New York City.—The Rev. Dr. J. Wilhur Chapman's sermons continue to excite the protoundest interest and to give the greatest satisfaction to that large number of American people who demand a striking discourse for weekly reading. The popular pastor-evangelist has prepared the following sermon for the press. It is entitled "The Song of the Lord," and is preached from the text, "The song of the Lord began also." II. Chronicles 20: 27.

The difference between the 28th and the 29th chapters of II. Chronicles presents to us an illustration of that difference which we frequently see in the church as she passes from times of enthusiasm to days of depression and back again, and for which there seems to be no human explanation. So also is it the picture of many families where the godly father has an ungodly son and an ungodly father a godly son, which is entirely contrary to the rules which in our own house we have determined should abound. So also is it a picture of many individuals who after weeks and months and even years are found regularly in the house of God the most devout of worshipers, and then suddenly stop unable almost to explain to themselves how they have lost interest and why their zeal. of worsaipers, and then saddenly stop in able almost to explain to themselves how they have lost interest and why their zeal is quenched. The wicked reign of Ahaz and the reign of his righteous son Heze-kiah thus furnish us with practical illus-

Ahaz was the eleventh king of Judah, the son of Jotham. His example was hely and his reign was peaceful and prosperous. Not so of his son. He was a gross idolator, actually sacrificed his children to the gods, remodeled the temple that it might be fit for idolatrous uses and owned chariot horses that were dedicated to the son. Upon all of this the judgment of God falls, but because of it the condition of the people is something dreadful. He is an illustration of the power of sin. First, in its infatuation. We find him robbing the palace and plundering the temple, places which had always been sacred both to the king and to the people, but which he presents as dishonored in the 21st verse of the 28th chapter, to the king of Assyria, but somehow sin seems always to present the same sort of an infatuation to those who walk for any length of time in its way. who walk for any length of time in its way.

Second, in its degradation. There could be no worse sin than that described in verses 24 and 25 of the 28th chapter, where Ahaz gathered together the vessels of the house of God, shut up the doors of the house, and in all the cities of Judah made high places to have proposed. p places to burn incense to other gods, picture very much like it is found in e 5th chapter of Daniel the 3d and 5th verses, where the temple vessels are taken by the king and used in midnight revelry, when suddenly the fingers of a man's hand are seen writing on the wall. "Thou art weighed in the balance and found wanting." However, it is true that any man who uses his powers of body or of mind to sin is as defiantly sinful as was Ahaz the

who uses his powers of body of of mina to sin is as defiantly sinful as was Ahaz the king.

Third, in his death he is a picture of the end of sin. He died when only thirty-six years of age an untimely death, and he sleeps in a dishonored grave, for they would not bury him in the tombs of the kings, a perfect illustration of the text, "Sin when it is finished brings forth death." In the city of Paris in burning letters of fire a certain place of dangerous sin greeted the passer-by with these words, all of them written in fire, "Nothing to pay," but he who enters in through the door will find that the wages of sin is death. This has always been true. Hezekiah, the son of Ahaz, began to reign when he was twenty-five years old. In his parental heritage he had everything against him, but his mother's name was Abizah, and she was the daughter of Zechariah, a man who had understanding in the views of God. This is undoubedly the secret of Hezekiah's goodness. Boys frequently go right when their fathers are wrong, but when the mother is wrong very rarely do they walk in the paths of rectitude.

II.

For sixteen years there had been no song in the temple. This was a great loss, because the people had always been accustomed to sing from the time at creation when the morning stars sang together and all the sons of God shouted for joy to the marching through the Red Sea where the sons of Israel were led by Miriam in the singing, and the birth of the Saviour where the angels were the choir, the last supper where the Lord Himself was one of the singers, up to the new heaven and the new earth where they sing the new song the world has had much to do with music. The temple service when men lived in right re-

temple service when men lived in right relations with God and the house was clean was beautiful. Some Psalms were written in the temple in letters of gold, and the people chanted them to the accompaniment of the consecrated instruments, the antiphonal choirs answered each other, as for example, in the 24th Psalm, one choir would say, "Lift up your heads, O ye gates, even lift them up, ye everisating doors, and the King of glory "hall come in." and the other choir would respond, "Who is this King of glory." But for eixteen years there had been no song.

First, why was this? The best explanation is given in the 28th chapter of II. Chronicles, the 24th and 25th verses. "And Ahaz gathered together the vessels of the house of God, and abut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem. And in every several city of Judah he made high places to burn incease unto other gods and provoked to ansger the Lord God of his fathers." There is many a life to-day without a song, and to all such I give my message. The reason for this is found in the fact of sin. We sin in our outward acts, but God can keep us from that if we will let Him and give us the song once more. We sin in our affections may be set on things above. We sin in our motives, but if we are His there is a new pivot to our life, and the motives which were most impure may become pure, indeed. We have also a bias to sin which comes to us with our birth, but He can counteract it if we will give Him the right to do so. If one could throw a stone up high enough it would come to the place of equipoise, where the law of gravitation would be overcome by the high law which cornes to us with our birth, but He can counteract it if we will give Him the right to do so. If one could throw a stone up high enough it would come to the place of equipoise, where the law of gravitation would be overcome by the high law which pulls upward, and so if we did but yield ourselves to Christ as we ought we would come to the place where He would o but singing her song as ale ought the lost could be saved, and if one and a song other would join with it. On the battlefield of Shiloh fainting and suffering a Christian soldier began to sing. "When I can read my title clear." In a few moments another soldier with weak voice joined in and then another until a score of voices were taking up the song. Oh, if we could but set on fire one church for God the whole city might soon be under the touch of His mighty life.

