TAKE UP YOUR CROSS A Brilliant Sunday Sermon By the

Rev. T. Campbell Morgan, D. D.

Listen to the Call of Christ-He Will Brook No Division of Your Loyalty.

LONDON, ENGLAND. — The following termon, entitled "The Attractiveness and Exclusiveness of Jesus," was preached tere on a recent Sunday by the Rev. T. Campbell Morgan, D. D. He took for his text: Then said Jesus unto His disciples, if any man will come after Me let him deny himself and take up his cross and follow Me.-St. Matthew 16:24. There were two facts shout Jesus Christ which no one can read the Gospel re-cords without recognizing; facts which, appear to be contradictory, but which, as a matter of fact, are complementary, and the understanding of which reveals for all time the method of the Master in dealing with men. I refer to facts of the attractiveness and exclusiveness of Jesus.

the attractiveness and exclusiveness of Jesus. There can be no question about the former; there canecually be no question about the latter to those who have care-fully read the records and have seen the methods of Jesus while He was here among men. He was constantly drawing people to Him, and He was perpetually holding them alooi. By the very win-someness of His person, He was drawing men and women of all sorts and condi-tions, at all times and in all places to Himself, and yet by the uttering of words so severe, so searching, so drastic, making us tremble even to-day. He held men back from Him. I venture to say that the words I read

back from Him. I venture to say that the words I read to you this morning from the Gospel of Luke come to those who are most familiar Luke come to those who are most familiar with them bringing a sense of surprise. We never read them without feeling more or less startled by them — "Unless you hate father and mother, husband and wife, parent and child, you cannot be My dis-ciple." We have attempted to account for these words, but I do not hesitate to say that in some senses they have staggered the faith of many, and yet there they stand stand

stand. And not there only, but through all His teaching there is evident the same method of Christ, that of holding men back just as they were approaching Him; drawing them to Himself by multitudes and then holding the crowd as they pressed upon Him, and sifting them with such surprising words as these. Now there must be a reason for this, and it is for that reason that I want to look, with you, a little this morning. a little this morning. But first allow me to say a few words on

But first allow me to say a few words on this fact of the attractiveness of Jesus, because the more clearly we recognize and understand that, the more clearly shall we understand, as I think, the other truth of His perpetual method of holding men back and excluding certain persons from close companionship with Himself. Take first, then, this great fact of His attractioness the more facilitation sub-

attractiveness, then he most fascinating sub-ject on which to speak. Remember, I pray you, that if the Gospel records re-veal one thing more clearly than another they reveal that Jesus was, somehow or other, a Person that drew men to Him invariation irresistibly

Irresistibly. I go back to those silent years at Naza-reth concerning which we know so very little. You will remember that on those days Luke opens for us just a little won-dow through which we look when he says, "He was subject to His parents, and grew in favor with God and with man." I do not stop one moment to dwell on the statement that He grew in favor with God, although it is a very interseting statement that He grew in favor with God, although it is a very interesting statement, but just for a moment, for the sake of our argument, listen to the other part of it: "He grew in favor with man." Take that as it is simply stated, and you at once see a picture of the boy growing up to be a youth, and passing from youth into young manhood until He became the Carpenter of Nazereth, known to all the little town that nestled among the hills, just removed from the highways of life. This is all the truth that is revealed. If I may reverently put it, Jesus was a favorite may reverently put it, Jesus was a favorite in Nazareth. I am not sure that that doesn't almost startle you, because somehow or other we have come to think that holiness is almost always accompanied by angular-ity, and there is a popular idea that if a man is good he never can be a favorite. It is a great mistake. It is by the measure in which a man lacks holiness that a man s not in favor.

not in favor. Here is a man living in Nazereth, and e is a favorite. I do not want to lift at into a super-spiritual realm, but if you have no imagination you can just go to sleep for two minutes while I imagine I look into that window and I see the Car-

Shakespeare's plays continually. I am glad you look ignorant, and can assure you I don't speak from any inside knowledge, but every one knows it to be true. There is not a single theatre that can exist with-out variety. There must be change; some other genius than Shakespeare must be forthcoming. And yet, with all our wail about the decadence of the church and the failure of Christianity, every Sunday in Manchester more people are gathered to gether to sing the old hymms and hear the old sermons—I beg your pardon, to hear sermous on the old texts—and listen to the old, old story of the cross than for any other purpose. THE SUNDAY SCHOOL

the old, old story of the cross than for any other purpose. Let us begin with the last. When Christ was as fond of a phrase as He evidently was of that phrase "Follow Me." there must be some deep signification in it. I have been going through my New Testa-ment during the last few months, tracing that phrase. It has been a very interest-ing study to see how constantly Christ used it. It was the almost perpetual for-mula of His call to individual soul—"Fol-low Me!" Now what is it to follow? Two things are involved. Neither of them covers all the ground, taken alone. Both are re-quired. First, to follow, I must trust. I shall

are involved. Neither of them covers all the ground, taken alone. Both are re-quired. First, to follow, I must trust. I shall never follow any one I haven't confidence in. I may trust and yet not follow. Secondly, not only is trust necessary, but obedience is necessary. Christ confronts the individual soul, bringing that soul out from the crowd, as He is calling some man here this morning. He says, "Would you trust Me? Then obey Me." How am I going to do it? What does it mean, this trusting and obeying? "Deny yourself, take up the cross—" It seems to me that is the point which must be ob-served first, that to deny self is the only way in which you can follow Christ. How shall I follow Him? Deny thyself! The two things are intimately related, and it seems to me that everything is said when "Follow Me" is said, and yet it is neces-sary to say the other in order to under-stand what He means by following Him. What is it Christ calls me to? To deny myself! Not to practice self-denial; that is a very cheap business, but to deny self. Listen no longer to the call of your self, but listen to My call. Don't con-sider any more whether this thing will minister to your pleasure or to your ag-grandizement, or answer the cry of your ambition. But Me first. "Christ says,

