Every Person is Called Into the Kingdom of God for a Purpose-We Shall Be Made to Account for Work Undone.

NEW YORK CITY.—The following schol-arly and readable sermon has been pre-pared for the press by the popular pastor-evangelist, the Rev. Dr. J. Wilbur Chap-man. The subject of the discourse is "Two hundred fainting men," and it was preached from the text, "Two hundred abode behind, which were so faint that they could not go over the Brook Besor." I. Samuel 30: 10.

In some respects we are reminded in

I. Samuel 30: 10.

In some respects we are reminded in this story of the celebrated charge of the Light Brigade, possibly because there were 600 of David's soldiers, and perhaps because they fought valiantly and won a great victory. While the rank and file would not compete with the men who fought at Sebastapol or Inkerman, for they had been a discontented lot in them homes and in their service, yet there were some really great soldiers among them, and they were as ready to die as were those 600 fillustrious men who made the gallant

some featily great solutions and they were as ready to die as were those 600 illustrious men who made the gallant charge not many years ago.

At the time of the text David was living at Ziklag, and he and his men had been sway in battle. The battle has been waged, the victory has been won and they are homeward bound. They have camped for the last night, and to-morrow morning they will be with their loved ones. The order is given to break camp and forward march, and when they came to the hill where before them they could naturally see Ziklag the first man shades his eyes with his hands and looks. His face grows pale and he begins to shudder, for Ziklag is in ashes, and as they come nearer their wives and children and all their property have been carried away. They are about have been carried away. They are about to turn upon David and stone him, but when he agrees to go after the enemy they turn away from the ruins of their homes and start in hot pursuit. They reach the Brook Besor, and then find that they have in their company men who are not able to go on, some because they are old, others because they were crippled, and still oth-ers because they were ill. The number ers because they were ill. The number comprised 200. In order that they might move more rapidly and hattle more successfully all the heavy trappings were left with the 200 at the Brook Besor, and 400 men pursued the enemy. They overtike an Egyptian, who is left by the wayside as good as dead, and when they give him some refreshments and promise him that they will not let him fall into the hands they will not let him fall into the hands of the enemy, neither will they put him to death themselves, he tells them the direction that the enemy has gone, and pursuing after them they come auddenly upon them. They have been intoxicated with their great success, and although the battle was hierce for a little while victory belongs to David and his men. Their wives and children are theirs once more most longs to David and his men. Their wives and children are theirs once more; most valuable treasure also is taken, and they have turned their faces back to the Brook Besor. Suddenly some one in the company begins to talk of the distribution of the plunder, and they have about decided that the 200 fainting men shall have nothing when David, with all the kingliness that it was nossible for him to assume, declares "as his part is that goes out to the battle so shall his part be that tarries by the stuffs. They shall share and share alike," and then he turned to the Brook Besor and saluted his men. Every old solder and every weak man received as much of a reward as if he had been in the front of the fight.

There is an impression abroad that the

is an impression abroad that the for the Christian are given to rewards, for the Christian are given to those who have rendered conspicuous ser-vice; great preachers, great philanthro-pists, great martyrs. This is not so ac-cording to the text; neither is it true ac-cording to the teaching of the Bible. Re-wards are not given for the amount of noise made in the world, nor for the amount of good which we are supposed to have done, but whether we have worked up to our full canacity.

capacity. You doubtless remember Plato's fable of the spirits that returned to this world each to choose a body for its sphere of work. One took the body of a king, another a poet, still another of a philosopher, and Ulysses came with great disappointment because all that was worth having was taken, when some one said the best is left. You may choose the body of a common man and do a common work and receive a common reward, and this he did.

Every man is called into the kingdom of Every man is called into the subjection about this. Just as in the making of a great locomotive every piece must be constructed by an expert and every bit of work must be marked with the name of work must be marsed with the angine should break in Jerusalem or China the failure could be traced to the proper source. God expects every man to do his duty, and for every one in all the kingdom He has a plan of course. We are not all expectes to perform the same mission. Paul has an illustration of this in First Corinthians, the 12th chapter, where he is describing the body where he says, "Ye cannot say to the hand, I have no need of thee, and if the body were an eye where were the hearing, etc.," but each performs its own mission, the uncomely parts receiving the greatest attention from the head. So every one of us has a work to do. If we leave it undone we shall be called to a strict account.

There are two kinds of work illustrated in the atory of these soldiers and the 200 fainting men. One kind is marching forth under the gaze and admiration of the multitude, the other is just tarrying by the Brook Besor taking care of the stuff, and yet it has its reward.

How often the field to which God calls

How often the field to which God calls us seems to us to be exceedingly small. The business man who has gone to his office all this while, and goes through the round of common tasks from morning to night, from one week's end to another, year in and year'out, chaffing oft times because he is doing so little and yet forgetting that he can be "not stothful in business, fervent in spirit serving the Lord," and because he does complain so much is missing his opportunity to do what the preacher never could do. The invalid upon her coveh 'acked with pain and filled with complain because her voice is never heard in the congregations of the people, wondering why she ever live!, and crying out against God because she has suffered so intensely, thereby missing her opportunity to give a testimony which no one else could give but the invalid.

