"HE PAID HIS FARE"

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

The Bible is But a History of Every Human Life-Size are Bought Dear.

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 "He Paid His Fare," and it was preached from the text, "So he paid his fame." Jonah 1.3

1:3. Whatever else men may say about the Bible at least this is true that it contains the history of every human life, and when we see Jonah fleeing away from Joppa seeking to get to Tarshish instead of Nimeseeking to get to Tarshish instead of Nine-veh, we have a vision of our own past ex-perience, when God commanded and we disobeyed, and we believe the Bible not be-cause it is an old book, for there are other old books, but we believe it because it speaks to our deepest and truest heart's experience. It is a perfect revelation to us of ourselves. The Mediterranean Sea is in-teresting.

of ourselves. The Mediterranean Sea is in-teresting. First, because of its sunsets, and sec-ondly because it is tideless, but also for the reason that it is visited by frequent storms which are beyond description. Eight hundred and sixty-two years before Christ the passengers' boat plied upon the Mediterranean Sea from port to port. One of these was pushed out from Joppa when an excited passenger hurried on board, looked into the faces of all he met as if he feared detection, paid his fare and went down into the bottom of the boat that he might get away from the sight of men. A feared detection, paid his fare and went down into the bottom of the boat that he might get away from the sight of men. A terrific storm overtakes them as soon as they leave the port, but we have not so much to do with the storm as with the ex-cited passenger. The boat had crossed and recrossed the sea many times in safety, but this is to be an exception, for the wind howls and the waves heat against the bark, but as I say we are not to study the storm but the frightened man in the vessel. The word of the Lord came to him to say. "Jonah, go to Ninevel," and instead of obeying he set sail for Tarshish. It was an expensive trip, and brought him neither pleasure or excape, is like the jour-neys that the most of us have made. The text must appeal to every one; you never committed a sin, you never have induged in apetite, you certainly never have ob-tained a success and never have met with a defeat, but you have been obliged to pay a fare. There are but two lines to travel in this world; one is the line of duty per-torned and the other the line of use travel

regarded. There may be different modes of travel, but two great divisions; those who have but two great divisions; those who have known their duty and followed it, and on the other hand those who have shirked responsibility; the one company is bound to the Nineveh of duty done, the other for Tarshish of duty shirked, but in évery case

Men must pay a price for attainments in this world always. It is the price of exer-tion, of earnest, continual effort, of severe

Two men in Philadelphia years ago were workmen in the same shop. One of them used his noon hour to teach a little dog to play tricks, and the other occupied his time in perfecting an invention which has astonished the world and made him a mil-

lionaire many times over. I. There are some things that impress our minds as we study the text and read this

minds as we study the text and read this story. First, it is vain to try to defraud God. Mon some times think they are succeeding, and they laugh at the puritanical ideas of the Christian, but you may sin month after month and apparently prosper, and at last when you least expect it you will be dis-covered. A man cleaning out a well on one of the farms in our State came across a skeleton the other day. He reported to the authorities, and a murderer guilty of sin twenty five years ago was apprehended the authorities, and a murderer guilty of sin twenty-five years ago was apprehended, and sent to his punishment. Jonah found that that was true; that God could not be mocked. The storm was against him, the sailors against him, God Himself sought him out. "Be not deceived, God is not mocked; whatsoever a man soweth that' shall he also reap."

shall he also reap." Second, as soon as we go contrary to God everything is against us. God said, "Go to Ninsveh," and Jonah started for Tarshish, and the sea roars, and the winds blow, and the ship rocks, and no man ever gets to Tarshish in comfort when God commands him to go to Ninsveh. The mo-ment you turn away from Him there is conflict, and you cannot hide from God either by day or by night. There is one text which ought to be written in letters of fire for all men to read, "Thou God seext me."

might better sympathize wite men, and i shall never forget his face; it grew deathly white, and the tears ran down his check to be said, "Never say it again, for if could only forget I would be perfectly happy, but while it is true that we never forget. God does, for He has said. 'I will

happy, but while it is true that we never forget. God does, for He has said. 'I will remember your transgressions no more for ever," and in the Old Testament has de clared that "our sins shall not be men tioned against us in that day." Third, we shall have to pay for every warning given. After Jonah was rescued and entered Nineveh he cried aloud: "Yet forty days and Nineveh shall be overthrown," but God has been better to you than that. They had one appeal, you have had fifty; they had one warning, you have had fifty; they had one warning, you have had a thousand; they had forty days, you have had forty years. Sometimes the warning has come in the providences of God, some times in the sickness of the night when the very ticking of the clock was an invitation, and we shall have to pay for consciences scared and hearts burdened, and we shall be obliged to go out into the world to come absolutely shorn of excuss. It is not necessary to speak of big sins. Dr. Tal-mage has said, however, that there are five sets in the rum traffic. A man starting from home for college, his parents weeping, his sister almost with heart breaking, and as he leaves the house they stand in the doorway of the old home to wave him farewell until he is over the hill and gon. ACT THE SECOND

hill and gone. ACT THE SECOND.