sider any more whether this thing will minister to your pleasure or to your ag-grandizement, or answer the cry of your ambition. But Me first." Christ says, "Deny yourself and follow Me. Put Me on the throne and dethrone yourself. Don't let the question of the morning be. What shall I like to do, but What will Christ have me do; not Will this pay me, hut will thasten the coming of the kingdom of God. Don't let the underlying, mastering passion of your life be your own selfash desire; crown Me, follow Me." It is a suporlative call, and the call of Jesus is always imperial. He will brook no division of your loyalty, and that is what He means. "You must hate father, moth-er, wife, child. That means that when the sonl comes into contact with Me I must be absolutely first." Let me stop here to say that whenever a soul does that he gets back a hundredrold lands and fields and mother and father and children. Jesus Christ said He must be first, and He has never lowered that standard, and the re-ligion that is simply an addendum is worth nothing to Him. Jesus Christ comes and says, "Deny yourself," but there is the other word, "Take up the cross." Well, what is it" Christ's cross? No. No man can carry Christ's cross? No. No man can carry Christ's cross? I don't think that it is ever the same in two persons. The cross is that in your life which immediate

What is this cross? I don't think that it is ever the same in two persons. The cross is that in your life which immediate-ly costs you something if you crown Christ. There is a business man here this morning who is saying in his heart, "Well, if that is Christianity, I will have to go home and change my method of business." That is your cross. There is a young man here says that, "If that is Christianity, if it means nutting Christ first, then I will here says that, "If that is Christianity, if it means putting Christ first, then I will have to go home and give up that compan-ionship." That is your cross. Some ons here says, "If that is what Christ means, that I am not to listen to the call of my own life, I shall have to go home and say I was wrong and confess my wrong to those to whom it is so hard to confess it." That is your cross. And somebody else says, "If that is Christianity I shall have to go back on my history, throw up every back on my history, throw up every I am doing and go into the minis

thing I am doing and go into the minis-try." That is your cross. You know what your cross it. Don't let any one come and ask me. You know that thing which right in front of you this morning challengesyour allegiance to Jesus Chairt You comen that tricks with God. You cannot play tricks with God. hrist. Val cannot decive your own conscience when you stand in the clear light of the call of Christ. He says, "Deny yourself; take up that cross (and you know what it is) and follow Me." "brist's terms so drastic? But why are Christ's terms so drastic? For two reasons. First, no man ever gets to Christ but by the way of the enthrone-ment of Jesus Christ. It is possible to ad-inire and never to know Him. It is not the crowd that gets to Him, but the cross-bearing soul. And if you read on you will say, "Whosoever would save his life shall lost it; whosoever will lose his life for My sake shall find it." <text><text><text><text><text>

INTERNATIONAL LESSON COMMENTS FOR SEPTEMBER 11.

Subject: Elliah Taken Up Into Heaven. II Kings, H., 1-11-Golden Text. Gen.

v., 24-Memory Verses, 9-11-Commentary on the Day's Lesson.

V. 34-Memory Verses, 9.11-Commen-tary on the Day's Lesson.
I. Elijah and Elisha journeving together (vs. 1-8). 1. "When the Lord would take up Elijah." A great truth is hare disclosed. Oar lives are abselutely at God's disposal. It had boen at least ten or twelve years since Elijah had asked that he might die, and during all that time he had been wielding a mighty influence for God. But now his work was ended Although no mention of Elisha as Eli-jah's companion is given in the history between the day of Elisha's call and the time of the events in this chanter, yet from 1 Kings 19: 21 and 2 Kings 3: 11 we conclude that Elisha had gent most of his time with the aged prophet, min-istering to his necessities. "From Gi gal." This was the Gilgal a few miles northwest of Bethel, not the Gilgal near Jericho. A school of the prophets was located here as well as at Bethel and Jert che. 2. "To Bethel." About nine miles southeast of Gilgal. 4. "To Jericho." About thirteen miles southeast of Bethel. 5. "Sons of the prophet." That is, the young men attending the theological sem-ing first organized by Samuel for the prophet, who was called the "father." while the students were styled his chil-dren or sons. They were places of retire-ment, adapted for study and devotion. The students were permitted to matry. The subject of study at these institutions was the law of Moses. Attention was giv-ent to music and sacred poetry. "Know-est thou," etc. Not only was Elijah him self conscious of some great event at hand, but Elisha and the bands of prophets in Bethel and Jericho had an intimation that the departure of Eliah was very near. "Tom thy head." That is, from being thy head. the sincitual father. teacher.

