Not Fine Windows and Music, But Making the World Wiser and Bet er-A Christinn's Duty.

New York City.—At the Church of the Pilgrims, Brooklyn, Dr. Lyman Abbott preached Sunday morning on "The Seriet of Christianity." He took for his text Lake it H: "Unto you as horn, this day in the city of David, a Saviour, which is Christ the Lord," and said!

In the Anglo-Saxon version of the New Testament the word "Saviour" is rendered for the Anglo-Saxon word "helper," You know also that the word "Christ" is not a proper name, but a title equivalent to "The Messiah"—the Lord.

Every great movement has at the heart

dered for the Anglo-Saxon word "helper."
You know also that the word "Christ" is not a proper name, but a title equivalent to "The Messiah"—the Lord.

Every great movement has at the heart of it same secret, which if we can discover it, will disclose to us the secret of that great movement. What is the secret at the heart of Christianity, which has made it the great tower that it is! In asking you to consider this question you will understand, of course, that I am not undertaking in half an hour to answer the entire question; I am only zoing to try in that half hour to indicate the essence of Christianity—the secret of its vitality. The Jewish people wate in more than one sense "a reemlar people." Among other things in this: That their frees were turned toward the future. All other nations look backward for their golden age, but these "accruitar neope" looked forward for theirs. They believed that a time was coming when there would be peace instead of war and for themselves prospectly instead of universal poverty. They believed that this great time would come through their own nation and that Jerusalem would become the holy city and the mistress of the wirld. And their prophets even pointed forward to this divine consolation, and they indicated that it would come through some deliverer. Sometimes they regarded the nation lise if as that deliverer; sometimes single prophet; sometimes a single man, as a king or uriace, as a teacher as a priest, as a "Man of Sorrows and acquainted with grief." However different or incongruous or inconsistent those prophetes might be, they no inted his with the single man have a king or uriace. As a teacher as a priest, as a "Man of Sorrows and acquainted with grief." However different or incongruous or inconsistent those prophetics might be, they no inted the minds of the neople for weard to a great delivery and delivered. So the shepherds perfectly well understood the sense what you will see, and then congrue of the ground of the minds of the neople for him and He read one of the

men really sincerely, on a large scale, with-out coming in contact with men who do not want the help, those who are making something out of the misfortunes of their not want the help, those who are making semmething out of the misfortunes of their fellow men. Christ came in contact with such and they leagued themselves together to destroy Him. He was arrested and brought before the Jewish tribunal and saked, "Are You the Messiah?" And unsider a solemn cath He said, "I am." Pilate said, "Are You a king?" He said, "I am." Pilate said, "Are You a king?" He said, "I am." To both the Jewish tribunal and the Roman He said, "I am," and for that He was condensed to die and for it He died. When He died the hopes of His disciples dissipated. They said, "We thought He was to be the great deliverer, but evidently became convinced, and then they said,
"An He is the deliverer, after all." If you will turn to the Book of Acts and read one of the sermons there you will see that was the barden of all the apastole ministry. No new theo age, ethic or law. Their messages were all the same: "The deliverer is come. He is here; the deliverance has beginn."

transformed, intil now it is completely es-tablished, and there is no government in Europe west of Russia that does not at least recognize the fact that government is not for the government, but for the gov-erned. All industry was service. Half the erned. All industry was servile. Half the Roman copulation were slaves, and the other balf were on the edge of famine and only kent alive by the largess of others. Wherever Christianity has gone the chain has drouped from the slave and labor has been emancipated. There were no schools Wherever Christianity has gone the chain has dropped from the slave and labor has been emancioated. There were no schools in Rome and none amont the Jews, except those connected with the synagogue, but wherever Christianity has some it has extablished schools and wealth has been difficult and the proof. This is called an Tused among the people. This is called an age of concentrated wealth. That is not so. There never was an age, and that is especially true of America, whon wealth was more distributed. There are charite-everywhere. The church has also changed

ever widening and decreating current, blessing every land it has nowbed and corrying with it some measure of helpfulness. Cheistically has done, through the explainess, what Christ did in those four short veatise it has helpful the helpfulness, fed the hunger taught the ignorant given courage to the descriptions and brought glad tidings to the moor. The secret of Christianoty, these, is beingfulness. This it is that distinguishes the theology of the Christian religion from the theology of all other religions. It is a new doctring sequenting God—not also have the choology of all other religions. It is a new doctring sequenting God—not also have the choology of all other religions. It is a new doctring sequenting God—not also have the clobe men believe in the sid of season the chole men believe in the sid of side of the chole men believe in the sid of side of the chole men believe in the sid of side of the chole men believe in the sid of side of the side of the chole spects rightenessness from us, and nothin bees will satisfy Him. In later Judaian there came the greater mosange. No longer Cool as a pomerful, just God, but God as a God who will bein you to be righteous. The message of the later prophet was species. Mercy, go back to Homer, Confusive Senera, Marcus Aureius; do you lind it tiers? No. Some time ago I made that at ment and a professor said to me. "Are you quite sure of that?" I said. "I am at sure, but you are a student of the Or at and I wish you would look it up and tell me if I am wrong." Three weeks saiter , received a letter, saying. "The only and tell me if I am wrong." Three weeks astrer a received a letter, saying. The only revelation of the mercy of God in the old Windoor religion is thus: 'O. Veruca, art To-day in my cauntry home they are suffering from drought, and yet, if I were to go on the hiliside and run a tube down a little was into the ground, I should strike a spring full of water. So God is bill of mercy. This is the revelation of the New To-dament, and whatever your troubles, controver, size, you can go to Him and find this loving bindness and tender mercy. You don't find that in any other religion. The distinct characteristic of God." The distinct characteristic of God. They distinct the trip is sawed off. They have been known to saw a twig as thick as a walking stick in this manner.

