AN ELOQUENT SERMON "Why the Righteous Suffer and the Ungodly Prosper."

God Permits Afflictions to Come Upon His

People as a Character Test.

 The property of the control of the contof the contof the control of the control of the control of the c

that all the wicked prosper, and that all the righteous are afflicted. It is not that all the ungodly prosper because they are ungodly, or that all believers are afflicted because they are believers. It is not true that all the worldly enjoy success, and all the righteous are discontented, unhappy and unsuccessful. The psalmist was in a pessimistic mood ct the time of writing, and describes a condition from which he was eventually extricated. It is true that some codless men and women seem to be some godless men and women seem to be bappy and prosperous, and that some de-voted disciples are greatly afflicted. But it is far from the natural deduction of It is far from the initial deduction of Scripture and experience that all the godly are unsuccessful and the wicked prosper-ous, though we do acknowledge that the nuclent sentiment of the text is not with-out its modern application. We still won-der why the unrighteous prosper and the godly are afflicted.

L WHY THE UNGODLY ENJOY TEM-PORAL PROSPERITY.

We cannot deny that many worldly peo-ple have an abundance of life's blessings, and that they appear to be quite free from adversity. It is well known that many of our most wealthy people seem to be indif-ferent to religion. They spend their time and means either in business or seeking pleasure. Our contention is that human success or failure is not an infallible criter-

ion by which we are to justify or condemn the government of God. It is not uncommon for godless people to inherit property. Nor is it unusual for uninherit property. Nor is it unusual for un-believing parents to leave an inheritance to their children. That while there has been utter indifference to Christianity there has been no want of concern in the accumulation of wealth. And many pos-sess a disinterested temperament that pro-tects them from needless care and anxiety. Unbelievers are often more shrewd than Christians. "The children of this world are wisser in their generation than the chil-

Christians. "The children of this world are wiser in their generation than the chil-dren of light." A life of utter absorption in the accumulation and management of money develops an acumen, one who read-ily discovers whatever will contribute to his personal and temporal advancement. And since we are free moral agents it is possible for one to succeed in the direction of his ambition.

Unbelievers are often less scrupulous. They will do many things for temporal comfort that others will not. A godless comfort that others will not. A godless mortal will keep a saloon or a gambling den, from which the profits are very large. He will descerate the Sabbath or violate any of the divine laws without hesitation so long as his personal interest is encour-aged. His motto is "cat, drink and be merry, for to-morrow we die." Would a reborn soul and heir of the kingdom do the same? A true disciple of the Great Teacher would not consciously transgress any civil or religious requirement, even if by such a violation he would increase his means and comfort.

In mourning. An intoxicated father de-stroys the life of his child and the fam-ily never recover from the shock. Unquestionably God permits afflictions to come upon His people. Adversity is required as well as prosperity. If it were not for the former we should become in-different to the latter, and forget the source from which all blessings come. Prosperity is a more severe and refined test of character than adversity, as one hour of summer sunshine produces greater of the famine is more to be en-vied than ancient Rome with her fatal apoplexy of wealth. Better grace with searcity than plenty without saving salt. We believe that God sometimes sends addication. He sweeps away houses and hands to teach his people that they are dependent on Him. One has excrucia-ing pain to teach him the fraility of the body and the certainty of its ultimate dis-solution. Spurgeon used to say that many are like boy's tops, they only spin when they are whipped.

are like boys' tops, they only spin when they are whipped. There is a famous fairy tale in Brad-wardine that will convey to our minds the interpretation that we ought to apply to the sublime doctrine of providence. A certain hermit resolved that he would travel from place to place until he found some one who could olter a satisfactory explanation of the government of God. As he was passing along on his contemplated journey an angel in the form of a man joined him. The first night shey lodged at the house of a very holy man, and they spent their time in praising God and con-versing upon divine things. In the morn-ing when they departed the angel tool: with him a cup of solid old. The second night they came to the home of another religious man by whom they were most with him a cup of solid . old. The second night they came to the home of another religious man by whom they were most hospitably entertained. In the home they had an infant upon whom their affection centered. When they left the next morn-ing the angel destroyed the life of the child. The third night they were enter-tained in a home of great wealth. When they left the following morning the angel killed the favorite steward. The last night was at the home of a godless man, to whom he gave the cup of gold as the angel left. After the fourth night the hermit asked the angel to explain why he had taken the cup and given it to another, why he had taken two lives. He replied, I will now explain. The first man was being ruined by his cup, so I took it away. The second home was more concerned in regard to the child than in the service of God. The steward was slain to preserve the hife of his master whom he was plotting to destroy. The golden cup was given to the ungodly man because his only comfort was to be had here. Or in other and inspired words: "All things work together for god."

and." All ostensible prosperity is not true pros-All oscenable prosperity is not true pros-perity. The prosperity of the world is greatly overestimated. Some godless men succeed in certain particulars, but they have not that which is worth more than the treasures of Egypt. They are poor spiritually. They cannot purchase at the market the one great need of the soul. The adversity of the rightence is also

market the one great need of the soul. The adversity of the righteous is also overestimated. They do suffer, they ex-pect to suffer and are willing to suffer if such suffering will contribute toward justi-fication. But it is better to be a moderate circumstances and be in the kingdom, than to roll in wealth and be outside of it. It is better to be in the kingdom with pain than out of it without.

than out of it without. There is only one just conclusion. It is that the government of God is per-fectly just and that we are safe in its keeping. A child once said. I know that the criminal will obtain justice because my father is the judge. We know that we shall have prosperity and adversity. We know that we shall have justice be-cause our heavenly, ather is the Judge.

