## \* SUNDAY SERMON A Scholarly Discourse By Dr. M. W. Stryker.

\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\* Brooklyn, N. Y.—Dr. M. W. Stryker, President of Hamilton College, Clinton, N. Y., occupied the pulpit of the Han-son Place M. E. Church in the absence of Dr. Locke, the pastor. He preached the following sermon on "Service:"

My text is that verse in the twelfth chapter of the epistle to the Romans in which the apostie says that there are some things hard to be understood which the unlearned and the unstable wrest to their own destruction. It is true that Satan often hides in the dark passages of God's word. It is also true that the hardest things to understand that the hardest things to understand are not those that the intellect has to unravel and explain, but the things that concern the deeds. For my part, whoever else may have found it hard. I have not found the ninth chapter of Romans as hard as the tweifth. Even if I did not do it very well it was easiet to think straight than it is to be good. It is a wonderful thing that, after all these mighty recognizating words that these mighty, reverberating words, that search the very heights and depths of the plan of God that make this letter so compact up to this point, it all broad. so compact up to this point, it all broadens out in the most natural fashion into administrative matters. I notice that the thing about the twelfth chapter is that it does not say anything about what we must not do. It is always true that if you get light in darkness will go out. The way to keep our hearts empty of evil is to fill them up to the brim with good. We do not get the darkness out of this room with a broom, but with a match or a spark. Dr. Thomas Chalmers used to speak Dr. Thomas Chalmers used to speak about the "expulsive power of the new affection." To many a man who never amounted to anything the honest, pure love of a true woman has been an in centive to him to make something of himself for her sake; and whenever the love of God comes into the human heart it drives out evil and seeks to clothe itself with living and loyal action; and if there is any one who thinks the deed is easy and the doctrine hard, that is not my experience.

engine, the wheels go, but it does not

advance. A perfect engine is meant to do something in the world, and so

are we if coupled to the task that God gives us. Some people don't want to

pull, they want to be pulled. You always see a dead engine in the middle of a train. Which end of the train

do you like, the front or somewhere in the middle? God give us the front,

with all its dangers and perils and

Perfect engines get hold of the track

Orders come with lightning rapidity

to the engineer, and they must be obeyed without question. The respon-

sibility for the orders is not with him.

his responsibility is to execute them.

God can run this world, but He has

preach the sermon." I think there is a great analogy in it. I think there

is a living parable for those who have eyes and ears. Respoisibility? Yes, lot's of it. But, then, who will shirk that? Danger? Plenty, but you are a man. Work? Yes, but that is all you are for, We are not made for nothing.

Covet the place. Ride with hand on the throttle, making the best time,

within safety, that a man can make, Ride right over the driving wheel.

There is where the best men have always sat. Then, by and by, when this

engine is worn out, you will get a

Morbus Sabbattens.

Morbus Sabbaticus, or Sunday sick-ness, a disease peculiar to church mem-

bers. The attack comes on suddenly

on every Sunday; no symptoms are

continues until services are over for

home. He retires early, sleeps well

does not have any symptoms of the dis-

ease until the following Sunday. The peculiar features are as follows

1. It always attacks members of the

2. It never makes it appearance ex-

cept on the Sabbath.

3. The symptoms vary, but it never

interferes with the sleep or appetite.
4. It never lasts more than twenty-

the family.

6. No physician is ever called.

9. Religion is the only antidote

prematurely to destruction.

10. It is becoming fearfully prevalent

and is sweeping thousands every year

A Hard Lesson

struggled and crowded the slew years

with trial, seeing no result such as effort seemed to warrant—nay, perhaps

disaster instead-to stand firm at such

a crisis of existence, to preserve one's poise and self-respect, not to lose hold

or relax effort, is greatness, whether achieved by man or woman.—Reformed

The Past a Guarantee For the Future.

If we would reassure our restless

earts that our future is in the hands

of God we have but to scan our past.

blind look over the way he has trav-

ersed without surprise and awe as he

We thought we were going a way of our own, and all the time we have been

Looking For the Saviour

Some people live looking within at their failures. Some live looking around at their hindrances. Some live looking for the Saviour—they face the

Many would rather be in sin than

Apparent Bottomless Pit.

