NEW YORK CITY .- Dr. Donald D. Mac-Laurin, of Rochester, preached Sunday morning in St. John's M. E. Church to a large audience. His sermon was the first

Laurin, of Rochester, preached Sunday morning in St. John's M. E. Church to a large audience. His sermon was the first in a series on "The Greatest Thing in the World." Dr. MacLaurin said:

I have most earnestly sought to bring you on successive Sundays the best ministry I have yet been able to give you, that your lives may be broadened and deepened and lifted up into higher realms of spiritual achievement; and I could find no theme of greater value, as I saw it, than that which is suggested by the chapter which I read to you, the thirteenth chapter of Paul's first epistle of the church at Corinth. And so for eight weeks, we shall have our texts from this chapter; and this morning you will find our text in the first verse of the first chapter of First Corinthians: "It I speak with the tongues of men and angels, but have not love, I am become sounding brass or a clanging crmbal."

Nor must we not think that we shall be-

Nor must we not think that we shall become tired of this wonderful theme. Did you ever know any one to become weary of a diamond? Among the gems of the Lord God is found this chapter, and though I do not profess to be a skillful lapidary to bring out its flashing facets, I think, with the aid of the divine spirit, we shall find in each service something fresh and helpful and new.

This chapter has been in all ages of the church especially admired; would that it had received in all the ages of Christian history that more practical and valuable appreciation which would have been experienced by a practice of its principles and an acceptance of its precepts. Tertulian said: "It is uttered with all the force of the spirit," and the great-hinker is right. As I have pondered it for several years with ever growing interest, I have come to feel that, indeed, mortal faculty could never have written it. It never could have sprung from the brain or heart of even so great a man as Paul, unless heaven had given him the inspiration. It is, dear friends, an utterance of heaven, through Paul, a servant of God, to the sons of men.

f men. a glorious hymn or pean in honor It is a glorious hymn or pean in honor of Christian love, sung, as we have intimated, by the Apostle Paul when soaring up on the wings of inspiration into the very heights of Christian eloquence. Like the Forty-fifth Psalm, it may be fittingly called the "Psalm of Love;" and not infrequently your speaker will so designate it in these Sunday morning services. It has the form of poetry; it has the inspiration of poetry; it has the coloring of the finest poetry. And if you could read it in the Greek you would catch the fullness of its imagery, as it is impossible for you to the Greek you would catch the fullness of its imagery, as it is impossible for you to do in the best English version. It seems a profanation to attempt its exposition. It seems like analyzing a rose or dissect-ing a nightingale to take these principles

It is seems like analyzing a rose or dissecting a nightingale to take these principles apart one from another for the necessary analysis in the progress of our work. But it is so full of the very heart of the gospel nessage that we would be cowardly were we not to attempt the exposition.

The position of the nsalm in the book in which it is found heightens its effect. You find it in the midst of lengthy argument. It reminds us very much of an oasis of towering palm trees and springing flowers and running brooks in the midst of a desert of sand. On either side is argument, is tumule; and right in the midst of all bursts forth his sublime song. It is very much like the song of the sweetvoiced school children in the midst of their hard work and the babel of their games. Or, better, like the very sound of the song of heaven's choir in the pit of Wall Street on a panicky day. We can easily imagine the deepening hush that must have fallen on the Corinthian church as they read this chapter, and we can imagine, too, the consternation produced in the minos of those Christians as they discovered one after another their favorite gifts or favorite possessions swept away by the great teacher. For Paul here discovered one after another their favorite gifts or favorite possessions swept away by the great teacher. For Paul here shows that love is the one essential of Christian life. Love did you say? Love! that soft sentiment that hard-headed men say belongs to women and children. Do you mean to say that this is the spirit of his language? That is precisely what the apostle formulated. He affirms most explicitly the absolute worthlessness of life without love. Love at the beginning of it; love at the end of it; love filling the whole space between. Love at the end is not the same as love at the beginning. It is richer, grander, nobler, diviner. But without the first love the other could never be. The blossom and the fruitage bespeak the rootage, and the seed and the flower and the tree. And unless you have the first love.

the first love—love for God—in your heart, the love that shall engage our attention on Suuday mornings will be a stranger to your experience. "If I speak with the tongues of men and angies, but have not love, I am become sounding brass or a cleaging tymbal." It would seem as if all the Orinthian church were eloquent speakers, or at least were cloquent hearers; and let me say that eloquent hearers are as essential as eloquent speech. The Corinthian Christians were distinguished for their gifts in this direction; and so the apostle, knowing it, knowing them right well, for hawas their father in the gospel, he supposes them capable of speaking in every tongue that rose from the lips of men or angels. That were they to have all and were destitute of love they were nothing but sounding brass or clanging cymbals. How hard this must have been on those people whe herished eloquence as more easy to imigine than to describe, for they placed great store by their gift of tongues and their eloquence of speech. And do you know we are often placing the emphasis where the emphasis should not be. Whai Paul affirms and what the Gospei affirming wer and over again is that it is not speech, that it is not doing but being, that God rejected. Being is finer than any expression which it is possible for it to make of itself. So it is not speech but reality that God looks for and the church waits for, and the world is lungry for in you and in me. Now, let us consider, if you please, in the most eloquent speech. "If I speak with the tongues of men and angels, but have not love. I am become sounding brass or a clanging cymbal." What is Christian love? It is more essily described than defined. That is precisely what the spostle has done in this great paslm of love. He nowhere defines it. He simply describes it, giving some fifteen character sits of it. Indeed, I do not know where love is defined in the entire Bible, nor dd I know a definition for it. You have heard the sour game of the term, instead of giving them a lecture, he asked to d finition of love is the summary of the divine law of the Old Testament and the New. Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy strength, and thy neighbor as thyself. But this is not a definition of love; nor would it apply, especially the former part of it to the love under consideration now. It is not the reverent love of the heart to God, but it is that mysterious bond that unites men, the one to the other. A love that exists between people of a common spiritual experience. It is as Dr. Dodds well says: The ligament by which the body of Jesus Christ is bound together. It is the cement by which the stones in the temple are united into one. That is as near a definition as you will be able to get from any known writing. It has Christianita in it. And

so we sing, and we sing it heartily:

