\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\* SUNDAY SERMON A Discourse By the Rev. John C. Ager. \*

Brooklyn, N. Y .- Sunday morning, in the Church of the New Jerusalem (Swedenborgian), 'ae pastor, the Rev. John C. Ager, preached on "The First Temptatior." The text was from Matthew ivil-1: "Then was Jesus led up into the desert by he spirit, to be tempted by the devil. And having fasted forty days and forty nights, key after that was hungry. And the tempter came to Him and said, If thou art the Son of God speak, in order that these stones may become loaves. But He answering said, It has been written. Not by bread alone shall a man live, but by every word that goeth forth from the mouth of God." Mr. Ager said:

The gespel of Matthew describes specifically three temptations of the Lord in the wilderness immediality after His baptism. The form of the narrative suggests at once that these stories are not history, but are parables, which picture the three gen-eral ways in which fallen humanity is approached and enticed infernal influences. And when so understood they become in the fullest sense a revelation of divine truth to men. And so understood they suggest at once that there is some sort of threefold-ness in our spiritual experiences. And when we examine our spiritual ex-periences carefully we are able to distinguish in our inner life three distinct planes of thought and feeling.

The first or lower of these three planes of life we are all famillar with. It includes all thoughts and feelings, all motives and impulses and appetites that have reference exclusively to our life in this world. This we call the natural man.

Distinctly above this lies what we call ordinarily the religious life. Its thoughts and feelings and motives have primary reference to those luter ests that outlive our life in this world. Its largest and dominant factors are faith, conviction and duty. Faith and conviction are beliefs, though be Falth liefs have been touched and quickened by religious emotion. Duty is the conduct that belief or faith or conviction imposes: that is, the dominion of truth over the lower impulses and appetites. Consequently this realm of the life is predominantly intellectual. Its inant impulse is love of truth and lovalty to truth. It lies distinctly above the natural man and is called the spiritual man

These two realms of thought, feeling and action we can easily distinguish. They make up the twofold life of every man who is honestly trying to live true life in the world. But they evi-dently do not include the highest spiritual possibilities of human life. There is another realm of life clearly set before us in the divine word, although few Christians know practically much about it. It is, in fact, the essence of all religious life. It is the life that is defined and enjoined in the two great commandments, to love the Lord our God with all our heart and sonl and mind and strength, and to love our beighbor as ourselves. This means that the essence of the heavenly life is love and whenever that gains posses sion of us, faith, conviction and duty will all be swallowed up in love. We shall see with the eyes of love and act always from the impulse of love. Love going upward to God and outward to man will be the sole motive power of the life. This is the highest state of man, the highest attainment of human nature, and may very properly he termed distinctively the heavenly or celestial life.

There are, then, three distinct refious of life in us. The complete man is a three-storied being. Consequently to must be a corresponding threefoldness in all our spiritual experi-ences. And it is this distinction that is pictured in these three typical tempt-ations of our Lord. The first is a type of the temptations that belong to the

deal with, that flore are many prac-tices that are approved of and freely indulged in by the world about us that are sins we no longer tolerate, so out clarified conscience now demands that our life shall be purged of these conventional and reputable evils. And in this task we are not beiped by the ap-proval of public opinion. But there is nuother selfish satisfaction that does help us. It is the sweet satisfaction neip us. It is the sweet satisfaction of feeling that we are good and are deserving of all the happiness the Lord has in store for all who are good. This feeling takes many forms in the mind. but in general it is the feeling that we are as virtuous as most of those we know and far more virtuous and kindknow and far more virtuous and kind-ly and self-denying than very many whom we know. This is the sweetest satisfaction our merely natural life is capable of, and in many wonderful ways it holds us up to the work of re-pressing external evils and discarding