A bottomless pit has been found in

the mountains of Huaialai, back of

Kailua. It is about four feet in diam-

eter. The pit is peculiar from the fact that it sucks in the air with re-

markable force. Piece of paper placed

over the mouth do not float gently down, but are suddenly drawn in and

disappear with startling rapidity. The

air rushing into the pit can be dis-

tinetly felt by people standing on the edge. There has been no attempt

made thus far to reach the bottom of

the pit or to determine its character.

nau. Every night the inhabitants of

that section distinctly hear a noise

similar to the blowing of a deep steamship whistle. Nebody has been

able to discover any cause for it and

considerable anxiety is felt by the su-

perstitious. The noise is heard for about five seconds and then subsides for a space of about ten minutes and then resumes for another five seconds. —Honolulu correspondence in San Francisco Call.

Strange sounds are heard in Honau-

sunny South.-Mark Guy Pearse.

the King's highway,-J. E. Mc-

sees it marked everywhere by

terious footprints of the living

four hours.

to the soul.

Church, Record.

special admonition to service which Paul says is reasonable. God does not ask anything that is not rational. Christianity and Christian living can give account of themselves. There is nothing so silly as to be a sinner. It makes angels weep and devils laugh to see a man trying to serve God and himself. That man is walking north and south; it is a straddle. Now Paul says it is a reasonable service. He said, try it, put it to the proof, and he was an expert who had tried it for thirty years. I am going to take one special line of analogy. You have often heard it said of a man of intense activity that he was a "perfect steam engine," and that would be said more often if there were more men who were what they ought to be, "a perfect steam engine." I think there is a sermon in that, and I am going to try to get at it. You will help. You will think a great many things which I won't and preach a sermon to your selves about being perfect steam en gines. For our present purposes we will talk about that particular style of steam engine, the railway locomotive. America is doing a great business in making these, and wherever they are sent-Africa or South America or Asia, every one of them is a kind of missionary force, a living testimony of that force and skill which are resident in free mankind. The call now is loud and clear for Americans who shall be more committed to teach the world manhood. The tide of time is rising and sinew and muscle are called into the service of God. This is no time for limping or loltering.

I want to speak to-night upon this

Look out upon this world and see how God is compressing and packing it together. If we won't take our Gospel in the missionary ship, it shall go in the massionary sanp, it shan go in the warship. Somehow men are going to be brought together. We are a conceited lot, we Americans, but we do not like to be told so. We have a good thing, and like to keep it. We say of the Chinese, "shut them out; put them aside." And perhaps of some others also "Don't let these good for others, also, "Don't let those good-for nothing Russians, Poles and Italians come." Bless your heart! Your great grandfather or grandmother was nothing but an emigrant-mine was a Dutchman, at that. We are all the children of immigrants; we are all in truders on this continent. The only Americans are not now citizens, out live on pensions. We have stolen everything they had that was in sight. You had better not talk about that. God's plan is to keep the races of this world marching and moving. Yet, somehow, some cannot get it through their thick heads, their gold-plated heads, their noddles, hard with cruel ambitions and pairry pride, that when the Scripture says, "He made of one blood all nations," it means what it If you won't learn it by peace you will learn it by war; if you won't learn it in Bibles, you will learn it by bullets; if you won't learn it in packed Europe and Asia and go there, God will bring those people here. Let them come. I laugh at all this talk about ing immigration. King Canute just as well have tried to throw checking immigration. back the waves with his mandate. a certain sense it is proper to say that God is a mighty utilitarian. It is a great time for service; we need to wake up, it was nearly daylight, it is dawn, great things are coming. Therefore, I think that our churches, colleges, schools and homes ought to engage in the manufacture of locomotives.

That wonderful, intricate engine— who made it? Did a baby locomotive who made it? Did a basy street washine? You grow up into that great machine? You grow up into that great machine? You say it is evolution. Evolution de-scribes the way a thing is made, but never made anything. The process of making is evolution. If you ask me if I believe God made this world by process, I say yes. That is the way He makes everything. When He makes anything that can grow He gives it a chance to grow. His plans are made and I don't care where He began! I care more for where He ends. You say it took a long while. Yes, the larger the pattern, the larger the plan. Our steam engine is a fine instance of evolution. It is man's creation and it evolution. It is man's creation and it represents his Creator's idea and intention. It is a wonderful epitome of mind working for an intended end; of a purpose perfected by thought. And your bodies? They just happened? The steam eighe had to be made and you are an accident? A master mechanic and designer, he is a mero chance? Do not think it. Where is our reason? God is back of this adaptation, this mighty thing that we call life. Our purposes are the service.

intion, this mighty thing that we call life. Our purposes are the service. That is first.

