If You Would Attals Earthly Prosperity Christ Must Be Your Teacher.

BROOKLYN, N. Y.—Having been appointed Presiding Elder of the New York District of the New York East Conference, the Rev. Dr. John E. Adams, pastor of Grace M. E. Church, preached his closing sermons Sunday. During his pastorate of a little more than two years he has had marked success. The debt of the church, \$20,000, was canceled in January, 1903, the mortgage burned and the church is now free from incumbrance. Sunday morning Dr. Adams preached on "An Advance Ordered." The text was from Exodus xiv; 15: "Speak unto the children of Israel, that they go forward." Dr. Adams said: When this advance was ordered, the Israelites were encamped on the coast of the Red Sea. Before them was the sea spread out for miles and leagues, and they had neither bridge nor boat, nor pontoon by which to cross it. Behind them was the army of Pharaob, with horses and chariots, with trained warriors and skilled commanders, intent on their capture or destruction. On either side, it would accers, were formidable obstructions—reportations or sometimes that could not

destruction. On either side, it would scers, were formidable obstructions—mountains, or fortresses, or something that could not be passed—for the Israelites saw no way of escape and cried out for fear. In this perilous and apparently hopeless situation the people reproached Moses for the dreadful extremity to which they had been reduced; whereupon that holy man appealed to God for help, and then came, probably in tones of thunder that sounded in the ears of all the people full and clear above the roar of the sea, this strange order: "Wherefore criest thou unto Me? Speak unto the children of Israel that they go forward."

Leaving now the literal narrative, except as we may have occasion to recur to it incidentally, let us attend to the moral meanings and uses of the text. The case before us is exceptional in nothing but the physical facts; the moral truths and underlying principles of this case are blowys and everywhere present among the people of Cod. Indeed, the principles here involved are so general and the analogica of universal history are so wide and complete that I think we are justified in regarding this text as the law of the universe noplied to the church. The physical occasion of this text, in all of its essential features, finds its duplicate in the moral occasion of this service. We are the children of Israel ourselves. I can prove it by St. Paul: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." The Red Sca is before us. Not that Red Sea that washes the sands of Arabia and floats the commerce of the East, but the Red Sca of moral hindring—a sea that is deeper than the Atlantic Leaving now the literal narrative, ex-East, but the Red Sca of moral hindranes—a sea that is deeper than the Atlantic Ocean and wider than the Pacific. Pharach's army is pursuing us. Not the antiquated Egyptian division, now extinct, but the infernal brigade tiself, still in the field and strictly up to date in every particular—and these enemies from the nethermost pit, inspired with inconceivable hatred and, in the words of Milton, "armed with hell flames and fury," and following us in overwhelming numbers and with an appeasable fierceness. Such is our situation this very hour, and as we stand to-day amid these threatening environments, the tion this very hour, and as we stand to-day amid these threatening environments, the captain of our salvation calls to us from heaven, "Go forward." and in obedience to this order lies our duty, our safety and

our happiness.

Let us approach our subject step by step. God is the author of the universe. The universe existed in the Divine Mind as an ideal before it existed in itself as a substance. The ideal was complete and perfect as well as beautiful and good; but the first states of the actual ... iverse did not realize that perfect ideal of the Divine Mind. What then? Did God fail? Did His active energy prove presual to wine Mind. What then:
Did His active energy prove unequal to
His beneficent intentions? By no means.
The universe this imperiect form His beneficent intentions? By no means.
His beneficent intentions? By no means.
God gave the universe this imperiect form
at first, not because He could not do otherwise and had to abandon His ideal but because He saw it better to realize His ideal
cause He saw it better to realize His ideal cause He saw it better to realize His ideal gradually through the law of progress than to realize it suddenly by an act of creative power. Peliberately and of His own volition God made the universe a crude mass of unorganized matter and force; and then, intrasting His sublime work to the law of progress operated by responsible intelligences, He directed that in due time all should be reduced to order, harmony and beauty. This is 'te story of the universe in its entirety and in its parts. This is the story of the worlds and of their productions. This is the story of minerals, productions. This is the story of minerals, vegetables and animals; of general species and individuals; of angels, women and men. This is the story of matter in all its combinations, of life in all its forms, and of mind in all its plenomena. This, in brief, so far as we have yet learned, is the story of all creation, and of all propagation.

our happiness.

story of all creation, and of all propagation.

Let me illustrate what I mean by the oak. God's ideal for the oak is a majestic tree, six feet in diameter and ten feet in height, with mighty roots taking deep hold of the rocks and mighty branches sweeping the clouds—a very giant that can wrestle with the storms and play with the tightnings. But in its beginning, as it sprouts from the acorn, the oak is a tiny shoot which the foot of a little child could effectually crush. God makes it thus and says to it, "Go forward;" and then the little plant, obedient to the Divine command, through cloud and sunshine and changing season, soon goes on and out and ap, until at last, by means of the law of progress in the form of growth, it has ulfilled the word of God, and stands belore the eyes of men in all the imposing grandeur of its towering and solid maturity.