"Blessed be the tie that binds our hearts in Christian love.
The fellowship of kindred minds is like to that above."

that above."

But though we may not be able to define this Christian love, we know it when we see it, when we hear it, and we know how it annears in the earth. We know that love seeks with total stif-forgetfulness the happiness of the object loved, and so long as we know what it does and how it behaves itself in the social fabric, we ought to be quite content. And I want you to notice at this point wherein love is superior to the most eloquent speech Eloquent speech may mean self advertisement. Love always means self efacement. "The sift in question," says the brilliant Drummond, in his book entitled "The "The wift in question," says the brilliant Drummond, in his book entitled "The Greatest Thing in the World," and which I commend to you to read, "was once splendid and dazzling. It was a brilliant faculty drawing all eyes to the speaker and all ears to his voice." It is the gift of eloquence by which a man sways the mind and thrills the hearts of his hearers. Now you can see how a man without love, possessing such a power, gives to himself advertisement, and the fact in that some of the most brilliant orators of fame, and among them occupants of pulpits, are so

possessing such a power, gives to himself advertisement, and the falt is that some of the most brilliant orators of fame, and among them occupants of pulpits, are so fond of themselves and glory so ruch in their eloquence, that they forget the other elements that go to make up a manly Christian character. And I want to say to you that the man possessing that eloquence is in constant danger. The attraction which he has for the people always tends to centre his mind upon himself; and by and by he gets to be greater if he is not aware, than the Master Himself whom he professes to serve and represent.

Love, on the other hand, is self-effacement. Love goes forth in beneficent ministry, alleviating the wounds of broken lives all around. In perfect harmony with this thought is the teaching of the Master Himself. You remember that marvelous sermon in the mountain, in which He says: "Even so, let your light shine before men that they shall see your good works and may glorify your Father in heaven." The word "so" is to be emphasized as indicating the manner of the shining. Light may be held so close to the eyes as to dazzle the eyes; light may be held so close to the eyes as to dazzle the eyes; light may be held so close to the so had be the fruits, the results of the shining. This is the way with the old sun itself. You look out upon the lawns in the parks and the country side, and I have never seen the parks more beautiful than when I visited them soon after my arrival in this city a few days ago. You look out upon the grass and the growing grains and the vegetation and the flowers and you feast your eyes on the beauty and the wealth of the carth's surface; and you legin to say, whence came all this; who is the worker; who produced all this; and you have matched to look out upon the grass and the growing grains and the vegetation and the flowers and you feast your eyes on the beauty and the wealth of the carth's surface; and you legin to say, whence came all this; who is the worker; who produced all this; and begin to say, whence came all this; who is the worker; who produced all this; and you undertake to look up at the sun shin-ing yonder in the zenith of the heavens. And the old sun, for your termerity, will lart his red hot fire into your eyes and fart his red hot fire into your eyes and will leave a mark upon you that you will leave a mark upon you that you will not forget for many a day. Do not look at me; look at the grass; look at the growing grain; look at the trees—look at the work, not at the worker. So with God Himself. No man has seen God at any time; we see Him only in Jesus Christ. No man has seen God the eternal, at any time; but we count the stars that bejem the dome above us, when the great daylight is gone, and the more we study them the more are we thrown back on the teaching of our childhood, when we learned to sing: "Twinkle, twinkle, little star, how I wonder what you are, up above the world of our childhood, when we learned to sing: "Twinkle, twinkle, little star, how I wonder what you are, up above the world so high like a diamond in the sky." You see the stars and the glory of them transports your wondering soul, but you do not see Him who made and keeps the stars. If God is invisible in Himself, He is not invisible in His ministry. You and I, beloved, who have been born anew, are sons and daughters of God, and we please Him most when like Him, we efface ourselves and are seen only in the beneficent ministry of our lives, in our homes, in our communities, in our churches, in burselves and are seen only in the beneficent ministry of our lives, in our homes, in our communities, in our churches, in our city, in the world. Then under this first point, we say again that love is of greeter value to the church and to the world than the most eloquent speech. Now. may not say that eloquence is not valuable. No one of us would refuse it if proffered to us. I may not say—neither would Paul say—that eloquence, even the gift of tongues, was anything to be despised. In the apostolic age it served to attract the attention of men to the divine manifestations among the sons of men; and it was greatly coveted because of this force resident in it. Put I we it you to notice that only a few people can be cloquent and the great majority of us in regard to speech will have to exhibit reality when than eloquence in speec, and serve our generation in the most prace of manner available to us. Now I megit establish this point by argument and by declamation, but I prefer to give you a few illustrations, to fasten what I mean in our mind.

A woman over here in New to exhibit earlies.