ACT THE SECOND. The marriage altar and the eburch filled with music and two hearts beating as one and a new home established. ACT THE THIRD. ACT THE THIRD, Midnight and a woman waiting in a home of poverty for a husband who does not come home, and when he comes is in-

toxicated. ACT THE FOURTH. Three

Three graves in a dark place, the grave of a child who died of neglect, the grave of a woman who died of a broken heart. the grave of a man who has killed himself. ACT THE FIFTH A distressed soul's entry, no music, no life, the blackness of darkness everywhere.

A discressed soil's entry, no music, no life, the blackness of darkness everywhere. Suppose we go on in the way in which we started. Oh, what an infinite cost, is moring conscience and the prayers of our friends and the pleading of the Spirit. A young boy sent away from New York to P Western city provided with a new suit of clothes and a new hat, was seen tearing the lining out of his old hat, and when asked why he was doing so said. "It was a piece of my mother's dress, and it is all I have of hers," but it is not all that you have of your mother; you have the memory of her sweet life and the vision of her tears of concern and the said look of her face as she said. "I beseet you, do not go astray," and you promised you would not, and you have. Manhood will suffer if you go on.

will suffer if you go on. Here is a graduating scene in a Western college, and at the feet of the leader of the class the flowers are thrown, and as he descends from the platform the old college hall rings with cheers and people rise and congratulate the aged father and the lowcongratulate the aged father and the low-ing mother on having such a boy, and here is a picture of a prison cell and the in-mate's hair is matted and his eyes are bruised, and the picture of the second is the nicture of the first after the trans-forming nower of sin. Oh, that we might turn to God to-day, for we may wait until it is too late.

turn to God to-day, for we may wait until it is too late. The Rebecca Goddard years ago came al-most within sight of the New York barbor and was then caught in the ice and thrown back again at sea, drifted for days at the mercy of the waves and finally was lost, and yet she was within sight of the har-bor. God pity us if we should be in sight of home to night and after all be lost.

Cheerful Living is a matter for every day's experience. It is not a series of lightning the steps of the series of the series

Coming of Earl of Rosslyn. The Earl of Rosslyn will act in this country next season under the name of James Erskine. He spent a fortune of \$1,500,000 and has since been church singer, organist, traveling salesman and female impersonator.

THE SABBATH SCHOOL international Lesson Comments for August 10. Subject: Nadab and Abihu -Temperance Les

son, Lev. x., 1-11-Golden Text. 1, Thess v., 6-Memory Verses, 8-11-Commentary on the Day's Lesson.

"Nadab and Abihu." These were the sidest sons of Aaron and nephews of Moses. They were next to Aaron in posi-tion and rank. They had just been in-fucted into the priestly office, and their first arts as priests brought them to a most tragic end. "Censer." A small ves-ber used for burning incense. "Incense." The sacred perfume offered to God by burning. It was composed of fragrant pices (Ex. 30: 34-38), and was a symbol of prayer. "Strange fire." Instead of talking (chap. 9:24), from off the altar of burnt-offering, they took common fire which was expressly forbidden. Chap. 16: 12. Their as dem to have consisted. I. In soing without orders. 2. In taking their of the sanctuary. 3. In doing what none but the high priest was allowed to do.

going without beners. 2. In the high their own creaters, instead of using the utensils of the sanctuary. 3. In doing what none but the high priest was allowed to do. 4. In that they went together at the same time, whereas the incense was only to be offered by one. 5. In going at an hour not appointed for this service. 6. In offering strange fire. It is thought by some that they even entered into the holy of holies. The whole service on this solemn day of inauguration was to be performed by Aaron himself, and his sons were only to attend him. These two young priests were presumptions, rash and irreverent. It is the prevailing opinion that they were in a state of intoxication when they entered upon their futties (see vs. 8, 9), and that this was the reason they acted so rashly and wickedly. "The from the Lord." Fire from the Lord had just consumed the human worship, and that some fire went out from the Lord and consumed the audacious priests. The very fire which they had slighted was now the instrument of their destruction. So God's truth is a savor of hie unto life or of death unto death. 2 Cor. 3: 1446. The Holy Spirit will either regenerate (Titus 3: 5) and seal us (Eoh. 4: 30), or consume us. Heb. 12: 9. "Died before the Lord." That is, here the veil that covered the merey-seat. God was now teaching His children obe direc, as became servants. In this sin was mailested a contenut for Moses and the divine law, and for God's glory. The purishment was necessary according to the law. "Summittee of who administer in My name." This refers directly to the state. Summe the summittee of the divine law, and for God's glory. The purishment was necessary according to the law.

