REVIVING OLD CUSTOMS

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

Lessons from the Life of Isanc-Better Has He Died Upon the Alter.

New Yonk City.—Ii may now be stated or a fact that the sermons of the Rev. Or. J. Wilbur Chapman are heard and read by more people than are those of usy American pulpit orator. His style eems to have made a deep impression on hat portion of the public which likes to read its discourse in the weekly paper. For these admirers Dr. Chapman has pre-arised the following sermon, entitled "Re-ning Old Customs." It is preached from he text Genesis 26: 18, "And Isaac digged linged in the days of Abraham, has fath the text Sermon Section of Abraham, has fath the section of the s

per so it is with our own lives. Men must be judged by one paragraph in our experience. The ability of wells is interesting. In friendal times a well of water was a for friendal times a well of water was a for time. When a king dug a well he became is famous as if he had built a pyramid freat battles were fought to gain possession of wells and mighty conquests waged for their defense. Castles and towers were receded to secure their possession. Abra han dug at least four wells, how many more I do not know, but these four were their possession of wells and mighty conquests waged for their defense. Castles and towers were receded to secure their possession. Abra han dug at least four wells, how many more I do not know, but these four were hit is with their reconsting that we have to do in the text. I like to speak of wells because there is maine in the very sound of the word. In Isaiah, the twelfth chapter, second is we salvation; I will trust, and not be fraid. for the Lord Jehovah is my strongth and my ano Id Testament figure. What a New, for Jesus said, "But whosever this shall never thirts, but the water of his shall never the gospel is a well of salvation. Some of you have here were a drink of spring ing up into everlasting life. Johd you have never had a drink of spring whater as you have been weary in you frain that could compare with the refresh from the well of salvation. Some of you have had sorrow, your hearts have been with you find the store of the well of salvation is a well at the well of salvation is a well at the difference well of salvation is a well at the of His life, and this is the paramet is and in the of His life, and this is the paramet is a well of water spring of the well of salvation is a well at one weard in the well of salvation. Some of you have had sorrow, your hearts have been wear of the well of salvation is avain at the salvation is a well at the of His life, and this is the paramet is a well at the of the well of salvation is avain at the difference well of salvation is avain

Increasing that we should compliain about it for this is life. When Paul wrote his letter is the Galatians he said, "Whitsoever a man soweth that shall be also reap," and this Scripture is frequently quoted as if it were for the unregenerate man, and while it may be applied to him it is for the dow what we reap, in the light of this the wonder is we have had so little discipline. "Reckon up the prayers you ought to have offered and never spoke; the deeds you ought to have done and never accom-lished; reckon up all neglects, all of hence against God and man; all vest never additione and trial when we stand by Him who declares, "I will be with thee," and his explains to us, "That our light affici-tions explains to us, "That our light affic-tions and eternal weight of glory." I bring ou god cheer this morning, "It od be for us, who can be against us." H

П. II. But you will notice that Isaac digged again the wells of water which emphasizes my subject, "A Revival of Old Customs," I am very sure that there are some old customs which in these days we need to have serviced

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III. There are some wells that have been filled in in the past by those who are worldly wise and this morning I seek to over the seek to

hiled in in the past by those who are as worldly wise and this morning I seek to open them. First-I would open the well of the way h of salvation. The Scripture declares that a man is a sinner and deserves to die, but the same Scripture states that Jesus took our place and died in our stead. A heathen on account of his sins had walked for might do penance, sat down to rest be-meath a tree and heard a missionary preaching of Jesus, and cried out. "That is what I want; give me Jesus." Oh, if I could but open this well from which our fathers drank and make you see the Sa-viour treading the wine press alone, sul-fering for you until His heart strings all hut anapped, dying in agony for you upon the cross, the man of sorrows and ac-well and drink of its waters. And then I would open the well of consolation for your her wons of the well of consolation for your afficied. "Why do you mourn for your heats" wide a woman to ber triend. "He I

THE SABBATH SCHOOL International Lesson Comments For July 6. Subjec': The Giving of Manna, Ex. xvl., 1.15-Golden Text, Matt. vL, 11-Memory

Verses, 4, 5 - Commentary on the Day's Lesson.

