"CHRISTIAN SERVICE"

Sunday Sermon By the Rev. George D. Adams.

Tells of the Spiritual Uplifting Which Abides With Those Who Walk Constantly with God-Christian Suffering.

With God—Christian Suffering.

New York City.—When Rev.Dr. Geo. D. Adams, the new pastor of the First Baptist Church, Lee avenue and Keap street, preached his first sermon as pastor of the church, he selected for his text: Hebrews Sil: I and 2: "Therefore, let us also, seeing we are compassed about with so great a ricut of witnesses, lay saide every weight and the sin which is admired by many and let us run with patience the race that is set before us, looking unto Jesus, the author and perfecter of our faith; who, for the joy that was before Him, endured the tross, despised the shame and hath sat down at the right hand of the throne of God" (N. V.), and said:

A very casual observer could easily tell that many Christians have lost the joy of the Christian service which they once had. It takes no scholar, nor, indeed, a critic, of Christian life or human living to see that many, who one day rejoiced with "unspeakable joy" in the service of Jesus Christ, are to-day indifferent. Indeed, we carselves find some times, when to come to the house of God is a hurden, and we drag a weary body or reluctant soul into the presence of the Almighty and try to worship Him in the "beauty of holiness." We find again and again, if we should follow the inclination of our hearts and minds that we should stay at home. But those are new experiences comparatively. Once we could give up any pleasure for ar hour with God, and when to have Leen in His presence and feel that He was hearing us; to enjoy the touch of kindred spirits; to lare enjoyed the song and the prayer and the service, out of God's heart, would have been hetter to us than riches and more precious than fine gold. But that is gone. We find ourselves sometimes coming because we think we ought; doing this or that service because it is customary; entering into this form or that because it is a habit to do so, and in the saner ...oments of our conscience we come sometimes to say; "Why is this so?" Has God changed? ing into this form or that because it is a habit to do so, and in the saner ...oments of our conscience we come sometimes to say: "Why is this so?" Has God changed? Has the power of the old gospel to alleviate human life of its brudens and sufferings gone? Is there less of power and efficacy in the saving grace of Jesus Christ now than once? After all, is God's service really and truly at bottom nothing but a dudgery? Or, has something taken place with us? Have we left behind something we once had and have we passed beyond that moment of exultant spirit when in the presence of Jesus our heart bounded with the joy of a new faith and the experience of salvation? Well, we are perfectly sure Gol has not changed. We are perfectly sure Gol has not changed. We are perfectly sure did has not changed. We are perfectly sure doubt that the old gospel will save men to-day, and when we come to think of it after all is not the matter of being saved a subject of just as much joy in the twentieth century as in the first century? Has there been any change in the attitude of the gospel? We are bound to confess there has been none, and if that is true, then the trouble is with us. Somewhere we have lost some We are bound to confess there has been none, and if that is true, then the trouble is with us. Somewhere we have lost something, and I am looking into faces this morning that know better than I do, in their experience, that that something is the priceless treasure of Christian hope. Now, to get that back. When I was a boy I wept when first I saw the wrinkles coming on my mother's face. I wanted her to remain always young, and there are thousands of Christian hearts, some represented here, doubtless, that have wept at thousands of Christian hearts, some represented here, doubtless, that have wept at the loss of their Christian experience—it is dead, joy is gone. Oh, what would we give to get it back! I am persuaded that we would give a great deal to get it back, but I am more thoroughly persuaded that the way to get it back is to get into the attitude of life that makes it constant. The best thing is not to get back the Christian experience of years ago, but to get into the stitude of life that makes that experience perennial.

perennial.

I am going, therefore, to discuss the sources of joy. The thing that most lies behind that experience and the first thing that confronts the Christian in the matter is duty. We do not like that word duty. We associate with 'he word duty, serifice, and are surprised when we find that it is in itself a term of freedom. When I say to you, "I want you to do your duty," you say, "Don't talk to me about duty; I don't like that word." That is largely because the word has come to you shout duty; I don't like that word." That is largely because the word has com: to you to mean a matter of bondage, when in reality it ought to mean a matter of freedom. Why it was duty 'chind the text: "Let us, therefore, seeing we are compassed about with so great a cloud of witnesses lay aside every weight and the sin which is admired by many (or so delight in—) me special sin of the age, I suppose) and let us run with patience the race that is set before us, looking unto Jesus, the author and perfecter of our faith, who, for the joy that was set before Him, endured the cross, despised the shame, and hath sat down at the fight hand of the throne of God." That is duty. In the light with which Jesus despised the cross we ought not to stop and spised the cross we ough: not to stop and reason about duty. I want you to notice that duty is an ethical term, not a legal. There is a kind of doctrine abroad to-day which is called the ethical religious idea. I do not mean that at all. Duty is ethical, not legal. Duty resides in the recesses of a man's character, not in the external legislation concerning him. I am a moral being, therefore I ought. A dog or a horse can never be called upon because of oughtness—they are not moral beings. They are within the restrictions of a man's rand that is legal. There is something in man it is legal. There is something in man it is an oughtness. "I ought, therefore I must." Because I am a moral being I ought, therefore duty is ethical. Many a man fulfills the law and breaks every possible moral duty. The salonkeejer is keeping the letter of the law, but he is doing an immoral thing. It is not a matter of legality or politics, but of moral cughtness. Until that moral oughtness is obeyed I am in bondage, but when I obey the moral oughtness I am free. I passe, through a great sewing machine works in Belvidere, Ill., and saw the machine called the automatic screw. The ordinary machine knows more than a lot of men. Men can't do a thing as you tell them to. You set a man on a job of work and he will change the way of doing it just as sure as a lives—that is, if he is an American. If he is a Chiramana or a Russian he won't. That is why corporations hire that kind of man, because he will do no more nor less than he is told. But you tell an American to do a thing precisely in a certain way; he won't do it; you can't hire him to do it. But a machine will. You say that is restricted. No, it is not. It will take the big iron and turn it out perfect screws as small as a piece in your watch, and do it all day long. That is liberty. The iron was restricted in the pig iron, it is at liberty, only when he is doing his God-intended service. Morally speaking, duty is ethical, then. I do may be a surface of the servant when thinking more of

