"CHRISTIANITY AND LOVE"

An Eloquent Sunday Discourse By Bishop E. G. Andrews.

Church Ministrations Should Be Directed Toward Freeing the Human Soul of Selfishness.

BROOKLYN, N. Y.—Bishop E. G. Andrews, of the Methodist Episcopal Church, preached Sunday morning in the Central Congregational Church. His subject was: "Christianity and Love." The text was from I Timothy 1:5: "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." Bishop Andrews said:

Every careful reader of the English Bible takes knowledge of the fact that the English language, like every other living language, is in process of change. He knows the significance of words, as well as their form, and occasionally their order changes. He reads, for instance, in the Psalms: "My heart is fixed, oh God, my heart is fixed," and he remembers that that word "fixed" at the time our version was made had the meaning, which we still retain in our colloquial speech, "to be fixed up," and so he reads: "My heart is prepared, oh God, my heart is prepared." He reads in the Epistle to the Thessalonians that they which are alive at the second coming of Christ shall not prevent them that are asleep, and he remembers that the word "prevent" originally meant to precede simply, and came to have its present meaning because he that precedes another is likely to get in the way of that one and obstruct another who follows, and so he reads that at the second coming of Christ they that are alive shall not precede, or shall not have the advantage over them that sleep in Christ, for both alike shall be called to meet their Lord in the air.

So in this text we have the word "charity," a word which to-day signifies either almsgiving, or kindly judgment of others, but in the time of our version it had the meaning to which the new revisers have returned, viz., "love," or "benevolence," and in this passage we read this statement: The aim of the commandment is benevolence, good will, effective love, even as we speak of the love of man to God, then also to his fellow men.

Another Bible criticism is worth our while. The word "commandment," like the word "law," may have either a narrow or a broad significance. The narrow significance of that is "particular precept" attended by "particular sanction." A broader meaning is that of a "holy ordained institution and system," and that broader meaning evidently should be here used because of the context. We come then to the entire statement: "The end, or aim, of the whole Christian institution is love out of a pure heart, and of a good conscience, and of faith unfeigned."

It originated in a heart of boundless love toward man in an act of love unparalleled, we may suppose in all the ages of eternity—even the gift of God's only Son. All its precepts turn in this direction. Church organizations and ministrations of every kind, if they be rightly directed, have simply this purpose to discharge the human soul of that selfishness that belongs to it by nature, and to enter into it all the love of God.

Now all familiar with the New Testament know that this is no solitary utterance—it is but one of many broad and comprehensive statements. One came to the Master saying: "Which is the first and great commandment?" And He answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment, and the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." In another passage St. Paul tells us that "Love is the fulfilling of the law." If there be any other commandment, it is briefly comprehended in this saying: "Thou shalt love thy neighbor as thyself." St. James calls this the "royal law." St. Paul tells us: "Above all things, have fervent charity one toward another." And St. John, in a memorable passage, in one of his epistles, tells us that "God is love, and he that dwelleth in love dwelleth in God and God in him."

Christ told the story of a man who went down from Jerusalem to Jericho and fell among robbers, as one may nowadays do on that road. They robbed him, stripped him of his raiment, wounded him, and left him half dead. Then came one of the chief representatives of the current religion, a priest, and passed by on the other side. Then there came down a subordinate representative of the current religion, a Levite, and he came and looked and passed by on the other side. Then came a heretic in religion, an alien in race, and, looking upon the wounded man, he was moved with compassion and dismounted and bound up his wounds, set the wounded man on his own beast, brought him to an inn and took care of him for the night and paid the charges, leaving money for additional charges, saying to the inn keeper: "If it costs more I will repay when I come again." And that alien in race, that heretic in religion, the Lord Jesus presents before us as the one great example of our practical religion.

Now be pleased to notice two facts in this natural love. In the first place, much of it is simply instinctive, a divine implantation for high purposes, but because not founded in moral reason, divine reason, therefore without moral worth. It is but part of that endowment of human nature by which the propagation and the education of the race is made possible, but it does not imply of necessity any high moral quality. The bear will rush on the point of the spear in the defense of its cubs. The wildcat will die for its young. The eagle, with unwearied patience, will teach the young eaglet to fly. Will you, therefore, say: "Behold, what paragons of moral excellence?" Would you not say of them if they lacked parental and filial love: "Behold what monsters?"

In the second place, this natural love is marked by great limitations in its extent. It is laid upon one's family and one's friends, upon one's neighbors and country, upon those who are of the same race, or it may be of the same religious faith, or of the same political persuasion, and it is hemmed in by these limitations. How many a man goes to the market place and to the exchange with perfect indifference to the prosperity and happiness of his fellow man and wrestles with them in business to return to his home to lavish gladly upon his family all his ill-gotten gains.

