"JOHN WESLEY"

An Eloquent Sunday Sermon By President Stryker, of Hamilton,

Tribute to John Wesley and the Influence of His Preaching-Stands Out Supreme Above All Men of His Age.

New York City.—Union services of the Lafayette Avenue Presbyterian and Clinton Avenue Congregational churches began Sunday morning in the edifice of the first named. The Rev. Dr. M. W. Stryker, President of Hamilton College, Clinton, N. Y., spoke on "John Wesley," but used no text. As will be seen, he paid an eloquent ribute to the influence of his preaching. Dr. Stryker said:

Upon June 17, 1703, that is, 200 years ago, was born at Epworth, Lincolnshire—160 miles from London, and at about the east centre of England—a man whose influence stands out supreme above all the men of his age. Eighty-eight years old, on the 2d of March, 1791, he died. Thus his life compassed nearly the whole of the disheenth century, and under God it was the most fertilizing and redeeming agency toward the moral forces and accomplishments of the nineteenth. And still the world is debtor, and will ever be, to the convictions and consecrations, the energies and the efficiency of that one man—John Wesley. A mighty impulse and a potent organization attested and attests his singular and recreative purpose and achievement. We may well reckon with such a personality in considering the movement of the modern world. Even the barest outline records a wonder and furnishes a corrective is a hundred superficial philosophies and a thousand shallow neglects. While Wesleyans and Methôdists in all lands are reciting that story, let us all, with them, who share a like precious faith recall and repice, ponder and hope. For the elements of it are as deep as the first principles of the Christian religion, and the fame and forces of it are the common possession of all who hail the kingdom of the Son of God.

This man was born into a home when life in an age that hated anything more

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This man was born into a home when life in an age that hated anything more than formal religion was exceptional. The mother that nurtured him was that Susannah Wesley of whom Adam Clark said that he never saw her equal. His ancestry was of that Puritan stock and stuff whose fiber of conscience had affirmed the real England; its vigors and rigors had been superceded by the recrudescence of the livid Smarts, but, though ignored, it had not departed, and in him and by him it spoke again and bore its second harvest.

Wesley began his work in the Established and Episcopal Church, and though by it he was soon despised and rejected he loved it always and cherished its better part. For two years he wrought in Georgia, but the Grand Jury of that colony indicted him. There he uttered that notable word, "I hope to learn the sense of the gospelb by preaching it." He came into close touch with Moravians here and in Europe. Had that little body done nothing else than directly to deeven and by its reaction to enlarge, John Wesley, it had done a mighty work. But their narrowness he escaped, while retaining their intensity. Over the deep and critical experiences of his inner heart, with its unusual combination of sensitiveness and decision, we will not pause. They were basal. In them he found the Light he followed to the end.

See him at Oxford. He was a student—intensely so. Specially and always of logic and language. He found in these an ample discipline; for language is organized thought. An able master of five tongues, he learned compass and discrimination. In his life he wrote or edited 250 volumes.

See him at Oxford. He was a student—intensely so. Suecially and always of logic and language. He found in these an ample discipline; for language is organized thought. An able master of five tongues, he learned compass and discrimination. In his life he wrote or edited 250 volumes. At Oxford he was the centre of a little group of which his brother Charles, and soon Whitfield, were others. They began to live by rule and made their protest and example of a pure life. They served God by method—all of them at this time zealous and even ultra Episcopalians. They were called the "Godly Club"—"Bible Moths"—"Methodists." Opprebr', measily finds densive names. A hundred years, and more, earlier this same devotion had been called "Puritan."

Consider that eighteenth century into which they came. It was a feculent and rowly age. Read Thackeray's "Four Georges"—read Lecky's ample treatment who says "all the dazzling episodes of the reign of George II. must yield in real importance" to Methodism. Hear Bishop Buller (1736). "It is come to pass that many assume Christianity to be purely fictious and no longer a subject of inquiry." The general sentiment of the church was benumbed, torpid, stagnant—dry essay sermons were the vogue, a anguid and luke whatever molested its sodden indifferentiam. Look into the cartoons of Hogarth and see if the times he pictured did not need the winds of God! Consider the veneers of Chesterfield and reckon if that stilled and padded and festering society did not demand the breath of reality! Public life was debauched by the coarse and frank corruption of the ministry of Robert Walpole. It was Wesley more than all others who roused a public conscience to ally about the stern and aggressive honestry of Pitt—Pitt, who rescued India, and Germany, and America. It was Wesley who under God broke the moral drouth—struck an artesian well far into the substratum beneath the moras of the desert—led the great reaction which made possible the reform and the sover of modaen. struck an artesian well far into the substratum beneath the moraes of the desert reled the great reaction which made possible the reform and the power of modern England; made possible the revival of the mineteenth century—Heber, and Martyn, and Keble, and Liddon. He became an influence so irealculably fertile and diffusive that to no other man of modern times save Lather, to no other Englishman save Wydif, does the world owe so much. It pleased Matthew Arnold, with an icy Philistiniam, to fleer at Wesley and to disparage him as "a third-class mind." But by what token this frosty estimate? In that drunken, unclean, insolent century. Wesley's is the brightest name, whether his work is judged by its width or its depth, whether by its immediate or its permanent results.