And, second, your perfect steam engine is made with a purpose. The railroad company owns it. They employ an engineer to run it. Now in a sense it is his; it is his to use and control, but it is not his to sell. It is his to take care of and to get as much as the can out of, but in no other way. But if he takes a notion that he can run

the whole road and ignore schedules and orders then very soon from L in will be taken even that which he seemed to have. Now, we do not own our bodies—these engines. We are the engineers, but not the owners. My body is mine only in a relative sense. I am to give account for it. You say, "May not a man do what he will with his own?" Certainly, if you own anything. What is the engine for? To look at? No, for use. Is it made to be destroyed? If so it might just as well be made of wood and paint or a chromo engine. Some men are such they look like the real thing, but they do not not like it. You have seen a model engine under a giass case; that you wind up. The wheels go, but the engine does not. The wheels work ensily because they don't touch the track. I have seen some men and I suppose there are some women, who are wound up with keys. The wheels buzz, but there is nothing done. There are people who sit in a theatre, and the tears run down their cheeks, and they think they are good because they can cry. They pay \$1.50 for the privilege of weeping. We all know how we smooth ourselves when a tear comes. We feel penitent and say, "We are not so bad as we thought." It is a toy engine, the wheels go, but it does not advance. A perfect engine is meant THE SUNDAY SCHOOL INTERNATIONAL LESSON COMMENTS

Subject: The Heavenly Home, Rev. xxll., 1-11—Golden Text, Rev. Ill., 21—Memory Verses, 3-5-Commentary on the Day's Lesson.

FOR JUNE 18.

L. The heavenly state (vs. 1-5). 1. "And." The first five verses complete the description of the new heaven and The entire passage 21:1 to 22:5 should be read as one unbroken de-scription. "He showed me" (R. V.) It was the angel interpreter of 21.9, '7, who "showed" John this wonderful vision. "Pure river." This is evidently a reference to the garden of para-dise, and the river by which it was watered. "Water of life." This is a familiar scriptural image. Living, pure water is everywhere the type of blessing (Psa. 36:8; 46:4; 105:41; Joel 3:18; John 7:37-39). "Proceeding," etc. The supply is exhaustless. Here is an unfalling fulness of love, joy and peace.

"Street of it." This refers to the city described in the preceding chap-ter. "Tree of life." The symbol of perpetual immortality. The heavenly paradise, like the paradise in Eden, has its river and tree of life. The tree of life is a favorite image of Solomon's wisdom; the fruit of the righteous, the fulfilled desire, the wholesome tongue, each is "a tree of life." What possiforth, who shall say? "Twelve manner of fruits." Rather, twelve fruitages, or fruit harvests. The idea is not that there were different species of fruits, but successive crops. "Leaves of the tree." The very leaves, in their fadeless beauty, are a universal guarantee that perfect health is the constant and everlasting blessing of the God can run this world, but He has put it into your hands to run yourself. When you stop at the end of the road you can be perfectly certain that if the passengers are too busy to take notice of you, you will not be forgotten by the manager. Well, I have mixed it. The engineer and the engine together—that is the way we are. We are the engines? Yes. We are engineers? Yes. I said at the outset, "You preach the sermon." I think there is giorified state. "No more curse." As there shall be no more sinning against God, so there shall be no more curse of God upon the people, for they shall be all His servants and serve Him. 4. "Shall see His face." This is that "vision of God" of which theologians have much spoken, constituting the highest glory of heaven. See 1 Cor. 13:12; I John 3:2. "In their fore-Saints of God in this life ofheads." ten reflect the image of the heavenly

in their countenances.
5. "No night there." John in his vision sees one eternal day. This is figurative language. Darkness is the emblem of sin, sorrow, pain and death; none of these will be found in heaven. "Giveth them light." The divine glory never dims. No revolving of the orb renders the conselled the property of the orbits. renders the opposite hemisphere dark. Who can anticipate what honors God may have awaiting the saints. "For ever and ever." "Unto the ages of the ages." R. V., margin. "Unto eternities of eternities."