THE SABBATH SCHOOL

International Lesson Comments for August 9.

Subject: David and Gollath, I Sam, xvil., 38-49 -Golden Text, Rom. viii., 31 - Memory Verses, 45-47 ... Commentary on the Day's Lesson.

sunnight. Then we entered a tog, where we could not see more than five or six feet away. Where was the beauty gone? Our attention became riveted upon our efforts to climb out of the fog. Presently we emerged from it and were on the mountain top. My, what a scene! There lay the valley at our feet, like an extensive world; towns, rivers and railways—the great Valley of the Mohawk. True, it was nearly 150 miles away, but we were looking at it. That was like the Christian experience. When you came to the seat that day you were on the foothill. You forgot all because Jesus was everything and you saw the little landscape. You thought, "The Christian life is beautiful. I am full of joy." And a few weeks passed and you said, "But to live as a Caliritian is not so easy; I do not see the joy. The little valley, where is it? What a tremendous thing it is to be climbing up to God." And the cloud settles and you get to be selfish. But if you persevered and climbed upward you have come to the mountain peak. Experience, and you feel that all your powers and love ought to be settled on one effort to climb still further and further in the vision of the Eternal. I wonder if some of as are not still in the cloud, because we have lost the joy of service.

Suffering is only incident to service. I am perfectly aware, when I ask you to enter with greater zeal in the service of God that I am asking you to suffer. You will not be killed, or asked to move out of the United States or persecuted because you are a Christian, but you will have to suffer, and when you suffer you will begin to enjoy. No man laughs so heartily as the man who weeps most bitterly. No laughter rings so in heaven as that which comes through the tears down here. By suffering I mean you will be asked to endure the cross. Jesus endured the cross. Away, right here let me say that suffering is not service. Some one says: "See here, do you mean to say that when I suffer for Jesus Christ that is not service?" That is exactly what I mean to say. God has no pleasure in you I. David offers to fight Goliath (vs. 82-87). The giant, Goliath, who came out as the champion of the Philistines, belonged to the primitive race of the Anakim, of which the Israelites had found a small remnant at the time of the conquest, four hundred years before (Num. 13:32, 3; Josh. 14:12). These, driven out by the Israelites, attached themselves to the Philistines; and Goliath appears to have been one of a family of giants, all of whom were stain by David and his men (2 Sam. 21:15-22). Goliath's height has been variously estimated at from nine to eleven feet. His armort is estimated to have weighed about 1:57 pounds; while the head of his spear weighed about nineteen pounds. In those times great size and strength and armory were of immensurable advantage in battle. This armed and piumed giant defied the armies of Israel morning and evening for forty days. His appearance sent dismalinto the hearts of Saul and his people. None of Saul's soldiers dared to light with the colleger weapons of the second of the single property. None of Saul's soldiers dared to light with him, for no one could overcome him with the ordinary weapons of war. But just at his point David appeared on the scene, and, much to the astonishment of Sau, offered to champion the cause of Israe, and go out and meet the Philistine.

II. The weapons chosen (vs. 58-40). 38, 33, "His armor." The word for "armor in the Revised Version is "appearel." Probably a special military dress adapted to he work with armor. "Cost of mail." The

ably a sperial military dress adapted to be worn with armor. "Cost of mail." The arcient Hebrews were particularly attentive to the personal safety of their warriors. The coat of mail was usually made of leather or some piant insterial, sometimes covered with metallic scales, and capable of taking the form of the partof the body it protected. "Assaved to go." Endeavored to go. By making the attempt David showed his courtesy and deference to his superiors. "Cannot go with these. The shrewd, practical sense of David admonished him of the folly of attempting such a combat with weapons with while

ally, He has pleasure in the attitude of your life. Jesus Christ endured the cross. Why? Because it was incident to the work of saving this race. Somebody will call me heretic, but I am not. I believe, and you believe, that Jesus Christ came to this world to save this race. I believe and you believe that without Christ there is no salvation. The key note of all my ministry shall ever be that Jesus is the divine Son of God. If He is not divine let us stop our preaching, sell our property and he infidels. If Jesus is a mere man let us all quit business. I may be an old fogy, but as long as this tongue preaches the cospel Jesus Christ will be the divine Christ in my message. Do I mean that Jesus came to His cross by accident? Not at all. He saw the cross standing at the end of Lis mission, and for the joy that was set be-

mission, and for the joy that was set be-fore Him endured and came to save this race, and that meant the bearing of a cross and He bore it. But the real mission was