n My name." This refers directly to the riests. They had received solemn warn in My name. This refers directly to the pricets. They had received solemn warn-ings as to the cautious and reverent man-ner of their approach into the divine presence. "Aaron held his peace." He submitted in silent resignation to what he saw was "the righteous indgment of God." Far be it from him to honor his sons more than God, or wish God's name, or house, or law, to be exposed to re-proach or contempt to preserve his family. 4. "Out of the camp." The burying place of the Jews was without the camp. 5. "In their coats." Burying them in their priestly robes was a sign of their being polluted by the sin of their irrelig-ious wearers. Aaron was not permitted to die in his priestly garments, in order that they might be worn by Eleazar. Num 20: 26. 6. "Uncover not your heads." They were to use no sign of grief or mourning. priests.

Cheerful Living.

Num. 29: 26.
6. "Uncover not your heads." They were to use no sign of grief or mourning.
1. Because those who were employed in the service of the sanctuary should avoid everything that might unfit them for that service.
2. Because the crime of their brethren was so highly provoking to God, and so fully merited the punishment which He had inflicted, that their mourning might be considered as accusing the Divine Justice of undue severity. It was the law that the priest should never leave the aitar or go to burials, or interrupt bis acred ministry by shedding tears. "Whole house of Israel." All the people were to be wail the burning kindled, that it might burn no further. Asron and his ions were in danger of being too much affected with the providence, therefore they are forbidden to mourn; the house of Israel was in danger of being too much affected, and therefore are commanded to lament."

the

7. "Shall not go out." "They were not 7. "Shall not go out. "They were not to come in contact with secular affairs by shandoning the service of the tabernacle." "Lest ye dis." Many a Christian minister has suffered spiritual death by voluntar-ly going forth from the tabernacle to en-

THE GREAT DESTROYER. CHRISTIAN ENDEAVOR TOPICS. SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Parable of the Fly and the Fly-paper -Clever Editorial From the New York Journal Showing That the Whisky Drinker is as Foolish as a Fly. 19-22; iii. 14-21; Phil. i. 9-11; i.i. 12-14; Col. ii. 9-11; Thesa, iii. 12, 13; 2 Tness. 1. 3; Heb. vl. 1; xill. 20, 21; 2 Peter ill. 18.

This is a true story; not an accumulation of pseudo facts. A man had spread out a sheet of fly paper. He noticed that from day to day the number of small black specks increased, each speck telling the story of the fly's tragic end.

tragic end. One day, out of idle curiosity, he fell to studying the flies as their doom overtook

attorying the hies as their doom overtook them.
 One fly came to the edge of the paper, tasted the treacherous, sticky preparation, then went away for the time being.
 Another fly did the same, but waded boldly in, and was soon caught fast.
 Another fly dying down straight from above, landed in the middle of the fly paper. His pleasant buzz of anticipation soon changed to a loud singing noise, that told of helpless rage and fear.
 As the flies landed on the paper each acted in a different way.
 Some beat their wings frantically for a second or two, only to fall over on their sticky poison.

poison. Others showed more intelligence, and, when they realized the danger, stood on the tips of their tiny legs, endeavoring to draw themselves up and fly away. Now and then some fly, with a violent effort of his muscles and of his will, would actually tear himself from the fly paper and accure

Others could not get away, but made a beroic struggle. They walked across the paper, dragging their heavy legs and sticky wings, climbing up on the botics of the other flies in search of some means of

escape. The man watched the flics, their differ ent kinds of efforts, their different ways of

The man watched the flics, their different ways of dying, the long struggles of some, the quick submission of others. It was a grewsome but interesting spectacle. What interested him most was the stu-pidity of the flice, and the fact that not one of them seemed to learn anything from the fate of the scores of others stretched dead on the sticky surface. "It is evident," said the man, "that these flies have absolutely no capacity for think-flies have absolutely no capacity for think-ing or for estimating consequences. "Each fit as he approaches the paper must see that there are scores of flies lying dead on it. Each of these flies, as he goes back and forth near this death tray must see the other flies struggling, see their useless efforts, hear their terrified buzing-yet each fly in his turn runs the risk, and, tempted by the arcet, sticky subtance, goes to death in his turn. "I suppose that each folds fly thinks that he will eacape the fate of the others. Each one imagines that he can light on the paper and get off again. Perhaps each has noticed the occasional fly that gets on the fly mater and does escape safely. "What fools these flies are. What a fool each one of them is not to say to himself that what has ruined so many other flies that what has ruined so many other flies

what fools these flies are. What a foo each one of them is not to say to himsel that what has ruined so many other flies will surely ruin him. Why do they not ge out of this room, if they can, or at leas keep as far away from the fly paper as pos sible?"