bethel and Jericho had an intimation that
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the departure of Elijah was very near.
"From thy head." That is, from being
thy head.' iny spiritual father, teacher, leader and director. The expression, which is literally 'Taken from over thy head." might also intimate the manner of Elijah's removal. "Yea, I know."
Elisha replies with solemnity and emphasis. Literally, the Hebrew is, Of course I know; hush. Elisha cannot hear the questioning. He thinks of his own weakness and of the great responsibilities which will be upon him when left alone.
6. "Tarry here." Elijah had made the same request at Gilgal and Bethel.
Whether this was to try the strength of Elisha's affection, or because under the weight of these hours he preferred retirement, or because he would utter words which Elisha might not hear, or because he thought God would have no one witness his translation, we may not affirm." To Jordan "About fire miss from large solution of the maximum contact of the maximum contact of the strength of Elisha's affection, we may not affirm." To Jordan "About fire miss from large

which Elisha might not hear, or because he thought God would have no one wit-ness his translation, we may not affirm. "To Jordan." About five miles from Jeri-cho is a bend in the river Jordan where the ascension of Elight is supposed to have taken place. "As the Lord liveth," etc. This double oath, expressive of the most intense estreastness, is repeated three times (vs. 2, 4). The two clauses of it are separately used with some frequency (Judg, 8: 19; Ruth 3: 13; 1 Sam, 1; 26), but seldom united. "Will not leave." He refused with gentle, respectful persistence. He will not be dissuaded from his pur-pose to remain with Elight to the end. ". "Fifty men." We see how large were the prophetical schools of Jericho. How surprising to come upon so large a body of men devoting themselves to a koly lite while Ahal's children were still on the throne. "Stood to view." If forbidden the gratification of personally accompany-ing their master, they would at least watch his movements as long as possible. What they saw we are not told. 8. "His mantle." The shaggy garment which had been so long his prophetical badge. It was probably a sheepskin. The skins of beasts dressed with the hair on were worn been so long his prophetical badge. It was probably a sheepskin. The skins of beasts dressed with the hair on were worn by prophets as an insignia of their office. "Wrapped it." Tightly round and round, as the word means, in the form of a staff. "Smote the waters." As if they were an enemy in his way. Elijah's mantle was to him at Jordan what the rod of God was to Moses at the Red Sea (Exod. 14: 16, 21): and many things in the lives of these

); and many things in the lives of these o prophets who should meet Christ on e mount were parallel. "Were divid-""On the one side rushing hastily on; on the other, towering up like a wall of

11. Elisha's request (vs. 9, 10), 9, "Ask. What is your last request? Elijah thinks not of himself, but of the needs of the one he was so zoon to leave behind him. The he was so goon to leave behind him. The test will show whether Eisha's aims are spiritual or material. How world we an-swer such a question? "Before I be tak-en." What Elijah does for Elisha must be done before his departure, for there will be no communication between them after-wards. There is no warrant in the Scrip-tures for the doctrine of the intercession of the saints after they had left this world. Christ is our advocate before the throne; we need no other. "A double portion." There is nothing here of selfisinness or ambition. He Christ is our advocate before the throne; There is nother. "A double portion." There is nothing here of selfishness or amintion. 10. "A hard thing." It was hard (1) be-rause God and not Elijah must bestow such a gift, and (2) because it depended pon Elisha's fitness to receive it. "It to the end the same devoted perseverence, and keep his ever set and steadfast on the departing prophet, the gift would be his. II. High's translation (v. II). II. "Takked." We can understand how much Elisha's to bestow as parting counsels on the successor. What moments were those of heaven! "Chariot of ine." to the end the same devoted perseverence, and keep his ever set and fire, "a firey phe-former to bestow as parting counsels on his successor. What moments were the verse of heaven! "Chariot of ine." to. We cannot agree with those com-mentators who think this was merely at "display of flame and fire," a firey phe-moment. Which appeared "as a chariot of fire," etc. These were creations of the spon hallucination, but the chariot and horses of fire were a part of that vast has, the sound of whose movements. David the mountains round about Elisha (2) King 6: 17. "Parted them," etc. The "a with appeared the wore prophets." "That Elijah went up in the chariot of fire," what Elijah went up in the chariot of the spon which appeared the wings of the with the went up by a whirkind." It has however, that the translated prophets as the swent up by a whirkind. "It has however, that the translated prophets as the went up by a whirkind." The is does not each how their earthly labors. Elisha 't has how the earth of the exist has a has the char-it is the beginning to any the hase the char-tion is a proof of the exi

THE GREAT DESTROYER CHRISTIAN ENDEAVOR NOTES SOME STARTLING FACTS ABOUT

Alcoholic Beverages.

that devineres seized during the past year and 66.444 gallons of moonshine whisky reported for seizure. While, were heer as choop as its rivals, coffee and tea, it is further determined it would be placed at once as the king of American

than any other nation, using approximate-ly 1,000,000,000 pounds of raw coffee every year, at a cost of about \$160,000,000, which

\$727.042.245.

other way, the Unite Sany gallons annually.

Stong to Death.

The United States drinks more of it

SEPTEMBER ELEVENTH.

"What the Bible Teaches About Heaven." John 14:1-3; Rev. 21:1-8. Scripture Verses .- John 14:2; Ps 17:15; 16:11; 65:4; 36:8, 9; 1 Cor. 13:12; 1 John 3:2; Rom. 8:18, 19; 1 Cor. 15:54; Rev. 7:16. 17.

Lesson Thoughts. The thought of dwelling with our Savior should be the highest hope held up before us for our heavenly

home. All is perfect purity and holiness in heaven; but we are by nature sinful and impure, and there shall in no These statistics show, also, that every man in the United States who drinks at all drinks twice as much as his forefath-ers did—or as he himself did if he was drinking twenty-three years ago. For in 1880 the consumption of alcoholic drinks her capita was 19.50 gallons. To-day it is 19.98 callons. All of which goes to prove that prosperity leads to an increased use of stimulants; that as the American people grow bigger and richer they drink harder, or else, as they drink harder they grow richer. But this is rejected by the White Ribbon workers. At any rate, the fact remains that in the hast twenty years the desire for strong wise enter into it anything that defileth. Our only hope of entering heaven then, is through Jesus; if we seek any other entrance we shall lose our way Selections.