Take the eagle as another illustration. God's ideal for the eagle is an imperial bird of great size and strength, with smaxing keenness of vision and with pinons for majestic flight, the mountain cragits castle, and its pleasure ground the sky. Such is the Divine ideal for this noble bird. But the young eaglet emerges from the shell a feeble little creature, and if you could see it during the first week or two of its existence, and could stroke with your hand its pale bluish eyes, its feebleness would probably excite your pity. But as the little thing feeds and exercises, it grows and strengthens, until at last, under the operation of this law of progress, it can soar from the nest, launch into the air, gaze directly into the noonday sun, beat down the storm clouds under its seven foot spread of wings, and sail from continent to continent, through the oceans of azure above, over the oceans that roll below.

But in this discussion we must rise out of life into mind, and then still assemt

of azure above, over the oceans that roll below.

But in this discussion we must rise out of life into mind, and then still ascend from the intellectual to the spiritual. We will, therefore, consider man as an illustration of the truth we are pursuing. God's ideal for man is a most exalted and sublime being, with mental and moral endowments of tremendous scope, so immeasurably superior in parts and powers to all else we know, that it seems the whole creation must culminate in him. God designed man in His own image, intended him for communion and companionship with Himself, determined to make him His vice-regent here on the earth, and proposed at last to share the government of the universe with Him forever. The thought of such dignity is an astonishing and overwhelming conception, but nothing less than this is God's ideal for man, if I read the Scriptures aright.

But the distance between inception and sompletion is greater here than elsewhere, not only because man is destined to rise higher than other contractions.

sompletion is greater here than elsewhere, not only because man is destined to rise higher than other creatures, but also because he begins lower. It is a well-known fact that the young of the human species is inferior in strength and activity to the young of many of the lower animals. True, we walk round the cradle of the sleeping infant with soft and reverent step, and this is fitting. Heaven itself looks down on human infancy with reverence. I doubt if it is too strong to say that God stations a quaternion of guardian angels at the four corners of every little crib in the land. But the reverence with which we regard that child arises from a prophetic instinct of what the child will be, rather than from any perception of what it now is.

The human baby is the absolute extreme of feebleness, helplessness and isapratical

It cannot stand, nor waik, nor even creep It cannot think. It does not know. It

It cannot stand, nor waik, nor even creep It cannot think. It does not know. It has no true perception, nor any mental action whatever, apart from what we call instinct. It is utterly without the moral experiences—without love, without bate, without hoper without love, without belonging to the Kingdom of God, it knows as little of God as Herbert Spencer used to insist he and the rest of mankind knew. It is nothing but a bundle of unconscious organized life, with inherent capabilities not yet manifest. It hasn't ability enough to recognize itself, nor will it ever have memory enough'to remember itself at this stage of its being. Were it not for that first miracle of Providence in human life—the mother's love—it would perish from the carth on the day of its birth.

But wait a little and see. Wait until the mother's fostering care, and the father's disciplinery training, and the instruction of the schools and the churches, and all the various appliances of Christian civilization have wrought their vast part in connection with the universal law of development and progress—and then observe the child, now become the man. How wonderful and indescribable the result! That little child now stands erece and surveys the high places of the earth. He climbs the heights, and, walking with God on the horns of the mountains, he surveys the heavens. He counts the stars and calls then by their names. He knows he is superior to cuns and systems. His heart thrills with pulsations that are mightier than ocean currents or solar influences. He cees. He knows. He unheart thrills with pulsations that are mightier than ocean currents or solar influences. He tees. He knows. He uncerstands. He reasons. He feels within himself the mighty mastery. He calls out to God, and God answers him. The seeptre is aircady in his hand, and the crown is in sight that the Son of Man Himself will coon place on his brow. Henceforth he is king, and aiwe forevermore, with a life that will rule the world and conquer death.

death death.

Such is the law of progress which is here applied to the church, both collectively and individually. We are here solomally commanded to rise up and seize our inheritance. Never before in all the ages was there such a concurrent blast of trumpets from all quarters of the solon calling. pets from all quarters of the globe calling the church to go forward. Let the co-cinus form and the march begin.

faid a mother to rie one day: "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk to them, to read to them, to read to them, to teac's them, to pray with them, to be a loving companion and friend to my chil

teach them, to pray with them, to be a loving companion and friend to my children.

"I had to neglect my house often. I had no time to indulge myself in many things, which I should have liked to do. I was so busy adorning their minds and cultivating their heart's best affection that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times.

"I have my reward now. My sons are ministers of the Gospel; my grown-up daughter is a Christian woman. I have plenty of time now to sit down and rest, plenty of time to keep my house in order, plenty of time to indulge myself, besides going about my Master's business wherever He has need of me. I have a thousand memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do."—Life and Faith.

Covering Sins.

There are two ways of covering sin—man's way and God's way. You cover your sins, and they will have a resurrection some time; let God cover them, and neither devil nor man can find them. There are four expressions in the Bible with regard to where God puts sins:

He puts them behind His back. If God has forgiven me, who shall bring a charge against me?

God has forgiven me, who shall bring a charge against me?

He has blotted them out as a thick cloud. You see a cloud to-night, and to-morrow there isn't a cloud to be seen.

He casts them into the depths of the sea. Some one has said, "Thank God that it is a sea and not a river; a river might dry up, but the sea cannot." The greatest blessing that ever comes to me this side of heaven is when God forgives me. Have you been forgiven?

The fourth expression is that He removes them as far as the East is from the West. Do you know how far that is? Perhaps some good mathematician will figure that up.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then make sure that you are forgiven,—D. L. Moody.