Having thus mused philosophically, the man put on his hat and went out, leaving the flies and their foolishness to take care

the flies and their foolishness to take care of themselves. The man turned to the right, then turned to the left, then went through a doorway, and then he was on the fly paper that catches human beings. He was in a drinking saloon, and he had a glass of whisky in front of him. At this point we may study this man in the saloon as he studied the flies on the fly paper in his beforom. What happens to the man in a saloon? Exactly that which happens to flies on the fly paper.

Native, per bunch lalige. Biackbarries, Eastern Shore, per quart, 4a5c. Cab. bage-North Carolina, per crate \$1.00 al.50; do Norfolk, per brl, \$1.00a125. Cantaloupes-Florida, per crate 50ca \$1.50. Cucumbers-Charleston, per bas-ket 15a25c; do North Carolina, 15a25o Eggplants, Florida, per crate \$1.50a1.75 Huckelberries, per quart 5a6c. Let-tuce, Native, per basket 80ca\$1.00 Peaches, Florida, per carter \$1.00a1.50 Pineapples, Florida, per crate, \$2.00a 2.50. String beans, per bushel, green, \$0a40c; wax, 70a80c Tomatoes, Poto-mac, per six-basket carrier, fancy, 50

By that happens to the man in a should Exactly that which happens to flies on the fly paper. One man goes near the edge of the whisky habit, takes a little and goes away, like the first fly mentioned, who ap-proached the edge of the fly paper. This human fly who takes a little and goes away is almost sure to come back again in time. Other men who approach the whisky fly paper take a little and promptly wade right in to their doom. The human victims that light on the whisky fly paper have as many ways of struggling, as many ways of dying, as many ways of suffering, and as few chances of escaping, as the ignorant fly that lights on the sticky fly paper in the hot kitchon. Of human flies on the whisky fly paner, some struggle feebly for a while against the habit that has caught them, and soon succumb.

roosters, each 25a30c; spring chickens, 13a13%c, young stags, 12a12%c. Ducks succumb Others last for a long while. Only the ends of their feet touch the fly paper. They keep their bodies erect, and for the 11a12c.

Hides, Heavy steers, association and

GOD'S MESSAGE TO MAN COMMERCIAL REVIEW. General Trade Conditions "Bradstreet's" says: "Weather, crop and industrial developments have been largely favorable, and coupled with the greater ease of money make for an op-timistic feeling in trade and speculation.

As stated some time ago, and confirmed by recent developments, the future seems more and more secure, but the immediate present does not in all in-

stances present so satisfactory an ap

Warmer weather has continued to help retail distribution, but has not in all cases made up for the disadvantages caused by the heretofore backward sea-son. With few exceptions, summer re-sort business has not equaled expecta-tions. Railway earnings are really flat-tering, June returns on nearly 100,000 miles of road showing an accessed

miles of road showing an aggregate gain of 8 per cent on last year. "In the matter of actual business im-

provement is noted in the demand for finished products of iron and steel and

umber seems to be recovering from the

temporary depression noted at the be-ginning of July. The shoe trade and naturally hides and leather, heretofore

backward, have begun to show a favor

able side, and the strength of wool and

woolen goods is also more noticeable. The dry goods trade taken as a whole is

rather quiet, but increased interest is shortly to be expected. The Eastern fall jobbing trade in this line is not ex-

pected to set in quite as early as a year "Good growing weather is reported

the country over, and corn and cotton

reports are generally more favorable. "Woolen goods are still quiet at the East, but the reports as to the clothing business received from Western and

Southern manufacturers indicate a good

ousiness. It has been a waiting market

for cotton, the crop position not being as yet clearly defined enough to induce

new commitments. A better tone is

noted in the manufacturing branch, par-

ticularly in print cloths, which are said

to be in increased inquiry at Fall River."

LATEST QUOTATIONS. Flour-Spring clear, \$3 15a3.35 best Patent, \$4.65; choice Family, \$3.90. Wheat-New York No. 2, 75%c;

Philadelphia No 2, 7716a78 c; Baltimore

No 2, 765co. Corn-New York No. 2, 70c; Phila-

delphia No. 2. 723(a73; Baltimore No. 2,

Oats-New York No. 2, 56%c; Phila-delphia No. 2, 60c; Baltimore No 2,

Hay-No. 1 timothy, \$16.50a17.00; No. 2 timothy, \$16.00a16.50; No. 3 tim-othy \$14.00a15.00