and He bore H. But the real mission was the saving of the race, not the bearing of the cross. His mission was to save men. "God so loved the world that He gave His only begotten Son that whosover believeth in Him might not perish, but have ever-lasting life." When the cross stood in the

in Him might not perish, but have everlasting life." When the cross stood in the
way of the perfection of salvation Jesus
endured it divinely, heroically and unflinelingly died upon it to save us. Suffering is
incident to service, and when I call you to
serve God you will have your cross. The
men you work with will say you are too
much of a crank and a fanatic. It will hart
and pain and go deep, and you will flinch.
Sometimes you will try to apologize for
being a crank and fanatic, and you will
thank God there is something you can endure. It is part of service and behind the
suffering comes a joy, deep and protound,
when you are true. Yes, you will have
shame to beat, too. Two or three young
ladies where I have been holding meetines
lately and bantizing some have said, "I do
not like to think of getting up before all
those people and being baptized." I wonder if we are going into the joy of fulfilling
God's command. If we are we have got to
endure some of that shame He endured.
Let me tell you if you had administered
baptism and you saw as a minister sees in
the face of the believer buried out of sight
and raised to resurrection of newness of
life—if you saw what he sees just once you

the face of the believer buried out of sight and raised to resurrection of newness of life—if you saw what he sees just once you would drop your quibbling now. Shame on us if we cannot bear in the twentieth century light of Christian truth all that following Jesus demands of us. A writer in the British Weekly in an article entitled "Beating to Windward," says sailing against the wind by stram power was opposing one force to another, and was simply a matter of victory for the stronger force, but to sail to windward in a sailing vessel was a matter of skill for here.

vessel was a matter of skill for here
"forces that oppose are not opposed but
used." Brethren, we must "beat to windward." Christian living that meet with no
opposition is not Christian living at all. If

you are beating to windward for Jesus this

you are beating to windward for Jesus this world will oppose you. It is a matter of skill, then, to take the opposing forces of suffering and sin and use them to advance your life in the kingdom of heaven. When I begin to sacrifice I begin to enjoy. Beloved, if you would have the joy of Christian service you must have the heart of Christian sacrifice.

The Last Sabbath.

The Last Sabbath.

When that last Sabbath comes—the Sabbath of al' creation—the heart, wearied with its tumultuous beatings, shall have rest; the soul, fevered with its anxieties, shall enjoy peace. The sun of the Sabbath will never set or hide its splendors in a cloud. The flowers that grow in its light will never fade. Our earthly Sabbaths are but dim reflections of the beavenly Sabbath, cast down upon the earth, dimmed by the transit of their rays from so great a height and so distant a world. The fairest landscapes, or combinations of scenery upon earth, are but the outskirts of the paradise of God, fore-carnests and intimations of that which lies beyond them, and the happiest Sabbath heart, whose very pulse is a Sabbath bell, hears but a very inadequate echo of the chimes and harmonies of that Sabbath, that rest, where we "rest not day and night," in which the song is never new, and yet ever sung.—

"rest not day and night," in which the

RAM'S HORN BLASTS

are not always the ones who have most weight on the street.

A man does not stumble over the moral law until he tries to cross it.

Some men shout their convictions so as to silence their consciences.

THE people who can

I speak in meeting are not always the

The shrewd, practical sense of David and monisoed him of the folly of attempting such a combat with weapons with which he had no skill. He is a wise man wan knows what he cannot do as well as wind he can. "Put them off." This was like wise from the Lord, who would have it made manifest that His servant fought and conquered by faith, and that the victory was from Him, who works by the most despised means and instruments.

40. "His stall." His snepherd's crook "Five smooth stones." Had they beer rough or angular, they would not her roughness would, in the course of their passage deasily through the air, and the roughness would, in the course of their passage, have given them a faise direction. Had they not been smooth, the could not have been readily sent from the sites, "Stepherd's hag." Used to carring daily food, "Sing," A favorite weamon Eastern shepherds. It was also very effective in war, and was regularly employed, not only by the Israelite troops but also by the Syrians, the Egyptians and the Persians. The sing is composed of two strings and a leathern strap. The straits in the middle, and is the place where the stone lies. The strug on the right and of the straing on the left is held between the thumb and middle joint of the fore-linger. It is then warfed two or three times round the head, and when discharged, the finer and thumb let go their hold of the left end of the stray. The sing was a formidable version in the land of a skillful nerson. A stone could be hurfed with a velucite that would make it as fatal as a rille-ball. It was a very rounnon weapon in David's time. Seven hundred left-handed Benjamites could be huried with a velocite that would make it as fatal as a rille-ball. It was a very common weapon in David's time. Seven hundred left-handed Benjamites could sline at a bair's breadth and not miss.

III. David and Golinth meet (vs. 41-47).
II-43. "Philistine came on." Goliath, "in his shining armor, with his dreading clanking tramp under the hundredweight of cetal." "Looked about." He scanned the whole scene, and could hardly persuale limself that this boy was Israel's champion. "Disdained him." Goliath scened asulted that such a young unarmed lad as David should approach him. "Am I a dog." He hur's a thrust at David, suggesting that he knew no more than to control his shepherd dog, and ignorantly supposed he could be as successful with him. Pride goeth before destruction, and a saughty spirit before a fall (Prov. 16:18). By his gods." These gods were such as Dagon, Baal and Astarte. The combat hus became a question not merely between David and Goliath, but between God and doja. If Goliath was successful then idoitry would gain a stronger hold upon the copie.

