They traveled the whole length of the island, from east to west, evangelizing. "Unto Paphos." The chief town of the island, whent one hundred miles from Salamis.

c. Gone through the isle. They traveled the whole length of the island from east to west, evangelizing. "Unto Paphos." The chief town of the island, about one hundred miles from Salamis. "Sorcerer." A magician, or fortune-teller. The magicians did not merely pretend to forreiell the future, but also to influence it, by the control which they claimed to exercise over the inferior gods or demons. "A false prophet." An imposter, in that he falsely professed to be a prophet of the true God, while teaching false doctrines and a false standard of morals. "A Jew." A Jewish quack whose arts were a picture of the lowest depths to which the Jewish character could sink. "Bar-jesus." This was his Jewish name. The prefix "Bar" is Hehrew and signifies "son." Bar-jesus therefore signifies the Son of Jesus, a common name among the Jews; but the Syriac calls him "Bar-shoma," the son of pride.

7. "The deputy." All the provinces of the Roman Empire under the control of the Roman Empire under the control of the senate were governed by a proconsul, here called a deputy; that is, a governor appointed by the senate. "A prudent man." A man of sound understanding and good sense. "Desired to hear." He de-sired to know what these men taught, and to hear the word of God.

8. "Elymns" An Arabic word which

sired to know what these men taught, and to hear the word of God.

8. "Elymas." An Arabic word which means "the wise." Perhaps he was born in Arabia, or had lived there, and may have assumed this name in a boastful spirit, or he may have received it from others as a compliment to his skill. "Withstood them." Opposed them, as the magicians in Pharaoh's court withstood Moses. He saw his power was gone if the proconeul accepted the truth. "To turn away." The effort of the sorcerer was to keep him from becoming a believer in the doctrine of the apostles. No doubt they had heard much about the teachings of the apostles.

doctrine of the aposties. Ac doubt they had heard much about the teachings of the apostles.

9. "Then Saul... Paul." This is the first time the name Paul occurs, and the last time where he is called Saul. The Gentile abostle here assumes a Gentile name. "Saul" is Hebrew, "Paulns" is Latin. The word signifies "little," alluding to his insignificance of stature and appearance. 2 Cor. 10: 1, 10. "Filled, etc." The tense of the Greek participle implies a sudden access of spiritual power. "Set his eyes." With a piercing gaze which looked into his very soul. Paul now unfolded for the first time the mighty powers which lay in him.

10. "Subtility." "All guile and all villany." R. V. Thou expert in the art of deceiving men. "Son of the devil." (R.V.) Subtilty a characteristic of the devil. Gen. 3: 1; 2 Cor. 11: 3. "Enemy, etc." He was an enemy of truth and holiness. "Pervert." He perverted the truth and God's way of saving men.

11. "Hand of the Lord." The affliction.

vert." He perverted the truth and God a way of saving men.

11. "Hand of the Lord." The affliction came from God, not Paul. "Blind." He was totally blind. "For a season." His blindness was temporary. God punishes only so much as is necessary. Perhaps Paul hoped for the man's repentance.

12. "Believed." The miracle wrought belief; the doctrine of the Lord wrought salvation. salvation.

Strange Funeral. An unusual sight was witnessed at funeral at Horsell, England, the body being drawn to the churchyard in a four-wheeled farm wagon painted red and blue, and attached to which were a couple of farm horses. The funeral was that of Richard Brettell, solicitor. of Chertsey, and it was his last reques that he should be conveyed in this manner to his grave. The journey from Chertsey to Horsell occupied two and a half hours, and six farm laborers walked by the wagon the whole distance, in addition to which they bore the coffin from the vehicle into the church.

The Difference Between Them. Lady—I have made inquiries at your last place, and your former mistrees last place, and your former mistress doesn't speak very flatteringly of you. Applicant—No. I don't suppose she thinks any more of me than I do of her; but I hope I'm lady enough to keep my opinion of her to myself.—Boston Transcript. THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Whisky is Man's Most Dangerous Enem - It Buffts Him For All the Good Work of Life—Adds to His Capacity For Evi —Destroys Affection and Morality.

