"PERSEVERANCE"

Brilliant Sunday Sermon, By Rev. J. A. Tracy.

Impressive is the Cheerfulness Born of the Testimony of a Good Conscience.

BROOKLYN, N. Y.—The Rev. J. A. Tra-y, C. M., of Germantown, Pa., preached, sunday, in the Church of the Visitation, m "Perseverance." Father Tracy took is his text, "Be faithful until death, and will give thee the crown of hie." (Apo-laypee ii: 10), and said:

I win give the the cown of he. (Apo islypse if: 10), and said: I can imagine no sight more inspiring yr more consoling than that which I be-pold before me to-day. Hundreds of souls ave listened obediently to the voice of Bod speaking through us and nundreds of searts have been opened to the infusion of grace from on high. Cheerfully and pravely you have looked into the condi-tion of your consciences and on detecting the marks of sin there you hastened to the tribunal of penance, you exposed the guilt contracted by sin, you resolved that with the help of God's grace you would never tomptonise yourselves in the sight of God again. The absolution of God's represen-tative was pronounced over you and you went forth with light hearts and pure con-sciences and grace filling your souls. By

tative was pronounced over you and you went forth with light hearts and pure con-sciences and grace filling your souls. By the reception of Holy Communion the seal was set upon your resolutions and the act recorded in the book of life. Your bodies is now the tempies of the Holy Ghost, pour souls are burning with His grace and in your present condition you are worthy be called saints, the name given by St. Paul to the early Christians. Hence 1 have no besition in saying that the congregation assembled here to day, pure, holy, unspotted, cleansed from the defilement of sin, is in object of com-placency to the blessed and adorable Trin-try, to God the Father, because He sees His people, the work of His hands, faith-ful, loyal and obedient;? to God the Son, because His tremendous sucritice has not been in vain; to God the Holy Ghost, he-grace and you show the work of His mighty hand. And the guardian angels of this church participate in the common joy, for they see the Cherubim and scraphin look down upon you to-day and bless God their Master for His mercy to you and book down upon you to-day and bless God their Master for His mercy to you and prove souls. And we, too, bless God and fall down

And we, too, bless God and fall down And we, too, bless God and fall down in hamility before Him at the thought of having been His unworthy instruments in this mighty work. For it is not we that have done it. Irresistibly the convic-tion is borne home upon us the "this change is the work of the right hand of the Most High." But we have in His name received your confessions; we have listened to your sighs of repent-ance; we have heard your resolutions of amendment, and have satisfied ourselves of your determination to persevere in grace of your determination to persovere in grace and holiness. By your own free act you declared an eternal divorce from sin. That resolution was registered in heaven, and when you stand before the throne of God

when you stand before the throne of God in judgment it shall be brought forth as testimony-for your everlasting joy if you have kept it; for your eternal confusion if you have failed. Now, there is no doubt about your pres-ent dispositions. We know that as you now stand your hearts are for God and against sin. But we cannot close our eyes to the melancholy fact that the flesh is weak. When the present religious fervor has passed your old enemy, the devil, will return to the attack and you must be pre-pared to meet him. You must not deceive yourselves, but look the situation atraight in the face and take measures according. in the face and take measures according ly. In a matter so serious it will be of immense service to us to consider what it means to fail.

means to fail. Think, first, of the base ingratitude to Christ implied in a return to sin. With eyes of faith you have been able to dis-cern as never before the significance of the life and death of your Redeemer. You have made a personal application of the lessons you have seen. You realize that it was all done for you. Yes, our Saviour had you in mind when He was subjected to outrage and ignomy in the court of Pi-lit; when the here scourges descended unce His face and back; when the thorny crown, was cruelly pressed upon His sacred to outrage and ignomy in the court of Piletc; when the here scourges descended upon His face and back, when the thorny crown was cruelly pressed upon His sacred brow; when He hung bleeding and torn upon the cross. The thought that you would appreciate His sacrifice and profit by it, and through it be enabled to obtain mercy and forgiveness from His heavenly Father reconciled Him to the cruelty of which He was a victim. If our Lord addressed you personally to-day He would assure you of this and tell you that the thought of your conversion made His sufferings sweet. Moreover, He took the most effectual way of making you comprehend the infinite love of His sacred heav for an angle have been proceimed throughout the universe by an archangel, and man would have still remained skeptical. He would ask for further prof. But when the Son of Gol Himself takes flesh and suffers and slows, when and somy so insensible to gratitude as to refuse to be drawn to God and return love for love. What baseness, then, and what treacherly it is to receive the gifts of God and rot turn over to His chemy thic heaven is which made for God and virtue which uses the power that God gave it in self-indulgence and sin. How wicked the pastion as far as we are able we say, "these things mean nothing to me. I have passions which must be satistied, ambitions which in the way bofore them." you again press down upon His head the crown of thorns? Shall you make Him cry out in bitter complaint, "Of what use was My blood?" Oh, God forbid; God preerve you from such cruelty and treach Again, remember that a return to sin will replunge you into the pitiful state from which you have just emerged. Bear in mind the significant words of Christ, "No man putting his nand to the plow and looking back is fit for the kingdom of heaven." We have begun the good work, why should we look back? Can you again face the misery and remores you experi-enced while under the guilt of sin? Was it not difficult enough for you to summon up courage to break away from sinful hab-its, to confess the sins that oppressed your soul, to triumph over the concupiscence ery. his, to confess the sins that appressed your soul, to triumph over the concupiscence that held you captive? Would you again place your souls in the slavery of the evil one who seeks your destruction? You are now healed; take to heart, then, the words of Christ, "Go now and sin no more lest some worse thing befall thee." Strengthen your resolution, remain faithful and do not fall into the happy condition of him of whom our Saviour spoke when He said: "All who shall see him shall be-gin to mock, saying this man began to build and was not able to finish." And then comes the very serious thought of the limitations of God's mercy. It is possible, indeed, that if you despise and reject His grace now, you may never lave the opportunity of returning to Him again. "Now is the acceptable time, now again. "Now is the acceptable time, now is the day of salvation." The promises of God are annexed to the performance of present duties. To-day is the day of mer cy; the future holds the day of justice and of judgment. "It is a horrible thing to fall into the hands of the living God." If not withstanding your present conversion fall into the hands of the living God." If, notwithstanding your present conversion to God, your irredom from sin, your en-joyment of the possession of grace, you should forfeit that grace, belie your pro-fessions of amendment and return to wal-low in the mire of iniquity and then close your eyes in death an chemy of God-a irightful fate awaits you. For death in mortal sin means an eternal separation from God, an utter and irreparable fail-ture to attain the destiny for which God yrested your, the forend commalionship of