ien nown there. It' you could only get out Confucius would show you how to walk so that you would keep out." Then a Brahmin sees him and says, "I am sorry, but there is no help for you; you never can get out. The only chance for you is to fall into an eternal sleep and forget your misery." Next comes a Mohammedan, who says, "I am so sorry to see you there, but Allah is just, and you deserve it. He is not mereful, and you will never get out." Last comes a Christian, who says, "I myself have been down there. I tumbled down there once. I know just how you can get out." And he gets a rope and nulls the man out of the hele and puts his feet upon a rock. That is the difference between the Christian religion is the only religion in the world that offers to help men out of the burden of their sins and the consequences of their misery. But, O, the pity of it, wen don't want it. Napoleon said, "Scratch a Russian, and you will find a pagan. It seems to me that Christian congregations are full of paganiam. I receive letters every week from men and women who never yet have learned that if they have made a blunder or committed a sin, and rerhaps involved others in peril heemse of their mistake. God can take care of it all, and they can trust Him to help, if on'v they will turn from their evil ways. Helpfulness is the secret of Christian theology. So it is the secret of Our Christian ritual. It is at the heart of all worship, We come to church, not driven by fear or compelled by custom, and not by conviction. Why? Not to be entertained by an any simple letter. Then, why? At the heart of its love, and we want to give Him somethine in return. I do not say that is true of all, but still if it were not for the sense of the love of God and the desire to be thankful the church would clove its doors and the church so God and the desire to be thankful the church would clove its doors and the church so God and the desire to be thankful the church would clove its doors and the church would clove its doors and the church would clove its

of all, but still if the were not for the sense of the love of God and the desire to be thankful the church would clove its doors and the chimes cease to ring. What is the Roman Catholic service? First confession and then absolution. The same thing of the Episcoral service, and of the Congrecational. We don't go into the confessional: we don't stand up as a priest pronounces an absolution, but D. L. Moody as truly preached absolution as any Catholic priest or Episcopalian rector. If you want to know what men believe, don't go to the creeds or catechism. Go to the hymn books. They express our faith and real experience; they are our creed, sung over and over and over again. And what does the hymn books are allowed the hymn books with the confession of Mars comine down and entering different church and see the altar and the candles and the robed priest and the incense, and he would say, "What are you doing here?" The answer would be: "We are here to worship the Lamb who hath redeemed us." In the Episcopal church he would see no candles and incense, and would say, "What are you doing here?" The answer would he "We have come to praise the Lord Christ, who hath redeemed us." In the Episcopal church he would see no altar or candles or vested priests, "What are you doing here?" the answer would he: "We have come to praise the Lord Christ, who hath redeemed us." In the Congregational, Baptist of Presbyterian church he would see no altar or candles or vested priests, "What are you doing here?" he asks, and the reply is: "We have come here to sing the praise of the Man of God who hath redeemed us." And in the Quaker meeting house he would see no choir or preacher or service and hear no singing, but they would all he sitting still doing nothing—ab-

the praise of the Man of God who hath redeemed us." And in the Quaker meeting house he would see no choir or preacher or service and hear no singing, but they would all he sitting still doing nothing—absolutely nothing. And their reply to the same question would be: "We are giving our praise to Christ, who hath redeemed us by His blood. We cannot find any utterance which will express our gratitude, and we are simply speaking in the silence of our hearts." He would go back and say: "They were all drawn together by a sense of God's love that had given His Son for their redemption." It is the love of God that makes us one, and only that. I was once in a Catholic church in Paris and after watching the service for a time I walked around behind the altar and found there a service of deaf and dumb people. The service was the same at heart; the love of God inspiring the thanks of men.

I remember an old English divine beginning his sermon: "I can do all things—" and then saying. "That I deny. But let us see, what is this: 'through Him that strengthened me.' Ah, that is another thing; that I can do." It was a quaint way of putting it, but it made the text stick in my mind, and I have never forgotten it. This is the secret of the power of Caristianity. You will find men say: "Thou shalt love the Lord thy God with all thy styength" is the summary of Christianity. That is a mistake. Christ gave that as the summary of the Jewish law. When asked, "What is the chief end of the Jewish law?" He said, "Thou shalt love the Lord thy God with all thy styength" but when He was about to die He left as a legacy to His disciples this: "A new commandment give I unto you; that we love one mather as I have loved you." How did He love us? He laid down His life for us. That is Christianity. Judissm is instree: Christianity is sacrifice. What makes a Christian nation? Not a creed written in a constitution, not an established church, an organ or music. What will make a merica a Christian nation? We written in a constitution, not an estab-ished church, an organ or music. What will make America a Christian nation? We wate about us dependent and interior races, oving our neighbor and the Filipino and he negro and making them mea—nothing e will make us a Christian nation. And hat makes a Christian church? Not fine indows and music, but making the world ser and better. What would Christ do tout employes and servants? Helpfuls and service is thristianity; the heart of the centre and circumference of it. I Christian theology is summed up into old so loved the world that He gave His ly begotten Son," and all Christian ritual the Psalm. "Blessing and honor and over and power to Him that sitteth upon throne and that hath redeemed us." Christian rower is summed us in. "I Christian power is summed up in: "I an do all things through Him that trongthened me," and all Christian duty is unumed up in the one law: "Love one an-ther as I have loved you."

Better and Better Before Us.