A woman over here in New Jork City, ome years ago, came to the City Lission Nome years ago, came to the "hty Lission Society and sought the secretary." If would like to do something for God. I am not eliquent in speech, but I think I could distribute tracts among the poor and needy. Give me a suitable supply and I will render this service to my Lord." She was supplied abundantly. On going down the street she saw a policeman taking a poor woman to the station; she went to the station house and three learned the facts in the woman's case and when the woman was to be sicharged. When she came out she was het by this good woman, who threw her arms around her neck and kiased her; and the woman said: "My God! Why did you do the?" No one has kiased me since my mother died; why did you do that?" And the humble Christian woman taid: "I do not know, unless it was Jesus sent me to do it." Without going into further detail, let me say that that life was redeemed y the kiss of that Christian woman, whose heart was full of love for her kind. This is the kind I mean. No eloquent preaching from the most brilliant preacher that you have ever had in the city could have reached that life as did that kiss. That reminded her of her departed mother. A poor young girl was dying in the city of Paris and on seeing a Christian woman who was a stranger to her, srid to her. "You know I hate you Christian sy have nothing to give but good advice. You build fine institutions for us when we have fallen, but you do nothing for us to keep us from being thrown into the path of temptation." And no one but that good woman, acting with Miss Hunt in her beneficent work in the gay city of Paris, understood the dying energy with which she uttered those words. By and by this woman won her into the kingdom of God, and just before she died said to the Christian woman, who represented for the first time Christianity unto her: "Let made to so something that is yours. Won't you let me pit my head on your pillow! I would like to die with my head on such a pillow as your pure head has rested on." It was granted. That is what I mean. T

have not love, I am become as sounding brass as a clanging cymbal. The gift without the grace is likened to the sounding of brass, to the clashing of cymbals of bronze. A great many preschers boast themselves of their soundness, sound in their theology—and I am not saying anything against soundness in theology. And one is sometimes tempted to say, Sound, yes, that is what it is, but it is without a ministry and without meaning for a lungry world. A clanging cymbal—noise, confusion, but no ministry, never helpful for a weary, hungry world. Let us be something more than jangling roices, clanging noises. Let us have reality, genuineness of heart, genuineness of love, genuineness of religion; that is what tells. That is what the world wants. That is what it is looking for. That is what God is begging for. I read a story some months ago in one of your newspapers: Two men who, had met to talk on the corner of a street. While they were talking a hand organ began to grind out its dismal music. One of the men said, let us go on and get away from that wretched stuff. And the other said, now, I will not let you talk like that about that music. Why, do you know that that was "See the Conquering Hero Comes," composed by the great Handel, And his friend said: "I want you to come with me to a Handel festival. So a month later, he invited his friend to the concert, and so when the lively choruses were sing and the great symphony went on, this friend of his became enraptured. And he said: "Isn't that glorious, isn't that beautiful?"—"Yes." said his friend, "do, you know what it is?" It is What you heard on when the lively choruses were sing and Hero Comes." It is what you heard on inow what it is? It is 'Nee the Conquer-ng Hero Comes.' It is what you heard on the organ.' Let love conquer your hearts and the world will make way for your com-ing, and we shall startle the world by the of our unselfishness. speak with the tongues of men and angels, but have not love, I am become as sounding brass or a clanging cymbal." Let us

Resisting Power.

When a physician is called to a case of severe sickness, the first thing that he satimates is the resisting power of the patient. The chances for his recovery are a proportion to his vitality. If there be little of that at the outset there is small loope of overcoming the disease. The resisting power of persons in full health is such that in an epidemic they throw off the lisease germs that prostrate others. One sannot always tell from appearances just how much ability one has to withstand the inroads of a maiady. Some who apparently are robust almost immediately succumb, while others who look frail resover from violent attacks. Of course dissipation, unhygience living, unhealthful surroundings, sap one's resisting power, so that when a prints the first property of the course of the co Resisting Power. oundings, sap one's resisting power, so that when a virulent ailment makes an attack one has strength insufficient to fight

that when a virulent ailment makes an strack one has strength issufficient to #ght it off.

You see that it is not so much the malignancy of the disease as it is the vitality of the man that determines the result. Just so it is also in the moral world, says Wellspring. There are some persons living lives so upright, so spiritually healthy, that they are practically immune from temptation. And when they are overcome, they soon recover themselves, for their power of resistance is great. On the other hand, there are those who after succumbing to one temptation are completely swept away by the power of evil. How can that be accounted for? Obviously in the same way that the ability to resist physical disease is to be explained. There has been unwholesome moral living; the mind has been permitted to become familiar with evil *houghts; the soul has breathed in miasma and corruption, until one has no ability to put away temptation.

All this suggests the need of resisting power both against disease and against sin. A pure, clean, wholesome life, physical and moral, will make one secure against.

A pure, clean, wholesome life, physical and moral, will make one secure against .ny harm that either can do.

Dr. Theodore L. Cuyler, in estimating what he deems to be our worst enemy in this life, says: "Dangerous as the devil is, dangerous as worldly amusements are, is, dangerous as worldly amusements are, the most dangerous enemy that we often have to encounter walks in our own shoes. That cunning, artful, smooth-tongued heart-devil, self, is the fee that needs the most constant watching and subjects us to the worse defeats. The flesh lusteth a, inst the Spirit, and the Spirit against the flesh, and these are contrary the one to the other. Paal had a tremendous lattle slong these lines, beating down his varn. I nature by hard blows, and the old hero was able at the last to shout. I have fought — good fight; henceforth there is laid up for me a crown of righteousness! Whoever has, by God's help, laid his desires, his plans, his purposes, his property, and, above all, his own will at the feet of Jesus Christ, is already begins to wear clean raiment, and the omniscient eye of God liseerus on his brow the first flashings of the victor's crown!"