Green Fruits and Vegetables .- Beets,

Native, per bunch 1a1340. Blackberries,

mac, per six-baskut carrier, fancy, 50
u65c do, fair to good 25a30c.
Potatoes, Norfolk, per brl, No 1,
\$1 25a1 65; do, seconds, \$1 00a1 10; do, culls, 50a75c; do, North Carolina, per
Lei No 1, \$1 25a1 50

Butter, Separator, 23a24c; Gathered cream, 22a23c; prints, 1-lb 25a26c; Rolls, 2-lb, 25a26; Dairy pts. Md., Pa., Va.,

Eggs, Fresh-laid eggs, per dozen, 1654170 Cheese, Large, 60-lb, 10% a10% c; me-dium, 36-lb, 10% a10%; picnics, 23-lb

10%a10%c. Live Poultry, Hens, 12a12%c; old

brl. No 1, \$1 25a1 50.

23n24c.

71a72c.

590

Warmer weather has continued to

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

coem: Take Time-A Christian To Man Who Was Not Ashamed to Make a Public Profession of His Bellar-Led His Tormentor to Jesus.

Take time to think: Thought oft will save thee from the snaro, Bring thee to cooling streams and bong

Bring thee to cooling interface of the series of the from nursing needless care, Surround thee with defensive towers: Yield thee the harvest of content, Lift thee from dust to starry ways, Discover comfort heaven-sent. In thy most dark and cheerless days, Therefore, take time to think.

Take time to pray: For when thou pray'st the vision's cleared, The voice is toned, the will's subdued, The dear are to thee more endeared. And the son's failing strength renewed. In prayer the purest words are spoken, The mind receives heaven's holy light, The hands are charged with wisdom's might. Therefore, take time to pray.

Take time to praise: Praise is the witness that you see, Or hear, or feel, or understand, Or trust where there is mystery About the workings of His hand, It is thy child-attempt to prove Thy kinship with the hosts above, Who, as they in God's presence move, Praise Him for His exhaustless love, Theoretore, take time to praise.

Therefore, take time to praise

Take time to work: Take time to work: Know what a privilege it is To work with God, to have thy hand Engaged for Him thy energies Developing neath His command, To share the stores of grace and truth Which to His faithful ones are given?

In service to maintain thy youth, And hear the Lord's "Well done!" in

heaven. Therefore, take time to work.

How Far to Heaven?

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mitory. The next morning as the students were The next morning as the students were all rushing to their respective classes many of them noticed a young man, a stranger to the rest, standing in one of the doorways engerly scanning the face of each passer-by. At length came the young student of the night before and the stranger stepped forward and greeted him. He asked, "Were you not on the Clark street car last night about 11.30 o'clock, and do you not remember of a young man asking you how far it was from the top of your head to heaven, and your answer, that it was only a step? Well, I was that young man and I have come to find Jesus."

The seminary student was excused from his classes for that day and the young man was invited up to his room and was there led to the Savior. It was a wonder-ful example of courage and humility and it won a soul for Christ.-Ram's Horn. lity and it

Blessed Savior, ever near r. Nothing but leaves. Nearer, my God, to thee. More love to thee, O Christ. More of Jesus. As lives the flower within the seed. EPWORTH LEAGUE MEETING TOPICS

August 10-A Suggestion in Addition-2 Pet. 1, 4.9

"Order is heaven's first law." The

evidence of order in the natural world is positive proof of an Ordainer. Some things come first necessarily, and others follow. To find the order as established by Delty requires intelli gence. To follow that order obedi eatly is the highest wisdom and must lead to the best results. In our day great stress is laid upon method. Wesley regarded it so highly that he and his first few followers were slightingly styled Methodists. Pete himself was one, as clearly shown in the scripture. He starts out right by insisting upon diligence. We have all learned that nothing great can be achieved without this requisite.

Brick by brick, stone by stone, mag alficent temples rise. Grace added to grace and virtue to virtue will issue in still more magnificent temple of Christian character. To your faith add courage to dare and to endure. This is the meaning of the word translated "virtue." It is a noble and ennobling quality. It is often exemplified in the common walks of life Courage to suffer for another we must add to our faith, and to this "knowledge" must be added. Without in formation, intelligence, courage may come impulsive and rash. Intelli gent virtue is becoming more and more demanded as the race advances in civilization; and it in turn become powerful factor in advancing the best form of civilization. To knowledge add temperance. Not tomperance in its restricted sense but emperance broadened in its meanng till it signifies self-mastery. There within every noble soul an ambition for personal freedom in its highest degree, which is real self-mastery. But even this virtue may become ntolerant and ascetic. To it must be added patience-one of the sweetest most vital, and most valuable of all the factors entering into human char-acter. James says, "Let patience have her perfect work, that ye may be fect and entire, wanting nothing. This quality makes a very large con ribution toward completeness of life Now turn the soul heavenward and in-slat upon the necessity of godliness. How wonderously does this elevate man! Marveloussis our possible power to become Godlike! For Godliness is Godlikness. How natural is the adding now of brotherly kindness! to preserve the proper balance. Godly pious people have often been inclined to separate themselves from their fellow-men, and in solitude en-joy communion with Jehovah. Monks and nuns have made this serious mistake.