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When conformity and nonconformity were alike moribund, he renewed the individualism of the gospel message, personalized its appeal and rediscovered mankind!

Do not forget that this starting point of modern religious history was within the walls of a college, and lay in the devotedness and relentless aggressiveness of a few men.

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The work began in the open air. Whitheld, with his lively and unselfish character and that wondrously emotional voice, led the way among the colliers of Kingswood in Cornwall. England was full of pagan poverty, and this new departure toward it is "submerged" and the forgotten—this human compulsion of a zeal that ate up legiect and its embitterments, broke once for all with the traditions of apathy. Then John Wesley stormed Bristol town. Little did men know, little did these men know, what a chord they had struck, as their indomitable fervor and unintermittent agression hurled out of their way the thingo that would have obstructed them and once more reached after the soul of the common man. It was a radical return to the simplicity of Christ, and it had to face the frown and scoffings of those who do always resist the spirit of what is real and uncomposing. The harvest was white and had long been unattempted. The work was been under the sky, baptized by the tears of the lowly, hailed by the new songs of tens of thousands under the dome of God! It went with Christ after the lost sheep, and swept the very dust for the lost jewels. It did not reach down from an attitude of sing tondescension and patronage, but reached out from the universal level of human sympathy and childlike love. And it proved by its errand and result that he who wants the souls of man enough to go after them in Christ's way can have them. This is the method of the evangel for which the world is aching and starving. This is the idea of service upon which shone rests the power of Christ, Friend of singer. hich the world is aching and starving his is the idea of service upon which one rests the power of Christ, Friend of oners, and of whom always the common tople hear gladly when He is truly told. It is truly told to the indifference and the contempt of ment targe for the church is at any given time is reflection of the indifference and consupt of the church for men at large. The ga of the apostic is the sign of the sickle. And the other power was over and knough the intensity with which they with the intensity with which they with an accent of impersiveness of the measure likelf. It uttered the two fundamental words, "repent" and "helieve," with an accent of impersiveness that most the frivolity and inhuman superficiality of the age. Again it transferate the possibilities of the lowliset man. I and what many only thought and dares that

to convince England that every man had a soul and that life was an immortal stairway, up or down! It taught of a living God and the powers of an endless life. It reviewed that standing article of the Reformation, "Justification by faith." It carried the truth afield and again it lifted the cotters' roof till it touched the stars. It trod the bottom of human longing, and while it arraigned sin in fearful terms, it brought the news of hope and joy. No wonder that gusto came with the rain upon the barren land. No wonder that turbid smotion accompanied the flood of feeling. Many things always are rent when Satan is east out. Always such upheavals carry stubble upon their currents — such tides swing loose unanchored spirits. But parody is a counting proof of power, and the forces of eternity were shaking a people to its centre. Much was unwelcome when all was unready.

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What real prophets have not met opposition? These men were "shut out of the synagogues" of the establishment. They "faced a frowning world." They knew all indignities. Mobs led by squires and clergymen dragged them through horse ponds and howled against their lives. Nothing was too foul to fling at them with hand and tongue. Not a man of all the bishops save Samuel Butler took their part. But despising hardships and dangers, they grew, and upon the church that disowned them they put an indellible mark. Being defamed, they entreated, and they lived to see opinion change.

upon the church that discowned them they put an indellible mark. Being defamed, they entreated, and they lived to see opinion change.

What a diocese waited this apostolic man John Wesley! He touched two hemispheres. Nav. all the ends of the earth, and his hand is stretched out still. In 1766 Methodism began in America. Wesley at his death declared, "The best of all, God is with us." There were then 313 of his areachers in England; in the United States, 198. Now in Great Britain there are 700, 200 communicants, in Canada 300,000, in the United States 6,000,000, who recur to that new Pentecost. At length in 1876 Dean Stanley unveiled in Westminster Abbey a tablet with the shining profiles of John Wesley and Charles. Tardily but at last did a state church—which in their day "knew not the time of its visitation"—attest the reflex influence of its prophets and own a work so grandly done!

In John Wesley tremendous toil and a rare gift for organization and order and the loftiest spiritual enthusiasm and a simple purpose to do one thing were united in the proportion of genius. Great he was by any test. Time is a stern criterion and by that estimate Wesley survives as Paul does and Luther and Lovola. He is of the few who make eras. He had large sense and system. He wrought with mighty industry for half a century. No moment was wasted. With a giant energy he preached 500 times a year for fifty years. And yet with this passion for work he had a pure and calm mind. Self-denying, refined, sweet tempered, considerate, he had the scholar's vision and a saintly heart. "In seventy years," he said, 'I have not lost a night's sleep," "I save all I can and give sill I get." "Make all you can by industry, save all you can by thereality." Thus he was rich toward God. Peculiarities he had; let small night's sleep." "I save all I can and give sill I get." "Make all you can by industry, save all you can by economy, give all you can by liberality." Thus he was rich toward God. Peculiarities he had; let small souls count them. Strices there were, but who cares for the logical differences between Wesley and Whitfield, since both preached the evangel of a holy and immediate decision. Thank God for that good home at Epworth and for that Susannah's sons!