1. "Wilderness of Sin." It is supposed that this wilderness, or desert, had its name from a strong city of Egypt called Sin, near which it lay. But before they came to Sin they had an encampment by the Red Sea, after they left Elim. Num. 30: 10, 11. "Sinai." This is a mountain with two peaks; one of which was called Horeb, the other Sinai. Sinai means thornoush, and probably received this name because here the Lord appeared to Moses in the burning bush. "Fitteenth day." This was exactly one month from the time they had left Egypt. "Second month." This was lyar or Zif and corre-ponded as nearly as possible to our month May. The Jewish month began with the scening when the new moon was first dis-covered.

aponded as nearly as possible to our month May. The Jewish month began with the scening when the new moon was first discovered.
2. "Murmured." For want of bread. It seems they had taken a month's provision when they left Egypt and now this was gone. "Against Moses." An additional proof of the hardness of their hearts. They had just seen the bitter water sweeterned (15: 22-25), the sea divided, and the host of Pharaoh slain, but these are all forgotten as they stand confronted with their new difficulty. They evinced a fretful, untankful spirit.
3. "Flesh poits." The Hebrews when in alavery were doubtless fed in companies, in places where large nots or bailers were fixed for the purpose of cooking their food. "Ye have brought us." They seem to have actually lost the sense of having been devined by the hand of Jehovah. "To kill -with hunger." People when murming often articipate evils which never will hoppen. Discontent magnifies what is present without regard to truth or reason: none talk more absurd-by than murmurers.

pen. Discontent magnifies what is past and vilifies what is present without regard to truth or reason: none talk more absurd-ly than murmitters. 4. "Unto Moses." God made known His nurposes unto Moses in order that he might rest easily and not be tenuted to discoursement. "Will rain bread." etc. Efforts have been made to do away with the supernatural aspect of this incident by suggesting that the manna was nothing else than the gum of the tamerisk tree, to which the name manna has been given; but we are certain that this gum could not have been the bread that is here said to have come from heaven. The manna is typical of Christ who came down from heaven (I Cor. 10: 3), a supernatural gift. The manna was like a small grain. "A cer-tain rate." Every person was to eather "according to his eating." V. 16. "Every day." It would hreed worms and spoil if they undertook to keep it from one day to another. If was necesary also to eather it early, before the sun had arisen. It fell upon the dew (Num, II: 9), it was so ture and delicate that it could not bear contract with the geople of God now. The heavenly manna must be gathered from the very day." Thus for the swift, else we will cease to grow. V. 20. "May wrove ther" Thus God tried them to see if they would trust Him and depend uoon Him for fresh supplies each day, and if they would keep His commandents. 5. "The sixth day." The day preceding the Sabhath. "Shall prepare." The nec-ple gathered the manna and "ground it in mills, or beat it in a mortar, and haled it in pans, and made cakes of it; and the taste of it was as the taste of fresh of"." Num, U: 8. "Twice as much." On the sixth day of the week they were told to gather and prevare twice as much as ausul, so there would be no work done of the Sabhath. No manna jell on the Sabhath.

sixth day of the week they were told to gather and prenare twice as much as usual, so there would be no work done of the Sabbath. No manna fell on the Sabbath. Had it been a natural production it would have fallen on that day as at other times, and had God not performed a miracle i would have corrupted on the Sabbath as on other days. Vs. 23, 24. 6. "Then ye shall know." That the Lord had brought them out of Egypt was olain enough, yet they were ascribing it to

Lord had brought them out of Egypt was olain enough, yet they were ascribing it to Moses and Aaron. God saw it necessary to give them a daily miracle in the fall of manna, theat they might have the daily proof of His divine internosition. 7. "Glory of the Lord." Either this gle-rious work of God in giving you bread from heaven, or the glorious aopearing of God in the cloud, mentioned in verse 10. "Against the Lord." From this we see that when we mutmur against God's servants we are really murmuring against God Him-self. "What are we." Only His servants, obeying His commandments. We have not brought you out of your slavery. God by

CHRISTIAN ENDEAVOR TOPICS. July 6-"The Father's Care"-Matt. vl. 25-34;

Ps. clit. 13, 14

Scripture Verses.—Job. 10, 17, 18; Isa, xxxv, 10; Maxt. xl. 28-30; John xiv. 1-3; 1 Cor. xv. 55-57; 2 Cor. iv. 16-18; 2 Tim. iv. 6-8; Heb. xll. 11; Rev. vii. 13-17; xxi. 1, 3, 4

Lessen Thoughts.