shall take a backward step. If we cease to advance, it is in spite of None of the disappointments, discouragements, failures, or circum-stances that life holds for us are meant to be setbacks. Everything, absolutely everything, that God senus

into our lives is sent to help us on-All of God's providences are ward. stenning stones Soul of mine

Wouldst thou choose for life a motto half divine? Let this be thy guard and guide, , Through the future reaching wide, Whether good or fil betide, Rise higher.

A little child stood on the floor of a great cathedral, looking up at the dome, one hundred and fifty feet above

ing around the gallery just inside the

at a time, until, before he realized what he was doing, he, too, stood with-

in the great dome and looked on the

Suggested Hymns

climb to heaven, a step at a time.

floor beneath. So it is we

dome, and wondered how they could have got up there. But his father opened a door, and he saw a flight of stone steps. He went up the steps one

He saw men and women walk-

fleaven is not reached at a single bound, But we build the ladder by which we rise From the lowly earth to the vaulted skles, And we mount to its summit round by round. God never means that his disciples

August 10 .- "A Suggestion In Addition." 2 Peter 1. 4-9. SCRIPTURE VERSES. - Eph. 11.

Lesson Thoughts.

tian life is a stepping stone to a high-er virtue; the Christian is always as-

All substantial physical life reaches maturity by gradual growth, though even the germ may be perfect as a germ. Christian character goes to-

ward perfection in the same way. All progress that is not toward God

Selections.

is growing to decay.

God.

him.

marble

Every virtue attained in the Chris-

If. If we could only make men understand the cternal cost of sin many a man would forsake sin. The word of God has stated plainly, "The wages of sin is death." and the cost is an infinite price. There is dan-ger, however of being deceived because sin fatters and fascingtes. At the time of the act, however of being decrived because sin flatters and fascinates. At the time of the Inquisition there was a punishment known as the Virgin's Kiss. The one to suffer, was pushed forward and made to kiss the hos of the Virgin and instantly the arms of iron were about him and hidden dag-gers presed their way to every part of his body. How like this is to our experiences in sin, and in this world sin does not pay, for conscience disturbs us and the remorse crushes us, while in the world to come there is weeping and wailing and gnashing of teeth. It is an awful thing to be with-out God here, but who can describe being without God there. It is true that no suc-cess was ever achieved without paying a price, but it is here where the devil comes in to say. "You can escape all this drudg-ery and take a cross cut to success." There is an innate desire in the human heart to met the event in the human heart to latters and fascinates. At the time of the

without God there. It is true that no success was ever achieved without paying a price, but it is here where the devil comes in to say, "You can escape all this drudge the osay, "You can escape all this drudge of this.
There is an innate desire in the human hear to o success." There is an unnate desire in the human hear to be the essent of the essent of the essent and the most for the least of a greed. The devil most shows the data agreed end is a set of the essent has a conflict. The devil most shull be the essent of the essent has an essent of the essent has a conflict. The devil most shull be essent the essent has an essent it we would lead us to think that he can be to the essent it here is a law which always holds, that here is a law which always holds, that here is a law which always holds, that here essent the contrast of a constant it here of an impute thought, an unholy occurs of the end of the essent of the

sins of our youth. "I would give my right hand," said a distinguished man in De-tewit, "if I could forget the sins of my youth, and sucrifice my left hand and my oyes if I could put away the sinful stories of my boyhood's days. Becond, for the habits of indulgence we shall be obliged to pay. We wake up at forty years in the midst of a hmsy world, every man is busy about us, and before we can seize an opportunity it is gone; before we can take advantage of bloaming it is eway, and habits of indulgence to a greater or less degree will cling to you till denth. You may have gone through the worst forms of ain, and God will forgive you, but you are marked. I once said to a friend of mine as I was

forms of an one way be a friend of mine as I was I once said to a friend of mine as drunk trying to help one who has been a drunk ard. "I often wan that I had felt the pange and intermediate men that."



FELTS HE man who thinks leads the crowd. A teacher is not a 3.85 taskmaker. Good things always given bad EV men. Some men with born

ar me brakes set. The vision is only for the seeing heart 55 Heroes never see hemselves in the Logics will not illumine until it is on

fire with love. Culture is not character, but char-

glass.

acter is culture. There are no sins that a man may

keep to himself. When a man is his own god he is

other people's devil. Some men march to hell to the time

of heavenly tunes. The heart within to resist evil is better than a fence without.