Principles of Morality.

Possibly there is too little attention given by the leaders of religious thought to the relations of sin to society and to impressing the duty of abstract righteousness upon all classes of men. It is not sin in its relation to God that we mean, but sin as it affects man's value to himself and to society—the sociological aspect of a violation of God's law. There are some men who can be reached only in this way. Sin against God has no terrors for them. The thought of future accountability does not appeal to them; but its temporal consequences, its effects on civil and social life and upon the sinner himself, may, if rightly presented, have a deterrent influence. The world to-day is blinded by vicious ideas of right and wrong. Sin, in some quarters, is less obnoxious than a breach of social etiquette. Inquity is justified in many quarters if it can be made to pay. But society is safe only as correct principles of morality dominate it, and correct ideas will come only through leaders of religious thought.—United Presbyterian.

Wrong Acting From Wrong Thinking.

In China a man is required to mourn three years for the death of his father, 100 days for the death of his wife. Inteed, a Chinaman would feel disgraced if he showed any sorrow on account of the death of his wife. This tells its own story of life in a heathen country with a civilization thousands of years old.—Reformed Church Record.

Simplicity is the crowning jewel of all virtues. Great messages, great truths, great discoveries and great events are ever simple in their elements. Simplicity makes the great nobler and lifts the obscure to places of eminence. It is the bright charm of innocent childhood and the radiant gem of the old and learned.—Maxwell's Talisman.

Two Keys.

The law and the Gospel are two keys.

The law is the key that shutteth up all men under condemnation, and the Gospel is the key which opens the door and lets them out.—William Tyndale.

Throws Plants in Coma. A remarkable discovery has been made by a German professor. He is able to throw living plants into what be calls a state of coma, by injecting liquid into their stems. The plant stops growing, but does not die. On the contrary, the leaves remain green and lifelike, and stand up stiff and erect. Moreover, they are absolutely impervious to any change of tempera-ture or moisture. The most tender palm or fern will stand the intenses cold of winter, nothing seeming to dis-turb its composure. Just what this liquid is remains the secret of the pro-

Biossome on Dead Limb.

A rather remarkable curiosity can
be seen in the orchard of the Dresser Stevens place at Newmarket, N. H. During one of the severe storms of last winter a large limb was broken off of an apple tree and lies upon the ground. The apparently dead limb, with not a leaf on it, is covered with

INTERNATIONAL LESSON COMMENTS FOR AUGUST 21.

Subject: Elijah on Mount Carmel, 1 Kings, xviil., 30-46-Golden Text. Kings, xviii., 21-Memory Verses, 36-

Kings, xviii., 21—Memory Verses, 36-39—Commentary on the Day's Lesson.

I. Elijah's sacrifice prepared (vs. 30-35).
30. "Come neat." He will have them eye witnesses of all he does, and witnesses to what God will do. Jesus did nothing in a corner, so neither the servants of God need do anything in secret. "Repaire: the altar." Built in Israel's earlier and happier days, but thrown down by Jezebel This Enjah restored and consecrated anew. A hint to builders of san tuaries. A type of the cercain restoration of the true and the downfall of the false. 31. "Twelve stones." This was an act showing that the twelve tribes were ready one people and had one God in common. So God's true church is one. "Israel to thy name." Israel signifies a prince who prevails with God. There are two records of the bestowal of this name on Jacob. See Gen. 32: 28: 33: 2-10.

32. "In the name," etc. By the authority and for the glory of Jehovah. "A trench." To catch the water poured over the sacrifice, and intensity the effect of this solemn object lesson. "Measures of seed." The seah is estimated as containing from one and a half to three gallons. There is a difference of opinion as to the size of the trench. There would be no necessity for a large trench, and it is hardly probable that it was as deep as the measure that held three gallons, as some seem to think. Terry is probably nearer correct in supposing the whole trench held three gallons.

33. "Wood in order." He obeyed all the injunctions of the law with respect to the offering of a burnt sacrifice (Lev. 1: 6-8). 39-Commentary on the Day's Lesson

correct in supposing the whole trench held three gallons.

33. "Wood in order." He obeyed all the injunctions of the law with respect to the offering of a burnt sacrifice (Lev. 1: 6.8). He thus publicly taught that the ordinances of the law were binding upon the Kingdom of Israel. "Barrels." Common jars still used in the East for carrying water, containing from three to five gallons apiece.

34. "Second " third time." To prevent any kind of suspicion that there was fire concealed under the altar. Close by the place of sacrifice, shaded by a noble old tree, is a large, natural cistern of sweet water, which the people say is never exhausted. Terry and others think it more likely that the water was brought from the brook Kishon, where Elijah slew the false prophets.

II. Fire from heaven (vs. 36-38). 36. "At the time." About 3 o'clock p. m. The prophet waited for the usual hour for the evening sacrifice, thus directing the minds of the people to the worship of Jehovah. "The prophet." But here he performed the duties of the priest. While the priest could not of right be a prophet, the prophet could, by virtue of his direct commission and his higher function, act as a priest. "Came near." He expected an answer by fire, yet came near to the altar with boldness, and feared not that fire. "Abraham, Isaac." Words first used by God at the burning bush, when He revealed Himself in flaming fire (Exod. 3: 6, 16). "Known." That thou art God. The honor of God is his rulling passion, the source and end of all his zeal. "Thy servant." That he, Elijah, was not their enemy, as Ahab had announced him to be, but Jehovah's servant. "At thy word." That his words and works were not of himself, but of God.

