**************** Brooklyn, N. Y.—In the Church of the Messiah the Right Rev. Frederick Burgess, D. D., Bishop of Long Island, on Sunday preached from the text, Matthew xvi:13-20, and particularly the passage: "And whom say ye that I am? Simon Peter answered: Thou art the Christ, the Son of the living God. Jesus answered and said: Blessed art thou, Simon Barjona; flesh and blood hath not revealed it unto and blood hath not revealed it thee, but My Father which is in Heaven, I say also unto thee: Thou art Peter, and upon this rock will I build My church." He said:

These words can be scarcely under-stood apart from their context. The author of the Bampton Lectures pointed out that Caesarea was the borderland of the Jew and the Gentile, and thus was a fitting place for proclaiming the divinity of Him who to save, not one race, but all nd. Later study of our Lord's mankind. life revealed the fact that He was at that time truly in exile. It become almost self-evident, as we read the Gospels, that our Lord was suffering depression and felt that His work was, to a certain extent, a failure. The cities of Capernaum and Corazin, where He had preached and labored. were all against Him; and you can all recall the sad farewell which He gave to those cities. In the Gospel of St. John we can see evidence that a large number of people who at first had believed in Jesus were gradually estranged from Him by His teaching and by His unpopularity. He had been forced to leave His native land and go into exile. The words which He spake to the Syrophoenecian women, "It is not meet to take the children's bread and give it to the dogs," shows the sadness, almost bit-ter sadness; and when He came to His own "His own received Him not. In one way and another, we can see In one way and another, we can see how bitterly He felt and, while we have no real plcture, yet, nevertheless, we can, in fancy, see Him, as we read the Gospels, with His little band, yoing ahead of them through those northern valleys; and we know that it was no figure of speech, but the truth, when He said: "The foxes have holes, and the birds of the air have nests; but the Son of Man bath not where to lay His head." Now this confession of Perer marks

the end of this period of exile. From that time on He set His face toward Almost immediately there followed the transfiguration on, probably, Mount Hermon, and then started, with His twelve apostles, to this passage reveals deep truth. It reveals the foundation on which Christ built His church. But, as you understand, we must not lose sight His humanity. The heresy which sees in Christ an unreal man, one who cannot be touched by our sorrows, our joys or our disappointments, has al-ways been condemned in the councils and by the creeds of the church. Our Lord could not have been truly man if He had not hungered and thirsted and been weary sometimes. He had not sought for help if sometimes He had feit the depression of loneliness and disappointment, though only once did it find expression, namely, on the cross when He said: "My God, My God, why hast Thou forsaken Me."

This period of exile, then, was a per-iod of depression. Men had deserted Him by thousands; the people whom He had cured and taught were all gone now. And perhaps He feared, as He asked His apostles that crucial question: "Whom do men say that I. the Son of Man, am?" If, however, He did fear, whatever He feared was dissipated by the perfect faith of Peter's clear, strong answer: Christ, the son of the living And one who has ever tried to do real work for humanity and to forward the kingdom of God nust have known something of this depression, and must also have known He had found one man who believed in Him and in His message and who was ready to stand out before the world and confess his faith.

Our Lord, then, founded His church upon a man—upon Peter, if you will. He did not found it upon a doctrine, or a building, or an army, or a treasury. No, but on a warm, rugged human heart. He said to Peter: Thou art a rock, and on this rock I will build My church and the gates of hell shall not prevail against it." Those who want to see in this passage a long, hierati-cal line, ever connecting itself with a bishopric, must, I suppose, be allowed to hug their delusion as long as they live. But a cane criticism will always reveal the fact that our Lord was asserting that He would found His church upon loving human hearts, upon men who believed in Him, in honor and dishonor, through good report or evil report, in sickness and health, as well as in proverty and exile. Our Lord believed in men; He trusted them. It has been well said of Him that indignation, even anger, were spoken of men, but to con Man, as man, was worthy of

