"NEED OF A REVIVAL"

A Brilliant Sunday Sermon By Rev. Dr. Phillip R. Moxam.

We Require a Fresh Conviction of the Reality of Salvation.

of Salvation.

BROOKLYN, N. Y.—In Plymouth Church the Rev. Philip S. Moxom, of Springheld, Mass., preached Sunday morning. Dr. Moxom's subject was "The Need of a Revival". He took his text from Habakkuk hii:2: "O Jehovah, revive Thy work in the midst of the years make it known; in wrath remember merey." Dr. Moxom said:

In times past, when the church was in a low state of religious vitality, the more spiritual of the members, distressed by the absence of vigorous life and hurdened by the condition of the multitude who were looked upon as lost, sought a revival of religion. They sought by prayer, earnest and long continued to deepen their own experience of divine grace; they sought by communion with others of like mind and by mutual exhortation to increase their seal in the service of God, they we take he by mutual exhortation to increase their zeal in the service of God; they sought by means of pungent and powerful preaching to arouse sluggish Christians and awaken careless sinners.

"protracted meeting," as it was The "protracted meeting," as it was called, was simply a continuous series of meetings for preaching and prayer and exhortation and confession. The preacher wrought upon the consciences of men by setting furth God's claims on them and their neglect of duty. He wrought upon the fears of men by denunciations of the imminent danger and certain and tentile punishment of impenitent somers. He wrought upon the hearts of men by vivid presentations of the love of God and par-trayals of the wast self-sacrifice of the Son

presentations of the love of God and purtrays of the vast soft-sacrifice of the Son of God in making atonement for the stos of mankind on the cross. Often, if not always, much was made of the plysics, surferings of Christ. Much was made also of the material pains of perdition.

An important accompanion at of the preacher's work was the work of private visitation and appeal, and the test mony of religious experience. Men to d. with astonishing frankness, their tank, their self-surrender and their jay and peans in the conscious experience of nardon. They talked of God's dealines with them with a familiarity that would be shocking were it not, on the whole, so reverent.

The result of these combined effocus often was the awakening of a community; the meeting house was throughd with heavers, many became alarmed on account of their sins, backs iders were filled with compunction and reparaded to their neglected featly, the indifferent were aroused and convicted and brought to a state of deep contrition. There were numerous conversions, and the tostimone of the converts increased the religious favor of helievers and produced convertion of sin and desire of salvation in other unbelievers. Considerable numbers were added to the church, and for a time the whole compountity was raised to a higher level of religchurch, and for a time the whole commu-nity was raised to a higher level of relig-ious life, and in many instances to a higher

Causily, after a time, the revival was county after a time, the revival was followed in a gradual relapse into formality of religious service, co.duess of religious temper, and indifference to the lighest claims of the church. Fever was followed by chill, until, after months or years, a new demand arose for "a season of refreshing from the Lord." This intermittency of religious life was a character. mittency of religious life was a character-istic feature of Protestant church life for

istic feature of Protestant church life for many generations—a period covering quite 200 years. This period, extending from the seventcenth to the ninetecath centuries, was marked by great crises of religious awakening. Notable among them were those signalized by the names of Edwards, Wesley, Whitefield, Summerfield and, later, Finney and Moody.

That "revivals of religion," in what may now be called the historic sense, did great good cannot successfully be disputed; nor can it be denied that they also did much harm. On the whole, the good was in excess of the harm. "Revivals" were in accord with the religious ideas prevalent at the time, and were a natural product of those ideas. During their heetic existence many individual men and women were

those ideas. During their heetic existence many individual men and women were transformed from lives of wickedness or vanity to lives of virtue and unselfish service to their fellow men. Reverence for God was deepened and faith in God was stimulated and nourished.

The evils were incident to the mistaken theology that held supreme place in the churches and largely supplanted the simplicity of the gospel of Christ. These evils were very great, and the effect of them still remains, though in diminishing degree. Among them may be noted a false, or at least, mistaken and inadequate, moor at least, mistaken and inadequate, motive for Christian propaganda, a mischievous separation between religion and morality, an unnatural and feverish piety that, on the one hand, became a morbid sentimentalism, or, on the other, degenerated into a formalism not less real because often it was not ritualistic.

Wrong ideas of God and Christ and ain and salvation, and christian and salvation.

wrong ideas of God and Christ and sin and salvation and righteousness and the hereafter were rooted so deep that they could be destroyed only by a criticism so drastic that it has seemed to tear up fun-damental truth of the spiritual life. A kind of orthodoxy was established that perpetuated, if it did not create, opposition between nature and providence science. between nature and providence, sci and faith, the business of life and the and faith, the business of life and the in-terests of the immortal soul. It produced an artificiality of life which stimulated self-deception and hypocrisy, and gave great opportunity and scope to the bigot. Much of the irreligion of to-day, or what is rath-er undiscriminately called irreligion, is simply reaction, though often unconscious, from the unreality of yesterday.

At the present time an attempt is being made to restore the revival methods of last century. Organizations have been last century. Organizations have been formed the more efficiently to prosecute this attempt. In the nature of the case, the attempt will fail. It will fail because it is not in accord with prevailing ideas of religion—of God and man and their mutual relations, and of relations and of human development and destiny. The principle of evolution has overthrown, not the truths, but the structoverthrown, not the truths, but the struct-ural principles and the elaborate theory of the old theology. The new biology has made necessary a new theology, and a new theology is already diffused in the atmos-phere of the common thought.

