Bnooklyn, N. Y.—Sunday morning the Rev. Dr. Robert Rogers, rector of the Church of the Good Shepherd, preached a thoughtful and convincing sermon on "God's Love For Man." The texts were from John iii:16: "God so loved the world that He gave His only begotten Son, that whoso believeth on Him, might not perish, but have everlasting life," and Mark ix:24: "Lord, I believe, help Thou mine unbelief." Dr. Rogers said among other things:

I begin our thought this morning with the great declaration of the beloved Apostle John who, better than any other of Christ's disciples, understood the vital meaning underlying the Master's life. Jesus was to John a distinct personality with whom he was acquainted, a man among men, but He was more than this, He was also at the same time the love of God incarnate in this Man's nature, so that He represented the nature of God, and His feeling and desires and purposes toward mankind. God loved the world. Now, after beginning with this thought, I have taken another verse from Scripture, to indicate man's attitude of mind toward John's declaration, "Lord, I believe, help Thou mine unbelief."

John's statement is a condensed but very complete outline of what the Christian religion aims to teach men. It is the message of the Christian Church that Jesus Christ is the personal demonstration of God's love for man. The life and words of Jesus are the illustrations of how God loves and how He acts toward man, and also what God desires that man shall think and do toward God and toward his fellow man.

Now this kind of thinking leads us into

Now this kind of thinking leads us into Now this kind of thinking leads us into the acknowledgment of the supernatural. It brings us to the admission that our Divine Father loves man, and teaches him, and guides him by laws and standards which He reveals to man according to his needs. In other words, the Christian religion stands for the presence of God in this life we are now living, and that He has help to give to man, and demands to make of man.

There are countless men find women.

has help to give to man, and demands to make of man.

There are countless men and women who believe implicitly in this statement of God's presence ruling over life, and who live in their belief, offering up themselves to divine guidance, regretting their sins and imploring pardon in perfect faith that it will be granted. There are, on the other hand, some perhaps, who say they have no belief in the divine and spiritual, and who would place themselves outside of the declarations of the Christian religion, but I believe this number to be few and growing smaller every day, as the fuller vision of the world and its rich spiritual meaning dawns upon their intelligence. But there is another large class with whom I am specially concerned, who believe and yet do not believe. They would not deny the Christian faith, neither are they ready to give their full allegiance to it. There is a multitude of such people among our men and women, and may we not ask seriously why is this the case? Is it because Christ's teaching and His life are so hard to be understood that spiritual things can make no derstood. Are some kinds so constituted naturally that spiritual things can make no effective appeal to them?

If we were for a moment to admit this it would destroy the greatest power which

If we were for a moment to admit this it would destroy the greatest power which we believe inherent in Christ's religion. we believe inherent in Christ'r religion, namely, that to every man, bond or free, black or yellow, barbarian or Scythian, Jew or Gentile, learned or unlearned, rich or poor, it has the power of entering into his heart and transforming his life. There is no respect of persons with God. I grant you that Christ found that there were certain places where even He could not present His message with conviction, but the cause of His failure was the hardness of men's hearts and not the difficulty of comprehending His gospel, and this same reason will be found to hold good in these days.

days.

Atheism is no longer supposed to be a necessary adjunct of the scientist; but on the contrary, the men who are opening the widest visions of new truth to the world in these days and teaching the profoundest lessons to mankind are men who are sincere believers in the message of God's presence as revealed by Jesus Christ, or at least are able to say with carnestness. "Lord, I believe, help Thou mine unbelief." When we come to consider our own lives and those of the ordinary men and women

least are able to say with carnestness. "Lord, I believe, help Thou mine unbelief."
When we come to consider our own lives and those of the ordinary men and women around about whom we can understand, what is it that prevents the message of Jesus Christ from having the effect upon us all that it ought to have?

There has been for the past few years a warning sounded that men are not attending our Christian churches, and the reasons are being given in various ways. Clergymen are uninteresting; churches are cold, uninspiring places; doctrines are antiquated and illiberal and meaningless to man in the struggle for life. Perhaps there is a truth in all these statements; it is not difficult for even a stupid man to find a plausible excuse for anything he cares to do, or to leave undone. Parents who are bringing up children, teachers who are educating them, understand the readiness of plausible excuses.

But these excuses, whenever given, are not the real reasons why some men do not attend church. Let me say, first, that I believe it is open to demonstration that a targer number of men are interested in the work of the church and attending its services and obeying its inspirations than at any other time in history. And what is more important, they are attending churches willingly without the compulsion of ancient times when heaven and hell were regarded as in the sole power of the church, and men were afraid to absent themselves. Our Y. M. C. A.'s were never so prosperous. The religious nature of our college students was never more genuine than in our own days.

But to speak of those who are not attending our churches, is it not because

college students was never more genuine than in our own days.