respect. Now that has not been the attitude of the great writers and generals and leaders of mankind. Alexander, Caesar, regarded men as so many pawns to be moved about as they willed.
"What are a million souls to me?"
boasted Napoleon when he was taunted with the loss of an army; so in philosophy we find the same discrediting of men. But, Christ taught a different estimate of mankind to His apostles, and St. Paul reverenced men, even when he saw their sins and rebuked them. The parable of the prodigal son and the epistle to the Romans have been contrasted, and it has been said of the one that it is tenderly and pathetically human as he rises above his rabbinical law to teach the death of the Lord and the riches the death of the Lord and the riches of the goodness of God. All through that episite to the Romans there runs the burden of the glory of man's origin and man's destiny: "We are children of God, and if children of God, then heirs, joint heirs with Christ, if so be we suffer with Him." There is man's giorious heritage in that he is made in we suffer with Rim." There is man's glorious heritage in that he is made in the image of God. So with all the apostles and true followers of Jesus throughout the world, they have gloways reverenced men. They have seen the greatness of men's capacity seen the greatness of men's capacity. seen the greatness of men's capacity even when they have seen the evil as it is shown so in our great cities, which in some respects equal Sodom and Gomorrah. Beneath all the external they can see the power of the human heart. "Who is that common-place looking fellow?" said a man to Abraham Lincoln. "Friend," replied the President, "the Lord prefers commonplace people, and that is the reason why he has made so many of them." Now, our Lord estimated men at their true worth. He knew their power, and He founded His church on men—on Peter and James, and John on Peter and James and John

and Thomas and Paul. As our be-loved collect expresses it: "Thou hast founded upon the apostles and proph-ets, Christ, Himself, being the head

To that church you all belong. You have taken the step which announces that consciously you have come to your full conception of what that church is, and that you are members in Now, what Christ wants of you is not your money or your influence, but He wants your heart, your devotion, but He wants you to stand really, purely, honestly, truly, steadfastly for Him. He wants you to be built up, as St. Peter expresses it, "as lively stones" in His church. It has been self that to work and the standard of the stan said that to suppose that the Christian Church could have been founded by any save Jesus Christ would be as absurd as to suppose that Strasburg Cathedral had been formed through the centuries by the conflux of the dust of the streets. Now, it is into you are to become stones in the build-ing. You are to grow strong by being true and earnest, and pure and tem-perate. Buttresses and arches and roofs are not more really the fruit of human architect's work than temperance and chastity and honesty are the "On this rock I will build My church. stronger to-night and stronger to-mor cow, because you have been confirmed to-day, if you honestly keep the prom ises you have made to-night.

After Revival-What? The remarkable religious movement which not long since arose in the West like a little cloud no bigger than a hand, is apparently spreading throughout Christendom. It has a ready assumed proportions which con mand attention from all quarters and has won for it general recognition "the revival." Every genuine C Every genuine Chris tian, at least, will be on the watch to make the utmost of its best features and the least of its blemishes. It is alike impossible that the latter can be essentially divine, or that the former can be exclusively human. Here, as in all Christian "salvation,"

is imperative that there should be the distinct recognition of co-operation. more save man without himself than man can save himself without God. This principle, however, compels us not only to look with reverence for the Divine element in present events, but to consider carefully human issues in the future. Waves of strong emotion, be they ever so potent for good, cannot roll on without cessation. There is an

ebb as well as flow to every tide.

It is none too soon, therefore, to ask and answer such questions as these; Whither is this movement leading us? What will be left when its emotional force is spent? Will it prove a veritable Nile in its fruit-bearing deposits, or will it ebb away into Sahara-like sterility? All evangelical Christians doubtiess hope that the utmost of the highest will abide. Yet is there ample room for most serious thought as to how this more or less transient impulse may not only be translated into something permanent but become the starting-point of a definitely higher conception of Christian doctrine and ractice throughout all the churches.
-Frank Ballard, in London Methodist

The Wonder of God. "He saw that there was no man, and wondered that there was no inter-cessor." Here is a needy world with Here is a needy world with its chiefest hope in what intercession may bring. Here is a God who de-clares that unlimited blessing may be gained for men through intercession

Here is yourself with some knowledge in your own experience of tercession might mean. Yet God waits and wonders! The phrase is not too strong. Remember the missionaries have gladly renounced all for the joy of putting a new light into despair-ing faces—but they spend little time in asking for the Light. Remember the pastors whose calling it is to min-ister-but they have renounced the highest and most efficient ministry. Remember the myriads who prate ceaselessly about the world's need of re-vival-but they talk little about it to

ber what you say you believe, recall what you actually do-and cease to wonder that God wonders.-Pacific God is in Circumstances.

It is not by regretting what is irre-parable that frue work is done, but by making the best of what we are. It is not by complaining that we have the right tools, but by using well the tools we have. What we are, and where we are, is God's providential arrange ment-God's doing, though it may man's misdoing; and the manly and wise way is to look your failures in the face and see what can be made out of them .- F. W. Robertson.

Him who alone can give it. Remem-

Desire For Obedience.

Obedience must be the struggle and desire of our life. Obedience, not hard and forced, but ready, loving and spontaneous; the doing of duty, not merely that the duty may be done, but that the soul in doing it may become capa-ble of receiving and uttering God.-Phillips Brooks.