One of our honored old ministers a week ago was plunged into great servo v by the news of the death of his son. He had died by his own hand. When the news was broken to the father it seemed as if he would fall, when suddenly remembering the coinfort which he had ever given to others he cried aloud. "Though He slay me yet will I trust Him," and he never through all his ministry preached a betten sermon. The mother in her home bound to her children, for while the chain may be silken it is still a chain, chaffing because she can make her influence felt so little in the world, and yet forgets that she is doing what every angel in the slies would like to do, having an opportunity placed in her hands to mold a soul for eternity in the direction of the lives of her boys. If you find yourself in a discouraged position do as Paul did, make the best of it, for we remember what he said when he writes to the Philippians, "But I would ye should understand, brothere, that the things which happened unto me have fallen out ratios and other places." rather unto the hardened of the gospel so that my bonds in Christ are manifest is all the palace, and in all other places. Philippians 1: 12-13. There are those whe say if I were only in a more enlarger sphere I would be brave and true, but this is not at all certain if you are not braw and true where you stand to-day.

"Just where thou art lift up thy voice, and sing the song that stirs thy beart; heach forth thy strong and eager hand To lift, to save, just where thou art. Just where thou standest light thy lamp, "Tis dark to others as to thes; Their ways are hedged by unseen thorns, Their burdens fret as thine fret thee.

And any sweet song amid the gear Of many voices slowly fail; While these thy kindred wandered on Uncheered, unlighted, to the end. Near to thy hand thy mission lies. Wherever and hearts need a friend." First—Perhaps you are where you are because you have not filled full that position, and God will never call you to a higher place until you have overflowed where you are. Mourning and fretting be cause you are not where you want to be does not make things better. The bonds are only tightened by the fretfulness. Two birds in two cages in a room give an illustration.

Second—Usefulness is not the primary object for the Christian. We say, "Oh that we might be more useful," but first rather let us desire to be more holy, for that is God's will. There is nothing bet

that is God's will. There is nothing better for the most of us than sorrow or disappointment or trial because these things shape character. There is little merit in being good when everything about us makes us good, and usefulness is the result

you are in loads for Crists a sace this you thought will take from you the sting of living possibly out of sight and doing only common things as you have done in other daws, yet the time will come when you will be free.

Perhaps there are those here who are in condage because they have never yet be-come Christians. In the old Water street

God was but seeking to free you from bondage and lead you out into a larger field of service. The thing from which you shrank away He meant for your edifica-

A dear friend of mine with whom I trav-led recently said. "I was but an average 'hristian until one day God came unto my some and took my daughter, and then in

III.

If all these seem like hardships to us and

cant, needs only to wait until that great day, and when that old minister who preached in Falkirk stands in His presences to say possibly to Him. "Master, I had but a little field." he will hear Him say. "But you led Robert Moffat to me." and as Joseph Parker said the man who added Robert Moffat to the church added a continent to the kingdom. And when the old English minister whose field was very circumscribed, whose name is not generally known, stands in His presence to say. "Master, I did the best I could, but my church was small." He will say to him, "But you led Charles Spargeon to Christ, and Spargeon led a multitude."

When Henry VHI, and Anne Boleyn came up the River Thames they had a great entrance into the city of London. Fifty barges followed the Lord Mavor. Officials were dressed in scarlet. Musicians chanted upon the banks of the river, and she who was to be the queen clad in garments of beauty, walking mon velvet, entered Westminster Ab'ny, and the service was a great one, but it is as nothing compared to the end when the rewards are given to those who have simply been faithful.

I was sick, He will say, "and ye visited Mo".

when that old minister who

THE SABBATH SCHOOL International Lesson Comments for July 27.

> Subject: Worshiping the Golden Call, Ex. xxxil., 1.35-Golden Text, Ex. xx., 3-Memory Vernes, 30-22 Commentary on the Day's Lesson.

1. "Moses delayed." He was in the mount forty days. "Gathered themselves." "They came in a tumultuous and seditions manner, insisting on having an object of religious worship made for them, as they intended under its direction to retourn to Egypt. See Acts 7: 39, 40." "Unto Aaron." The brother of Moses and the principal one in charge during Moses's absence. "Make us gods." They required, like children, to liave something to strike their senses, and as the Shechinah, "the glory of God," of which they had hitherto enjoyed the sight, was now veiled, they wished for some visible, material objects as the symbol of the divine presence which should go before them as the pillar of fire-had done. "We wot not." "We know not." Hom contemptuously they speks of Moses. Thus ungrareful are they. While God delights to honor him, they dehight to condemn him, and this to the face at Aaron, his brother and substitute. "It is likely they might have supposed that Moses had parished in the fire, which they saw had invested the top of the mountain into which he went." are only tightened by the fretfulness. Two birds in two cages in a room give an illustration. One dashing itself against the barr because it is imprisoned, injuring itself and stopping its song; the other singing as if it would outsing the lark in the mead ows, and moving thereby its mistress to open the cage and set it free. He who does the best he can where God has placed him has put his foot on the round of the ladder that leads up to higher things.

Second Heafulness is not the primary being good when everything about us makes us good, and usefulness is the result of character, is to character what the fragrance is to the rose. The gardener does not aim first for the fragrance, but to make the rose perfect, and the fragrance takes care of itself. If you study the sermons of Whitfield, Wesley, Spurgeon and Moody you may wonder why these sermons produced such mighty effects. It was because the power was in the messenger rather than in the message. To be right with God, to be holy, to be like Christ, is our first duty, and through the door of holiness we pass to usefulness. In the early painting days of West, Morse, the philosopher, entered his studio He was painting his masterpiece of "Christ Rejected," when he said to his friend. "Let me tie your hands and paint them in the picture," and if you have ever ceen this picture you have seen the hands of Morse painted in the stead of Christ. He you are in bonds for Christ's sake this very thought will take from you the sting of the contractions of the stage of the stage of the said to his friend.

saw had perished in the are, which they saw had invested the top of the mountain into which he went."