God's best gifts are always before us, never behind. Pleasures of memory are sometimes delightful, but pleasures of hope are ever yet richer and brighter, especially to the eye and thought of faith. Says one of God's dear ones, referring to a fresh blessing from God! This sudden coming of a long expected blessing is the sweetest thing that ever came into my life. How good field is, and how tenderly He leads is! He changes always a great good into a greater. I have been happy all along, but low (since this experience) my heart keeps unging

'Rest, peace, and life, the flowers of fade-The Saviour gives us not beyond the tomb, But here and now on earth, some glimpse

of joys which wait us through the gates of heaven." And thus it ever is in youth, in maturity, in age and yet beyond—the best is yet to some. Let us 'ook forward and upward,

and ever hope and trust and praise.

Hard Life of Indian Women.

The Labrador Indians when on a hunt stalk on in advance of the train with their arms, while the women heavily laden with provisions and means of shelter, drag along slowly after. When the lords and masters begin to think of food time or wish in any way to leave some guide as to their progress for the squaws they thrust an upright spear or stick in the snow and draw in the snow tho exact line of the shadow then cast. The women, toiling painfully along,

Configuran comes along and says, as a walking stick in this manner. i ering together a bundle of grass and

THE SABBATH SCHOOL

International Lesson Comments For June 7.

Subject: Paul's Voyage and Shipwreck, Acts xxxvii., 33-44-Golden Text, Psa,-107 -28-Memory Verses, 41-44-Commentary on the Day's Lesson.

The voyage to Crete (vs. 1-12). From all The voyage to Crete (vs. 1-12). From all the provinces accused parties were constantly being brought to Rome, and as soon as a sufficient company could be gathered Paul was sent with them under the charge of Julius, a Roman centurion. They reached Fair Havens, on the south of Crete, during the senson of storms on the Mediterranean, and when all navigation on the open sea was discontinued. Paul advised them to remain here, but Julius, the centurion, who had charge of the soldiers and prisoners, had the authority to decide and naturally trusted the master and the owner of the ship more than he did

decide and naturally trusted the master and the owner of the ship more than he did Paul. Accordingly they set sail for Phenice, a more commodious port of Crete, intending there to winter.

The hurricane (vs. 13-29). They set sail from Fair Havens for Phenice, a distance of less than torty miles, on a pleasant day, expecting to make a speedy and safe journey. But almost immediately a burricane struck them, and the ship was caught and driven before the wind for twenty-three miles in a southwesterly direction to the small island of Cauda. This was about tweaty-five miles south of Phenice, where they desired to land. Then followed many days of tempest in which neither sun nor stars appeared. Everything not indispensable to the preservation of the ship was thrown overboard, and all hope of being saved was given up.

Paul giving comfort and advice (vs. 21-

stars appeared. Everything not indispensible to the preservation of the ship was thrown overboard, and all hope of being saved was given up.

Paul giving comfort and advice (vs. 21-28). Under that dark sky, and in that hopelessly drifting ship, there appeared the joy of light and life, for it aeld no Jonah fleeing from duty, but a Paul bound in the spirit to testify for God also at Rome. Adapted to the need of these 300 souls were his hopeful, encouraging words. First Paul reminds them of their error in disregarding his counsel at Fair Havens. This he does, not to reproach them, but to give them a basis of confidence in his present comforting assurances. Then he exhorts them to be of good cheer, and tells them that the angel of God stood by him in the night and sourced him that there would be "no loss of any man's life." Their faith and hope in these strange, bright words of promise were reinforced by Paul's grand confession of trust in the God whose merciful purpose he had announced to them. On the fourteenth night of the storm they discovered that they were drawing near some land. They had been driven about 480 miles westward to the little island of Malta. Some of the sailors were trying to escape and leave the others to their fate, but Paul said, "Except these abide in the ship ye cannot be saved," whereupon the soldiers cut the ropes that held the small boat to the ship and allowed it to drift away, and the sailors were obliged to remain in the ship.

33. "Was coming on." While they were waiting for daylight they had east out the anchors, "Paul besought." It is strange that a prisoner should be listened to for a moment. Ramsay explains this by the assurance that Paul here was a man of distinction, that Luke and Aristarchus accompanied Paul as servants, for in no other espair was added a further suffering from want of food in consequence of the miury done to the provisions, and the impossibility of preparing any regular meal. We see the force of the plurase which alludes to

done to the provisions, and the impossibility of preparing any regular meal. We see the force of the brase which alludes to what a casual reader might suppose an unimportant part of the suffering, that there was much abstinence. Then, too, with death staring them in the face no one cared to eat. "Taken nothing. That is, no regular meal. This cannot mean that they had lived entirely without food.

34-36. "Not a hair fall." The phrase is a proverbial one to express complete deliverance. "Gave thanks." Without asking permission, Paul acts with authority and at the presence of these heathen soldiers and sallors recognizes God. This must have had an influence for good. Too often it is the case that Christians allow the wicked

had an influence for good. Too often it is
the case that Christians allow the wicked to rule. "All of good cheer." Paul's hopeful and cheerful smirt had breathed hone
and comfort into the whole company. His
faith and courage not only caused him to
pass through these dark days without becoming despondent, but actually enabled
him to inspire courage in all the rest.

37, 38. "Were in all." The number
riven here is very large, which shows that
this must have been a large ship. "Souls."
Persons. "Eaten enough." They would
thus have full strength for the task before
them. "Cast out the wheat." Or grain.
This would be the natural cargo of a merchapt voisel proceeding from Alexandria

chant vessel proceeding from Alexandria to Italy, as grain was the principal article exported from Egypt. The wreck and the escane (vs. 3944). 59, 40, "Knew not the land." Even if some

40. "Knew not the land." Even if some of the sailors were familiar with the Island of Malia, yet coming so suddenly upon it they would at first fail to recognize it. "Took counsel." They saw an inlet with a beach (R. V.) where they honed to be able to land, and they discussed the best means of doing so. "Casting of the sawkers."

beach (R. V.) where they hoved to be able to land, and they discussed the best means of doing so. "Casting off the anchors." They cust off the anchors and left them in the sea. "Loosing the bands." Ancient ships were supplied with two railders, like paddles, one being placed on each side of the stern. When the ship was anchored by the stern it became necessary to hoist these rudders out of the water and bind them to the ship, but now that they were trying to get the ship to land the rudders were untied.