Straightforwardness. Be sure that straightforwardness is more than a match at last for all the involved windings of deceit. In your daily life do what you feel right, say what you feel true, and leave, with faith and boldness, the consequences to God.—F. Robertson.

Be a Christian, throw yourself upon God's Word, and get the ability you want in it. No Christian will ever be good for anything without Christian courage, or what is the same, Chris-

WATCH TWELVE YEARS EXPOSED

Found Among Some Brush-The

Hands Rusted Off. Frederick Wolfinger of Oxford, Warren county, found among the brush a few days ago a gold watch and chain, says a dispatch from Orange, N. J. About twelve years ago Nicholas Lompshire lived near the place, and his daughter, who was then 14 years of age, got as a birthday present from him a gold watch and chain. One day while in search of chestnuts she lost the gift. A vain search for it followed. When Mr. Wolfinger found the timepiece the other day he took it to Mr. Lompshire, who lives on Beividere avenue, Oxford. Mr. Lomp-shire identified the watch. The hands had been rusted off and the works were in bad condition from dampness but the case was in excellent condi tion. Mr. Lompahire has sent the watch and chain to his daughter, who is now Mrs. Eveline Buckland, the wife of William S. Buckland, a manufacturer of Reading, Pa.

INTERNATIONAL LESSON COMMENTS FOR JUNE 11.

Subject: The Message of the Risen Christ, Rev. i., 10-20-Golden Text, Rev. i., 18 -Memory Verses, 17, 18-Commentary

I. John receives a message (vs. 10, 11), 10. "In the Spirit." Under the influence of the Spirit, and filled and quickened by the Spirit. "The Lord's day." The day made sacred to all Christians for all time by the resurrection of Jesus from the dead. It was the day of light and salvation. John arrived in Patmos late Saturday evening, spent the night in prayer, and with the opening Sunday morning the glori-fied Saviour opened heaven to his vis-ion. Why is our Sabbath the first day ion. Why is our Sabbath the first day of the week? We see here the apos-tles kept the first day and, because of its sanctity, called it the Lord's day.
"Behind me," etc. This was his first intimation of the presence of Christ, who spoke with a voice like a trumpet.

"Alpha and Omega." Omitted V. These are the first and last letters of the Greek alphabet. This is a figurative expression, used to show that Christ was the "source and the consummation" of all things. He is from eternity to eternity. "What thou seest." The prophetic vision that was revealed to him on that Lora's day. "Write." What if John had not written? The command to write is given twelve times in the Apocalypse, book." A parchment roll. At Ancient books were made of papyrus, or from the prepared skins of animals, and rolled upon a roller. "Seven churches." rolled upon a roller. "Seven churches." "Seven" denotes perfection. Doubtless there were hundreds of churches in Asia Minor at that time. The reason why seven only are mentioned is be-cause the church is the bride of Christ, and seven is the sanctified number al-ways representing Christ, "In Asia." A small province in Asia Minor called Asia, of which Ephesus was the capi-"Ephesus." Mentioned first cause the church here was the largest.

II. A vision of the glorified Redee er (vs. 12-16), 12, "The voice," 1 er (vs. 12-16). 12, "The voice," He turned to see who it was that spoke, the word "voice" being used to signify the person speaking. "Golden candle-sticks." Compare Zech, 4:2-11. Lampstands would be a better term. Not one candlestick with seven branches, but seven candlesticks. The independence of the churches of Christ is consistent with the unity of the church of

Christ. 13. "In the midst." Showing Christ's presence among His people. "The Son of Man." Compare Daniel 7:13. This term is used here because His glory might hide from view His oneness of sympathy with His people. "A garment." This is a description of the long robe worn by the high priest. Jesus is our high priest in heaven.
"Girt-golden girdle." He was girt
around the breast (R. V.) as "a sign of
kingly repose." It represented "the
breastplate of the high priest, on which

the names of His people are engraven.'
14. "White like wool." Wool is sup Wool is supposed to be an emblem of eternity. The whiteness signified antiquity, purity and glory. With Christ His hoary head was no sign of decay. Compare Dan. 7:9: 10:6. The whiteness, three times mentioned (white, white wooi, snow), is greatly intensified, and denotes unlimited age, even eternity. "His eyes," etc. This certifies His omniscience. The eye is the receptacle of knowledge and symbolizes all the sense

"Burnished brass" (R. V.) This denotes His stability and strength. His feet are like brass when in the furnace and subjected to a very heat. His feet were "strong and steadfast, supporting His own interest, sub-duing His enemies and treading them to powder." His voice." Described the same in Ezek. 43:2. He will make Himself heard; it is a commanding voice that must be obeyed: it is terrible in its denunciation of sin. 16. "In His right hand." The "right

hand" is an emblem of power. "Seven stars." These stars are the faithful preachers of the gospel. "A sharp two-edged sword." His word which both wounds and heals and strikes at sin on the right hand and on the left. This wonderful sword has two edges, sharp as God's lightning - the edge that saves and the edge that destroys. Compare Heb. 4:12; Eph. 6:17. The sharpness of the sword represents the searching power of the word. "As the sun." We know of nothing brighter than the sun shining in his strength.