37. "Turned their heart back again." The end of a controversy is never the mere establishment of truth, but the conversion of the people. Stern and relenties as Elijah had been, his heart was full of God's yearning tenderness, and he longed for their salvation. We are some times called to preach bitter things, but the end of our min

might still, notwithstanding the water, have offered some ground for suspicion that fire had been concealed, after the that fire had been concealed, after the manner of the heathen, under the altar. Fire converted apostate Israel. The Holy Ghost converted many in the apostle's day. That same fire, invisible to immortal eyes, works as remarkably to-day. "Consumed." The process is remarkable. 1. The fire came down from heaven. 2. The pieces of sacrifice were first consumed. 3. The wood next, to show that it was not by the wood that the flesh was burnt. 4. Twelve stones were consumed, to show it was no common fire, but one whose agency nothing could resist. 5. The dust, the earth of which the altar was constructed, cy nothing could resist. 5. The dust, the earth of which the altar was constructed, was burnt. 5. The water in the trench was, by the action of the fire, entirely evaporated. 7. The section of this fire was in every case downward, contrary to the nature of all earthly and material fire. Moses' altar and Solomon's were consecrated by the fire from heaven; this was destroyed.

III. The decision of the people (vs. 39, 40).

III. The decision of the people (vs. 39, 40).

30. "Fell on their faces." In reverent worship and awe at the divine manifestation, they fell on their faces and with one voice declared, "Jehovah, He is God." The test was convincing and would help the people to stand against Jezebel and her terrible persecutions. 40. "Prophets of Baal." There were 450 of them. It appears that the 400 prophets of Asherah (the grove) were not present. "Brook Kishon." This brook flows along the very base of Carmel on the side towards the sea. Here Sisera was overthrown by Barak (Judg. 4: 7). "Slew them." We can hardly suppose that Elijah himself put them to death. He is only said to do that which he caused the people to do. The priests of Baal hardened their hearts, persisted in their rebellion, refused submission and were destroyed.

IV. Elijah's prayer and the answer (vs. 41-46).

sion and were destroyed.

IV. Elijah's prayer and the answer (vs. 41-46).

41. "Eat and drink." During the exciting scenes of the day there had been no time or inclination to partake of food. "Abundance of rain." Faith in God was the foundation for this positive declaration from the prophet. 42. Both Ahab and Elijah returned to the top of Carmel, the one to eat and the other to pray. The prophet withdrew himself from the presence of the King and cast himself down upon the earth before the Lord. See James 5: 17. 43. "Said to his servant." Tradition tells us that this servant was the widow's son whom he had raised from the dead (chapter 17: 23). Elijah told his servant to look towards the sea, for from that direction the storm would come. The servant looked and said, "There is nothing." Then Elijah said, "Go again seven times." 44. At last, at the seventh time, he reported a cloud like a man's hand. Immediately the prophet sent to Ahab to hasten home lest the rain stop him. 45. "Ahab " went to Jezreel." Jezreel became one of the most famous of the royal residences. It did not supersede Samaria, but here Ahab built a palace (chapter 21: 1), and it was his summer home. 46. "Ran before Ahab." The spirit of the Lord was on Elijah and he was given supernatural strength.

A Young Telegrapher.

en supernatural strength.

Robert T. Baird, aged 11 years, the son of Robert L. Baird, of Grovania, Ga., holds a unique place among the bright youths of Georgia.

He is a fast and accurate telegraph operator, and has already done regu lar work in Western Union offices. At one time he was in charge of the of fice at Vienna as day operator.

Young Baird seems to have taken to the key by instinct. When only : he could sit at the instrument and send before his father knew he was ac quainted with the alphabet. At 9 he could receive, and now he is cons' ered a competent operator.

Searchlight for Army Use. An officer in the Garman army has invented an acetylene searchlight. which can be carried by one man. and which will liluminate everything within a distance of 100 yards. It is expected to be of great use in search ing for the wounded after a battle, and in bridge building at night.

THE SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES

AUGUST TWENTY-FIRST.

"Standing · Alone for God." Rom, 8:31-39.

Scripture Verses .- Prov. 16:7; Luke 21:36; Rom. 8:18-28; 14:8; 2 Cor. 10:5; Eph. 6:10,11; 1 Thess. 5:15; 1 Tim. 4:8; Titus, 2:11,12; 1 Peter 3:13, Lesson Thoughts.

"One with God is a majority." That ruth cannot be too much emphasized. We may confidently face any opposition if Christ be for us, for then none can be against us with success.

Jerusalem, the city of God, and the home of his own chosen people was yet the testing place of his well-be-loved Son and of his faithful apostle Paul; each bravely met the test and furnished an example of true courage. The former, with omniscient foresight, went up to Jerusalem to give his life a ransom for many: the latter, in the face of prophetic warning and beseech ing of friends, went to the holy city, ready not to be bound only but also to die at Jerusalem for the name of the Lord Jesus."

Selections.