Second, what did Hexekiah do? We have only to read the stary to find out.

(1). He opened the doors, as indicated in the third verse.

(2). The pricats were pantified, the life.

The pricate were santified, the 18th

the house and made it clean, the 16th

verse.

(4). They sanctified the entire house, the 17th verse.

(5). They restored the vessels which had once been used in the temple.

(6). "And Heakiah commanded to offer the burnt offering upon the altar. And when the burnt offering began the song of the Lord began again, also with the trumpets and with the instruments ordained by David, king of Israel. And all the congregation worshiped, and the singers sang and the trumpeters sounded, and all this continued until the burnt offering was inished."

Inished."
Third, all this is typical. We have no song in the church to-day as once we had I do not wish to be pessimistic in my view of the condition of things; it is my great desire to inspire the church with a new hope and a conception of better things, but no one is so blind to-day but what he can see that the church is without the old ong she used to have, and beyond all question it is because the temple must needs be cleansed. Why should not the work begin now?

song she used to have, and beyond all question it is because the temple must needs be cleansed. Why should not the work begin now?

(1) It ought to begin with the priests themselves as in the Old Testament story. Christian Evans tells of the time when one day riding through a wood he dismounted from his horse, hitched it to the tree and made his way into the darkening shadows and stayed upon his face before God for hours waiting for his special blessing or his special work, and when he returned to his horse and mounted it and the next day began his preaching service a revival was started which swe at the whole country. Maze spent a day and a night in a New York hotel asking for God's special blessing because he nesded it, and at last must needs rise and say, "Oh, Lord, stay Thine hand I can hold no more." Murray McCheynre was so filled with God that as he laid his hands upon a boy's head and said, "I am very much concerned about your soul," the boy remembered it and when he forgot McCheynne's sermons he felt the touch of his loving hand upon his head, and it pushed him into the kingdom.

(2). And the inner part of the house needs also to be cleansed. There is in svery church a circle into which God has seemed to call certain persons. To these I now direct my message, to the officers of the church of whatever name, to the Sunday-school teachers and to those who have become spiritually minded is the searching nuestion, "Is thine heart right in the sight of God?" In the 52d chapter of Isaah and the Itth verse the prophet says, "Be ye clean that bear the vessels of the Lord." God pity the man whose life is unclean, while his office is one the angels might cover to fill. The searching power of God's word ought to touch the Sunday-school teacher. One of Mr. Moody's teachers in Chicago was dying of consumption. He must leave his Western home and return to the home of his boyhood in the East, but before he would leave, entering a carriage he drove to every home and besought the members of his class to yield to God, and strain them, let the work of cleansing go

church, and we have done nothing to restrain them, let the work of cleansing go on.

(3). The church as a whole ought to be set right with God. In Zechariah, the 3d chapter and the first seven verses, we have the picture of Joshua, the high priest, standing before the angel of the Lord. He was clothed with filthy garments, and the word of the Lord came saving, "Put off the filthy garments and I will clothe thee with a change of raiment." These filthy garments upon the high priest are like the habits which cling to some of us. They have sapped our spiritual life, and we are powerless in the presence of the world. We ought to put them off and then put on Thrist, so that living among men we night win them to Him by the very way we live. This will not be easy, for the picture of Joshua is with Satan resisting im. I doubt not he is resisting us now a the presence of God, doubtless calling attention to the way we have sung our symms this morning and uttered our prayers, but this picture in Zechariah also tells us that Joshua, the high priest, had a fair mittre set upon his head, and the mands showed that service was hard. That air mitre is like the descent of the Holy Phost, for which there is a great need to lay. Then Hexchiah saw that the vessels of the temple were restored. The church has had certain vessels committed to her, us, for example, the Bible. We have picked it to pieces until the faith of some has been shaken. "Will you pray for a heological student?" said a woman to me his week, who used to be one of the most onsistent Christians I ever knew and one of the most consistent Christians I ever knew and one of the most realous. "He doubts much of onsistent Christians I ever knew and one if the most zeulous. "He doubts much of he Scripture, and as a consequence his

ife is not only indifferent but inconsistent." The time has come when the Bible aught to be put in the church in the place tonce occupied.

Preaching is another vessel entrusted to the church. As a matter of fact, do you believe that men would know they were ost from much of the preaching they hear so-day. The time has come for the old-lime spirit of the church fathers to prevail.