2. "Break off." Implying that the act involved an effort and sacrifice on their part. The prevailing view has been that Aaron, anxious to dissuade the people from Aaron, anxious to dissuade the people from their purpose, proposed this great sacrifice hoping they would withdraw their demand. This is not an improbable view, but the facts show that he was morally weak, and lacked the sterling qualities of a great spir-

"Brought them." The Ezyptian rings,

3. "Brought them." The Egyptian rings, as seen on the monuments, were round, massy plates of metals, and as it was rings of this sort that the Israelites wore, their size and number must, in the general collection, have produced a large store of the precious material.

4. "And made it a molten calf." This idol seems to have been the god Apis, the chief diety of the Egyptians, worshiped at Memphia under the form of a live ox, three years old. "These be thy gods." Possibly Aaron only intended to make them some symbolical representation of the divine power and energy, that might be as evident to them as the pillar of cloud and fire had been, and to which God might attach an always present energy and influence.

5. "Feast to the Lord." "Aaron does not appear to have designed a worship that

come Christians. In the old Water street mission there came one day a man bowed down with sin until he stood little more than four feet high, like a veritable dwarf, but when he bowed at the altar and yielded himself to Christ he stood up as straight as an athlete. Perhaps this is what you need. Sighing for peace, you have not found it, searching for pleasure it has cluded its grasp. Oh, come to Christ to-day, for He may set you free.

Then discipline may irree us. Rawlins White, the old marryr, was decrepit and bowed with age, but when he stepped into the fire suddenly these bonds were snapped and his body was as straight as it had ever been in the days of his youth, and it may not be when sorrow came to you and 5. "Yeast to the Lord." "Aaron does not appear to have designed a worship that should supersede the worship of the Most High. It is evident he intended that the true God should be the object of their worship though he permitted and even encouraged them to offer this worship through an idolatrous medium, the molten calf."

6. "Early." "It was to be a day of festivity and joy and they were anxious to be gin it." "Offerings." The burnt offerings were wholly consumed on the altar, but the peace offerings were only partly consumed and the remainder eaten by the priests and the worshipers.

7. "Corrupted themselves." Moses must break off his communion with God to go and do his duty as a magistrate among

go and do his duty as a magistrate among the people. They had not only taken on a spirit of idolatry, but they had become abominable in their conduct. They were no longer entitled to his protection and love. They had broken their covenant with love. They had broken their covenant with God, and had sinned against great light. 8. "Turned aside." The actions of the people were all open before God, and He tells Moses what they have done. 9. "Stiffnecked." Unmanageable. Hard home and took my daughter, and then in the midst of my sorrow I yielded myself to Him, gave Him my time and my money and everything that I had, and I stepped out into a life of blessing such as I had never known, and I would not give the last twelve years for all my life before put together." And then, too, we shall be free when we see Him. For the man whose sphere has been most circumscribed here will doubtless find when he stands in the presence of the King that he was but in a preparation for a mission among the saints at which the very angels might well stand amazed.

9. "Stiffnecked." Unmanageable. Hard to control.
10. "Let me alone." Moses had not yet opened his mouth, but God foresaw the holy violence with which his importunity would besiege His throne. "My wyath." The wrath of God is His righteous indignation against sin. It will "consume" the unrepentant, but He also keepth "mercy for thusands." 34: 7. "Of thee." God seemed yearly to destroy the nation and repentant, but He also keepth mercy for thusands." 34: 7. "Or thee." God seemed ready to destroy the nation, and raise up a great nation through Moses. 11:13. "Moses besought." The nobleness of Moses shope forth in complete self-for-getfulness in his love of God and of the people, while he pleaded for their forgive-ness.

14. "The Lord repented." This is sno ken merely after the manner of men who, having formed a purpose, permit them-selves to be diverted from it by strong and forcible reasons. Moses' prayer influenced

If all these seem like hardships to us and we have been without comiort, then let us wait until the day of reward shall come. The mother who has had a hard time with her children, just wait and do your best. When Charles Wesley comes to judgment, and all the hosts that have been won to Christ by His power of music cone, it will be a great day, and when John Wesley comes to judgment with all the souls of Methodism with him it will be a marvelous sight, but higher than the throne of either Charles Wesley or John will be throne of Susana Wesley, their mother. Susana Wesley, their mother.

The old preacher who has been discouraged oft times because his church was so small and his work so apparently insignificant, needs only to wait until that great

having formed a purpose, permit themselves to be diverted from it by strong and
forcible reasons. Moses' prayer influenced
Jehovah.

15. "The tables." They were evidently
not very large or heavy, as Moses appears
to have easily carried them both.

16. "Work of God." Such a law could
proceed from none but God.

17-18. "Noise of war." Joshua at first
thought that the people must be warring
with some of the neighboring tribes.

19. "Moses anger waxed hot." Moses
now feels the kindling of a wrath akin to
that which moved Jehovah. Fiery indignation against sin is a passion as pure and
worthy of God or man as love for truth
and righteousness. Moses' anger was not
the stirring of an unboly passion. "Break
them." A visible sign, showin that Israel
had broken the law written thereon.