Archdeacon Govett, of Gibraltar, in a letter to the public upon the consumption of alcohol in the British army, points out that despite the strong evidence adduced by Lord Napier and Lord Wolseley as to the criminal effects of alcohol in the army (nearly ninety per cent, of the crime being attributed to it), and despite the evidence of statistics, science and experience, the lads of both the army and navy of Britain are daily dosed with intoxicants. The marine, at the age of twenty, is served every day with his tot of rum, and cheap drinking canteens are regimental institutions. "Until these customs, supported by high authority, are destroyed," says Mr. "Fovett, "we shall have the shameful vices which send men to hospital or prison flourishing both in the army and navy. What is the use of discipline for the body, if there is no discipline applied to the ppetite."

Run With Patience.

It is not talent or genius that enables one to succeed so much as perseverance. We win not by the sudden spurt, but by teeping persistently at it. One may tire himself more by running a mile than by walking five. If we must run, let us run with patience the race that is est before us.—Un'ted Presbyterian.

PAM'S HORN BLASTS.



RUTH eclipsed but it never ceases to shine. Sourness is not solemnity. God's promises do

not depend on our performances. We drop our bauto grasp a blessing. It would be hard to conduct family prayers around a

case of beer. If the love of God is in your heart they will know it in your home. The woman who will eat cucumbers is sure to talk about her cross. The providence of God is not a

nonym for the indolence of man. The sermon with nothing but sensa-

apice. It is a grave question whether we love God for what He is or for what He

A deacon's prayers may be as habit-ual and as meaningless as a team-ster's profanity.

The man who brags of his past is not likely to have anything to brag of in The star-preacher has no show be-side the man who reflects the Sun of Righteousners.

Humility is one of the materials left out by the self-made man.

It is not hard to choose between a dirty saint and a clean sinner.

A man does not escape hell in the future by enduring it here.

THE SABBATH SCHOOL

International Lesson Comments for August 16.

Subject:- Saul Tries to Kill David, I Sam, xviii., 5-16-Golden Text, Pra. xi., 1-Memory Verses, 12-14-Commentary on the Day's Lesson.

1. David's promotion (v. 5). 5. "David went out." After his victory over Goliath David was appointed to some post of command and went out on ministry expeditions. "Wisely." This word combines the ideas of prudence and consequent success. "Set him over," etc. This is probably the same appointment as that referred to in v. 13. David was not made the leading officer over all the host, for Abner held that position (chap. 17:55), but Saul gave him some principal command in the army and made him captain of a regiment. "Was accepted." The elevation of the shepherd boy was in the hearts of the common people, and no doubt the sentiment of the hation at this time had had some influence on Saul in his promotion of David. "Saul's servants." Even the courtiers, who were the most likely to be displeased with this new favorite, were glad to receive the youthful conqueror and recognize his authority.

11. David's victory celebrated (vs. 6-9).
6. "Was returned." There has evidently been a digression in the marrative (vs. 1-5). "to relate the errumstances of David."

II. David's victory celebrated (vs. 6.9).

6. "Was returned." There has evidently been a digression in the marrative (vs. 1-5) "to relate the eigenmatances of David's permanent reception into Saul's service, the commencement of the friendship between him and Jonathan, and his ultimate promotion and success." The narrative now goes hack to the welcome which David received when the army returned in triumph from the successful completion of the Philistine war. This verse should be read in connection with chap. 17:34; though some time may have elapsed, during which the army was occupied in following up its first success. "Women came out." It was the principal business of certain women to celebrate victories, sing at funerals, etc. "Of all the cities." They came together from all the neighboring cities. "Singing and dancing." This is a characteristic trait of Oriental manners. On the return of friends long absent, and particularly on the return of a victorious army, bands of women and children issue from the towns and villages to form a triumphal procession, to celebrate the victory with dancing, music and songs, in honor of the generals who have earned the highest distinction by feats of gallantry. The Hebrew women, therefore, were merely paying the customary congratulations to David as the deliverer of their country. "Tabrets—timbrels." That is, the hand-drum, an instrument still used by the Arabs, and described as a hoop over which a piece of parchment is drawn. Sometimes pieces of brass are fixed in it to make a jungling. It is beaten with the fingers. The instrument must have been similar to the modern tambourine.

7. "Seng one to another." They sang

have been similar to the modern tambourine.

7. "Sang one to another." They sang alternately. Some of the women began the song with, "Saul hath slain his thousands." and another company answered, "And David his ten thousands." This was a neat poetic parallelism. The enthusiastic throng intimate that David's triumph was of more importance toan all of Saul's victories." In this they committed a grave indiscretion; they praised a subject at the expense of their sovereign.

8. 9. "Very wroth." Saul centered his thoughts on himself. This was the principal cause of his trouble. He was always ready to seek the ruin of any man by whom he imagined he might be injured. "But the kingdom." The prophet had distinctly told him in the day of his sin that the Lord had rent the kingdom from him, and had given it to a neighbor that was better than he (chap. 15:28). In David Saul could read the marks of such a man. "Eyed David." Watched all his movements with suspicion and jealousy, which soon ripened into deadly hatred.