44, 45, "Come to me." He dares David

stry would gain a stronger hold upon the ocopie.

41, 45. "Come to me." He dares David to venture near, declaring he will exhibit his great strength in pulling him into pieces. It was common when two chambions met that each should make a speech to the other, and thus Gollath seconed in shepherd boy. "Then said David." There was no mistake about their coming together. It was intended. David spoke with as much assurance as did Gollath, and feit no shame because of the contrast between their authority. Nothing can exceed the modesty, the faith, the piety and the zeal for the glory of God and the sause of Israel and of true religion, which flow in this most beautiful speech. "Hast infied." David trusted in the God whom Joliath defied and relied upon Him as safely as Gollath did upon his sword and spear and physical power. spear and physical power. 46, 47. "Will the Lord deliver." This

46, 47. "Will the Lord deliver." This was the language of faith. He gave the glory to God in advance. "Earth may thow." Here the language is prophetic and rises above that immediate occasion and declares how other nations and times shall hear of that day's victory and shall give God the glory. "This assembly." David speaks as if it were a gathering for vorship instead of a battle array. He addresses himself to this combat, rather than the state of the combat, as the state of the combat of the combat. worship instead of a battle array. He iddresses himself to this combat, rather is a priest going to offer a sacrifice to the justice of God, than as a soldier going to engage an enemy of his country.

IV. Goliath slain (vs. 45-54). 48, 49. 'Arose and came.'' Goliath saw that his challenge was accented, though scorning to fight with David, yet he advanced to meet him in great pretends to dignity. 'David hasted.' 'He did not try to make a display of his power. He was intent in heing justant in season, and advanced to de real execution. He could not wait for Goliath to strike the first blow. That would be presumotion. When each advanced to meet the other, it was proper to make the stack. 'In his forehead.' It does not appear that the ancient hely meet had any covering for the face. The Septuagint supposes that the stone passed

Septuagint supposes that the stone passed through the helmet, and sank into his forehead.
50-54. David then ran and took the sword of Goliath and cut off the head of the giant. As soon as the Philistines saw that their champion was dead they fied in

A "Stone Forest."

fhere is what may be called

stone forest on San Nicholas Island,

off Southern California. This weird

forest is the result of some awful erup-

tion that must have taken place long

ago and is described thus: The origi

nal condition of the land was that of

a huge forest, when an eruption of the

Mont Pelce order swept down upon it

blasting off the verdure and leaving

only the long stumps of what were

once beautiful trees; then the out-

break, as is often the case, caused the sea to rush in on the land. The action

of the water and chemical remains of

the eruption (combined lime and lava) transformed, after long years, the

stumps into solid stone. The general condition of the country now is a wild and barren tract of land. It consists of

hilly and sandy stretches of dead for est, all the timber being stricken to the ground and the trunks rarely showing more than eight or nine feet above the

earth. Here and there a large mass of timber is seen clustered together as though for protection against the institute diseaser.

You cannot sing a long-meter pro-fession to a short-meter practice. It is not easy to be happy when you are poor, but it is a good deal harder when you are not. It looks queer when the deacon looks

up to heaven and drops an opera ticket into the offering. Blessed are they who have God at the wheel before the hurrisane of tem-

piation reaches them. Christ shows His regard for His body, the church, by His disregard for His

body on the cross: It is not much use dragging a man from the devil in the saloon if you are going to drop him at the door.

Some Christians make a point of showing God's power to save the soul by their power to save their silver. It is always easier to feel that you your neighbor across the ocean to show you love the one across

The augar-to-the-saints and suiphur-to-the sinners' sermon has never saved any souls yet. ners' sermon has never saved

The men who serve the world are never worried as to whether you are watching their smoke.

It is well to be willing to be thought a fool for Christ's sake, but it is not well to be analous to be oce.

CHRISTIAN ENDEAVOR TOPICS.

August 9 .- "Lessons from Paul: How We May Get His Passion for Souls." Rom. I: 1-17.

Scripture Verses-Matt. 10:7 20:4; 21:28; 22:9; 28:19; Mark 16:15; Acts 5:19, 20; 8:29-21.

Lesson Thoughts.

Not until we realize that we are personally called to God's service can we have the zeal that should be ours in seeking souls. He who has a passion for souls will

not depend upon his own power, but will often and earnestly pray to God The Gospel belongs by right to all men, and our very possession of it puts

us under obligation to bring others also into their rightful relation to it. Sciections.

O friends, by the thought of the needs of a dying world, and by the memory of a living Savior, able to save, but needing you and me to carry the good news, I pray that our hearts be stirred and our love enkindled until we shall each hear him say, "Go

The cause would lay its claims on us If there were no express command. But express command has been added. The one injunction of Christ to unbeliev-ers is. "Come." The one injunction The one injunction

to his believing followers is, "Go."

If the angels in heaven, and even God himself, rejoice over one sinner that repenteth, how narrow and selfish must be the feeling of that man who has no joy at the turning of a sinner from the error of his way. St. Bernard hath beautifully said, "The tears of penitents are the wine of angels; and their conversion, as Luther hath said, cause Te Deums among the heavenly host. Oh, that we might have a corresponding joy!