But to speak of those who are not attending our churches, is it not because they have never had a true vision of the vital reality and practicability of Christ's messages? The great majority of men in this country, at least, are nominal Christians. They send their children to Sunday school, they like to have their wives and sisters in union with the church, and if asked whether they themselves believe in the teachings of Christ and His Church, would either evade the question or else say they could follow Christian precepts without attending church. Is not the fault of lack of attendance on Christian worship due rather to the manner of life we are living than to a definite unbelief in the virtue of the Christian religion? They are so much absorbed in the struggle for money that they have neither time nor desire to see anything else. Every one is hunting for it, the business man, the politician, the professional man, the laborer, the coachman, the waiter, the conductor, the coachman, the waiter, the conductor, the porter, the barber, the messenger, the elegyman who is paid for burials and baptisms, the corporation. This one craze seems to leave no part of American society intact, rich and poor, high and low, alike, are infected with this disease, which is sapping all the spiritual and moral energy of the generation.

The church is not the only place from which, such men and women absent them.

ergy of the generation.

The church is not the only place from which, such men and women absent themselves. Our lectures on history and travel, and science and art are giving up their business because the cry has gone forth that men will not attend lectures. The literature that appeals to people is not that which lifts the mind and heart to higher

thoughts, but the type or filmsy novel that simply entertains.

The Church of Christ is no longer a comfortable place in which the unrepentant sinner can sit. Religion has become much more of a reality to every man. It fills a more sacred place. It is not regarded is these days as simply a combination of rites and ceremonies, performed in a special building, but religion is known by all men to be co-ordinate and co-extensive with life and the man who willingly lives ainfully and in disregard of Christ's standard will not add to his degradation by playing the hypocrite and impostor. This means that in the minds of irreligious men there is a growing respect for religious and a sound regard for the church even among those who also not affend. I say that it is the life

which the age is calling on men to fire that is weakening the religious life and faith of men. Men cannot serve God and mammon is true forever. Can this evil be overcome, and how? I believe that it can, and the way to overcome it is to satisfy men that we are living in a moral and spiritual world in which God is present and in which He makes His demands. Professor James, of Harvard, speaks of the universality of religious experience opening up a new world which science has hitherta scoffed at, but which must be recognized if we know by our own experience that there is a realm of thought, of love, of conscience, of righteousness, toward which things our hearts yearn. We know more than ever the laws of this department of life, how, under God, beneficence and growth and power are added to life by their obedience, and how injury and weakness and suffering are the resultants of disobedience to the individual and to the nation and the race. Men believe in these things, because they see them. If they do not believe in their power as you and I, dear Christian friends do, it is because they have been hindered by other things from looking at them seriously enough. If they can be turned from the craze of the age, which is selfishness, they will be ablot to see and appreciate the workings of this real kingdom of love and Christ in our midst. If the church is to help men it must open its doors and heart to such men. It must not refuse their admission or retard them by insulting them when they come. If a man is looking for righteousness and anxious to govern his life according to that inspiration, the church ought to be ready to give to such an honest man all he is ready and willing to receive. Let us not be afraid of our sacraments being desecrated. Men will not come to them unless they really want them and believe in them. We ask too much of men about what they believe or do not believe. The working and living Church of Christ is not that which shall only have a place and a welcome for those who are fully equipped with fai

churches of Christ take this attitude to-ward men and men shall learn that the ministration of the church is toward belp-ing them out of their sins and mistakes, rather than in a constant condemnation of their faults, I believe they will be found within its walls, ready to be helped and led toward a larger knowledge of God and His love.

Doing One's Best.

We should not only seek to do our best, but also to do the best that can be done. No man can tell when he has done his best. The best should always be the highest reach possible. The striving for excellence is not alone for the sake of the life it makes possible. No work should ever be regarded as "good enough" if it could be made better. It was said of Lord Brougham that such was his love of excellence that, "if his station in life had been only that of a bootblack, he would never have rested satisfied until he had become the best bootblack in England." It is no wonder, remarks the Baptist Union, that he was one of the best men in the empire. he was one of the best men in the empire. In seeking to do his best, ever aiming at excellence, he was gradually making himself one of the best men. And after all, the great purpose of life is only achieved when one not only does his best, but is his best.

Religious Thought.

Religious Thought.

You cannot begin anything you never did. Organization, genesis, is God.—Campbell Morgan.

When a man thinks he is the whole church he is apt to ignore the Head of the Church.—Ram's Horn.

Contentment is sunlight, discontentment is starlight, malcontentment is night.—United Presbyterian.

A man does not have to go to heaven by freight simply because he cannot express himself in meeting.—Ram's Horn.

When the Christian rises above such When the Christian rises above such small details as telling the truth and deating honestly God is going to let him drop the property of the control of the

ing aonestry God is going to let him drop hard.—Ram's Horn.

No one need go down to eternal death who is able to turn around and go the other way, for the other way leads to eter-nal life.—United Presbyterian.

Christian Submission. A missionary in India, Rev. W. P. Byers, tells this story, which illustrates that the gospel carries its comfort in distress to the convert in India as it does in this country.

tress to the convert in India as it does in this country:

"One of our older Bengali boys, whom we were counting on to help us in the future, was carried off in a few hours by a violent fever. His poor father had struggled to give his boy every chance to learn, hoping he would become a Christian worker. But the Master saw fit to take him for higher service in the kingdom above. When this father was told that his son had passed away he bowed his head in submission worthy of any Christian in any country, as he said: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."—Ram's Horn.