We suffer nothing but what our blessed Master suffered before us; and in nothing do we suffer nearly so much as he did. This ought to assure us of his most loving sympathy with us in our little most owing sympathy with us in our little worries, and his equal power and willingness to help us out of them

In this world God has provided medicines for the relief and cure of physical ailments, just as truly has he provided remedies for our mental and spiritual sufferings, and his Holy Spirit supplies them through the word and Sacraments, and by persenal communication in answer to prayer and worship.

Selections. Lord, what a change within us one

short hour , Spent in thy presence will prevail to make! We kneel, how weak! We rise, how

full of power! Why should we, then, be overborne

with care, Or ever weak, or ever heartless be, Anxious, or troubled, when with us

is prayer. And joy and strength and courage are with thee?

We must ever remember that our Sabior is an expert in caring for those in trial. Think of his experience. We are constantly in danger of regarding our trial as singular, unlike any other that man has known. This is not so. The divine Man has cared successfully for numberless ones whose trial was as great and bad as ours. Our only need is simple trust. In every trial we may say, "This

too, will pass." Not only so; we may be assured it will take its place among all things working together for our good; therefore we may be strong, for the Lord is our strength.

Suggested Hymns. After the toll and trouble,

Traviling to the better land. Not now, but in the coming years. I am trusting thee, Lord Jesus, Jesus thou refuge of the soul, How firm a foundation.

EPWORTH LEAGUE MEETING TOPICS. July 6-The Fathers Care-Matt. vi, 25-34:

Psa. 103, 13-14.

Nearly all people are born with capacity for a noble self-realization. Some exercise this innate power wisely and mount up from summit to summit above corroding cares. Others hush their inner call for the upper regions of life by the continued din of petty annoyances which they themselves solicit or irresolutely allow to govern. Perceiving how natural such experiences were to mankind, our Lord gives large space to teachings which are intended to remedy this

dire evil. These corrective truths are founded on the unquestioned fact that "life is more than meat, and the body than raiment, Food sustains. Clothing protects. These are means toward an end. To live nobly and completely is the supreme human aim. Therefore, take no thought," be not unduly arxious about mino. things. "Thought," in the sense of excessive colicitude, hampers, cripples, Men do "take thought," indulge groundless fears, and then call life hard, unfair, bitter. But this is not according to dod's plan for us. The real corrective is to obey him so fully that a perfect trust in his goodness will create perfect rest within the heart. The birds without barn or store-

house are fed, fed out of God's own open hand. Ages upon ages was our together and light will break on the rest -Ram's Horn. planet, in process of preparation. Infinite wisdom, power, love, made it a vast depository of bounties. Soll of

and laughs and crows. It fairly revels in its gleeful nature. Thus it goes

Still more tenderly will he care for

"Therefore, take no thought," and,

heart are captured by our supreme

Illy, the creatures of time, transient, perishing, will he not much more care

dren of eternity, whose companion

teries may surround, us, strange provi dences arise, troubles come, but he

will make them all work together for

RAM'S HORN BLASTS.

teacher. He clinches his logic.

on until shamed by

GOD'S MESSAGE TO MAN

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF. trade says :---

oem; Day by Day Our Daily Bread-Living Comes Before Logic, Doing Before Doctrine, Christ Before Creed -Man Measured by Faith. Lord, for to-morrow and its needs

I do not pray: Keep me, my God, from stain of sig Just for to-day.

Let me both diligently work And duly pray: Let me be kind in word and deed Just for to-day.

Let me be slow to do my will, Prompt to obey; Help me to mortify my flesh Just for to-day.

Let me no wrong or idle word Unthinking say; Set thou a seal upon my lips Just for to-day.

Let me in season, Lord, be grave,

In season gay; Let me be faithful to Thy grace Just for to-day.

And if to-day my life Should clib away.

Give me Thy sacrament divine Sweet Lord, to-day.

So, for to-morrow and its needs I do not pray; But keep me, guide me, love me, Lord. Just for to-day.

True Orthodoxy.

By H. F C. "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of My Father, which is in Heaven." Matt

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COMMERCIAL REVIEW. General Trade Conditions.