Prayer is still another vessel. Prayer is sot a performance with which men may be either pleased or displeased. Prayer is talking to God. Will our prayers stand this test?

inther pleased or displeased. Prayer is laiking to God. Will our prayers stand this test?

Music is still another vessel, and that church is to be pitied, if not despised, where the music is not in every way to the praise of God, rendered by men and women whose hearts have already been yielded to God, but it was when the burnt offering was presented that the song began and there was this peculiar about the burnt offering, it was all yielded and it was all consumed, an illustration of the fact that when we are entirely surrendered to God, when He rules in the ministry sand controls in everything in the church, when there is no thought but for His glory and no competition but for His approval, then will the song of the Lord begin once again. If you will read the 30th chapter of H. Chronicles you will have the story of a great rovival, where people from Dan to Beersheba came to Jerusalem to spend seven days, and then tarried seven days longer, or if you will read the 31st chapter of H. Chronicles you will have the picture of the priests of God going up and down the land overthrowing the idolatrous places of worship and setting up the altars once more. This is the secret of purifying our cities and purifying our land. Let the song of the Lord begin once again. There is no more fitting close to Hezekiah's life than the 21st verse of the 31st chapter of H. Chronicles. "And with every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered."

HOW TO KEEP YOUNG.

Women Have Long Been Interested In

the Important Problem. The problem of how to keep young or to keep from looking old, has engaged the thoughts of both men and women ever since the world began. Women especially have shown a deep interest in the vexatious matter, for their influence with men has always depended much on physical freshness and beauty. Numerous writers have contributed their views as to defying the riddle of the ravages of time. The latest well-known writer to discourse on the familiar theme is Max O'Rell Without giving a recipe for the preservation of beauty, M. Blouet drops many useful hints as to the causes which lead to the unnaturally early disappearance of youth in some peo-ple. Bad temper and a lack of humor are, in his opinion, the two greatest mies of youth and beauty. O'Rell thinks that with the aid of a sense of humor and good temper a woman can be young and beautiful until 50. After 50 he can offer no ad-

THE SABBATH SCHOOL

International Lesson Comments for September 7

Subject: The Prophet Like Moses, Dont. xvill., 9-22 Golden Text, John vi., 14 Memory Verses, 17-10-Commentary on the Day's Lesson.

9. "Not learn to do." In verses I-S the rights of the priests and the Levites have been mentioned. "After the abominations." Practices connected with idol worship are often called abominations in the Old Testament. In the earlier days of the sacred history there was no enemy so subtle, so insidious, so difficult to meet as magic and soothasying. Only by actual prohibition, on pain of death, could the case be met, and under these circumstances there is no need for us to apologize for the Old Testament law. "Thou shalt not suffer a witch to live." Ex. 22: 17. At this hour the witch doctor, with his cruelties and frauds, is the incubus that rests upon all the semi-civilized or wholly uncivilized people of Africa. "Of those nations." The legislator prohibits the various superstitions by which the heathen nations of Canan had sought to explore the future and to test the will of the Deity.

10. "Pass through the fire." The sacrificing of children to Moloch (Lev. 18: 21) is again forbidden. Moloch was the idol of the Ammonites. His statue was of brass and rested on a pedestal of the same metal. His arms were extended in the attitude of embracing those who approached him. His worthipers dedicated their children to him, and when this was to be done the statue was heated by a fire within and the infants were either shaken over the fames or passed through the heated arms, to insure

was beated by a fire within and the infants were either shaken over the flames or passed through the heated arms, to insure the favor of the pretended deity. "Divination." In Exercical 21: 21 several kinds of divination are mentioned. It is the pretended forecast of future events, or discovery of what is lost or hidden, as by supernatural aid. "Observer of times." See R. V. One who draws omens from the clouds, or divides days into lucky or unlucky. "Enchanter." Serpent charmer. Divination by serpents was common among the heathen. "Witch." Probably those who by means of drugs, herbs, perfumes, etc., pretended to bring certain celestial influences to their aid. The term witch is usually applied to women.

heathen. "Witch." Probably those who by means of druga, herbs, perfumes, etc., pretended to bring certain celestial influences to their aid. The term witch is usually applied to women.

11. "Charmer." Hebrew "spellbinder." One who binds by incantations; pretends to subdue some dreadful enemy. "Consulter." etc. One who consults a sorcerer, or witch. Not only are the sorcerers themselves condimined, but those who patronize them, or have dealings with them. "Wizard." A knowing one. A male witch. "Necromancer." One who seeks from or inquires of the dead, such as the witch of Endor. There is a distinction between necromancy and sorcery, enchantment, etc. The first is an effort to gain information from the dead or from demons; the others relate to the creation of cvil through spirital influences.

12. "These things." All these are only species of the same genus. They are false prophets. They pretend to possess supernatural powers, to foresee the future, to protect from evil, to have communion with deity. "An abomination." The things mentioned and those who do them are alike detestable to the Lord. "Because of these," etc. The Canaanitish nations are about to be driven out and destroyed because their forms of worship have become so corrupt and degrading.