Peril of the Tongue.

"Not that which entereth into the mouth defileth the man; but that which proceed-eth out of the mouth, this defileth the man." It makes a vital and an eternal eth out of the mouth, this defieth the man." It makes a vital and an eternal difference to us how we express ourseives. A man is in greater danger of self-destruc-tion by speaking than by eating. Former-ly many French words were in common use by the Germans, but now the Emperor's influence is toward the substitution of German terms for the French-the idea being that, as the people speak, so they will become. This is supposed to beget a higher and more solid patriotic or national spirit-as, other things being equal, it must. Statesmen perceive this truth in the boltom principle enunciated by Jesus, and thus apply it. But in our individual lives we often forget to act on it. It harms us so think evil; it harms us even more to say what we think. It is for this reason that silence is so often golden. But it is also on the same general principle that it is word-th while to speak a pleasant word-if we can do no more.—Sunday-School Times. How to Get Warm. Warmth is a sign of life. That it is also a very desirable part of our comfort is realized by many a one who reluctantly leaves a warm bed, and shiveringly meets the winter's cold, indoors or out, these win-ter mornings. If there is an open fire or a heater near by, it is a great temptation to try to get warm by rabins in all the the monthings. If there is an open life or a heater near by, it is a great temptation to try to get warm by taking in all the heat we can get from such a source. But some have learned a better way. They shun heat from other sources and make it for themselves. By brisk exercise of their own bodies, by the heathy shock of a cold sponge, by an energetic walk before taking the car, they make and give out warmth, and the cold demon is routed. And this is the better way in all spheres. Created warmth is better than borrowed warmt4. Your own smile of greeting to another will bring more warmth into your life than you can get by depending on an-other's. Your own loving word, your own maeffish act, brisk and unhesitating, with perhaps its healthy shock as of a cold sponge, will set your spiritual circulation to tinging in a way that will warm you to the core. Try it some cold day.

INTERNATIONAL LESSON COMMENTS FOR MARCH 27.

Review of the First Quarter-Read Luks il., 46-52; iv., 17-20 - Golden Text, Matt. iv., 23 - Topic, "The Mighty Works of Jesus."

Works of Jesus." Introduction.-During the quarter we have studied the life of Christ from His youth to the beginning of the third year of His public ministry. The first year is called the year of obscurity, because of the little recorded about Him. The accond year is the year of His greatest popularity, while the third year is the y at of opposi-tion and death. His popularity reached the the third year is the y at of opposi-tion and death. His popularity reached the the third year is anong the dos-forms. Plarce: Accareth and Jerusaien. Jesus grew and became strong like other with His parents to the feast of the Pass-over. When they start on the retard tip the child is left behind; found in the pand answering questions; all were aston shed; His parents gently reprove Him; His them He must be about "His patcher's business; "returns with them to action."

Nazareth

Nazareth. II. Topic: Preparing the way of the Lord. Place: Toe wilderness of Judea. Tiberius Caesar, Roman Emperor: Plate, Governor of Judea, Herod, tetrarch of Galilee: Annas and Cataphas, high priests. John preached in the wilderness; baptized in Jordan; preached repentance; insisted that they bring forth truits unto repeat-ance; a thorough reformation required of all, pointed to the Messiah. III. Tonic: Jeaus avercaming Satan. all; pointed to the Messiah, III. Topic: Jesus overcoming Satan. Place: Mount Ounrantania. Jesus goes from Nazareth, in Galilee, to be baptized of John. John shrinks from such a step;

Jeans urges it; is baptized; the heavens are opened; the Spirit descends like a dove upon Him; voice from heaven; led into the wilderness; fasts forty days and nights; afterward hungers; is tempted by Satan: 1. Command stones to be made bread. 2. Cast thyself down. 3. Worship Me.

bread. 2. Cast thyself down. 2. Worship Me. IV. Topic: Christ and His gospel. P.ace: Nazareth. Jesus is in the synagorue on the Sabbath day. Reads from Ias. 61: 1, 2: applies the scripture to Himself: He can save the poor, the broken-hearted, the captives, the blind, the bruised: they ques-tion regarding His lowly birth: He cannot head there because He is not received; justifies His course by Elipah and Elisha; they think He puts them lower than the heathen; try to kill Him; He escapes. V. Topic: The miraculous draught of fishes. Place On the Sea of Galilee. Jesus walking by the Sea of Galilee, the people pressed upon Him. He entered into Peter's boat and taught them while they stood on the land; commanded Simon to "hanch out into the deep" for a draught, Simon said they had toiled all oight and caught mathing, but he obeyed Christ's word: a great multitude of fishes inclosed, the net was breaking, and Peter beckonet to James and John to come to their assis-ance: both ships were filled until they began to sink; the disciples were aston ished at the miracle. Tiny left all and followed Christ.