the sister of Martha. "Stood without." The other women and the disciples had left the tomb and Mary was alone as all lower satisfactions. So, when the hunger for a better life she supposed. "Weeping." Christ had done much for her, and she had great love for her Lord. "Stooped down." has been thus far quickened in us, this is the way in which we are always love for her Lord. "Stooped down." She stooped in order to obtain a view tempted to satisfy it. It is describe of the interior of the tomb. here as a temptation to make the stones of the desert into bread. The stones of the desert are the aspect that sepulchre," The sepulchre seems to have been a square room hewn out of rock, partly above ground, its roof being as high as the top of the door. 12. "Two angels." Peter and John spiritual truth takes on when it is ap-prehended by the natural mind or the self-life. This is the aspect that spirit-ual truth takes on in the letter of the did not see the angels. They were ministering spirits to comfort those who word, which is truth adapted to the were in such great sorrow and need lowest spiritual needs of men. There reward and punishment are presented and they gave explanation of what had been done, no one else being able. Matthew says there was one angel, as the motives for refraining from evil and doing right. It is an appeal to Mark says a "young man," whil says "two men." "In white." what is called enlightened selfishness This aspect of the truth is necessary was an emblem of purity (see Rev. to start us on the way toward the heavenly life. But to convert these 13. "Why weepest thou?" Are you quite sure that this empty tomb does not show that you ought to be rejoicstones into brend is to be permanently satisfied with these purely selfish aspects of truth and with this selfish stage of right living, this doing right ing? IL and refraining from wrong doing for the sake of the approval of others, and 16). 14. She turned to go again with the other women to Jerusalem, who had already departed, but she had not for the sake of the self-satisfaction it affords. To stop at this point, to be content with this attainment, which is as yet gone so far as to be out of the garden. 15. "Jesus saith." This was garden. 15. "Jesus saith." This was His first appearance. He afterward appeared on this same day to the other temptation that confronts us all again and again, is to appropriate to ourselves the letter that killeth and to women returning from the sepulchre (Matt, 28:9, 10), to Peter (Luke 24:34), shut our eyes to the spirit that maketh alive. For it is making the letter of to two disciples going to Emmans (Luke 24: 13-31), and to ten apostles the food into bread in this way the makes it destructive of spiritual life. that (vs. 19-23). "Why weepest thon?" She had cause sufficient to reforce instead The Lord's answer to the tempter teaches us how we must meet this of to weep. "Gardener," And there fore a servant of Joseph of Art temptation. This answer is quoted from His words of warning to the chill mathea, who owned the tomb, dren of Israel when they had just passed through their forty years of who, of course, would be friendly "Borne Him hence." Thinking that trial in the wilderness. To them He said, "Thou shalt remember all the perhaps Joseph had ordered His body taken to some other place. "I will take Him away." She would be responsible ways which the Lord thy God hath led thee these forty years in the desert. \* \* \* And He suffered thee to hunfor His removal to a proper place. 16. "Mary." Jesus stirred the affecger and fed thee with manua, which tion of the weeping woman at His side thou knewest not: neither did thy fathers know that He might make thee thrilled her to the heart and created the new sublime conviction that He

know that man doth not live by bread only, but by every word that proceed had risen as He had said. "Rabboni My Master. eth out of the mouth of the Lord doth man live. These words, now quoted in part by

the Lord as His reply to the tempter, contain the truth by which this temptation must always be met. The temptation is to permit ourselves to rest in the sense of our own goodness and to go on multiplying our good works of gives a false impression: the verb does all kinds and refraining from all outnot mean to "louch," but to "hold on to" and "cling to," "I am not yet asward evils, that we may multiply our spiritual riches and increase and deepen our self satisfaction This is the besetting temptation in

conded." Mary appears to have held Him by the feet and worshiped Him. "Go to My brethren." First servants, then disciples, then friends; now, after the religious life of our time. As the old faisity of faith alone has faded out the resurrection, brethren, "I ascend of religious belief, this more subtle and attractive falsity has taken its place. I am clothing Myself with My eternal form; I have laid down My life that I Goodness is everywhere being made the test and measure of religious charmade might take it again and use it for the blessedness of My brothren, "My Father," etc. Father of Christ by naacter with very little regard for the quality of the goodness.

ture and of men by grace. 18. "Mary-told the disciples." An To this temptation the divine answer a "Not by bread alone shall man live." apostle to the apostles. Mary was the first to see Jesus and the first to pro-Man can no more live by charity or good works alone, which are symbolclaim His resurrection. ized by bread than he can live by faith alone. What man must live by is every IV. Jesus appears to the apostles (vs. 19-23), 10." "At evening," The events of the day had been many and word that goeth forth from the mouth of God. We live by getting our life important, and the apostles, except Thomas who was absent, were probinto its true relation to the divine life. And that cannot be done by recognizably talking over what they had seen and heard. "Doors were shut - for ing this or that particular aspect of truth and trying to live by that. It fear.' can be done only by an earnest and persistent effort to shape all our thick-

# THE SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES INTERNATIONAL LESSON COMMENTS

"The

while Luke

Jesus appears to Mary (vs. 14-14. She turned to go again with

FOR JUNE 4

Subject : The Resurrection, John xr., 11-

Day's Lesson.

23-Golden Text, I Cor. xv., 20-Mem-ory Verses, 19-21-Commentary on the

### JUNE FOURTH.

The Making of a Christian: Helping One Another. Eph. 4: 1-6; Heb. 10: 24, 25.