Manhood has two or three qualities. First, self-assertion, and a good many men never get beyond that—they become bulles or egotists. They always get their way, ride rough shod over every man. I do not say self-assertion is to be destroyed, it is to be directed, and that is the second quality, self-direction. That power belongs to every man. God Himself does not invade or destroy it. The powers of self-assertion and self-direction reach their climax in self-surrender to the highest.—Rev. W. T. McDowell, New York City.

To be free from narrowness;
To respond to the nearest need,
To help all;
To magnify the good in the meanest,
To minimize with love apparent faults in

To minimize cthers;
To give God 'is opportunity in me;
To further Himlan for the world He loves;
Let this be my wish.

—W. P. Landers.

He Knew. There was a visitor at the school and the children were being given an opportunity to show off. The visitor's thoughts evidently ran in a religious turn, for he questioned the children first upon their knowledge of the Bible.

"And where was the infant Jesus born?" he asked, and a chorus co voices answered immediately: "In a

"And why was he born in a man-ger?" was the next query. There was a moment's silence, and then a little Scotch boy in the back seat piped up shrilly: "Because his mother was there."—The Globe.

A Two-Sided Flag. The strangest flag under which mer ever fought is that of the Macedoni an insurgents. It is red on one side

and black on the other.

The black side is intended to be symbolic of the iniquity of Turkish rule, and should the Macedonians ever gain independence or autonomy, the flag would be changed.

SUNDAY SCHOO!

INTERNATIONAL LESSON COMMENTS FOR JULY 24.

Subject: Jehoshaphat's Reform, I) Chron., xix., 1-11-Golden Text, I1 Chron., xix., 11-Memory Verses, 4-6
-Commentary on the Day's Lesson.

I. A severe reproof (vs. 1-3). This chapter is entirely additional to Kings, and is of great interest. It deals with three matters only: The rebuke addressed to Jehoshaphat by the prophet Jehu (vs. 1-3); the personal efforts of Jehoshaphat to effect a religious reformation (v. 4); and his reform of the judicial system (vs. 5-11. 1. "Returned." From the battle against Benchadad in which Abab. 5-11. 1. "Returned." From the battle against Benhadad in which Ahab was slain. "In peace." Without capture or pursuit, being miraculously delivered from imminant descriptions. danger. "Jehu," etc. The Hanani who is

being miraculously delivered from immi nent danger.

2. "Jehu," etc. The Hanani who is here mentioned was probably the seer who reproved Asa for seeking help from the King of Syria (chap. 16:7). His son Jehu was early called to the same divine work which distinguished his father. More than thirty years before this Jehu had foretold the doom of Baashs, King of Israel (I Kings 16:1). "To meet him." He went at the earliest possible moment. God had sent him for this purpose and the old prophet did not hesitate. But Jehu received better treatment from Jehoshaphat than his father Hanani had received trom Asa (chap. 18:7-10). "Shouldest thou." What a forcible, piercing question; Jehoshaphat's conscience would cause him to quickly answer it negatively. "Help the ungodly." "Such was the idolatrous Ahab, whose kingdom was so largely given over to the worship of Baal and Ashtoreth." A great principle is here laid down. God's people should not give the hand of fellowship to the wicked or assist them in any of their ungodly doings. The words of the apostle are to the point: Be ye not unequally yoked together with unbelievers. . And what agreement hat the temple of God with idols?" (2 Cor. 6:14 18). "And love them," etc. James says. "Whoseever therefore will be a friend of the world is the enemy of God" (chap. 4:4). What would we conclude if those whom we supposed to be our friends should join themselves to our enemies and show a fondness for those who were bent on our downfall? John says, "Love all the world," etc. (I John 2:15, 16). The friend-ship of wicked men is one of the most dangerous temptations to which Christians are subjected. The wealth of the world and business interests are largely in the hands of men who are not friends of Christ While the Christian selicity as the content of the world and business interests are largely in the hands of men who are not friends of Christ While the Christian selicities as the content of the world and business interests are arguely in the and business interests are largely in the hands of men who are not friends of Christ. While the Christian religion requires no narrow or ascetic seclusion from the world, it does forbid the sceking worldly friendships and alliances for sellish ends and to the peril of religious useful-ness and religious character. Christian alliances with the wicked do not command alliances with the wicked do not command the respect of the very men for whose favor they are formed. To love those who hate God is a personal thrust at Jesus Christ. "Therefore is wrath." The prophet does not tone down or mince mat-ters. Faithful are the wounds of a friend, but the kisses of an enemy are deceitful. "Upon thee." He was plainly told that the consequences of his sin would fall upon him and his people with crushing force.

but the Risses of an enemy are deceitful.

"Upon thee." He was plainly told that the consequences of his sin would fall upon him and his people with crushing force. And is not the wrath of God upon all those alliances which His people form with the imgodly, whether they be social, matrimonial, commercial or political?