A man may have in his life a thousand enemies—altogether they will not be as dangerous as the one enemy: whisky.

That enemy works with an intelligence and a force equalled by no other.

It attacks first of all the brain. It conquers the intellect, and at one stroke renders the entire human heing useless, destroying simultaneously his moral qualities, his mental faculties and his material use (three).

meriness.

When a man is shot in the leg he has till three of his limbs to work with and its brain to guide their work.

When the worst of diseases, even consumption, attacks a man the brain a east is spared, it works honestly an eeps the man respected while his life and.

sometimes slow, it acts as do the other pisons. It destroys the seat of moral tivity as prussic acid destroys the physicivilization is this.

It uplies a man for all the good wark of life.

It adds to a man's expecity for evil. A hundred times in any year you may read in the daily newspapers this:

"The murderer had often threatened that he would kill his victim. Little attention was paid to his threats. But that day it was noticed that he was drinking very hard, and that night the murder was committed."

Whisky, the poison that destroys affection and morality, the enemy that wrecks ability and defeats ambition, provides the incentive, the strength and determination for crimes

ration for crimes

Possibly many young men will say:
There are thousands of men who drink
whisky moderately, and I can be one of Perhaps you can. But you know that

in China there are millions of men that smoke opium moderately. Would you, on that account, decide to be a moderate You would say to voursel

Not at all. You would say to courself:
"Others may guess about the effects of opium. I know that I shall never be an opium fiend, for the very simple teason that I shall let opium alone."

Why not take the same atritude toward whisky? It does in one year as much harm as opium could do in a hundred. Why not say to yourself. "I know that whisky will never interfere with me, herause I shall never interfere with whisky I shall let it alone."

It you have never had anything to do

If you have never had anything to do with it, why begin? It can give you nothing. It may possibly take from you with it, why begin? It can give you nothing. It may possibly take from you everything.

If you have begun and find it hard to stop, is not that the very reason why you should stop?

If you can stop easily, stop, if only as an example to others.

If you find it hard to stop, stop now, before you find it still harder, or even impossible.

possible.

Let whisky alone, if only because of the disreputable work that it does; if only to show your pity for its innocent victims.—New York American and Journal.

Thoughts That Come With Drink. Thoughts That Come With Drink. We wish to answer seriously a seeming of fippant inquiry omitting of course, the signature of the writer.

"To the Editor of the Evening Journal. Will you tell me how I manage to think my most beautiful thinks in drink?

We answer your question with grea

We answer your question with great pleasure.

Some men really do their best work under the influence of drink, for this reason: Drinking has weakened their nerves and put their constitutions and vitality permanently below par. They do their best work when they drink, just as poor, thin abused, tired cart horse does his best work when he is lashed with a whip. This does not speak well for the whip, does it? It does not prove that the lashing of the horse is a noble process, or the whip an admirable instrument. It simply proves that if you abuse an unfortunate creature and render him unfit for work, you must abuse him still more to get a little work out of him.

You think your most beautiful thoughts You think your most beautiful thoughts in drink for various reasons.

In the first place, when you drink you are quite easily pleased, and you are pleased most easily with yourself.

If you were soher, your thoughts would not seem so beautiful to you. Often what you think, in drink, you would be very sorry to hear repeated in your dull, soher hours.

hours.

In the second place, teeling is essential to any strong thinking. It is essential to the expression any strong emo The man who drinks hard, or

The man who drinks hard, or even comes to rely to any extent upon drink, has dead inerves and a dead imagination when his drink time is over.

Drink sets the heart to beating, it sets the blood to pumping through the brain, it stimulates the mysterious combustion of matter which results in thought, and emotion becomes stronger in proportion to the strength that accompanies this combustion

Combustion

The coward wants to fight when he is drunk. He has some feeling. The dull mind gets imaginative. It has some feel-

This does not glorify the coward or make the dull mind better. It usually makes both ridiculous and pathetic, in addition to being cowardly and dull. Stop drinking for six months, sleep two hours more per day than you sleep at present, take in more fresh air, think steadily and soberly instead of talking bosterously, as you probably do now. We venture to predict that you will soon find springing up in your head some very acceptable "thinks" with which drink will have nothing to do.—New York acceptable will have have nothing to do.-New

A common Display of Ignorance.