R. G. Dun & Co.'s weekly review of

"Trade at the East is more quiet owing to the advancing season and the bad effect of prolonged labor controversies being felt in certain lines. Reports from the interior and the far West are more encouraging, bountiful harvests being expected, while the light stocks carried over from the previous season assure profitable prices.

"The best indication of continued prosperity is the fact that quotations do not recede, even in the lines where at present there is only a moderate degree of activity.

"Uncertainty regarding their ability to secure pig iron at reasonable price is making producers of steel caution

is making producers of steel cautions in accepting contracts that call for de-livery at even remote dates. "Lack of rain in the southwest is the only seriously unfavorable crop indica-tion of the week. Domestic grain makes good progress, but bad news has been received from abroad.

"Failures for the week numbered 194 in the United States as against 193 last year and nineteen in Canada, against fourteen a year ago.

LATEST QUOTATIONS.

Flour-Spring clear, \$3.15a3.35; best Patent, \$4.80; choice Family, \$4.05. Wheat-New York No. 2, 785%c; Philadelphia No. 2, 82a825/2c; Baltimore

0. 2. 811/sc. Corn-New York No. 2, 6016c; Phila delphia No. 2, 65½a66; Baltimore No

Onts-New York No. 2, 4634c; Phil-delphia No. 2, 51c; Baltimore No. 2

Hay-No. 1 timothy, \$14.50a15.00; No timothy, \$13.00a14.00; No. 3 timothy

2 timothy, \$13,00a14,00; No. 3 timothy, \$11,50a12,00. Green Fruits and Vegetables.—Aspar-agus—Eastern Shore, Maryland, per dozen, prime, \$1,25a1,80. Beets—Nor-folk, per bunch 3a4c. Blackberries.— North Carolina, per quat, gatte. Cab-bage—North Carolina, per crate \$1,00a 2,00; do, Norfolk, per brl \$1,90a2,00 Cantaloupes—Florida, per crate \$1,00a 2,00. Cherries—Maryland and Virginia, per brl, Red, \$3,00a2,00. Cucumbers—

Cantaloupes—Prorida, per crate \$1.001 200. Cherries—Maryland and Virginia, per brl, Red, \$3.00a,200. Cucumbers— Charleston, per basket \$1.23a1.50; do. North Carolina, per basket \$1.00a1.50. Eggplants—Florida, per crate \$3.00a3.50. Green peas—Anne Arundel, per bu, sugar, 60a65; do, small, 65a80. Goose-berries—Maryland Virginia per lb 4½a 5c. Huckleberries—North Carolina, per quart 8a10c. Lettuce—Native, per bush-el box 25a35c. Onions—Bermuda, per box \$1.70a1.75; do, Egyptian, per sack \$2.75a3.50. Peaches—Florida, per crate \$2.75a3.50. Radishes—Native, per too bunches, white, 75ca\$1.00. Rhubarb —Native, per bunch 2a2½c. Spintch— Native, per bunch 2a2½c. Spintch— Native, per bunch 2a2½c. Spintch— Native, per bushel box 20a25c. Spring onions, per 100 bunches 30a60c. Straw-berries—Eastern Shore. Virginia, per quart 6a9c; do, Maryland, per quart 6a 10. String beans—Charleston, per

 String beans—Charleston, per oasket, green, 75ca\$1.00 do, wax, 50a75c Tomatoes—Florida, per six-basket car-tier, fancy, \$2.00a2.50; do, fair to good \$1.75a2.00. Potatoes-Old-White-Maryland and

Pennsylvania, per bu. No. 1, 65a7oc; do, seconds, 50a60; do, New York, per bu. seconds, 50a00; do. New York, per bu-best stock, 65a70; do. seconds, 50a60; do. Western per bu, prime, 65a70. New Po-tatoes—White—Charleston, per brl, No. 1, \$3,003,25; do. seconds, \$1,50a2.00; do. rulls, 75ca\$1.00; do. North Carolina, per brl, No. 1, \$2,50a3.00. Seed Potatoes.—Mine Houlton, Early