3. "Nevertheles." The seer has for Jehoshaphat words of encouragement as well as words of blame, and reminds the King that in taking away the groves he had shown the true theocratic spirit, which would not fail to be recognized and blessed of God. And this oracle of blame and praise inspired the King to attempt further reforms. "Groves." The Asherah images.

II. Judges appointed (vs. 4-7), 4. "Again." This refers to his previous reforms described in chapter 17. "Beersheba." This was at the southern extremity of Judah. "Mount Ephriam. The kingdom of Judah was bounded on the north by the mountains of Ephraim. Jehoshaphat traveled the whole length of his kingdom and examined everything himself to see that judgment and justice were properly administered among the people." "Brought them back "Many probably had gone into idolatry when they saw their King so intimate with idolaters, therefore he put forth every effort possible to rescue them and bring them back to the true religion. Those who truly repent of sin do all in their power to repair the damage they may have done to others. 5. "Sejudges." The Kingappointed local magistrates in all the principal cities, according to the directions of the law (Deut. 16: 18-20), so that justice might be administered with ease and convenience. 6. "Take heed." A very solemn and accessary cau

to the directions of the law (Deut. 16:
18-20), so that justice might be administered with ease and convenience. 6. "Take heed." A very solemn and necessary caution. The case seems hopeless when the judge is corrupt. "Is with you." See R. V. "The judges in deciding cases against the rich and powerful were to strengthen themselves with the thought 'God is with us." 7. "Wherefore now." Probably Jehoshaphat discovered irregularities and wrongs in the administration of justice such as showing respect of persons and the taking of bribes, and he accordingly undertook an extensive reform in the matter. His work no doubt consisted largely in removing evil judges and confirming the good in their office.

III. A supreme court established (vs. 8-11).

8. "In Jerusalem." Jehoshaphat's second

8-11.

8. "In Jerusalem." Jehoshaphat's second reform measure was to establish a court of appeal in Jerusalem in accordance with Deut. 17:8-12. "This measure was court of appeal in Jerusalem in accordance with Deut. 17:8-12. "This measure was probably altogether new. David and Solomon had kept judgment in their own hands. The prominent position assigned to the priests as judges was in accordance with Deut. 17:9; 19:17." "Of the Levites," etc. A certain number of each of those three classes constituted a supreme court. "Judgment of the Lord." All matters pertaining to religion about which some decision could be found in the Mosaic law. "Controversies." Civil disputes, called in verse 11 "all the King's matters." "They returned." Read this, "And they dwelt in Jerusalem;" that is, the judges appointed by Jehoshaphat. The most difficult cases could always be decided in Jerusalem, because the judges were always there. 9. "A perfect heart." That is, a heart undivided in its allegiance. The judges could not serve God and take bribes at the same time. 19. "Blood and blood." Between manslaughter and murder, or "the settlement of inheritance and family claims, etc." "Law and commandment." To decide what particular ordinance applies to a particular case. This refers to "cases where the matter concerns the interpretation and application of the law and its individual commands, statutes and judgments to particular crimes." 11. The King appointed Amariah supreme judge in the ecclesiastical court and Zebadish in the civil court. The Levites were to be counselors and officers to assist.

Paper Gloves and Stockings. Paper gloves and stockings are now being manufactured in Europe. stockings have been carefully amined by experts, and they are loud in their praise of them. Let no one assume, they say, that these stockings because they are made of paper, will only last a few days, for they will last almost as long as ordinary stockings. The reason is because the paper of which they are made was, during the process of manufacture, rendered into a substance closely resembling wool and was then woven and treated as

ordinary wool Some time ago a Russian lady died in Paris, France, and bequeathed a sum of \$40,000 on condition that a mausoleum was erected over her grave and inside was to be a small chamber in which the aspirant for the ignar was to take up his residence night and day for twelve months, and watch by her tomb. A man was found who ac cepted the post, but was unable to en dure the mental strain and loneliness and he is now confined in a luniti

# CHRISTIAN ENDEAVOR NOTES

SUNDAY, JULY TWENTY-FOURTH.

"How to Break Down the Spirit of Caste." Jas. 2:1-9; Matt. 23:8-12.

Scripture Verses-Prov. 16:18; Isa. 2:11, 12; Dan 4:28-32; Obad. 3, 4; Luke 1:51, 52; Matt. 11:29; 20:27, 28; Luke, 22:27; John 13:3-5, 13, 14; Phil.

Lesson Thoughts.

It is the greatest coolishness to parel or any externals, the only true standard of rank is within. The true value of precious stones is found only when the valueless exterior is cut

A man cannot raise himself by his boot-straps, no more can he be truly exalted by the exercise of pride.

Pride in itself is a vain thing, even when it is harmless; but it is a most blameworthy disposition when it exalts self at the expense of others.

Selections.
Teach me, Lord, my true condition
Bring me childlike to thy knee, Stripped of every low ambition, Willing to be led by thee.

Venus, the brightest light among the stars and planets, never rises high in the sky, but is seen near the horizon. Every appearance of the Queen of the Planets is a parable of the possibilities open to those that are satisfied

with a lowly position.

No one can be proud who is conselous of God's presence in his life, work-ing through him whatever he does that is good and strong. If you would be humble, think often of God and his

omnipotence.