II. God's sayings are true (vs. 6, 7).
6. "And." The visions which John saw are now ended. The remaining verses of the chapter are his epilogue. "He said." The interpreting angel (v. 1) here reaffirms the words of God (21: 5). "These sayings." The interpreting angel (v. 1) here reaffirms the words of God (21: 5). "These sayings." 5). "These sayings." The utterances and revelations of this book. "Of the felt on Saturday night; the patient sleeps well and wakes feeling well; spirits of the prophets" (R. V.) The God who called and commissioned the ents a hearry breakfast, but about church time the attack comes on and prophets to reveal His word. "Shortly be done." There are many things in this book which, if taken literally, would intimate that the prophecies the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better, and is were to be fulfilled in a short time af-ter their delivery. This would support able to take a walk, talk about politics, and read the Sunday papers; he eats a hearty supper, but about church time he has another attack and stays at the idea that they referred to those times in which the apostle lived, and to the disturbances which took place among the Jews and in the Roman emand wakes up Monday morning re-freshed and able to go to work, and pire. What they all mean, and when and how they are to be fulfilled, God in heaven alone knows! 7. "I come quickly." There is a difference of opinion as to what this coming refers: 1. Some think it refers to Christ's coming at the end of the world. 2. Others think it may refer to His coming in the gospel dispensation. 3. Christ comes to each of us at death,

and in this sense His coming, at the longest, will be soon. "Blessed." Blessing and woe are dependent on the 5. It generaly attacks the head of spirit in which the truths of this book are read and practiced. III. God only is to be worshiped (vs. 8, 9). 8. "I John saw." The R. V. is better here. "John had placed his 7. It always proves fatal in the endbetter here. "John and placed his name in the title of his book (chap. 1:4, 8. No remedy is known for it except 9), and now at the close be names himself again, so that we might perfectly know that he, the Apostie John, had written this testimony as to the coming of Jesus Christ." "I fell down." Overwhelmed with wonder and reveren at the extraordinary revelations made to him, and filled with praise at the Of all the lessons that humanity has of an the lessons that numanty has to learn in life's school, the hordest is to learn to wait. Not to wait with folded hands, that claim life's prizes without previous effort, but, having amazing blessedness God has prepared for His children, John felt the

worship, and it may be that Barnes is right in his suggestion that . apos-tle "not improbably entertained some suspicion that it was the Redeemer Himself who had manifested Himself. There was the same attempt and refu sal in chapter 19:10. This twice offered and refused worship is full of teaching. "Thy fellow servant." One bond of service unites angels and men; servants of God is the highest title they can attain; worship is for God alone. The words "worship God" are most emphatic; "to God give thy worship, and not to me."

In the future world character is fixed (vs. 10, 11). 10. yings," Isalah (8:16; 30:8) and Dan-(8:26; 12:4, 9) were commanded to sayings." scal up their prophecies. Their prophecies related to far-distant times. Joh was directed not to seal up his predictions, but to leave them open so that a persecuted church might have access to them. 11. "He that is unjust." See R. V. The words contain that solemn esson often taught in the Scriptures that we are fixing our own character every day we live and that, if judg-ment overtake us at the last, the result will be traceable to no arbitrary denoral beings, we met the conditions of moral system in which we have seen placed.

Mr. Stuart Cumberland, who has made thought reading experiments with many men of note, tells in Pear son's how he had on one occasion Mr. Chamberlain as a "subject," says the Pall Mall Gazette. At the outset Mr. Cumberland found that, much as Mr. Chamberlain desired not to thoughts kept straying to the mantel shelf. The mental grip, the unwavering decisiveness, which had been so strikingly displayed in the previous experiments, were lacking. I begged him to concentrate his thoughts entirely upon the test in question. no good,' he said. 'My thoughts keep going to my pipe. I haven't finished my smoke, and I really cannot concentrate my thoughts without it." pipe was on the mantel shelf. Chamberlain took it up, placed it in

his mouth, and the experiment was

immediately carried to a successful

A Statesman and His Pipe

**CHRISTIAN ENDEAVOR NOTES** 

JUNE EIGHTEENTH.