Let us all see that religion is not in rubric and rite, but in devoted hearts and lives, unsophisticated by the bribes of custom, undaunted by the oppositions of hollow tradition, instant to serve, tireless to effect results, believing God! For one may have all the apparatus of regularity and die a starveling. Power is granted only to those who will pay its whole price! Love is catholic when it is apostolic and can utter Wesley's "All the world is my parish." The methodical in God's service are the conquerors.

conquerors.

Oh, let me say to you Wesley's great text, "Seek ye the Lord while He may be found; call ye upon Him while He is near!"

Emulate such a man! And considering the issue of a totally surrendered life, imitate its faith. It is success. It is triumph, It is attainable. Let me quote Wesley's hymn:

hymn:
"Give to the winds thy fears—
Hope and be undismayed;
God hears thy sighs and counts thy tears—
God shall lift up thy head."

Popular Gospel is Wrong.

The most popular gospel of to-day is the gospel of "Don't worry." The calendars and gift books are full of daily mottoes to the general effect that one should east off all care, fear nothing, live for to-day, let the other man do the worrying, and it will all be the same in a hundred years.

But no great transforming movement has ever been inaugurated on such a platform.

ever been inaugurated on such a platform. There is nothing calculated to stir men deeply to action, to heroism, to sacrifice, in the announcement that their fears are groundless, and that all is well. Joined with the very tenderness of Jesus is ever the note of warning, and His message is not complete without it. The old doctrine of hell was very crude and very false, and yet it was infinitely nearer the truth than this modern "Don't worry" philosophy, which ignores the real dangers that confront the human soul and tells us that evil is simply the result of our fears. It makes a world of difference to a man's religion whether he takes up with that smooth gospel or whether he gives heed to Jesus Christ speaking of the dangers of the human soul. The degeneration of character which greed or jealousy, or cowardice, or duplicity, or cynicism, or sensuality, or any other violation of vital law brings is something whose seriousness becomes more avident the closer we get to it. It is not a matter of faith, but of absolute knowledge.—The Rev. W. B. Thorp.

The Making of a Man.

All life is variegated. It means happiness as well as sorrow. Mind as well as body needs change. A young man needs relaxation and recuperation. By it life gains elasticity.

Christianity when it comes into the heart of man does not drive the sunshine out. A man is not necessarily Christian because he looks consumptive. Pity with a long face and a deep cough is not Christ's idea of religion. There is nothing antagonistic in religion to the helpful influence of society.

in religion to the helpful influence of so-ciety.

Society being the best of characeer pos-sesses molding power. It will minister to the lower or the higher ideals of life; through it he will either serve God or the devil. If a man has the vulture instinct which seeks the carrion he will find it. If he desires that which is noblest and purest and best he may possess it.

The thing that makes the life of modern society so strenuous is the struggle to keep up appearances at whatever cost, and the idea that many have that there can be no fun without filth.—The Rev. Dr. Fowler.

Hypocrisy is contemptible in any walk of life; especially is it so in the church.—The Rev. George Adams, Brooklyn, N. Y.

Anchor Has a History, Lying amid a pile of iron chains, ar chors, cables, etc., in front of a Balti more junk shop is a great double troy anchor shackle which has an interest ing history. It weighs several tony and is of unusually fine forging. was made in Russia for one of the ezar's battleships, and in 1876 was ent to America as a part of the Rus sian exhibit at the centennial at Phila delphia. After the close of the exposi tion it disappeared. Vain search was made for it, and the Russian exhibit it turned up with a lot of old iron which a steamer landed at Baltimore and it has been there ever since. The Russian naval authorities are probably

still hunting for it.

The Secret Revealed.

This is the way the Sweet Things toore one another. "How many seatons has Edith been out? She says may two." "Nonsense. She's the only girl in our set with her ears pierced and she spells her name with an I nated of a y—those are both dead riverways that she's a back number."

THE SABBATH SCHOOL

International Lesson Comments For August 2.

Subject: Samuel Anoints David, 1 Sam xvi., 4-13 - Golden Text, I Sam. xvl., 7-Memory Verses, 11-13-Study Verses 1-13 -Commentary on the Day's

I. Planning for a new king (vs. 1-5). Samuel's grief because of Saul's rejection was great. This showed his affection for Saul and his interest in the kingdom. But to continue long in such grief would hinder him in his public duties as prophet and also dishonor God. It was Samuel's duty to recognize God's will as supreme and not continue to cling to Saul when God had rejected him. The divine cure for grief is a greater faith in God.

4. "Samuel—came." The Lord told Samuel to go to Bethlehem and anoint one of the sons of Jesse. But Samuel said. "How can I go? If Saul hear it he will kill me" (v. 2). The Lord then told Samuel to take a heifer and go to Bethlehem and sarrince unto the Lord. "The clders." Men who acted as civil magistrates. "Troubled." Some think that the breach between Samuel and Saul was now so great that they feared the anger of Sau, if they entertained the prophet; but it seems more probable that they feared that his coming was for the purpose of punishing some sin among them, or of bronouncing some judgment upon them. "Peaceably." If he had come with no hostile purpose his visit would be considered a blessing.