Seed Potatoes.—Mine Houlton, Early Rose, \$3.25 to \$3.35; Maine grown Beau-ty of Hebron, \$3.25 to \$3.35; Maine grown Green Mountain, \$3.24 to \$3.30. Provision and Hog Products.—Bulk clear rib sides, 10½c; bulk shoulders, 9½; bulk bellies, 11½; hacon clear rib sides, 11½; bacon shoulders, 9½; sugar-cured shoulders, extra broad, 12; sugar-ured california harms one thanks can zured California hams, 0+4; hams, can-vased or uncanvased, 12 lbs and over, 13; refined lard, tierces, brls and 50-lb cans

gross tic. Butter-Separator, 23a24c; Gathered Cream, 22a23c; imitation, 19a20; Prints, t-lb, 24a25; Rolls, 2-lb, 23a24; Dairy pts. Md., Pa., Va., -a23. Eggs.-Fresh-laid eggs, per dozen, 5%a16c.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Here Are a Few of the Hideous Gifts of Whisky to Man: Lack of Friends, Lack of Will, Lack of Self Respect, Lack of Nervous Force.

How should a whisky drinker talk to his son? If he talked as he feels, he would hold up the flat, brown bottle and say: "My boy, you know that I am a pour man and have nothing to leave to you

or your mother "The difference between myself and the successful men who have passed me in this:

successful men who have passed me is this: "I have gone through life with this bottle in my hand or in my pocket. They have not." A man comes into the world's work well to do his share of the world's work well to do his share of the world's work well or ill, as his brain and his physical strength may decide. Of all his qualities the most important practically is bahase. The whisky in that bottle destrays the balance, both mental and physical. It substitutes dreaming and foalish self-confidence for real effort. It presents all of life's prablems and duties in a false light. It makes these hings seem unimportant which are mask important.

In portant. It dulls the conscience, which alone our make men do their duty, in spite of tempt-ation, and struggle on to success in spite exhaustio

of exhaustion. Keep away from this bottle, and keep away from those who praise it. He sche hands it to his fellow man is a criminal, and he who hands it to a young mas is a worse criminal and a villain. "It is impossible but that offences will come, but yoe unto him, through whom they come."-St. Luke, avil., I.

. . . It is a well-established fact that in the

It is a well-established fact that in the usual order of events drunkenness would be handed down from father to son, and hundreds of thousands of families would be ultimately wiped out by whicky. It is not true, fortunately, that the esen of a drunkard actually inherits draukars gives to his son weakened nerves and a diminished will power, which tend to make him a drunkard more easily these his father was made a drunkard before him.

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I.

I. These wells had names. It is a little sin-gular as we study the story of Abraham and Isaac to find the names given to the wells, and likewise singular that in these names we find a revelation of our own ex-perience in the journey of life. First, the first well was named "Strife." We have all had a drink at this well. We have had it in our business as we have been striving for success; we have met it in our homes as we have aimed to conduct them as homes should ever be conducted. We might as well understand that as we dig wells in this world we must expect op-position. We cannot be let alone, and this strife will come from one of three sources,

We might as well understand that as we give in this world we must expect opposition. We cannot be let alone, and this strife will come from one of three sources, permanear from all three. The world of the world hat so the world is a personality, but it is rather old fashioned in these divit. It is rather old fashioned in these of perfectly in the lives of other in the sone perfectly in the lives of other is a personality, but it is as the sone of the lives of other is a person of the sone perfectly in the lives of other is a personality, but is and the lives of other is a personality of lass. What envy was to Cain, and while to Noah, and lewing at the lives of this in the story of lass. What envy was to Cain, and while to Noah, and lewing at the lives of the sone to the an of the sone of

changed. Third.—"Room." This, too, is a strange name for an Old Testament well, but with the opening of this well the strife ceased the opening of this well the strife ceased, for instantly Isaac had found the place where God was willing be should stay. There is a place for every one to stand in this world. God so intended it. We have crowded men out of their positions in these days. It is true that with the for-mation and progress of great trusts there is hittle o portunity for some of us, but this is not in accordance with the plan of God. Somewhere there is a well waiting to be discovered, and God expects you to drink and to be satisfied. It may be that is in the slums of our own city, possibly it may be in sour own home, and who have but that it is in this church, only ind God's plan for your life and who to the name your own home. And who have but that it is in this church, only ind God's plan for your life and who to the same bein for your life and who have but that it is in this church. Only ind God's plan for your life and who have but that it is in this church. We have be in your own home, and who have but that it is in this church. We have be in your own home, and who have but that it is on this church only in dod's plan for your life and who have but that it is in this church well. We man pass through discipling. It is not

you.