Chrysostom in exile drew courage for himself from the examples of it ustrious heroes before him. He said: "When driven from the city I cared nothing for it. But I said to myself if the empress wishes to banish me, the earth is the Lord's and the fulness thereof. If she would saw me asunder let her saw me in sunder; I have Isalah for a pattern. If she would plunge me in the sea, I remember Jonah. If she would thrus me into the flery furnace I see the three children enduring that. If she would cast me to wild beasts I call to mind Daniel in the den of lions. If she would stone me, let her stone me. I have before Stephen the protomartyr. If she would take my head from me let her take it, I have John the Baptist. If she would deprive me of my worldly goods, let her do it: naked came I into the world and naked shall I return." What an array of Christian heroism and what an inspiraion for Christian courage to-day!

"With firmness in the right, as God gives us to see the right. is stand by our duty fearlessly and efectively."-Abraham Lincoln

EPWORTH LEAGUE LESSONS

AUGUST TWENTY-FIRST.

Standing Alone for God - Romans 8. 31-39.

Standing alone for God is not isolation; for "one man with God on his side is always in the majority." It means true happiness, for self be

comes a minor consideration. Charles Kingsley says: "No man can be happy until his first object is outside of himense. Napoleon Bonaparte made the fatal mistake of trying to stand alone

against God. He died in sad exile, failng to achieve that type of character which is the only real success. The piers of a bridge are valuable just because they stand alone. So also

the Christian. The man most alone in an army is the general, but he leads the host to victory.

Luther, by standing alone, brought about the great Reformation, whose large benefits the world enjoys to-day. When summoned to the city of Wo: ms to answer charges, and urged by friends not to face the peril, he replied: "Were there as many devils at Worms as there are tiles on the housetops I would go." After arriving, tra-dition relates that one of the most George Von Freundsberg-laid his hand on Luther's shoulder and said: "Poor monk! poor monk! You are to hazard a more perilous march to-day than I or any captain ever did. But if your course is right and you are sure of it, go on in God's name and be of comfort. He will not forsake you." When the diet demanded retraction he answered: "To councils or to the Pope I cannot defer. My conscience is p isoner to God's word." Later he gave utterance to those heroic words which have nerved multitudes of brave men in various crises of life; "Here

me! Amen!" Moses tacing the Israelites who were angry enough to stone him to

stand; I can do no other. God help

der false accusation by a woman of high rank.

David hunted like a partridge along
the valleys and over the hills of Pal-

eating. Daniel at the polluted court of Baby on purposing in his heart not to defile himself.

demand was greater than at present. We need Epworthians who will dare to do right, dare to be true, no matter where the crowd may go or what they may do. Stand alone if need be. Stand always for truth and righteous-

Cuckoo Customs.

When the cuckoo's cry is first heard it is said that folk should turn over whatever money they happen to have in their pocket at the time. A gold coin means plenty of cash for the next year; silver means the owner will always have enough; copper means that he will never run short of money. If the bird is heard on the right, that is believed to be lucky; if on the left, unlucky. In Scotland the cuckoo is thought to address his first song to the farmers. In Denmark every girl asks it when she is to be married, and every old and feeble person when he will be freed from the burden of life, and the number of times the bird sings "cuckoo" indicates the number of years in each case. This superstitious notion also exists in England, France and Germany. But the only solid fact about the cry is that it is a sure sign that summer has come at last.

Used Hands as Fishing Net Charles Freeman and Walter Good ale of Saco, Me., recently visited the mouth of Saco river on a fishing trip Instead of fishing with a line they waded in and threw out hake with their hands, securing over 700 pounds of good fish in about two hours. According to their statement the shoal water was literally packed with the The Junday Breakfast Cable

When the Door Opens. BY WILLIAM BERVEY WOODS. Sometimes it's early, early -Or ever the farmhouse fires

Send up their incense pearly In wavering morning spires. When the sheep in nooks of the mead owa
Are lying still,
And the old wheel dreams in the shad

And the one own ows ows ows Behind the mill.

Then in the high of the dawning, in the silvery mists and the dew.

God opens the door a little way, and little feet go through.

The hush and the dews have fled, And noontide life pants under The glare of the noon o'erhead, When the plowman's furrows are creep Over the land.

Or rises the whitr of the reaping On every hand.— Or ever the swath is finished, or the long brown furrow is run.

The unseen door swings open wide, and the strong man's work is done.

Sometimes when the lamps of heaven And the homelier lights of earth Burn dim in the lonely even, On high, or beside the hearth. When the children go, and the cheery Good nights are said.

he was evidently surprised that any one should recognize him, and take the trouble to check him in his shuffling march.

His clothes were dirty and actually ragged. The brim of his hat was torn. His face was bloated, his look uncertain. His diffident, timid smile, with all the old self-reliance gone, was very pathetic.

The man told his story, and as he told it in a restaurant, after being asked to eat And nights are said,
And naught's by the fire but a weary
And bowing head—
Then opens the door where all roads end,
or run they east or west,
And child and man and a child again go in In man told his story, and a six it in a restaurant, after being asked to eat and drink, he whispered to the waiter. "A little whisky, please." And the waiter brought him that same dark bottle that had been brought to him so often in the child and man and and are at rest.

-Youth's Companion.

had been brought to him so often in the days of his prosperity.

The story that he told was his story, but it was not the story.

The real story was very simple; you who read this can guess quite easily its main features. It is a story that you can read in the faces of men in every harroom, prison and poorhouse, in the faces of men that commit suicide, of those that commit murder, of others that shuffle along as this man shuffled—poor, heart-broken failures.