5. "Sanctify yourselves." Change your clothes, and wash your bodies in pure water, and prepare your minds by meditation, reflection and prayer, that, being in the spirit of sacrifice, ye may offer acceptably to the Lord. See Ex. 19:14, 15. "Jesse and his sons." Samuel himself took the greatest care in the sanctification of Jesse's family. Some think the elders were invited only to join in the sacrifice, while the family of Jesse were invited by themselves to the subsequent feast. It appears from chapter 20:27-29, that Jesse's family were a devout religious family. Samuel instructed them in the nature of the sacred ordinance and by his counsels

while the lamily of Jesse were invited by themselves to the subsequent feast. It appears from chapter 20:27-29, that Jesse's family were a devout religious family. Samuel instructed them in the nature of the sacred ordinance and by his counsels and prayers assisted them in preparing to attend to it acceptably and profitably. It is probable from the acts and words of Samuel on this occasion that he privately informed Jesse of his purpose to anoint one of his sons, but it nowhere appears that Jesse was informed as to the object of that anointing. This was left for future developments to disclose.

II. The Lord chooses David (vs. 6-12). 6. "When they were come." After the public sacrifice there was the sacrificial feast, and in order to partake of this feast Samuel went to the home of Jesse. Petween the sacrifice and the feast several hours would have to be prepared and cooked. During this interval the sons of Jesse were made to pass before Samuel, for it appears from verse 11 that David was sent for before they partook of the meal. "Eliab." Jesse's oldest son, one of Saul's army in the Palestine war (1 Sam. 17:13), and afterwards the ruler of Judah under David. In 1 Chron. 27:18 he is called Elihu. We have an exhibition of his rude and overbearing temper in 1 Sam. 17:28. "Surely." etc. "Samuel was impressed with his stature and beauty and remembered that Saul had been similarly recommended (1 Sam. 10:24). But the day was past when kings were chosen because they were head and shoulders above the rest."

7. "Look not," etc. Even Samuel was still judging from outward appearances. "That which chiefly recommended Saul to the favor of Israel was his size and beauty, but now in selecting a man after his own heart Jehovah shows that his divine judgment is based not on external form or comeliness, but on the inner life. David also hoveses were feasily in the preserve and shoulders above the inner life.

but now in selecting a man after his own heart Jehovah shows that his divine judgment is based not on external form of comeliness, but on the inner life. David also, however, was of a goodly appearance (v. 12). "On the heart." God does not look at one's earthly possession, or social rank, or family history, or literary attainments, or natural ability, for He does not judge from appearances, not even from religious manifestations—such as many tears, many prapers, a serious deportment, a solemn tone to the voice, etc.; but God looks on the heart, the inner life, the char acter, and judges accordingly.

8-10. "Abinadab—Shammah." Thess two, with Eliab, were the sons of Jesso sent by war against the Philistines (chap. 17-13). "Again." Jesse, no doubt, brought his sons before Samuel in the order in which he constituted them to rank, bringing the most likely first. "Not chosen these." David's seven brothers had passed before Samuel and the Lord had refused them all. This expression implies that

these." David's seven brothers had passed before Samuel and the Lord had refused them all. This expression implies that Samuel had already privately informed Jesse of the object of his coming.

11. "Are here all." Samuel was not ready to give up. He quickly surmised that there might be one overlooked or counted unfit by the father. Jesse had offered all of his sons, whom he supposed were at all likely to suit. But the Lord had sent Samuel, and the errand could not be in vain. "The youngest." Jesse having evidently no idea of David's wisdom and bravery, spoke of him as the most unfit. God in His providence to ordered it, that the appointment of David might the more clearly appear to be a divine purpose and not the design either of Samuel or Jesse. His name significa "belaved," and he was an eminent type of the beloved Son of God. "Sit down." The word thus rendered means "to surround," and here suggests the sitting down or reclining around a table. Samuel did not propose to have that family gather round the table of the peace offerings with one of the sons absent. Here a lesson bearing on family worship may be learned.

12. "Ruddy." The word denotes the red hair and fair skin which are regarded as a mark of beauty in southern countries, where the hair and complexion are generally dark. "Beautiful countenance." Literally, of beautiful eyes. This indicates that his eyes were keen and penetrating, enlivened by the fires of genius, and beaming with a generous warrath. David was evidently a beautiful young man as he stood there before Samuel. "This is he." This was God's choice and Samuel was commanded to anoint him at once. We can see here how little stress the Lord really puts on outward forms and ceremonies, for David was not present when Samuel sanctified Jesse's sons with such great care.

III. David set apart for his work (v. 12). 12. "Aavainted him." David was

Samuel sanctified Jesse's sons with such great care.

III. David set apart for his work (v. 13). 13. "Anointed him." David was anointed in the presence of his brethren, though it is not at all likely that they understood at this time to what position he was being called. It is extremely doubtful if David understood the meaning of the act. "Spirit came mightily." Such a setting apart would have a mighty influence upon his life. The anointing was not an empty ceremony, but a divine power attended it, so that David was inwardly advanced in wisdom and courage and concern for the public, with all the qualifications of a prince, though not at all advanced in his outward circumstances. The gift of the Holy Spirit is the greatest and best gift of God to man.

The Two Dogs. Two dogs having to choose their masters, one chose a king and the other a beggar. "Why did you choose a beggar?" asked the first, "when you might be the dog of a king?" cause," answered the other, "a king will take less care of a dog than s beggar will. The beggar's dog has always the company of his master, and is treated like the master him-self, while the king, who is busied with state affairs, has not the time to

look after a dog, and for my part I would rather be loved by a beggar than neglected by a king."—St. Nich-

It may not be generally known that in South Africa spes are often employed as geologists and engineers. They are trained to explore mining regions, having a marvelous scent for discovering springs of water, even if underground. A good many have been used for this purpose on the Cape to

CHRISTIAN ENDEAVOR TOPICS.