Judge your humility by asking your olf whether what you are seeking is to do the thing or to be known as doing it. Are you willing to stoke the fires down in the hold, or do you want to be up on the bridge, wearing gilt braid, and getting the glory of th victory? Are you willing that others should be praised for what you have done, provided only the thing is done? Cometh on the better time

When the struggling earth shall know No success through others' loss Will the unseen Powers bestow.

# **EPWORTH LEAGUE LESSONS**

JULY TWENTY-FOURTH.

The Spirit of Caste. James 2. 1-9;

delusion that they have risen a notch or two. But in reality they have dropped in the scale of true worth Never should we envy such an order

of deceived mortals. Like commercial stock, blood may sometimes be watered. But there is genuine blue blood, that stands what is best in the heritage of nobie qualities. In its lneage it may be no crowns have dazzled, no name been emblazoned on the scroll of fame. is the heroic blood that was brought to our shores in the Mayflower, and the kind that gave us our glorious Declaration of Independence-believing that all men have equal rights to a fair chance in securing for themselves the

regitimate rewards of upright living. How lofty and true this utterance by Phillips Brooks: "No man has come to true greatness who has not felt in some degree that his life belongs to the race, and that what God gives him he gives him for mankind." Be substantially great in thyself: and more than thou appearest unto oth-ers." "We cannot conceal shoddy in the great web of life," says Emerson. "Every wicked, rotten, sleazy thread will stretch itself across the fabric, and testify against us forever."

Curious Fact in Natural History An incident which will be interest ing to naturalists is told in a recent number of the Scotsman. One of the foresters in the employ of the Mar quis of Lothian was returning from his work when he noticed a wild duck flying from a larch tree. On close examination he observed a commor brown owl looking down from what appeared to be a nest in the cleft of the tree about thirty feet from the ground and apparently near the place from which the duck had flown. Curiosity prompted him to climb to the place, which he did with great diffi culty. The owl on his approch flew off, and to his surprise he found in the nest two eggs-an owl's and a wild duck's. It is not uncommon for both owls and ducks to build their nests high up on trees, but it is unheard of for one nest to be appropriated by both birds.-New York

Count as a Beggar.

A fatal cycling accident near Beells has brought to light a strange type of Italian mendicant. The dead mar is Count Francesco Avogadro di Vag liano, a member of one of the oldes! and noblest families in Italy, and P public mendicant. He might, had he chosen, have drawn an annuity sum cient for his frugal support, but from some perverse sentiment he preferred to beg in the streets, miserably clad He was a woll-known figure at Beella The other day he was tramping to his native district of Vagliano, when he was knocked down by a cyclist and killed. His family are now about to give him a funeral worthy of th

# The Junday Breakfast Lable

The Secret of Abiding Peace.

BY A. L. WARING.

My heart is resting, O my God,
I will give thanks and sing;
My heart is at the secret source
Of every precious thing;
Now the frail vessel Thou hast made
No hand but Thine shall fill;
For the waters of this world have failed,
And I am thirsty still.

J thirst for springs of heavenly life,
And here all day they rise;
I seek the treasure of Thy love,
And close at hand it lies;
And a new song in my mouth
To long-loved music set.
Glory to Thee for all the grace
I have not tasted yet.

Glory to Thee for strength withheld,

For want and weakness known: And the fear that sends me to Thyself

And the lear that sends he to Inyset For what is most my own; I have a heritage of joy That yet I must not see; But the Hand that bled to make it mine, Is keeping it for me.

My heart is resting, O my God,
My heart is in Thy care;
I hear the voice of joy and health
Resounding everywhere;
"Thou art my portion, saith my soul,"
Ten thousand voices say,
And the music of their glad amen
Will never die away.

The Supreme Choice,

BY WAYLAND HOYT, D.D., LI.D. But as for me and my house, we will serve the Lord.—Joshua 24:15. This is his announcement of his supreme shore by Joshua. Nothing is more masterful in a man than

"Search thou the master passion; there The wild are constant, and the cunning

Says the late great educator, Dr. Mark Hopkins: "As a river, if it be a river, de-spite back-water and eddies, must flow some whither, and as those eddies and the back-water are caused by the very current back-water are caused by the very current they seem to contradict, so must there be in man some current of affection, bearing within its sweep all others, and that would, if known, reconcile all seeming con-tradictions." "To know what the su-preme object thus chosen and the master passion is is the capital point in the most difficult and valuable of all knowledge, the knowledge of ourselves. But while we are thus necessitated to choose, and to choose an object of supreme affection, the choice itself is free. There is always an alterna-

tive."

There are supreme choices and sub-id-iary choices. But that which determines, arranges, marshals the subsidiary choices

arranges, marshals the subsidiary choices is the supreme choice.

This is the inexorable law for life—that overarching every life, arranging it, managing it, shaping it, is its ultimate supreme choice. And no more searching, deciding vital question can a man put himself than:

What is really my own supreme choice?