III. Words of comfort and explana-tion (vs. 17-20). 17. "As dead." Hi

countenance was too bright and daz-zling for mortal eyes to behold, and John was completely overpowered with the glory in which Christ appeared. Compare Ezek, 1:28; Dan. 8:17. "Right hand upon me." His hand of power and protection, in which the churches were held. "Fear not." There is no There is no occusion to fear when in the presence of Christ. 18. "The Living One" (R. V.) The source of all life—the One ho possesses absolute life in Himself, "Was dead." I became a man and died as a man; I am the same one you saw expire on the cross. "I am alive." Having broken the bands of death, I am alive "for evermore." "The keys." An emblem of power and authority, "Of death and of hades" (R. V.) Hades is a compound Greek meaning the unseen world, and includng both heaven and hell. Gehenna is the Greek word which always means hell, and nothing else. Christ has power over life, death and the grave. He is able to destroy the living and to raise the dead. 19. "Hast seen." The visions He has just seen. "Which are."
The actual conditions of the seven churches. See chapters 2 and 3.
"Which shall be." In the future of

"The mystery." Write the mysterious—the "secret and sacred" meaning of what you have seen. "The angels." The ministers and pastors.

To a Hat Thief.

You cannot steal a hat with impunity in New Zealand. Someone has fared to venture upon an exchange of headgear in our furthermost Colony, the result being the insertion of the following "agony" in the local press: "A Brand-new Felt Hat was 'exchanged' at a local hotel last Thursday, and has not been returned. If the present owner should escape hanging, it is the late owner's devont wish that the lightning may strike through the hat into his miserable skull; and convince him that he is a low-down thief and a disgrace to an honest hat."-London Answers,

Small Plymouth Rock Egg. We hear often of eggs of large size, but W. H. Going of Holden, Mass., claims that he has a blooded plymouth rock hen that has laid the smallest egg that has been reported in any of the tales that are constantly going the rounds among the hen fanciers. The egg is perfect in shape, brown in color and measures but two inches by

THE SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES

JUNE ELEVENTH.

Not Ashamed of the Gospel. Paul was in debt to Christ, in debt for his life; but he was proud of the

If Paul had been ashamed of the gospel he would have considered that shame the most shameful thing of his

whole life. We are not ashamed of powerful things, but of weak things. We shall not be ashamed of the gospel if we recognize it as the mighty, worldconquering agency which it really is. When Paul was proud of the gos pel, it was not his own righteous-ness he was proud of, but God's.

Suggestions. "Not ashamed"-that is the emphasis of under-statement. Really, there was nothing of which Paul was so

tremendously proud. The pride in Christ is exclusive all other prides. "God forbid,"

said Paul, "that I should glory in anything else." The testimony we give in these prayer meetings is always of what Christ has done for us, not of what we have done for ourselves. Chris-

testimony is always modest. When we are very proud of any thing—as of some great victory our political party, or some great country-we triumph of our

about it a great deal. Illustrations

When men are proud of their achievements they make a world's exposition to place them on show. So the Christian will be glad to exhibit Christ in his life.

There is no more beautiful joy on earth than the pride which a younger brother takes in his noble older brother, Now Christ is our Elder brother takes in No army wins victories unless it is

proud of its general. The Christian is like a mirror reflecting a lovely face. How absurd

would be if the mirror grew vain of the face, as if it were his own! Questions. Am I always eager for a chance to sing Christ's praises?

Am I giving Christ good reason to be ashamed of me? Is my life, on the whole, a satisfacton to Christ?

Quotations. Is the seal upon my brow so unmistakable that always and every-where I am known to be Christ's sub-

ject?—Havergal.

Loyalty to Christ means carrying forward in our century the work He began in His; not only worshipping Him on our knees, but working with Him on our feet,-Parkhurst.

There can be no beautifully symmetrical unfolding of the new life, without constant acknowledgment to Him who is that Life .-- Francis E.

EPWORTH LEAGUE LESSONS

SUNDAY, JUNE ELEVENTH.

Not Ashamed of the Gospel,-Rom 1. 13-17.