August Second -- "Lessons From Paul: How We May Overcome Our Hindrances." 2 Cor. 12: 7-10; 10:10.

Scripture Verses—To him that over-cometh."—Matt. 10:22; 24:12, 13; 2 Co. 4:16, 17; Gal. 6:9; Rev. 2:7, 10, 11, 17, 26-23; 3:5, 12, 21.

Lesson Thoughts.

Our success in God's service does not depend upon our human strength. He can accomplish grand results through very feeble instruments. Our very weakness may be transformed into almighty strength.

God does not guarantee freedom from hindrances in His service; He expects us to rise above them .to succeed in spite of them if not by means of them, even to glory in our infirmities, that the power of Christ may rest upon us.

Selections. The tiniest daisy that smiles so sweetly at our feet owes its existence to the patient pushing upward of the small germ against all the obstacles of scil and stones; and were it con-scious it might tell a tale of daily difficulty and danger sturdily met and bravely overcome. So in humanity ftself all that is fixest and most beau-

tiful is intertwined with difficulty, Phillips Brooks once said that he could go through the crowded streets of heaven, and that we would look in of heaven, and that we would look in vain for any soul that did not get there through a struggle. On the earth each soul was a weak man, who became strong through Christ, and in

spite of his lowerself.

A strong man not only carries a heavy burden, but he carries it in the best way, the most easy and graceful Thus also you can judge a man's spiritual strength, by noting not only what work he does for God, but the

manner in which he does it.

In the time of Jesus the Mount of Transfiguration was on the way to the cross. In our day the Cross is on the way to the Mount of Transfiguration If you would be on the mountain, you must consent to pass over the road

Suggested Hymns.

Holy Spirit, Teacher thou. Take time to be hely. Lord, I hear of showers of blessing Conquering now and still to conquer. True-hearted, whole hearted. Come, thou aimighty King.

EPWORTH LEAGUE MEETING TOPICS. August Second-Remember Jesus Christ- (2

Tim. 23, R. V.)

From the preaching of the apostles until now the message of the resurrection has been that the risen Christ is Saviour, to give repentance and forgiveness of sins. And the message has been enforced by the personal testi-mony of the messengers: "We are witnesses of these things." Remember that the one excuse for the perpet ual telling of the resurrection story is that it is a story of salvation.

As long as there are sinners this must be the message of the Christian's "Jesus Christ rose from the dead to be a Saviour from death, and the proof is that he has saved me!" must be in every sermon, in every con-fession of Christ. It must be implied in every Christian life. And to it must be added, for the sake of the unsaved, "What he has done for me he can do

for you."
The result of the resurrection is more than a rescue of penitent sinners from punishment. It is salvation from death, unto life. It is infinitely more than a way of escape from hell. It is life eternal, whose powers and joys and privileges are offered now to those who are under the power and pain of moral death. Properly to declare that count is worthy of all acceptation.

It is a wonderful salvation, that of the risen Christ. By its power we too are raised from the dead, and our new life is drawn from the same source, the Spirit of God. We were dead; w live, if so be that the Spirit of Christ dwells in us. "Not I but Christ," is at once the humility and exaltation of the new life. "I can do all things." things are yours, and ye are Christ's,

and Christ is God's. The normal ambition of the young Christian is to know Christ, to come into close and tender relation to him. Often enough this ambition is checked. by cares, or by temptations too feebly resisted, or by the example of indifferent professors of the Christian faith. But the healthy convert begins by being loyal to Christ, and ends by doing all for love of him. To know Christ, to feel the power which his resurrection gives over death, and to bear suf-fering for the sake of others—this is the right ambition of every child of It is aspiration after the life that is life indeed.

The resurrection of Jesus Christ means that every Christian's life belongs to his Lord. He died for all, be-cause all were dead. They which now have life received it from him. But not without conditions. They must emplay the Christ-given life as his ser vants. They live now "unto Christ." "Not my own" is no mere poetic exaggeration. It is the simple truth, as every true Christian is glad to confess.

RAM'S HORN BLASTS.

THE prayer with-Can out the heart neve en.
It for for for way never reach heav-It is easier to be forgotten than to member-Church ship is not an elevator into heaven We are only good

when we for something. when we are good It is always to draw money out of a lean purse than our of a fat one. The most striking sermon is usually the one that hits the man who is not there. Duty is the name we give to what God calls apportunity.

There is more in an ice-berg than in God will preserve the way of the church that observes the way of the church that observers His will.

Culture has never been much of a success as a means of consecration. Men would have more faith in God if they saw more works in men.

Some men seek a clear track by de-stroying the signals of conscience. It will not do to promise God the fuded flower when He asks for the bud. The fruits of love do not grow from the roots of lust.

Oravestones do not represent reserved sents in giory.

A man has so more religion in him than comes out of him.

THE GREAT DESTROYER | THE RELIGIOUS

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

The Road to a Drunkard's Grave is a Hard One to Travel-The Average Inebriate is Devold of Manhood, a Stranger to Truth and Full of Deception.