There are many generous men in all our communities, but they may be also men desirous of having their generosity duly acknowledged and trumpeted abroad throughout the world, and if they fail of that acknowledgment somehow their charity seems to sour upon them, and they feel that they are not recognized as they expected to be. Benedict Arnold was an eminently brave and skillful soldier, and so far as we know a true patriot, but he was a spendthrift, and when Congress censured him in various ways he at length became Benedict Arnold the traitor. The truth is that it is very easy to overload all the joists and timbers of our soul with these defects, and we may notice in passing that a great deal that passes for charity is oftentimes a thin veneer over unmeasured masses of selfishness, and we may further notice that sometimes we have credited ourselves with very great tenderness and good will toward men, because, for instance, we wept over the griefs and woes of the heroes and heroines of fiction, and yet find ourselves (such is the inertia of our nature) never so much as lifting up our hands to relieve the unutterable woes that crowd in human souls all around us.

Another defect of the natural love is that it is simply an unrighteous love; I mean it lacks the quality of righteousness in that it is a mere kindly affection and desire to do kind things to those who are objects of our love, while at the same time there is no recognition of that foundation which upholds the whole process of human life, that fundamental truth which only can confer any large and permanent well being.

Finally, this natural love is oftentimes ungodly. That is to say, it is the recognition in man (the children of God) of this or that scintillation of the infinite goodness, while it withholds from Him who gathers unto Himself all conceivable excellences, all truth, patience, generosity, tenderness, temperance, long suffering, all purity—while it withholds from Him the heart's true loyalty. So that this native or natural love of which we speak is indeed oftentimes a very faint reflection and image of that perfect love toward which Christianity calls us. And so we turn back to the text, and hear the words that St. Paul said: "The aim of the commandment, the whole aim of the Christian institution, is love out of a pure heart, and out of a good conscience and out of faith unfeigned."

First—In this matter of Christianity we have to do with such divine forces in their operation upon human nature as yield hopes of even this great result. It is not that we expect ourselves to attain any such goodness, but is it not possible that He who made this thing we call the human soul with all its varied powers of observation, reason, imagination, fancy and memory, conscience and will, He who made this strange, subtle, intangible thing we call the human soul, may not He remake the soul, enter into its profoundest depths, so reconstruct, reorder and inspire it that it may shine in all the likeness of God? Is it not said, "He will do for us far more exceedingly than we can ask or think?" And that is the warrant in this Christian church, and in all these Christian churches for the high aspiration toward which Christianity points us.

And the other thing to be said is this, that however true it is that most of us who profess and call ourselves Christians come far very far, short of this high ideal of character; however true it is that with many of us our Christianity is simply, as it were, an attempt to secure self-well-being in the long reaching future—alas! that it is such a narrow form of Christianity as that—however true that may be, nevertheless I take it for granted that perhaps every one present has during some time in his experience come in contact with some soul, has become intimate perhaps with some life, upon whom the divine truth, the divine providence and the divine inspiration has so operated in transforming power that the soul seems to have entered into the very fellowship of God, even has become radiant with divine life, the features have been chiseled by the soul within, the eye has looked tenderly out toward all men whom it has met, and now and then the very habitation and habit of such a person becomes unspeakably endearing, because of this dwelling of the Lord Christ within.

Second—The aim of Christianity is love not only out of a pure heart, but also out of a good conscience. That is to say, its aim is not a mere sentimental overflow of tears and pity; it shall be a living and mighty engine within, under the guidance of God, as to method, and as to measures, of a widely instructed moral sense. Christianity is something beside mere happiness. It aims at the great soul of life under the guidance and shaping of an instructed moral nature.

And finally the love at which Christianity aims is a love out of faith unfeigned.

Let faith return. Bring back your Bible. Behold one living and eternal God. He is love, and He has loved this poor world so that He has effected redemption for mankind and lifted them across the heavens. Has thrown His arms around man, in order that He might lift him up by His Holy Spirit. Prayer, so that the broken-hearted and the sufferer and desolate may go apart from the eyes of man and pour out their hearts to God, whose ear can catch their faintest sigh, and whose eye beholds the falling tear. Providence. No sparrow falls to the ground without His knowledge, and the very hairs of your head are numbered. Death; transformation. Life here; introduction to the life eternal. Let these truths enter and live within human souls, and somehow the human race has become transformed by these facts. I cannot meet a man, woman or child, but at once I know there is one whom God loves. Why should I not love that one? And so it comes to pass that wherever Christianity is there is still love where it was not.

Two inferences are interesting. There may seem to you to be various defects in the historical parts of the Bible, but if you will only tell me where there is a system whose breath is love, whose inspiration is love, which makes this earth a paradise and a very heaven of love. If you tell me where that comes from I am sure I shall know how God comes down to our world in the gospel of Jesus Christ.

Second. How much Christianity have you? Not how much religion. The Brahmin, the Mahommedan have religion; that is common to all nations, but how much Christianity have you? There is one answer. So much Christianity as we have self-forgetfulness, self-sacrifice, charity; so much and no more. May God help us. There is infinite resources for us. Let us look to heaven, and let us look to earth, and do the little things at hand in order that when the opportunity may come we may nourish within ourselves the victorious forces of helpfulness until at length if it please God, we shall be like our Lord Jesus Christ, who was the very fulness of love toward man.