The man had gradually lost his mental keenness and capacity for business. Others got his banking business away from him.

But the bottle stayed with him. He If We Only Knew. How differently we would judge our fellow men if we knew all that was behind their words and acts! How often we mis-

their words and acts: How often we mis-judge them because of our ignorance! Only those who have been misjudged can fully appreciate the meaning of Jesus' admoni-tion: Judge not, that we be not judged.' Several years ago the conductor of a Chi-cago street car made a slight mistake in re-turning change to a lady passenger. The cago street car made a signt mistage in re-turning change to a lady passenger. The lady indignantly accused the conductor of attempting to cheat her. The conductor made no reply, and the passenger took his silence as evidence of guilt, and for some time publicly commented upon it. To ate Dr. Arthur Edwards, who witness late Dr. Arthur Edwards, who witnessed the seene, saw that there was something evidently troubling the conductor, and remarked that conductors have a hard time trying to please the public. "Yes, they do," replied the conductor. "But if that lady had known that my little girl died this morning, and that I had to re-port for duty or lose my job, she would not have been surprised that my thoughts are not on my business." This statement are not on my business." This statemen deeply touched the heart of Dr. Edwards

The Will of God.

There are two functions discharged by every living being and by every plant; one is the struggle for its own life-the function of nutrition; the other is the struggle for the life of others—its function

of reproduction.

All the activities of life may be classed under one or the other of these two heads, and all the activities of the Chris-

nutrition or the function of reproduction

You go from a conference fairly well fed; the individual life has been attended

to, now what is to become of this unless it is to go out in different ways for the

the bringing of the world to Christ?

I know that many of you are puzzled to know in what direction you can start to help Christ to help this world. Let me

The Evangelistic Church.

The Evangelistic Church.

Dr. Campbell Morgan — whose acceptance of the pastorate of Westminster Chapel has given great satisfaction on all hands—has done good service during his three Sundays there in insisting with emphasis upon the need of the church being evangelistic. It ought to be commonplace to insist upon this, but to many congregations it is new doctrine. Evangelism is supposed by very many people to be a pious opinion held by extremists. What is supremely needed just now is to show that a church is but the shell of a church if it is not evangelistic. We have far too many dilettanti who waste their precious time in making or criticising new hypotheses.—London Christian.

The boy that can be trusted gets the paces of trust in the end. The boy that shirks or cheats may start off brilliantly, but look for him ten or twenty years later and you will find him just where he belongs—among the failures.—Presbyterian Record.

Betraved by Silence.

Christ may be betrayed by silence. One who flatters himself that he does no wrong to his Lord so long as he does not setively plot against Him or fight against His cause is mistaken. He that is not actively on the Lord's side is against Him. The very fact of silence is disloyalty. The loyal soul cannot be silent in a world where the enemies of the truth are busy. The nine silent men who were cleansed of leprosy, but did not feel under obligation to give thanks, were guilty of ingraticular and disloyalty. So is every one who remains silent concerning the mercy of Loid.—Christian Advocate.

Many Millions of Stars.

It has been stated that, with long exposures 134,000,000 stars can be

photographed. Chacornac has comput-

ed that with a telescope of great pow-er the aggregate number visible in the whole sky is 77,000,000. Proctor said

that in Lord Rosse's great telescope at

ible if they could be counted. The lat-

ter estimate is probably excessive and we may conclude that approximately there are 100,000,000 stars in the sky.

least 1,000,000,000 stars would be

nelping of this universal movement

deeply touched the heart of Dr. Edwards, and in tender words he tried to comfort the stricken father. He rode with him to the end of the line, and, as he was about to leave him, said: "Your heart is nearly broken now, but remember that you can meet your little girl again in heaven." "Do you realy believe that? Oh, if I only could!" said the conductor. After some further conversation, Dr. Edwards left, and as they parted the man said to the doctor: "It is very kind of you to take so much interest in a stranger, and to go so far out of your way to comfort me, and I thank you from my heart." Dr. Edwards never heard from the conductor again; them. The wife had tried only too often to take away that bottle, but she had to leave it. She could take away the children— —the law allowed her to do that. The sheriff could take away his horses and his carriages—the law allowed that. The governing committees could put him out of the clubs, and friends could take away his reputation and remaining chances of employment with a shake of the head.

But no power on earth and no law could take away the bottle, that stuck to him, and he stuck to it.

The man who had traveled with his botnever heard from the conductor again; but we are sure that the man will ever hold sacred the memory of one who com-forted him when he was misjudged.

The man who had traveled with his bot-tle from success and fortune to ragged clothes and pathetic despair, ate his din-ner and drank his whisky, and, with the drunkard's pitrful self-deception, said:
"I don't look like much, do I? I am afraid I have been drinking pretty hard since luck went against me. It is not many of my old friends that speak to me when they see me now."

hey see me now."

Even then the poor man could not see that it was whisky that had turned fortune against him-not ill luck that had turned him to whisky.

Whisky conquers men by deceiving them,

Whisky conquers men by deceiving them, by encouraging them to think that their drunkenness is some one else's fault.

Years before this man had deceived himself when told by anxious wife and friends that he must give up that bottle, or give up everything else. And now that all but the bottle had gone, he still deceived him self into the belief that the bottle, which caused his misery had come really as misery, had come really friend at the end, as a solace in his misfor

How great a benefit it would be if every young man in this country could have seen years ago, and one week ago, the whisky victim that is told about here.

years ago, and one week ago, the whisky victim that is told about here.