But I psak of this attempt now not to criticise it; I would rather welcome it if it contained any promise of real good. I speak of it particularly because it indicates and emphasizes a growing feeling that all

and emphasizes a growing feeling that all is not right with the church and society today, and the deepening surmise, if it is not yet generally a conviction, that we are in great need of a true revival of religion.

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No one can justly criticise the present life of our country without recognizing and confessing that it presents to the view very many features which awaken feelings of gratitude and hope. Charity was never so abundant and wise. The morals of the average business man were never better. Laws were never more humane and just. Politics were never less corrupt. The beneficent enterprises of the Christian church in all the world were nevers on intelligent and sympathetic and efficient. Whatever abatements we must make, because of certain obvious and perplexing facts, these propositions are, in the main, true.

On the other hand there is an absorbing devotion to the pursuit of riches. The haste to be rich is like an epidemic fever. There is an exaggerated appreciation of mere materiality. This widely, affects commercial and industrial enterprise. Many corporations strive, by attempted monopoly, to increase profits already large, or, by combination and the promotion of vast schemes for intrher consolidation, seek to turn paper securities into money. Many of these schemes, in effect, if not in intention, are fraudulent. Labor unions, overstepping their legitimate purpose of protecting laboring men from oppression and securing for them a just share of the products of labor, are seeking to create a labor oligarchy and to extort money from employers in excess of what many industries can bear, and limiting the opportunities of the unskilled for entering the ranks of skilled artisans. Fraud, brioery, extortion, and even hlackmail have become startlingly common. Society is full of unrest and discontent because of the exaggerated estimate put upon material possessions. Side by side with great strendousness in the pursuit of wealth there is, on the part of many who have arhitived, or inducated fortunes, in

creasing luxury and self-indulgence. This is reproduced, in varying degrees, in every stratum of society, from the most to the least wealthy. There are also, apparently, an increase of irreverence for what is sacred, an indifference to tradition that amounts sometimes to contempt for long established principles, and a growth of race prejudice and selfish passion manifisted in frequent cruntions of furious or cynical lawlessness. Religion, confounded with degree or ritual, is held by many in little exteem, and the church is neglected by thousands who once gave it their support and by thousands more who, in the natural course of life, should be among its supporters. In the churches there is a lack of spiritual fervor and a decline of faith in God.

I think that I have not mis-stated the creasing luxury and self-indulgence. This

I think that I have not mis-stated the cetual conditions. With no taint of pessimism in my mood; on the contrary, with a high appreciation of all the good in the present life of our country. I am forced to the conviction that there is great need now of a revival of true religion. What does this mean? What is the religion a revival of which we need? It is a great and controlling sense of God, as the Creator, Sovereign, Father and Saviour of the soul.

The nineteentheentury was distinguished

creign, Father and Saviour of the soul.

The nineteenth century was distinguished by the emergencies of a new and deepersense of the worth of man. This dramatically began in the upheaval of the Fronch Revolution. It was manifested in the trowing demand for popular liberty, in the rise of the workingman, in the extension of political suffrage, in the development of topular education, in the rapid growth of the Sanday school, in the spread of the missionary spirit, in a new care for children, in prison reform, in the breaking down of religious exclusiveness and the tyranny of dogma, and in many other tyranny of dogma, and in many other ways. The twentieth century calls for a fresh awakening of the sense of God as the source and law and goal of human existence, both individual and social.

was and saw and goal of numan existcure, both individual and social.

We need a reperception of the reality of
God in the world. Avowed atheism, the
positive denial of God, is rare; practical
atheism is common. Many men have not
God "in all their thoughts." They have a
widened idea of law in the universe, but it
is vague and impersonal. They need to renize afresh the integrity of the divine government. There is a divine government of
the world—a government that makes for crament. There is a divine government of the world-a government that makes for good and against evil, that is the foundation and source of all just human law, that is the ground of individual and social responsels ity and that rewards rightcousness and onnishes wieledness.

This sense of God as a sovereign must be viralized by the sense of God as the Infinite Person. If I seem to limit the divine Being by using ferms that are properly applicable only to finite being and human modes of thought, it is to be said that the term personality does not neces-

cr.y applicable only to finite being and human modes of thought, it is to be said that the term personality does not necessarily imply any limitation. We must think of God under forms of our own rational and moral being, and our very nature demands the answer of a divine person to the persistent and illimitable needs of the human person.

For a time many have lost the personal ford in impersonal law and impersonal force. The divine immanence is grasped in a way that excludes the complementary idea of transcendence. There cannot be real transcendence without personality. The being who thinks and wills and loves, even in finite limits, is greater than an impersonal universe. Man is greater than God, if God be only law. But he craves a deity whom he can revere and trust and love with all the force of personal being. As the mind needs and demands the fundamental conception of unity in order to a rational interpretation of the world; as the conscience needs and demands the sense of universal and inviolable law, so the heart needs and demands the consciousness of a perfect and responsive

sense of universal and inviolable law, so the heart needs and demands the consciousness of a perfect and responsive goodness—the Almighty Father—manifesting and exercising compassion, love and providence and revealing Himself in communion with His child. These expressions must have vivid meaning as expressions of reality. The rule of God is in and over the soul, as well as in and over the material world, and this rule is the manifestation of God as the Holy Spirit.