And nowhere is this question as to supreme choice so determining as in the realm of morals and religion. "Seek ye first the kingdom of God and His right-counsess" is the great Master's announcement of what ought to be the supreme religious choice for life. We are to seek these first—not fifth or fourth, or third, or even second, but first. We are to say with Joshua. "As for me, I will serve the Lord."

Then, just as that young fellow's su-

Then, just as that young fellow's su-Then, just as that young fellow's suppreme choice as to business ruled his daily and lesser choices in it, so the supreme religious choice is to give rank and order to all our lesser choices—those concerning business, and everything else which our lives touch.

What is it to be a Christian? It is to deliberately and the choice of the concerning to the choice of th

What is it to be a Christian? It is to deliberately make this highest, noblest choice. It is to thus give God His rightful throne over mind, affection, will. It is to repent of having failed to do it in the past, to receive the forgiveness for our failure from the atoning Christ, to give crown to this loftiest choosing for the future.

We may or we may not. We are free to choose. But every life is necessarily failure if its supreme and ruling choice he are ure if its supreme and ruling choice be any other and less than God.—Philadelphia Public Ledger.

The Useless Graduate.

At the baccalaureate services of the academic department of the New York University, otherwise University College, the sermon was preached by the Rev. Decharles E. Jefferson, pastor of the Braway Tabernacle, whose text was: "There was a man there who had a withered hand." Dr. Jefferson asserted that many a graduate, supposedly well trained, had "a withered hand."

"For instance," he said, "he cannot hold the ballot—he cannot wield the instrument of the American freeman in hewing the path for American freedom. But he can talk; yes, he is a great talker. He knows every sore spot in our body politic, and he can talk brilliantly and sarcastically about our National failings and shortcomings. And he becomes very jocose in discussing the efforts of those who make some effort to better the evil conditions he sees so clearly.

"And he cannot hold the Bible or a hymn book. He can read some ephemeral book, or a newspaper, crimsoned with sin and blackened with woe. But he can's hold the big book—that book which has imagery more wonderful than Dante, philosophy more profound than Plato. Nor can be hold an oar, not even in this age of practical philanthropy. He cannot row out to the dangerous eddies, to the spots where men have been overcome by sin and are being drawn down by the undertow of death. No, his right hand is withered, and he can only stand on the shore and make sarcastic remarks about foreign missions, home missions and college settlements.

"Such a man cannot honer schools, standing for veers in the more schools,

ments.

"Such a man cunnot honor schools, standing for years in the market place and doing no useful work—for his right hand is withered. It is because of such men as he that we hear so many jokes by so-called self-made men about college graduates.

so-called self-made men about college graduates.

"Now, it is possible to become so much devoted to matters of technique that we neglect other faculties of our nature altogether. It is because of such neglect that the evils have arisen which I have endeavored to describe. And the cure for those evils will be found in an honest effort to follow Jesus of Nazareth."

Shameless as Well as Shameful. Shameless as Well as Shameful. What can be more shameful than to make the imperfection of our Christianity at home an excuse for not doing our work abroad? It is as shameless as it is shameful. It pleads for induigence on the ground of its own neglect and sin. It is like a murderer of his father asking the judge to have pity on his orphanhood!—Phillips Brooks.

Wherever God is present man is pros-

A cheap religion never made a valuable character.

Wild Excitement in a Mountain City. Last Monday at a very early hour our attention was called by hearing the cry of monkey! monkey! Look ing out on the streets we saw a strange looking object grinding out music, we all rushed to the spot men women and children and its reported that the editor and typesetter were among the crowd that saw the monkey street performence. Two monkeys and three Italians composed the hole out fit, but we laughed to our satis-faction.-- Hyden Thousandsticks.

### THE GREAT DESTROYER | HE TOLD HER SHE WAS BEAUTIFUL!

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

What is Killing England is, Drink-Each Family Spends About \$125 in a Single Year-What the Hard Drinkers Crave and What They Get.

and What They Get.

'The chief cause of our industrial decay,' writes Margaret Polson Murray, in the Contemporary Review, 'the real ghost in the cupboard, is, without any doubt whatever, our great national hobby, drunk enness—the one national and universal paracea for the ills of men and women, old and voars, high and low rich and poor.

'On this hobby our direct expenditure last year was 180 millions, about £25 per family (\$125), plus the cost in poor rates, horses, refuges, nolice, prisons, hospitals and awaisms, for the devotees of the habit. But what is the cost to the country, from an industrial standooint, in brain and muscle in the deadened mind, the blunted in tellect, the unsteady hand, the unreliability and ununctuality of a habit invincibly established beyond centuries of tradition, and winked at by employer as well as by

emiloye?

"Men at the head of our large industries may drink if they will. No temperance crusacies invade their searon precionets. But in an industrial competition which is panishly becoming an industrial warfare this weak point in their armor is the first to reveal itself. The two generations from shirt sleaves to shirt sleaves are already telling their tale. The middle classes speaking industrially and not senally follow the example with which they have become as familiar.

low the example with which they have become so familiar.