Life Without Any Waste.

In the Rocky Mountain gold fields is a mine without a dump, writes Rev. R. Scott Stevenson, in the New York Observer. Father and son opened a vein of ore and with some reward for their labors followed it back into the mountain until at the end of sixty feet the ore failed. One day when they were looking over the desolate place that once promised to produce a fortune the son said to his father:

"We'll try again. It looks like fire has burned off a great pillar of gold, and when it fell it broke in two, and what we've dug out was the upper end shoved down the mountain side."

They climbed up 200 feet further, dug down and found the original vein, which proved so rich and pure that no dump was needed, for there was no waste. A life of consecration is a life without waste. God can use all such a life brings to Him. Every word spoken in His fear, every act performed in the consciousness of His eye upon you, every service rendered willingly. He treasures and rewards. A life of real consecration is so near to God it finds and brings to Him only such gifts and services as He is willing to receive and bless.

What to Preach.

Dr. Theodore Cuyler tells us that he never preached a sermon in defense of the Scriptures. He preached the Scripture themselves; and they proved to be "the power of God unto salvation." We have forty new books upon "The Changing Viewpoint," where we need a hundred upon "Jesus Christ, the Same Yesterday, To-day, and Forever." The apostle told us, many centuries ago, that there would be things to "be shaken;" but he also assures us that there would be "things that remain." Whoever devotes his attention to the shaken instead of to the firm has mistaken his call if he remains in the ministry. "What the world needs," said Dr. Van Dyke, "is not a new Gospel, but more Gospel." That hits the nail on the head.

The Duty of To-Day.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbors' virtue.—Channing.

Old Jug Repaired a Church.

A church-warden of West Malling, Kent, (Eng.) parish church discovered in a lumber-room some time ago a peculiarly-shaped jug, which was subsequently identified as a rare old Elizabethan stoup. An offer of $125 for it was refused, and the church authorities decided to send it to Christie's, where it was sold for $5,700. With the proceeds the authorities have just completed several important improvements in the fine old church. Parts of the fabric have been restored, a new porch has been erected, and the seating accommodation has been greatly improved.

Spanish Professional Beggars.

There are 190,227 professional beggars in Spain. In some of the cities beggars are licensed to carry on their trade. Seeking alms is recognized as legitimate business, and the municipality demands a percentage upon the collections. Seville is the only city in the kingdom which forbids begging in the streets.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR AUGUST 7.

Subject: God Taking Care of Elijah. I Kings, xvii., 1-16—Golden Text, I Pet. v., 7—Memory Verses, 13, 14—Commentary on the Day's Lesson.

I. Elijah and his message (v. 1). 1. "Elijah." This prophet comes suddenly upon the scene. The schools of the prophets seem to have had their origin in Samuel's day, and were founded in various parts of the land and in connection with them Elijah appears. 1. His name means "My God is Jehovah." 2. He was born at Thisbe, in the tribe of Naphtali, and was therefore called the Tishbite. 3. Tradition tells us that in appearance he was a man of short stature and rugged countenance. "Of Gilead." The only Thisbe mentioned in history in Galilee, hence we conclude that although a native of the tribe of Naphtali in Galilee, he had become a citizen of Gilead east of the Jordan. "Unto Ahab." Probably in the palace in Samaria. What courage and faith this must have taken! "As the Lord * * * liveth." As Jehovah liveth. Elijah begins by giving the authority for his message. As sure as God lives, so certain it will be that the prediction I am about to make will take place. "I stand." As a servant or ambassador. Elijah was accountable directly to God. "Dew nor rain." A terrible threat for a country annually parched by six months' drought, and only saved from utter barrenness by the early rains of autumn. "These years." From Luke 4: 25, and James 5: 17, we learn that the famine lasted three and a half years. From I Kings 18: 1 we learn that the famine ended in the third year, "which means, perhaps, the third year of Elijah's stay in Zarephath." "My word." That is, as the Lord should proclaim His will through Elijah. The famine was the necessary preparation for Elijah's reform. It was a direct attack upon Baal, who was regarded as the god of all natural forces, and the test would show his impotency.

II. Elijah fed by ravens (vs. 2-7). 2. "Came." How, we know not. God's object was to protect Elijah from the rage of Ahab and Jezebel. 3. Leave Samaria and "withdraw from the haunts of men." "Hide thyself." For the king that sent to every land to find him (I Kings 18: 10) would take every possible means to compel him to speak the word of power that would bring rain. When God intended to send rain He bade Elijah to show himself to Ahab (chapter 18: 1). "Brook Cherith." A torrent bed, a deep ravine, down which in rainy times a strong stream flowed. The situation of Cherith has not been identified. It is probable that Cherith was east of the Jordan. Eusebius and Jerome place it there. 4. "Commanded the ravens." This plain, positive statement defies all attempts to explain the facts stated in verse six on rational or natural principles.