'Jerusalem the Golden! There all our birds that flow, Our flowers but half unfolden.

Our pearls that turned to dew, And all the glad life-music, Now heard no longer here, Shall come again to greet us As we are drawing near."

As any rate, the fact remains that in the last twenty years the desire for strong drink—but particularly for beer—has in-creased as steadily as the years have passed, and more steadily and far more rapidly than even the increase in popula-tion has institud. Upon the tombstone of a young woman, blind from her birth, stands the single sentence, "There shall be no night there." Thus heaven will be rapidly than even the increase in popula-tion has justified. The use of spirits is now more general than ever before and, according to the re-port, if there was not a tax of \$1.10 per rallon on whisky the nation would have been debauched with cheap qualities of the binuor years ago. There have been 1323 illicit distilleries seized during the past part of 01.114 gallons of moonshine each soul that for which that soul has the keenest and highest capacity for enjoyment. Far out of sight, while sorrow still

infolds us, Lies that fair country where our

hearts abide, And of this bliss is naught more

wondrous told us Than these few words: "I shall be satisfied!"

Your heaven is what in your heart you desire most, and if it is money, fame, or anything lower than (y Loss)(so)(so) pounds of raw coffee every year, at a cost of about \$160,000,000, which represents about 1.566,902,614 gallons. Then comes beer, a strong second, with 1.449,579,932 gallons in 1903, or an aver-age for each father, mother and child of about 18.04 gallons annually. Of this amount only 4.000,000 gallons are of the important quality. The total evenant for the strong s Christ, every step toward such a heaven withdraws you from the true one

The angels from their throne on high Look down on us with wondering eve That where we are but passing guests We build our strong and solid nests; But where we seek to dwell for ave We scarce take heed a stone to lay.

EPWORTH LEAGUE LESSONS

SEPTEMBER ELEVENTH.

The Better Country-John 14. 1-3; Rev. 21. 1-8.

The few glimpses of heaven given year since Columbus discovered America. Summed up, the total represents 120, 000,000 gallons, less than one-teach the amount of heer, but the money value is many times as much, the revenue of im-norced suirits alone amounting to nearly \$126,000,000. This shows in a relative es-timate that the average cost of coffee, test and coccas per capita every year is \$2.61, while for spirits and liquors it is \$15.54, or about seven times as much. us in the Bible lead the imagination to paint a fairer laydscape than earth can present. How varied, how vivid, how entrancing! What multitudes are gathered there from all ages and climes, surrounded by fairest forms. regaled with choicest fragrance, and enraptured by richest harmonies.

In heaven are many mansion's. Here we have the idea of ample home ac-commodations with sufficient variety to suit and satisfy every legitimate longing of every leart. The imagery is taken from these immense oriental palaces wherein not only the sovereign dwelt, but with him were all his sons, however numerous. For size we may get a faint conception from the Vatican in Rome. It is the pope's palace, having over forty-four hundred rooms. No lack of room in heaven. Christ want away from this world that he might prepare a better one

tor His children. How it quiets and rests and satisfles us in our weak efforts to picture heaven, to settle down in the blessed conviction that Christ is there, that will have everything just as it

to be.



Enoch Walked With God. My God, how can I walk with Thee2 O, wilt Thou not to me confide. The secret of the Enoch life. In Thy communion to abide?

Alcohotic Beverages. One-fourth of all the neonle in the Uni-ted States drink alcoholic beverages. The smount of money seart in this way during 1923 was \$1.451.022,370, or an average ex-conditure for each drinker of \$2.16. All this is, according to the American Gro-wer's annual estimate of the nation's drink hill based upon official United States re-ports and carefully compiled statistics, and your announced in the interests of the W C. T. U., or intended for anything but cold actual information, for the nation to large and ponder upon. These statistics show, also, that every man in the United States who drinks at d drinks twice as much as his forefath Not for eternity alone. To brighten hope and cancel fear; But, listening, Father, for to-day, To know the joy to feel Thee near. B

In skies and flowers and holy book At times I hear Thee speak to me. I love to speak to Thee in prayer. But, Father, do I walk with Thee?

Can I be waiking with my God. If, through some storm of selfish grief, I shrink, and lie with sullen gloom In some foul cave of unbelief?

Or, if alternately within Now reigns the good and now the ill? Or, if my heart in changeful mooda Rebels against Thy holy will?

Come, Holy Spirit of the Lord, Before whom chaos cannot be To harmony bring all my soul, That God may come and walk with me.

Be near me, O Thou, Christ divine Who art the life, the truth, the way, Now let me closely follow Thee Then shall I walk with God to-day. -J. Hunt Cooke, in Chicago Standard.

Terrible Consequences.