III. Saul's attempt on David's life (vs. 10, 11). Here commences the record of those persecutions by which, during the rest of Saul's lifetime, the conqueror of Goliath was continually harassed. It forms a suggestive period of Israelitish history, and presents in striking contrast the development of Saul's great wickedness on the one hand, and of David's many excellences on the other. These persecutions, however, were a most useful discipline for the pealmist king.

10. "Evil suirit." A demon like those mentioned so frequently in the New Testament. "From God." Sent by permission of God, as Satan in Job 2:7. "Came upon Saul." He relapsed into a state of demoniac possession. See chap. 16:14. "Pronnesied." Rather, "raved." Saul's condition is neither that of simple madness or of true prophecy. He is under the control of a nower higher than himsolf, but it is an evil power. Saul was at first inspired by the Holy Spirit of God, but now that spirit has left him and a foul demon occupies his place, and, accordingly, in Sang one to another." They sang

but now that spirit has left him and a foul demon occupies his place, and, accordingly, instead of hallowed extasy, his religious exercises resemble the frantic ravings of a madman. He utters impassioned cries, and perhaps falls prostrate on the floor and breathes forth his inner ravings like one holding communion with an unseen world. "As at other times." See chap. [6:23. Also see R. V. There is a wonderful power in music to soothe a troubled soul. "A javelin." The javelin or spear was the embem of regal authority. In ancient times kings used a spoar instead of a diadem. They always had it at hand, and in ancient monuments they are always represented with it.

stead of a diadem. They always had it at hand, and in ancient monuments they are always represented with it.

11. "Cast the javelin." Saul, now thoroughly infuriated, determined to make an end of the shepherd boy. After this personal attack Saul never lost the idea that Davids was the God-ordained king. This purpose he resolved to defeat, and, accordingly, made several attempts on David's life.

IV. David's further advancement (vs. 12:16). 12, 13. "Was afraid of David." Saul became sensible that he was fighting against God: this caused terror and continued to disturb him more and more. "Because the Lord," etc. When God is with us we are certain to succeed, but when the Lord forsakes a person he is equally certain to be defeated. The Christian is mighty only "through God" (2 Cor-2:10). "Cantain." It is not certain that this was the same appointment referred to in v. 5, but it is quite likely that it was. 14:16, "Behaved," etc. David acted discrestly; he trusted to the divine guidance; God was with him. Because of this "Saul stood in a we of him" (v. 15, R. V.). This is a stronger expression than the one used in v. 12, and denotes primarily the avoidance of the person feared. "All-loved David." Saul made David captain over a thousand partly to get rid of him from his presence, and partly perhaps in the hone that he would lose his his in hattle (vs. 17, 25); but the result was that he became firmly established in the affection of the people.

tion of the people.

A POINT FOR SCIENTISTS.

Why the Spontaneous Combustion of Young Trems?

Destruction of trees by spontaneous combustion seems to be almost impossible, and yet it has occurred frequently on the banks of the River Cam, near Cambridge, England. At one point in the river the process has been seen going on. Hale and green willow trees, covered with a rich mass of foliage and in a floarishing condition on the river banks, suddenly burst forth into ignition and burn like

tinder right down to the core. In most of the cases the trees were little move than striplings, so that putrescence or fermentation can hardly be given as a reason for the phen-omeron. The big, vigorous willows poured forth clouds of smoke from their half-burned stems, and when the fire had burned out presented an ap penrance of charred ruins, looking as if they had been stripped and shat-tered by lightning.

It is up to the scientists to explain away the fact that though a large per-centage of the substance of trees is water, yet these willow trees burned without aid from other sources. CHRISTIAN ENDEAVOR TUPICS.

August 16.-Lessons from Paul: How to Use Tact in Dealing with Men .- 1 Cor. 9:19-23.

Scripture Verses-Psa. 90:12: 111 10; Prov. 1:1-6; Matt. 10:16; Rom. 16: Eph. 5:15; 2 Tim. 3:14-17; Jas.

Lesson Thoughts. In dealing with men we must con sider them and not ourselves. must seek their interest, not our pleas-

ure; their needs, not our honor.

The horse that is roaming at liberty in the pasture may enjoy himself, but if he is to be of any use to the world he must put his neck into a collar and submit to rule. So the Christian who would do good must serve his fellow man. We must seek, not what we en joy most, but what will best serve the cause of Christ. The noblest freedom is found in the humblest service.

Selections.

Charles Kingsley talking to the farmer of his crops, to the fisherman of his fish, and to the gardner of his flowers, that he might win them to the thought of his heart; Miss Guiness, living among the London factory-girls and working for eight cents a day that she might lift them up; Mrs. Whittemore, in her slum dress, visiting the dives of the city, and rescuing the lowest from their lives of shame; Ralph Wells, down on the dirty floor of a wretched attic tenement, fixing a little boy's broken kite, that he might coax the children to his Sunday school-are among those who can understand what Paul meant when he said; "All things

to all men." Just as the chameleon takes its color from what rests upon, so the Christian worker will put himself in harmony with the man he is trying to

help.
The fingers of the blind, that at first are unable to distinguish the raised letters, acquire with practice a delicacy of touch-of tact-whereby they can read as fast, nearly, as if they could

ee. Tact comes with practice. No one can do much good unless he enters into thorough and heartfelt sympathy with the erring whom he wishes to save. But it makes all the differ-ence in the world, with what in them we sympathize If we sympathize with the sin, if we love it and delight in it. if we like to join in it, and pacify the conscience of the sinner by approval, or smoothing over the sin as a very littie evil, then our sympathy is only a deadly evil. We strengthen in sin, and not save from ft. But if we sympa-thize with the consciousness of own weakness, with the desire to overcome it, with the struggle in spite of many failures, to gain the victory, with the hope and longing for better things, then our sympathy is a power for good.