5. "Did according." He took the word of the Lord in the hand of faith, as the staff of his pilgrimage, and journeyed forward; and, whenever he grew weary, he leaned upon his staff, and his strength revived; and when danger threatened him by the way, in view of this staff he was not afraid. 6. "Ravens brought him." The bringing to Elijah of suitable food was evidently miraculous. "Bread and flesh." Ravens feed on insects and carrion themselves, yet they brought the prophet man's meat and wholesome food. As this was the food appointed by the Lord for the prophet, we may conjecture that it was the food of the people. 7. "After a while." Probably about a year. "Brook dried up." If this stream had not dried up crowds of people would have been brought thither for water, and thus his retreat would have been discovered.

III. Elijah at Zarephath (vs. 8-16). 9. "Zarephath." The Sarepta of Luke 4: 26. It was a city of Zidon in the dominions of Ethbaal, Jezebel's father. It was very much as if one flying from a lion was directed to seek refuge in a lion's den. "A widow woman." The condition of the widows in the East is helpless in the extreme, so that to receive support from such a source would be another trial to Elijah's faith. It was like leaning his weight on a support as frail as a spider's web.

10. "He arose." His course was not to reason and to speculate, but to hear and obey. "Gate." The abject poverty of the widow is seen from her coming forth to pick up chance bits of wood which might have fallen from the trees outside the city walls. "The widow." A widow.—R. V. It was "the" widow whom God had commanded, but Elijah at first saw only "a" widow, not then knowing this was the one God had designated. "A little water." His first need after his long journey through famine stricken Israel would be water. The gift of water to the thirsty is always regarded as a sacred duty in the East. Then, too, as Guthrie says, this test would let Elijah know whether he had found the one to whom he had been sent.

11. "As she was going." She readily went at the first word. She objected not at the present scarcity, nor asked what he would give for a draught, nor hinted he was a stranger, but left gathering sticks for herself to fetch water for him. "Morsel of bread." No doubt the prophet was sadly in need of it; doubtless, too, he was listening for divine directions. 12. "Thy God liveth." She recognized Elijah as a worshiper of Jehovah, and her words indicated a reverence for God and some knowledge of His ways. "Cake." The smallest kind of bread. A flat, oval cake of unleavened dough about ten inches in diameter. "Meal." Wheat, ground in a hand mill. "Barrel." An earthen jar. "Oil." Olive oil. To eat with bread as we do butter. "Cruse." A flask for liquids. "Two sticks." As among the Germans at this day "two was then equivalent to a few. "Eat it, and die." The famine prevailed there, and she was in the last extremity.

13. "Fear not." Have no fears about the future; trust God. "First." This was a test of her faith in God, and would show whether she was worthy of the help Elijah offered. It was necessary in order to make the provision for her wants a real blessing. Here is a faith manifested by this poor heathen woman such as was not found in Israel. Jesus found a similar faith in a woman of this same land (Matt. 15: 28). 14. "Barrel * * * not waste, etc." A special miracle, but God's common way of providing for man's common wants is a wonder daily repeated. The teeming earth is like one vast granary which God keeps ever full. "Until the day." It is supposed that he was in Zarephath about two and a half years. 15. "Went and did." The increase of this widow's faith was as great a miracle in the kingdom of grace as the increase of her oil in the kingdom of providence.

16. "Wasted not." Here was an exhibition of that same divine power that in the person of Jesus multiplied the loaves and fishes.

World's Oldest Man.

In Germany there are 778 persons who claim to be 100 years old or more, in France there are 213, in England 146, in Scotland 46, in Norway 23, in Sweden 10, in Belgium 5, and Denmark 2. In Switzerland there is no one centenarian, but on the other hand, there are 401 in Spain, and as many as 575 in Servia.

The oldest man in the world is said to be Bruno Cotrim of Rio Janeiro, authentic documents showing that he is now in his 150th year.

Deer Had Free Winter's Fodder.

C. H. Greene of White River Junction, Vt., had several tons of hay stored in a barn in a thinly settled part of East Plainfield, N. H. One of the doors would not close. An employe of Mr. Greene's visited the barn not long ago and two deer in good condition bounded out of the door and made for the woods. There were indications that they had lodged there during the winter and fed upon the hay.

CHRISTIAN ENDEAVOR NOTES

AUGUST SEVENTH.

"God's Guiding Hand in Our Lives." 1 Chron. 29:10-12; Luke 12:1-7. (Experience Meeting.)

Scripture Verses—Ps. 32:8; 107:4-7; Isa. 30:21; 48:17; Ps. 34:7; 78:52,53; 91:11; 121:5-8; 16:11; John 10:9; 14:2-6; Acts 2:28.

Lesson Thoughts.

An all-important qualification for a guide is that he shall have ability—wisdom, experience, strength. Our Guide is able to lead and to defend us.