demons who labored hard for your de-struction and who will gloat over your ruin and finally never-ending pains in-flicted by the omnipotent hand of an an-gry God. But this is a melancholy thought. God has other motives than fear to deter us

But this is a meiancholv thought. God has other motives than fear to deter us from sin and to inspire us with the reso-lution to persevere in His grace. And it is a pleasure to turn from the thought of punishment to that of reward. The first effect of a good life that can-not fail to impress you strongly is the cheerfulness and joy oorn of the testimony of a good conscience. Instead of the de-oressing and overpowering sense of guilt

Mill, 3:-33-cloiden Text, Math. Wil, 10 Memory Verses, 34, 33-Commentary on the Day's Lesson.

 Different opinions concerning Cirist (vs. 27-30). "Caesarea Philippi," It seems that Jesus did not enter this city, but taught in its vicinity. It was a populous and prosperous region, and the people were not so much under the influence of the scribes and Pharisees as they were further South. "Whom do men say?" Christ did not ask this question (1) for information, or (2) because He desired the applause of men, or (3) because He intended to form His course according to the reply, but (4) because THe desired to ground His disci-ples in the deepest faith." 28. "Some say, etc." The people held different opinions concerning Christ. Some said John the Baptist returned to Hie. Some, Elias, who was to be the iorerunner of the Messiah; others, Jeremias (Matt. He. 14). "in ac-cordance with the tradition that Jeremiah was to come and reveal the place where the sacred vessels were concealed;" and others, one of the prophets."
 "Whom say ye?" This was the de-cisive moment in which the separation of the New Testament from the O.4 Testa-ment theocracy was to be made. The hour had come for the atterance of a distinct Christian confession. "Peter answereth." He spoke for all of the aposles. "Thou are the Christ." The Messiah. The An-ointed One. Messiah is the Hebrew and Christ is the Greek for "attointed." Jesu-was the One who was anointed by the Father as Prophet, Priest and King. The apostles thus confess their Master to be the Son of the living God--the divine One for whom the world was looking and wait, up. 30. "Tell no man." The time had not come to proclaim Him publicly. Gai iean enthusias meight now endoavor to make Him king if this announcement were made openly." The account given by Matthew is much hist the Greek as profound and as disturb ing a discussion as any passage in the word of God. Jesus is reported as asyting." The mudi My church." The Greek word not tail to impress you actored to the testimony cheerfulness and overpowering sense of guilt produced by sin, you now experience a light heartedness and a buoyancy which tells you plainly that a terrible weight has been lifted from your soul. The dom-inant note of your life now is peace, that "peace which surpasseth all understand-ing," the peace that enables you to look the world in the face unconscious of pub-lic offense or secret defilement. You were strangers to this neace while you were sware that you were not in the friendship of God. Now that it is yours you will yourd it against all attacks and never ugain forfeit it by sin. You will not allow yourselves to be blinded by the seductive and fleeting pleasures of the moment. You will be brave and loyal and steadfast in temptation and remain true to your God and grateful for His mercies. Evermory you will keep before your minds the prom-se of our Lord: "Be faithful until death and I will give thee the crown of his." And when, at Let, the struggle is about to close and this dreary world is fading from your sight, with the smile of God weetly beckoning you on, you will be able to lay down your weary heads in peace and resignation. You will take courage from the declaration of Christ: "He that preseveres unto the end, he shall bo aved." Death will have no terrors for you because you will be able to regard it as the gate through which all must past io enter upon the rewards of eternal life The inspired words of Holy Scripture: "Blessed are the dead who die in this Lord," will find their rubilliment in your make, for you will go cheerfully with the seal of faith to the sweet repose of ever-asting peace. Whither? To God and His heaven. Let to could and reaver is Let we to the