20. "Took the calf," etc. The act was a
symbolical one; the idol was brought to
nothing and the peole were made to swallow their own sin.

low their own sin.
21. "That thou hast brought." This was a severe rebuke. Moses charged the sin directly upon Aaron, because he had permitted it. 22-24. "Aaron said." His reply is very yeak, and is really a confession of his own

shortcomings.

25. "Naked." This means that they were broken loose from all restraint, un-

25. "Naked." This means that they were broken loose from all restraint, unruly, leentious.

26-28. "Slay every man." The Levites came at Moses' call, and then the work of retributin began. The 3000 slain were probably the leaders in the transgression. "Those who were guilty of this breach of the covenant were liable to the penalty of a capital crime (compare v. 33), and hence the order for this fearful slaughter."

29. "Consecrate yours-lives." Literally, fill your hands to the Lord. "Their hands were to be filled with the duties and obligations of their sacred calling."

30. "On the morrow." After Moses had executed justice on the principal offenders. "Ye have ainned." Though they had escaped death they were not to supnose they were innocent, or to look upon the sin as a triffing thing. "An atonement." He thought that he might be made an instrument of reconciliation.

Audible Railway Signals.

given to those who have simply been faithful.

I was sick, He will say, "and ye visited Me," and the young Christian Eadeavorer will say, "But, Master, when?" and He will answer, "it was when you walked through the wards of the hospital and gave a flower to this one and a cup of cold water to that one." "I was weak and ye helped Me," and this business man will say, "But, Master, when?" and He will answer, "It was the coin you gave to the man in the crowded streets of the city yesterday, and who but for that coin would have starved." And to the mother who has cared for her children, and the business can who has faithfully performed the task of his business, and the father who has been true in his home He will say, "Inasmuch as ye did it unto the least of these ye did it unto the least of these ye did it unto Me."

So you see it is not at all a question ment of reconciliation.

31. "Returned." He again went up on Mount Sinai. "A great sin." He makes a Mount Sinai. "A phumble confession.

he did it unto Me."

So you see it is not at all a question
so to where we have labored or how small
our experience has been, but have we done
har best. If so, we shall receive a reward. The Northern of France Railway makes use of a system of audible signals to indicate when the distant signal is at caution. Between the rails Soldier's Curious Letter. is placed an insulated braze plank From the Philippines some curiou letters have been received by the about 6 feet 6 inches long. This is so arranged that when the distant is at friends of our soldiers fighting ir caution a wire brush fitted to the enthose islands. One of the most in gine passes in contact with the plank genious was a piece of native bam and operates a whistle in the cab. boo, about a foot long, on which ar This requires the fitting of each disaddress had been carved with a pen tant signal with the necessary batterknife. The letter was inside this hol ies and their up-keep, as well as the low tube, and held there by wooder engines themselves; but they do not pins at each end. The writer ex seem to find this very much, and are plained that he had found it impos gulte satisfied with the system.

gum to make one, so had recourse to Mrs. Lease Will Not Remarry. this expedient. The statement has been published that Mrs. Mary Lease, who recently Scene of Romantic Happening. Elmington, the beautiful Virginia estate of Rev. Thomas Dixon, Jr., is at secured a divorce from her husband was about to marry a Philadelphia its best just now. King Powhatan professor of an Asiatic cult. Mrs. lived near there, and, according to tradition, it was there that Pocahon-tas saved the life of Capt. John Lease writes from her home in Wichita, Kan., denying this report. She de clares that she will never marry again and adds that in five years, when her youngest child, Ben Hur, shall be of age, she will "retire from public life." Sing to Their Oxen. In France the oxen that work in the Mr. Lease says he wishes his former wife good luck, but is not sorry she got a divorce. Ambition, he says, was the cause of their separation, and he fields are regularly sung to as an en-

sible to get an envelope or to find any

couragement to exertion, and no peas-ant has the slightest doubt that the animals listen to bim with pleasure.

CHRISTIAN ENDEAVOR TOPICS.

July 27-Missions: A Meeting in the Interest of Medical Missons-'Preach, Heat' "-Matt. x. 7, 8.

Scripture Verses .- Luke xv. 3-6; John III. 16; vi. 38; x. 11, 17, 18; xvii. 26; 2 Cor. viii. 9; Eph. v. 25-27; Phil.

Lesson Thoughts. Spiritual salvation is the great work and purpose of Christianity, but does not mean the neglect of our temporal happiness and welfare. Seeking firsf the kingdom of God, he supplies all needed temporal care.
"Medical missions need no other au-

thority than Christ's example, for he was the greatest medical missionary that ever lived." Medical mission work is not an end

in itself, but rather a means to an end,

-our topic is "Preach and heal."

Selections. What was it that impelled the Lord of glory to come to earth and save It was his divine compassion. We need the same spirit, which gives us sympathy with human woe. the one who feels for men will work to save men. Sympathy will send the heart to God in prayer; and he who prays that God will send out in-Lorers will soon be ready to say, "Send

Only by visible help for the body that costs us something is it possible to prove that our efforts for men's souls are sincere. Sickness and demon possession were fruits of sin. Jesus came to undo the works of the By healing sick bodies through his disciples, he probed his power and willingness to heal sick souls, cleanse leprous hearts, raise the dead in sin, cast out all the devils of iniquity.