We need a renewed sense of the reality of revelation as a past and present communication of the divine will to man. A mere historic God is remote and ineffective. He must still speak; not in ways of theophany and miracle, but in ways that are authentic and authoritative to consciousness. This does not invalidate historic revelation, but it clears it of error and confusion. Jeans represents and embodies both. He knew the historic revelation as it was expressed in the life and literature of the Hebrew people, and in some measure formed His thought on its disclosures of the Hebrew people, and in some measure formed His thought on its disclosures of the Hebrew people, and in some measure formed His thought on its disclosures of the Hebrew people, and in some measure formed His thought on its disclosures of the Hebrew people, and in some measure formed His thought on its disclosures of the Hebrew people, and in some measure formed His thought on its disclosures of the Hebrew people, and in some measure formed His thought on its disclosures of the Hebrew people, and in some measure formed His thought on its disclosures of the Hebrew people, and in some measure formed His thought on its disclosures of the Hebrew people, and in some measure formed His thought on its disclosures of the Hebrew people, and in some measure formed His thought on its disclosures of the Hebrew people, and in some measure formed His thought on its disclosures of the Hebrew people and in some measure formed His thought on its disclosures of the Hebrew people and in some measure form of a new sense of Jesus as man in full com-

munion with God.

Finally, we need a new sense of the re-ality of the soul. Once men ignored the body, save as they indulged or abused it. We have come to appreciate its importance and to care for it in countless ways, but it bulks too large on our view. It is not an end, but an instrument. The soul is in an end, but an instrument. The soul is in an organism, but is not it nor a mere affluence from it. The soul is the man. Personality is the crowning fact. It means knowledge, power, character, immortality. If man is only a cunning organism he needs and asks no immortality. But, because he is a person—a spiritual being, with power to think and will and love, with memory and forecast, with unmeasured capacity for joy and sorrow, with a sense for truth and righteousness and God—in his best moments he requires immorured capacity for joy and sorrow, with a sense for truth and righteousness and God—in his best moments he requires immortality that he may have scope adequate to his consciousness of power, actual or attainable; and he takes his hunger for it as God's assurance that the promise of present experience will have fulfillment in the future. In his baser moments, having exhausted his body by labor or by dissipation, he longs only for rest from weariness of nerves or the tyranny of appetite. Then immortality has no charm, and belief in it sinks into a doubt and often into a denial. It is not science, but subjection to sensation till it rules us, that breeds the doubt of immortality. When we live on the higher planes of our being we feel the real significance of life, and catch glimpses of its far stretching horizon.

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far stretching horizon.

The reality of God as sovereign and
father, the reality of revelation as a past
and present experience of divine communication, the reality of salvation as a fulfilment of life, and the reality of the soul as
the imperishable person—these, freshly
seen and felt as the great and permanent
elements of human experience, will new
create the august and commanding sense
of duty, dissolve and dissipate the materialism which degrades our nature, eunoble
life by giving it a new value, revive the
spirit of prayer and worship and put new
energy into all our moral enterprise. It is
our shallowness, or utter want, of spiritual
life that robs us of power and joy as calldren of God.

Batter Avoid This.

To get all sorts of health fads or the brain is a disease, in itself. It it, a very prevalent disease, too. With a few foolish rules to observe, a whole lot of hygienic quirks to adjust to and a schedule of superstitious sanitary notions diligently followed by day and dreamed of by night, is a malady which begins as a mental derange ment and ends in a complete physical fizzle. No room left for a spontane ous life, no place for free, joyous 11b erty. Not a minute's space for rollicking disregard. Everything fixed every minute disposed of, introspections without number. Forebodings, misgivings, hovering vaguely about the mind, like flocks of carrion crows. Such a life is not worth living. One might a thousand times better go pack to the reckless regime of a rough rider.-Chicago News.

Algiers exports to France every year about \$200,000 worth of dates and \$400,000 worth of olive of

INTERNATIONAL LESSON COMMENTS FOR MAY 22.

ubject: Jesus Teaches Humility, Mark x., 35-45-Golden Text, Mark x., 45-Memory Verses, 43-45 - Commentary on the Day's Lesson.

on the Day's Lesson.

I. An ambitious request (vs. 25-37). 23 'James and John.' According to Matt 20 20, they made this request through their mother, Salome. She was one of the constant attendants of our Lord, and now falling on her knees, made her request. Nothing could have been more ill timed than this selfish petition when He was going forth to His death. 'Sons of Zebedee.') 'The father, though mamed never appears in gospel history after their discipleship; from which it is inferred that he was either dead or of an insignificant character,' "Saying." However faulty the conduct of Salome appears on this occasion, she manifested a true, undying love for the Saviour in the most trying times of His subsequent sufferings. She was not solely attracted to Him by the ties of self-interest or hopes of royal bounty. She stood by Him to the last at the cross, and was among the earliest whe came to embalm Him at the grave. 'Master,' Matthew says that Salome came worshiping Him. She recognized Him as the divine King—the Messiah. Her reverence was none the less real from the fact that she came desiring a favor at Hishand.

38. 'What would ye?' He could not hand. 38, "What would ye?" He could no

crence was none the less real from the fact that she came desiring a favor at Hishand.

36. "What would ye?" He could not promise in a general way to grant their requests; they must state definitely what it is they desire. Here is an argument in favor of special prayer. 37. "Grant unto us." This request: I. Displayed their ig norance of Christ's plans. They were looking for a kingdom of this word and a temporal Messiah. 2. Was marked by for wardness and presumtion. 3. Was characterized by worldiness. It apparently looked no further than the proxent life.