If we work upon marble it will per-

ish; if we rear temples, they will crumble to dust; if we work upon immrotal minds-if we imbue them with principles with the just fear of God and love of our fellow men-we en-grave on those tablets something which will brighten for eternity,

Suggested Hymns.

Janus saves! O blessed story. Throw out the life-line. Preach the gospel, sound it forth. Have you sought for the sheep? Hark! the voice of Jesus crying. Ling the bells of heaven!

EPWORTH LEAGUE MEETING TOPICS. August 9 .- Stir up the Gift of God Which is in Thre- 2 fim. 1. 6-3.)

Timothy was called to be a preach-The ordination he had received from Paul was the sign of a greater ordination from the Holy Spirit. He was set apart to be an evangelist. Ho had been given a gift for that work, a talent for soul-winning, an aptitude for declaring the good news. But no gift is self-exercising. Timothy must use his powers. There is many a man who has locked up his gift, and afterward

has lost the key.

The great hindrance to the full use of our powers for God is fear. The one-talent servant who gained nothing said, "I was afraid." But that fear is no gift of God. Whenever God would hearten his servants ne says to them. "Fear not, for I am with thee." Do not hide behind your fears as though they were honorable defenses.

God has given to every one of his children; in greater or smaller measure, the spirit of love, and of power, and of reason. We love him for what he does and for what he is. We profess that for love of him we are ready to do and go and say and be what he desires of us. We have power to speak the word that his salvation has put into our mouths. The plan of salvation means that. One preacher wing ten men, who each win ten, and in a year the world is vibrant with the tread of the advancing host, while ten years sees the message carried to the ends of the world. There are breaks in the chain, so that that it is not actually "endless," but the plan of it is God's devising. It makes every saved

sinner an evangelist in his turn. The Christian who possesses the power of God's presence is often revealed by great emergencies. The occasion stirs up the gift. On Paul's voyage to Rome he kept in the background as long as all could help to se-cure the safety of the ship. But when everything had been done in vain, and despair wettled on the ship's company, knew his time to speak had come, John Wesley noted the conduct of Moravians in a storm at sea, and marveled at their freedom from fear. He found that same freedom when he received the same power.

God's plan of increasing the kingdom by multiplication instead of addition makes every Christian a preacher. The day's work is a sermon. The home life is a sermon. "Day unto day uttereth speech; night unto night showeth knowledge." "Use every opportunity that presents itself to present the Gos-That does not mean offensivepel." ness, nor tactlessness, nor the mere stating of Christ's offer without caring whether or not it is accepted. The Christian should grow more expert, and more successful, every day.

Get Close to the Soil. You never heard of a wild animal that had rheumatism until it reached captivity and was kept off the earth. You never heard of a horse that had rheumatism until it was shod with Iron and kept off the earth. You never heard of a dog that had rheumatism until it became a household pet and was pampered-kept off the earth. The beathers of Africa and the Pacific Islands never had rheumatism, so far as we know, until they got to wearing sandals or shoes. I once knew a fool man who, whenever he got sick, would dig a trench in his garden, lie down in it and have his wife cover him with fresh earth as far up as his chin. He would remain there for an hour or two, then get up in fine spirits. Mother earth! contact! It looked like the resurrection-and it was. Let all the boys go

barefooted.-New York Press.

The Despest Ocean Point. The greatest ocean depth ever discovered was sounded only a short time ago, during the recent cruise of the Albatross in the Pacific. Professor Agassiz was in charge of the expedition, and near the island of Guam. There the beam trawl, attached to a steel cable, was lowered to the depth steel cable, was lowered to the depth of 25,878 feet, five miles, almost as high as Mount Everest. By means of thermometers attached to the trawlit was found that the water at this depth bore the temperature of only 35 degrees, just a little above fressing point.

THE GREAT DESTROYER | THE RELIGIOUS

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

A Lesson in Economics - What Mone Spent For Liquor Gives in Retern, and How the Total Abstainer is the Bet ter off.

Strictly speaking, there are three parties concerned in every bonest transaction: 1. The seller, 2. The layer, 3. The community generally. The business which benefits all these parties is based upon sound and fair pripeir'es. The business which gives profit and gain to one party, and fleeces either of the other two parties, is a swindle. Apply this test to the ligan.

fleeces either of the other two parties, is a swindle. Ann'y this test to the liquot traffic and what is the result?

Suppose two men. A and B, each having \$1000, the result of their savings or carnings or of somebody else's savings and carnings. A enters a career of idness and dehauch and spends his money for rum. The following is the result: No. 1.—The rum seller gets the \$1000 and takes a profit.

No. 2.—The luwer has parted with his

No. 2.—The inver has parted with his \$1000 and got — mathing — pins invasired health; ruined character, degraded life and perhaps a spinnial record.

No. 3.—The community is involved his the amount of was — of wealth of one of its members—pins the poverty, disorder, accident, crims, etc., which attends his drinking and the consequent taxation involved.

R spends his money in building a house with the followine results.

No. 1 — The seller or builder gets the \$1000, and makes a profit on the transac-

No. 2.-The buyer has parted with his \$1000, but has now a house—an equivalent to the value of the money, plus the comfort, increased advantages, social standing and credit which attends a property owner No. 2.—The community is enriched by the amount of \$1000 wisely spent by one of the amount of steel wisely spent by one of its members, together with the pre-ortion of taxes which such property will pay Every citizen is interested in every new building, and in every investment, no mat er who is the owner or investor.—Nationa Advances.