The preaching of Christ-sent men brought wayside blessings. It is so wherever the gospel is preached today. Free schools, hospitals, asy-These are the direct product of Christianity, and they never have grown where Christianity was not. who look at the occasional meanness of professed Christians, and are blind to the unquestionable drift of the whole r.fluence of Christianity, do discredit to their own reasoning. Suggested Hymns,

The great Physician now is near, Hide mc, O my Savior, hide me Preach the gospel, sound it forth. We have felt the love of Jesus. Pass along the invitation.

Have you sought for the sheep that

EPWORTH LEAGUE MEETING TOPICS. July 27 .- The Program of Christianity -- Matt. 4, 23; 10, 7, 8.

It embraces the spirit of Christ and the practical application of his teachings to daily living right here in this world of sin, struggle, defeat, victory. I. Music-Song of the angels in the starlit skies of Bethlehem. It ancounces the arrival of Him who is to take the principal part in the long drama. Upon complete subordination him will depend the success of this randest program ever presented to a leeply interested and enraptured au 2. Wonderful words and unrivaled deeds of Christ and planting the germs of his new kingdom in many hearts. 3. Tragic events gathering about the cross and the rock-hewn sepulcher. Heavens draped in sable garments, earth quaking, people tremling with dread. This dreadful plendor, the joyous Easter morning, and new hopes kindled in the heart of humanity. passing splendor and of transcendent mport is the descent of the promised Holy Spirit. With bounding gladness he comes to continue in person the part begun by our Savior. self, is Christ's continued spiritual, personal presence.

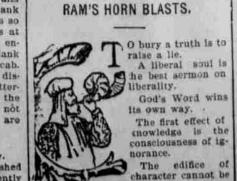
Part H.-Begins without any intermission. The Holy Spirit has found entrance into a hundred and twenty submissive personalities, and each one has become the center of tremendous spiritual power. With tongues of fire and hearts of flame they perform the part assigned them most effectively. Thousands more join them. They are most heroic company of God-inspired Christ-mastered, Spirit-filled men and women. Marvelous success attends heir efforts.

Ten terrible persecutions rage. Mulitudes of Christians die painful jeaths, but the blood of martyrs beme the seed of the church. early church sprang anew into more earnest life. Marching on over all opposition, it overthrows civil heatenism end exalts a professed Christian emeror to great Caesar's throne.

The Dark Ages follow, during which period Christianity is less conspicuous, but in quiet places it is nourishing the truths and principles which are destined to push forward Chris-tian civilization with new power.

The Lutheran Reformation ushers in a brighter morning for all Chrisendom. In due time it is followed by the majestic Wesleyan revival, whose onlightening and elevating influence is likely to abide until the program shall lose in the complete conquest of the hole race for Christ. In an address to Yale students recently Dr. Lyman Abbott said: "What are we here for? He answered: "First, to get control of the world. That is civilization. Second, to overcome moral evil. That is Christianity." Whatever we may think of the accuracy of this classification, no one can doubt that the supreme aim of Christianity is to secure the doing of God's will on earth as it is done in heaven.

RAM'S HORN BLASTS.



The edifice of character cannot be

built without an ar

We can easily bear afflictions when borne up by His affection. "It is better to be saved in a storm than drowned in a calm. Religious teachers count for more than religious teachings.

Sponges gather easily, but they are God can give us patience, but He

cannot give us practice. Growing and giving are the best evi-

GOD'S MESSAGE TO MAN

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Poem: Power of the Cross-He Who Will Not Own God's Authority Cannot Re-ceive His Guidance-Prayers For Past Mercies Are Prayers For Future Needs. Lord, let me know the power of Thy cross, So that I count all other things but loss; So riches, pomp, and all the world holds dear Fade into naught whey Thy dear cross is

Thee, When doubt and fear molest and trouble Then may Thy cross its radiance o'er me And I to Thy sweet rest once more be led. Through all the haste and worry of the Grant that Thy cross may ever guide my Sin's subtle skill to foil and fears to quell As thinks my soul of Him who loves so

Lord, when I wander, foolish, far from

When dawns the day that I His face shall Sign of my faith His precious cross shall be; All, all of heaven mine, because He died, Mine joy and life in Jesus crucified, —Ernest G. Wellesley-Wesley.

A Conditional Promise.

A Conditional Promise.

"In all thy ways acknowledge Him, and He shall direct thy paths."—Prov. 3: 6.

The promises are all conditional. But the conditions are not strings tied to the promises, drawing them back and making them worthless; they are logical and not merely arbitrary, the promise cannot be fulfilled without the faithful performance of the conditions any more than you can grow-without eating or see without looking.

Submission is the essential condition of direction. He who will not own God's authority cannot receive His guidance. God cannot direct our paths unless we accept His precepts. But the man who acknowledges his Lord by taking one step in loyal obedience will be led the next one in loving power and wisdom. God can lead His obedient ones to Canaan; but Egypt He can only lead to the Red Sea and the disobedient ones to the desert. He cannot lead rebels into His kingdom simply because they will not be led. So, perhaps, the first thing to do. If we are in daubt. cause they will not be led. So, perhaps, the first thing to do, if we are in doubt as to whether we are being divinely led in our lives is to discover whether we are perfectly acknowledge ag the right and au-

our lives is to discover whether we are perfectly acknowle Ig.ag the right and authority of God over our lives.