c) ance: both sings were third until they began to sink; the disciples were astomished at the miracle. They left all and followed Christ. VI. Topic: Christ healing diseases. Place: Capernatin. Jeans is in the synapsure on the Sabbath day. Teaches the people; they are astomished at Mis distrine; an unclean spirit cries out. Jeans easily him out; fame speed abroad; at Pete's house; mother in hw healed; when the sun was down the diseased and those possessed with devia were brought to Him, and He healed thraid all and cast out the devis. He "suffered not the dayls to speak." Jeans is not dependent upon the testimony of devise to carry on His work or to prove His firm ity. There is no concord between Christ and Behal (2 Cor. 6, 14-16.) VH. Topic: Christ's prover to heal and save. Place: Christ's prover heal

door: a paralytic brought and carried to the root, the roof torn up; the bed let down; devue saw their faith, "Thy sine be forgiven thee;" the scribes reason. He speaketh biasphemies; Jeans answers them; which is easier to say, Arise, or thy

them; which is easier to say, Arise, or thy sins be forgiven? The cure; the people amazed. They glorify God, saying. 'We never saw it on this fashion.' They saw that none but God could perform such a conderful cure and they were filled with reverence and fear. The divinity of our Lord is here fully established. VIII, Topic: Reasoning about the Sab-hath, Place: Capernature. While Jeans and His disciples were walking through a field of grain on the Sabbath day, the disciples pucked the grain and ate it to satisfy their hunger; the Placinsees found fault; Jeans justified their course by re-ferring to David's set in eating the show bread, and to the priests who were obliged to work on the Sabbath; He healed a man with a withered hand; they would lift a

THE SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES

SUNDAY, MARCH TWENTY-SEVEN.

"Jesus' Work for His Own Country. What I Can Do For Mine." Matt. 4:23.25: 23:37

Scripture Verses.—Eccl. 8:4, 5; Rom. 13:1-4; Titus 3:1, 2; 1 Peter 2: 13, 14; Ps. 33:12; Prov. 14:34, 35; Phill, 2:14-16,

The very first duty of a true patriot is that of love and loyalty to God, who is the supreme ruler of all nations, the King of kings and Lord of lords.

It is the privilege as well as the duty of every christian citizen to contribute to the support of those charitable in-stitutions that care for the poor and sick and suffering. Christ gave much loving attention to the healing of the bodies of men.

Selections,

What makes a city great and strong? Not architecture's graceful strength; Not factories' extended length But men who see a civic wrong,

And give their lives to make it right. And turn its darkness into light 1 will be a God-citizen. The light

that shall lighten my political course I will get daily from the altar of God. will link myself to his power, and I will make no cessation of my war against sin until it is vanquished. will not be blind to the fact that this Christian citizenship is not between parties, not between sects, not be ween good and bad merely, but warfare between Jesus Christ and that old serpent, Satan. I shall fight be neath Christ and the cross.

One who would fulfill his part as a good citizen must, next to his duty to God, recognize his obligations to his fellow-men. A devoted sense of obligation to humanity on the part

of Christians will regenerate society. No man with the snirit of Christ can betray his country in civil office, can surrender to the saloon through fear of disaster to business, can accumulate millions and ignore the wants of suffer ing humanity, can witness poverty, crime and growing corruption, without

being a reformer. When an honest man puts his vote into the ballot box, he prays.

Prayer .- Thou art the King of kings. Prayer.—Thou art the King of kings, O God, and the Lord of lords.—the ruler of the universe. We serve our country best by honoring Thee and Thy holy laws. Give us the will and the power to do justly, and to love mercy, and to walk humbly with Thee: in all things following the ex-ample of Him who went about con-tinually doing good. Make ours a nation whose God is the Lord indeed. Through us help the poor and suffering and extend the knowledge of thy blessed gospel. Thine is the kingdom and the power and the glory forever. Amen.

EPWORTH LEAGUE LESSONS

MARCH TWENTY-SEVENTH.

Mossages From the Mission Fields. Acts 16, 9-16; Mat. 28, 18-20.

Finding himself restrained from going farther into Asia, a great missionary moved toward the West. Now he stands upon the poetic shore fronting Europe. Shall he cross the famous straits and gird up his loins to begin the conquest of the mighty peoples of that continent? Europe! The home of brilliant Greek, world-conquering Roman, and vast hordes of barbarians In his Redeemer's name shall he move upon these millions? Great warriors ad again and again passed from West to East; here is a different kind of conqueror carrying a holy war from East to West. Moved by no selfish

ambition, but constrained by the love of Christ; with no carnal weapons, but



The Sum of Human Duty,

(Micah 4: 8.)

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

The Alcohol Which a Moderate Drinker Imbibes is Slowly But Surely Under mining His Constitution-Strong Liqnor Aggravates All Acute Diseases.

A very common thing it is to meet a map

Now and then we run across some old man who is hale and hearty, notwithstand-ing the fact that he has been a moderate drinker all his life. But no one will think of dunying the fact that this old man is an exception—a very

rare exception. Many old men who, notwithstanding tis

all sorts of protests against the truth of Mesureur's claim that alcoholism was lowly but surely destroying the French

The discussion at last became so heated

that the Government took it upon itself to subject the offensive report to a carefu scrutiny, with the result that it was con

firmed in every particular. We quote from a poster, issued by the "Investigation Council for Promoting the Public Welfare," and now displayed all

"Alcoholism is the chronic poisoning re-

sulting from the constant use of alcoh even if this does not produce drugkenne

necessity to the man who has to do hard

even if this does not protable alco

Se just in thy dealings with all; Give to each all the claim is his due, in thy word, in thy acts, in thy thoughts, Let justice be first in thy view.