Shall I ask to be excused for once again writing on a subject that I have written upon scores of scores of times before? No! It is my mission to call upon the drunkard to revent of his ways and cease to get drunk, and also to call upor the drunkard makers to cease to do evil and learn to do well.

For some reason God will not let me alone when I am slow to call attention to the evils of the liquor traffic. He brings about worriment, and sometimes I am brought into contact with events that make my blood boil with indignation. Then I am willing to write my natred of the traffic and tell the whole truth concerning it.

the traffic and tell the whole truth concerning it.

I want all mankind to be persuaded to
let intoxicants alone; and if I had the
power I would compel every inhabitant of
this globe by law to do what they cannot
be persuaded to do. My doctrine is,
total abstinence for the individual and
prohibition for the States and Nations.

The drunkard is to be pitied; for he is a
slave to the drink habit and suffers the
pangs of hell. He is bound in chains that
bold him in bondage even when he calls
upon God and his friends to believe him
when he says, "Let these bonds be
loosed!"

I have seen the drunkard when he

when he says, "Let these bonds be loosed!"

I have seen the drunkard when he looked as pale as death, when he realized that he was going from bad to worse as fast as possible, when he felt that he was forsaken and desrised by all his friends, and when even his own mother had ceased to ask his father to forgive him.

The drunkard's lot is a fearful one. The fires of hell rurn within him. He occasionally feels the need of positively giving up drinking; but his appetite stifles his good wishes. He drinks knowing its evil effects. While his eyes are weeping on account of his sorrows he pours down his throat the liquid damnation that is the cause of his sorrows.

The road to the drunkard's grave is a hard one to travel. On each side are

ing up drinking; but his appetite stifles his good wishes. He drinks knowing its avil effects. While his eyes are weeping on account of his sorrows he pours down his throat the liquid damnation that is the cause of his sorrows.

The road to the drunk rd's grave is a hard one to travel. On each side are sharp-shooters firing darts at him. Every little while he is shot by them, and goes along limning from the wounds he has received. If it were not for the fact that the poor drunkard must meet his God unprepared in another world, it would be a mercy if he should die to save him from more punishment on earth.

The average drunkard is evoid of manhood—he is a stranger to the truth and full of deception. Under the most solemn mobilisations to reform he will nay no heed to them. What he says is not worth taking any stock in. He will have the confidence of his best friends and smite the hand that is extenued toward him in friendship. His awset wife has not the influence over him that one of his loafer companious in sin has. Drink has hardened his heart, blasted his reputation and made him only a fit commanion of this loafer companious in sin has. Drink has hardened his heart, blasted his reputation and made him only a fit commanion of the chronic drunkard.

How to deal with the drunkard is a hard problem to soive. A mixture of kindness and an iron hand is about the best application to be applied to suca an one.

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How to deal with the drunkard is a drunkard to behave better? If you have not you have had and he has not—then, which you do her this load in the problem to soive. A mixture of kindness and an iron hand is about the best application to be applied to suca an the first in durant

best application to be applied to such an one.

Have you ever tried to subdue and train a drunkard to behave better? If you have not you are not the one to properly indge the best methods to improve him. What the drunkard most needs is to hear the thunders of Mount Sinai and to feel the love of Him who died on Calvary. In other words, Law and Love. God gave to man Mount Sinai before Calvary. Why, it is not my business to try to explain. The Law was a schoolmaster to bring even Paul to Christ.

While few men have a more tender heart for the miserable drunkard, yet I must say that too often love is lost on him, for is is like casting pearls before swine.

him, for a is like casting pearls before awine.

Young men, if you wan to feel the torments of hell while on this earth, be a drunkard and you will et your fid.

Better for a man or woman not to be born than to become addicted to that which steals away the brains of its victims and gives only pain and remorse in return—George R. Scott, in the New York Witness.

Some Striking Words.

In all parts of the city of Paris, amid he other official placards and notices In all parts of the city of Paris, amid the other official placards and notices (some of which are gayly printed in red. white and blue) is a large white poster with clear black type, hearing the striking words, "Alcoholism: Its Dangers," in glaring headlines. The wording of this unique placard is in mart as follows: 'It is a mistake to say that sicohol is necessary for workmen who engage in arduous labor, that it evices encouragement to the work, or that it builds un the forces; the artificial stimulus that it brings about quickly gives place to nervous decression and weakness; in reality, alcohol is useful to no one, it is harmuful to all. The habit of drinking brings in its train loss of affection for one's family, forgetfulness of all social duties, distaste for work, misery, robbery, and crime. It leads, at least, to the hospital; for alcoholism begets the most various and deadly maladies. With reference to the health of the individual, the existence of the family, and the future of the country, alcoholism is one of the most terrible scourges."

A Fundamental Question.

While the motives which influence persons to become total abstainers are various some renounce drink for its own sake, and some abstaining for the sake of others. Still there is a fundamental question on which these motives depend. Why is it that "moderate drinking" so often leads to drunkenness as to make it desirable that the sober part of the community should abstain for the sake of their weaker brethren? That the judges of our land attribute three-fourths of the crime brought before them to drink! That nosition, education, any, even religion itself, is no guarestion, nay, even religion itself, is no guar-antee that he who dripks at all may not become a drunkard? The intoxicating ele-ment in all fermented and distilled liquors, be they wine, beer, suirits or cider, is al-cohol. Various ideas have prevailed at dif-ferent times as to the mode of action of alcoho, but the highest verdict is that it is

A Good Wamun's Brush,

A Good Waman's Brush.