Suggested Hymns. While we pray and while we plead. Gird on he sword and armor. Come, Holy Spirit.

O come to the Savior. Take thou my hand, and lead me, Ho! Reapers of life's harvest.

EPWORTH LEAGUE MEETING TOPICS. August 16 .- Endure Hardness as a Good

Soldier. (2 Tim. 2, 3, 4.)

Paul draws his figure of the Christian as a soldier. The figure of the Christian as a soldier has always been popular. Paul used it often, notably in his great description of the Christian's armor and weapons in the sixth chap-ter of his letter to the Ephesians. The soldier spirit is rightly reckoned a part of Christianity. True, our Lord forbade physical force, and the underlying fact of his Gospel is that it appeals to the free will of men. None are compelled to become Christians." The Christian soldier is not a conscript, but a volunteer.

But the Christian faith involves fighting. There is, first of all, the struggle against self, and against the attacks of temptation. This is defensive warfare, and sometimes it is the most discouraging. "Save me from myself" is the exceeding bitter cry of many a soul contending with the very

forces of its own life. Then there is offensive warfare There is upon us an obligation to tell the good news of the Gospel. That means struggle, effort, "hardness." For the Gospel opposes sin, and many

people love sin. What spall the Christian do? Go into the desert, away from men, that he may save his soul? Or stay among men, but without attacking sin, and self, and selfishness? Neither, the desert he will still have the fight with himself, and it will be all the keener by reason of the solitude. The only thing to do is to enlist for the war, come out in the Christian uniform, and endure hardness as a good soldier. Some of the reasons why a Christian soldier should be willing to endure hardness in the service of his Cantain

Practicality is the spirit which recognizes and grasps the moral opportunity present in every phase of life.—Mr. Storrs. Intellect may give keenness of discernment. Love alone gives largeness to the nature, some share in the comprehensive ness of God.—John Hamilton Thom.

Great occasions do not make heroes or cowards—they simply unveil them to the eyes of men. Silently and impercentibly, as we wake or sleep, we grow and wax strong, or we grow and wax wate, and at last some crisis shows us what we have become.—Bishop We teott.

Disappointment is like a sieve. Through its coarse meshes the small ambitions and hopes and endeavors of a soul are sifted out relentlessly. But the things that are big enough up to fall through are not in the least affected by it. It is only a test, not a finality.—Wellspring. are: Because he is a Christian soldier. When they advised Nehemiah to flee from his enomies to the temple he said, "Should such a man as I flee? To avoid hardship when it comes in the line of duty is treason. So the Christian will endure the hardness of his place. Hardness is the way to success. Every Christian hopes to see the work of God set forward. But it can often be done only by struggle and by privation. If you believe it is worth while to pray, "Thy kingdom come," you surely believe it is worth while to help the kingdom to come-to aid in the answering of your own prayer.

The Christian must be a soldier be-cause of his dangers. No man ought to be attacked for his religion's sake but every man is. The Christian must be a soldier because of his influence. If he has no great personal battles to fight he can find plenty of places where a lift and a good word will help some body else in his battle. Courage breeds courage. Larger issues depend on you, young man, young woman, than you dream. Whether we live or die, we are the Lord's.

Questions for Boys and Girls. If you are good at guessing or answering, here are a few questions you can wrestle with:

You can see any day a white horse, but did you ever see a white colt? How many different kinds of trees grow in your neighborhood, and what are they good for? Why does a horse eat grass back

ward and a cow forward? Why does a han vine wind one and a bean vine the other? Where should a chimney be the larger, at the top ar bottom, and why?

How old must a grapevine be be

fore it begins to bear? Can you tell why some leaves turn upside down just before a rain? Can you tell why a horse when tethered with a rope always unravels

it, while a cow always twists it into a kinky knot? What wood will bear the greatest weight before bresking? THE RELIGIOUS LIFE

My soul in search of rest.

My soul in search of rest,
And longing to be blest,
Would lean upon Thy breast—
Come Thou this way.
If I have wayward been,
And prone to look on sin
Without and not within,
Forgive, I pray.

Take this soiled garb from me,

nd make my robe to be i seamless charity.
Where er 1 go:

And for my way prepare A light of sacred prayer, That reaches everywhere, To friend and foe.

To pray with equal zeal

Forgive them, too.

To pray with equal zeal
For them whose hate I feel,
And my good name would steal,
Is hard to do;
But who, with base deceit.
Would rob me of his s sweet—
Sow tares within my wheat,

To pray thus, I opine, Will bring this heart of mino Kearer to truth divine, Taught in Thy word, And if I ever see The heights of Calvary, I crucified must be

I crucified must be With my dear Lord. -Harriet H. Dutcher, in Chicago Standard.

Don't Gamble Away Life.

Hat where is the fire escape? When the flames are all about you, and the danger is imminent, and it is a question of flight or death, is it easy to unlearn all these diabolical habits? It is a simple matter to escape the fascinations which attach themselves to all forms of hazard and of chance? The wise man knows that it is easier to keep out than to get out.