Jesus pictures the givine view of sin in its terrible consequences. On which side are the probabilities of a never ending suf-fering? They are with Jesus Christ. There is a so-called larger hope that somehow men in eternity will be brought back into fellowship with God. Such a conception is out hibbed. Everysis has not established (ellowahip with God. Such a conception is not biblical. Excessis has not established such a hope. Men have swung away from the view of a material hell. But that is not the emphasis of Dante nor Christ. Their emphasis is upon the surcity of pen-alty for wrong doing. The complete re-rolt against a literal hell has led many to an attitude of absolute disbellet in hell. Men today need to turn back and study.

an attitude of absolute dishelief in hell. Medievalism had its faults and its virtues. Men to-day need to turn back and study that medieval period. It has a message for this age. What this age needs is the message of Christ. It needs a vivid reali-tation of the consequences of sin. Would that we might be permitted to look into the soul of the evil doer in public and pri-vate life who has been brought to justice. The mental agony beheld would warn young America from sin. What this age aceds is the mind of Christ. Material forces are mighty. Cantilever bridges, giant iron horses and ocean greyhounds bear the traffic of the world. We are thrilled with the advancement of the age. We admire great steel structures, massive buildings and splendid granite walls. Yet that which builds is greater than that which is built. Nimbler and switter than the arms and the muscles was the invisible inought which wrought through them. We do not read of Jesus Christ as a main with a giant arm and a mighty shoulder. But when a might whould a brought whould them the advance of the world the advance in the base the invisible in the advance of the second the state that which builds is greater than that which is built. Nimbler and switter than the arms and the muscles was the invisible inought which wrought through them. We monorted quality. The total expense to he nation for its heer alone last year was the nation for its beer alone list year was \$727.042.245. There is more tea drinking, too, since the duties wave decreased. Tea comes third on the list as far as the quantity consumed is concerned, 90.000,000 pounds heing imported in 1993, or about one-half the amount of coffee (450,000,000 gallons), at a cost of about one-tenth. And last in mantity, but with a thump, comes the fory liquors and spirits that make up the insid-ious cocktail and indescent and potent after-dimer cordials. The year's consumption here is notable for an increase of one-tenth of one gallon per capita, the largest increase for one year since Columbus discovered America. Summed up, the total represents 120, 000,000 gallong, less than one-tenth th do not read of Jesus Christ as a man with a giant arm and a mighty shoulder. But who can measure the length and breadth, and depth of power of that magnificent personality? He was bone, thesh and sinew. Yet in Him was good. He re-vealed the power of God and sent it down the ages. He revealed the power of God against sin. Let this mind he in you which was also in Christ Jesus.—From sermon yn "Hell" by the Rev. B. F. Root, in the Third Congregational Church, Waterbury, Joan.

while for spirits and bouters it is show, or about seven times as much. The report shows further that we are drinking more imported wine and less do-mestic than we were two years ago, the ratio heing about 30,000,000 gallons to 6,000,000, while heer is turning just the other way, the United States exporting here way the United States exporting Perilous Tendencies.

There are three "mischlevous and peril-us tondencies" in our modern world, adds Dr. Van Dyke, against which the opini of Christianity, embodied in "a same ind virile and lovable literature." can do nuch to guard us. The first is the grow-ing idolatry of mintary glory and con-mest. "A literature that is Christian must exalt love, not only as the gratest, but as the strongest, thing in the world." The second is the growing idolatry of wealth. "A noble literature, truly in har-nons with the spirit of Christ, will reit-trate in a hundred forms of beauty and power His teaching that 'a man's life con-istenth not in the abundance of the things There are three "mischievous and peril-"At last it hiteth like a serpent and stingeth like an adder." The police court missionary in Birming-ham. England, tells of a young married woman, twenty-eight years of age, who died a shocking death from drinking. Up to the age of twentrait who had been things

interit not in the abundance of the things which he possesseth." The third is the growing spirit of frivality. "One of the registed services that Christianity can ren-lier to current literature is to inspire it with a pobler ambition and lift it to a

presence.

COMMERCIAL REVIEW.

R. G. Dun & Co.'s "Weekly Review

of Trade" says: Trade has improved somewhat. chiefly because of better crop pros-pects and the fact that last week's variations in prices of steel products failed to demoralize that industry. The industrial atmosphere is still disturbed by labor controversies, how-ever, and it will be impossible to fully restore national prosperity until the proportion of voluntarily unemployed wage-earners is greatly reduced. spatches from leading cities indicate irregular conditions, but there is increasing confidence in the future. Prospects are considered bright on the Pacific Coast, because of the high prices paid for farm products. For-eign commerce at this port for the last week was unfavorable, exports showing a loss of \$1,001,005, as com-pared with the same week last year, while imports decreased \$2,267,773.

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Price uncertainty still dominates the iron and steel market. Various constructions are placed upon the re-cent reduction, but, whatever the object may have been, the result has certainly militated against recovery at a most critical time, and the hope that still more attractive quotations may prevail causes postponement in plac-

ing contracts. Failures this week numbered 205 in the United States, against 176 last year, and in Canada 30, compared with 33 a year ago. Bradstreet's says:

"Wheat, including flour, exports for the week ending August 25 aggregate 1,084.333 bushels, against 1,703.047 last week, 3.345,036 this week last year, 5.436,530 in 1902 and 6,607,611 in 1901. From July 1 to date the exports ag-gregate 10,634,151 bushels, against 25,-078,289 last year, 36,777,207 in 1902 and 54.761.506 in 1901. Corn exports for the week aggregate 763.846 bushels, against 520,362 last week, 806,320 a year ago, 115,150 in 1902 and 441,918 in 1901. From July 1 to date the exports of corn aggregate 4.553,319 bushels, against 8.325,295 in 1903, 754,-559 in 1902 and 8.600.021 in 1901.

WHOLESALE MARKETS.