60,000 Boy Victims Yearly,

G0,000 Boy Victims Vearly.

The ravages of rum and its effect on the youth of the nation were graphically described by the Pev. Dr. W. F. Wilson, of Hamilton. Ont. in an address delivered before the twenty-first International Christian Endeavor Convention at Denver.

Dr. Wilson said that the relative amount of liquor consumed grarly by the great rations of the world was rrance first, Italy next, then Germany and Austria. The United States stood ditreenth on the fist, yet the drink bill of the United States last very was \$1,000,000,000.

The continued prosperity of even this reat and growing republic was imperiled, and Dr. Wilson.

"The saloon everywhere is a curse; in London. Paris, Berlin, Glasgow, Boston, Washington, Toronta and Denver, it is the same." he continued. "It is the ti-brallar of greed, the Jericha of lust and crime, the daminter house of character and health; it at the swer pipe of misery and despair; a nighty tyrant, a wennee to freedom, purity and prosperty; the brithplace of nameering criminals, the very fountain head of plasshemy, hrutality and anarchy.

"In his father's saloon the slaver of Presdent McKinley was schooled in lawlessness and crime, and from a saloon he went forth to commit one of the foulest crimes that ever disgraced t.e. name of man.

"Skryt thous and boys in this republic very year become moderate drinkers and sixty thousand moderate drinkers become confirmed drunkards, and sixty thousand only and sixty thousand confirmed drunkards, and sixty thousand confirmed drunkards pass into a state of

onfirmed drunkards, and sixty thousan

confirmed druckards pass into a state of modess despair.

"Oh for a few big men like Neal Dow John B. Gough, Sir William Lawson and therse-men who see things to be done and to them; formers of character rather than reformers of abuses; patriotic men, enthusiastic spirits, pure and courageous like the are Sheriff Pearson, of Portland, or Pollinf St. Louis; Parkinyat, of New York, and Sheldon, of Kansas."

It Pays to Save Men.

The Union Signal gives some information regarding the working of the Iowa law for the detention of inchrings in State hospitals. The measure has been in force now line months. In one anspital alone 15 such cases have been admitted. After a pareful study of these cases Dr. Applegate he superintendent, officially affirms that finebusety threatens to be one of the most crious memors accompanying twentieth entury civiliration. No disease seems to more common, and it requires only a

In victim.

In 125 of these cases inebriate tendencies In 125 of these cases inebriate tendencies from one or both parents are clearly shown, but in only twenty-one was the inshelety on the maternal side, and of the 59 naticuts only six were women. On undered and thirty-seven were American form a fact we shall do well to pender or. Applicate dwells moon the justice of the law and went the necessity for State greatment. "What better use," he asks, 'could a State make of its figher revenue han to pay it back to the hearthroken gives and worse than fatherless children weivers them a well husband and a sare after?"

we give them a well husband and a sane ather?"

From a doctor's etandpoint the question is a pertinent one. The standpoint of the state, however, is, or should be prevention where than eare. If the saloon revenue one back to the drunkard and the drunkard's family, what has the State gained. What it loses in the process of making a trunkard and then trying to make him over into a solver man, who can computed the hospital authorities admit that the erm of commitment—thirty days—is too door a time in which to eradicate the disease of alcoholism. A lifetime would be no short to effect a cure if the national grant to face the open saloon.—Union Signal.

Its Effect on Posterity,

The influence of strong drink in afflicting posterity is summed up in the following manner by Kraft Ebbing, one of the chief nedical authorities of Germany: First Jeneration—Moral deprayity, alcoholic excess. Second Generation—Drink mania, page 1988. seeration—Moral deprayity, alcoholic exress. Second Generation—Drink mania,
attacks of insanity, general insanity, paralysis. Third Generation—Hypochondria,
me-ancholia, anathy and tendency to murler. Fourth Generation—Imbecility,
diocy and extinction of the race. Dr. Ebbing has likewise made a comparison of
ten families of drunkards and ten tem
verate families with the following results:
The direct prozeny of the drunkards
arounted to fifty-seven; twenty-five died
of insufficient vitality in their first year
siz were idiots, five dwarfed, five had
hydrocephalus, hairlip and clubfoot. Of
the temperate families there were sixty-one
cloildren; five died of insufficient vitality
fore had curable nervous affections, twe
had congenital defects, and 81.0 per cerwere sound in mind and body.

Better Sure Than Sorry.

So said:

The ear-lener as he covered his flower beds in case of frost.

The farmer as ne carted home his harvest before the storm came on.

The wise school boy as he did his sums over again in case they were wrong.

The traveler who went to the station five minutes too soon instead of rushing in too late.

The cantain who got his commass adjusted before he sailed from the harbor.

The wise boy or girl who took the pledge in case they would begin to like strong drink.

A Discouraging Prospect. A Discouraging Prospect.

Dr. Couston, in the last report of the Royal Edinburgh Asylum, says: "The cause of insanity for the past year which stood the highest in the list was intemperance from drink. Twenty-eight per cent, of all admissions were due to alcohol. It is a said and discouraging prospect that this most preventable cause of discase should continue to increase."