Let us make this subject personal; Gods guiding hand in my life. He cares for each one, not merely for his people as a body.

Selections.

It has been truly said that Dr. Samuel F. Smith, in writing "America," added vastly to its power and popularity as a national anthem by using the personal and singular pronoun instead of the collective and plural.

"My country, 'tis of thee,"
is much more effective than
"Our country, 'tis of thee."

The hymn becomes an experience hymn of love and praise and confidence in God's continued leading to every one who sings it with his heart as well as with his lips.

The Gulf Stream is flowing constantly, and whenever a vessel trusts herself to it she may be certain of being carried along upon its surface. So God's leading is always awaiting us, if we will only be led.

Unless you obtain God's leading for all the little things of life, you are not likely to obtain it for the great trials when they come. It is the path that you tread often in the sunshine that you speed to in the storm.

Cling fast to the Hand that is leading you, though it be in darkness, though it be in deep waters—you know whom you have believed. Infinite love, joined to infinite skill, shall pilot the way through every strait and temptation.

EPWORTH LEAGUE LESSONS

AUGUST SEVENTH.

God's Guiding Hand in Our Lives—1 Chron. 29, 10-12; Luke 12, 1-7.

To give us confidence in God's guidance David exultantly enumerates his "greatness," and "power," and "glory," and "victory" and "majesty" (1 Chron. 29. 11), showing that he is "head above all."

Modern science revealed to us God's infinite care for the small and helpless in nature!

Of course God's love for his children is greater than for the birds. This is proved in that he has given us the ability to care for ourselves much better than they.

1. In the dark places of life, when God's guiding hand cannot be seen, even then may we hear his voice in the precious promises of his word. So strange and mysterious are his leadings sometimes that we wonder if he has not forgotten us. Banish the doubt, for he never forgets his own.

2. God deals with us when necessary as the aged artist dealt with his young pupil. This learner had produced a painting of much merit, greatly admired by all beholders. His palette and pencil he laid aside and daily sat before the easel admiring the product of his genius. One morning he found his idol expunged from the canvas. It nearly broke his heart, and he wept aloud. His master, entering the studio, said: "I have done this for your benefit. The picture was ruining you." "How so?" demanded the exasperated pupil. "Because in your admiration of your own talents you were losing your love for the art itself. Take your brush and try again." The youth dried his tears, seized his brush with new enthusiasm and produced a masterpiece which, had it not been for his sore disappointment, could never have been created. Through midnight darkness came a voice that led him to a brighter day.

3. There is a charming little poem which tells the story of a child who plucked some beautiful roses only to see them wilt and die. This was a sad mystery to the child. The roses were so sweet and lovely. Why should they fade, and rob her of the joy they had given? In her childish sorrow she asks: "Why do roses die?" This was her wail in the night of grief. Time speeds on. She grows to womanhood.

God's guiding hand in national affairs was never more visible than in recent years. Behold it in our war with Spain, in the Boxer uprising, and now in the Russia-Japanese struggle.

Interred at Night by Light of Torch

A funeral attended by unusual circumstances took place at Mount Hebron cemetery, Winchester, Va., at 8 o'clock one night recently, when the body of David A. Fries, whose death resulted from exposure in a storm, was laid to rest.

Mr. Fries was one of the foremost men of the county. He left directions that no minister should officiate at his funeral, nor should any religious rites be held. Hundreds of his friends waited at the house several hours and then accompanied the body to this city. At the cemetery gate they were informed that the burial would not take place until late at night. The body was placed in the mortuary chapel, and at the appointed hour the pallbearers, carrying the corpse, wended their way through the cemetery and silently interred the body by the light of a torch.

A Remarkable Operation.

The left arm of Thomas Shay, Jr., which had been shattered with birdshot, was saved by forcing the impoverished limb into his stomach for nourishment.

The operation ranks among the most skilful surgical feats performed at the New Orleans Charity Hospital. By nourishing the arm in the abdominal region the torn ligaments became reunited, a complete new skin grew, and after the parts had grown sufficiently the arm was removed from the stomach almost intact.

The operation obviated the necessity of amputation, and soon Shay will be able to use the arm.—New Orleans correspondence Philadelphia Press.

The Sunday Breakfast Table

Noontide.

The high stars above at night,
Are under at noon;
And a young soul's vision of heaven
Passes, how soon!

He climbs, and the clear-seen goal
Is gone—ah, where?
Whispers a voice from the Infinite.
Climb! I am there!

—London Spectator.

Present-Day Problems.

There is a world of ideas and ideals and great principles, as well as a world of facts and dollars. Let it have the supreme claim upon you. The world is needing your educated, cultured lives to give it balance, strength and uplift. It does not need you so much to add to its wealth—is to add to its ideals, its principles, its great, deep, heartfelt convictions of what is right, true, noble and grandly inspirational.