Mrs. John A. Logan, speaking of the deinking habits of women, in a recent article says: "I do not like to admit that any woman ever indulged in such lamentable labits, but must succumb to the indultitable evidence that is before us continually, and can only how my head for very shame for my sex, and may 'Father, foreign them for they know not what they do."

The Cruende in Brief. The devil is delighted to see young men spend their time is the grog shop. Liquor dealers and users of intoxicants re barred from holding office in Ohio

cities.

The Rev. Francis E. Clark, in a comparison of America with other countries along the line of temperance and other reforms, has a message of good cheer for this

Never before in history as there been so much agitation against the business, not only by the ever-present temperance agitator, but by men high in public and professional life, who are known to be men with liberal ideas.

The soldier is engaged, educated and paid for the performance of duties which he cannot perform if he undermines his health and strength by drink. In India and other tropical climates, men who lose control of themselves through drink expose themselves to the hot rays of the noonday run and become prostrated, possibly to be hopeless imbeciles for the rest of their wearisome exist

LIFE

SEADING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Coem: A Vision and a Prayer, by S. A. Dyke - What Christ Teaches About Judging Others-The Critic Should Be Without Fault-Comment Charitably.

I stand upon the cliffs at night, And look afar upon the sea. Beyond the beacon's guiding light, Towards the haven yet to be.

I see the silent ships pass on,
With bending sail and pennon fair,
With bounding hope as guerdon,
With precious freight, with favoring

The darkling waters roll beneath,
The twinkling stars gleam high above,
And whispering winds with gentle breath,
Speak to my soul of life and love. This changeful life the rolling deep,

Thy shining truth the beacon light, My yearning heart the freighted ship. Thy star-lit throne the haven bright.

O God, who ever dost reveal,
To child-like heart through mortal sight,
The things not seen but yet most real,
Hear Thou my prayer to Thee this night. Wilt Thou not hear a cry to Thee,

A humble cry in filial fear.
A creature's cry that asks to see
Thy grace and glory now and here? O Lord, do Thou direct my course, In me revêal Thy only Son, Give peace within midst billows strife, By me, oh, may Thy will be done.

Phrough daylight clear, through midnight

dark.

By breezes fair, by tempest wild.

Oh guide Thee straight the trembling bark,
That bears to Thee Thy wandering child.

—Ram's rforn.

On the Judging of Others,

own. There is one person whose judgment has been committed to our care if we choose to look into it, and that is our own. There is no great danger that our judgments of ourselves will be too severe.

The second reason is that the judgg should be without; fault. Can any one of us aspire to that position?

And if we needed any more of Christ's words upon this subject, after the lesson that we have before us, we have them in the chapter where the sinful woman was brought to Him, and He said to her accusers: 'He that is without sin among you, let him first cast a stone at her.'

And yet to-day we cast our stones as gaylv as though they were not crushing the life from some heart for whom Christ died.

Hed. But when you think of the long years of careful training your parents gave you, of your father's patience and your mothor your lather's patience and your motiver's prayers, do you think it can be any greater in God's eyes than the way you lose your temper every day? You spoke roughly to your mother this morning, or to your friend. Wait until a day comes when you have not lost your temper, or ielded in the least to your besetting sin. not only in our conversations, but in our feelings one toward another. Harsh judg-

feclings one toward another. Harsh judgments, even though they may be true,
often lead to misunderstandings and lifelong estrangements between people who
were meant to be a help to one another.
The time is coming when we shall have
the right to judge; when we shall sit on
thrones and judge. But it is not yet. For
in that day we shall be washed white
from every spot and blemish.
And it may be that just the beam that
is in our own ever is the very beam of not

And it may be that just the beam that is in our own eyes is the very beam of not loving our neighbor. So, without love, how could we rightly judge? For our judgments differ vastly when the case is our own. It is the love that Christ bears to souls and His knowledge of their temptations that makes Him the righteous judge. And God has given judgment into His hands.—Grace Livingston Hill, in the Ner York Mail and Express.

"Must Endure the Polishing.

In speaking of God's plan for us and His methods of dealing with us, His children, the Rev. F. B. Meyer says:

"None of us can tell for what God is educating us. We fret and nurmur at the narrow round and daily task of ordinary narrow round and daily task of ordinary life, not realizing that it is only thus that we can be prepared i'r the high and holy office which awaits us. We must descend before we can ascend. We must take the via crucis (way of the cross) submissively and patiently if we would tread the via lucis (way of light). We must endure the polishing if we sould be shafts in the ouiver of Emmanuel. God's will comes to thee and me in daily circumstances, in little things equally as in great; meet them hravely; be at your best always, though the occasion be one of the very least; dignify the smallest summons by the greatness of your response." ness of your response.

Joy of Peace.

Peace is accord with God. One who is at variance with God's plans for him, and with God's orderings of his surroundings, is at discord with all that is above him, and with all that is above him, and with all that is about him. We can live in constant warfare with our fellows, and our suberiors. We can, if we will, be one with Christ who is at the centre of the universe, and who is at peace with all.