A very common thing it is to meet a map who reasons like this: "I am not a habitual, but a moderate drinker. No one ever saw me drunk, and yet I drink every day." And he says: "What barm of it? Can you see anything the matter with me?" The would seem to have the advantage of you. You cannot see anything wrong with him. As the outward appearances go the case is against you. The man appears to be all right. But wait. In the man who comes out into the street after a protracted debauch the ef-iects of the whisky be has been pouring down his throat are so visible that even the little children notice them. He may not be drunk. It may have been hours since he touched a drop, but any one can see that his physical system had received a severe shock and is in s very diapidated condition. In the moderate drinker these signs are not visible, but the alcohol which he daily inhibes is doing its work, and clowly but surely his constitution is being undermined Now and then we run across some old man who as hale and hearty, notwithstand Thou can'st not be honest and hold The thing that belong to another: Nor can you thy own virtue increase By proclaiming the faults of a brother.

His faults let thy charity hide Let justice and merey combine; integrity, honor and truth, In love s gentle light, brightest shine.

g not thy weakness hath need. That thy heart may be bowed 'neath its

grief; It is not that thy sorrows may find In the mercy of others relief: --

But, 'tis the voice of thy Father's com mand, A duty thou can'st but fulfill: Who loveth not mercy on earth Proveth mise to a Father's will,

What hears can have love for its God

Whence justice and mercy have fled? How drear is that path that is trod. On which love's gentle light is not shed.

o matter how humple the lot How rugged or steep be the way; Who walloth, relying on God, Hath heip which never fails for a stay.

Many old men who, notwithstanding the fact that they are old, should be hale and hearty, are suffering from the alignents born of the drink habit to which, in their earlier days, they were enslaved. In the "rheum, the dry serpigo and the gout" which rack their frames, make their bones ache and render miserable and thankless the evening days which should be so full of peace and beauty, they are reaping the fruits of their "harmless" mod-erate drinking. May justice and mercy thus blend. To render our pathway bright? 3od's presence our isolsteps attend.
 Till we dwell evermore in His sight.
 From "Leaves By the Wayside," by the Rev. Leonard Cox. A. M., Charlotte,

Faithful Sowing and Gracious Reaping.

reaping the fruits of their "harmless" mod-erate drinking. Some few months ago we made reference to the report by M. Mesurem, Director of the Department of Charities, Paris, upon the results of alcoholism in France. The report was no sooner made public than the French liquor dealers were up in arms against it. Indignation meetings were held. The mails were flooded with all sorte of protects arming the truth of One of my acquaintances, in a certain New Digland town, was an overseer in a

One of my acquaintances, in a certain New B-gland town, was an overseer in a manufactory, with quite a number of men-inder his care. These men were both infidel and pro-tane. Being a Christian my friend was deeply pained at the condition of his work men. Knowing his religious sentiment the men seemed to take a wicked delight in making their superintendent unconfort able. Finally he proposed to them to ask him any questions concerning the Bble and the Christian life and he would answer them the following day at the noon hear, while the men were taking their luncheon. My friend considered the proposition as quite a serious one for himself, but having made it with the single purpose to wir these workmen from their wicked life, he believed that God would help him through. The questions came in promptly, as one might easily surmise, and the conflict be gan. "It took me two hours each even-ing," said the overseers, "To prepare an uwers for the next day."

ing, said the oversets, to preprie an inversion the next day." But it was not long before this faithful and self-sacrificing seed sowing began to bear fruit. The worst infide, the ring bear fruit. The worst indidet, the ring leader, the most blasphemons of them all, (whom we will call Robert) was wonder-fully converted. The change that came into his life was simply marvelous. He be-came, liferally, a "new creature." He stu-died the Bible with great faithfulness and with increasing delight. He came to use it with great appropriateness and skill. His life was blessed, his joy was full. His work with others was increasing.

These an error to say that alcohol is a necessity to the man who has to do hard work or that it restores strength. "The artificial stimulation which it pro-duces soon gives way to exhaustion and nervous depression. Alcohol is good for nobody, but works harm to everybody. "Alcoholism produces the most varied and fatal diseases of the stomach and liver, paralysis, dropsy and madness. It is one of the most frequent causes of tuberculosis "Lastly, it aggravates and enhances all acute diseases, typhus, pneumonia, crysipe las. These diseases only attack a soher man in a mild degree while they quickly do away with the man who drinks alcohol. "The sins of the parents against the laws of bealth visit their offspring. If the children survive the first months of their lives they are threatened with imbe-cility or epilensy, or death carries them

It's life was blessed, ins joy was full. His work with others was increasing. The transformation in his home war-mickly seen, for my friend, visiting that home by invitation, found a most happy inouschold, wire and boys walking in the tootsteps of husband and father. One of that infidel company of workmen failed to yield to the persuasions of the rest. Later he was prostrated by illness, which proved a "sickness unto death." During that period of distress there was none so faithful, so unremitting in his at-tentions as Robert. The kind interest and sympathy he extended was deeply appre-ciated by the sufferer, and he was led to roomit himself rolly to the care of the for-giving Savioar, whom he had so often re-vied in the past. "O," said he, reterring to the days of that reviling. "I did not be-lieve hall I said!"

be the days of that revenue. I did not be-here half I said." Blessed are they that "sow beside all waters. The harvest is sure to mature and be duly gathered.—The Rev. O. W. Scott, in Ram's Horn.