You need, then, students and graduates, a clean-cut theory of work and a clean cut theory of life, and your great aim will then be to bring these two into a true relationship with each other. You need to have some definite aim to give all your work unity and you need to have a definite aim to give all your life unity. You must be careful not to think you have reached a position where you are escaping from a very disagreeable, irksome life of study, or that you have received something by which you are to make money and have great material success. You have received an education for service, a culture for others. Education is not a certain amount of raw knowledge which you have been enabled to stow away. There are many men full of facts, who, in a moment's conversation, show they are without an education. True education is the awakening of the mind to see and enjoy; it is giving it wings by which to mount higher, see more clearly and enjoy more fully; and culture is the graceful way in which you place all these at the service of others. And this can only be in so far as your whole emotional life has been lifted up, purified and strengthened equally with, or even a little more than, the culture of your mind and body. You have a spirit life as well as a physical life and a mental life; your culture and the value of your education will be seen only as each of these is kept on the highest level of development and influence. Make the God life—the ideas, the truth, the purity and the presence of God—the constant atmosphere of your spirit life and you will find yourselves fitted to take a leading place among the thousands of American youth who this week pass out from our public schools to the higher privileges of American citizenship. To this end let me remind you that Christ's spirit is promised to enable you to accomplish these "greater things." May He enable you amidst all your successes to "think on these things."—From a baccalaureate sermon by the Rev. John R. Mackey, pastor of the Presbyterian Church, at Glens Falls, N. Y.

The Use of Tracts.

A man stepped into a horse car in New York, and before taking his seat gave to each passenger a little card bearing the inscription, "Look to Jesus when tempted, when troubled, when dying."

One of the passengers carefully read the card and put it in his pocket. As he left the car he said to the giver: "Sir, when you gave me this card I was on my way to the ferry intending to jump from the boat and drown myself. The death of my wife and son had robbed me of all desire to live, but this card has persuaded me to begin life anew. Good-day, and God bless you!"

We adore the kind Providence that led Philip to cross the path of the Ethiopian at the very moment when he was needed, but we forget that the like thing occurs every day. There is no such thing as chance in God's world, and those who seek to be led by the Spirit often find themselves messengers of mercy to some weary soul.

A lady once traveled nearly 200 miles to tell a writer personally how a little leaflet that he had given her the year before led to her conversion. By the use of a similar card a young man was led to give his heart to the Lord, and through his influence both his father and mother were brought into the Master's service.

A Christian worker in Nottingham, England, tells the following incident: "I was called to see a dying woman. I found her rejoicing in Christ, and asked her how she found the Lord. 'Reading that,' she replied, handing me a torn piece of paper. I looked at it and found that it was part of an American newspaper containing an extract from one of Spurgeon's sermons. 'Where did you find this newspaper?' I asked. She answered, 'It was wrapped around a parcel sent me from Australia.'

"Think of that! A sermon preached in London, conveyed to America, then to Australia, part of it torn off for the parcel despatched to England, and after all its wandering, giving the message of salvation to that woman's soul! Truly, God's Word shall not return unto Him void."

Perchance in Heaven one day to me
Some blessed saint will come and say,
"All hail, beloved! but for thee
My soul to death had fallen a prey!"
And, oh! what rapture in the thought
One soul to glory to have brought.

—Our Young Folks.

"Too Late."

They grudged Christ the gift of Mary as we grudge the frankness and tenderness of affection to those we love when they are with us—giving them scanty words and cold glances, and a little sympathy or consideration—until a day comes when all our words are spoken into deaf ears, and our tears fall fruitlessly upon a frozen forehead, and our kisses win no answer from the lips that death has sealed. What would we give them for one hour, one moment of warm life, that we could hold to our breast the weary head; one briefest opportunity to show all that was hidden in our hearts—but it is too late.

Too late; tears, regret, remorse, lifelong penitence can alter nothing. That which was so easy once has now become forevermore impossible. And that to the mourners is the cruelest sting of death, the maddening horror of bereavement—we grudge nothing to the dead, but we give nothing to the living. * * * O, brother, it not till your Christ is dead to anoint Him—anoint the living Christ—give love while love is needed and welcomed—do it aforehand to the burying.—Rev. W. J. Dawson, in "The Reproach of Christ."

The Method That Wins.

The one who successfully deceives an other makes it hard for himself afterward when the deception shall have been discovered—as it is sure to be in time. He will always be distrusted, no matter whether he is again attempting deception or not. The only method that wins clear to the end is honesty.—Wellspring.

Greatest of God's Gifts.

Love is the greatest thing that God can give us; for Himself is Love; and it is the greatest thing that we can give to God, for it will give ourselves and carry with it all that is ours.—Jeremy Taylor.

Captured Six Baby Foxes.