Whither? To God and His heaven. Let Whither? To God and His heaven. Let as consider our reward. Let us try to pierce the skies and catc. a glimpse of the loys awaiting us. Our mental vision anges over the myriads . angels .nd arcu-ingels, patriarchs and prophets. : postles and martyrs, confessors and virgins, who bask in the sumshine of the presence of God. Our souls are transported beyond have aroused as protound and as disturb-ing a discussion as any passage in the Word of God. Jesus is reported as asying. "Thou art Peter, and upon this rock I will build My church." The Greek word here for Peter is "petros," meaning a stone or a piece of rock. This name had been given Peter by Jesus at the first (John I: 42). The Greek word for rock is "petra," meaning rock in mass. Regard-ing this there are four leading views, all of which are supported by good authori-ties: I. That Peter was the rock on which Christ was to build His church. 2. That Peter and all true believers are the rock. 3. That the confession Peter had just made was the rock. 4. That Christ had refer-ence to Himself when He said "upon this rock." The true view is, without doubt, the last one stated. Christ is the founda-tion of His church. II. Christ foretells His death (vs. 31-33) I. "Began to teach." Heretofore He had spoken observely, but now for the first time He stealty meaning of His commende bod. Our souls are transported beyond the bounds of the material ooly when we hink that we, too, are called to join in the praise of God, with the nine choirs of the praise of God, with the nine choirs of angels. Our hearts expand with joy when we behold those now rejoieng who, like is, have battled with ...e enemics of their ialvation. They have fought the good ight, they have finished their course, they have kept the faith. Now they are enjoy-ing the crown of justice which God, the ust judge, has awarded them for their idelity. They are placed beyond the reach of tribulation, for in heaven God shall wipe away all tears from their eyest and "death shall be no more, nor mourn more, for these things have passed away." How clearly does their happy state ex-umplify the apostle's words. The suffer How clearly does their happy state ex implify the apostle's words: "The suffer nes of the present time are mus door

31. "Began to teach." Heretolore He had spoken obscurely, but now for the first time He speaks plainly of His coming sui-ferings and death. "Son of Man." This was a title He frequently applied to Him-self, but it was never applied to Him by the apostles. It expressed His humanity. "Of the elders, etc." The Sanhedrix. "The detailed enumeration of these parties proves that there was a general consorra-cy on the part of all the Jewish authors-ties." 32. "Openly." That is, not public-ly, but plainly and without disguise. "Peter took Him." Aside, apart from the rest. "To rebuke Him." The idea of a suffering Messiah was abhorrent to Peter and to all the apostles. He would set our Lord right and banish this dismal conception of death, instead of a throne. This shows being compared to the glory to come which shall be revealed to us." And to think that the blessedness of the uaints is the destiny which God hat narked out for you. This is the final socation to which God has called you Listen to St. Paul: "You are come." says he, "to the Mount of Zion, and to the city of the living God, the heavenly Jerusa. em, and the many thousands of angels, and the church of the first born who are written in heaven, and God the Judge of All, and Jesus the Mediator of the New Testament." Has earth any joys compared to these? Is there anything under God which can justify us in forfeiting this im mortal happiness? Where shall we find a more loving father than God, a sweeter friend than Christ, a kinder mother thar Mary, nobler brothers and sisters than the right and banish this dismal conception of death instead of a throne. This shows Peter's boldness. 33. "Rebuked Peter." Christ perceived that He was not boldly uttering what the others felt, and this rebuke was before them all. "Get thee behind Me, Satan." Satan means adversary. Jesus did not call His apostle a devil, but He saw in this suggestion a repetition of the old tempta-tion by which He was offered the glory of the kingdoms of the world without Hes

friend than Christ, a kinder mother than Mary, nobler brothers and sisters than the spostles, martyrs and virgins already re-joicing before the throne of God? Oh, what humiliation it must cause us to fee ourselves so sin stained and unworthy, and yet to know that we are called to as sociate with such purity and splendor! Who are we that we should aspire to the companionship of the blessed? What have we done that with them we should gaze forever on the blissful vision of God, that we should intone the canticles of adora-tion with the quiring scraphim, that we suggestion a repetition of the old tempta-tion by which He was offered the glory of the kingdoms of the world without His coming to the cross. The world of the tempter are in Peter's mouth, and Christ uses the very words which He had used to the devil in the wilderness. "Thou mind-est not" (R. V.) Thou dost not under-stand or discern the things of Godi thou art wholly taken up with the thought that My kingdom is of this world. Men would like ease, distinction and wealth, but God looks at peace of conscience and the jay looks at peace of conscience and the joy of the soul. "To His eye the cross is the

we should intone the canticles of adora-tion with the quiring seraphin, that we should kneel as children at the feet of the Immaculate Mary, that we should con-sort with such saints as Peter and Paul, that we should proclaim the glory of th-Lamb of God with John the Baptist, that we should sing Alis praises with Holy David, that we should repose in peace and rest with the victorious martyrs, that we should attend in the train of Christ with should attend in the train of Christ with of the soul. "To His eye has any to the crown." III. Conditions of discipleship (vs. 34, 35). 34. "Had called." Even in these lonely regions considerable numbers would seem to have followed Him, apparently at some little distance. These He now called some little distance. These He now called 33). 34. "Had called." Even in these lonely regions considerable numbers would seem to have followed Him, apparently at some little distance. These He now called to Him and made them sharers in this part of His kingdom. These the not called to Him and made them sharers in this part of His kingdom. They must "boosever will." That is, whosever is resolved at all costs to be My disciple. "Deny Himself." Christ shows the apostles the nature of His kingdom. They must "abstain from all indulgences which stand in the way of duty. "Take up His cross." Whosever would follow Christ must be ready to endure affliction and even death for His sake. This was the first intimation of His own sufferings upon "the cross."
35. "Whosever will save, etc." Whosever succeeds in obtaining the life of world ly comfort and pleasure, by avoiding the life of self-denial and at the expense of righteousnes, shall lose even the earthip rewards he seeks and also the eternal life of spiritual joy and biessedness. But who soever renounces those things in this life which charm the worldling, such as the love of gain, pleasure, fashion or honor, and from the worldling. Multitudes lose their lives on the alter of worldly ambition, pleasure and fashion, but such have no ray of hope. "IV. The value of the soul (vs. 36-38). 38." What: profit. The question impleting the world had to give, and to enjoy it a standopt loses he would be alter of world." Even though it were possible for a man to gain all the weath, honor and hoppines the world had to give, and to enjoy it a thousand years, and then lose his soul, his lose would be alter of soul as the douber world. The would is the man himself. The only it as the man himself. The only it as the man himself. The only it as the man himself. The only it is the man himself. The only it is the man himself. The only it as the man himself. The only it as the man himself. The only it as the man himself. The only it may be a start by pleasure be a may bad had to give, and to enjoy it a thousand yea rest with the victorious martyrs, that we should attend in the train of Christ with spotless virgins, that we should behold the bright radiance of eternal truth and beau-ty with St. Augustine and St. Thomas' All this and unspeakably more is the lot of those who are numbered among the saints. And yet it is to this that God invites us, calls us and entreats us. Let us listen to His voice and let out thoughts and affections dwell in heaven and let us serve God as the saints served Him. Strive heroically, consistently and steadfastly with your passions. Follow faithfully the means of peraverance point ed out to you in the holy tribunal of pen-ance. Keep in sight the crown of glory laid up for you. And although your names may not be registered among the canon' zed, nevertheless a recurrence of thit happy day will find your reigning in bliss. The storm will be past, the haven reached, the inheritance secured. Happiness un-speakable! for 'eye hath not seen, nor eat heard of those who love Him.' May you and I and all who love God one day be numbered among those who stand hefore the throne when 'God shall wipe away al tears from our eyes, and death shall be no more, nor mourning, nor crying, nor sor row shall be any more. for those thing more, nor mourning, nor crying, nor sor row shall be any more, for those things shall have passed away."