New York-FLOUR-Receipts, 12,-825 barrels; exports, 14,526 barrels, Dull in view of high prices; winter patents, 5.20/2 5 to; winter straights, 1.90 0 5.25; Minnesota patents, 0.00@

6.35. RYE FLOUR-Strong; fair to good

25(14.50. BEEF—Steady; beefhams, 24.00@ 25.50

COTTONSEED OIL - Barely

steady; prime yellow, 2814@2814. POTATOES-Easy; Long Island, 1 50@1.62; Jersey and Southern, 1.37@ 1.50; Southern sweets, 2.00@2.75

band PEANUTS - Steady; fancy picked, 614; other domestic, 3/2614. CABBAGES-Quiet; Long Islar Island

and New Jersey, per 100, 1.80@2.50; per barrel, 25@30 Baltimore-FLOUR-Firm and unchanged; receipts, 5,746 bushels; ex-ports, 7,308 bushels

ports, 7,308 bushels WHEAT - Strong: spot contract, 1.0754@1.0743; spot No. 2 red West-ern, 1.0954@1.0943; August, 10754@ 1.0734; September, 1.0734@1.08; Octo-ber, 1.09@1.0954; December, 1.1154; steamer No. 2 red, 1.0055@1.0044; re-cepts, 25.083 bushels; exports, 16.040 bushels; Southern, by sample, 70@1.00; Southern, on grade 94@1.05

Southern, on grade, 94@105. CORN-Dull; spot, 5752@5744; Au-gust 5712@5744;September, 58; year, 33/4 53/4; steamer mixed, 54/4/4/3434; receints, 643 bushels; Southern white orn, 63/206; Southern yellow corn, 63 3.561

OATS-Steady: new No. 2 white, 18(0)18(2); new No. 2 mixed, 36(2); recipts, 19820 bushels, RYE - Firmer (uptown); No. 2

Western, 78; receipts, 2:492 BUTTER-Strong and unchanged: faney imitation, 17/018; fancy cream-ery, 19/020; fancy ladle, 14/015; store packed, 10/012

look into that window and I see the Car-penter at His work, and I tell you what I see. He is a favorite. I see children tak-ing their toys to Him to be mended, and I am quite sure He mended them. I see young men going at eventide to take their problems with them because they know He is same, honest and pure. I think I see old men, upon whose brow already "sat light that never was on land or sea," tak-ing to Him because He has such a wonder-ful way of taking about "My Father's house" and "the many mansions;" a favor-ite, same and strong, and bure, and attract-

il way of talking about "My Father's house" and "the many mansions;" a favorite, same and strong, and pure, and attractive as to personality. "I know full well that a little later on these same men took Him to a hill and tried to murder Him, but that was the result of something else to be discovered hater. The pure, human, simple hie of Jesus was, in itself, attractive, and Luke as, "He grew in favor."
Tave those hidden years and look at this the pathway of the public teacher, and if you that strikes you is the fact of the multitudes around about Jesus Okrist. Wherever the went out into the city the country people went out into the city the country people went out into the city the country people with food, and He had to feed them; for one for them to provide themselves in the fact of the multitudes around about Jesus Okrist. Wherever the went out into the city the country people went out into the city the country people with food, and He had to feed them; for other food and had forgotten distance, and wherever He went they came after multitudes."

Him. I am not saying that these multitudes rowned Him; that is not my point, but He drew the people after Him. The one thing they could not do with Jesus was to let Him alone; they came, whether to crit-iciae Him or crown Him is not now the question; the point is, that He drew men and women after Him in all those days of His earthly life. They came after Him, all sorts and conditions of men, the scholars and the illiterate, the learned and the igno-rant, the debased, the depraved, they all came. Of course, there were more poor people came than rich because there al-ways were more poor people than there are rich, and, of course, there were more of the illiterate than of the learned for the self-same reason, but I protest against this

ich, and, of course, there were more of the illiterate than of the learned for the self-same reason, but I protest against this idea that Christ only attracted a class. There is something about Him that at-tracts all kinds of men, and it is true in those old days. Come, if you will, outside the Bible, and from the day that this Man walked among men in Judea until now there has never been so attractive a personality in human history as Jesus. And I want to say this superlative thing about Christ. No cen-tury, whatever its peculiarity, or quality, or quantity, has produced any person who was so popular as Jesus Christ. He has always towered above His fellows, above those historical personages that the centu-ries look back to, or to those imaginative yersonages that the centuries give to us in hiterature. Jesus has been the most at-

personages that the centuries give to us in interature. Jesus has been the most at-tractive personage always. To mote to this very hour. Who is the world at this the personality in the world at this hour? Let me take a narrower circle. Who is the most attractive personality in England at this hour? I answer without fear of contradiction—Jesus Obriat. T am not saying that the majority of people have yet crowned Him. Let me take my illustration to the lowest level. Can you think of any person in history, dead or alive, or any person in imaginative iterature, that will be talked of, and and criticised, and sung of, and discussed, and criticised, and abused and crowned as desus Christ? There is not a single theatre is Manchester or London that can run

Sokotra Aloes the Best.

The most valuable aloes come from the island of Sokotra, which lies just off the east African coast from Cape Guardaful. The drug itself is the bill ter resinous juice of the leaves of the aloe plant that has been hardened in the sun. These leaves are of a fibrous fleshy nature and, in addition to the juice, the natives make this fiber into rope, many insisting that it makes a better rope than hemp.

May Sit on Lover's Lap. A Montgomory county, Pa., judge has rendered an important decisionof especial interest to girls. He has declared that it was not an offense for a girl to sit on her lover's lap, and for a girl to att on her lovers tap, and in charging the jury said: "If every girl in Montgomery county who alts upon her lover's lap were to be judged of ill repute, we should have to blush for our county." That judge is all visht

TRAP TO CATCH MOSQUITOES.