Will Lemery, employed on the farm of Allen Flint in Braintree, saw a fox a few days ago with a rabbit in its mouth. He watched it disappear into a hole, and going back to the house persuaded Perkins Flint to join him in the hunt. They dug out the hole into which the rabbit was taken and brought to light a family of six little foxes, which they are at present bringing up by hand with gratifying success, the old ones to all appearances having fled that part of the country.—St. Johnsburg Republican.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Washington's Miles of Saloon Fronts—Lecturer Says There Are Enough to Line Pennsylvania Avenue—Herman C. Metcalf's Address on Liquor.

"The Liquor Traffic in Washington" was the subject of an illustrated lecture delivered by Mr. Herman C. Metcalf at a recent meeting of the District Christian Endeavor Union, at Assembly Presbyterian Church. Mr. Metcalf took the position that the advocates of the abolition of the saloons were dreamers, but he contended that their dreams might be well realized by the application of practical methods in their labors. He showed by stereopticon pictures the actual conditions existing in the barrooms of every class, in the District. The church was well filled by Endeavorers and the lecture was enthusiastically applauded.

The lecture was preceded by a meeting of the Union, at which a new organization to be known as the Concordia Lutheran Intermediate Society was admitted to membership. The Nominating Committee to select officers for the ensuing year was also elected. The meeting was presided over by Mr. Owen P. Kellar, President of the Union, and the prayer was offered by Rev. George B. Wilson. In his lecture, Mr. Metcalf said:

"I never have been able to see how our cause could be advanced by hurling epithets at the men who are engaged in the liquor business. They are, as a rule, honorable in their business dealings, faithful to their friends, and affectionate to their families.

"I am not here to hear abuse upon the heads of public officials. Neither do I believe we should unsparingly condemn and berate the man who becomes the victim of his appetite. The sooner we acknowledge that the drunkard is the victim of disease—a disease of body and mind and soul—and seek to apply a remedy, the sooner may we look for more practical results from our labors.

"In 1892, the year before the League was organized, there were exactly 1100 licensed places. During the current license year 627 licenses have been issued, a net reduction in number of 473.

"Allowing twenty feet front to each licensed place, which would be a conservative estimate, the 1100 in 1892 would, if placed side by side, make a row over four miles long, half the distance from Washington to Alexandria. The 627 licensed places, over 500 of which are in full blast to-night, would line Pennsylvania avenue solidly on both sides, and without leaving openings for cross streets, between the Peace Monument and the Treasury, and there would still remain nineteen saloons with which to decorate some other thoroughfare."

Mr. Metcalf said that it had been many times suggested to him in his work with the Anti-Saloon League that Washington was cleaner than most great cities, not only of this country, but also of Europe; but, he said, although he admitted this to be so, Washington would never be clean enough for him until there was not a licensed barroom here.—Washington Post.

Liquor and Efficiency.

The views on total abstinence voiced by Count von Haeseler, of the German Army, are of considerable interest. The Count is himself a teetotaler and declares that the soldier who abstains altogether can march better and is a better soldier than the man who drinks even moderately. "Strong drink tires and only increases the thirst," he says, and recommends instead "water, coffee and, above all, tea."

In America, where the efficiency of the soldier is not quite so vital a question as it is in Germany, Count von Haeseler's testimony is, nevertheless, important. We have our own great army of peace in which we are all officers or enlisted men. If liquor is bad for the German soldier, if it reduces his efficiency mentally and physically, how much more injurious is it to the American soldier in the army of business? Many of the effects of liquor may be worked off by the German soldier with his hard physical work, his constant living in the open air. But the American soldier of business, with his comparatively sedentary life and his fierce and constant nervous strain, must find in the use of liquor much more injury than the stolid German private.—Chicago Post.

Misuse of Drink.

M. Thiry, Professor in the University of Liege, has persuaded his Government to permit him to lecture in the prisons on ethics and the conduct of life, with special reference to the use and misuse of drink. Statistics from his town show that in cases of fighting and assault half of the offenders are more or less intoxicated; among thieves and swindlers, thirty-four per cent. are habitual drinkers. Criminals are usually ignorant, and they offend in their sins, as they often offend in their living, through lack of guidance and understanding. Professor Thiry had the opposition of the authorities, as all penalogists have in respect to prison reform, there seeming to be a general view that the society should "take it out" of the convict to the uttermost, without regard to his personality, history or the gravity of his offense. But, having obtained the required permission, he has talked on temperance and allied subjects, and, as he reports, with the best results. The self-respect of the prisoners has been awakened.

No Drinking Men as Elevator Builders.

"I'll tell you what it is," said the old elevator constructor, as he puffed reminiscently upon a short stemmed pipe, "if there is ever a time when a man wants to keep a clear head and have his wits about him, it is when he is working on an elevator job in one of our modern skyscrapers.

"Not only would a single misstep cost him his life, but a weakened bolt, a misplaced screw, or a defective bit of machinery would imperil the lives of scores of men and women. So essential are steady hand and bright wits in our trade that under the rules of our union no drinking man can stay in the organization. The first time a member of the union goes on a job under the influence of liquor he is suspended for a month and fined. For the second offense he is summarily expelled, without hope of reinstatement. It's pretty drastic treatment, but we have found it the wisest way to deal with the matter."—Philadelphia Telegraph.