His Fortune For Rum.

James E. Horton, of No. 338 West Six leenth street, in the ordinary course of business got hold of a dollar bill on the back of which is "ritten: "This is the last dollar of a fortune spent for rum. John Debold, Galveston, Texas." — Victor Smith, in the New York Press.

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Poem: Interrogatories - We Turn Out Pleasures Into Pain and Often in Mid dle Life Have Stripped Our Spiritua Woods and Fields All Bare.

O Christian, doth God's bending ear, Always at rise and set of sun, in prayer thy trembling accents hear? (I. Tim. 2:8; Luke 18:1). Hath meek-eyed patience no retreat

In thy poor heart, with stumblings sore Then help besech at Jesus' feet! -(II. Thessalonians 1:4). The widow and the fatherless,
The poor, the sick who sigh for heaven,
Dost thou assist in their distress?
(II. Corinthians 9:7).

Art thou revengeful? Stay thy hand! Thy brethren love, on God's word lean; Joy comes from heeding His command: (Leviticus 19:18).

Doth charity, that peerless gem Which gleams afar to heaven's gats, Glow in thy Christian diadem? (I. Peter, general 4:8). Dost thy good will and love on all

If thou art contrite, Lumble, true,
Submissive to the holy will,
Thou shalt, as fades outh from the view,
Find rost in th' land ineffable,
—Mouroe G. Carleton. Flowers Forever Fresh.

Plowers Forever Fresh.

There's a tender memory-laden fragrance in the air as spring turns her face toward surruner. Along the read you may have to nick your way about the muddles, but, from the edge of the grass, the "day's eve" peeps out, and if you will cross over inte the field the bright jewels of nature sparkle on her manth of graen. Then, brushing these from the grass and the blackberry busiles—redolent with prophecies of autumn's riches, step into the woods, and lo! the dead leaves are hidden by masses of color, purple, white, pink and blood.

I sit on a stump, where a symphony of sunlight streams through, and there comes hack to memory my first day in the woods and the country. The happy crowd of city children, let lose from the imprisoning streats into the early summer woods, falling fiercely on the flowers that lay like a flood before them. They stoomed to pluck the fair, delicate things by the handling alling un roats and all, nincking and plucking till the back ached, he hands were yeary and the arms ready to break with their burden. And them, thus laden, lock to the train, to the city's close streats. Not one flower and I enjoyed, and now they all drooned and withered in the heat. Scarce could I tell the color and certainly not the odor of any. In spite of their novely the woods were not as sweet to me that day as now they are, as I sit here thinking of the many times I have remeated the error of that first day in the woods.

God fills the woods and fields of life with flowers of neasure and funits of joy, not to be grasped by the rand handful, not to be carried by the armful at trophies of our strength or our selfishness, but to be plucked one by one and quietly enjoyed till the whole soul tastes their essence. In our rushing life we take our pleasures as we do our luncheon, without digestion. We would buck all the blossoms of knowledge and honor and love in a day. We scurry from one fair compice of joy to another, like a globe trotter who has scheduled the seconds for Cologne Cathedral. So we tu

"he Bam's Horn. Spear Points.

Mose, sincerity is the salt of life. Nothing is ever settled until settled right. Great works are but small ones greatly God may break our plans, but not His

A gennine revival means a trimming of A genuine revival means a trimming of personal lamon.

If Circist is the power of a life He will the be its product.

God gives no man a contract to enlarge in marrow road.

Often the best view of heaven is that obtained from the knees.

It is a ways easy to confound our opinous with the divine purposes.

All God's providences are but his touches of the strings of the great instrument of the world.

Set no standard for pipers—they may

Set no standard for others they may we neare to the light they have received there van etc.
Cod is the series of our best activity and
fullest energy: God is the layer of deep
and untroubled rest.—Ram's Horn,

Church of the Future,

The Rev. O. P. Gifford says of the church of the future: "There will be a church in the future. Christ is calling, men are heed ing the call, wen are answering the call. The clearch of the future will be called out ones of desire Christ. What the form of organization will be no men can tell. The chirch of the future will do what it can to reake the biredous or our Lord and of His Christ, and the pierced hard of the Son of God shall mide the ship of state on every water, and you need not will for the second coming for that, for He has come to

Simplicity of Life.

In no respect does the simplicity of life suffer more deadly harm than from the multifariousness of our ectivities. Too many irons in the fire. And the worst effect is not that some of these are burnt and spoiled, but that the living man—much and spoiled, but that the living man—much oftener than the living woman—wasting his strength or hers upon a multitude of exacting obligations, breaks down both body and mind and ruins utterly the capacity for doing any good thing.—The Rev. Dr. Chadwick, Unitarian, Brooklyn, N. Y.

Value of Unselfishness.

Real growth in character comes as so many of the best gifts of God come—by the way. In doing what we believe to be God's will for us, many things lie in the straight line of that fidelity. Every unselfish act makes unselfishness more possible.—H. W. Foote.

Ever-Present Light.

A consciousness of God's love can give light in the heart even in our hours of greatest gloom. There are no shadows so dense that the noonday sun cannot give light above and around them. Saw you e'er clouds however dark the sun Could not gild with his light?"

The Sun of Righteousness is ever above us, to give light at all times. The World Needs Christ.

The world Needs Christ.