well and drink of its waters. And then I would open the well of consolation for the afficted. "Why do you mourn for your haby" said a woman to her friend. "He afficted. "Why do you mourn for your haby" said a woman to her friend. "He afficted. "Why do you mourn for your haby" said a woman to her friend. "He afficted. "Why do you mourn for your haby" said a woman to her friend. "He afficient the series of the series who said. "Their may be added the face of My father which is in heaven. Your child is work together for good to them that love good." Stoop and drink this morning and the series of the father which is in heaven. Your child is work together for good to them that love good. Stoop and drink this morning and the series of the series. When the the series of the series of the series. When Edwards preached the series of the series. When Edwards preached the series the series of the series of the human hear t in its unclean hear to make be series. When Edwards preached the series the series the series of the series the series the series of the series of the series of the series of the series the se

who for nearly nineteen years has been in a state of catalepsy, taking neither meat nor drink, and to all ap pearances dead, save for the regular but almost imperceptible beatings of the heart, says a Paris newspaper. Marguerite Bouyenval, who lies in a little bed on the ground floor of her mother's cottage, in the village of Thenelles, near Saint Quentin, is now nearly 38 years old. She has been vis ited by hosts of people, including a number of medical celebrities, and all sorts of theories have been put forward by way of accounting for her condition. The local physicians are of opinion that the trouble was caused by some violent emotion, and this view was set forth by an expert in his report to the Saint Quentin Court, which years ago went into this peculiar case. Now, however, the idea is started that Marguerite Bouyenval may have been magnetized, and not having afterward been properly aroused, may thus have remained in

ness, "Your heavenly Father feedeth them." Put the emphasis on Father. He is only the Creator of the birds. Yet see how kindly he cares for them. you because he is your Father. it birds sing their cheerful gratitude well

what are we." Only His servants, obeying His commandments. We have not brought you out of your slavery. God by His own almighty power has done that.
S. "Shall give you." Their needs were all to be supplied: they were to have flesh in abundance that evening and bread in the morning, and six mornings each week thereafter for nearly forty years. "Heareth your murmurings." How offensive to God must their murmurings have been, and yet He bore with them and had mercy upon them.
B. "Come near before the Lord." Evidently some particular place which had been designated, where God appeared to them in the cloudy pillar. The tabernacle was not built unit some mort's later.
To "The glory of the Lord." A glorious manifestation of God's presence in a "Hick cloud." Chap. 19: 9. This would give them encouragement, and cause them to recognize God as their delivert.
To "Quails." Quails were then as now considered a delicacy. Among the Exprinting and white Have their God.
To "Quails." Quails were then as now considered a delicacy. Among the Exprinting and white Haven. It 31.
Ta "A small round thing." It was like "noar foot." The people gathered on an average about three quarts for each man. It was dry enough to grand and haven. It was dry enough to the far alter. Non. It 31.
Ta "A small round thing." It was like "noar foot." The people gathered on an average about three quarts for each man. It was dry enough to grand and haven the reaches to grand and haven. It was a wholesome food, and was used as hread by the larabites about a set. grateful praises. slightly changing the form, he says again. "Take therefore no thought." O, child of God, do not worry. It is distrust. It is a species of atheism. Fling it to the winds. Brain and God feeds the birds and clothes the for his obedient, loving, trusting chil

Josh 5: 12. 15. "It is manna." "What is it?" R. V. They said one to another. "Man'ne?" which means. What is it? The manna was a type of Christ. 1. It met a great need. 2. It was not understood by Israel, so Christ was not understood by Israel, so Christ was not understood by Israel, so Christ is for the world. 4. It had to be cathered early, each day. 5. It was white and sweet so Christ is pure in Him-self and sweet to the taste of the refined souls". It gave life to the Israelites. ship he is to enjoy forever? Seek first his kingdom. Follow his instructions. Fall in with his order and rest. true to the great concerns of life and the little will fall into place. cur exaltation.

Asloop for Ninoteon Years.