A recent writer says: "It is particularly interesting to note whether drunkenness or other moral failings developed in parents before or after birth of their children." Another writer, after quoting statistics freely, urges the following as a remedy for mebriety: "By the punishment of drunkenness, improving the tenement houses, satisfying the thirst which perpetuates the saloon, etc., education of our patients and public towards self-control and temperance." The above is good illustration of the opinion of persons who evidently are not familiar with modern literature, or whose libraries are deficient in works relative to the subject.—Journal of Inchriety. A Common Display of Ignorance.

The Crusade in Brief. Drunkenness is said to be diminishing a Italy.

He who drinks much thinks little, and e who thinks much drinks little. France has passed from the seventh place n order of consumption of alcohol to the

Alcoholism is alarming'y on the increasin France, and this affects the population For every ten (men, women and children) of the population, 338 gallons of beer, spirits and wine were consumed in the year 1900 in France.

There is less drinking in the homes of respectable people now than formerly.

Syracuse University's estalogue states that none of its 1850 students was over drunk. If this is true it is indeed a high recommendation.

The English Trades Unions have ru-dersed the local option bills before Parlia-ment and put tectotalers in most of their official positions.

official positions.

The question is not to find a substitute for the saloon, but it is to abolish the vile substitute for the home that the saloon has foisted upon the people.

The average number of those hable for military service in France who were rejected because of alcoholism was, from 1861 to 1865, at the rate of 300 per year, in 1896 it had risen to 3500.

CHRISTIAN ENDEAVOR TOPICS

May 18-"Practical Consecration." Rom. xll 1-21.

Scripture Verses.—Rom. vi. 13, 16, 19; Acts xxvi. 19, 20; James II. 14-17; Matt. v. 13-16; 2 Cor. viii. 5, 7, 9; Eph. ii. 10; Thess. II. 17.

Lesson Thoughts God's mercies toward us furnish the strongest incentive to consecration. He go re himself for us; what have we

Christianity is an every-day religion, —for the home and for business as much as, if not even more than for the Sabbath and the sanctuary. Selections.

When the statue of George Peabody, erected some years ago in one of the thoroughtares of London, was unveiled, the sculptor Story was asked to speak. Twice he touched the statue with his hand, and twice he said, "This is my speech! This is said, "This is my speech! my speech!" What a suggestion Even so should they allow their actions, their consecrated lives, speak of the Savior they pro-

The colored sunset and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, they are not half so beautiful as a soul that is serv-ing Jesus out of love, in the wear and tear of common unpoetic life.

A life full of good works is the only

way on thy part to answer the mercy of God extended to thee. God hath had mercy on thee and hath saved thee from all thy distresses. The heart that is fullest of good works has in it the least room for Satan's

It is said that when a victorious athlete returned from the Olympic games, crowned with laurel, he was received into the city, not through the gates, but through an opening in the wall, which was torn down to admit him, as one too noble to enter by the common portals. So let us open the way for Christ, the King, to enter our hearts by breaking down every barrier which sin and flesh have erected to prevent him from taking possession of our whole life.

Suggested Hymns. Take time to be holy.

I do not ask for earthly store. I belong to Jesus. Search me, O Lord, and try this neart of mine. When I survey the wondrous cross

True-hearted, whole-hearted. EPWORTH LEAGUE MEETING TOPICS May 18 - Practical Consecration-Rom. xil,

1-21.