II. Christ's reply (vs. 38-49). 38. "Ye know not." You do not know the nature of your request, nor what it would involve You suppose that if granted it would hattended only with honor and happiness, whereas, it would require much suffering and trial. "How often is it that our de sires, and perhaps even our prayers, would ruin us if granted? Hence Christians are generally, with much justice, careful how they specify before God in prayer the particular blessing they desire. They may in their ignorance ask things that God sees not best. "The cup." To drink of a cup often, in the Scriptures, signifies to be at flieted, or sometimes to be punished (1s. 51: 17, 22; Pea. 75: 8). The figure is taken from a feast, where the master of the household distributes to his children and servants their allowance. The "cup" is used to represent the dispensation of providence; the Almighty as our common Father appointing to cach of us our share of joy or suffering.

39. "We can." This was the decision of the two brothers. The half unconscious, yet presumptions reply was no domit ditered under the impression that the struzgle was to take place at Jerusalem, in which, perhaps, they were id fight by his side, and they declared themserves real; for the trial. Their reply was simply it is language of human himness. "Ye shall indeed, etc." You shall undergo sufferings patterned after Mine. They mad yet to learn how serious their words were after wards they were enabled to drink of that

position than most of their brethren, and this attempt to secure a pre-eminence of honor kindled a storm of realousy. If "Saith unto them," Our Lord souther their jealousy by assuring them that in His kingdom there were no lordships. "Ac-counted to rule, etc." That is, those win-are in a position to exercise authority and dominion, such as princes and covernor. are in a position to excreise authority and dominion, such as princes and governors, use their power to gratify their worldly ambitions and their love of ruling. 43. "Not so among you" (R. V.) The principles of My kingdom are entirely different and are peculiar to themselves. There are to be no ranks and no high sounding titles. All are to be on a level—the rich, the poor, the bond, the free, the learned and the unlearned. He will be the most distinguished who shows the greatest humility. Our Lord does not here mean that there shall be no orders in the Christian Church, or even in heaven. But these church orders are founded on the principle of service rather than lordship. The officer of the church is truly the servant of the church, and if he exercise authority from any other motive he is guilty of worldly ambition. and if he exercise authority from any other motive he is guilty of worldly ambition. He is repeating the misdoings of James and John. "Will be great." There is a holy ambition which every true Christian should possess, an ambition not for place, but for ability to serve.

44. "The chiefest." The only superiority here to be sought in

44. 'The chiefest.' The only superiority here to be sought is a superiority in labors and suffering for the common good. If any would be great let him be the greatest servant. 45. 'Came; to minister.' Jesus points to Himself as an example for them to follow. He was not a self-secker and came not to be ministered unto; but He-came to minister to serve. This was the character of His life. The Son of Man maisters to the sons of men. 'To give His life.' The Son of Man showed Himself the greatest of all by enduring the greatest sufferings and making the great period of captives. Christ died in the place of sinners. 'For many.' This does not always mean many. All the great poets of the world are not many. But the persons for whom Christ died are many not always mean many. All the great poets of the world are not many. But the persons for whom Christ died are many— nealculably numerous; not one has been left cut.

Paderewski's Opinion.

Paderewski, the famous planist, while staying at the house of an intimate friend at which other visitors were present, was somewhat worried and bored by a very persistent lady who more than once begged him to express his opinion as to the likelihood of her son, a rather vacant-looking youth, making a name for himself in the musical world. At last she prevalled upon the great musician, much against his will, to listen to the lad's rendering of a not at all difficult com-

position by a well-known composer, The would-be aspirant's performance, however, was far from being a success, and Paderewski quietly suggested that the mother should choose some other profession for her son.

"But his father made up his mind for him to be a music master, and has already expended a good bit on les sons and tuition," replied the creatfallen parent. "Anyway, he'll have to get his living by it."

"Well, then, in that case," bluntly observed the great planist, "you had better make an organ-grinder of

THE SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES THE GREAT DESTROYER

MAY TWENTY-SECOND.

"False and True Ambitions." Matt.

20:20-28. Scripture Verses .- Matt. 18:1: 25; 23:8; Luke 22:24; Prov. 17:19; Isa. 14:12; Ezek. 31:10; Gen. 11:4; Num. 12:10; 16:3; Matt. 20:21; 2

they may lose the favor of God.

Thess. 2:4. Lesson Thoughts. The peril of men is that in ambition to gain the applause of the world

Godly ambition is powerful to se-ture the best worldly favor. In prosperity we must not forget that every blessing and all true success come from God

Selections. O thou who chooses for thy share The world and what the world calls

Far away there in the sunshine are my highest aspirations. I cannot reach them, but I can look up and see heir beauty, believe in them, and try

Take all that it can give or lend,

But know that death is at the end.

to follow where they lead.

Look at the tender climbing plant of summer: It takes hold of some object, and creeps along upward till its tendrils shoot high and beautifully into the air; but the prop is taken away, and there it stands, reaching out its fingers for something to fasten upon; full of life and vigor still. but sinking because its prop is taken away, and falling like a worthless weed to the ground. Such, even at the moment of its greatest vigor, is often the state of those who seek

worldly greatness.
Philip of Macedon, wrestling in the games, was thrown in the sand. Ris-ing, he saw the marks of his body, and exclaimed, "How little a parcel of earth will hold us, when we are dead, who are ambitiously seeking after the whole world while living!"

Once earthly joy I craved, Sought peace and rest; Now Thee alone I seek, Give what is best: This all my prayer shall be, More love, O Christ, to Thee,

More love to Thee!

Prayer.-We pray, O Father, that our highest ambition may be,-not our personal advancement in worldly wealth and honor, but to please The Show us Thy will, and knowing it may we have hearts willing and hand ready and able to do what Thou wouldst have us do. Pity our foolish worldly aims; lead us to true aspirations, and accept our praises in Jesus' name. Amen.

EPWORTH LEAGUE LESSONS

MAY TWENTY-SECOND.