41, 42. "Two seas met." The channel which separates the little Island of Salmonetta from the Arutese coast near St. Paul's Bay unites the outer sea with the inner and forms just such a position as is here described. "Soldiers' counsel." According to the floman custom cach of the prisoners was chained to a particular soldier who was his keeper. The Roman law made the soldiers answerable with their own lives for the prisoners placed under their charge, and now that there was a possibility of the prisoners escaping the soldiers wished them put to death.

43, 44. "Besiring to save." The centurion could not fail to see that it was to Paul that the safety of the whole party was due. "Swim," As St. Paul had already been thrice shipwrecked and had been in the deep a night and a day (2 Cor. 11: 25) we may be sure that he was among those who were told to swim ashore. "Came to pass." And so the three points of Paul's prediction were accomplished—they were wrecked upon an island, the ship was lost and their lives were saved.

and their lives were saved.

Whims of the Dogs.

"Dogs have queer whims," said a woman who had three. "That little fellow is a coward, but it is always something very funny that makes him afraid. Watch, now," said she, and said contemptuously "Pooh!" mediately the dog's tail went down between his legs, and he slunk up stairs to hide under the bed. "Now, watch 'Ted over there," she said. think he's making altogether too much noise, don't you? We'll stop him." Then she tied a handkerchief loosely around one of the dog's legs, and he dropped in a limp heap on the floor and stayed there until the handker chief was removed. "Do you want to go to walk, Waggles?" she said to the third little dog. Away bounded the dog upstairs, but he was down again a minute with a red pincustion in his mouth.

"I don't know how he learned that trick," said his mistress, "but every time I ask him that question he darts for my room and brings down that red cushion."

Mr. Badger, the Sagacious. A badger which had made its home among the granite cliffs dealt with the fire god with sagacity and skill. friend while painting a scapiece dis covered a badger's lair, and thought to play the animal a practical joke. GathCHRISTIAN ENDEAVOR TOPICS.

June 7-"Modern Lessons From the Recha bites." Jer. 35: 1-6: 18-19.

Scripture Verses.-Prov. 16:7; Luke 21:36; Rom. 8:18, 28; 14:8; 2 Cor. 10; 5; Eph. 6:10, 11; 1 Thess. 5; 15; 1 Tim. 4:8; Titus 2:11, 12; 1 Pet. 3:13 Lesson Thoughts.

The intemperate gratification of bod ily appetite does not pay for the tem-poral evils that follow, not to mention the dregs that remain for the drunkard in his cut of eternal woe,

The greatest danger from intemper-ance is that "at last it biteth like a ser pent and stingeth like an adder." only it did so at the first; but alas, the exhilerating pleasure of the first glas. blinds to the woes, sorrows, contentions, babblings, and wounds, that are

Selections.

How little it takes to stain a character. A single drop of ink is a very small thing, yet dipped into a tumbler of clear water, it blackens the whole And so the first oath, the first lie, the first glass of drink, seem very small things, yet leave a dark stain upon the character. Look out for the first stain

The amethyst, a precious stone of bluish purple color, was formerly sup-posed to have the virtue of curing drunkenness. Prayer for divine help is the amethyst to be carried by those who strive against the adversary. Having put on the whole armor of God, the Christian warrior should not neglect to carry this amulet of prayer.

Whoever ventures to touch the wine glass does so in spite of the warnings given in all ages by the wise, who have wolded its snare, and by the foolish, who gained their wisdom too late by bitter experience. Other sins may de file the life in one way, but the evil of this is that it touches every part, and renders it impure. It leaves the brain, the tongue, and hand, the whole body and soul, unfitted to do the will of the

Suggested Hymns. Fountain of purity opened for sin. Why do you linger?

While we pray, and while we plead O happy day that fixed my choice. God bless the noble band Sowing the seed by the daylight fair.

EPWORTH LEAGUE MEETING TOPICS. June 7.- Keep the Vision of Christ Clear. (Acts 7.55, 56; 27. 25.)

If you would cheer men, beaten and disheartened by the storms of life's voyage, do not rehearse to them your loubts, but stand forth and tell them what you believe and know of God and his word.

A vision of the Divine would appear to be the means by which God would aspire man in his true progress and work out the highest purposes. "Where there is no vision, the people cast off restraint," says the writer in Prov. 29. 18. The force of this fact can be seen in the condition morally of heathen people. There is no authoritative standard of what is right and what is wrong unless there can be found some one who has gained a sure vision of God's will.

Vision lies at the basis of the great deeds and careers that men are able to offer up to God. It is the explanation of the life of Abraham and of Moses. Two brief phrases may give the key to Paul's lifework: shall I do, Lord?" "I was not dis-obedient unto the heavenly vision." John Knox had a vision of a new Scot land religious and ecclesiastical; therefore Mary might well say she feared his prayers more than an army of ten thousand men. Bishop Hartzell has had a vision of a Dark Continent kindled with light; therefore he is 'eading the forces which will make good the words of Hugo, "In the twentieth century God will make a new world out of Africa,"

Vision of Christ, and more and more vision of Christ, is what every dissiple needs. Having reached the vison of Christ, in any measure, it is our part to keep that vision clear. Disobedience will dim the vision. Pride will dim the vision. Self-pleasing will dim the vision. Responsiveness to the dictates of the world will ilm the vision. Quest of pleasure will dim the vision. A heedless tongue and unkind lips will dim the vision. Neg lect of prayer will dim the vision Forgetting the Bible will dim the vis ion. Grieving the Spirit will dim the vision. Not to hunger for increasing glory of the vision will dim the vision To desire above all things else to do God's will keeps clear the vision. accept without any reserve Christ's place for us keeps clear the vision. To see Christ in the needs of humanity. and to give ourselves lovingly to those

who need us, keeps clear the vision. "Now and always as in that morning twillight on the Galilean lake Christ comes to men. Everywhere he is present, everywhere revealing him self. Now, as then, our eyes are holden by our own fault, so that we rec ognize not the merciful Presence which is all around us. Now, as then it is they who are nearest to Christ by love who see him first."