Paul had purposed to go to Rome but was hindered. He went at last, but only as a prisoner. He had an ambition to save the Roman as well as the Jew. This evidences the thor oughness of the remarkable change in his spirit. He recognized that he was "debtor" to all men; that is, that the responsibility was on him to give to all the opportunity to hear and accept the gospel. The reason for all this was that he was not "ashamed of the gospel." And the cause of his confidence in that which all other men despised was in that it "was the

power of God unto salvation." It takes courage to champion an unpopular cause. When that cause maligned and misrepresented, when it means social ostracism and peril to life and liberty, it takes a hero to preach it. Such was Paul, and so was the gospel in his day. There must be a great reason for the aggressive championship of a dangerous doctrine To Paul the fact that the gospel was the power of God unto salvation made it not only a reason why he should ac cept it, but a further reason why he should preach it and push it. ought to be the same with us. Let us ask and answer two or three ques-

What Is the Gospel that We Should Not Be Ashamed of It? It has revolutionized the nations. has abolished slavery and superstition. It has saved uncounted millions. It has reached us. It has brought has brought life and immortality to It has given us a worthy ideal for which to live. It has banished the fear of death. It lightens the gloom of the grave. It lights up the way of the poor and the needy. It has brought only blessings where curses abounded. It has done all that is good, and nothing evil, for humanity. It is the power of God to our own personal salvation. is every reason to be satisfied with it;

There Are Reasons Why Christ Might Be Ashamed of Us. How slow of faith were we, how reluctant to leave all and follow him! How negligent of duty, and prone to grieve him, have we been! How little glory we have reflected upon his cause, how often silent when we should have testified for him, how careless of speech when we should have been careful! If the Master is not ashamed of us, what possible reason can there be in any company or condition to be ashamed of him or his gospel?

RAM'S HORN BLASTS



HE sense of superi ority does not make the saint. Patience is a pearl oft produced by petty irritation. yet assisted self-

> Here ornaments deformities in the church. verted by calling it indignation.

It may be there is no greater sufferer than the Savior. Success is a big word, but sincerity is

with great power of wind.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE

A Remarkable Editorial From the New York American Entitled "The Prisoner of the Bottle"-The Drankard May Be Cured by Sympathy and Forgive

Let temperance reformers remember that the man who always that the man who leathes whisky most intensely is whisky's vic-

There never was a clear, cold-headed rectotaller that hated whisky, despised t or knew its dangers one-half as thoras the unhappy, hopeless

He don't theorize. Whisky has ashea him with scorpions; it has infileted upon him physical pain and end moral suffering.

It has dug the grave of his hopes and ambitions, one after the other. It has cursed those whom he loves, killed his manhood, and left in place of all his early possibilities only a trembling uncertain, fearful wreck. Whisky, you must remember-horrid

as it is-brings oblivion for the mo-ment. He that must go under the surgeon's knife will have chloroform. To the drunkard, whisky is the chloroform that saves him from the knife of con-science. It is the expedient, ever at hand, that solves the problem of the

The drunkard would like to leave the ottle that has made him a prisoner for so long. But how can he do It? The past is a dreadful nightmare. with its follies, weaknesses, resolve broken, manhood degraded.

The future is full of unknown ter Each succeeding week has made him less able to fight and more de endent upon the poison. And he knows it, although he may not con-

Only the man whose nerves have actually lived upon whisky has any idea of what it means to give whisky up It is easy for you to preach to him-but suppose he should ask you to give up food? You might try it for one day. two days, or three days. If you yielded to temptation on the fourth day, in splie of all your firm intention. would expect kindly sympathy and consideration.

Hunger could not make you want food any more than the famished nerves, trembling will, vague terrors, constant temptation make the victim

of drink want alcohol. You should plan to cure the drunkand, by all means-work at the task, never give up, whatever the disap-

But go about your work intelligently, and above all sympathetically, with kindness, not with reproaches or any 'holler-than-thou'' feeling. Remember that to stop drink requires an effort of the will-a very great effort

one that the sober man cannot con-And that effort must be made by the drunkard himself. You can't make it for him. All your fine moralizing, colding, bullying and contempt are in

your brain-not in his. The drunkard's will alone can cure him of drink. Therefore, to help him you must strengthen that will.

In what does will power consistwhat does it feed upon?

First, on good health, strong nerves.

The man of iron nerve is the man of iron will—and whisky, alas! doing its devilish work so intelligently, destroys the nerves and the will first of all.