Minor Moralities. Heb. 13: 1-21. We would not tell lies to ourselves, and we shall not lie to one another, if we love our brothers as ourselves. The main purpose of true industry is not and cannot be selfish: it is that we may be able to minister.

It is not enough not to talk foul-

ness-what pulls down; we must talk to edification—what builds up.
One of the aweetest of all characteristics is simple kindness. It does more good in the world than the more splendid virtue of heroism.

Suggestions. There are no minor moralities. Every one of them runs into a major morality. And there are no major moralities, for each may be over-

shadowed at times by a minor moral-

Cleanlines is a minor morality when it concerns the finger nails, but not when it concerns the heart; and sometimes the condition of the finger nails has something to do with the condition of the heart.

Hospitality is a minor morality, but not when we are opening the door to Christ or to any one of Christ's children whom He tells us to

Promptness is a minor morality, but not when it concerns the acceptance of Christ and the which is the day of salvation.

Illustrations. Any flaw in character may mean rum, just as any least hole in a dyke may let in the ocean.

A father is never satisfied to have his sons in any way inferior to himself; and so we are to be perfect, as our Father in heaven is perfect. After we would call the statue

done, the true artist bestows upon it the most assiduous labor. So is it with the statue of a life. When I see a builder particular about the fit of a rafter, I am sure

he will leave no cracks in the parlor Questions.

Am I neglecting any of the graces of character? Do I constantly hold up before my-

self the Perfect Model? Is there any one point in which I can note improvement in myself? Quotations. Kindness is wisdom. There is none

But needs it, and may learn, -Bailey.

Blest that abode where want and pain repair. And every stranger finds a ready chair. -Goldsmith

If a temple is to be stable and stately, every stone, from foundation to dome, must be cut and set with care.-J. R. Miller.

# EPWORTH LEAGUE LESSONS

BUNDAY, JUNE EIGHTEENTH.

Minor Moralities,-Eph. 4, 25-32, Our lesson from Ephesiane is a catalogue of the more common vices of life and an exhortion to shun them. Minor moralities are only minor because less emphasized. There are no little sins. Sin is hateful to God and deadly in its nature. There are no minor moralities in the sense of less important, but there are some which are more likely than others to be considered as trivial or unnecessary, but which are among the very important elements of a Christian character. Among them are those enumerated in our lesson; the avoidance of lying, anger, stealing, ribaldry id brawling. when you consider the prevalence of these vices among heathen nations that they should have crept into the Not only early Christian church. does the apostle rebuke these vices, but he commends the opposite virtues, tenderness, and forgiveness. A careful attendance to little faults and little virtues is necessary to the building up of a model Christian character.

Strictly speaking there are no small sins. But sins which are common and vices that are winked at are looked upon differently from gross and violent sins. To kill is murder, but to be angry at a brother is thought trivial, though the Scriptures say he who is so disposed toward his broth-er is a "murderer." To violate chastity is criminal, but to "look with lust" thought an insignificant matter.

Little Sins Indicate a Wrong Heart. The speck on the apple indicates the worm at the core. The angry word, the profane jest, the unclean story indicate the corruption within. Often s word will reveal character like a flash of lightning in a dark night

No man begins with murder and theft. He has practised long in the school of deceit, anger, pilfering, and prevaricating. A lie leads to swearing; a secret sin lends to others to cover that one up. A young man hypothecates a trust fund; to cover that up he lies, he steals more, he may even kill to cover up his tracks. How often is one hurried on from a small sin to a large one. How often the small beginning ends in ruin and dis-

It was only a glass of wine; but it led one to be a drunkard. It was only a bad book; but it smirched the soul and defiled the imagination. only a sinful pride, but it led to theft and crime. One little deviation from the path of rectitude may be the switch which will turn the whole train of life on to the side track. Keep the heart right and pure.

'Twas Eve: Thus. is the meaning of the word 'scatopha-

"How on earth should I know?" grumbled Pa Twaddles. "Probably a-new kind of a germ. Write to the 'Questions and Answers' department the morning paper and find out The department is published on Mondays, I think. Where is the paper, anyhow?-had it a minute ago here it is under this confounded die he continued, tionary. Tommy," wrathfully, "take that dictionary up to the attic. It's always in my way and what good is it, anybow? And when you've done that bring me a yen and ink uni I'll write to the paper t) satisfy your mother's carlosity."