Optical Illusion.

When the eye is stendily occupied in viewing any particular object or when It takes a fixed direction while the mind is occupied with any engrossing topic of speculation or of grief, it suddenly loses sight of, or becomes blind to, objects seen directly. This takes place whether we use one or both eyes, and the object which disappears will veappear without any change in the position of the eye while other objects will vanish and appear in succession without any apparent cause. sportsman, for example, is watching with intense interest the motions of one of his dogs his compan'on will vanish, and the light of the heath or of the sky will close in upon the spot which he occupied.

In order to witness this illusion put little bit of white paper on a green cloth, and within three or four inches of it place a narrow strip of white paper. At the distance of twelve or eighteen inches fix one eye steadily upon the little bit of white paper, in a short time a part or even the whole of the strip of paper will vanish as if it had been removed from the green cloth. It will again ap pear and again vanish, the effect de-pending greatly on the steadiness with which the eye is kept fixed. This illucion takes place when both eyes are open, though it is easier to observe it when one of them is closed. The same thing happens when the object is uminous. When a candle is thus seen by indirect vision it never wholly disoppears, but it spreads itself out into a cloudy mass, the center of which is blue, encircled with a bright ring of

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

A Trying Test of Character-It is Difficult For Some Persons to Applorize to Those Whom They Have Wronged-An Impressive Example of Humility.

Impressive Example of Humility.

The hardest thing for some persons to do is to applogue to another whom they have wronged. Yet there is scarcely any other way in which greatness of character may be more strikingly manifested. Every one is liable to be overcome by sudden temptation and say or do that which he after ward regrets. Then comes the struggle with the better self. What shall he do'riumble himself and apologize, or yield to his pride and let the matter pass, perhaps to rankle in his own breast and in the breast of him who has been wronged? He is a great man who is willing to publicly acknowledge his error and ask forgiveness. This was done by a Methodist bishop who had spoken sharply to a brother at a recent conference, and the act not only healed a wounded heart, but increased the respect and reverence for the bishop himself. The greater the difference in position, the more impressive may be the effect of an apology. It is related that while professor of articlery practice and natural philosophy at Lexington College "Stonewall" Jackson had occasion to censure a cadet who had given, as he believed, the wrong solution of a problem. On thinking the matter over at home he found that the pupil was right and in the depth of winter, but he immediately started off to the institute, some distance from his quarters, and sent for the cadet. The delinquent, answering with much trendation the untanely sum mons, found himself, to his astonishment, the receivent of a frank apology. The lesson of that act, however, made a more lasting impression upon the student than any he ever learned in the classroom. The hardest thing for some persons to do

To-Morrow and To-Morrow.

The disposition to live solely in the present seems to be universal. To-morrow is a factor which we are so apt to ignore. Take no thought about to-morrow, sufficient unto the day is the evil already. To-morrow steals away the most vital interests of life. It robs eternity of its own. Few men expect to die unforgiven. Religion is an obligation of which the most thoughtless is well aware. He is going to be a Christian to-morrow. If the future had no cares of its own there might be some reason for our procrastination, but every day brings its own obligation. Work done in advance is done easily. No one ever did his best under the lash of necessity. They who seek God carly shall find Him. They who seek Him late shall find Him. They who seek Him late shall find Him, too, but not as they once might have done. It is almost impossible to redeem an opportunity when once it has placed. The water goes over the wheel but once. No amount of regretican compensate for our past mistakes. Thore are so many parts of a mis-spent life. But the mistakes of yesterday follow on They trail our footsteos like bloodhounds. What you would do, do now. That which belongs to the present must be done in the present, or not at all. To-day is our friend. We can rely upon it, but to-morrow is liable to be an enemy. We may or may not be ready for it, but its coming is certain. The wise make ready in advance, but the toolish wait for to-morrow. They wait and suffer.—Presbyterian Journal.

No Power Like Love.

No Power Like Love.

There is no power like love on earth or in heaven. Illustrations of this truth occur in every sphere. In a missionary school in Porto Rico a little boy who had given trouble in several classes was put into the class of a lady who scemed to win him from the start. She had no trouble with him. As accounting for this she said that he had very heautiful eyes, and that every time she looked at him she was reminded of a dear brother who had died not long before. The love thus awakened in the teacher's heart made itself felt for good in the boy's heart. Year ago, in a London Sunday-school a teacher showed remarkable power over the boys put into her class, even those who were roughest. Every one-of them was won to Christ, and this was the case with each new boy brought under her influence. The superintendent on one occasion totaring to this fact asked what was her peculiar way with rough hovs. Her quiet answer was: "I don't know of any peculiar way I have. Only, whenever I look into the face of a how who is given into my charge I think. Here is a hoy for whom the blood of the Son of God was shed. And because of that though the loy icels some of that love." When from any reason there is real love for a napil in the teacher's heart the punit is likely to feel it. There is no power like love.

Do You Travel on Good Roads?