THE SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES INTERNATIONAL LESSON COMMENTS

FOR APRIL 10.

on the Day's Lesson,

APRIL TENTH.

"How the World's Standards Conflict Subject: Peter Confesses the Christ, Mark With Christ's." Matt. 5.:43-48: vill., 27-38-Golden Text, Matt. xvi.; to Memory Verses, 34, 33-Commentary 1 John 2:15-17.

> Scripture Verses-Josh. 24:15; Prov. 22:1: Isa. 66:3.4: Matt. 13:44-46: Mark 10:21-23: Luke 10:38-42: 12:15-21: 16: 13; John 15:19; 17:14; 1 Tim. 6:6-12; Tit. 2:11-13; Heb. 11:24-26; Jas. 4:4.

Lesson Thoughts. Back of all systems of weight there is the principle of gravitation, upon which every correct standard depends. The principle that must be back of every correct standard of living to regulate it is the spirit of love.

Every false standard is an imitation. a counterfeit of one that is true; but its similarity, unless it is full conform ity, does not make the false true. So with all false systems of morality I'd fix it so that none should ture resemble but do not exactly conform to Christ's standard.

Selections.

His fieldow to the bar, His fellow to the bar, Where Friendship's strong and loving ties So oft dishonored are; Where maudlin lips so oft defile Sweet Friendship's bleased name, And filthy tongues, with ribald jest, Good fellowship defame. Before Socrates, it was said, "Let us do good to those who love us, and evil to those who hate us." Socrates Socrates changed the precept, and said, I'd fix it so, a loving form should stand us do good to our friends, and let us do no evil to our enemies." Jesus Christ says, "Bless them that curse "Love your enemies." you '

The fine and noble way to kill a foe Is not to kill him: you with kindness may

Oh! had I nower I'd close these doors So change him, that he shall cease to Of dire infamy and treason.
Of dire infamy and treason.
Where Manhood's sunk beneath the brute, And whisky downs the reason.
I'd break the chain that bindg the soul To appetite and passion;
And make each one for Home, for friends-A man, in manly fashion. be so. And then he's slain. Sigfsmund us'

to say. His pardons put his foes to death

for when He mortify's their hate, he kill'd them then. Oh! had I power, Fd utter words, Should wake this slumbering nation: Should make men feel the curse of drink, How deep its degradation;

We were sent into this world to low God and to love man, to do good, to fil up life with deeds of generosity and usefulness. And he that refuses to work out that high destiny is a degrad ed man. . . If the spirit which was created to find its enjoyment in the love of God has settled down satisfied with the love of the world, then that man has turned aside from a celestia feast to prey on garbage.

The power of sin so strong; That man, for love of gold, should seek To do his brother wrong! Oh! had I power, I'd break this power, And set each prisoner free, And bind all hearts in blessed bonds So artists melt the sullen ore of lead By heaping coals of five upon its head From the kind warmth the mete

learns to flow, And pure from dross the silver runs below. A night or two ago, as I was on my way home from my work, writes the Rev. Thomas R. Gregory, I beheld a sight that I shall not soon forget, as sad, cruel, and heartbreaking a sight as I was ever called

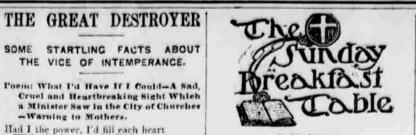
Prayer-Thou doest all things well O our Father; theu art perfect in purity and righteousness. Help us to The trolley car in which I was seated stopped for a moment, and there stag-gered in three young women, the youngest, I should say, being about fifteen, the eldmake our standard conform more an more closely to thy perfect standard that we may do those things which are well pleasing to thee. Give up grace to forgive and bless our ene T should say, being about fifteen, the eld-est not over seventeen. The guits were exceptionally good look-ing, were well dressed and did not ap-pear to be "sinners above all men that dwelt in Jerusalem." But how drunk they were! And what actions they cut up? Sully, shameless, dis-gusting, they forced every decent, self-respecting person in the car to ask the question, "What are we coming to when even young women, the wives and mothers of the future, can act like this?" The girls were evidently getting home from a downlown "luncheon," at which mies; to do good to them that wrong us; and so destroy our energies b taking away their enmity. Mercifull forgive our sins and shortcomings; to Josus' sake. Amen.