Sometimes patient endurance I. Mary and the angels at the tomb (vs. 11-13). 11. "Mary." This was Mary Magdalene, out of whom Christ the best way to help one another; sometimes the very opposite. In proportion as we realize our union in one body with our Lord, in had cast seven demons, a physical rather than a moral disorder. She was that proportion will we form a union a native of Magdala, a town on the Sea of Galilee. She must be distin-guished from "The woman who was a equally close with all Christians

pleaded. In agony of heart these many years? Does faith begin to fail? Is hope departing, And think you all in vain those failing tears? Say, not the Father has not heard your We must know one another before we can help one another, and we cannot know one another without You shall have your desire sometime, some sinner" (Luke 7:36-50), and from Mary, thinking long about one another.

The acquaintance with one another that is the basis of mutual helpful Unanswered yet-though when you first presented This one petition at the Father's throne It seemed you could not wait the time of asking. So argent was your heart to have it known. Though years have passed since then, do not despair. The Lord will answer you sometime, some-where. ness cannot be had without frequent meeting together. That is only one reason for constant church attendance.

### Suggestions.

If we are really to help others, we must not consider what help WP should like help to give, nor what they would like to receive, but what help they need. Helping others is a fine art not to

be mastered without long apprentice-

granted: Perhaps your part is not yet wholly done: The work began when first your prayer was uttered. And God will finish what He has begun. If you will keep the incense burning there, His glory you will see sometime, some-where. If you are in earnest about helping others, you will not wait for large occasions, but you will begin with the This first worried face, with the first crying child.

Her feet are firmly planted on the Rock; Amid the wildest storms she stands un-daunted. Nor quails before the loudest thunder art of helpfulness, and all true help-ers have gained their skill from Him. There is only one Master of the Nor quails She knows Omnipotence has heard her

# Illustrations.

If you would remember anything, you must tell it to some one. If you would hold any talent, you must use it for some one.

If there is any part of your body that can be injured without all the other parts suffering, that is a token of terrible disease in the whole body --of paralysis. So when you do not suffer in the sorrows of your brethren.

horse and carriage, do not merely Use your best. If you have a take the arm of some weary traveler, and walk briskly by his side.

When you open the door to let in a visitor, you let in a gust of fresh, purifying air Quotations.

### However rich a man is, he cannot do without some other man .-- Joseph

Parker. If I do not highly value my own manhood, I cannot greatly help my by uttering her own name in tones that

> A society that has no associate members is without a blessed field for work. A society whose associate members are not becoming active is

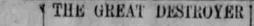
**EPWORTH LEAGUE LESSONS** 

# SUNDAY, JUNE FOURTH.

# One Another .- Eph. 4. 1-6; Heb. 10, 24, 25,

As God is one, so should the church be one. We are to recognize each other as brothers of a common faith, and help each other in the building up of character. In Hebrews we have further exhortation to "consider one another," and only provoke unto "good works." And this is to be done assembling together and exhorting one another. This is what results

fort a girl can be in her home. t The law of mutual dependence runs through human society. We dethe daughter we anticipate all sorts of little devices that bring joy, pleasant attentions to her elders, and numerous pend upon a thousand other workers thoughtful acts that make the house and toilers for the common necessities hold a place of delight. But I some-times think that the brother has as of life. The law is even more in evi-There is nothing to show that dence in the spiritual life. We are touching our fellowmen on every side. Alpine travelers are by ropes, so we are by ties of influ-We are in a very real sense ence: our "brother's keeper." We are members one of another. Let us notice how this law works in the Church. Often the fact that we are selfish and "seek our own" is a stumblingblock and a hindrance to our fellow-Christians. Our indifference toward the sufferings or trials of our brother may be the means of his fall. A failure to speak the encouraging word or do the helpful act may result in the backsliding of a brother. A neglect of helpfulness in a time of trial often disheartens. A frown may do more to discourage than a sermon can b Having our way, pushing our plans without considering others, may be the means of hindering a whole church. How often one sunny Christian is the life and inspiration of a whole church! One Christian who is thoughtful and sensible may help a hundred to be better and do more for The Master is our example In this. He went about not pleasing himself, but doing good. Recognizing the fact that we have influence, let us use it for helpfulness. If you are conscious of strength, use that strength-not to harm, but to help. Such a spirit of thoughtful regard for the rights and opinicus of others will do more to recommend religion than many sermons. It will souls to the church and to Christ. will build up the kingdom of right cousness on earth. By this blessed unity wrought by the spirit of Christian endurance the church becomes as one living person from whose single heart and voice God hears the songs of glory.



# SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE:

Palsy From Alcohol-Revolution in Sen timent Which is Coming Into Promi-nearce Among Active Brain Workers

A physician was invited to dine at the club with the dispatcher of a rail road. After dinner the dispatcher of a rail-marked that he must go to his room and lie down. The physician inquired the reason. He answered: "The wine I have used, although in small quan tity, has bewildered my brain for ac not dare to go on duty now. I should make mistakes and not know it at the time, and the mortification of having them corected by my associates would confuse me still more." The physi cian thought: "I am going to make some very important calls in the home of friends who trust me implicitly, and at the hospital where my best judg ment and skill is required. Is it possi-ble that the wine I have used has made me unfit for this work?" Later he met the dispatcher and said: "You were right, and I have been taught esson I will never forget. That after moon's work after the dinner cost me the loss of one of my best families by my indiscretion and anger. I real-ize now that I cannot use wine and have full possession of myself." This is a phase of the revolution of public sentiment which is coming into promi-nence among active brain workers. At banquet tables this is apparent in the abstemiousness of the practical men.

-Drink Depressing to the Nerves.

This is not from sentiment or theory, but from experience. They know the anaesthetic effects of alcohol literal ly, and have felt its depressing action on the brain and nervous system. An old-time clergyman during pas

toral visitation called on his drinking members early in the week so that the disability from the spirits used of these occasions would pass away be fore the time for proparation for the Sunday service.

A noted man refused to attend pubdinners because of the wines used. He gave as a reason that he could not use wines without injuring himever Martin did was grand and fine in the eyes of Ted, and whatever Martin self.

Science is receiving a strong confirmation of its conclusions from the exper-ience of practical brain workers and thinkers .- Journal of Inchristy.

### A \$30,000 License.

The New York World wanted to know all about that \$30,000 liquor li-cense at Waycross, Ga., and accord-ingly wired to the Aaycross Journal as follows: "File two nundred words explaining

why Wayeross has raised its liquo license to thirty thousand dollars. Ar there any applicants at new rate?" The Journal telegraphed to the World the following interesting reply:

strength and years, should bear him-self with dignity and courtesy every-where because it is duty. His family, the church, the Sunday-school and so-ciety expect this of him. But his ador-"For sixteen years the city license ing juniors do more than expect. They copy. If the big brother is bold and for selling liquor has been thirty thou sand dollars. Each succeeding com brave, they overcome their fears. If he tells the truth at any cost, they are cil fixes it, no change has over been made and no one has applied for priv truthful. If he avoids profane words and shows that he has the will to overflege within that time. The tax was levied as prohibitive and has been efcome temptation, he strengthens by the power of example, all the younger boys fective. Not only is the legal sale prohibited, but illegal selling is kept to the minimum and four pollermen keep order in this town of nine thou-sand. Ninety per, cent, of white psowho know him. Martin, my soldler boy, was one of those dear fellows who have time to listen to the trials of others, time to sand. Ninety per cent, of white people own their homes. There are no help a younger sister or brother with hard home work, sums, maps, memory paupers, no poorhouse, no loafers, and ninety-three per cent, of the children attend school. The town supports tests or the like, and time to tell stories in the firelight. When he came home twenty churches and all are well at on furlough, he gave a good share of time to Ted and Teddy's friends, and tended. Swearing is rarely heard on the streets and one does not see a when the war was over and he went into business life, he was still willing drunken man in three months. Tw in the evenings to spend an hour with

large railroad shops and one car fac-tory are operated here because the men are found to be more reliable than in liquor towns. These are some We always dwell upon the great com reasons why Waycross keeps the ll

cense at thirty thousand." Every other dry town has some if not all of these advantages.

### Drink and Health.

Fifty years ago the opinion was firmmuch as the sister to do with the deep tranquil peace and content of the famly established that alcohol not only made glad the heart of man" but was essential to the health of his body. The President of the British Medical Association, speaking at a meeting, mentioned that he had been brought up in the school of Dr. Todd, who pre-scribed alcohol so fre ly that the students christened him "whisky toddy." Sir Thomas Barlow recalled the days when life insurance offices refused any man who was a total abstainer.

## COMMERCIAL REVIEW.

R. G. Dan & Co.'s Weekly Review of frade suys:

"Unseasonable weather is the chief cause of complaint, both as to distribu-tion of merchandise and agricultural levelopment. At many leading cities retail trade in spring and summer wearing apparel is falling behind expectations, and there is less than the customary re-order business in wholesale and jobbing departments. Although no actual reluction in the crops is yet assured, sufficient uncertainty has appeared to ren-der dealers in the farming districts somewhat cautious regarding the accumula-tion of supplies beyond current requirements. Otherwise the trade situation is

satisfactory. "Manufacturing activity is fully maintained, the percentage of idle machin-ry being smaller than at any recent date and the textile industries make notable progress under the stimulus of advancing aw materials. The few strikes now in progress cause little interruption and some of the July I wage scales have been adjusted, but others are still under discussion. Railway carnings thus far vailable for May show an average gain

of 8 per cent, over last year's, "Structural shapes have taken the po sition of prominence in the iron and steel industry. Building operations that were retarded by inclement weather are now under way and tomage of steel re-juired will keep mills fally occupied for tome time. The industry, as a whole, is well engaged and the output for May romises to attain a new record.