If you would cure a man of drink by strengthening his will, try to give him health without which the nerves cannot resist the abnormal craving. Good food, a great deal of it, comes

first in this task-poverty causes more drunkenness than all other causes combined. The bad cooking of insufficient food brings more whisky into poor iomes than any cause save worrypoverty's other curse. To help a man stop drinking, first help him to build up his health. Many

a man has been cured of drunkenness by a protracted life in the open air, plenty of exercise, simple food and long sleep. Another thing most important in the

building up of will power is the stimuating of ambition Human beings do that which pleases

If you can actually give a man any thing that he likes better than whisky, he will take that instead of whisky. Above all, if you would cure a human being of drink by helping the will, give to that human being constant symapthy, endless kindness. Remem-

her that you are asking that which is almost impossible, and which only a miracle of the will or the affections can possibly accomplish. True affection, sympathy, have done more in this world on a big scale and a little scale than all other agencieslespite the assertions of philosophical

historians that morals have not influenced civilization. The religion that rules the world is based simply on indness-it has no other motive power. Who can doubt that the woman whom Christ forgave—blameless as He was-was a new woman from that

As He cured that woman of disease worse than drink, by affection, sympa thy and forgiveness alone, so that frunkard can be cured-by long patience, persistent effort, by kindness on rt as great as the fearful craving on his.

Young men, be sure that you leave whisky alone. If you don't like it very much, or—as you might say—"don't care much one way or the other," then you would be a fool not to drop it. Keep the peisonous trash out of your system, keep the money in your pocket, spend the hours in your bed or at work -not deceiving yourself in the stupid waste of time that accounts for all the wrecks in life.

Be able to say: "I gave myself a chance, anyhow."-New York Amer-

Temperance Notes. The Pittsburg jail is now being doubled in size. This is the way the taxpayer is providing for the product of the saloon.

Within 2000 miles of Chicago is a town of 1200 people; thirty-seven sa-loons and not a church. "The devil rides on horseback, but Christianity

Chicago has 8000 saloons, according to the Chicago Tribune, and it costs the city \$4,125,000 annually to pay for the consequences of its share in perpetuating the drink traffic.

No legislature can bargain away the public health, or the public morals, The people themselves cannot do it much less their servants.

Latest reports of statistical bureau, 1903, give the present per capita consumption of alcoholic beverages in the United States at 19.99 gallons a year. Two-thirds of this nation is sober, the Two-thirds of this nation is sober, the other third is staggering under enough liquid poison to float it. The sober two-thirds are supporting the drunken third and are becoming more and more fired of their job. How can any nation prosper with every two men carrying a drunkard on their barks?—Christian Endeavor World.

The Poreakia st Table

GIVE US MEN.

BY THE DISHOP OF EXECUS. Give us men! Give us men!

Men from every rank,
Fresh and free and frank;
Men of thought and reading,
Men of light and leading.
Men of light and leading.
Hen of layal breeding,
len of faith, and not of faction.
Give us men! I say again,
Give us men!

Give us men'
Strong and stalwart ones;
for whom highest hope inspires.
Men whom purest honor fires,
Men who trample self beneath them.
Men who make their country wreaths

As her noble sons. Worthy of their sires!

Men who never shame their mothers,
Men who never fail their brothers.

True, however false are athers,
Give us men! I say again,
Give us men!

Cive us men!

Men who, when the tempest gathers, Grusp the standard of their (athers, In the thickest of the figut;
Men who strike for home and altar (Let the coward cringe and faiter),
Go defend the right;

True as truth, though lorn and lone.

True as truth, though lorn and fonely, Tender as the brave are only; Men who trend where samts have trod, Men for country and for God. Give us men! I say again, again, Give us men!

A Remarkable Letter.

The Sermon on the Mount-illustrated as it is by Christ's life-contains a series of ideals. Here are some: The ideal of poverty.

The ideal of "turning the other cheek" (the absence of revenge).
The ideal of self-sacrifice.

The ideal of humility

The ideal of loving an enemy. The ideal of innocence. The ideal of sexual purity, in thought, as well as in action. And here are some of the axioms of

the world's creed: The ideal of wenith. The ideal of estentation, smartness,

The ideal of self-assertion and blowing one's own trumpet.
The ideal of trampling on others and rising at their expense.