13. "Thou shalt be perfect." Separated from sin and worldly customs and wholly devoted to God. God's people are to be a distinct people and not like the nations around them. So to-day the requirements of the gospel are nothing short of a perfect heart and a blameless life.

15. "Will raise up." Will send into the world in due time. While the people are torbidden to use heathen methods to learn the will of their deities, Moses assures Israel that God will provide them a prophet." Various opinions have been expressed regarding this passage. Some hold that the passage refers exclusively to the Messiah, others think it has reference to the entire body of Hebrew prophets, while still others believe that it contemplates both Christ and the "order of true prophets whom God

6-8) and knew Him face to face. Compare John 1: 18. 5. In his being the founder of a new dispensation. God never commissioned any human beings to give laws to mankind but Moses and Christ.

16. "According," etc. See this request in Ex. 20: 19. The thought of the verse is, Let not Jehovah speak any more directly to us; let us have a prophet to announce to us His commands; let this awful splendor of the manifestation of God cease; we cannot bear it; we shall die.

17. "Well spoken." The Lord approved of their request and spake no more directly with them. but put His words in the mouth of His prophet.

18. "Will raise them up." This promise was fulfilled 1500 years afterward, and both Peter and Stephen expressly apply it to Jesus Christ. Acts 3: 22. 23: 77: 37.

19. "Will not barken." Man is deaf and blind in the things of God. To his need and to the remedy he is alike insensible. His car is open to worldly advice, but to the gospel he is a perfect statue without life. "I will require it." That is, God will visit the disobedient with severe punishment. Acts 3: 23. The direful consequences of unbelief in Christ and disregard of His mission, the Jewish people have been experiencing for more than 1800 years.

20. "But the prophets shows that what has been said in verses 15-19 must in some respects at least apply to the Hebrew prophets that were to succeed Moses. "Shall die." Such a prophet must be regarded as a blasphemer and be put to death.

21. "How shall we know." It is often difficult to discern between the true and the false, but "facts and fulfilment are the test." The prediction which does not accord with the facts is not from God. God is truth whether He reveals Himself in nature, science, history, or His written word, and He cannot contradict Himself. The reason there seems to be a contradiction sometimes between science and the Bible is because of our lack of knowledge.

22. "Presumptuously." Impudently ascribing his own vain and lying fancies to God. "Not be afraid." That is, of his predictions or threate

Boys' Chances in Life. Hundreds of boys in this country to-day are bemoaning their small sal-aries and lack of opportunities, when they are right in the whirlpool of business or trade, the finest school possible for them. If they would keep their eyes open and their minds alert and learn to see things and absorb knowledge they would no sooner con plain of "no chance" or say that luck is against them. They would realize that they have been set on the road to fortune, and that by sturdy trudg-ing they can arrive in triumph at the goal.-O. S. Marsden in July Success.

Unique Form of Baptism

A new religious sect has been found ed in the southwestern province of Russia, the members of which believe in baptism by brandy insteap of bap tism by water. The baptism, too, b internal, instead of external, the con vert drinking as much of the liquor as he can possibly negotiate. The method of baptism is believed to be the cause of the rapid growth of the sect, which is gaining converts in all

CHRISTIAN ENDEAVOR TOPICS.

September 7-"Ready for His Comlag." Luke xii. 31-40.

SCRIPTURE VERSES .- Matt. xxiv. 42-41; xxv. 10-13; Mark xiii. 34-37; 1 Thess. v. 1-6; Peter iv. 7; 2 Peter iii. 10-14; Rev. III. 3. Psa. xxiv. 3, 4; Mal. III. 16, 17; Rom. II. 7, Eph. v. 5.

Not to be always ready may be to be unprepared at the one critical mo-ment. The locomotive may be wrecked at a single instant of its engineer's inattention; and the soul may be eternally wrecked during a single moment of unpreparedness for its Lord's coming.

If we would be ready for God's heavenly reward we must be constantly ready for his earthly service.

My summons may come in the morn-Or the deep, peaceful slumber of

It may come with a linguisting warning Or as quick as a flash of sunlight; It may come when I'm thinking of

heaven; It may come when my thoughts are mstray;

While I'm sitting alone in my dwell-Or greeting some friend on the way: But the day or the hour when the bid-

Comes to me I never can know, And I pray at the call of the master may answer, "I'm ready to go.

Happy is that child of Jesus who is always listening for the footfall this side of the golden gate, and for the voice of invitation to hurry home. A true life is just a tarring in the tent of Christ until we go into the mansion with Christ.

There is no hour when we can relax the watch care of our own heart. Every child of God must be a sentinel over his own self. There is a manger; over it every life which is ready for the King's coming must bend in ceaseless adoration. There is a cross; at its foot the soul ready for Christ's coming must kneel in endless petitions for pardon. There is a broken tomb; by its dismantled portal the life which Christ will justify must bourly wait for his appearing.

Suggested Hyms.