"Failures this week numbered 234 in the United States, against 236 last year, and 11 in Canada compared with 12 a car ago.

Bradstreet's says:

"Wheat (including flour) exports for the week ended May 18 were 1.512,550 bushels, against 890,355 bushels last week, 1,225,763 bushels this week last year, 5.293.373 bushels in 1903 and 5.-184,839 bushels in 1902. Corn exports for the week were 1,688,299 bushels. against 1,528,299 bushels last week, 118,-337 bushels a year ago, 1,814,186 bush-rls in 1903 and 90,969 bushels in 1902."

## WHOLESALE MARKETS.

Baltimore .- FLOUR-Dall and unhanged; receipts, 1,318 barrels; exports, 83 barrels.

WHEAT-Strong; spot contract, 98/a p814: spot No. 2 red Western, o81464 p814: May, o8(2)0814; July, 84(2)8414; August, 8214(2)8414; steamer No. 2 red p1(2)9114; receipts, 6,000 hushels; South-urn by sample, 80(2)97; Southern on strade 82(2)98 88/0.98. grade.

CORN-Strong; spot. 54; May, 54 June, 53/2; July, 5254(0)5278; Septem ber, 53; steamer mixed, 50; receipts, 5.174 bushels; exports, 630 bushels; Southern white corn, 51@5134; Southern yellow corn, 52@361/2. OATS-Quiet; No. 2 white, 36@3634;

No. 2 mixed, 34 sales; receipts, 13,003 nushels; exports, 60 bushels, RYE-Dull (uptown); No. 2 West-

ern, 83 asked. GRAIN FREIGHTS-Easier; steam

o Liverpool, per bushel, 1d. May; Cork for orders, per quarter, 2s. 4/2d. May, BUTTER—Steady; fancy imitation, 24@25; fancy creamery, 20@27; fancy fadle, 22@23; store packed, 19@20. EGGS—Weak and unchanged, 17.

CHEESE - Firm and unchanged; 17. CHEESE - Firm and unchanged; large, 131/2; medium, 131/4; small, 14.

New York .-- FLOUR --- Receipts, 13,-782 barrels; exports, 20,045 barrels; firm, with better inquiry; 4,25@5.65 for pat-

POTATOES-Irregular; Florida, new, 2.75@3.25; State and Western, 75@ 1.12; Jersey sweets, 2.50@4.00. PEANUTS-Steady; fancy hand-picked, 514@512; other domestic, 314@

CABBAGES-Steady; Charleston, per

barrel crate, 50@1.25. LARD—Steady: Western steamed, 7.25@7.45; refined, steady. COTTONSEED OIL .- Firm; yellow,

27@ 2734. TURPENTINE-Firm, 633/2@64.

SUGAR-Raw, weak; fair refining, 31 3-16; centrifugal, of test, 4 7-16; mo-

fellow man .-- Gladden.

My Master. "A whole world of emo-tion and devotion in a word." As Mary uttered the word she must have fallen not tilling its field. down at the feet of Jesus, embracing III. Jesus commissions Mary (vs. 17, 18), 17. "Touch Me not." Cling not to Me. The translation "touch Me not"

The Making of a Christian: Helping

from the usual church service.



Unanswered yea? Nay, do not say un-granted.

Unanswered yet? Faith can not be unan-

And cries: it shall be done-sometime, somewhere."

The Big Brother.

Through a vista of years I see the best big brother I ever knew, writes

Margaret E. Sangster. He had on a uniform, for he was a young soldier

fighting for his country in time of war.

And his little brother was a sturdy

chap of seven, who looked at Martin with the deepest admiration. What

did not do, was a thing to avoid. Do big brothers realize that one rea-

son among many why they should be gentle-mannered and obliging, why they

should wait on mothers and sisters and

their fathers are concerned, is that they are copied by the younger ones,

in a careful imitation, that is very flat

tering, but also that entails a great

responsibility. The youth, almost a man in size and

respectful and considerate where

What

ock

initial degree of the the second to spiritual and the third to the celestial or heavenly.

The first temptation is pictured as an appeal to a physical appetite. After the forty days and nights of fasting Jesus was hungery and there was noth-ing to satisfy His hunger, and it is suggested by the tempter that He convert into loaves of bread some of the stones that covered the ground.