Kentuckian Has a Device He Thinks Will Exterminate Pests.

Now that mosquito time is here, description of a newly invented mosquito trap will be of interest. A mosquito trap is a novelty in its way, it being generally understood that human ingenuity did not reach the point of trapping this wily insect. However, such an invention will probably soon be placed on the market.

The trap in question is a box about a foot square, and made of plain wire screening, latticed like a window shutter. The merit of the invention, however, lies within, where there is a small automatic music box, which, when set in motion, makes a noise similar to that made by a person breathing in sleep. Around this how is a gummy substance, which is calculated to hold and poison the insect the moment it lights. The invention is based on the theory that mosquitoes are attracted to human beings by the wheezing noise made when sleeping.

-Louisville Herald.

There all things shall be made new (Rev. 21. 5). Nothing will have the appearance of wear and tear as do ome choice treasures here.

1. How secure is the timid dove when in its comfortable cote! Birds are we preparing to take our flight. Here it is often cold, dark, cheerless. Yonder is our cote in the sunny land of lightness and bliss. Thitherward we are looking.

2. Some carrier pigeons were taken to Alaska during the Klondike gold excitement. The first of these to each home alighted in its cote at Portland, Oregon, September 2, 1897. To its leg was attached a slip of paper containing this message; "On the summit of Chilkoot Pass, August To Robert Uhlman, Portland: We are all well and in good spirits Tell everyone you know not to COTTIE here this winter. Thomas Cain. More than a thousand miles had this true pigeon flown. Over mountains wild stretches of unexplored forests. escaping the perils of engles and hawks. Tiref almost to exhaustion. t reaches its destination, to which it had been drawn by the homing in-stinct. Homing instinct! This we and the birds have. Ours is the promise of a heavenly home. Can any obstacle turn us back with such a hope in our hearts?

NEW TRICK ON BARKEEPER.

Ring of Butter in the Pitcher Keeps the Foam Down on the Beer.

The barkeeper stopped long enough to fill a "growler," or glass pitcher. with beer, looked at it suspiciously and then swore. When his good na ture returned he explained:

"Did you notice how little foam there was on that pitcher of beer? Well, I got worked for about twice as much as we usually sell for a dime. The trick is very simple. Before those people sent in that pitcher they drew a ring around the inside of it with butter or something of that

kind. "What difference does that make? Why, it acts this way: Most of the growlers we send out of here are about one-third beer and the rest loam, but with one of these greased pitchers

it is all the other way. "When you draw the beer into one of these the stuff flats very quickly. As the beer hits that ring it drops down. It doesn't spoil the beer, either. When the beer is poured in to glasses it will have all the original life in it, just as if fresh from the keg."

The Church Cats of Naples, There exist in Naples cats which live entirely in churches. They are kept and fed by the authorities on purpose to eat the mice which infest all old buildings there. The animals may often be seen walking about among the congregation, or sitting gravely before the altar during time

died a shocking death from drinking. Up to the age of twenty-six she had been a teetotaler, and did not know what the taste of drink was. She was a leading member of the Gosnel Temperance Mis-sion, and sang the solos at the meetings. Then she was taken ill, the doctor ordered brandy, and it proved like the first taste of blood to a tame tiger. She could never again be kept from it, and at last it killed her. A craving was awakened which must have been in the blood. The adder stung her to death.-National Advocate. her to death .- National Advocate.

Queer Drunken Manias.

Queer Drunken Manias. A sheriff who died some few years since kept a record of the curious cases of drunkenness that came under his observa-tion. Several habitual cases had devel-oped odd manias. One woman who had been arrested 167 times for drunkenness in twenty-eight years had a mania for breaking windows when she was intoxi-cated. An old soldier suffering from a wound in the head always stole Bibles when he was tipy. Another man stole nothing but spades, while one woman's fancy ran to shawls and another's to shoes. A man named Grubb was imprisoned A man named Grubb was imprisoned seven times for stealing tubs, although there was nothing in his line of life to "alte tubs particularly desirable to him.

Irish Poverty.

Irish Poverty. The fiscal problem in Ireland is capable of very simple demonstration. Last year the population of the Sister Island had dwindled down to about 4,413,600, yet the amount spent on whisky and beer alone in 1003 reached the huge total of £11,000, 000, and the sum paid to the British Ex-chequer as excise duty exceeded £6,000,000 The expenditure upon intoxicating drinks of all kinds during the year is estimated at over £14,000,000, which would mean about £15 for each family of five persons. No wonder that poverty stalks through the land in the presence of such a self-im-posed burden—London Christian.

A Revelation.

A Revelation. The editor of the New York Voice, on being asked if there was not some mistake in its statements, replied: "No. We went out," he says, "our own private detectives to make investigations, and then em-ployed a good lawyer to go with us, and together we examined the records, and to our humiliation and the disgrace of the city, we found that some of the most in famous dives in the city belong to men who occupy high positions, and to whom the people look as examples of law abiding and honorable citizens."

A Queer Project.;

The Russian Government will pay 50,000 rubles to any one who will indicate, before July 1, 1905, a method of "doctoring" alco-hol in such a way that, while useful for burning and other purposes, it will have such a bad taste that no one could possibly drink it. drink it.