If you acknowledge the flag the flag will protect you and God can only care for those who commit themselves to Him. There are man who earnestly pray on their knees to be led to heaven, and then as soon as they are on their feet they run away from it. They pray to be piloted into the safe haven while they pull the wheel over for the isles of pleasure and sin. If you want God to pilot your life you must give Him the bridge. You must leave Him there in all kinds of weather. We are always ready to pray for guidance in our perplexity, when no path can be seen through the storm and too ready to take the helm ourselves when the gale has gone down. Every Christian life ought to bear plainly written on it, where all may easily see and read, "Jesus Christ, Master."

He cannot confer His blessings unless we acknowledge the benefits received, but if you openly avow His goodness He will freely vouchsafe His guidance and every other blessing. Our praises for past mercies make our best prayers for future needs. Gratitude is a Christian virtue; guidance seems to be conditioned on it. The trouble is a good many of us have forgotten how to say, "Thank you" to God. Life's multitude of mercies pass unnoticed. We only stop to give thanks when we have been delivered from some manifest danger or have had some very narrow escape, as though it was more wonderful that we

been delivered from some manifest danger or have had some very narrow escape, as though it was more wonderful that we should be snatched alive from a wreck with the loss of all our belongings than that we should be brought safely along our way without any discomfort.

Awake, my heart, and sing His praises: number up the known mercies, and, still more, bless Him for the unknown, and let men everywhere know that in Him we acknowledge the secret of any goodness, the source of all power and the sovereignty of any service we may have. Then we can trust Him to keep His promise with us.—

"TY F. Cope, in Ram's Horn

It is related that a cavalry officer, with small number of followers, was pursued a small number of followers, was pursued by an enemy who were in large force. He discovered that his saddle girth was beed, tightened the loose buckle, and then rode on, amid the shouts of his companions. The broken buckle would have cost him his safety—perhaps his life. His wise delay insured his safety, and sent him out of the reach of his pursuing enemies.

"This incident," says the Rev Theodore L. Chyler "successars several spiritudes."

"This incident," says the Rev Theodore L. Cuyler, "suggests several spiritual lessons. A very obvious one is that the Christian who is in such haste to rush off to his business in the morning that he does not spare any time for his Bible or for prayer, is quite likely to 'ride for a fall' before sundown. One of the most eminent Christian merchants of New York told me that he never met his family at the breakfast table until he had had a refreshing interview with his God over his Bible and on his knees. His family worship afterward was not only a tightening of the buckle for himself, but was a gracious means of safety to his household."

The Guiding Star.

I Laughter, amusement, pleasure have a conspicuous place in the religious life. Be sad when you must, but he glad whenever you can. The sadness will come of itself, unbidden, but the gladness must be sought, and it is a duty to search for it until it is found. But behind the smiles, the frivolties, the gayeties, every reasoning soul finds food for grave questioning.

To the youth come moments when the vision of great possibilities visits him. Life is stern, grave, laborious. He dreams of success and stirs his inner depths with the determination to make it his. But what shall the success be? Wealth, fame, position? These are well enough, and quite worthy our utmost effort. Still, if we have only wealth, or fame or position, yea, if we have all three in our grasp, they are not enough. Without manliness, honesty, self-respect, the ability to look back on the yath we have traveled without a sigh, they count as nothing when the soul criticises and measures itself. A life of moral principle, of honor, of even-handed justice is the only life worth living. There principle, of honor, of even-handed jus-tice is the only life worth living. There-fore, with all your striving, let noblity of heart, an unblemished career, be your guiding star.

Grow Old Gracefully.

One may grow old gracefully by aitting always at the Master's feet, learning of Hira, by benefiting others with the knowledge gained, by keeping closer to the infinite Father the nearer life's oventide comes, and never coasing to have a definite something good to live for.

Creeds are followed by consequences. The inner life and the outer life cannot be divorced. What is in the fountain will find its way into the stream. Thoughts are seeds, and they bring forth after their kind.—The Rev. R. F. Covle. Denver. Col.

The world does not need to make crosses for cowardice. Blessings come in service as well as

All great work consists of small

Boys have eyes like hawks for hypo-Hard living does not make easy dy-

Men are either moulders or are noulded. Moral exercise makes moral athletes.

COMMERCIAL REVIEW.

Ceneral Trade Conditions.

Bradstreet's says: "Warmer and more settled weather in many sections has helped seasonable trade and made it possible to ascertain that the earlier reports of grain crop damage from rains were rather exaggerated. Among the industries iron and steel still rank first in activity, and the chief source of complaint is the scarcity of fuel, both coal and coke, limiting pig iron production at a critical period. The labor situstion has a rather improved tendency. Railway earnings thus far reported for June (the anthracite roads excepted) show an aggregate gain of 8 per cent on last year, and all reports as to probable crops and trade point to the maintenance of a heavy tonnage. The strength of food prices, particularly of cereals and meats, are based on small, immedistely available supplies, rather than fears of possible future shortage. Except for wheat, highest prices paid for ten to twenty years past at this time are being paid. Textiles and other manufactured goods tend lower, and thus affect the reneral level of values.

"Cotton goods are quiet at the East after the recent price revisions. Some business for export to India is reported but Chinese trade is quiet. Raw coton has fluctuated with weather reports. while spot cotton has been unchanged. The Eastern woolen goods trade is in quite good shape. Wool is firm and orking higher and spring woolens will, t is expected, open 5 to 10 per cent igher. Lumber is rather less active han of late, white particularly so, but stocks are small and no great decline is predicted."

LATEST QUOTATIONS.