APRIL TENTH.

Two Standards of Life. Matt. 5. 43-48; 1 John 2. 15-17.

the stuff which stole away 'her or ains, de-stroyed their sense of decency, and left them to stagger away as best they could. The girls got off the car on Ninth ave-nue, Brooklyn, and went reeling out into the night, no one of us could tell where. They were the daughters of some of the mothers around about the locality where they left the car, and those mothers, watching for their girls, must have felt sorrowful indeed when they came in! The thought came to me as I watched the young women staggring away to their homes, "Are there, in those homes, moth-ers who themselves are in the habit of going to downtown 'luncheons' and indulg-ing in strong druck." It occurred to me that possibly such migh be the case, and that the girls I saw were simply following their mothers' Jesus began his ministry in Galilee and Decapolis ("ten cities" scattered about the Sea of Tiberias, mostly east of it) making great fame by his teaching in the synagogues, and by his acts of healing. He gathered a following of disciples. He has just given a preliminary summons to Andrew and Peter (4. 18-20), and they are with him when he utters the words we are to consider. He had spent the preceding night in solitary prayer. Af ter appointing the Twelve it would saw were simply following their mothers'



God's Answer.

Had I the power, I'd fill each heart With the love of the Right so strong, That none should mischief plot against, Nearer to thee, O Father, ever nearer. Thy loving purpose in my life fulfilled, Lifted above earth's strife, my vision or seck To do his brother wrong: I'd have the law of Honor fixed So steadfast, firm and high, That none should dare to do what's mean, All earth-born passions stilled.

THE VICE OF INTEMPERANCE.

I'd show them homes, where bleeding

hearts Entreat God's power to save

The father-son, just tottering o'er That pit-a crunkard's grave!

Alas! that human power's so weak,

Of closest Charity. --The Rev. Leonard Cox. A. M.

The Story of Three Young Women.

from a downtown "luncheon," at which they had allowed themselves to imbibe the stuff which stole away their orains, de-

-Warning to Mothers.

And scorn to tell a lie

Is this my prayer? Why, then, am I for-

I'd have a law that none could break-Lake Persia's ancient rule— That none should taste the red wine's cup, To make himself a foo: I'd have it so that none should fall In deep debasement utter, And drown his reason in - bowl-His manhood in a gatter! getful When lowly bowed beneath thy chasten-

ing hand? Why filled with doubts and lears, so often So loth to understand?

Is not the answer in my carnest pleading, Hidden within the discipline severe? The very lesson that my heart was needing, Taught by the bitter tear?

The weary toil, the pain, the sore bereave-

ment, Are ladder rounds swung down for every

soul; The horizon widens with each day's

And fairer seems the goal.

Here let me rest, assured my poor petition Is heard and needed at the Father's throne. The answer comes, with faith the one con-

To have it so, a form form should stand Beside each erring brother. Thus lared in fell temptation's path, A sister or a mother. Whose weeping eyes should warn the lad, Whose pleading toire should move him To flee the snare before too late: I'd have his heart reprove him. dition: The way is all His own. -Miss Hattie Hunter Pierson, in N. Y.

Observer.

Soul Growth.

It has been saw that "the manufacture of souls of a good quality is the first busi-ness of a great republic." Now, souls of a good quality are not manufactured, but grown, says Newell Dwight Hillis. If we should distinguish between souls of bad quality and souls of good quality, we would

quality and souls of good quality, we would asy that these latter are wise, just, happy, self-sufficing and Christian. The man is wise-toward all truth in books in nature and in hife. The man is just-his feet run along those highways of law that God has set up for the soul's progress. He is happy-that is, he is in harmony with his own record, his con-science and his God. He is self-sacrificing -that is, he is equal to all the emergen-cies of life, and with a surplus of strength he thrusts his broad shoulders under an-other's burden and carries that in addi-tion to his own. But all these signal qual-ities are growths; they are not suddenly thrust upon men. Indeed, Christ's every

tion to his own. But all these signal qual-ities are growths; they are not suddenly thrust upon men. Indeed, Christ's every parable regarding the Christian hie is one that interprets it as a growth. The kingdom of character is a seed. But the wild grass grows into the rich barley. The wild thorp becomes the red rose, that is doubled. The wild orange, bitter and acid, becomes the orange that is seedless and full of sugar. And the kingdom of heaven is planted in the soul as a seed and slowly grows and expands to its full size and fruitage.

And slowly prove and expands to its hir size and irmitage. Another figure that was used to inter-pret the growth of character is a noble building; it is based on the body, indeed, as a marble based on the body, indeed, as a marble palace has foundations that rest in the mud and go down to the rock. How beau-tiful is the figure! What a hall is rea-son! What a gallery, full of pictures of the past, is memory! What decorated walls are to be found in the chambers of imagery! How do housewives fill their garrets, just under the root, with all man-ner of cast-off furniture and old garments! But the upper story of the sonl is like a glass observation and hope fore-casts far-off and future things. No marble mansion was ever erected

in its tower of observation and hope fore-casts faroff and future things. No marble mansion was ever erceted in a night save in fairy stories. Little by little the materials for a great building are brought together. Slowly grows the soul. Each thought is a nail, each habit is a pillar, each noble memory of friends beloved is the face of an angel found in the freecose on the wall. Slowly the soul's house is furnished and adorned and oft the Stranger Divine is a guest welcomed and knocking at the door. To this rich figure Christ adds a third, when He lik-ens the Christian life to an education. It was as if He had said: "The charch is My school, you are My nupls. Life is a great lecture room, joy, sorrow, love, work, victory, defeat, temptation, bools, death—these are the life teachers. To make the soul great—this is the pur-

To make the soul great—this is the pur-pose and aim of the Christian life, for in-dividual worth is the very genius of Chris-tianity. One great soul is more influen-

What treasure in a hero, in whom all heroism, all disinterested love, all wisdom all patience and self-sacrifice are united If it takes a long time to grow a tree, to

ripen a scholar, to construct a cathedral, how much more to grow a man into the full atature of one who reasembles desus Christ! You have inaugurated a great

enterprise in your youth, and the building of your character is worthy of all thought

Seeds That Will Grovy.