Ringed about with flames, the unhappy victim of sin's fire traps plunges for a few tragic moments hither and thither, all in vain, and then, as we have so lately seen is the fashionable life of an eastern city, in sheer despair leaps upon death and perishes, "with all the imperfections on his head." Do not foolishly "take the chances" when they are too evidently all against you. Do not make any mode of life even your temporary home if from it you fail to find a plain and easy path that leads to a peaceful and secure life, a life "hid with Christ in God."

Helpful and True.

Be Good to Others.

Be Good to Others.

Consider this: Your goodness is of no use if you are not good to others. The good of goodness is that you can wrap others inside it. It ought to be like a big cloak that you have on a cold night, while the shivering person next to you bas none. If you don't make use of your goodness, what is the good of it?—Mrs. Clifford.

The Only Cure.

The only cure for indolence is work; the only cure for selfishness is sacrifice; the only cure for unbelief is to shake off the ague of doubt by doing Christ's bidding; the only cure for timidity is to plunge into some dreadful duty before the chill comes on.—Rutherford.

Never Betray a Confidence.

To betray a confidence is to make your-self despicable; many things are said among friends which are not said under a seal of secrecy, but are understood to be confidential, and a truly honorable man will never violate this tacit confidence.— D. Hartley.

A Fine Distinction.

Samuel Ellsworth Kiser, the poet-humorist of the Chicago Record-Her-

ald, recently visited Baltimore in con-nection with a gathering of humorists

in that city. During his visit he was

asked by one of the local newspaper humorists to write a piece of verse for his department. Kiser turned to his

friend with, a bland air and asked:

"Poetry, or for publication?"-New

York Times.

Italy's King.

The King of Italy ta Sve feet three faches in hight

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

THE VICE OF INTEMPERANCE Poem: Prayer-Fire Escapes-Law of Spiritual Self-Preservation Warns Against Taking Chances When Forming Habits

Poem: The Royal Twins-In No Current Event Can Be Traced So Easily the Influence of the Saloon as in the Out-break of Mob Violence. -Gambling is To-Day's Especial Peril.

THE GREAT DESTROYER

Boodle and Booze are royal twins,
Willing to serve the "outs" and the
"ins,"
Ready to manage the State and Nation,
Taking a hand in legislation.

The patriot's highright can't be bought. Yet the ratriot's ballot counts for naught:
The decree's gone forth from Boodle and Booze.
To vote their will or your vote you lose.

The indge swings back in his easy chair, Ruling the court with a lofty air; He reached the bench by learning to use The magical power of Boodle and Booze.

Ballot reform is the lawmaker's hobby, Boodle and Booze rule the lawmaker's lobby; To the lawmaker's heart the people are But Boodle and Booze have the isw-

Ye monarche and tyrants of other lands, With seris and slaves to obey your commands. Our plainness of speech you'll please ex-

But you're nowhere with Boodle and

From over the bills and far away.

There breaks the gleam of another day,
When men shall be men and longer refuse,
To be ruler and damned by Boodle and

-H. M. Chalfaut, in The New Voice.

Don't Gamble Away Life.

Going down the street the other day, says a writer in the Chicago Interior, walking toward the lake so that the fronts of the buildings between us and the water's edge stood clearly defined against the cloudless sky, we could not help noticing how the facades of all were hung with almose innumerable fire escapes. Like great webs for gigantic spiders they reached from story to story, and silhoutted against the azure background they formed a very conspicuous feature of the scene.

It was evident from their numbers that their presence was not accidental. Without knowing fully the legislation governing their construction, it seemed certain that the state had made their erection compulsory. Past experience had taught the citizens that many a "fireproot" structure goes up in smoke, and that under certain conditions even stone and mortar melt with fervent heat. Those who saw the greater part of Chicago dissoive into cloud thirty years ago have not the confidence in builders' assurances that they once had. Even when entering the most substantial structure they have the habit of looking round for means of exit. Taught by what he has endured, a Chicago pioneer would not care to spend more than one night on the summit of Mont Blane unless it were provided with a fire escape.

Why should men be less careful of their Liquor and Lynching.

The extraordinary record of mob violence throughout the country during the last few rounts has startled both continents. Our strenuous protests against Russian raesacres have been completely neutralized by acts no less harbarie in our very midst. So flagrant and widespread has been the snirit of lawlessness that it has compelled the attention of the entire newspaner press of the country. Declares the Atlanta Constitution: "It is actonishing to consider how far and fast the spirit of anarchy is traveling in this country. It is no longer sectional, if it ever was, but is a nationally diffused crime, and a growing menace to the good order and civilized procedures of the nation at larce. It must be stopped!"

In no current events can the influence

and a growing menace to the good order and civilized procedures of the nation at larse. It must be stopped!"

In no current events can the influence of the saloon he traced so easily. Yet heretofore, it is practically certain that that influence was scarcely recognized outside of the Prohibition press. The significant feature of editorial comment in the section rease to-day is the general recognition of this very thing. Sava the Knox-ville (Tennessee) Journal and Tribune:

"The only safety to a State or a community lies in a just and fearless enforcement of law. Give criminals an inch and they will take a foot. Permit a minor law to be violated and it will lead to the violation of greater ones. Wink at the law against gambline and it will encourage the criminally disposed to do something worse; close the eyes to the illicit Sunday saloon, and those who may meditate larceny may conclude that the officials are indifferent generally. Render law-brooking unnopular and law-breakers of every sort infamous. When this is done there will be no such demonstration as we have witnessed in county, and no more violations that bring terror to communities and disgrace to States and cities." "Whisky," decleres the Inter-Ocean, of

Whisky," declares the Inter-Ocean, of Chicago, "is playing a most conspicuous part in the outlawry now prevalent in so-many localities.

one night on the summit of Moint Blane unless it were provided with a fire escape.