This physical picture has very evidently a spiritual meaning, which deals, not with the mere body and its cravings, but with the essential man and his cravings and requirements. deals with the most universal fact of human nature, alch is hunger. From the merely material activities of his physical body up to the highest activity of his spiritual nature man is, in a sense, a mere bundle of bungers. And this is true because he is merely a recipient; and every minutest vesicle of both body and soul is a month clamoring to be fed. But it is only a small part of this universal hunger are conscious of. As in the body some of the more general organs make us conscious of their needs when they are not supplied, while the needs of numberless smaller organs and vesicles are met by physical processes that we are wholly unconscious of, so of the universal hunger of the spirit only a small part ever falls within our con-sciousness. And this is so because the Lord requires of us only so much as He must require of us to make us images and likenesses of Pimself. To be that it is necessary that we should contribute to our life a certa.n measure contribute to our fite a certain mensure of activity and effort and co-operation and reciprocation. And to secure that, some of the more external hungers of the body and of the mind appeal to us strongly enough to prompt us to such action as is necessary to satisfy ther

But in our present condition all the hungers of our natural life are more or less perverted hungers, which seek for perverted and unhealthy satisfactions And this we begin to recognize as soon as we begin to see what the true life of man is. The first evils the truth reveals to us are the indulgences of wrong appetites, and passions, and cravings, and the first task the truth imposes on us is to refuse to these wrong hungers or cravings the satis-

faction they demand. This repudiation of these cravings we should find a hard task to begin with if we were not helped in it by a counteracting hunger. Among the sweetest of the satisfactions in lite is the approval of those whose approval we prize. And our strong hunger for s prize. And our strong hunger for s approval makes it easy for us to card reprehensible indulgences and asures.

This is, of course, a purely selfish This is, of course, a purely selfish aim, and yet any aim or effort, even so dubious a one as this, to see what is evil in our life and to put it away, opens the mind to more and bigher truth, which brings all things into clearer light, and this higher truth makes clear to as that disreputable evils are not the only evils we have to ing and all our willing and all our doing by every word that goeth forth from the month of God.

### The Discouraged Man.

Discouragement cuts the nerve of present effort and darkens the sky of hope for better things. The evangelist who coined the phrase, "God cannot use a discouraged man." was a wise preacher; he might also have said that the world has no use for a discouraged man, Booker T. Washington, in his "Up From Slavery," gives the keynote of his own success in the following sen-sible words: "I do not recall that I ever became discouraged over anything that I set out to accomplish. I have begun everything with the Idea that I could succeed, and I never had much patience with the multitudes of people who are always ready to explain why one cannot succeed." Such a spirit will carry one through every difficulty. and over every obstacle. Speaking of a young man who was to come, an old a young man who was to come, an old prophet said: "He shall not fail or be discouraged." The reason he did not fail was because he refused to be dis-couraged. The old doggerel, "O, do not be discouraged." had a big mes-sage even though it was wrotched poetry and worse music. The sky is ever dark to him who keeps his eyes on the ground!-Service.

### Marching Orders.

The Duke of Wellington called the "Go ye into all the word and preach the Gospel." the Christian's "marching ordere." The old soldier saw clearly that the command of the Commanderin-Chief was to His followers to engage in the work of recruiting. The obligation to win men to Christ is the immiimperative duty of every diate and Christian. It is his first business in the world.

Libering the Lion. In Shakespeare's time it was believed that, just as some men could not bear the sight of a cat, so a serpent would not remain beneath the shadow of an ash tree, and that the squeaking of a little pig would scare an elephant or the crowing of a cock a llon. It is perhaps true that, in spite of its vast bulk, the elephant is nervous, but it would be interesting to learn why the cry of chanticleer should be the "lion's terror," as the poet Du Bartas sang. Yet Reginald Scot, in his 'Dis-covery of Witcheraft," says that though a man would hardly believe that a cock's crowing "should abash a pulssant lion," nevertheless "the experience hereof hath satisfied the whole world." James I., however, he ing the English Solomon, took the libel on the lion so much to heart that he tested the courage of the king of animals, and found it was "quite

proof against the crowing of a cock."