The ideal of personal enjoyment, self-

ishness, refined or coarse The ideal of compromise (the politician's ideal).
The ideal of sowing one's wild

onts," and "a rake makes the best hus-The ideal of fashlounble impurity. Which of these two creeds do we belleve? They are absolutely untithetical and contradictory. We cannot believe both. It would seem, judging by the world as we find it, and see it every day before our eyes in every great capital, that we act on the second creed and murmur with our lips the first. The Christian ethics are a vivid example of the "credo quia impos-sibile." The worldly ethics is an in-stance of the faith which issues in

Our Christianity would seem

to be a splendid hypocrisy. Again I ask, do we believe? What do we be-Have I drawn, this picture too harshly? Good Heavens! Think of the mil-lionaire calling himself a Christian in the face of the text. "How hardly shall they that have riches for trust in riches) enter the Kingdom of God." Think of the politician calling himself a Christian in view of the texts, "Ye cannot serve God and mammon," and 'Ye shall not do evil that good may come!" Think of the sensualist calling himself a Christian confronted by the text, "Whosoever shall look upon a woman-" Think of our smart leaders of society calling themselves Christians and repeating the words, "Blessed are ye poor-blessed are ye when men shall hate you and revile preacher not a prophet, although I am afraid that my theme tends to be dactic. I am only an observer of life.

And I ask, do we believe?-Oxeniensis. "Christians Are the Happy People."

Said one young man to another re cently in Japan, writes Miss M. B. Griffis, a missionary: "I tell you, we Japanese are too indifferent on the subject of religion. The Christians, they are the happy people." And when a few days later, in the providence of God, we handed a copy of John's gospel to that same gentleman. though unknown to us, and asked, "Have you ever read this?" he replied as he accepted the little book and cour-I have never read it, but I want to, must find out about this Jesus doc trine,' for I fear I have been wander-Many of my friends, too, feel as I do about it."

Sing of Lave.

The common mercies we enjoy all sing of love, just as the sea shell, when we put it to our ears, whispers of the deep sea whence it came; but if we desire to hear the ocean itself, we must not look at everyday blessings, but at the transactions of the crucifixion. He who would know love, let him re-tire to Calvary and see the Man of Sorrows die.-Spurgeon.

Christianity Wants Sunny People Christianity wants nothing so mu in the world as sunny people; and the old are hungrier for love than for bread; and the oil of joy is very cheap; and, if you can help the poor on with a garment of praise, it will be better for them than blankets.—Henry Drum-

Clear Shining After Bain. One of the numberless touches of exquisite poetry in the Old Testament is that which describes the "tender grass springing out of the earth by clear shining after rain." The verdant grass plot which gladdens the eye is the resuit of a double process; shower and sunshine. Both are indispensable. We find in this beautiful expression : type of our deepest and richest spirit ual experiences. It is a type of the most thorough work of conversion by the Holy Spirit.-Theodore L. Cuyler,

Pigs in Church.
Animals attend a church service in Cuzco, Peru. Pigs, goats, cattle and poultry are brought by their owners to be blessed on All Saints Day. The seats are removed, and the animals can trot about or lie down as tney After the ceremony the live stock is formally given to the monks, who receive little other payment for

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

CUMMERCIAL REVIEW.

Improvement is reported in retail trade, although weather conditions are still far from ideal, and excessive rain retards agricultural progress suffic ly to cause conservatism among dealers, yet confidence in the future is the prevailing sentiment, and leading dry-goods jobbers are unanimous in antici-pating a large fall trade. Manufacturing plants are busy, specially in heavy steel lines, except where usual repairs are being made or seasonable closing is necessitated. Since factories find diffinecessitated. Shoe factories tulty in starting work on fall footwear, owing to numerous supplementary spring brders, and there is little idle machinery in textile lines, which feel the impetus of advancing raw materials.

Building operations make favorable comparisons with recent years, and there is little controversy regarding wages or hours of labor.

In the iron and steel industry there is great activity on old orders and gen-eral confidence in a vigorous demand during the second-half of the year, but current buying is extremely light, extills and furtinges are more he markets hast now, who Failures this week numbered art in United States, against 226 last year, and to in Canada, compared with 17 a rear ago.

Bradstreet's says: Wheat, including four, exports for the week ended May 25 are 1,221,208 bushels, against 1,512,-50 bushels last week, 1,132,157 bushels this week last year, 4,677,678 bushels in 1903 and 3,900,645 bushels in 1902. Corn exports for the week are 1,325,467 bush-els, against 1,688,299 bushels last week, 233,095 a year ago, 1,179,739 bushels in 1903 and 71,478 bushels in 1902.

WHOLESALE MARKETS.

Baltimore.-FLOUR-Steady and un-

changed; receipts, 8,023 barrels.