Flour-Spring clear, \$3 15a3.35; best Patent, \$4.65; choice Family, \$3.90. Wheat-New York No. 2. 80%c; Philadelphia No 2, 78a78% c; Baltimore No 2, 7840. Corn - New York No. 2, 7236; Phila-

delphia No. 2, 72)4a73; Baltimore No. 2, 74a75c. Oats-New York No. 2, 56c; Phila-

lelphia No. 2, 60c; Baitimore No 2. Hav-No. 1 timothy, \$16.00a16.50; No. 2 timothy. \$15.00a15.50; No. 3 tim-

othy \$14.00a14.50 Green Fruits and Vegetables .- Beets. Norfolk, per bunch Male. Blackberries. North Carolina, per quart. 4a5c. Cau-bage—North Carolina, per crate \$1.00 a1.50; do Norfolk, per brl. \$1.00a125. Cantaloupes—Florida, per crate 50ca \$1.50. Cucumbers-Charleston, per basket 20a25c; do North Carolina, 20a25c

Eggplants, Florida, per crate \$1.50a1.75 Huckelberries, per quart 517c. Let-tuce, Native, per bushel box 10a15c. Onious, New, per basket 80ca\$1.00 Peaches, Florida, per carrier \$1.00a1.25 Pineapples, Florida, per crate, \$2.25a 2.50. String beans, per bushel, green, 25a50c; wax, 35a50c Tomatoes, Florida, per six-basket carrier, fancy, \$1.00

al.25 do, fair to good 75ca\$100.
Potatoes, Norfolk, per brl, No 1, \$1 40a1 65; do, seconds, \$1 00a1 25; do. culls, 50a75c; do, North Carolina, per bri, No 1, \$1 25a1 50. Butter, Separator, 23a24c; Gathered

ream, 22a23c; prints, 1-lb25a26c; Rolls, 2-lb. 25a26; Dairy pts.Md., Pa., Va., Eggs, Fresh-laid eggs, per dozen, 17a17%c.

Cheese, Large, 60-lb, 101/a101/c; me dium, 36-lb, 101/a1014; pienies, 22-lb

101ga 105gc.
Live Poultry, Hens, 12a125g; old roosters, each 25a30c; spring chickens, 13a14c, young stags, 12a13c. Ducks

Hides, Heavy steers, association and salters, late kill, 60-lbs and up, close selection, 11a12c; cows and light steers,

Live Stock.

Chicago, Cattle, Mostly 10a15c lower, good to prime steers \$7 90a8 60; poor to medium \$4a7; stockers and feeders \$2 50 a5 00; cows, \$1 40a5 50; heifers \$2 50a 5 50; Texas-fed steers \$4 00a6 75. Hogs. Mixed and butchers \$7 50a8 05; good to choice, heavy \$7 80a8 20; Sheep, sheep and lambs slow to lower; good to choice whethers \$3 25a4 00; Western sheep whethers \$3 25a4 00;

East Liberty, Cattle steady; choice \$7 15a7 50; prime \$6 75a7 75. Hogs, prime heavy \$8 10a8 20, mediums \$8 00; neavy Yorkers \$7 95a8 00. Sheep steady, Best wethers \$4 10a4 20 calls and co. mon \$1 50a2 00; choice lambs \$6 50a7 00.

LABOR AND INDUSTRY

Rutland, Vt., machinists are on strike. Only union labor will hereafter be employed on brick and sewer work at Omaha, Neb.

The carpenters' strike at Barre, Vt., as been settled. The strikers gained has been settled. their demands for \$2.50 a day. A new branch of the British Steel

Smelters' Amalgamated Association has been formed at Port Talbot, Wales. Miners at Fernie, B. C., have again gone on strike. They have been work-ing barely a month since the last strike

Labor unions at Syracuse, N. Y. representing about 6000 men, intend

Boston, Mass., bookbinders have struck for the purpose of accomplishing a uniform scale of wages and apprentice system.

Fifty per cent of the strikes in the United States are successful, 13 per cent successful in part, while 36 per The Master Bakers' Association at Fall River, Mass., has signed an agreement with the Bacers' Union which

everts a threatened strike. Iron founders still report trade as bad in the Wolverhampton, England, district, but there are fewer members of the union on donation benear.

Union iron molders at Council Bluffs, Iowa, have returned to work l'heir demands for an increase of pay from \$2.75 to \$3.25 a day were met. Hostilities have become manifest in

connection with the engineers' strike at Dublin, Ireland, between the men introduced by the employers from Scot land and those who are out.

In Germany the working day in most trades is still much longer than in Eng-tand and the United States. Never-theless, progress in this line is noticea-

At the great majority of trade union gatherings in England of late the chie topic of discussion has been "Labin Representation." Large funds are being voted and collected for this purpose.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

The Saloon is Not the Workingman's Friend, For It Kills More of Thomathan Does Any Other Killer Enoura-

Seiling Liquid Damnation.

The saloon is the workingman's worst enemy. It is a trap to catch him on his way to work and on his way home.

While Mr. St. John was Governor of the State of Kansas a woman made her appearance in his office. With tears running down her cheeks she besought him to pardon her husband who had been coavicted and imprisoned for homicide. She stated that the State (before prohibition was adopted) had given a man the right to start a saloon between her home and her husband's workshop. The once subar mechanic became a frequent visitor to that resort, and in a quarrel he killed a man. The woman claimed that it was the fault of the State as well as of her husband that she and her children were deprived of hor husband's wages that she so much needed. After thinking the matter carefully over and finding out that the man had sincerely repented and was desirous of leading a sober and industrious life, Mr. St. John pardoned him.