"The artisan, the backbone of the country, is in a plight still worse, for in addition to his general ignorance, his narrowhorizon, his antiquated tools and methods
his unalterable conviction that he has nothing to learn, he must meet the brunt of
the warfare handicapped by his intemper

"And worst of all, we are in very actual "And worst of all, we are in very arrow-possession of 12,000,000, allout one in four of the population, who are in abject pay erty, too inapable for anything, even for anarchy; men and women who stand erty, too ingapable for anything, even for anarchy: men and women who stand around the streets of our large cities by the hundred thousand, hold bloated, div solute, black-eved, sinful, dishonest, da graded, debauched, rever soore except by accident, incapable of self-respect, and content to dwell in filth and rags indescribable.

When a man spends childhood, youth When a man spends childhood, youth and manhood in refining surroundings we anticipate a certain result—the esturai outgrowth of such conditions. When a man posses his entire life in an atmosphere more debasing than nen can portray we are surprised at the natural outgrowth of the conditions. We expect a miracle, and in our chagrin we organize a rigorous cru-sade against the man—not against the con-ditions—and we maintain the crusade au-til we secure philanthropic relief by sweeping the man up into a statistic and arranging him alphabetically in a blue book

arranging him alphabetically in a blue book for reference.

"In common with humanity this man has cravings. So have we all. I do not believe that these 12,000,000 crave for whisky. They crave for something they do not possess. So do we all. But their bunger must be for something evil and ours for good.

bunger must be for something evil and ours for good.

"It may, indeed, be for food, clothing, rest, warmth, three square meals a day, a warm sleep, a coay fire, some human joy, the charm of a home, the true delight of work, the glory of independence, the full manhood of useful citizenship. Instead of an incubus, the man may be a commercial asset, and the thought is enough to hount our philanthropy for the rest of its life."

Alcohol, though called a "stimulant," has not much title to be considered a cardiac tonic. It is essentially a vasonator depressant, and as such may help the heart indirectly, when the tension is high. There is also sometimes a temporary increase in the strength of the pulse after the administration of a moderate dose, probably due to increased blood supply to the cardiac muscle, through relaxation of coronary arterioles. It is therefore possible that repeated small doses may be of service in pneumonia, but the large doses sometimes advised are likely to do more harm than good. To imagine that brandy can "support" the heart when the right side is becoming paralyzed from over-distonaion is absurd. In such a case the only satisfactory cardiac tonic is venessetion.— Dr. Lees, in the Harveinan Lecture on Pacumonia in British Medical Journal. is also sometimes a temporary increase in

Punishment of One Town.

Fitzgerald, Ga., is a town of about 4000 population, on the Atlantic and Burmingham Railroad. It has six saloons. Not long ago an effort was made to secure the eraction of a building and repair shops of the road. Mr. Raoul, was waited upon by committee of citizens. The president of the road for the most desirable place on the road for the location of the shops from every consideration—save one. That one objection is its saloons. He stated that from past experience he would not consent to the location of the shops of the road in any community where labor is rendered unreliable by the presence of gin mills, and that, since Fitzgerald will keep its saloons, the proposition to locate a great railroad the proposition to locate a great railroad the colour of the shops of the road in

The Roman Catholic Bishop of Dromore, The Roman Catholic Bishup of Dromore, Ireland, has been denouncing the "rampant" intemperance of Ireland in words that are not too strong: "Just think of it," said the Bishup, "thirteen million pounds spent yearly in drink—one-third of the whole agricultural produce of the country. There were 25,000 houses licensed for the sale of drink, and 10,000 sufficed when the population was double that of the present. There was one public house for every 170 inhabitants, including women and children. There were 100,000 convictions for drunkenness in Ireland last year. That was one in every forty-live of the population." in every forty-five of the population.

A remarkable feature of the New York Ghetto, one that puts to shame the "Chris-tianized" districts of the city, is the pau-city of saloons. No gaudy and entiring es-tablishments for drink are found there, and, although saloons do exist, they are far apart and so poor in appearance as to indi-cate that they have little or no custom. Even these asloons occur on the streets where many people, other than Jews, pass.

A Muscle Destroyer.

f find that alcoholic drinks give no strength. No. On the contrary, drink builds up no muscle, but destroys its power and makes it less active for work. Sir Benjamin Ward Richardson.

The Crusade in Brief. The Crusade in Brief.

White won have the drink you will have the drunkard.—George W. Bain

A four-masted schooner, the Edward H. Cole, was recently christened with American Beauty roses instead of champagne, at Rockland, Me.

The evils of drink have become so potent in Germany that organized movements for temperance and total abstinence are gaining great strength.

are gaining great strength. Dr. Willard Parker, who for many years stood at the head of the medical profession in New York City, savs: 'One-third of all deaths in New York City are caused by alcoholic drinks.'

Some fellows have lots of push, but expend most of it on saloon doors.

The number of tectotal mayors in England and Wales is ascertained to be over fifty.

fifty.

The annual average consumption of liquor per capita in the United States is nineteen and a half gallons, while in prohibition Kansas it is less than two gallons. In thirty seven counties in Kansas there is not a criminal case on the docket.

For the encouragement of the weak, it may be well to remember that already a pledge signing campaign in Massachusetta has won 105,000 names, and that now thirty-six per cent, of the population of the United States is enrolled in the member-ship of the churches—this against seven per cent, in 1890.