The Lord is coming by and by. am waiting for the Master. When Jesus comes to reward his servants.

My days are gliding swiftly by. may be at morn, when the day is awaking. Why do you linger, why do you stay?

EPWORTH LEAGUE MEETING TOPICS.

September 7-Factors Necessary to the Evangelization of the World in this Generation -Isa., 40. 29-31; Acts I. 4-8; Luke 10. 2: Prov. 29. 18.

The spirit of self-sacrifice is the very heart and life of the missionary cause? It is the largest and most effectual of all the human factors in the evangelization of the world. If there was a sufficiency of this spirit in the Christian Church in Christian lands the whole race would soon be paying homage to Him who is its rightful Sovereign.

Factors needed in heathen lands are increased numbers of trained men and women who are deeply imbued with the missionary passion for the world's salvation. These are demanded for all forms of work. Medical missions, educational effort, distributing literature, and, above all, winsome but in tensely spiritual evangelistic influences constantly exerted are called for. Another potent factor in the solution of this problem is the deepened conviction in the minds and hearts of both foreign and native leaders that it is not only our privilege, but our duty, to see that all people have the Gospel in this generation.

The real weight of this stupendous obligation to give Christ to every human being rests down upon the Chris tians of Christian communities. Those who have had the Gospel longest and have enjoyed its blessings most boun-tifully are most strongly bound to pass it on to those less highly favored The pressing necessity for all churches being deeply missionary in spirit and practice cannot be question-And yet how pitiably weak, at this point, are the overwhelming ma-jority of local churches. This weakness arises from ignorance of the subject. A widespread revival of relish for missionary literature is loudly de manded. A new sense of stewardship must take possession of Christians. Nothing is more vital to practical results than this. The effort of our League to induce the practice of proportionate giving is in the right direction. If all Epworthians would begin and continue giving at least onetenth of their income to the Lord's work it would work a revolution in the missionary cause as nothing else could do.

Much more prayer for missions is needed. The history of missions is a history of prayer. "Prayer is the only power that will influence God's people to give with purity of motive and with real sacrifice of self." It is conceded by all, and almost flercely urged by missionary leaders that pastors hold the key to the situation. This pieces upon them a mountain-weight of responsi-bility. If the missionary spirit ever fills the life of the Church it must be brought about by ministers fired with a holy passion for the rapid evangeli-zation of the world. May God stir us to such a sense of personal obligation that Christ will not be disappointed in us as the leaders of his host.

Cliff Falls Into Se

When the inhabitants of Sidestrana near Cromer, England, awoke one morning a few weeks ago they were surprised to find that a large portion of a cliff on the seashore had sunlinto the sea. Thirty thousand tone of earth had fallen and with it the wall and a portion of the graveyard of old St. Michael's church. The ancient church tower itself is now in jeopardy for during the day following the slip a further portion of the cliff crumbled

ity than does the wealthy man who has known naught but prosperity.

away, leaving only a few feet between the tower and its edge. A grewsome feature of the slide was the unearth ing of many long-buried coffins an the scattering of human remains The poor man who has traveled over the road of adversity gets his hand in his pocket quicker for char-

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Porm: Come Drink With Me-Fallacy of the Liquor Apologist's Stock Argument That the Use of "Mild" Intoxicants Leads to National Temperance.

Bend low to where the building spring Laves soft the sairs of emerald given. Bend low tall the sairs of emerald given. Is God's own image. Drink and fling The pate, sweet water high to air And watch the invest as they sparkle there. THIS IS MY TOAST.

And witch the jewels as they sparkle there.

THIS IS MN TOAST.

To him who labors with his hand.
In every chime and overy land.
To him whose bands are grim with toil, Who loves God's greatest gift—the soil.
To him who touched the arid olain.
And hid its shame heath golden grain: Who drove the wild heat from its lair.
And built a home, complete and fair.
To him who made the forest bend.
And shelter, peare and comfort lend.
To him who hade the lightning speak,
To him who hade the lightning speak,
To him who lind the winding rail.
To all who labor, all who wait.
And who—with God—no-build, create;
Who make the earth with beauty teem Beyond the wildest hope or dream,
Drink deep to them, and to the hour.
When they shall rise in ringalty power,
And, hear to heart and hand to hand.
Shall stand—the toilers of the land—
A proud, unshaken, mighty hand.
And other toasts. Let those who will
Drink deep to them and to he will
Drink deep from wine-press, vat and still
Drink, till their dendled revels blind
And blur the soul and kill the mind.
Drink, 'till the dendly, fearful fire
Kill human love and proud desire.
Drink, 'till the dendly, fearful fire
Kill human love and proud desire.
Drink, 'till the blunted conscience herd
No more the crees of human need.
Till avarior, inte and greed surreme
Shall fill their souls, a horrid dream.
Until God's image, proud and fair,
Shall hidden be, heath grim desouir
For these I care not. Drink with me,
Drink deep to those whose brain and hand
Make beautiful the whole broad land.
—C, B, Morrell, in Ram's Horn.