It is hard for us to learn through the experience of others, but no man could fail to be impressed by this example.

The man once had everything that he wanted, and one thing that he did not want, or need—the whisky hottle.

Had he given up that one unnecessary thing, he might have kept all the others, and the remaining years of his life might have been happy and useful.

But with the power of self-deception which that very bottle supplied to him, hy clung to it to the end of his good fortune, and he will cling to it to the end of his life, unless a mach lead of his life, unless and leader, there are to be wealth, success and ease, there are to be

know in what direction you can start to help Christ to help this world. Let me simply say this to you in that connection. Once I came to the crossroads in the old life, and did not know in what direction God wanted me to help to hasten His Kingdom. I started to read the look to find out what the ideal was, and I found that the only thing worth doing in the world was to do the will of God; whether that was done in the pulpit or in the slums, whether it was done in the college or classroom or on the street did not matter at all. "My meat and my drink," Christ said, "is to do the will of Him that sent Me." And if you make up your mind that you are going to do the will of God above everything else, it matters little in what direction you work.

There are more posts waiting for men than there are men waiting for posts. Christ needs men in every community and in every land; it matters little whether we go to föreign lands or stay at home, as long as we are sure that we are where God puts us.—Prof. Henry Drummond.

In mere selfishness and the desire for wealth success and ease, there are to be found powerful temperance arguments. Young men must make up their minds, in this day of competition and of organized, exacting struggle, that a man who would go to the top must not try to carry that bottle with him.

But for the real man, the young man worthy the opportunities of modern life, the argument against whisky should be hased, not on selfishness, but on a noble desire to be a useful and worthy human

desire to be a useful and worthy human

desire to be a useful and worthy human being.

Whisky takes away your money, your houses, your friends, year prospects of getting those things.

But it does worse than that. It takes away your manhood and your courage; it takes away your right to look other men in the eye, and your power to use the strength that nature has given to you.

Whisky destroys the will and supplies the lying arguments with which its victims deceive themselves. It arouses the lowest instincts of vice and of dissipation, and chokes the possibility of progress toward better things.

If whisky controls you, you cannot be a man. Leave it alone.—New York American.

can.

Keeps Pledge to His Mother.

"Take away the whisky. I promised mother I'd never drink, and I won't break my word." These were the last words spoken by eighteen-year-old Thomas Goldby, and were uttered when a glass of whisky was placed to his lips after he had been run down and mort-lip hurt by a trolley car. Less than an hour later he died in St. Michael's Hospital, Newark. Goldby, who lived with his parents in Kearny, N. J., stepped off a car in front of his home and instantiy was crushed by another and dragged 100 feet. His mother saw him rescued, but was ignorant that he was her son. A richly attired woman passenger knelt and prit ar handker-chief to the big wound in 1 is head as the car raced with him to the hospital, where he refused the liquor.

Moderate Drinking Hurtful.

In Switzerland an advocate of moderate drinking experimented for eighteen months upon his children, whose ages ranged from ten to fifteen, several months use alternating with several months of abstineace. During the wine periods the children were languid and less inclined to perform mental tasks, their nights more realless, and their sleep less refreshing. Two of the lads begged that they be excused from further wine drinking, being impressed by their lack of condition.

At the great banquet given at Berlin to the famous De Wet, general of the Born, while champagne was freely used, the brave Boer general drank nothing but wa-ter through the whole banquet.

THE GREAT DESTROYED TOOO OOOOOO munumum num Latest News - 9 Short

SOME STARTLING FACTS ABOUT

THE VICE OF INTEMPERANCE.

Another in the Series of New York

This is a true story, readers.

The writer first knew the man in Lordon. He was successful, owned a bank, had a fine house in the city and another in the country, had horses and carriages and a promising family. He belonged to some of those clubs in which membership means cheap and desired distinction.

He had ambition. His friends predicted that his success and affluence would grow and his ambitions be realized as the years went by

went by.

Among his other possessions, this man had one to which he attached, then, but slight importance. That was a bottle which was passed to him quite often by a solemn butler, who always brought with it a smaller bottle containing soda water.

The curious part of the story is that man gradually lost all of the important thouse solemn but had been solemned.

things, all of those which he originally valued very highly, and that he never lost that one small, unimportant bit of property—the plain, black bottle of which, in the beginning, he thought so little.

The man was seen again the other day toward dusk on the sidewalk of a Western city. It was difficult to recognize him, and

he was evidently surprised that any one

But the bottle stayed with him.

But the bottle still stuck to him.

went by

American Editorials on Temperance-

A True Story of the Bottle That Stuck to Its Victim.