He told her she was beautiful, He told her alse was beautiful.
She frowning bade him go:
She know he sought her fortune, for
Her glass had told her so;
Still, still he called her beautiful—
She know her face was plain.
For twenty times a day alsa!
The truth was told her by the glass
That had no prize to gain.

He told her she was beautiful,
"Nay, do not jest," she cred;
He told her she was beautiful,
And knew she knew he hed;
Still, still he called her beautiful,
She answered; "Cease, I pray;
Your words are talse, as is your heart;
It is not love suggests the par
You busely seek to play."

He told her sle was beautiful,

FLASAES OF FUN

Do you sympathize with Russia or Japan?" "I sympathize with the taxpayers in both countries."-Cincionati Commercial-Tribune. And then again, it will not take

Such great gold or gray tirsus It, after all we only to be Some platitudes the issue. - Cheaga News. Brown-"Is Smith the boss over at his house?" Jones- Mrs. Smith says he isn't, but I notice he picks out all the new wall paper." - Cincinnati Tri-

Laune. Perelval-"The stage is a paradox, don't you know!" Edythe "How so?" Percival "Why et it is stationary - yet it has wings and flies" - Pennsylvania Punch Bowl.

Lady Maud-"Do you think it's unlucky to be married on Friday, Sir John?" Sir John confirmed bachelory -"Certainly. But why make an exception?"-Punch.

"Did anyone call me up while I was out?" asked the butcher. "No," replied the boy, "but a customer whose meat for dinner hadn't arrived called you down."-Houston Post-"Which are you betting on, the Caucasian or the Mongolian?" "Neither. I think Pittsburg's goin' to win in spite

of the bad start the team's got."-Chicago Record-Herald. "Do you know the nature of an oath, my little man?" asked the judge. "I ought to," replied the boy. "I was enddy at your golf club for two sea-

sons."-Yonkers Statesman. The Cow-"Gee! I'm thirsty. I wish I belonged to a Wall Street syndicate." The Rooster-"Why do you wish that?" The Cow-" Cause they never forget

to water their stock." -- Puck. Contentment does not spring from wealth,
We're told, and that may be,
And yet we know it doesn't flow
From grinding poverty.
—Philadelphia Ledger,

Paw (finishing up a story)-"And so I washed my hands of the whole business." Little Willie (interestedly)"Did somebody send you from the
table to do it, paw?"-Pittsburg Dispatch.

Employment Agent-"What was the matter with your last place?" Domestle-"The missus was too perticular." "In what way?" "She wouldn't let me lock th' haby in th' foldin' hed w'en I had company,"- New York Weekly,

The Judge - "Prisoner at the bar, what have you to say for yours The Prisoner-"I only hope, Jidge, that you will return good for evil." The Judge-"Oh, don't have any doubt in that direction; you'll get a good sentence all right."

The passenger who had been holding himself up by a strap sat down in a seat that had just been vacated. "There is plenty of room, ma'am." he said to the pudgy little mintron sitting next, "Don't move." "We don't have to," she said with a cheerful smile. "We own the house we live in."-Chleago Tribune.

Careful Mastication.

Every monthful of meat should be vigorously masticated. If children could be sent to a chewing school, as they are now sent to a kindergarten. there would be a marked improvement in the race, says a well-known doctor, who has made a special study of the subject. And he goes on to say that "to produce strong teeth is almost as simple a matter as to produce strong

arms. Children should be accustomed to vigorous mastication by practice three times a day, and the habit thus formed will not be forgotten. By such a system of training "bills for dentistry will be reduced, the child's teeth will become strong and well polished. and there will be a distinct enlargement of the jaw and a strengthening of the facial muscles. There can be no exaggeration of the marvelous results achieved by vigorous mastica-

Man Only a Machine.

The scientifically trained mind has come to regard the law of the conserve ation of energy as universal, so that the brilliant demonstration that this law holds good in the case of the living organism has not attracted special attention. W. O. Atwater, by means of his respiration calorimeter, was able to determine exactly the exchange of energy taking place in the body. In a number of experiments covering 143 days, with a man at rest and at work. there was a difference of only fiftythree calories between the total income and total outgo of energy, a practically, negligible quantity considering the aggregate of the totals.

Putting Brains in Costs Much Bishop Cyrus D. Foss was talking about the world's custom of spending more on armies and navies than on education. "I once heard this custom epigrammatically condemned by an Irish priest," said Bishop Foss, "There was under discussion a bill to appropriate \$36,000,000 for battleships and \$12,000,000 for schools. The prices spoke against the bill, and his speech ended in this way: 'Friends, consider this proposal. Its absurdity is evident, For education, \$12,000,000; for warfare, \$36,000,000. That is to say, \$12,000,0 for putting brains in and \$30,000,0 for blowing them out."

He told her sle was beautiful,
And, chiding him, she fled.
He told her she was beautiful—
She stopped and turned her head;
Still, still he called her beautiful,
And rushed to where she stayed,
And, prating still about her charms.
He folded her within ms arms,
And rapture filled the maid.
—Chicago Record-Herald.