Prayer in Human History. **Prayer in Human History.** A vast historical experience hes behind the pratice of prayer. Millions have hear and answer the players of His people Men and women to-day are just as sure that God has heard their prayer as they are of their existence, and this is not a mew thing in the history of the world. If it were of no use men would have dis missed it from their practice. It is not like the planograph or wireless telegraphy, something belonging to the present gener-ation and to that alone: the best and the noblest of men and women have tully and mersity beleved in prayer. Anything which has justine itaelf for twenty centur ies or throughout the whole of human his tory must have value, and it must have value in experience, or the best of man-kind would not have indulged in it long.— Ram's Horn.

The document from which the above quo The document from which the above quo-tations are taken is signed by the President or the Medical Faculty of Paris, by the Chairman of the Institute of France and by the Medical Director of the Hospital PHotel Dice, Paris-men who know per-fectly well what they are about when they degare themselves upon the subject of al-caholism and its officits.

cility or epilepsy, or death carries them away a little later by such diseases as men-

ingitis or consumption. "Alcoholism is one of the most terrible plagues to the individual health, the exist-ence of the home and the prosperity of the

Drinkers Cause Accidents

coholism and its effects. They speak unequivocally, and their word is that alcoholism, even when it stops this side of actual drankenness, is a mortal foe to the physical health and soundness.—The National Advacate.

Whisky Enterprise Endangered.

The Crusade in Brief.

Sansible men the world over are begin-ning to realize than drink is a curse.

When the church enters heartily into the

anti-liquor agitation, the devil will have to make tracks,

London beer makers send among the pe-

COMMERCIAL REVIEW.

R. G. Dun & Company's weekly red

view of trade says: More seasonable weather has brought increased activity in business, nor-mal conditions existing for the first time this year at many points, and there is evidence of an effort to re-cover lost ground and prepare for a large spring trade. Collections a large spring trade. Collections are also improving, and structural operations revive with the higher temperature, stimulating the markets for building materials and increasing real

tstate transfers. There has been great damage from floods, although the severe winter has caused unusual preparation for troubles of this nature.

Manufacturing returns are favore able as to steel and footwear, but textile mills are not active, and a further curtailment of cotton spinning is pro-bable. Settlement of several important labor controvesies has been accom-panied by new strikes, and soft coal partied by new strikes, and soft coal miners have not yet reached an agreed ment with the operators. Furthet delay has occurred as to the iron ord chedule, upon which another con-lerence will be held April t. Traffic congestion is still very bad at some points, but on the whole the situation has improved, and railway earning or February were only .7 per cent

ess than last year. Failures this week numbered 250 if he United States, against 230 last year and 25 in Canada, compared with 27

t year ago. Bradstreet's says: Wheat, including four, exports for the week aggregate (.834.632 bushels against 1.643.086 last (334.032 busnets against 1.04,000 has week, 3,366,706 this week last year 2,056,250 in 1902, and 4,690,930 in 1907 From July 7, 1903, to date they ag gregate 110,307,235 bushels against 166,042,932 last season, 182,643,201 in 1902 and 139,189,587 in 1901. Corn exe ports for the week aggregate 2.026.81¢ bushels, against 1,000,753 last week, 3.257,990 a year ago, 181,414 in 1907 and 3.246,357 in 1901. From July 1, 1003, to date they aggregate 41,984,167 bushels against 37,750,200 last season, 22,160,862 in 1902 and 135,369,742 in 1907.

WHOLESALE MARKETS.

Baltimore. --Flour--Strong: winter ex-tra, 4.00@4.27; winter clear, 4.50@4.75; winter straight, 5.00@5.15; winter patent, 5.20@5.50: spring clear, 4.40@4.65; spring straight, 5.00@5.15; spring patent, 5.35 (05.60; receipts, 11,475 barrels, exporta, 2,114 barrels.

Wheat-Firm: spot contract, 1.051 spot No. 2 red Western, 1.06, March, 1.05; May, 1.03); steamer No. 2 red. 1011

Corn-Active: spot. 524: March. 533 April. 524(0524) steamer mixed. 514; receipts. 53,479 hushels: exports. 77,142 bushels.

Tr. 142 bushels.
 Oats-Firmer; No. 2 white, 48½. No. 3
 mixed, 45½@46; receipts, 17,418 bushels.
 Rye-Firm, No. 2, 71; No. 2 Western, 72; receipts, 1,530 bushels.
 Hay-Firm, No. 1 timothy, unchanged;

No 1 clover mixed, unchanged.