The Wine Cure Discredited.

The Wlae Cure Discredited.

The testimony continues to pile up in demonstration of the utter fallacy of the argument that used to be so persistently and confidently urged, namely, that the use of "mild liquors is confucere to national temperance. Conditions in France and Germany furnish almost weekly some new proof of the truth that the use of wine and beer is the highway to national drunkenness. Recently Dr. Grisel, in an article which appears in L'Echo de Paris, describes the situation in France, the country where the "wine cure" has been in operation for centuries, in the following almost sensational language:

"The consumption of murderous liquids has grown in such proportions, even among women and children, that it has become absolutely necessary to do something to check the downward movement. Even supposing that the state were completely indifferent to the great interests of the health of the race, and solely concerned with budgetary considerations, the time has arrived when we must ask our selves whether it would not be better to renounce the revenue resulting from the sale of these alcoholic druks—a revenue already reduced by extensive fraud—than to see the profits go to the construction of asylmas for the victums of alcoholic madness, of hospitals for diseases caused by absinthe, and of prisons for the criminals that it creates. And to this picture may asymms for the victims of alcoholic madness, or hospitals for diseases caused by
absinthe, and of prisons for the criminals
that it creates. And to this picture may
be added a diminution of the birthrate, an
increased infant mortality and a swelling
of the number of idiots and cripples, children of drunkards, wrecks of the race, and
burdens on the community; the falling off
of the nation's wealth in its work-people
hefore the tavages which alcoholism produces in the workshops; the growing-develomment of consumption, of which alcohol is one of the principal factors."

Whichever way the situation is to be
tooked at, that is to say, whether "mild
drinks" are to be charged with the production of such a state of affairs or it is to
be conceded that an almost universal use
of wine has not prevented serious indul-

of wine has not prevented serious indul-gence in stronger drink, in either event there is mighty little comfort with the ad-vocate of beer and wine in a passage like that.—The Voice.

Evil of Intemperance

The battle of Hastings, which decided the destinies of England, was lost through the intemperance of the English soldiers, who spent the night before the battle guz-zling beer, while the hardy Normans were strengthening their bodies with homely food and their souls with wholesome prayer for that eventful battle, which was bravely fought ind nobly won by the gallant Norman clans.

Pliny, who was no Christian, concludes the twenty-eighth chapter of one of his books with a most eloquent appeal for tem-

books with a most eloquent appeal for temperance.

"How strange," he exclaims, "that men will devote such labor and expense for wine when water, as is seen in the case of animals, is the most healthful drink—a drink, too, supplied by nature; while wine takes away reason, engenders insanity, leads to thousands of crimes, and imposes such an enormous expense on nations.

"From wine comes that nallid hue, drooping evelids and trembling hands, sleep made hideous by furies during nights of restlessness." He adds that many are led into this condition "by the self-interested advice of physicians who seek to commend by some novel remedy."

As I have said, the influence of the saloon and of drink has marked itself on the face of nations, as well as on the face of man from the carliest ages to the present time. But in no age, perhaps, has the saloon assumed such proportions and arrogated to itself such privileges as at the present day in America.—The Rev Father MacEriain, in "Whither Goest Thou."

A Noble Ruling.

The Colorado Supreme Court has decided that women may not be permitted to enter wine rooms or saloons unrestricted, on the ground that it would result in injury to public morality. The Herald and Presbyter, commenting on this action, says. The court is undoubtedly right, and its decision will be applauded by all well disposed people everywhere. We wish now that the court would decide that men should not be permitted to frequent such places, in the interest of public morality. Still it is something to have the women and the children kept out. A Noble Ruling.

No More Drinks For Women. The Minnesota Club, in St. Paul, will serve no drinks to women hereafter without meals. This decision was due to excessive drinking among the women who visited the club house.

Want Sober Men to Fight Fires. Mast Sober Men to Fight Fires.
Mayor McCormick, in enforcing the rules forbidding the use of intoxicating liquors in the engine houses of Harrisburg Pa., sentenced one fireman to twenty days imprisonment and fined another for drunken ness. The Mayor said: "We want sober men to hight fires. There is too much valuable property at stake in this city to allow drinking and carousing about the engine houses."

All that has been said in favor of tem-perance and against strong alcoholic drinks is doubly appropriate during the very hot weather.

The Mother of Emotions.

Where can be found in all Christendom a sicklier, sadder sight than a lot of wisemen in their cups slobbering over each other, boohooing like infants, forgiving each other's sins and blubbering eternal friendship. This state of maudiin emotionalism is followed by a condition o, shame and a steeling of heart against heart until the next succeeding dronk, when emotionalism resumes away. Men are but monkeys of a degenerate growth. — New York Press. the other day, as we met-in Postof Gre square. "Came on to buy a hat." "Why come to Boston for that?"
"Well, you see, in New York when
you put on a new hat all your friends
promptly remove it and look inside
to see if it was bought at a swell store. Not having the price the swell store wanted and being favored with a railroad pass, I came on to buy mine here and fool the growd. Going but

Mississippi, one of the strongest prohibi-on States of the Union, this year reports surplus of \$1,000,000 in its treasury.