Cood roads are a matter of religious as well as of national life. We must learn that the smount we can energy depends not so much on the weight of our burdens as on the road over which we try to carry them. A man can haul three fons ever a good mareadan casier than he can draw a few hundredweight through a mudhole. So a man can carry great burdens who is no-held on the rock of God's providence, who would strubble and fall as he tried to floureder on through the mires of the world's discouragement and discentent. As Thomas a Kemois said: "He risieth easily chough whom the grace of God carreth," John Kitte was a poor hoy deaf and dumb, and brought up in a workhouse—o lot hard enough to cast down many lives, but he trusted in God, he thought and wrote of God's kingdom, and he wrought great things before he sited. It does not inditer so greatly what we have to hear, or what coning a great things before he sited. It does not indite so greatly what we have to hear, or what coning a great things before he sited. not genius or gift or power we have to reit with, as it does over what roads of but and fear and freifulness, or of faith, d courage and singing, we try to bear r burden.—Sunday-School Times.

"God Says He Will."

"God Says He Will."

Trusting God is the privilege and the duty of every child of God. Knowing how God can do what is essential in the answering of one's prayers to God is not necessary on the suppliant's part. Even a child can understand that truth, and the wisest philosopher cannot get beyond it. A little boy was praying to God, as his mother had taught him to, for help in his need. Being asked how he thought God could attend to him while he had everybody else in the world to care for, he replied: "I don't know anything about that; all I know is He says He will and that's enough for me." That was a child's faith. President Mark, Hopkins was one of the most prominent Christian philosophers in America. He expressed the same truth as the trusting child when he said: "There's no conflict between faith and reason. It's the most reasonable thing in the world to believe that God will do as He says He will. That's faith." How good it is to trust God implicitly! If a God implicitly!

The Rev. F. B. Meyer says regarding God's promises: "God's promises are ever on the ascending scale. One leads up to another, fuller and more blessed than itself. In Mesopotamia God said: "I will show thee the land." At Bethel: This is the land. In Canaan: I will give thee all the land, and children innumerable as the grains of said. It is thus that God allures us to saintliness. Not giving us anything till we have dared to act that He may test us. Not giving everything at first—that He may not overwhelm us. And always keeping in hand an infinite reserve of blessing. Oh, the unexplored remainiers of God! Wheever saw His last star?" Each Better Than the Last.

Risk Too Great.

Charlie-"So you told your father that I would jump in the reservoir it he did not accept me as a son-in-law. What did he say?"

Ernie-"Gave his consent at once." Charlie-"Ah, such desperate means brought him to terms."

Ernie-"Yes, he said he couldn't think of having the community poisoned with Egyptian cigarettes and other contents of your pockets."

Lentulus, the soothsayer, had a fortune of £3,300,000.

THE RELIGIOUS LIFE THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Bobbed of His Brains by Liquor-The Rev. Thomas B. Gregory Relates a Horrible Experience-The One Drink That Was a Death Warrant.

"Out in that one miracle of history," the great "Windy City" by the "unsalted seas," there lives a man who could a "tale unfold" of the wees of strong drink. A few years ago this man, whose name, for tenderness sake, shall be left for you to goess, was a prince in the industrial world.

He was worth his hundreds of thousands! The lord he was of a heaviful, happy home. A lovely wife confided in him and was proud of him, bright-eyed children met him when he came home at night, in-numerable friends rejoiced in his prosper-

met him when he came home at night, innumerable friends rejoiced in his prosper
its!

The old adage that "America is the land
of opportunity" was mightily corroborated
by this man's case.

Beginning with the slenderest of means,
relying mainly upon his own pluck and
gunption, the man we speak of soon forged
to the front in splendid style!

While still a young man he found himsoil at the head of a splendid business.
Twelve hundred men were on his purroll,
and they were paid generously, regularly,
for the "boss" believed in fair play.

On the great west side his plant was the
wonder even of the enterprising denizens
of that hustling, unterrified centre of
American strenuosity.

His profits were \$30,000 a year. And as
the fates smiled upon him and his bank
account grew and crew he more and more
let himself out in his gen-rosity toward his
family, his friends and the poor and the
needy round about him.

There was not a mean hair in his head,
His heart was as big as a mountain, and
his future looked as roay as an Italian sky.
There are to-day in the city of Chicage
no less than twenty hig men, the advance
guard of the financially powerful ones of
the city, who, a few years back, were employed by the man around whom this story
centres.

But the man of whom I speak—where is

But the man of whom I speak—where is he to-day? God only knows.

A few days ago he was brought up before a Chicago justice of the peace charged with a petty theft.

Already, I oping, the reader is beginning Arready, I opine, the reader is beginning to "catch on" to the mystery in the case.

One word tells it all—whisky. This man ived to be thirty-five years old before alcohol ever passed his lips—and then he took a driple.

hol ever passed his ups and drink.

That one drink was his death warrant. That one drink loosed the furies which pounced upon him and destroyed him.

That drink created a strange, fiendish desire for another, the second led to still another, and before he realized it his paradise was gone and "desolation saddened all the green."

He got druck. And he got drunk again, and again, and presently he was a common

His magnificent business melted away like a snowbank in the springtime; his beautiful home was blasted, as though it had been stricken by the red lightning's withering shaft. The light in his children's eyes went out, the joy in his wife's soul was turned to grief, and to-day the once brilliant, prosperous man, the pride of a nappy home and the marvel and wonder of the whole community is a tramp, a common sneak thief, shivering, cringing, hatine himself and longing to die.

In the great city by the unsalted seas he roams about penniless, homeless, friendless, living on the charity of a few friends, his health gone, his brain addled, his whole existence a perpetual nightmare.

It is the old, old story. And yet men will not profit by it.

Oh, humanity thou art the biggest fool, the most acupid, idiotic thing, in all the world.

Wilt thou never learn wisdom? Wilt His magnificent business melted away

world.