Grain Freights-Dull and unchanged. New York-Butter-Firm; extra fresh creamery, 25, creamery, common to choice, 15@25; imitation creamery, 14@ 18; State dairy, 14@31; renovated, 12@ 18; held creamery, 14@32; factory, 13; 215 @15.

Cheese-Steady; State, full cream,

Cheese — Steady: State, full cream, small colored, September, 12; do late made, 10½; do small, white, do., 12; do. late made, 10½; do large, colored, do., 12; do late made, 10½; do large, white, do., 12; do late made, 10½ Eggs—Firm, State and Pennsylvania near by average, finest, 22; do seconda-to firsts, 21. Western firsts, 21. Flour-Receipts, 11,915 barrels; ex-ports, 6,551 barrels; irm in sympathy

ports, 6,551 barrels; firm in sympathy with wheat; Minnesota patent, 5,250 5.65; Minnesota bakers, 4.20004.70, win-ter patents, 5.00005.25; winter straights,

4.75(25.00; winter extras. 3.30(23.75)

4.10: choice to fancy, 4.20324.50 Buckwheat Flour- Dull, 2.00522.10.

Rye Flour-Firm; fair to good, 3.95-2

Cornmeal-Firm; yellow Western, 1.10/

winter low grades, 3 15673 so.

The attention of unbelievers is more concentrated on the accumulation of wealth and on personal comfort. It is about all many think of. They think about money when they retire. They dream about it at night. It is upon their minds

about it at night. It is upon their minds when they awake in the morning, and they labor for it during the day. It is the only desire they have, and it is not strange that they should obtain it. Christians are unwilling to deprive them-selves of the comfort and blessing of giv-ing. Our churches are supported by the professed followers of Christ. All the phi-lanthropic and charitable organizations are largely sustained by those who bear the Christian name. The church has great rea-son to thank God for those who give so liberally toward her support, while the world is either hoarding or wasting its means, they are applying their gifts to the social, intellectual, moral and eternal im-provement of others.

means, they are applying their gifts to the social, intellectual, moral and eternal improvement of others.
The long suffering of God is not to be ignored. God permits ungodly people to obtain the desire of their hearts. The sneering jest of Dionysius, the younger, a tyrant of Sicily, when, after having robbed the Temple of Syracuse, he had a prosperous voyage with the plunder is well known. See you not, said ho, to those who were with him, how the gods favor the sacrilegious? The interpretation of the incident was from the standpoint of a heathen. God simply permitted him to escape.
Doubtless the ungodly are allowed to prosper, in order to test and prove the righteous. It is a test for the faithful but unfortunate to see some godless mortal carried on the sae of prosperity. But it is a test that we are abundantly able to anstain. Socrates, being asked what would be vexations to god men, replied, the prosperity of the bad. What would vex the bad? the prosperity of the god. It is not and cannot be made to appear in compatible with the perfection of God's government that the ungodly should have a measure of material prosperity.

II. WHY THE RIGHTEOUS HAVE AD-VERSITY

VERSITY Having admitted that the ungodly often enjoy temporal prosperity, it remains to acknowledge that the righteous are ire-quently subjected to the greatest suffer-ing of body and mind, and if possible to ascertain the cause. Not all are greatly affected, though it is very likely that every heart sustains some burden.

affected, though it is very likely that every heart sustains some burden. Even our limited knowledge of the wiptures and imperfect religious exper-inces enable us to understand why believ-ers are often afflicted. It seems as if some were destined to be unfortunate. Every-thing they undertake fails, and the hard-er they labor the more they are disap-pointed. We utterly repudiate the doc-trine of fate, but find ourselves confronted with the fact that some seem to be crea-tures of misfortune.

tures of misfortune. Many of life's adversities are brought upon ourselves. We may accuse others or even God, but in our inner consciousor even thou, but in our inner conscious-ness find ourselves confronted with the conviction that we have been the cause of our own suffering. A man who attempted to steal wheat from an elevator brought down an avalanche of the staff, of file which smothered him to death. He had trangressed the law and brought upon bimself destruction.

trangressed the law and brought upon himself destruction. Some of life's adversities are brought upon us by others. The social fabric is so closely woven that even one thread can-not be broken without weakening the whole. So we suffer for the deeds of oth-ers. A bank official abscounds with the funds of the institution and many lose all they possess. One partner defrauds an-other and throws him into bankruptey. The President is assassinated, his family broken-hearted and the nation and world

A Lovable Quality.

A Lovable Quality. People would try harder for trustworthi-ness if they knew how lovable a quality it is. When you know you can rely upon any one, that whatever they undertake to do will be done, that you can really pass over a share of your load to them, you cannot help liking them. On the other hand, it does not matter how amiable men-be if they are forgetful, if they are an-punctual, if they habitually neglect, they become sources of such annoyance that one's liking is apt to die out.-W. R. Nicoll.

Censure and Criticiam

Censure and criticism never hurt any-body. If false, they cannot hurt you un-less you are wanting in manly character, and, if true, they show a man his weak 1 ats and forewarn him against failure at i trouble.-Gladstone.

The Thieving Mink.

Indians believe the following story about the Mink. This animal was such a thief that at last all the animais held a council about the matter. It was decided to burn him. So they caught the Mink, built a great fire and threw him into it. As the blaze went ap and they smelled the roasted flesh they began to think he was punished enough and would probably do better in the future, so they took him out of the fire. But the Mink was already burned black, and is black ever since and whenever he is attacked or ex cited he smells again like roasted meat. The lesson did no good, however, and he is still as great a thief as ever.