RAMS' HORN BLASTS.

good men in it.

He to whom sin is not hateful will find it hurtful

will not be found

in an irreligious

The hippiness of

religion.

God is not measured by the misery of

The sugar of Satan's pills may be very sweet, but it is very thin.

The lesser things of life are the ones

If a man can be bribed into the church he can be brided out again.

When religion ceases to go to service

If you will start along the right

road God will tell you when to stop. Small vices may be fordable one at

a time, but they soon unite into an impassable river.

like a dollar when you are putting a dime into the plate.

It is a waste of energy to try to look

To lose the sympathy with men is

When the church is an arbor of rest for the rich it cannot be a harbor for the refuge of the wrecked.

FREACHER WAS ALL RIGHT.

Certainly Proved That He Needed No

palmy days were spent on the North-

western frontier gives this passage

from a sermon delivered by Rev.

G----, who once administered spir-

itual food to the cowboy of the plains;

Rev. G---- was no advocate of an

educated ministry, and in one of his

sermons delivered his views on that

tion on itself, but it is a rank and

smoking sin for sarvants of the Lord

to waste years to get an edification

when every day and every minit the devil needs roping and currying. As

your minister and God's servant it is

my duty to tell you the truth in its

working jeans, and I find that to do that edification is not needed in my

business. If you must have book edification, why pick it up while hoeing

and raking in the Lord's vineyard, but

don't steal the Lord's time to get it.

No, in the minister edification is not

needed at all to do the Lord's work,

for He will put the right words into

your mouth at the right time, and then

you can spit out blazing truth easier and faster than a hungry trout can

swallow minnows. Why, my friends,

time and again when I got warmed

up in the pulpit I have used words

that I never heard of before, and as soon as meetin' was over men, and

some of them edificated, too, would walk up and ask me: 'Brother, where

The next morning as the lawyer who preserved and stored in his mem-

ory that section of Preacher G---'s sermon approached the court house he

saw this notice signed by a stockman

say Brother G----- can outpreach any man west of the Brazos."-Wei-

"I have 200 steer yearlings which

A traveler in Persia thus describes

a dinner served in the household of a wealthy Persian: "The chief dish

consists of a fowl boiled to rags, sur-

rounded by a toothsome mass of rice,

hard-boiled eggs, fried onions, almonds

and raisins. There is a Shiraz wine,

clear, golden-red liquid that has trav-

muleback in a huge glass carboy.

Among the dessert manna has a con-

spicuous place. This delicacy is

somewhat akin to nougat; it is studded with walnuts and almonds and is

jaw-sticking to the last degree. Like

the mango, it is best eaten in private,

for it renders the masticator speech-

less. It is made of gum that exudes from a tree and is said to be engeri-

Mahogany Hunters. In Central and South America th.

revenues of many districts depend or

the skill and activity of the mahogany hunters. Mahogany trees do not grow

in groups; much less are there whole

forests of them. They are scattered

usually concealed in thickets, and if

requires skill and experience to and

two men for a whole day. On account

of a thick, thorny growth near the

base of the tree a scaffold is erected

around it, and above this, at a height

of from 10 to 15 feet, the tree is cut, st

that the best part is really lost. The

felled tree is then freed of branches

and hauled on a rough wagon by oxer

to the nearest river, where rafts are

A Little Hero. One Sunday several weeks ago two

children wandered away from their

home in the Mehama hills, in Ore-

gon, and at nightfall they could not

be found. Search parties went out about sunset and ranged the hillsides

and hollows all night long, but the lit-

tle wayfarers were not then discov-

ered. Rain fell constantly that night

and during the forenoon of Monday,

on which day the two lads were found

far up a mountain side. The younger

boy was asleep, and the other, who

was only 6 years old, sat by his side.

spite of the keen mountain storm, he

had taken off his coat and wrapped it

Two Hundred Miles to Buy a Hat. A writer in the Boston Journal is responsible for the following story: "What are you doing in Boston?" 1

asked a friend of mine, a New Yorker,

The latter was indeed a hero.

around his brother.

made and floated down.

To fell a tree involves the work of

dered by a worm."

them.

eled over the mountain passes

did you get them words?""

sticking to the door:

mer, Texas, Mercury.

'My friends, edification is no objec-

subject in this wise:

"Edification." A prominent Texas lawyer whose

we can least afford to lose.

It will run to superstition,

to miss success with them.

Poem: Thy Will is Best-To Be Innocent in a Vacuum is No Virtue-The Real Thing is to be Templed and Yet Tris umph Over Evil Seductions. seed, but we must furnish the soil. Christian unity

I would have climbed at early daws.
Up the steep hillside, toiling where.
The paths led on through sin and shade,
Till I had won its summit fair:
I would have kept mine own rash will,
When, lo! He whispered me,
"Be still."