Consecration to God is the highest act of the soul. It is deliberate, determined devotement of ones self to the love and service of God. It is the call of the Creator. The apostic Paul puts the basis of his appeal as deep as the mercies of God. He says in this call to consocration, "I beseech you by the mercies of God." As deep as God's mercy is truth's foundation. Consider the mercy of God's For

bearance. How long-suffering to us he has been! With gulk on our hearts we have gone to our evening slum-ber. Our transgressions began again with the dawn. Our rebellion was new every morning. But every morning his mercies are new. They are so common that we forget the extraordinary goodness that sends them. This present life of opportunity, this life of youth whose very veins are rhythmic with singing laughter—this everyday life is God's everyday gift. The eye's bright fire—that is God's glowing gift. That rose tint on youth's cheek is where the lips of mercy are laid in the fondest and purest ca-resses. Health is God's hand of help that he proffers anew every morning. The ravens fed Elijah. But God directed the ravens. It is at God's table that we are fed. Every meal ought to be a fresh reminder of his mercy. God clothes the grasses. The his loom. His royal bounty arrays the lilles. The garments of men are as surely the gifts of his mercy. Jesus himself assures us of that when he

says, "Shall he not much more clothe you, O ye of little faith?" Genuine Christian emotion must not be decried. There is joy in salvation. The consecrated soul is awake to all the claims of Christ. There can be no difference to the activities of truth anywhere. Consecration has a wide and eager interest in all conquests of Christ's kingdom. Christ's disciples are no dejected slaves. Their trend is triumphant. To the saint the outcome of sorrow is the blossom of joy. He is the only man on earth who can rejoice in trib To him the heart-throb of grief is the drumbeat of glory. The sheen of the stars falls on him at sheen of the stars falls on him at night. The sun's spiendor brightens

The Bible declares that in the sight of God a meek and quiet spirit is of great price. Quietness of spirit is economy of character. The effect of righteousness is quietness and assurance forever. Consecration is concentration. There is no dissipation of energy. The current of being sets to God. The soul brings all its powers to the contract of the soul brings all its powers. ers to bear on one point. Consecra-tion is alliance with God, hence the secret of success. Paul was conse crated. He said, "This one thing do." He also said, "I can do all things through Christ which strengtheneth me.

RAM'S HORN BLASTS



T HE worst poverty is that of a man who is satisfied with plenty. Love never loses No reformation without informa-

tion. He alone prays who often prays The hero seeks out suffering; the

songs of praise. Practical infidelity may go with professed fidelity No man is free mati, he has himself

Honesty will succeed as a principle where it fails as a policy.

The moral machinery moves aright when Christ is the motive force. Don't mix the cream of your chari-

You cannot have the felicity of His-face without the fellowship of His-sufferings.

Honor looks best on a back-ground of humility.

GOD'S MESSAGE TO MAN

PREGNANT THOUGHTS FROM THE WORLD'S GREATEST PROPHETS.

Poem: Change Anxiety to Prayer-Salva-tion is Like Love, Like Life, Like Thought-It Comes From the Savior -The Christ in You.

Hast thou a care whose presence dread Expels sweet slumber from thy bed? To thy Redeemer take with care, And change anxiety to prayer.

Hast thou a hope from which the hear Would feel it almost death to part? Entreat thy Lord that hope to crown, Or give thee strength to lay it down.

Whatever care doth break thy reat, Whate'er the wish that swells thy breast, Spread before God that wish, that And change anxiety to prayer.

Salvation.

"This day is salvation come to this house."—Lake 19: 9.
Sometimes the preachers talk as though salvation was something like salt or sugar, to be sold by the quantity, a thing, an article or commodity to be obtained on condition of coming to the penitent form, or joining the church, or assenting to a creed. But salvation is like all the best hings; it is not a thing at all. Neither if it a sentiment; you may feel very religious and not be redeemed. You might sing sacred songs and have rolemn sighs for all eternity and be as great a sinner a ever. Some of the worst men that ever lived would rather sing "I want to be an angel" or "Shall we gather at the river" than any other songs. Neither is salvation a disease. That sounds like a truism; but it needs to be said, for there are many who acem to think that, if only

river" than any other songs. Neither is salvation a disease. That sounds like a truism; but it needs to be said, for there are risny who acem to think that, if only they can get where people are very much affected by religious emotions they will catch them too; they hope to take salvation as their children take the measles. When the revivalist says, "Come up and get religion, get salvation," one is tempted to ask whether he has it to dispose of by the pound or the piece. So long as we are content to talk in this slipshod manner, using cant terms without thought of their meaning the world will go on feeling that the church is only imposing on the credulity of the people, offering something it does not possess. And, in such cases, the world is right. The church can save none; but it can and does point to salvation, lead to salvation, by showing the Savior and bringing the sinner to Him.