Joke on Portland Merchant. A well known Portland, Me., mer chant, noted above all other things for his strict temperance habits, was surprised a few days ago on receiving an express package containing four sealed bottles. The consignment, it is said, will certainly go into the sewer. the pests

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The Spelling Class.

Now, children, be very attentive What does this spell? Ghoughphheightteau. Why, potato, of course. You don't nean to say you couldn't guess it? How do we make it out? Easily

mough. Gh stands for P, as you will find from the last letters in hiccough Ough stands for O, as in dough; phth stands for T, as in phthisis; eigh stands for A as in neighbor; tte stands for T, as in gazette; and eau stands for O as in beau. There! That spells potato, does it not?

Price on Heads of Pests.

At a meeting of the trustees of the Lutheran orphans' home at Reading. Pa., an itemized bill for \$1.39 was submitted by the "Rat and Mice trust company." Rev. Dr. Kunce trust company." Rev. Dr. Kuendig exhe had agreed privately to pay to the boys a cent each for all the rats and nice they caught, to rid the home of

with the life, the truth, the love of heaven, he has marched thus far

never daunted, never defeated. On that poetic shore, facing you mighty Europe, what are his thoughts? When the shadows fall upon mountain and sea, does he lie down with the vision of that land and its miserable heathenism untouched by the Gospel before his mind? At any rate, in the visions of the night he sees a form pleading for Macedon. "It was the voice of the sick inquiring for a physician, of the ignorant seeking for wis-"Come over and help us."

With bloody weapons Macedon had once conquered Asia, now she pleads to he herself conquered by light and love. Perhaps, as Whedon suggests, this man Macedonia was the Lord Jesus himself identifying himself with the sighing sons of Europe as he does with everyone who with feebie hands and helpless grope after him in the darkness.

Fateful night! Held in check by no red tame of any too conservative society, he is ready for any call to move forward. He has received his commission. He delays not to execute it. Morning finds him on the wave Soon he lands, strikes straight for the centers, at Philippi wins converts, makes a stir, founds a noble church, gets the whole country in an

agitation, turning it upside down. He was only doing his part toward

fulfilling the marching orders of the Church. Since all power is his, since he is a universal Saviour, the world must be brought to a knowledge that authority, rejoice in that salvation, love him as Redeemer. To a Church fulfilling this its great commission, his presence is promised the whole breadth and length of the vast enterprise. Has any other kind of Church any such promise i

When a Letter is "Valuable."

The United States has decided that a letter containing one cent is a "val uable letter," and has sent such a one to Postmaster Randall of Rockville, Conn., with instructions to find its owner.

The letter has been returned from the Dead Letter Office, which it reached shortly after it was written, in November, 1903, because the party to whom it was addressed could not be found. On account of its inclosure it was returned to the office where it was posted, so that it might be sent to the writer, who had simply signed herself "Lizzie."

"Lizzles are so thick in Rockville that the postmaster had little hope of discovering this particular one who sent this letter. Even if he doesn't succeed in his search, he has, by an nouncing his dilemma to the people of the little city, enabled the world at large to learn what this government considers a "valuable letter."

The Good That Will Come.

the intelligence of an animal to protect him from some of the dangers, but in guiding a motor wagon there is absolutely nothing to protect him except his senses and rea-son. When these are defective and faulty. The Good That Will Come. The Rev. J. R. Miller, D. D., speaking of the good which will come to us if we but accept unquestioningly God's plans for our lives, says: "There is a work to be done in us, in our own hearts and lives, which is even more important than any thing assigned to us in the scheme of the world's outputies. There are become which son. When these are defective and faulty, disaster is invited at every turn of the read. Nothing will more clearly bring out the defects of reason and sense than driv-ing a motor wagon. In a recent rule the drivers were examined carefully before the race began, and cautioned under no cir-cumstances to use spirits in any form. A moderate drinker, who probably was con-vinced that alcohol had a food and stimu-lant value, invited two friends to take a ride with him for the purpose of showing the great value of his machine. They stopped at a roadhouse, drank freely of spirits, and were never seen after. The thing assigned to us in the scheme of the world's activities. There are lessons which we can learn much better in the quet shaded sick room than outside in the glare of the streets and anid the clamor of earth's strifes. Our shitten days need never be lost days. Whatever they may cost us in money or in suffering, we need not be poorer when they are over than if we had been busy all the while at the world's tasks. We need only to accept God's way and go as He leads, and at the end we shall find that in not the smalless matter have we ever been unvisely led, but that at every step He has brought us to some good." stopped at a roadnouse, drain rivery or spirits, and were never seen after. The motor wagon was found at the bottom of a river some miles away, but the occupants were carried out to sea on the tide. Sev-eral very sail accidents on motor wagons have been traced to the alcoholized state some good. of the driver .- Journal of Inebriety.

Goodness.