False and True Ambitions. Matt. 20. 20-28-

We have now come to the beginning

of the end of our Lord's ministry Jesus and his disciples are on the way from Peraca to Jerusalem. The time is drawing near for the sacrifice of the "Lamb of God that taketh away the sin of the world." The Master it would seem, walks on before his apostles and the crowd. Evidently, there is somewhat unusual in his manner even to such a degree as to caus Master seems to be aware of the men-tal agitation of his followers, and presently, he takes the apostles apart and, tells them how all things written in the prophets shall be accomplished in the Son of man-his favorite dealgdetails, according to the three narrators, concerning his betrayal, Crucifixion, and resurrection. St. Luke tells us that even then "they understood none of these things." This seems very strange considering the plain matter-of-fact statement of the Savlour. Edersheim thinks that without irreverence, he may suggest that the evangelists reported what Jesus had said in the light of after events. Perhaps there was something of the parabolic in his expressions which they could not translate into naked state ment. "At the time they may have thought it pointed only to his rejection by the Jews and Gentiles, to suffering and death, and then to a resur rection, either of his mission such a reappearance of the Messiah after his temporary disappearance as Judaism expected. Notwithstanding the awe which fill

ed every heart at the unusual appear ance or manner, or both, of the Master, emboldened by her love and ambi tion for her sons, and aided, perhaps by her consciousness of her kinship to the Lord-she was sister to Jesus's mother—Salome "came to him wor shiping him, and desiring a certain thing," namely, that her two sons might have the places of chief honor in the kingdom which they thought was about to be catablished.

How mistaken are our prayers, We are like children for the candle flame, or for the glit-tering knife blade, all ignorant of their nature and uses. There are some benefits of heaven for which we may make demand, as with a million-aire's check at a bank window. There are some promises so definite, and go plainly in harmony with the nature and all the purposes of the heavenly Father, and of the celestial kingdom. that we may use the imperative mood in our prayers. Matters connected with the spiritual life—pardon, regeneration, sanctification, growth, a us-such things are in the list of sight drafts on the heavenly bank. relation to ten thousand notions which we may think to be needs, we must say reverently and submissively. "Nevertheless, not my will but thine,

English City's Tramway System. The tramway system of Hull, England, is owned and operated by the city. The cars are double-deckers and the fare is 1d. (two cents) on all lines and for all distances. The financial results of this low-fare system are equally interesting. During the latest twelve months reported on there were ten miles of double track, or twenty miles of single track, in operation. The gross income is about \$445,000; the cost of operation was about \$233. 000. This left a gross profit of \$212,-000, and, deducting interest on the investment and the sinking sum, a net profit of \$122,000, or an average of over \$12,000 a mile of double track, which went into the city treasury.

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Corm: The Cause of Temperance - A Warning-The Story of What Drink Did For One of Uncle Sam's Sallor

Boys-Descent From Hero to Hobo. The cause of temperance is God's, its foes

Love may yet linger for a time, and yet it cannot fail

cannot fail

To come at last like flame of fire, in tidal wave of flood.
And burn and flow and purify and intro duce the good;
The age of peace and reason, of harmony and love.
May yet be distant for awhile and tarry yet above;
But rays of light and tones of love are seen and heard to-day.
That give us hearts to labor, and seal to watch and pray.

—George Dutton, in Suggestion.

A Pittful Example.

Recently while crossing on the ferry from Jersey City to the New York side a sailor, one of Uncle Sam's boys, stepped up to me, wishing to sell a watch goard. It was beautiful, made of white silk, yet he wanted to part with it for the paltry sum of 81.50. And why? That he might pay a debt at a saloon. Physically, he was a splendid specimen of manhood, tall and broad shouldered, weighing nearly 190 pounds, yet his face depicted suffering and deep wrinkles appeared on his face. Then, by questioning him, i received the following story, which I here give to you word for word, as near as I can remember, hoping that it may reach the heart of some one:

for word, as near as I can remember, hoping that it may reach the heart of some one:

"Sir, den't you want to help me out? I want to sell this watch guard. I owe a bill at a saloon, and being that I contracted that debt I feel obligated to pay it even if it is to a saloon."

I complimented him on his honesty, and asked him to what ship he belonged. "The Indiana," was the reply. "Some people have an idea that all sailors are the off-scouring of t.e earth, but it is false." Then with a pathos in his voice that touched me to the quick he continued: "My mother is a God-fearing, praying Christian, God bless her. I have three sisters, the best the sun ever shone on, but I am the black sheep of the family. I had a splendid wife, as true and loving as it is possible for a wife to be. I had a beautiful child, which was the joy and pride of the home, but—but—I am divorced." This he said with tears in his eyes.

"I have been home two days of my furlough, recovering from my weakness, brought on by drink. I am now on my way back to the navy yard, although my time is not up till morning. I have signed the pledge and I am going to reform. Young man, never touch a drop of any intoxicating higuors." Then, turning to my younger brother, he said: "You are young yet; you do not know the awfulness of temptation. God grapt that you never may. Oh, to be a boy again. Oh, for another chance!"

Till my dying day I shall never forget the look of anguish that passed over his ince as he thus ruminated over his past life.

I have seen some of the saddest sights ever mortal man was privileged to witness right over here in the navy yard," he said. "Some as the times of the say yard," he said.

"I have seen some of the saddest sights ever mortal man was privileged to witness right over here in the navy yard," he said. "Some of the tinest fellows I have ever known have died one after another in the strait jacket, drink being their only fault."