THE RELIGIOUS LIFE

READING FOR THE QUIET HOUR

WHEN THE SOUL INVITES ITSELF.

would have rested at the hush Of eventide, by some calm stream.

And there, with folded hands, content,
Laved o er again life's checkered dream;
But, ah! through twhight's deepest ray
His clear voice thrilled me.

Whispering "Nay."

O God! I thank Thee, I have learned That Thine incorring will is best;
At Thy command, that rest is toil,
That, with Thy presence, toil is rest;
Content, through bright or shadowed way,
At Thy sweet will to go
Or stay.

Christian Imperialism.

Christian Imperialism.

The following article on Christian citizenship is from the pen of John G. Wootley, editor of the New Voice:

"ADDITION"—Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly differences. To be instance in the Bible that can be translated "orthodox."

"Add." There must be something to add to. What is, it? Sonshup. I am no accident, no "left-over" in the pottery of creation, no poor relative of the cosmic forces. I am a son of God by creation first, then by recognition and acceptance, and finally by the long, slow labor of adoption. "Virtue" is fighting goodness. To be innocent in a vacuum is no virtue. Such innocence is simply well-balanced ignorance, but to be tempted, yet triumphant, or even to fall and stand erect again—to fall a thousand times and yet to be staggering at the good—to be down and all but lost, yet gasping for a noble breath of life. That is the real thing; add it; he a virile, manly Christian. Virtue is man tyou. Add it.

"Knowledge" is the only road to power. Don't be afraid to know. If your Bible is afraid of science let them loose together, and the devil take the hindmost. God speaks first hand to many—to all who listen for His voice. No matter how it comes know what you know and stand for it. Don't follow any decimal point of party or authority; be an integer, great or small. "Temperance." Don't be so soft that you won't hold an edge, nor so hard that use breaks you. The church is full of these feather-edge saints who spend their whole energy at meetings getting

you there?" Patience is there-ness. Add it.

"Godliness" is that splendor of character that gives actions the shine of omnipotence. If you can't have your way, do your way and shine. If you can't abolish a wrong, brand it as it goes and hide your time. Take the God side of every argument. Enter the will of God for every judgment. Enter the will of God for every judgment. This has a bumptious sound, maybe, but it is very simple. It is almost no trouble to know what God, as we conceive Him, would say in any matter that has a moral character. The labor of the politician to know the mind of the crowd is infinitely harder. Godliness is God-likenness. Add it.

"Brotherly kindness" is a recognition that, for all our differences, we are the same kind of pottery in different stages of firing-kind-ness. The Arabian proverb, "If a man knows not and knows not that he knows not, he is a spleep; wake him. If he knows and knows not that he knows, he is a saleep; wake him. If he knows and knows that

he is simple; teach him. If he knows and knows not that he knows, he is asleep; wake him. If he knows and knows that he knows, he is wise; follow him." This is a great treatise on kindness. Kindness is social consciousness. Add it.

"Love" is the eternal fixitive. Kindness will be peevish, godliness will seem impossible, patience will fail, temperance is always an experiment, knowledge will vanish away, virtue will nod faith itself will trip in the shadowy partiality of our perceptions, but when love, the perfect thing, has been added, we shall see the solution of character in the face of God Himself.

"Add." Be an imperialist in your character. Never concede that the whole thing is too much for you. If something hits you hard and you feel numb and inadequate, as if something had gone out of your life, remember nothing mean can go. The flesh is the bottom of things spiritual. If anything has gone out it is something fine and good. Deny subtraction to the bitter end. Add.

"Lest We Forget."

How often does the list of our forget-tings become the roll of our sorrows! How many joys and opportunities escape us by the open door of our neglect! And when the merciful Lord Jesus from His judgment throne speaks words of separation they are. "Inasmuch as ye did it not."

Leave all human injustices to the Lord, for God is the judge, but as to yourself, be diligent in loving everybody with a purcheart, and remember that you yourself are a great somer and in need of God's mercy. But in order to deserve God's mercy we must forgive others in every way.—John Sergieff.

The Reverse is True.

While a healthy body helps to make a healthy soul, the reverse is yet more true. Mind lifts up, purifies, austains the body. Mental and moral activity keeps the body healthy, strong and voing, preserves from decay and renews life. — James Freeman, Clarke.

Men incline to believe in the great spiritual verities, but there is an element of doubt which subtracts from the force of the belief.—The Rev. W. H. Thorp, Chicago, Ill.

Our divine Saviour has penetrated to mists of time, and has revealed to us glorious realms of eternity. There is any doctrine of Christ so comfortable this.—Cardinal Gibbons.

In Vermont an actual majority is requi-site for the election of a Governor.

Bees and Anta.

Bees will place their honeycombs in any place regularly or irregularly shaped, and when they come to corners and angles they seem to stop and consider. Then they vary the shape of the cell, so that the space is exactly filled. It could not be done more satisfactorily if the whole thing had been worked out on paper beforehand. Anta make hard and smooth rocks and drive tunnels compared to which man's efforts in making such thisma are insignificant.