You cannot estimate a man's message by the size of his mouth.

God refreshes the leaves by watering the roots.

Imagine an angel with a pipe in his mouth. The nimble nickel has tripped up

All social problems center in the sin

The only thing that comes to the

man who waits is the dust from the

many a saint.

problem.

source. The throne of grace is not a bar gain counter.

processions. Deep digging must go before high building. Sin is not essential to commercial

The love is not fautless that falters at a fault. Trials are beavenly teachers in arthly guise. The pulpit easily becomes a platform The problem is not to get education out of politics so much as to get edu-cation into the politicians.

A woman may have opened the door to sin but man gave it the glad hand as soon as he got home.

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The "Taxameter" Cab. Public automobiles operated Berlin run at the same tariff as the The stream of life rises not above its droschkies, which go by horse power -that is, about seventy-five cents as

hour Like most of the Berlin public ve hicles and those of other German cities, it is equipped with a taxa meter. This device is a clock whose speed is accelerated by an odometer attached to the axie of the cab. The revolutions of the wheels mark the

distance traveled, and according to this distance you pay for the use your cab. The clock's face is divided into

spaces, representing one hundred ofennigs. The minimum face is fifty ofennigs, and the clock hand starts at the fifty pfennig mark. When yo have traveled a distance which a ording to the legal schedule chargeable at fifty pfennigs the cloc hand jumps to fifty-five, and it co inues to move as the wheels revolv If your cab stands still the hand still

os, but at a alower rate of speed.

And now the crowning virtue is charity in the sense of God's own beautiful love in the human heart without this grace we may become narrow and bigoted. With it our love of the great brotherhood will be gener-

ous and inclusive. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not

puffed up." The Perfect Seven has been regarded as standing for perfection Here we have seven graces, which when woven into a human character, must make it just what God designed it should become, How sublime and in-spiring is the promise of perfected character which God's word assures us may be reached.

Located. Col. Maithy tells of a neighbor, says the Philadelphia Times, of his, at St. Plavid's, who went home at a rather unusual hour of the day and said to

the family servant: "Can you tell me of my whorea 11-27

Bridget hesitated for a moment, and then replied:

"Faith, to tell ye the truth, I really bolleve they are in the wash!"

They keep their bodies ereet, and for the time being feel quite proud of themselves, and call themselves "Moderate Drinkers." But their feet are on the fly paper, and with nine out of ten of them it is only a question of time when the body and mind will sink to the level of the feet, and that will be the end of the struggle. An occasional human being escapes from the whisky fly paper, and goes away to tell others that "whisky never hurt him." This human fly does the most harm. He

This human fly does the most harm. He sends others to whisky, and sooner or later he is pretty sure to go back there himself.

himself. When you go into a restaurant, or any other place where fly paper is spread out, take a look at the struggling, suffering in-sects dying slowly and horribly in the sticky mass that falsely attracted them. You will wonder at the stupidity of each fly as it alights, regardless of the fate of others

hers. Don't duplicate that fly's stupidity in

Don't duplicate that fly's stupidity in your own life. Remember that what has ruined others may ruin you. Keep away from the sa-loon and from the whisky bottle. Take a walk through the Potter's Field some day —any man at the Morgue can tell you how to get there—and you will find the fruits of the whisky bottle, quiet and peaceful at last in their final rest on the surface of the fly paper that caught them.—New York Journal.

A Bishop's Testimony.

A Biabop's Testimony. Bishop Tucker, of Central Africa, giving his experience of teetotalism to a press totaler for twenty years. So far from re-gretting it, I would commence it sooner if had the chance again. I find that in Africa, not only is a teetolar better fitted for the great physical exercise which he has to undergo. I have marched some how miles in Africa, and have never felt the want of anything like a stimulant. In-deed, I felt sure that if I had not been a teetotaler it would have been impossible to undergo the fatigue involved in some of the marching. The Bishop in his previous pastoral visit covered about 1000 miles, en-gishop of foot. This was harder than being Bishop of Bendig.

The Crusade in Brief. Von Moltke, the great German, was a

stillt tectotaler. Whisky won't get you into trouble i you don't drink it.

There are 6,000,000 more total abstainer to day than fifty years ago.

The railroads are drawing total absti-nence lines closer about their employes. Another of those humanity staggering things, says the Chicago Tribune, is the national drink bill.

The Chicago night school term is to be shortened, but the saloons will continue to run on full time. Swiss prison statistics show that drink is the chief immediate cause of the crime and arrest of 57.7 per cent. of the persons in penal confinement.