Italian Army Temperate.

hold no solemnity for them. One priest gave this striking and per-chance prophetic answer to Bishop Foster, who, in company with Bishop Thoburn, visited the temple. The bishop asked him, "How long has all this worship been going on here?" "For thousands of years," was the reply. "And how long will it last?" the bishop inquired. "Not long," tas young priest replied. "And why?" contin-ued the bishop. The Hindu hesitated, but raising his hand and pointing with his finger he swept the line of the horizon and simply said, "Jesus."-Mosaics From India. Alcoholiam is extremely rare in the Italian army. In the year 1991, the latest for which figures are available, only twen-ty-five cases were admitted into the hospi-tals.

Making It Easy to Do Right.

In Sweden the saloons are closed on pay day, and the banks are kept open from early morning until midnight. The Gov-ernment is protecting the laboring man against the greedy, ruinous saloon traffic, and encouraging them to put their money in bank. It would be a commendatory act if our Government would take an equal in-terest in her subjects.—Arkansas Search light.

thick green veils. Whenever a mos-The Holland Society of Total Abstin-ence, in making some studies about the in-fluence of alcohol on the work of school children, found that among 1700 children, seventy-five were steady users of alcoholi beverages; 1262 used them occasionally and 453 were total abstainers. guito enters a railroad car all the passengers with one accord make for it, and a period of restlessness and unusual activity supervenes until the tormenter is dead.

"Cramped Lives."

The Hindu Priest's Answer.

They Even Hold Up Trains

The Klondyke mosquito is said to be

the worst on earth, but here comes a

Siberian traveler, Mr. Dobbie, who in-

sists that the venomous mid-Asian

variety is hard to beat. Residents

along the line of the Siberian road

never seem to stray abroad without

enveloping their hands and faces in

Many of the priests in India go through the ceremonies as meaningless rites, which hold no solemnity for them.

let to current interature is to instance it with a nobler ambition and lift it to a angher level." Dr. Van Dyke concludes: "I remember an old woodsman in the Adirondack forest who used to say that he wanted to go to the top of a certain moun-tain as often as his legs would carry him because it gave him such a teeling of heaven-up-batedness. That is an un-routh, humble, eloquent phrase to describe the function of a great literature that is a set. 05502058.

"Unless above himself he can Erect himself, how mean a thing is man!"

New York - BEEVES - Good and medium steers slow to 15c, lower; common steers 25c, lower; bulls and cows easy; common to choice steers, 103/03500; oxen, 435/0475; bulls, 270 0423; cows, 1.60/0340. Cables steady. Live cattle 105/012 per pound, dressed weight; refrigerated beef, 1044@11 per pound

CALVES-Steady; veals, 500@7.25; tops, 800; culls, 450; buttermilks, 3.75; no Westerns. Dressed calves strong;

sheep, 2 50@4.00; lambs, 5.25@7.00; ills, 4.00@4.50. HOGS-Firm; heavy State hogs,

: So. Chicago-CATTLE-Good to prime steers, 5.25/26.10; poor to medium, 4.25/25.15; stockers and feeders, 2.00 1 100; cows, 1.30(14.25; heifers, 2.00 1 5 00; canners, 1.50@2.60; bulls, 2.00 4:00: calves, 3:00@4:25.

HOGS-Market toc. higher. Mix-ed and butchers, 5.25@5.50; good to choice heavy, 5.20@5.45; rough heavy, 5.00@5.20; light, 5.40@5.60; bulk of sales, 5.250.5.40.

WORLD OF LABOR.

A school for cabmen is projected n Austria.

There is a total to date of 120 lo-cals in the International Alliance of Theatrical Stage Employes.

St. Paul (Minn.) unions interested n a metal trades council have affected

a permanent organization. The headquarters of the Western Federation of Miners, now in Denver, Col., is to be removed to Lead, S. D. New York, one of the last States to organize in the Cooks and Waiters' Alliance, now has 76 locals in good standing.

Union coal miners in Lancashire, England, have protested against any further reduction in wages. Many of the men are only earning \$1 a day and working but four days a week.

New York State Federation of Labor has issued a call for the eighth annual convention, to be held in Elmira September 13

Boston (Mass.) Team Drivers' Un-ton No. 25 has 6,000 members.

This year's convention of the Jour-neyment Stonecuttors' Union of America will begin its first session in St. Louis next month.

The International Brotherhood of Railway Clerks has established lodg-es in Canada and Mexico. It is said its roster will contain over 20,000 nam-es by the end of the year.

EGGS-Steady and unchanged; 20. CHEESE-Strong and unchanged; large, 9@914; medium, 914@914, small,

Live Stock.

h) Westerns. Dressed calles sliding, city dressed yeals, 8@12 per pound; country dressed, 7½@1014; dressed grassers and buttermiks, 5@7. SHEEP AND LAMBS - Receipts, 2,200 head. Sheep steady; prime lambs, to@15c. higher; others steady; here are too; lambs, 52%7.00; A writer in The Observer has this to ere: This unpleasant to see anything, even a regetable, growing in such cranned quar term that it cannot expand and become but think how it would have been could it have had room to come to perfection. Yet there are thousands of beeple growing in past this way, passing their days in such round aut into complet lives, and death pathers them in without the possible per-been there. There is much said concern-ing the dignity of labor, and in labor here we to ourselves and our Creator to choose in greatest development are to be found, we should make the most of ourselves, and greatest development are to be found, we should make the most of ourselves, from doing so for feer of the senseless ond are tess what our straggles against envi-orment and hereditary mean. O, the bursel bursel with them. 'It is unpleasant to see anything, even a