Wilt thou never learn wisdom? Wilt thou never discover and respect the fact that strong drink is hell?

What then? Assert yourselves. Exercise your will power. Be men.

Whisky never goes out into the street after a man. The man goes in after the whisky. The man who says: "I will not touch the accursed stuff," and means what he says, can go unburt by miles and miles

he savs, can go unburt by miles and miles of saloons.

It is the man that goes in that gets hart.

"I have no one to b'ame but myself," exclaimed the man I write of. That is what he said the other day as he stood ragged and shivering and miserable before the Chicago justice.

"I have no one to blame but myself, I have been robbed of my brains by liquor, and it is all my own fault."

This story needs no comment. It speaks for itself. It is its own terrible interpreter. It is only necessary to remind the reader that there is but one thing for him to do if he would escape the fate that grampled and crushed the poor fellow out in Chicago—be must let whisky grandly alone.

He must eschew it as he would eschew the hell-broth mixed by Macbeth's witches on the "blasted heath."—National Advocate.

The Growing Temperance Opesilop.

The Growing Temperance Question.
Under this heading the Chattanooga (Tenn.) Times says:

Delaware has got a temperance movement on its hands, too, and the indications are that a local option law will be passed by the State Legislature. The Sayannah (Ga.) Morning News sees in this a significant indication of a growth of the temperance sentiment and believes that local option is a sound American policy of local self-government. A writer in the New York American, who has studied the situation all over the country with an essecial idea of analyzing the real cause of the changing sentiment of the people and limiting the whisky traffic, which, he states, and doubtedly prevails, finds the whisky people have been largely responsible for their own undoing. "Whisky dealers," says this an thority, "are outspoken has breakers, and so flagrant and insolent have become their disregard for the sensibilities of the better elements of the communities in which they do business that they have at last brought on themselves the condemnation of that large class of conservative and liberal thinkers who have stood between them and absolute prohibition." Here we have a pretty fair representation of the situation which ought to convey a warning to the dealers in this State, although it is exceedingly doubtful that it will.

Good Advice.

Good Advice.

Mr. T. P. O'Counor, a noted Irish politician and brilliant writer, closes an article in the Royal Magazine with this good advice, to which we wish every young man would give heed:

"And let me whisper this word finally in your ear. It won't do you the least harm if you are a tectotaler. You may less something, but you gain tenfold. I helieve in half a century from now no man will rise to the height of any profession, in the field, in the forum or at the desk, who is not a tectotaler."

The French Minister of War protested against the Chamber of Deputies making an appropriation for supplying the army with wine. The Chamber of Deputies divided upon the matter, and the protest of the Minister was disregarded by a small majority. The event, however, marks a tremendous advance in public sentiment.

A Mistake.

The mistake of the State is locking up the drinker instead of the drink.

Devil's Deputy. Where Satan cannot go in person, say an old Jewish proverb, "he sends wine."

Saloonist Ruined Her Husband.

Both Sides, a liquor organ, notes with alarm that a Chicago jury lately assessed damages of \$2300 against a saloonkeeper for selling intoxicants to the husband of Mrs Frances Huly, causing him to lose his post it on and to become so unbearable she was obliged to get a divorce from him. It warns saloonkeepers that they are in danger, and that they must be more careful to whom they sell.

The Citizens' League, of Chicago, in the year 1902 prosecuted 492 salounkeepers for selling fiquor to minors or drunkerds and in a majority of cases convictions were secured. The largest number of cases handled in a single month was forty-five.

COMMERCIAL REVIEW.

General Trade Conditions. R. G. Dun & Co.'s weekly review of trade says: Weather conditions and the labor

situation are the dominant influences in the business world. Unseasonably high the business world. Unseasonably high temperature, at many points, especially in the East, stimulated retail trade in wearing apparel and other summer merchandise to an unusual degree, but had a most unsatisfactory effect upon vegetation, which was promptly re-flected in diminished orders for sup-plies and in some cases there were canplies and in some cases there were cancellations. More conservatism was also shown at the interior, where agricultural progress met with a check and while no serious injury to the great staple crops is yet reported the delay to planting induces caution among dealers.

On the whole there are fewer wage earners voluntarily idle, yet the spirit of unrest has caused the abandonment of some new enteprises and postpone-ment of others, which means less demand for structural materials and la-bor. Payments are also less prompt, time often being asked where eash transactions for a slight discount

were the rule.

Aside from these two adverse factors the trade situation is favorable, and with average weather and industrial peace there is every prospect of con-tinued prosperity throughout the country

Readjustment in prices of iron and steel continues, the market gradually resuming normal conditions. Advances of about 5 per cent. in wide sheetings indicate that the cotton goods market is beginning to respond to the

higher raw material.
Failures this week are 191 in the United States, against 192 last year, and 14 in Canada, compared with 12 a year ago.

LATEST QUOTATIONS.

Flour—Spring clear, \$3.25@3.40; best Patent, \$4.80; choice Family, \$4.05. Wheat—New York No. 2, 8336c; Philadelphia No. 2, 79½@80c; Balti-

more No. 2, 80c.
Corn-New York No. 2, 534c; Philadelphia No. 2 50@504c; Baltimore No. 2, 51@52c.
Oats-New York No. 2, 41c; Philadelphia No. 2, 40c; Baltimore No. 2, 40c; Philadelphia Philadelphia No. 2, 40c; Philadelphia Philadelp

| Hay.—No. 1 timothy, large bales | \$20.50@21.00; do, small bales | \$20.50@21.00; No. 2 timothy, \$19.00@20.00; No. 3 timothy, \$16.00@18.00; No. 1 clover mixed, \$17.50@18.50; No. 2 clover mixed, \$14.50@16.50; No. 1 clover, \$13.50@14.00; No. 2 clover, \$10.00@12.00; no grade have \$7.00@14.00

grade hay, \$7.00@11.00.