Great interest is again being dis-played in the case of Mile. Bouyenval, Fanny Fishermen. In England the boys-and some-times grown men-have a very funny way of catching fish. You would never guess what it is, so I might just as well tell you right off It was an English boy who told me about it. "You must catch a goose," he said. "and that is the hardest part. Then you tie a line which has a baited hook on one end to the goose's leg. "Then let her go. She'll make for the vater every shot, and as she swims about she, of course, draws hook and line after her. "Pretty soon a fish bites and maybe

gets hooked. "Then the goose feels something tugging at her log, and she swims along about as hard as she can, but this only makes the tugging worse. The only way to get away from that awful something, she thirks, is to get out of the water. "So, with wildly beating wings, she makes for the snore at a rattling

a state of hypnotic catalepsy.

Christian Life in Its Fulness. exhaustless fertility, air filled with in vigorating tonic the sun with its healing and life-giving beams-all these and more we and the birds have in common. A normal babe chuckles

<text><text><text><text> blunders and wounded by sin. Both birds and men are divinely designed for cheerfulmay men both shout and sing their

Lation.

Character Ripening.

Character Ripening. Not all Christian people bear loss, sm-row and sickness in a victorious way. Too often do we see men yielding to trouble, how the seen of the sould be all the owner their spiritual beauty in life's trials. This is not the way it should be, how weather, whatever the weather may be. Tribuiation worketh patience. The ob-ject of life is to learn to live. We are at school here, and shall always he at school until we are dismissed from earth's classes to be promoted into heaven. It is a pity if we do not learn our lessons. It is a pity if we grow no gentler, no kindlier, no more thoughtful, as the years pass over us.—Christian Intelligence.

What Your Life Can Become

What Yenv Life Can Become. Alumina, common earth, can become Oriental fully, topaz, amethyst, sapphire, or emerild. Silica can become jasper, opal, or Brazilian ruby. Charcoal can become diamond. Why not body become equally fustrous—nay, luminous? That which is designed to be a temple of the Holy Ghoat ought to be fit, says Bishop Warren. It must be capable of such glory that John, not yet out of the body, falls to worship, and finds the object to be only one of his brethren, the prophets. Old bodies do not need to be cast asida, but to have their super-amethystine ca-pabilities brought out. pabilities brought out.

The world finds its own excuses in the things of which it causes the Christian.

It is sometimes easier to avoid offenses ourselves than to forgive them in others.

Many a Sunday century run has tak-en a man that much farther from heaven.

Reputation is the shadow cust by character and dependent on the light in which it is seen.

It is hard to get spiritual nourish-ment through a mind stuffed with the Sunday newspaper.

Cheese.-Large, 60-lb, 103/a103/4c; medium, 36-lb, 103/a103/4; picnics, 22-lb,

Live Poultry.—Hens, 131/a14c; old roosters, each 25a30c; spring chickens, 23a24c; young stags, 13a14c. Ducks,

Hides—Heavy steers, association and salters, late kill, 60 lbs and up, close se-lection, Halze; cows and light steers, 8½ age.

Live Stock.

Chicago .- Cattle-Mostly toatsc lower; good to prime steers \$7,3037,90; poor to medium \$537; stockers and feeders \$2,5035.25; cows, \$1,4037,50; heifers 32.5035.25: cows, \$1.4037.50: heifers \$2.5035.45: conners \$1.4032.40: bulls, \$2.7535.75: Texas-fed steers \$5.0036.70. Hoge-Mixed and butchers \$7.1037.55: good to choice, heavy \$7.4537.621/2: rough heavy, \$7.1037.40: light \$6.053 7.35: bulk of sales \$7.1537.45. Sheep-Sheep and lambs slow to lower: good to choice withers \$5.0035.50: Western these, \$5.003.50: Western to choice wethers \$5.0005.50; Western sheep \$5.0003.50; native lambs, clipped,

sheep \$5,0003.50; native tambs, cupped, \$5,0006.75. East Liberty.—Cattle steady: choice \$7,1507.50; prime \$6,7507.25; good \$6,00 16,50. Hogs higher: prime heavy \$7,500 7,60; mediums \$7,20; heavy yorkers \$7,1007.15; light do \$7,0007.05; pigs \$6,80 16.85; roughs \$5,0007.00. Sheep steady. Best wethers \$4,6504.80; culls and common \$1.50a2.00; choice lambs \$5.25a6.50; veal calves \$7.00a7.30.