WHEAT—Firmer; spot contract, 1.071/2@1.0734; spot No. 2 red Western, 1.08@1.0834; May, 1.071/2@1.0734; July, 381/4 asked; August, 861/4 asked; September, 87 asked; steamer No. 2 red, t.00@1.00¼; receipts, 1,560 bushels; Southern, by sample, 93@1.07; Southern, on grade, 97½@1.07½. CORN—Steady; spot, 56@56½; July,

so-soo74, steamer mixed, 51 asked; re-teipts, 20,502 bushels; exports, 750 bush-els; Southern els; Southern white corn, 322501/2; Southern yellow corn, 52@56½. OATS—Firm; No. 2 white, 36@36½; No. 2 mixed, 34½@34½; receipts, 9,578

bushels; exports, 80 bushels. RYE—Dull (uptown); No. 2 Westrn, 83. HAY-Easier: No. 1 timothy, 14.00 asked; No. 1 clover mixed, 11.00@11.50. BUTTER—Steady and unchanged; fancy imitation, 10@20; anny creamery

22@23; fancy ladle, 17@18; store pack

ed, 16@17.

EGGS—Steady and unchanged; 16½.

CHEESE—Easy and unchanged; large, 11½; medium, 11¾; small, 12.

SUGAR—Steady and unchanged; coarse granulated, 5.90; fine, 5.90. New York.-BUTTER-Easier: receipts, 5,936. Street price, extra cream-ery, 22/2/23/4; official prices, creamery,

common to extra, 20/1/22; State dairy, common to extra, 18/0/21/2. CHEESE-Steady and unchanged; re-

ceipts, 3,595. EGGS-Steady and unchanged; receipts, 18,022. POULTRY-Alive, firm; Western spring chickens, 30@33; fowls, 15; old turkeys, 12; dressed, firm; Western

broilers, 30@35; fowls, 10@14; turkeys, 13@17. WHEAT—Receipts, 38,000 bushels; sales, 5,100,000 bushels. Spot firm; No. 1 red, 1.101/2 nominal; elevator, No. 2 red, 1.111/2 nominal f. o. b. affoat; No. 1 Northern Duluth, 1.131/2 f. o. b. affoat; No. 1 hard Manitoba, 1.02 f. c. b. affoat. A strong early advance in the market, impelled by heavy rains in Kansas, good outside support, and low Northwest tem-

perature, was replaced later by sharp CORN-Receipts, 33,325 bushels; sales 10,000 bushels. Spot firm; No. 2, 591/2 nominal elevator and 58 nominal f. o, b. afloat; No. 2 yellow, 59; No. 2 white, 60. Option market was quiet in New York and firm early, followed by reactions, closing 1/4@1/2c. net higher. OATS-Receipts, 54,000 bushels. Spot

steady. Mixed oats, 26 to 32 pounds, 35@35½; natural white, 30 to 32 pounds, 36½@37½; clipped white, 36 to 40 pounds, 37@40.
POTATOES—Steady; Southern Rose, 2.00@2.75; State and Western,

75@1.00; Jersey sweets, 2.50@4.00. PEANUTS-Steady; fancy handpickd, 514@514; other domestic, 314@514. CABBAGES—Easy; Charleston, per barrel crate, 50@1.50. Live Stock

feeling steady. Veals, 4.00@6.25; tops, 5.50; buttermilks, 3.75; grassers, 3.00; mixed calves, 5.25; dressed calves steady; city dressed yeals, toc. per pound; coundressed, 6@oc SHEEP and LAMBS-Receipts 1,476; market steady. Sheep, 3.50@5.10; choice wethers, \$3.25@5.40; yearlings, 6.25@5.55; no sales of lambs.

New York .- CALVES-Receipts, 243;

5.55; no sales of lambs. HOGS—Receipts, 1,208; nominally wenk. Chicago .- CATTLE-Receipts, 7,000; market steady. Good to prime steers, 5.60@6.50; poor to medium, 4.00@5.50; ttockers and feeders, 2.75@5.15; cows, 2.60@4.75; heifers, 2.60@5.20;

.50@2.40; bulls, 2.50@475; calves, 3.00 HOGS-Receipts, 30,000; market 50. ower. Mixed and butchers, 5.20@5.50; rood to choice heavy, 5.40@5.50; rough reavy, 5.15@5.35; light, 5.25@5.50; bulk

of sales, 5.35@5.50.

The pay of the London police force mounts to over \$7,000,000 a year. The railways now existing or under construction in China aggregate 2,235 miles.

In the capital of New Zealand one hird of a workman's or a clerk's income goes to the landlord for rent.

The Burmese mile, which is equal to wo English miles, is described by a word meaning "to sit," being a distance that a man walks before he considers it

Turkey's government has issued an order to its custom authorities not to admit any foreign goods which bear the mark or design of a star. It is supposed that the season for the interest of the start of the st posed that the reason for this is that the representation of a star is a part of the Turkish coat of arms.

A fine carife ranch of 65,500 acres near Calgary, Alberta, British Columbia has been bought for \$400,000 by President Smith, of the Mormon Church, and the land will be colonized by Morme of whom there are other colonies in that