When Christ went into the house of Zaccheus salvation went with Him. For salvation is like love, like life, like thought; it can never be separated from personality. You cannot give love to another without giving yourself; and so men receive that love of God which means their salvation only as they receive God. You cannot buy life, you cannot make or find it; it must come from life. And salvation is just simply the life and love of God in our lives. All life from life and all salvation from the Savior. Not in things, nor in feelings, nor in conditions; but in Him.

Christ comes into ray house, into my business, my thoughts, my life; I receive Him as a welcome guest, as my teacher, my Helper, ray Lord and my God. He becomes suprerae and all things are yielded to Him, and as I give myself to Him He gives Himself to me; it is the importation—strange, mysterious, real—of a new life to my life, the beginning of a new left to my life, the beginning of a new life to my life, the beginning of a new life to my life, the beginning of a new life to my life, the beginning of a new life to my life, the beginning of a new life to my life, the

Practical Religion. Practical religion requires you to show some reason why your life should be pro-longed day by day. You owe the world a great deal more than it owes you. You are under a moral obligation to some one of your fellow creatures before you have any right to ask for refreshing sleep. You have lost a day unless your any right to ask for refreshing sleep. You have lost a day unless you have given your share of the impetus which drives souls upward. Life which consists of breathing and eating and an enviable environment is the life of an animal; it counts for nothing. The soul must be fed as well as the body, and it flourishes in health only when you love your kind and health only when you love your kind and are ready to lift the load from the shoulders of friend or stranger without the hope of any other reward than the approval of God and the smile of the broval of God and the smile of the angels. If you will you can make your life grand in that way. Get for yourself and family but as you get give. The giving and not the getting is the main point.

—George Hepworth.

Wayside Ministry.

The wayside ministry is far more effectual than the rainistry of the pulpit. Most preaching is done to those who need it least and reaches the really needy only as it is distilled through the first hearers into lives which others see. If the people would only realize that at best the preacher can only place in their hands his sublime message; they must carry it out into the world; they must so interpret it by the beauty and sincerity and cheerfulness and kindliness of word and act that he who runs may read. A really Christian man going about his daily life as a constant ministry, reaches every week a larger congregation than the most popular preacher.—Universalist Leader.

Give Yourself to Prayer.

Learn to entwine with your prayers the small cares, the trifling sorrows, the little wants of a daily like. Whatever affects you—be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you cannot meet, a sorrow you cannot disclose—turn it into prayer and send it up to God. Disclosures you may not make to man you can make to the Lord. Men may be too little for your great matters; God is not too great for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it.

Woman Always Christ's Friend. Woman Always Christ's Friend.

It is interesting to notice that the gospel history does not mention the case of a worman who was hostile to Jesus. The wife of Filate bore witness to His innocence at the very time the unjust sentence was being pronounced. Women lamented as He went to the crucifixion. Women were earliest at the grave, and woman was the first to see Him after His resurrection. She was first to proclaim the glad news, "He is resca!"

The Word of God. The word of God is the only source of Divine truth to the Christian. There is no other source that can reveal our evils as sins against God. And there is no life in us unless we shun crils as sins against God.—Rev. L. G. Hoeek, Sweden borgian, Brooklyn, N. Y.

Farence of Christianity. It is now well understood among those who are the recognized leaders of Christian thought that the essence of Christianity is personal loyalty to the Master and obedience to His law of love.—Rev. Washington Gladden, Washington, D. C.

Encroaching on the Sea.

The growth seaward of Dungeness

Point in England, caused by the eastward drift of shingle, has caused the erection of a new lighthouse there to become necessary, and the contract has been placed with a Deal firm to carry out the work for \$30,000. This will be the third lighthouse erected upon Dungeness Point. The first, built about sixty years ago, is now a mile inland, and the lighthouse which supersoded that one is now about half

COMMERCIAL REVIEW.