So that's all right.

the Jews designed to molest the disciples, but because Christ had to death they had reason to fear for their safety. "Jesus-in the midst In verse 26 John refers to the fact that the doors were shut in a way to leave but little doubt that he intends to conyey the impression that Christ entered by His own power while they were shut. "Peace be unto you." His usual

salutation and benediction. 20, "He shewed." Luke makes-mention of several other things that took place be fore He showed them His hands and side. See Luke 24:37, 38. Jesus proceeded to convince them that He was indeed a real person. "His hands and His side." Luke says hands and feet. leaves no doubt that Jesus was nalled to the cross and not tied on as many were. Jesus told them to handle Him (Luke 24:39), which they probably dld. "Glad." They were terrified at first, but when they knew Him they were glad. "When they saw." It was at this time that He gave to them another proof that He was the same Jesus whom they had known. He called for food (Luke 24:41-43) and did eat befor them. Afterward the apostles called attention to what now occurred as a proof of their Lord's resurrection (Acts 10:41) 21. "Hath sent Me." As I was sent

to proclaim the truth of the Most High so I send you for the very same pur pose, clothed with authority and in fluenced by the Spirit. 22. "Breathed on them." Intimating by this that the Intimating by this that they were to be made new men. "Receive ye the Holy Ghost." Out of His ful-ness their minds and hearts were to be filled, and thus they would be prepared to carry on the work after He had left them. 23. "Ye remit," etc. The Ro-vised Version renders this, "Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye re-tain, they are retained."

### China's Overestimated Population. W. W. Rockhill, the newly appoint-

ed American minister to China and a well-known eastern traveler and author, says that the present popula-tion of China, instead of heing, as it is usually given, nearly 450,000,000, is probably not much over 250,000,000 The census of 1741, which Mr. Rockhill considers more trustworthy than any other, shows 143,000,000. Con sidering the numerous devastating famines and wars of the succeeding 150 years, the natural annual increase would be small. Far from being overpopulated, many portions of China could support a greatly increased nonulation.

### "Marriage Money."

A curious bequest, known by the above designation, is that which is attached to the parish of St. Cyrus, in Scotland. Under the will of a parishloner the minister has to divide the interest of a sum of money between "the oldest, the youngest, the tailest and the shortest" ladies respectively who happen to be married by him durthe year.

# RAM'S HORN BLASTS

15th T. HE only life that it fit for time is founded on eternity. Power and progpain. FER Great sacrifices

scious. It never pays to raise money by low-ering manhood. Religion will se

Uniformity is never possible in living things.

The valley of the shadow is not th When a man callsts with God he lets Rim choose his rank and uniform

By. If he puts his strong shoulder up der the daily burdens, the mother's load will seem less. If he does not fuss about triffes, the friction of the will be diminished. If he may be relied upon to fulfill a promise, now and then tieny himself, and altogether if he behave as a big brother should, his home will be a place of sunshine.

The Lord has deigned to be our elder Brother. Is there not in this a sugges tion for each of the boys, who are growing up; what better thing can they do than try to initate Him who "pleased not Himself?"-Christian Intelligencer.

### Attempt Great Things.

It is true, and it is a great comfort that it is true, that the giving of a glass of water can please God, and the sweeping of a room can glorify Him. But woo to us if, we are content with small services. Too much thought of little things belittles. We should "at tempt great things for God."

Caleb said, "Give me this mountain:" Mary broke the alabaster box that was exceedingly precious; the disciples left all to follow Jesus, and counted it joy to suffer for His sake. Let us not 1 easily content. The note of heroism should be in our battles with sin, in our speaking, in our giving, in our serving. Our King deserves and expects kingliness .- Dr. Babcock.

### Determine Our Character.

A noble career depends on the ireat ment given to the infant ideas that are born in the soul. So the thoughts which we harbor within us and which go out through the doors of our mouth and our hands determine our real char One of the highest of spiritua acter. luxuries is the enjoyment of pure and exhilarating and sublime thought.-Theodore L. Cuyler.

### First Grasshopper in the East.

The first grasshopper of the seasor arrived at Augusta, Me., bright and early Monday morning. The saltatorial orthopterous insect was securely caged in a tightly corked bottle, and the guardian of the bottle was none other than William S. Baldwin. Baidwin made no claim to be the captor of the grasshopper, however, but explained that it came down from North Sydney, where Ed Hughes had caught it after an exciting chase over a bare spot in the field. The insect was alive and well.-Boston Globs.

Liebig, the great chemist, said that wine was "medicine for the sick and milk for the aged." How completely we have changed all this is shown by the meeting at which Sir William Broadbent presided. Its object was to promote the teachings of hygiene and temperance in elementary schools.

On the general question of alcoholas food or polson-the average attitude of the medical profession Sir Thomas Barlow, was that of the "open mind." But on one point the doctors represente . at the meeting meeting have made up their minds. It is essen tial, they say, to teach the people that alcohol is a luxury rather than a necessity, and that in the general hos pitals it should be prescribed as little as possible.-London Chronicle,

### Saloon Petition.

If I was a young man, I would raise my right hand and say: This hand shall never sign a petition for a saloon license. By the thin-lipped. 1003 stained faces of sad women who are drunkards' wives, by the ragged, un kempt, pinched and starved hodles and souls of little children, worse than orphaned by having a drunken father; by the brotherhood of humanity, and the fatherhood of the Creator who made me, I will never sign lt.--L G.