The man who is good because he fear-the punishment of being bad is, a' best only half good; the man who is good be cause he hopes to enjoy the rewards o Bonfort's Wine and Spirit Circular says: "A wave of prohibition is sweeping over this country from one end to the other that threatens to engulf and carry to de goodness is only half good. A non who is good hecause he loves the principles o goodness, a man who does right because he loves right, is all good.—Rev. H. S Bradley, Episcopalian, Atlanta, Ga. struction the entire whisky enterprise. It is growing stronger each day, and each day towns, cities, counties and even States are added to that class in which the whisky business cannot be carried on legitimately."

Christ made spiritual character the result of struggle. That is the one fundamenta principle in all spheres of life. We call it the survival of the fittest, or call it evolu The survival of the nitese, or can it evalu-tion, we call it competition, we call it overcoming. What we call it amounts to very little, but the fast amounts to a great deal.—Rev. J. B. Clark, Presbyterian, De troit, Mich.

ple of the poorer districts canvassers, who sell beer on the instalment plan. Dean Farrar once said: "Do your best loyally and cheerfully, and suffer yoursel to feel no anxiety or fear. Your times are in God's hands. He will direct your paths He will bless your aims if they be for your soul's good." British life insurance societies have clear-ly established the fact that total abstainers live longer than "moderate drinkers," and deserve a lower insurance rate. Some com-panies provide a special department for tectotallers.

The Arabic Day.

One of the most prominent saloonkeepers of Chicago lives in a prohibition suburb He says he prefers to bring up his family as far away from saloons as possible. Out of 670 members of the British Parlia The Arabic day begins at sunset and the perticular one which begins Out of 670 members of the British Parial ment eighty-seven are reported to be total abstainers. England and Wales are cred-ited with fifty abstainers out of 465 repre-sentatives, and Scotland with seven out of seventy-two members, while Ireland with 103 representatives has as many as thirty abstainers. any month is that on which the new moon is first seen after sunset. Apart from this cloudiness of the sky there may be and generally is considrable difficulty in seeing the crescent, lost as it must always be .n the radiance of the set sun and consequently there is always uncertainty for some time after sunset whether the day just begun is to be reckoned with the last month or as the first of a new month

city, 1.08; kiln-dried, 2.90@3.00. Hay—Steady; shipping, 65@75; good to choice, 95@1.05.

Hops-Firm, State, common to choice, 1903, 30@38, 1002, 24:23:6 olds, 10@15 Pacific coast, 1903, 27:235; 1992, 24:27; olds, 10@15.

olds, 10@15. Hides-Firm: Galveston, 20 to 33 pounds, 18: California, 21 to 25 pounds, 19: Texas dry, 24 to 30 pounds, 14 Potatoes-Steady: Long Island, 3.00@ 3.50: Jerseys, 2.55@3.25; Jersey, sweets, 1.50.94.00; State and Western, sacks, 9.50.92.70 2.50(2.20)

Peanuts-Firm; fancy hand-picked, 51

other domestic, 34/0,6. Cabbages-Steady, domestic, per ton, 25.000235.00, per 100, 5.000210.00

Live Stock.

Chicago -- Cattle -- Market nominals good to prime steers, 4.90@5.75; poor to mediam, 3.50@4.80; stockers and feeders, 2.50:04.15; cows, 1.60:014.00; heifers, 2.00 604.75; canners, 1.6067.2.60; bulls, 2.0060 4.00 calves, 8.00(56.50. Hogs-Market 5 to 10c higher: mixed

and butchers, 5,15(25,59), good to choice heavy, 5,45(65,57), rough, heavy, 5,10(3) 5,40; light, 4,65(65,29); bulk of sales, 5,10

(3.5.40. Sheep-Market steady; lambs steady; good to choice wethers, 4.00(3.4.50; fair to choice mixed, 3.50(3.4.25; Western sheep, 4.20(2.5.10) native hambs, 2.75(5.22 Western lambs, 4.00080.00.

SCIENCE AND INDUSTRY.

Twenty-four States of the United States have passed industrial arbitration laws.

Waitresses at Rochester, N. Y., have formed a union. A shorter workday is desired.

Montreal will be the first Canadiag city invaded by the Citizens' Industrial Association of America. The Canadian Pacific Railway may

establish a training school for guides for tourists, owing to their scarcity.

Delegates representing all organized labor in Porto Rico are voting for amalgamation under the Americao Federation of Labor.

Employes of the East Paris (France)

tramways have declared a strike, About 800 men are involved. Steps have been taken with the view of forming the warehousemen of Montreal, Canada, into a strong Federal union.

There are more than 17,000 machine-tending operatives in Lowell, Mass., caring for 838,000 spindles and earning over \$500,000 a month wages.

Boston (Mast) Central Labor Union has adopted resolutions condemning the interference by equity courts

with trade unions. In Germany workingmen are visited at their homes on paydays by savingr bank officials to collect their savings for banking.

Among 5,000 street-car drivers in Vienna a recent census showed that there are 400 knights, about 50 barons

and 4 counts. London (England) cabmen from about \$2.50 to \$1 a day f hansom, acording to the senson driver's profits average nearly

abstainers. A young man who drinks even moder-ately thereby surrenders his place in the business world. Should the fathers and mothers of marrisgeable daughters be less concerned about the habits of possible some in-law than are bankers, railway managers, merchants and manufacturers about the zondurt of their hired usen?