Why should men be less careful of their spiritual than of their physical safety? Why should a man who would not rent an office or accept a sleeping chamber without first looking up the fire escape, enter upon habits of life and customs of society without a moment's thought of the risks involved? Are there not spiritual "death traps." well known to the wise, where nevertheless the young and the thoughtless blithely resort for the careless enjoyment of perilous pleasures? It requires no special genius to enter upon the prodigal's career; but how is one to be delivered from its consequences? When the purse is empty, is there an easy way back to affluence? When the eye sparkles and the pulses quicken under the gentle stimulus of champagne, would it not be the part of wisclom to ask where is the way to safety if the soul should suddenly become conscious of approaching peril? Suppose the pace begins to tell? Suppose the man awakes to find his account overdrawn, his health impaired, and his name under an conscious of approaching peril? Suppose the man the pace begins to tell? Suppose the man awakes to find his account overdrawn, his health impaired, and his name under an eclipse? Is there a fire escape leading quickly and easily from this club-house life to his old-time freedom and safety? Have his new habits given him a stronger will, a clearer conscience and a more intimate touch with the redemptive elements of society? Refore making one's home here would it not be the part of wisdom to know whether there is from such a cafeer an "Excessive use of intoxicants may afford a partial explanation of recent revolting crimes and the shameful events following them. If so, then a common sense view of the situation involves the closing of salcons in every city menaced by mobs, and the closer supervision of those disposed to the reckless use of intoxicants."

The closing of salcons in Wilmington, Delaware, "when the city was inflamed and convulsed over lynching," declares the Wisconsin Siste Journal, "suggests a theory as to the final overthrow of the salcon system of America.

"It is only a speculation, but the mental outrenches of men great in sou' have in them something of prophecy. It is certain that so deep-scated and pervading a condition as the chain of 250,000 salcons, cannot be wiped out without a convulsion that shall shake all. Whatever the price may be, God speed the day." "Excessive use of intoxicants may afford would it not be the part of wisdom to know whether there is from such a career an rasy recreat, or whether the soul waking to an hour of menacing peril wakens only to find itself "more engaged while struggling to be free."

The special peril of our day is gambling. Unscrupulous dealers tempt little children and foolish boys with multitudinous devices, through which they can be introduced to the fascinations of chance gains. But where is the fire escape? When the flames are all about you, and the danger is imminent, and it is a question of disks or

ever the price may be, God speed the day."

There is absolutely no extenuation for these awind exemples of millie frenzy, but the fact that the nation's attention is so seriously fixed upon them is distinctly encouraging. All the mobs of the year, the country over, here not been so destructive of human life, and subversive of national order, as the legalized dranshops of the nation in one week's uninterrupted debauchery of the citizenship.

But this fact of cheer stands out: The records have been roused to a point of effective action by this series of passionate outbreaks, and to unexpected appreciation of the part which the saloon plays in them all. Inevitably the cause of the American home versus the liquor traffic has been advanced on the docket and bids fair to be the next case called for a hearing at the bar of public opinion.—New Voice.

Practical Temperance Work.

Some of the railroad branches of the Y. M. C. A. are doing some excellent work in the furtherance of temperance, viz., in the cashing of checks for workmen on pay day. In all large cities and other manufacturing districts workmen are raid in checks instead of cash. These checks have to be easied, and for this business saloons cater. The result is that nearly every workman feels as if he must take a drink as thanks to the saloonkeener. The ore drink too often leads to a second and a third and not infrequently the bulk of the workman's wages is left in the saloon instead of being parried home.

Decline in Drunkenness.

Decline in Drunkenness.

Co-operation of the Boston preve, the officials of the Boston Elevated Railway, and the new head of the Police Board of Boston, has materially decreased the amount of drunkenness in the city, especially on Saturday nights. Suburbanites coming to Boston now find it far wore difficult to secure transportation home than they used to. Stringent orders have been issued to the police and to the motormen and conductors and the cars to refuse admittance to all men who are in the slightest degree under the influence of tiquor.

An Ardent Temperance Worker. An Ardent Temperance Worker.

Witte, the Russian minister of finance, is an ardent temperance worker. He is a tectota'er, and induced the Czar to decorate the men and women who are the most active in temperance work. He makes no secret of his preference for tectotalers in the various offices of the department he controls.

In Process of Soletion.

The linuor problem so far as the business world is concerned is in process of natural solution. Railroads, corporations, business wen have put their ban on the drink habit. Even the saloonkeeper demand; a sober man behind the bar.

Charged to Alreabal.

A recent writer in a French magazine calls attention to the fact that the official statistics of the police court of Paris show that for several years past there has been a rapid increase in juvenile criminality. Even among murderers there is found a large percentage of young prope, some almost raidiren. This increase of juvenile crime is charged to alcohol, which has been shown to act not directly, but indirectly, through heredity.

Alcohol plays so important a role in the production of instality and crime, exe-nials in cities and large towns, that no-nery should use every means to educate the issue generation in to the danger at-tending its use as a because.