A. Copley, in address before Central High School, Kansas City, Mo., Feb. 10, 1905.

### Temperance Notes.

Does the State do her duty when with the one hand she takes fee and the other fine? The prison warden at Pittsburg re-

ported that of 7570 convictions in 1902, almost every one was treated for al-coholism; 709 having delirium tre-

mens, seven dying. Advocate high license. Don't think that you can stience the pulpit, but you can induct some of them to advocate high license on moral grounds. -Published letter of a Boston liquor dealer.

The liquor traffic costs more each year than our whole civil service, army, navy and congress, river, inchor and pension bills. All we pay for loarmy, navy and congress, river, infroor and pension bills. All we pay for lo-cal government: all mational. State and county debts, and all the schools in the country.-N. Y. Tribune.

Of all the ten or twelve thousand unfortunate girls and wrecked women arrested every year in Chicago, hinety-nine out of every hundred attribute their downfail to their first glass of wine, taken generally with a male companion for good-fellowship sake. That first glass is the beginning of the and -Mairon Chicago Folice Depart-ment.

lasses sugar, 3 9-16; refined, easy.

### Live Stock.

New York .- BEEVES -- Bulls and cows firm to 10c, higher. Steers, 5.25@ 6.30; bulls, 3.25@4.50; cows, 1.90@4.50. Cables quoted live cattle selling at 12'a 13c, per pound; tops, 1314c, dressed weight; sheep lower at 13142014c, dressed weight; refrigerator beef lower at 9¼4@9¼c, per pound. Exports tomor-row, 719 cattle, 45 sheep, and 6,750 quarters of beef.

CALVES-1,643: market 25 to 50c. lower. Veals, 4.50@7.50; few choice and extra, 7.121/207.25; culls, 4.00; dressed calves weak; city dressed veals, 76 101/4c. country dressed brank per pound:

SHEEP AND LAMBS-Clipped sheep, 3.25/05.00; prime wooled do., 5.65; clip-ped lambs, 6.25/06.50; no wolled lambs ld: no spring lambs.

HOGS-Receipts, 4,220; market firm, State hogs, 6.00606.to

Chicago .- CATTLE-Good to prime steers, 5.60/06.75; poor to medium, 4.30 (0.3.30; stockers and feeders, 2.75(4.5.25; tows, 3.0075.25; heilers, 3.0075.30; tanners, 1.3072.40; hulls, 2.7574.73.

alves, 3.00/07.75. HOGS-Mixed and butchers, 5.33/6 sto: good to choice heavy. 5.5075.50; rough heavy, 5.2003.40; light, 5.3070 soo; hulk of sales, 5.5075.50.

SHEEP-Lambs 13 to 15c. higher. Good to choice wethers, 475'a 5.23; fair te choice mixed, 3.00/04.40; Western sheep, 4.00/05.75; native lambs, 4.00/0 5.50; Western lambs, 5.00/07.40

### MUCH IN LIPTLE.

Berlin has 86,000 telephone connec-

In Spain street performers on the guitars are liceused, while organ-grind-trs are rigorously suppressed.

It is unlawful in Norway for women

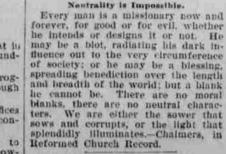
or girls to serve in public houses. An electric transway is to be built in Bilboa, Spain, and an electric tramway is projected to run from Cartagena to La

Trials are now being made in the German Army as to whether the blue and drak uniforms of the infantry had better be exchanged for gray clothes

A game of dice called saro is played oy the Negritos in the Philippines. In-stead of dots the marks on the small wooden cubes are incised lines made

with a kinfe The exposition of rare old books and manuscripts now being held in the Bru-ish Museum includes the oldest known manuscript of the Bibie, of the minth

manuscript of the Bibic, of the minin rentury. Major Powell Cotton, who is on an expedition from the Nile to Zambrai, has secured a skin of the Northern white chinoceros, of which only one specimon has ever reached Europe. David Moffant, of Denver, is the righ-est man in Colorado. There are not reac-dent millionaires in that store, their torst wealth being about \$250,000 cost state Smoon.nee of this being the property of Mr. Moffant.



are never self-con-

as it deals more in reality.

same place as the chasm of sin. Enthusiasm is a good engine, but it needs intelligence for a driver.

The trail of a lie becomes a beaten rack before you can get bacy to erase