Man is not made subservient to an ex-

The Shut Gate.

When Ready, It Comes.

not be called two animals connected,

but one animal with extra legs and

and ambition and tireless toiling.

tianity.

richer.

Fildes—Firm: Galveston, 20 to 23 pounds, 18; California, 21 to 25 pounds, 19; Texas dry, 24 to 30 pounds, 14.
Potatoes—Steady; Long Island, 3.00@
8.50; Jorseys, 2.75@3.25; Jersey, sweets,

State and Western,

COMMERCIAL REVIEW.

R. G. Dun & Company's weekly re-

view on trade says: Little net change in trade condi-tions is noted for the past week. Storms and floodsdid much damage to property and threatened agricultural prospects at the start, but sub-sequently the wheather improved and the outlook brightened. Spring trade is expanding, although still backward to some extent, and new labor con-troveries have added to the number of unemployed, despite an amicable arrangement of the sheet and tin plate Building operations would be scale. vigorous if employers and wage earners could adjust differences. In-

quiries for structural material are out porportion to new permits, which s probably due to the fact that there much resumption of postponed Railway earnings in three weeks

of March are only 1.4 per cent, smaller than a year ago, and far is excess of

any preceding year. Trilling advances in several depart-ments of the iron and steel industry indicate that there is less pressure to sell and more readiness on the part of purchases to income other that purchasers to place orders that we been held back since the opening of the year. Yet the market is extremely irregular, and the future contains many elements of uncer-

tainty. Bradstreet's says: Wheat, including flour, exports for the week ending March 24, aggregate 1,801,845 bus-hels, against 2,606,124 last week, 2,401. 987 this week last year and 2,904,110 in 1902, and 4,494,635 ir. 1901. Corn exports for the week aggregated 1,527, 670 bushels, against 1,573,289 last week, 3.618,210 a year age 139,205 in 1907 and 3,582,943 in 1901.

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, winter straight, 5.0005.15, whiter patent, 5.2005.50; spring clear, 4.4004.65; spring straight, 5.0005.15; spring patent, 5.22
 (05.60; receipts, 11,475 barrels, exports, 2,114 barrels

Wheat-Firm; spot contract, 1.05] spot No. 2 red Western, 1.06; March, 1.05; May, 1.03]; steamer No. 2 red, 1014

Corn-Active: spot, 524; March. 534; April, 524@524; steamer mixed. 514; receipts, 53,479 bushels; exports 77,142 bushels.

-Firmer; No. 2 white, 481; No. 2 mixed, 4546246; receipts, 17,418 bushels
 Ryc-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@255; imitation creamery, 14@ 18; State dairy, 14@21: renovated, 12@ 18; held creamery, 14@22; factory, 12) 15

Cheese-Steady; State, full cream, small colored, September, 12; do. late made, 10); do. small, white, do., 12; do hate made, 10¹/₂; do. large, colored, do. 12; do. late made, 10¹/₂; do. large, white do., 12; do. late made, 10¹/₂; do. large, white do., 12; do. late made, 10¹/₂. Eggs—Firm; State and Pennsylvania

near by average, finest, 17: do, seconds to firsts, 16, Western, firsts, 17,

Flour-heccipts, 11,915 barrels; exports, 6,551 barrels; firm in sympathy with wheat; Minnesota patent, 5.25.0 5.65; Minnesota bakers, 4.20014.70, winter patents, 5.00@5.25; winter straights, 4.75@5.00; winter extras, 3.50@3.75 winter low grades, 3.15@3.80.

Rye Flour-Firm; fair to good, 3.95@ 4.10; choice to fancy, 4.20@4.50. Buckwheat Flour-Dull; 2.00@2.10.

Cornmeal-Firm; yellow Western, 1.10; city, 1.08; kiln-dried, 2.90@3.00.

Hay-Steady; shipping, 65@75, good o choice, 95@1.05 Hops-Firm: State, common to choice, 1963, 30@38; 1902, 24@26; olds. 10@15; Pacific coast, 1963, 27@35; 1962, 24@27;

dds, 10@15. Hides-Firm; Galveston, 20 to 25

The Important Thing.

The Important Thing. Whether a man can go from place its place is a less important question that whether he is able to move from subject of affection to another. In other words, a man's legs are less important to him being the subject of thought, or from one object of affection to another. In other words, a man's legs are less important to him philosopher" expresses it concerning the worn-out body while the inner man is vig damaged, but the garrison is quite hearty. We have reason to be grateful to flow the spirit truly is willing the flest is weak.—Sunday.School Time.

Keep the soil of life soft, its sympathy tender, its imagination free, or else you may lose the elementary quality of recep-tiveness, and all the influences of God may be in vain.-F. G. Peabody.

The Allusion Classical.

The agricultural appropriation bill was before the House. Representa-tive Rixey of Virginia was advocating an increase from \$15,000 to \$25,000 for the experimental farm owned by the government at Arlington. He said the small amount allowed was not enough to produce substantial results. Real? Is Hell Real?" Representative Wadsworth, in charge of the bill, pointed out that \$15,000 was appropriated for the farm annually, and that year after year this mounted up, and in time would have become formidable. "Rome was not built in a day," he added in conclusion.