Green Fruits and Vegetables.—Apples—Western Maryland and Pennsylvania, packed, per brl, \$1.50@2.25; New York, per brl, assorted \$1.75@2.50; do No. 1 Baldwins, \$2.00@2.50; do Rusters brl \$2.00@2.50; sets, per brl, \$2.25@2.50; good to choice Eastern, per brl, \$1.75@2.50; No. 2, all varieties, per brl, \$1.50@1.75. Asparagus—Noriolk, per dozen, \$1.50@2.50; Maryland and Virginia, per dozen, cultivated \$1.50@2.50; Maryland and Virginia, per dozen, cultivated, \$1.25@2.00; do, do, per dozen, wild, \$1.00@1.25. Beets—Native, per box, —@—; Charleston, per bunch, 2@3c; Norfolk, per bunch, 2@3c. Cabbage—Norfolk, per brl, \$1.00@1.10 Charleston, per crate, \$1.15@1.25; do North Carolina, per crate, \$1.10@1.15. Carrots—Native, per bu box, —@—, Cucumbers—Florida, per crate, \$1.25@1.75; do Savannah, per crate, \$1.50@2.00. Eggplants—Florida, per orange box, \$2.50@3.00. Green peas—North Carolina, per bu basket, \$1.00@1.25; do

DOX, \$2.50@3.00. Green peas—North Carolina, per bu basket, \$1.00@1.25; do do per full brl, \$2.75@3.00; do do, per ½-brl basket, \$1.75@2.00; Rappahannock, per brl, \$2.75@3.00; do, per ½-brl basket, \$1.25@1.35; York River, per brl, \$2.75@3.00; do do, per ½-brl basket, \$1.25@1.35; do do, per box, \$1.10@1.15; Norfolk, per brl, \$3.00@3.50; do do, per ½-brl basket, \$1.50@1.75. Kale—Native, per bu box, 10@12½c, Let--Native, per bu box, to@12½c. Let-uce-Norfolk, per ½-bri basket, 75c@ \$1.00; native, per bu box, 40@65c. Onions-New Bermuda, per crate, \$1.90 @2.00; do, Egyptian, per sack, \$3.25@ Oranges-California navel, per box, \$2.50@3.25; seedlings, per box, \$2.00@2.50. Pineapples—Florida, per \$2.00@2.50. \$2.00@2.50. Pineapples—Florida, per frate, \$2.75@3.00. Radishes—Eastern Shore, Virginia, per brl, long, 75@ \$1.00; native red, per 100, 60@75c; do do white, do 80@90. Spinach—Native, per bu box, 30@50c. Spring onions, per 100 bunches, 50@60c. Squash—Florida, per basket, —@—— Strawberries—North Carolina, per quart, 5@7c; Eastern Shore Virginia, per quart, 5@7c; Norfolk, per quart, 5@10c; Eastern Shore Maryland, per quart, 5@8c; Anne Arundel, per quart, 5@8c; Anne Arundel, per quart, 5@

do flat wax, per basket, \$2.25@2.50; Charleston and Savannah, per basket, \$2.00@2.50. Tomatoes—Florida, per carrier, fancy, \$2.50@2.75; do do, fair to good, \$2.00@2.25.

5@8c; Anne Arundel, per quart, 5@ 12. String Beans-Florida, flat green,

-@-; do do round do, \$2.00@2.25; do

Live Stock. Chicago—Cattle.—Good to prime steers \$4.90@5.30; poor to medium \$4.00@4.90; stockers and feeders \$3.00 24.65; cows \$1.50@4.60; heifers \$2.00@ 4.50; canners \$1.50@2.75; bulls \$2.25@ 4.25; calves \$2.50@6.05; Texas ied steers \$4.00@4.00. Hogs—Receipts tolay 27,000 head; tomorrow 15,000; left over 10,000; market 10 to 15 cents lower; mixed and butchers' \$6.10@6.35; good to choice, heavy, \$6.45@6.62\\(^2\), rough, heavy, \$6.15@6.40; light \$5.00@5.20; bulk of sales \$6.20@6.40. Sheep -Receipts 10,000 head. Sheep steady; lambs steady to 10c lower; good to choice wethers \$4.75@5.50; fair to choice mixed \$3.75@4.75; native lambs

\$4.50@7.00. East Liberty.—Cattle steady: choice East Liberty.—Cattle steady; choice \$5.30@ 5.40; prime \$5.00@5.50; good \$4.75@4.85. Hogs lower; prime, heavy \$6.45@.6.50; mediums \$6.05@6.10; heavy Yorkers \$6.05; light Yorkers and pigs \$6.00@6.05; roughs \$4.50@5.70. Sheep slow; best wethers \$4.50@4.65; culls and common \$1.50@2.50; choice lambs \$6.00@6.25; veal calves \$5.75@6.25.

STRAWS FROM THE WORLD'S CURRENTS.

There are 4,500,000 miners and quarrymen in the world.

Massachusetts has 1899 prisoners per

million population. onists who ascended about to, 27 degrees below

Montana has produced in copper \$300,000, in silver \$357,000,000, in gold \$282,000,000. Prof. Lodge contends that while life

cannot generate energy, it can exert a guiding force upon energy.

In America alone 30,000 automobiles will be placed on the market during the present year, and that will supply only half the demand.

Artemiev, a Russian electrician, has nvented a pliable coat of mail which effectively protects against currents of The rural schools of New York av-erage twenty-seven pupils each. In each of 3628 schools there are ten or

A combination of dealers in Ame can bicycles in France makes a who worth \$50 here cost \$50 in that con