The world needs a divine, a sufernatural Christ. The first century had one and crucified Him, but He rose again and belongs to every century.—The Rev. H. E. Foss, Methodist, Philadelphia, Pa.

Practical Philanthropy. "Very often, I suppose," said the in quisitive person, "you are deceived y apparently deserving objects of charity whom you quietly help?"
"Yes, indeed," replied the wealthy

philanthropist; "It's just like throwing money away. Sometimes the very peo-ple you think will advertise you most never pay a word about it." Success of Clever Thioves.
Two men stole a boat at Biddeford, the other night, and on their way

LIFE TOMATO CULTURE IN THE SOUTH Attains Its Highest Degree of Perfection

in Mississippl. The place where tomato culture can be said to have attained its highest degree of perfection is Crystal Springs.
Miss., and the methods employed by
the growers of that section can be advantageously followed by every gardener, if not commercial grower. The unusual feature of the system consists in pruning the plants, and the plan has been followed by the writer in his home garden since 1895, when he learned of it in the Florida winter tomate section.

Coincident with the appearance of

the third leaf of a young tomato plant

will come a sucker or branch; and as the plant grows, additional suckers will appear in the axil of each leaf until a vigorous plant will have twents or more branches, the larger ones have ing branches of their own, and the whole plant spreading over an area of ten or twelve square feet. Such # plant, of course, requires an immensa amount of soil nutrition and moisture to support in foliage. The Crystal Springs planters set their tomatoes somewhat nearer than do ordinary growers-as close as three by three and one-half feet-and when the first sucker is two inches long it is pinched out, as are likewise all suckers appear. ing thereafter. Before the plant begins to fall, light pine stakes are driven in the ground and the plants tied to them with ordinary cotton strings. The tomato is then trained up this stake, requiring three or four tyings, until it reaches the top, four feet from the ground. Then the bud is pinched This gives a plant with about twelve or fourteen great leaves, four times the size of the ordinary tomato leaf, and five or six clusters of magnificent, perfect fruit. The patch now looks like a diminutive orchard loaded with fruit. Bushels of ripe tomatoes are in plain sight as the eye wanders over the field. Under this method there is no danger of tomatoes rotting or mildewing; they ripen seven or eight days earlier than if the plants are left to their own devices or stalked in the ordinary way, and it is practicable to get through the rows at any time and keep down objectionable weeds. and perhaps the most important, the plants having a comparatively small leaf surface for transpiration do not require nearly so much moisture to macure their fruit.

If a somewhat bushier plant is desired, the vine can be trained to two instead of to a single stem.-Scientific American.

WORDS OF WISDOM:

Love is delicate; "love is hurt with jar and fret," and you might as well expect a violia to remain in tune if roughly used as love to survive if chilled or driven into itself .- Sir John Lubbock.

Religion is not the conception of God, but the love of Him. It is not the abstruct idea of right, but the practical doing of right. It is not the absolute formula of truth, but the being true, The substance is more than the shadow.-Austin Garver.

If despair overwhelm thee in this abode of gloom, be wise and prepare for thyself a place of greater cheerfule ness. Wishest thou the night of the grave to be luminous as day, carry along with thee ready trimmed the lamp of good works,-Saadi.

I see beginings in man, no wrestling, not achievement; unfolding, not maturity. Still he sighs for light. more light. Upon the borders of the grave he stands, and stretches out his hands to infinity and eternity for light, for progress, for new fields resplendent with everlasting light and glory .- Orville Dewey.

"Quench not the spirit." It is a word of deep wisdom and warning. It means, among other things, "Do thyself no harm." Preserve your individuality. Do not impair the life forces, Do not disqualify yourself for receiving impressions of reality from the world around or Huminations from the light within,-Charles G. Ames,

I do not in my best moods think of death, but of life. I would live as though there was no such thing in the world as death for me or for others. I would live with my thoughts amid things that endure, in work and duty and love, until death itself is consumed in life, the resurrection going on day by day, this mortal putting on immor-

tality.-Horatio Stebbins, Has a Wonderful Timepiece.

One of the most wonderful watches in the world is that owned and made by Major Dopping-Hepenstal, of the Royal Engineers. It is a comparatively small watch, not much bigger than an ordinary lever, but it performs a variety of services in addition to telling the time. It rings an alarm bell in the morning to wake its owner, then it proceeds to light a spirit lamp and boil a kettle of water, and finally pours the boiling water into a small teapot. The Prince of Wales witnessed the wonderful performance of this watch and partook of a cup of tea which it made for his royal highness

Governmental Positions Go Begging. It is said that five life positions in the Civil Engineer Corps of the Navy Department, each with a salary of \$2700 attached, went begging this spring, because there were no satisface tory applicants. The only explanation suggested is that there is so great a demand for civil engineers in private life that these Government places were not sufficiently attractive, and yet most persons would be likely to think that they would be eagerly soughs after, especially as the pay is increased after five years, and is made \$3500 after ten years.

Steel Pens. Early steel pens were so costly that makers advertised they would make such repairs as were necessary for a stated time, generally six months. When a man damaged his pen he car-ried it back to the factory and had it mended by an experienced me-

Wealthy New York Churches.

A New York church that keeps attence respecting its wealth is the Duich Collegiate, which is reputed to have an income from investments of \$400,000 m year. Trinity Church has an income from its investments of over \$1,000.00

chanic.