Welcome News.

An English magazine brings the welcome news to the Woman's Christian Temperance Union members that enthusiasm for temperance is overtaking the majority of fashionable women in England, and that, having found out that wines and spirits are bad for the complexion, they are drinking lemon barley water at luncheon.

Brewers as "Angels."

A decision of the Supreme Court of Nebraska is to the effect that breweries must not be allowed to take out barroom licenses, except in their own names. But what is there to prevent the brewers from acting as "angels"—to use a theatrical term—and furnishing capital to the applicants for licenses while they protect their investments by mortgages on the properties? It is known everywhere that a system of that sort, or somewhat like it, is practised on a most extensive scale by the richest brewers in the Empire State and elsewhere.—New York Tribune.

Cancer and Beer.

An inquiry by Dr. Alfred Wolff into the mysterious cause of cancer has yielded an unexpected conclusion which promises temperance advocates a new and powerful argument. Dr. Wolff discovers that all the districts of high cancer mortality are those in which beer or cider is largely drunk. Bavaria, for instance, heads the list in Germany, and Salzburg in Austria, both great beer-drinking provinces. In France the statistics are still more striking. There is the most marked contrast between the high cancer mortality in beer-drinking departments and the low death rate from cancer elsewhere—London Tit-Bits.

COMMERCIAL REVIEW.

R. G. Dun & Company's Weekly Review of Trade says:

Encouraging factors predominate. Little definite increase is seen in the distribution of merchandise, but developments of the past week promise better things in the near future. The most important influence for good is the brighter crop prospect. For the present the best news comes from the large cities, where warm weather has stimulated retail trade in light weight fabrics and jobbers report that orders from agricultural communities are much better than from manufacturing centers. There are still many complaints of slow collections.

It is gratifying to note in despatches from iron and steel-making centers that the decline in quotations has ceased and consumers are making inquiries which promise to result in considerable business. Insofar as actual contracts are concerned, the past week was probably the dullest thus far this year, yet the tone appears to be distinctly better and signs of growing confidence are most encouraging after the long period in which caution and conservatism were the chief sentiments. Moderate contracts for railway bridges and other structural work are being placed, but merchant steel and kindred lines are very quiet.

Failures for the week numbered 231 in the United States, against 191 last year, and 20 in Canada, compared with 19 a year ago.

Bradstreet's says:—

Wheat, including flour exports for the week ending July 21 aggregate 1,281,501 bushels, against 1,412,498 last week, 2,781,988 this week last year, 3,980,969 in 1902 and 6,974,526 in 1901. From July 1 to date the exports aggregate 3,572,909 bushels, against 8,815,182 last year, 12,161,306 in 1902 and 17,212,555 in 1901. Corn exports for the week aggregate 706,647 bushels, against 574,929 last week, 1,501,338 a year ago, 79,611 in 1902 and 1,155,276 in 1901. From July 1 to date the exports of corn aggregated 1,894,700 bushels, against 4,428,826 in 1903, 395,321 in 1902, and 5,670,085 in 1901.

WHOLESALE MARKETS.

Baltimore, Md.—FLOUR—Quiet and unchanged; receipts, 3,403 barrels; exports, 117 barrels.

WHEAT—Easier; spot, contract, 87½@87¾; spot No. 2 red Western, 87½@87¾; July, 87¼@87½; August, 87¼@87½; September, 88¼@88⅜; December, 89; steamer No. 2 red, 80½.

CORN—Easier; spot, 52@52¼; July, 52@52¼; August, 52@52¼; September, 52¼@52½; steamer mixed, 49½@49¾.

OATS—Firmer; No. 2 white, 47@47½; No. 2 mixed, 44@44½.

RYE—Easier; No. 2 Western, 70.

BUTER—Steady, unchanged; fancy imitation, 17@18; fancy creamery, 19; fancy ladel, 14@15; store-packed, 11@12.

EGGS—Firm, unchanged; 18.

CHEESE—Quiet, unchanged; large, 8¾@9; medium, 9@9¼; small, 9⅛@9⅜.

New York.—WHEAT—Receipts and exports none. Spot easy. No. 2 red nominal elevator; No. 2 red, 1.07 nominal f. o. b. afloat; No. 1 Northern Duluth, 1.09½ f. o. b. afloat; No. 1 hard Manitoba nominal f. o. b. afloat.

CORN—No. 2, 55 elevator and 54¼ f. o. b. afloat; No. 2 yellow, 56½; No. 2 white, 55½. Options market was exceedingly dull all day, but rallied near the close, and was finally ⅛@½ net higher.

OATS—Mixed oats, 26 to 32 pounds, 43@45; natural white 30 to 32 pounds, 46@47; clipped white 36 to 40 pounds, 47½@51.

New York.—FLOUR—Receipts 17,250 barrels;