General Trade Conditions

R. G. Dun & Co's "Weekly Review of Trade" says: "Two large strikes sched uled to begin on May I were averted, at least temporarily, and a number smaller ones were settled, but many new controversies have begun. Collection are more prompt, as a rule, fewer extensions being asked. Shipments are less delayed by traffic congestion and railway earnigs thus far reported for April exceed last year's by 7.2 per cent.

"Cereal prices have been less inflated by speculation than they were last week. The general tenor of crop news was; much more encouraging, aside from Kansas despatches, which indicate that wheat needs moisture, although com

wheat needs moisture, although come and oats have good prospects.

"Failures in the United States this week were 227, against 212 last week, 251 the preceding week and 226 the corresponding week last year, and in Canada 17, against 18 last week, 24 the preweek and 24 last year.

LATEST QUOTATIONS.

Flour-Spring clear, \$2.90a\$3.15; best Patent, \$4.80; choice Family, \$4.05. Wheat—New York No. 2, 88%c; Phil-adelphia No. 2, 86%a87c; Baltimore No.

Corn-New York No. 2, 7016c; Phd-adelphia No. 2, 65 4666; Baltimore No. 2. 68½c. Oats—New York No. 2, 47½c; Phila-delphia No. 2, 51c; Baltimore No. 2, 50

Hay—No. I timothy, \$15.00a15.50;
No. 2 timothy, \$14.00a14.50; No. 3 timothy, \$12.00a13.00.

Green Fruits and Vegetables—Apples—New York, mixed sorts, per brl \$3.75. a4.25; Asparagus—Charleston, per dozen, prime, \$1.75a2.25; do, per dozen, soconds, \$1.00a1.50. Beets—Carolina, new, per bunch, 4a5c. Cabbage—New Florida, per crate \$2.50a3.00; do, Charleston, Early York, per crate \$2.75a3.25. Cetery—Florida, per box or crate, \$1.75a2.25; Cucumbers—Florida, per crate \$3.00a4.00. Eggplants—Florida, per crate \$3.00a4.00. Eggplants—Florida, per crate 2.25. Cucumbers—Florida, per crate \$3.00a4.00. Eggplants—Florida, per crate \$3.00a4.00. Green peas—Florida, basket \$1.25a\$1.50; do, Charleston and Savannalı, basket \$1.50a2.00. Horseradish—Native, per bushel box 75a90c. Kale—Native, per bushel box 15a17/4c. Lettuce—North Carolina, per half-barrel basket \$1.00a1.25; do, Norfolk, per half-barrel basket \$1.00a1.25; d basket \$1.00a1.25; do, Norfolk, per hall-barrel basket 60a75; do, native per bushel box 50a60. Onions—Egyptian, per sack \$2.75a3.00. Oranges—California seedlings, per box \$2.25a3.00; do, navela, per box \$3.00a3.75. Radishes—Norfolk, per basket, buttons, 50a60c; do, Norfolk, per barrel, long, \$1.00a1.50. Rhubarb—Native, per bushel box 40a50c. Spring Onions, per 100 bunches 65a70c. Strawberons, per 100 bunches 65270c. Strawber-ies-Florida, per quart, refrigerator, 15 100: Horida, per quart, refrigerator, 15
120c; do, open erate, 12a16c; do, Georgia and South Carolina, per quart 180
22. String beans—Florida, per basket, green, \$1.7512.25; do, wax, \$1.7512.25, formatoes—Florida, per six-basket carrier, fancy, \$2.00a2.25; do, fair to good, \$1.50a1.75. Turnips—Native per bushef

Potatoes.— White, Maryland and Pennsylvania, per bu. No. 1, 90a95e; do, fo do, do do, seconds, 80a85; do, New York, per bu. best stock, 05a1.00; do, do, do, do seconds 80a90. Sweets, Eastern to the last stock of the seconds 80a90. 00x 30a35c.

York, per bu. best stock, 05a1.00; do, do, do, do seconds 80a90. Sweets, Eastern 5hore, Virginia, per truck brl. \$3,50a1.00; do, do do, Maryland, per brl, fany, \$3,50a4.00; do, York River, per brl, No. 1, \$3,50a4.00. Yams, North Carolina, per brl, do, \$2,50a3.00.