As the ferry reached the slip he left us, with that look of longing still on his face. That man had reformed, and but for us, we who give the devil his license to rain men's souls, would have been on his way to heaven, ut, tempted, fell.

to heaven, ut, tempted, fell.

Later, out on the street, saw him pull a bottle from his pocket and hilariously lift it to his lips, bought from some accurated about

iff it to his lips, bought from some accursed saloon.

How long shall we license the devil to break mothers' hearts, wreck the lives as well as the souls of our fellow creatures, fill our courts with divorce suits and our jails with criminals? How long no one knows, but may God grant that we may have a great awakening in the very near future.—Charles T. Yost, in Ram's Hore

A Living Witness.

Mr. Joseph Leicester, ex-M. P. and Sec-retary of the Glassblowers' Trade Sociehave held office in a powerful and Thave held office in a powerful and wealthy trade organization for over forty years, and am a living witness to the terrible bayes drink is doing amongst our brethren. To look over my books for the last forty years is to look into a dark and hideous charnel house strewn with victims of the drink. Each day brings its wretched quota of men neglecting work or spoil-ing it, so vast is this terrible drink plague that not a factory escapes it. One employthat not a factory escapes it. One employ-er writes to me, 'Competition is so fierce that I am compelled to strain every nerve to keep my trade going. My fires are burn-ing and my metal is in the furnace yet half the men are in the public house in-stend of being at work; it means poverty to them and ruin to me.' Another writes: 'I am compelled to discharge three men through drink out of eighteen; can you get me three swher men in their places.' through drink out of eighteen; can you get me three sober men in their places?' Drink is our difficulty. These men are all in arrears, and not one penny of benefit, so they go to General Booth or the workhouse to swell the over-swellen pauper list, while other victims are getting ready for the same fate."

Harm of the Free Lunch.

Against the old-quoted statement that "The free lunch is the redeeming feature of the saloon," Mrs. Chauneey Depew says some most valuable and significant things. She says: "The Iree lunch is largelly responsible for the enslavement of young men to drink. As sure as a man eats a free lunch, just so sure will he be a drinking man, unless he is possessed of rare self-control. A man takes a drink and a bite. The bite makes him thirsty and the drink makes him hungry, and many a manwho would leave a saloon after having imbibed one drink, will stick all day as long as the free lunch is there. It isn't the drink that keeps him, but the ingenious make-up of the free lunch, and that's why I say it's a blotch on civilization ar should be wiped out."

A Voting Comparison.

A Voting Comparison.

In California there are only twenty voters to every liquor dealer: in Louisiana the proportion is even greater, there heing one liquor dealer to every fifteen voters. Illinois has one liquor dealer to every fifty-one voters. The proportion is smallest in North Carolina, where there are 124 voters to every liquor dealer. In Utah the proportion is one liquor dealer to every li4 voters, which would seem to indicate that the Mormons, whatever else their faults, are not greatly given to drink their faults, are not greatly given to drink ing liquor.

The Iowa Plan.

The Iowa plan of confining confirmed drunkards in an asylum is working well. An average of fifty a month since the law went into effect eight months ago have been sent. The drunkard is put in a little been sent. The drunkard is put in a little different class from the criminal or insane, and at the same time is forcibly protected from his own weakness for liquor. The drink of the inmates is stopped. They are required to work on the asylum farm, and as soon as they are pronounced cured, are released. About seventy-five per cent of those sent to the asylum thus far have been discharged as cured.

Important Ordinances.

Three important ordinances prepared by the investigation committee of the Chicago City Council will soon demand the attention of that body. One requires the withdrawal from saloons of all window shades at midnight, that compliance with the midnight closing ordinance may be evident; the second gives the Mayor power to revoke licenses where existing laws are violated, and the third forbids the sale of beer or other intoxicants to children, being aimed at the cvil of what is known as "rushing the can."

If you cannot find the devil in a saloon it is no use looking anywhere else for him.



Thank God For Christ. Full nineteen hundred years Of history— Of human joy and tears, And mystery Since Christ was born.

Men ponder o'er the past. And what may be; But shall unto the last, Imperiect see The path they tread.

Yet as they backward look And strive to seize The meaning of the book Of centuries, Whose store is theirs.

Their hearts o'erflow with praise While creed and cant Stand silent and they raise The blessed chant. Thank God for Christ.

—James LeRoy Stockton.

The Patriotism We Need.

is not a man of God, but what stands on anart from that is the atter unself-shoes of the man in his giving of himself as well as his time and morely for the building up of a broken down city. He did such man deeds that he pleaded the right is expected that he pleaded the right is expected from an decrease of the poor and commelled the right is expected that the pleaded the right is expected from an in cert town and city of Noheman fiber and lave of country would drive passimism to its deal, and crime would rapid dessen. There has never from a time who men have failed to respond to a spiendidare to the heroic. There are thousand of men who are now sof-lowers and living in luxury who, if they would brood over this country's need and pray for this ustion's weal, would find an undying possion welling up in their souls, so that a brail crhoad of Nehemiah would be formed, an why not such an organization for the goo

things Done and Things Left Unique.

You can get people to go down to the settlements, to work among the tenements, and there to do real Christ-like work, who would laugh at you if you asked them to take a class in an up-town Sinday-school, because they wish to go where they are needed; thus are needed below that dead-line, but they preceive no need of self-deaving Christian was in a

Subjects of Thought.

Life without toil would be without

triumph.
True greatness lies not in never falling,

Print greatness to the late of the late of

When you pay the price of success you

If you would not have a person deceive

you, he careful not to let him know you mistrust him.
There are two freedoms—the false, where a man is free to do what he likes; the

true, where a man is free to do what he

habits and are.