"No," replied Mr. Rixey, "Rome was not built in a day, and if Romulus and Remus had been members of the com-mittee on Agriculture Rome would never have been built."-Washington Times.

Age of European Cities. Rome is 2,684 years old, Marseilles claims to be 2,500 years old and Cassel, in Prusa's, 1,000.

man himself. The only thing we really and absolutely possess is our "soul." The man who loses his soul loses all he has that is really valuable. 37. "In exchange." The price the worldling pays for carnal delights is his soul. 33. "Adulterous." The peo-ple were called adulterous because their hearts were estranged from God. Com-pare Isa. 54: 5; Jer. 31: 32 and James 4: 4.

Queer Case of Forgetfulness.

What is pronounced by physicians to be a case of double consciousness was brought to public notice by a suit filed by David Charters against the city of Denver for \$15,000 damages for injuries to his head, sustained by falling on a defective side walk, says a dispatch to the Philadelphia American. After the accident, which occurred Dec. 30, 1901, Charters proclaimed himself "Daniel the Prophet," and wrote a book, entitled "Daniel's Vision and Mission; Is Heaven

He preached on the streets, and es tablished a prosperous mission. He also traveled about the country as an

evangelist. Charters, a few weeks ago, recovered from his injury, and the attendant aberration, and de ciared that the interval following the accident was a blank to him. He had no knowledge of having written a book. After reading the book he pronounced its contents idiotic.

Had Busy Fall and Winter. Mrs. Nat Littlefield of Elmwood N. H., who is 75 years old, has village

spun the yarn and knit more than fifty pairs of double mittens, besides doing the family knitting this fall and win-

on "the plain" that, as Matthew says he went up to a higher level where he sat-as was customary for teachersand "opened his mouth and taught them." "He begins royally," says Joseph Parker. "There is a subtle claim of dominion in this very attitude of his; he does not beg to be heard; he does not say, 'If you please, I shall be glad to mention a suggestion or two which have been stirring in my own heart.' He sits, and the moun tain gives his hospitality. He fills the mountain, it beseems him like a

that the

king's throne. - - When he sits he sits as one who has a right to the mountain, and when he speaks it is as one whose gentle voice fills the spaces like a healing breeze.

His speech made the platform of the new sovereignty he was establishing in the world, the kingdom of God in a new sense and in new power-the kingdom of righteousness and peace and joy in the Holy Ghost; the kingdom of good will, and harmlessness and helpfulness, and holiness. He had been about in the towns and villages crying "Repent for the kingdom of heaven is at hand;" now he utters nine "blesseds," They are the first planks in the platform of the new kingdom: the first numbers in the program of the new dispensation. Those "blesseds" falling from Jesus' lips make a mighty music, a heavenly melody in the world. Colebridge said that the Beatitudes were the richest passage in all literature. Study them, O heart-sick, sin-sick, world-sick children of Adam, and ye shall find rest

unto your souls. He goes forward. What if you are persecuted? Why, be glad, for you are in good company. The selected individuals of the race, the supreme men, the men of the heights and who drew their life from the inmost heart of things, the prophets, they were treated in the same way. You are the salt of the earth; see that you preserve, for the world is full of moral decay. You are the light of the world: see that you shine, for the world is very, very dark.

The idea of righteousness held by the scribes and Pharisees was a ritual external, perfunctory thing, a gloss, a venuer, a little paint and putty-the vermeil tint on the faded cheek of a

hag.

The late Justice Maule of the English judiciary, while one time presiding at an Assize Court was lecturing a prisoner previous to passing sen tence on him, when he was annoyed by one of the officials of court crossing beneath him between the bench and the prisoner's dock on business with the members of the bar.

judge, severely, addressing the offending officer, "that it is improper to pass between two gentlemen when one of

them is addressing the other!" He then proceeded to pass sentence of seven years' penal servitude on the other "gentleman."

examples. If this is a fact, what can the mothers may? Not a word. Their mouths are stopped; for should they accuse their daughters of wrongdoing, they would but meet with the terrible reply: "We may be doing wrong, but who taught us to do it?"

be doing wrong: but who taught us to do it?" Possibly, however, the mothers of the young women I saw in such bad shape on the Brooklyn trollev car do not themselves drink. For all I know to the contrary, they may be exceptionally fine women, so far as their habits are concerned; but an-other question comes up here: "Are they motherly mothers? Are they as careful of their daughters as they ought to be; or have they simply left them to grow up as they please, and to go to wreck and ruin if they feel so inclined?" There is nothing in this world so beau-tiful, so sacred, as motherhood, and the very heart of motherhood is love for its child.

very heart of motherhood is love for its child. And so the question will force itself upon us. "Do the mothers of this day and generation love their children as tenderly and deeply as they should?" Have the home virtu i in the modern wife deteriorated, and has she got to the point where she cares less for the honor and peace of her home than she does for money and excitement and the other su-prificial things? There was a time when mothers looked after their dinghters, and in every way that was possible endeavored to shield them from the evil that lurked by the way; but I know, and every observing person knows, that it is no uncommon sight these times to see young girls roaming around at all hours of the night, either alone or in the company of young men who, differing and the condition of af-It is a pity that such condition of af-fairs should exist, and the sooner it is remedied the better it will be for the

country. We are justly proud of our country.