The Grand Lodge of the of Pythias awarded \$500 Knights who participated in the ade at York. The prize of \$50 to th. uniformed company traveling the greatest distance went to Williams-port. Lancaster received \$50 for having the largest number of uniformed men. Glen Rock Lodge received \$50 for having the largest number of men of any subordinate lodge outside York. Its members numgered 115. In addition to these prizes, the Grand Lodges presented each uniformed lodge in parade with \$100. The Grand Lodge made an amendment to the constituion which provides for the election in 1905 and every fourth year thereafter of two supreme representatives, and in 1907 and every fourth year hereafter of three supreme represen-atives. After the installation of offiers the Grand Lodge adjourned to

neet in McKeesport in 1905. Superintendent of schools Landis, of Norristown, has prepared a report to the State Superintendent of Public Instruction in which he suggests that county superintendents be relieved of the work of examining pupils for graduation in country schools. He says: The class examinations take up half, my time. My candid opinion is that this duty belongs properly to the supervising principals, or where there are none, that its performance devolves upon the teachers of the district. During a storm at Norristown, lightning struck the large ice house of Ganser & Heffner, on Perkiomen Creek, near Salford Station, Fire destroyed the building. The building was three-fourths full of ice. While the intense heat melted much of it, the remaining owners estimate the loss at \$10,000.

Governor Pennypacker granted re-quisition papers for J. E. Collins, the fugitive broker, who is wanted in Pottsville to answer a charge of em-bezzlement. Collins was released from custody at Stamford, Conn., after being held there some time awaiting the requisition. The Governor says his absence from Harrisburg caused

gradually came to rely more and more upon it, and to value its companiouship as his force of character diminished. His friends left him, and he had to leave te delay in issuing the papers.
George A. Chalfant, former president of the Spang-Chalfant Company, of Etna, steel manufacturers, died in the Harper Hospital, Detroit, from But the bottle still stuck to him. The dues that it claimed he paid faithfully. It was there at his elbow when his other friends had disappeared.

He lost his house in the city and his house in the country, but that bottle, which represented now his chief possession, was still with him.

His wife and his children had to go to those who could take care of them. But they did not take the bottle away with them. The wife had tried only too often to take away that bottle, but she had to injuries received in falling from a third-story window of his hotel while walking in his sleep. The accident occurred at St. Clair Flats. His fam-

ily was with him when he died.

John W. Simmer, of South Coventry Township, has brought suit against
Albert Favinger, a supervisor of that township, for not removing the loose stones from the Pughtown Road, as required by law. Simmer says his horse was ruined by the bad condition of the road.

William Davish, a driver in the emoy of a biscuit company, of Hathoro, hile criving on the Old York Road above Hartsville, passed a stranger who said he was going to Hatbore and asked for a ride. Davish allowed the man to get in his wagon and when they got to a lonely spot between Warminster and Hartsville stranger attempted to strangle Davish and demanded his money. Davish hit the man in the stomach and threw him backward into the road. wheels passed over the man's legs. When Davish got to Hatboro he and several others drove back, but the

an had escaped.
Mrs. Winzell Hilmer, of Hagersville, is in a precarious condition as the result of drinking the contents of a mug of poison in mistake for tea: The poison, which had been prepared for killing insects, stood on the same shelf in a closet as the tea which she had been in the habit of drinking when she was thirsty. Medical assistance not being at band secured fresh milk from a cow,

band secured fresh milk from a cow, which she drank in large quantities, and to this the woman owes her life. Wesley, the youngest sin of Walter B. Morris, of Conshohocken, played the "Billy Bounce" act in a thrilling manner by falling from a third story window of his home. In his descent the force of the fall was broken when he struck a clothesline in the yard. He bound off the line to a grass plot. The attending physician says the boy is not seriously injured.

More last tobacco is being raised in Berks County this Summer than ever before, owing to the good returns received from last year's crops. In the southwestern part of the county, which is the table part of the county, which is the table part of the county.

the southwestern part of the county, which is the tobacco district, there is

which is the tobacco district, there is every indication that this year's crops will be large.

Dissatisfied stockholders of the Crucible Steel Company are forming a stockholders' protective committee, and at the annual meeting of the corporation, in October, an effort will be made to name the majority of the Board of Directors.

Several services

Board of Directors.

Several sections of Lancaster county suffered severely by a rain and hall storm. The farmers in the vicinity of Maytown, Marietta and Mt. Joy were sufferers to a large extent through the loss of either the whole or portions of their tobacco crops. The hail beat the leaf to ribbons. Brickerville and vicinity also suffered severely. The finest tobacco on hundreds of acres in the county was ruinded. The damage to the tobacco crop will amount to thousands of dollars. John Walton, a Philadelphia carpenter, employed on a farm near Beartown, was held up near the nicket mines by four men and robbed of his possessions. David Clark and George Dennis and Frank Mimm have been lodged in jail, charged with the crime.

While driving a shaft at the Pine While driving a shaft at the Pine Hill Colliery miners suddenly came upon a cavern in which they found a number of loaded wagons. The opening proved to be old workings of the Black Heath Colliery, abandoned forty

years ago. While picking huckleberries on the mountains along Hagerman's Run, D. W. Mack and son, Lewis, of South Williamsport, walked into a den of about thirty rattlesnakes. An exciting fight followed, the two men using stones and clubs. Seventeen of the snakes were killed

Major General James A. Beaver, of Belletonte, former Governor and at present Judge of the Superior Court, has been placed on the roll of retired officers of the National Guard on his

officers of the National Guard on his own application. General Beaver commanded the Second Brigade previous to his election as Governor when he became commander-in-chief.

Frank Hyatt, a member of the cavalry squad of the Pennsylvania Mititary College, while riding through Upland was held up by three men. One of the men grabbed the bridle of his horse, but the animal knocked down the footpad, who then made his eacape.