Let those who live under the same roof
see that you have gladness in your heart,
and words of gen I kindness ever flowing

from your lips.

It must be borne in mind that our intel-

lectual as well as our moral nature is ever liable to be powerfully affected by habits previously formed.

A Prayer.

A Prayer.

Our father who art in heaven, and on earth, and everywhere, we flee unto Tive, and for a moment would be conacious of Thy presence, and in the light of Thy countenance would we remember our joys and our sorroys, our duties, our transgressions, and our hopes, and lift up to Thee the glad pealm of gratitude for all that we rejuce in, and aspire toward the measure of a perfect man, and so worship Thee that we shall serve Theo all the days of our lives with a gladsome and accepted service. So may the prayer of our hearts be acceptable unto Thee, and come out in our daily life as fair as the lilies and lasting as the stars.—Theodore Parker.

Freshmen's Daring Feat

One of the most daring of college pranks was carried through a Hart

ford, Conn. Two members of the

freshman class climbed to the top of

the state capitol, by means of staging placed there to ald in the making of

repairs, and nailed their class banner

to the flag pole. The rest of the class

Your destiny will not depend on any chance of the moment; you are fixing it yourself in your choices and acts, in your habits and life.

ways get as much change as you

The Patriotism We Need.

In these day of materialism and selfish mass a Nehemiah is a "rare bird." A modern Nehemiah would reason about like this: "I am a cuphearer to the king; this is quite a dignified and desirable position. I am a confidant, live in a palace and being such an bonor to my race. I am sorry about Jerusalem and it ought to be restored. I feel the Lord wants its walls rebuilt, but I should be foolish to think of going there. I will give \$5000 or build a library or a college there. I am willing to do something substantial, but I am not sure but this is a spasm of patriotism, but I will do something. The wise head of the day would be ready to praise Nehemiah and think he had done enough, but not so with the patriot. Position, case and all else were subordinate to Jerusa lem's need. Other men sought to bleed and extort and, like births of prey, live at the expense and life of others. Nehemiah for twelve years refused the salary right fully his as governor and fed 150 Jews beside others at his own expense. If the men chosen of high heaven to manage coal mines, corner cotton and oil, water stock rob the poor of savings and play polities. year ago, 126,735 in 1902 and 1,583,831 in 1901. Business failures in the United States for the week ending with May 5 number 176, against 188 last week, 175 in the like week of 1903, 179 in 1902, 193 in 1901 and 174 in 1900.

WHOLESALE MARKETS.

Baltimore, Md.-FLOUR - Steady

Baltimore, Md.—FLOUR.—Steady and unchanged; receipts, 1,559 barrels; exports, 4,147 barrels.

WHEAT.—Firm; spot, contract, 1.00; spot No. 2 red Western, 1.01; April, 1.00; May, 1.00@1.00]4; July, 88½ asked; steamer No. 2 red, 94½@95; receipts, 807 bushels; Southern by sample, 95@1.01; Southern on grade, 95@1.01.

grade, 95@1.01.

CORN—Firm: spot, 52½@52¾61.

April, 52½@52¾6; May, 52½@52½1.

July, 53@53¾: steamer mixed, 50@
50¼; receipts, 2,006 bushels; exports,
150,000 bushels; Southern white corn,
150,000 bushels; Southern white corn, 53@561/4; Southern yellow corn, 53@

men chosen of high heaven to manage coal mines, corner cotton and oil, water stock rob the poor of savings and play politics for plunder had a subentaneous infusion of the patriotic spirit of Nehemish or a transfusion of blood from his veins they would rally the nation to duty and deeds of might and stop their forms of crime. The story of Nehemiah comes near to tell ingues that no man can be a patriot who is not a man of God, but what stards out anart from their is the utter unsettlenges. Western, 81 asked.
EGGS—Steady, unchanged: 17.
HAY—Unsettled and unchanged.
BUTTER—Firm, unchanged; fancy imitation, 19@20; fancy creamery, 24

@25; fancy ladle, 15@16; store-packed, 12@14. OATS-Firm; No. 2 white, 46@ 401/2; No. 2 mixed, 451/2@44; receipts, 14,295 bushels.

SUGAR—Strong, unchanged, large, 101/2011/4; medium, 101/2011/4; small, old, 101/2011/2; new, 10/2/101/4; SUGAR—Strong, unchanged; coarse granulated, 4.90; fine, 4.90.

New York.—BUTTER—95 adv.
Receipts, 4.168 packages. Extra fresh

CHEESE—Quiet, Receipts, 2,735. State, full cream, large and small, fancy, September, 1034@11; do., good

cases. State and Pennsylvania, average finest, 19; do. firsts, 18; Western

sota bakers, 4.00@4.20; winter patents, 5.00@5.35; winter straights, 4.80

65.00; winter extras, 3.35@4.00; winter low grades, 3.15@3.80.

HAY—Steady; shipping, 65@70; good to choice, 921/@05.

HIDES—Steady; Galveston, 20 to 25 pounds, 18; California, 21 to 25 19; Texas dry, 24 to 30

7.05; refined weak; continent, 7.10; South American, 7.50; compound, 614

WOOL-Firm; domestic fleece, 28

POTATOES—Steady; new Flori-da. 450@5.00; Long Island, 3.75@ 4.25; State and Western, sacks, 3.40@

picked, 534; other domestic, 31/4@614. CABBAGES-Quiet; Southern, per barrel-crate, 1.75@2.00.

Live Stock.