Seed Potatoes.—Maine Houlton Ear, y Rose, \$3.25a3.35; Maine grown Beauty of Hebron, \$3,25a3.35; Maine grown Breauty of Hebron, \$3,25a3.35; Maine grown Breauty of Hebron, \$3,25a3.30. Maine grown Breauty of Hebron, \$3,25a3.30. Maine grown Breauty of Hebron, \$3,25a3.30.

Provisions and Hog Products.—Bulk clear sides, 10¼c; bulk clear sides, mcanvased, 12 lbs. and over, 13; refin-ed lard, tierces, brls and 50-lb can gross, 1034; refined lard second-hand tubs, 11.
Live Poultry.—Chickens—Hens—arac
old roosters, each, 25a30; young stags. winter 20223. Ducks, fancy, large, -a tac; do, do, small toat1; do, muscowy and mongrel 11a12. Guinea fowl each Pigeons, old, strong flyers, per

air, 25a3oc. Butter.—Separator, 23a24: Gathered

Butter.—Separator, 23a24; Gathered Fream, 22a23; Imitation, 19a20; Prints, :-lh, 24a25; Rolls, 2-lb, 23a24; Dairy pts. Md., Pa., Va., —a23.
Eggs.—We quote: Western Maryland and Pennsylvania, per dozen —a16c; Eastern Shore (Maryland and Virginia)—a16; Virginia—a16; West Virginia 15½a16; Western—a16; Southern—a 15½; Guinea 8a0; duck, Eastern Shore, 2ancy—17; do Western and Southern—ancy—17; do Western and Southern incy —17; do Western and Southern —17; do Western and Southern —a16: goose —a20.

Cheese —Large, 60lb 12a121/4c; mediam, 35 lb. 12a121/4; Pienies, 22 lb, 123/4

Hides.—Heavy steers, association and

salters late kill, 60 lbs and up, close se-ection, Ioa1012; cows and light steers 1281/2c.

Live Stock. Live Stock.

Chicago.—Cattle—Good to prime steers \$0.7537,30; poor to medium \$4.50 16.40; stöckers and feeders \$2.5025.00; sows \$1.402.40; buils 2.2525.40; calves \$2.0025.00; Texas fed steers \$5.250.25. Hogs—mixed and butchers \$0.702.75; good to choice heavy \$7.002.25. Sheep—lambs lower; good to choice wethers \$5.5026.10; fair to choice mixed \$4.752 5.50; Western slicep \$5.2526.10; native lambs \$4.7526.50.

lambs \$4.75a6.50.
East Liberty—Cattle steady; ch East Liberty—Cattle steady; choice, \$6.80a7; prime \$5.50a6.75; good \$5.85a 5.35. Hogs lower, prime hogs, \$7.25a, 7.30; best mediums \$7.15a7.20; heavy Yorkers, \$7a7.10; light do, \$6.50a6.75a 6.00; pigs, \$6.40a6.30; roughs, \$5a6.75. Sheep steady; best wethers, \$5.70a5.85; cnils and common. \$2.50a3.50; choice lambs \$6.50a6.70; yeal calves, \$6a6.75.

LABOR AND INDUSTRY

Union upholsterers are organizing throughout Greater New York for the betterment of the industry.

All railroads running into Chicago will be asked to pay a uniform scale of wages to freight handlers.

The initiation fee to the Pittsburg locals of the Brotherhood of Carpenters of the district has been added to the district has been added t

the district has been advanced from \$15 to \$20.

Buffalo bricklayers will receive 50 cents an hour and stonemasons 45 cents. The carpenters refused an offer of 325/2 cents an hour. They want 375/2 cents

Indianapolis building trades all got increased rates this year.

A convention will be held in Minneapolis in September upder the auspices of the Eight-Hour Day Supreme Grand League of America. The league is in the formative stage.

The International Association Bridge and Structural Iron Worker taking a referendum vote on the cition of again becoming affiliated with American Federation of Labor.

A schedule of wages for machinistic railway shops of the Canadian cific Railway has been submired for consideration of the company. A finally answer is anticipated.