We know of no habit or practice as thoroughly treacherous as is the use of in toxicating beverages. Its positive tend ency is toward the slavery of its devotees. Senator Hansbrough, of North Dakot ntroduced a bill to prohibit the sale iquor in all public buildings and immigr ion stations belonging to the Unite

A "Committee of Twelve" has been evolved in Massachusotts, made up of rep resentatives of three temperance societies and certain men sugged in education, to make aut a course of study in temperance physiology.

salters, late kill, 60-lbs and up close s lection, 11a12c; cows and light steers, 8¥a9c.

Live Stock.

Chicago, Cattle, Mostly 10a15c lower, good to prime steers \$7 75a8 75; poor to medium \$4a7; stockers and feeders \$2 50 a5 25; cows, \$1 50a5 75; heifers \$2 50a 6 50; Texas-fed steers \$4 00a6 00. Hogs, Mixed and butchers \$7 30a8 05; good to choice, heavy \$7 75a8 17; Sheep, sheep and lambs slow to lower; good to choice whethers \$375a475; Western sheep

\$2 50n3 60.

East Liberty, Cattle steady; choice \$7 15a7 50; prime \$6 75a7 15. Hogs, prime heavy \$3 10a8 15, mediums \$8 00; neavy Yorkers \$7 85a7 90. Sheep steady, Best wethers \$4 15a4 20 culls and com mon \$1 50a2 00; choice lambs \$6 00a6 50.

LABOR AND INDUSTRY

Indiana farmers are organizing trade unions.

San Francisco, Cal., salesladies have organized.

The pay of the German soldiers is only six cents a day.

Buffalo, N. Y., union labor men will nominate a local ticket.

Wisconsin dairy industry employs 1700 hands at an annual cost for wages of nearly \$1,000,000. The sum of \$27,084,710 is expended

annually for wages of employees in the glass industry in this country.

It is understood that the car builders will go out over the Union Pacific sys-

tem where unions are organized. Potters at East Liverpool, Ohio, have sent out word to all their men that all plants will resume operations in full. Assurances have been given that no strike will occur in the district this year.

Clothing stores "not in the union" are being picketed by the Union Retail Clerks' Association of Duluth, Minn. Retail

The mortality from accidents to railway employees was reduced 35 per cent last year by improved coupling devices

The average weekly earnings of the women wageworkers in the large cities of Ohio is \$4.83 a week, and their living

Santa Barbara, Cal. plumbers went on a strike for higher wages. They have been receiving from \$3.50 to \$3.75 a day, and they demand a uniform rate of \$4.

In view of the terrible distress among armor plate workers in Sheffield, Eng-land, the government is being pressed to no longer delay the placing of or ders.

Every native or naturalized citizen of Demnark who at the age of 60 years is found to be unable to support himself or his family, is entitled to a pension m the government.

A bill to prevent the caployment of women and minors in the manufacture of textile goods after 6 o'clock in the evening or before 6 o'clock in the morn-ing has been defeated in the Massachu-setts House of Representatives.

Christ the Source of Strength.

Dr. W. Robertson Nicoll, editor of the British Weekly of London, believes in an all sufficient, all conquering Christ. He

British Weekly of London, believes in an all sufficient, all conquering Christ. He says: "Christ did not come so much to give a theory of life as to give life itself. He came to be Himself the Centre for the affections of humanity, the Foundation for its faith, the Conquerer of its mortality, the Opener of the eternal gates. He was the Resurrection and the Life, not the mere teacher. He came not to develop the race, but to recreate it. "By Christ's incarnation, by the triumph of His perfect righteousness over the power of evil, by His resurrection and His na-cension. He created a new order into which we may enter, an order which exists independent of our will. Entering into that order we have an immediate, personal, and direct knowledge of the divine object of faith; entering that conter we receive the beginnings of that communion which will endure through the sternal ages of the life of Christ in God."

Making or Marring the Past,

Making or Marring the Past, We make or mar the past. A son takes for the second states of the

The Agency of Prayer.

The Agency of Prayer. Dr. Theodore L. Calyer, in speaking of prayer as the agency through which he per-forms his many dutics and derives his greatest help, says: "Prayer is the con-duit-pipe between my soul and heaven. It's is the outlet upward for gratitude, and yearning desires for blessing; it is the inlet through which the supplies of grace pour downward into the heart."

Sacrifices

God literally reigned over Israel, the door of the tabernacle in the wild ness sacrifices were offered unto God, a He answered from heaven-burnt off ings-yet God was seeking a broken hear

Governor Odeli snys the best way to wear a silk hat is to enery it in a grip. He is having a dress suit case made with a compartment for his "stove pipe," so that he needn't wear it when he's off duty nor carry an extra hat

Lord Curzon of Kedleston is sure of a step in the pserage when his Indian vice-royalty comes to an end, says the Loudon Chronicle. He will then be in the ware, though not unique, position of holding a rank greater than his father's.

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