SHEEP AND LAMBS-Receipts were 3 cars, or 699 head; sheep stealy; lambs in better demand and steady. Unshorn sheep sold at 5.50 per hun-dred pounds; no clipped sheep on

market, nominal. Good to prime steers, 5.00@5.50; poor to medium, @4.75; canners, 1.50@2.60; bulls, 2.25 @4.00; calves, 2.50@5.55; Texas fed

Cigarmakers of Boston have started a co-operative cigar factory.

The membership of the Brother-hood of Locomotive Engineers is upward of 38,000.

Sponge fishers off the coast of Tunis have begun to use subma-rine boats in their work.

of \$10 a week.

The United Garment Workers' International Union has increased in The Cigar Makers International Union has paid almost \$6,000,000 in benefits in alittle more than 24 years

Carpenters at Buffalo have received an increase of 2½ cents an hour.
Twenty-five new unions have affiliated with the Minnesota Federation of Labor within the past six months.

Politics, it is claimed, have got in the way of President Gompers' plar to federate the various trade unions of Porto Rico. Brooklyn Shipwrights' Union was one of the first labor organizations in the United States to win the eight-

were fighting the "sephs" in an at-tempt to prevent a banner being placed on one of the college buildings. hour day.

A number of prominent merchants at Vancouver, B. C., have been prosecuted for conspiracy in blacklisting trade Unionists.

chinery. Structural work is increasing, but dealers had accumulated large sup-plies of building materials, and prices lack seasonable firmness. Commodity prices declined slightly during April, Railway earnings in April were 5.9 per cent. less than last year.

Bradstreet's says: Wheat, including flour, exports for the week ending May 5 aggregate 1,192,718 bushels argins. against 1,010.850 last week, 3,201.68e this week last year, 3,302,240 in 902 and 4, 178.872 in 1901. Corn exports against 190,193 last week, 1,631,709 a year ago, 120,755 in 1902 and 1,583,831

COMMERCIAL REVIEW.

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

view of trade says: Somewhat better business condi-

tions prevail owing to a more Sum-mer-like temperature. Quiet condi-tions are noted in practically all lines

of wearing apparel, however, with the exception of specialties, such as tan shoes, that cannot be delivered with sufficient rapidity. Operations for fu-

ture requirements are carried on with caution, and this disposition to avoid

overproduction will do much to maintain a steady market. Some im-

provements in collections, particular-ly at the South and West, will also

strengthen weak concerns.
The percentage of idle factories has

increased, especially in textiles and footwear, and a change in style has rendered unavailable much silk ma-

RYE-Dull; No. 2, 79@80; No. 2

CHEESE-Easy, unchanged; large,

reamery, 24@24½; creamery, common to choice, 14@23½; State dairy, common to choice, 14@23; held creamery, common to choice, 13@20.

erbood of Nehemiah would be formed, and why not such an organization for the good of home, country and God? Something must be done; men are doing wrong; men can do the right. What shall be done? Coercion is inadequate; promisenous charity is adding fuel to fire; only the exoultive power of a new affection is sufficient to bring the golden days of God.—From a Sermon by the Rev. John H. Davis, A. M. of Georgetown, Mass. prime, 9@91/2. EGGS—Irregular. Receipts, 15,000

age finest, 19; do. firsts, 18; Western firsts, 18; storage selections, 18½; Southern firsts, 17@1754.

POULTRY - Live and dressed nominally unchanged.

FLOUR-Receipts, 12,725 barrels; exports, 2,380 barrels; sales, 3,600 barrels. Dull and without feature. Minnesota patent, 5,00@5,25; Minnesota patent, 5,

pounds, 14. LARD-Weak; Western steamed,

where they are needed; they are needed helow that dead-line, but they perceive no need of self-denying Christians work in a class of well dressed hays and girls in the un-town school. You can get people to give and to give largely for the work at the bottom of the slide who dredies to do much or anything for un-town work. These things they do and leave the other sindone. Now centainly the vision of the multitude thus at the bottom of the moral scale is sufficiently impressive to arouse the sympathy and saving passion of every Christian heart. No one can leak over that precipes and see the mangled sonis of men without city and desire to help. No one can think of those young men who have swiftly scarched their way to the depths of moral degradation, without wishing to call every possible agency to come to their rescae. It is a sight that moved the Saviour to tears and to miracles of saving. It is a sight that always moved the church to pity and to activity, it is a sphere which the church never has and never will neglect. It becomes us as a church and as individuals, to ask if we are doing our full share of that work. "These things ought ye to have done."—From Sermon by the Riv. Dr. Robert Meckenzie, in Rutgers Riverside Presbyterian Church.

Subjects of Thought.

3.50: Jersey sweets, 2.50@4.00. PEANUTS Steady: fancy hand-

New York.—Dressed beef moder-stely active and steady at 65/285/c, per pound for ordinary to choice na-

sale; unshorn lambs at 7.25; clipped do., at 5.70@6.25; dressed mutton at 8@01/2c, per pound; dressed lambs at 11@12c.; city dressed spring lambs at 3.00@6.50 per carcass. Chicago.—CATTLE—Receipts, 500;

3 00@4.85; stockers and feeders, 3.00 24.50; cows, 1.50@4.35; heifers, 2.25 steers, 4.00@4.60.

WORLD OF LABOR.

Union team drivers at Toronte will ask for a minimum wage scale

Electrical workers in the upper pen-insula of Michigan are being thor-oughly organized.

Three hundred manufacturers in the United States are now using the label of the United Garmens the label Workers.

After the sophomore flag was in place the victors were shown the 1908 flag floating about 100 feet higher than that of 1907.