Man is not made subservient to an ex-ternal law forced upon him from without, but is inder responsive to a creative light and power within.—Biblical World. There are many parables which I don't inderstand, but in Christ's teaching what I do understand I find to be wholly above me and not below.—James Hinton. The man who lets the world, or his own portion of it, choose his plan of hie for him, has no need of any other faculty than the apelile one of imitation.—J. S. Mill. The incide in provess and boundless in possibilities for goodness and greatness is the nation whose women are womanly— but a law older than the pyramids and mightier than gravity has decreed that the nation whose womanhood is not womanly shall perish.—New York American. Mill, Life is a burden imposed upon you by God. What you make of it, that it will be to you. Take it up bravely, bear it on joyfully, lay it down triumphantly.—Gail Hamilton.

Pour Whisky Into the Gutter.

A supply of whicky smuggled into Colfax, III., to be used in a political celebration, was discovered by the temperance women of the place. They marched into a restau-rant where the intoxicant was stored and, seizing the supply, emptied it into the gui-ter. Colfax is a prohibition community. We are under the delusion that a cur-tailed space is a curtailed energy. It is not; a service is more arduous in propor-tion as it is humble. My own opinion is that there is nothing which demands so much religious strength as the sense of a shut gate.—George Matheson.

Objectionable Pictures

The Anti-Saloon League of Richmond, Va., is making war on alleged works of art in saloons and a justice of the peace com-pelled two saloon keepers to remove pic-tures from the walls which were objec-tionable. Now the League is going to make war on the poker rooms. As you grow ready for it, somewhere or other you will find that what is needful for you in a book, or a friend, or best of all in your thoughts-the eternal thought speaking in your thought.-George Mas-Donald.

Russian Liquor Monopoly. In a report to the Department of Com-merce and Labor, R. T. Greener, commer-cial agent at Vladivostok, Siberia, says that the Russian government estimates that the total revenue in 1904 from the biquor trade in the several provinces of the empire, where the business is monopo-lized by the State, will reach nearly \$358, 600,000, and on July 1, 1904, the sale of liquor in Eastern Siberia will become a government monopoly.

A prize of 50,000 rubles is offered by the Russian Government for the discovery of the best method of making alcohol unfit to drink while not injuring it in any way for commercial use,

tial for inspiration and encouragement than a million lesser ones, just as one Shakespeare can do more for the world than a million penny almers. God saves by a few. He raises up one Mary Ware as the far off founder of the Red Cross movement, and then innumerable women go up to her level. He raises up one Paul or one Luther and nations climb to the heights where these exalted spirits dwell. In the Paris World's Fair the treasures of the world were brought together. What pictures! What architecture! What arches and columns! What bridges! What marvelous tools and looms and ships! But a great character builded by thirty years of life is an achievement incomparably richer. $50 \le 4.00$ for mani 12.70. Peanuts-Firm; fancy hand picked, 51

other domestic, 34026. Cabbages-Steady; domestic, per ton, 25.00@35.00; per 100, 5.00@10.00.

Live Stock.

Chicago. - Cattle - Market nominale good to prime steers. 4.90@5.75; poor to medium, 3.50@4.80; stockers and feeders, 2.50@4.15; cows, 1.60@4.00; heifers, 2.00 @4.75; canners, 1.60@2.60; bulls, 2.00@ 4.00, calves, 3.00(0.6.50, Hogs-Market 5 to 10c higher; mixed

and butchers, 5.15@5.50; good to choice heavy, 5.45@5.574; rough, heavy, 5.10@ 5.40; light, 4.65@5.20; bulk of sales, 5.10

Sheep-Market steady: lambs steady; good to choice wothers. 4 00@4.50; fair to choice mixed, 3.50@4.25; Western sheep, 4 20@5.10; native lambs, 2.75@ 5 25; Western lambs, 4,00.56.00.

WORLD OF LABOR.

In Austria a system of factory in-spection was created by law in 1883,

Sweet hope that choers the heart bears sompany. And proves the nurse of age. -Pindar. To hold fast upon God with one hand and open wide the other to your neigh-or that is religion.-George MacDon-id. On April 11, at Ishpeming, Mich., United Mineral Mine Workers will

meet in convention. A deputation of the Canadian Order of Railway Clerks has petitioned for an increase in wages. A strike of cigarmakers in Venice

threatens to develop into a general strike in this trade throughout Italy. Wages of women workers in Canada have increased in recent years from 25 to 50 per cent, more than men's. Steps have been taken looking to the

formation of a strong organization of stationary engineers at Montreal, Canada.

Collieries in Lancashire, England, are still on short time, most of them not running more than four and a half to five days a week.

Chinese laborers in British Columbia canneries have formed a union and demand \$45 and \$50 and board instead of \$40.

Wages of coal miners in Canada are three to four times as high as Belgium, where not more than \$1 a

Belgium, where not more than or a day is paid. William S. Waudby, of Rochester, N. Y., is backed by 2,000,000 wage workers for United States Commis-sioner of Labor. Miners in South Wales have re-solved to contribute 1d, per member per lunar month towards a Parli-mentary representation fund. mentary representation fund.

In the coal-mining industry in Enggland the average time worked in 1903 was 5.09 days a week, the lowest proportion since 1806.

proportion since 1896. The Greenock (Scotland) dock laborers' strike, which lasted seven weeks, has collasped, the men prac-tically accepted the masters' terms. The Legislature of Kentucky has passed a law requiring the unitos label on all text books used in the pub-he schools of that state. Because they have not been given full work, hands employed at Arra-strong, Whiteworth & Co's. ship yards, on the Tyne, England, went out on strike.

Russian Liquor Monopoly. Freak Calf Born in New York. A freak calf was born at Otego, N Y., a few days ago that had two heads and eight legs. The neck came to gether in a single breast bone, and there was one body to the hips, where there were two distinctive hips, legs and hind part. The freak was a jersey, born alive, but died in a short time. It was so joined that it could

Beauties of the Language.

"You ought to know," exclaimed the