The topics of this land have all the Selling Liquid Damnation.

can do to live in moderate comfort. They should let the saloons alone for the sake should let the saloons alone for the sake of their families, if for no other reason. Why swallow the clothes and food of those at home that they love? Why make even more bare the cupboards at home? Why create more tears than laughter? Why make still more desolate the barren rooms that shelter those who are not so well sheltered as some horses are?

The workingman works too hard for his pennies to hand them over to a bartender for that which makes him less worthy to be loved by his wife and children.

The saloon says, "Stay here until early in the morning—home is no place like this." Wife says, "Come home; little Sarah is sick and wants her papa." Which voice is best to listen to and obey? You know.

The saloon kills more workmen than any other killer beauty.

The saloon kills more workmen than any

The saloon kills more workmen than any other killer known. It takes from them their manhood. If there is any brutality in their make-up it makes them more brutal.

Men do things when they are drunk that they never would think of doing in their sober senses. To strike a woman—even if she deserves it—is cowardly. Yet men do that thing when drunk and sob bitter tears of repentance after having done it. tears of repentance after having done it. But the tears so shed do not wipe away the wife's recollection of the sot, even if

But the tears so shed do not wipe away the wife's recollection of the sot, even if she forgives him.

How many mechanics, just about climbing the ladder that leads to easy street, drink that which makes the ladder totter and fall. It is so hard to climb up and sa easy to fall down.

When you fall down how it hurts—wife, budden and all.

children and all.

The men who would successfully solve the labor problem must not leave out of the question how to exterminate the saloons of the land. If all the trouble connected with the struggle between capital and labor could be properly arranged to-night it would get wrong to-morrow if the present saloon system is permitted to still so on.

go on.

It is not well that this country should go on half drunk and half sober. Such a state of affairs means quarrels without number. Capital on a drunk stands for oppression, and is thoughtless as regards the rights of labor. When labor is on a drunk the bosses are practically told that they have no rights that workmen are bound to respect.

Factories, workshops, schools and churches are a blessing. Saloons are helibreeders and make more devils in a day than all the churches can make saints in a week.

week.

What keeps factory districts in poverty is the presence of saloons which get possession of the wages of the employes. All flesh is fodder with the saloons, and what belongs to the workers is appropriated by the saloon keepers.

I have not the power to describe what the saloons of America take yearly from the workingmen. If I could you would be startled!

The average American toiler is too good a man to be wounded and even killed by the saloons. He deserves a better fate.

Liquid damnation is sold by those authorized to do so "for the public good." But it would be "for the public good." He every saloon in this country was closed as tight that dynamite could not open them.

Readers, I am going to keep on asking the toilers of this country to keep away from the saloons until I cannot either write or speak. Suppose I ask in vain? Will that fact hurt me when I have to give an account of the deeds done in the body?

The saloon is here, but that does not

body?

The saloon is here, but that does not make it right. The saloons ought to go to where they belong, and that place is not heaven.—George R. Scott, in the Witnesse.

One Minute For Brandy

One Minute For Brandy.

In the frightful tunnel disaster which recently occurred in New York City, on the New York Central Railroad, when nineteen people were killed and forty-one were injured, the police and firemen of the city engaged in rescuing bodies from the debris found a woman pinned under a car seat. Apparently her injuries were not great, but as they started to release her she cried out: "Brandy, give mebrandy!"

The gallant fellows ceased their effects inst long enough to profuce a bottle from inst long enough to profuce a bottle from

The gallant fellows ceased their efforts just long enough to produce a bottle from one man's pocket and give her a swallow from it. But, oh, the fatal few secunda! Helore another hand's turn could be made a steam pipe burst beside the woman, the hot, blinding, scalding steam, forcing the men from the spot. Afterward the woman was found dead, the fiesh literally coaked from her face. It was the one minute for brandy which caused her horrible death.

How They Make Them.

Barrels and Bottles, an influential liquar

"The blender who understands his business can very easily put a compound which will not cost the retailer more than seventy cents to 31 per wine gallon, and will realize \$3.50 per gallon at five cents a drink. Of course, it's nothing but spirits of about seventy proof, smoothed with a little prane juice, flavored with vanills, cinnamon or bergamot, colored with earabel and given the sharp and burning taste some drinkers like by the addition of grains of paradise.

"The old soak will swallow anything that's cheap and burns as it goes down, and the keeper of a barrel house usually takes the easiest way to meet the old soah a views."

Barrels and Bottles ought to be good and thority on what goes on behind the has or down in the cellar.

The Crusade in Brief.

The Kokomo woman who spanked her son because he had been found in a saloun ought to have lots of imitators. Mr. de Terra, a railway director in Gu-ben, Germany, is now forming a society of tectotal railway men in Germany.

Pennsylvania has passed a law prohibiing the sale of beer or other liquors to
women to be carried home from the saloza
in a bottle or other receptacle.

It is stated that thirty-eight of the awenty-seven parishes in the Island of Anglessy, off the west coast of Wales, with a
population of 414, do not contain a single
saloon or public house.

William D. Morris, Mayor of Ottawe

William D. Morris, Mayor of Ot Canada, has been removed from offic buying a drink of liquor during hour hibited by law.

A class in prohibition has been elished by Professor Woodbridge at College in response to a petition of of the students.