LABOR AND INDUSTRY

Decatur (Ill.) leather workers have organized.

Montreal is the best organized city in Canada.

Sioux City (Iowa) has elected a union printer Mayor.

A strike has occurred in the Government arsenal at Taranto, Italy.

Kansas has passed a State law for he enforcement of an eight-hour workday.

There are 244 establishments, employing 9.889 glovemakers, in the United

The situation of the machinists' strike at Palestine, Texas, remains unchanged. Only union men will be employed on work for public buildings at West Su-perior, Wis.

The Austrian Zinc and Lead Ore Company, in Czartowitz, Austria, has re-duced operations and a large number of nen have been dismissed.

At Guayaquil. Ecuador, there is seri-ous trouble brewing between the railway company and the contractors who are building the line.

Striking coopers at Nashua, N. H., re-quest an increase in wages, and also demand that the employers recognize the Coopers' Union.

Six hundred iron workers of Brook-'yu, N. Y., went on strike because six of the men were suspended for organ-izing a union in the shops.

Ten minutes was the time allowed speakers at a recent session of the Wom-en's Christian Temperance Union Con-vention, because of the large number of reports to be made. Only once did the timekceper fail to sound the goag. The exception was made in favor of Mrs. M. J. Annable, of Brooklyn, State Superm-tendent of the Union's rescue work, who

'High Life'' Shocks a Temperance Works

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told some interesting experiences. "No one," she said, in heginning her address, "is always under his or her self-control unless he or she is a total ab-

control unless he or she is a total al-stainer. "Only a few days ago," she went on, after telling some more of the evils of drink, "I was invited to a reception given to a young bride who had just returned from a wedding trip of nine months. The reception was at the house of her father-in-law, in Brooklyn. He is a Christian man and his wife is well known as a phil-anthropist. I could not go to the recep-tion, and I am glad that I could not. "I learned afterwards that the hewnisin young bride became so boisterous that her father-in-law had to take her to take. That provoked so much had language that it was necessary for the hulter and half a dozen of the male quests to carry laze shrioking from the room.

a dozen of the male guests to carry has shricking from the room. "A few days later I received a card-I believe one was sent to carh guest-exp pressing the bride's regret at the occar reace, and declaring that she had no memory of having used the language st-tributed to her." The moral of that story of an event in "high life." Mrs. Annable said, is that these evils of intemperance are not confined to the lower classes. She gave several in stances of successful effort in resease work, and declared that the work is made double hard by "well dressed women of a certain class."

chast." Speaking of the need for resence work, Mrs. Anable said she has the record of eight hundred descendants of a womas who died in Brooklyn in 1927 at the age of fifty-one. Of her descendants, 700 have been in juil, 312 were confirmed drankards and thirty-seven paid the law's penalty for murder.

and thirty-seven paid the law's penalty for marder. Mrs. Annable declined to give the name of the erring bride on the ground that she did not think to do so would be in line with her department of rescue work. The name of the woman who died in NST she also refused to divulge for the sake of the hundred descendants who were never in inil. never in jail.

Let Them Ga. The leading paper of Manchester, N. H., had on the bulletin board recordly the fail-towing wait in large letters: "Skilled mechanics who want their beer may leave Manchester." That paper stated that certain good workmen in a leading that certain good citizens will reply, hat them go, for very quickly would then beer childed by skilled workman with better material for good citizenship, that beer childing mechanics. National Adva-cate.

Could Never Be Mer

If workingmen of this great p ould all sign the pladge and fre-are would be no need of labor arg one and labor agitators, and there i no strikes, with privation and so on following in their wake; and rity and amaning would take the n and squalor. ring to the s is ampetion and would bring to those bound, ris reared in those bound, livation of the standard of the decrease in arise, and the is would throw out for the is would throw out for the is would throw out for the

Th HE church is the creature and not the creator of Christi God god God will use the preaching workman as well as the working preacher. If God puts you in

Be

you. To employ a re

own responsibility. The world is not a sec-saw in which

you go up by sending another down. We may prepare ourselves for the way, but God must prepare the way for us.

One hypocrite may eclipse the sun to some, but he cannot hide it from all. He who does not bear the burden of souls now will not bring us cheaves

then. Men are nearer to God than angels as the sons are closer than the



the light that is in

vivalist will not help us to evade our