Every one who violates the law o gravi-ation as seen in nature, or any other tation as seen in nature, or any other natural law, must pay the penalty. So every one who violates the law of life in the spirit must suffer likewise.—The Rev. I W. Quillian, Episcopaliar, Atlanta, Ga. Faith.

Faith differs from knowledge, even from the dictates of reason. Sense and even reason are fallible. There is another way to receive knowledge. It is given to us firmly and verified by those who have been witnesses.—The Rev. Father Boardman, R. C., San Francisco. Cal.

Application Filed. Brownstone—is your stenographer member of the union? Brickfront-Not at present;

he's engaged to be married, I be-

Nearly Two Centuries to Serva.
Edward Williams, a negro of Hunt
county, Texas, charged with attempted
criminal assault on a white woman,
was given a sentence of 196 years at
hard labor to the pealtentiery.

IS IT CUPID OR HEREDITY? nets About Marriages Set Forth by

Genealogist. "The marriages of a family are good guide to go by in determining its characteristics," said a woman whose business is to hunt up pedigrees. "D should warn any girl who has many old maid aunts and bachelor uncles not to dally with her first proposal if she would not be an old maid hersett.

nals of her family in this respect. "Just as a certain sort of eyebrow or cheek or chin formation is to be traced throughout an entire family, so the attitude of the family toward marriage seems to be handed down.

Likewise I believe that a girl's chances

for remarriage if widowed early can be

judged pretty accurately from the an-

"When in the course of my work P am in doubt about the identity of a family I am guided a good deal by the character of the marriages set down, for these illustrate the dominant family traits which govern as much in love matters as in other concerns of life. "In some families early marriages

predominate. The men invariably marry before they are twenty-five and the women at a correspondingly early age. Again late marriages will be the rule with members of either sex. "Some family trees show few second marriages and rarely a third marriage

no matter how soon the married state come to an end. Other records are replete with second and third and even fourth marriages on the part of widows and widowers. "Often it occurs that in families of

nine or more brothers and sisters, only two or three have married, and the descendants of these two or three displayed similar proneness to bachelorhood and spinsterhood.

"'Our family are not great on marrying, a girl, one of four single sisters, remarked to me lately regarding the family likenesses she was showing all grouped together on one wall panel.

"And I could not but feel that that array of contented-looking single entities among her kinspeople must exert some influence on her own matrimonial prospects.

"Some families display a marked tendency to marry their own kinsfolk, or the connection of relatives of their kinsfolk. Others again seem by common impulse to have gone as far from home quarters as possible in search of mates."-Indianapolis News.

WORDS OF WISDOM!

Mind unemployed is mind unenjoyed.

-Boyee. Extravagance, the rich man's pitfall. -Tupper.

Pity is best taught by fellowship in oe.-Coleridge. He jests at scars that never felt a

wound.-Shakespeare. If a word be worth one shekel, silence is worth two.-Rabbi Ben Azai. When a fool has made up his mind the market has gone by .- Spanish prov-

erb. The only faith which saves us is that which enables us to save others .- J. F.

Clarke. What man can judge his neighbor aright save he whose love makes him refuse to judge him?-George MacDon-

Keep your hope in bad times. We have the same sun and sky and stars, the same duties and the same helper. Hope thou in God .- Dr. Goodell.

The best perfection of a religious man is to do common things in a perfect manner. A constant fidelity in tue.-Saint Bonaventura. To be bright and cheerful often re-

quires an effort. There is a certain art in keeping ourselves happy. In this respect, as in others, we require to watch over and manage ourselves almost as if we were somebody else.-Sir John

Horse Malaria and Mosquitoes.

An interesting report upon Cape horse sickness has been published by Dr. Watkins Pitchford, the British Government's bacteriologist at Natal. In some respects this disease resembles human malaria, for it especially ats tacks horses kept on low-lying, marshy ground, and these animals left to graze all night. In affected districts horses may be moved during the day without contracting the disease. Dr. Pitchford now suggests that a mosquito, probably of the genus Anopheles, is responsible for the conveyance of the infection. He has stalled horses by night in stables protected by wire gauze, or by a smoky atmosphere, in an infected district, with the result that they all remained perfectly well, whereas horses kept around and similarly treated, with the exception of the protection afforded by the wire gauze or smoke, succumbed. He, therefore, believes that it is established that horses protected from the attacks of winged insects enjoy immunity from horse sickness.

Where Our Pests Come From. A recent issue of Psyche contains the full report of a lecture by Mr. F. M. Webster on the "diffusion" of insects

in North America. It is pointed out that this diffusion commenced far back in the Tertiary period, and attention is directed to the intimate connection between the insects of North America. Northern Asia and Europe which existed at that period. Very remarkable in the fact that the modern Rhynchophora of North America agree more closely with their European Tertiary representatives than they do with those of their own country. All this indicates the probability of a former free intercourse between America and Asia, and perhaps also between America and Europe via the northeast. The lines. of insect diffusion on the American

Continent are treated in some detail.

American motor cars are finding & ready market in India. One American company recently shipped forty petrol motor cars to Calcutta, and this type seems likely to become popular in that country. Even the natives are buying these cars readily. The electric car is not likely to sell freely as yet, owing to the expense entailed in charging.