And it happens every day, the editor says.—Cleveland Leader.

THE GREAT DESTROYER SOME STARTLING FACTS ABOUT

THE VICE OF INTEMPERANCE: One Million, Two Hundred Thousa

Railway Men, Along 275,000 Miles of Track, Operated Under Practical Total Abstinence—Manhood Ideal Changing What a vision is that which our "railway special" to-day unfolds of 1,200,000 railway men, along 275,000 miles of track, under practical total ab-

What a testimony to the worth of abstinence and the harm of intoxicants, that hard; headed railway managers, looking at the matter from purely buslness reasons, insist that their med shall maintain the strictest temperance always and everywhere, and on duty absolute abstinence.

This requirement is the more effective because this extent of track not only runs in long transcontinental lines, but crosses and recrosses, interlaced and interwoven through all our civilization like the veins, arteries and nerves through the human body. And just as these blood vessels and nerves give character to the flesh which they everywhere traverse for good or ill, so these hosts of railroad men have influence in the communities in which they live. They are not a wandering class, but assigned to definite sections within which they may readily be found. They rent houses, trade at groceries, buy clothing and furniture and school books. They are companions of men in other lines of business, and the ideals of adventurous, ambitious boys. It counts for much that their influence should everywhere be for temperance.

These men earn more than \$675,000,000 in wages. Since this is not spent for liquor it is spent commonly for worthier things, invested in homes or laid up in savings banks. No wonder the liquor trade raves at the rules that shut it off from plundering these wages which it views as its rightful prey! But for the country what an ecoshould be expended for those things the production of which makes the

real, tangible wealth of the nation! The gain for the traveling public can be but partially expressed by figures. Yet it is much to know that nearly 2,000,000 persons are carried safely for one who is killed, and nearly 100,000 for one who is injured. An indulgence in drink in what is called "moderation" would quickly and disastrously change all this. This excellence of the Amer-Ican system of abstinence is attracting the attention of other nations, as our German and Mexican dispatches show and winning not only admiration, but imitation.

This example must spread to other lines of business in an ever widening circle. Industrialism is intent and alert. What works well for business in one line is sure to be caught up by other lines,

The same demand is already pervading our mail service. Who ever catches the odor of liquor in the breath of a letter carrier? How long could such a man hold his place? A high official of the Postoffice Department said to us recently: "We require of our postal clerks absolute total abstinence when on duty-absolute, sir! Otherwise we could not trust them to handle the mail. We used to pay no attention to what they did when off duty, but now we have found that this also is important, and we require temperance and good behavior at all times. Men who fail in this we are compelled to discharge for the protection of the pub-

Events move quickly in these steam and electric days. The time is fast coming when the drinking man will not be able to find employment anywhere. He will be everywhere dis-counted and displaced by his comrade who is more efficient and trusty because free from any touch of intemper-

ance. The ideal of manhood is changing. Once the hardest and heaviest drinker who could yet keep from helpless drunkenness was deemed the manliest man. But as avenue after avenue of man, the ideal of manhood will commore and more to that of one strong enough to do his work without the stimulus of liquor while on duty, and noble enough to find higher pleasures in the intervals of work that shall leave him not less but more comp to take up his work successfully again.-The New Voice.

Some things are settled. It is settled that the saloon is a degenerate that cannot be reformed. It is settled that any form of license be it high or low, does not lessen the

drink curse.

It is settled that the drink traffic is a menace to civilization, and that there resides in the selling of liquor a dauger beyond measure in misery and moral degradation.

It is settled that the saloon is an en-emy to church, school, home, State and all our Christian Institutions. It is settled that the liquor interest eares for political parties only so far as they can be in the interest of the

traffic in strong drink, and that the single plank in their platform concerns itself with naught else save the protec-tion of that which is detrimental to every human interest of a merciful and ennobling quality.

It is settled that it is high time that the saloon should be driven from among men in the blackest night.—The

Heroic Treatment.

The students of the medical school of Missouri University at Columbus. Mo., have been reforming some of the confirmed drunkards of the town by catching them when drunk and put-ting them to bed with a corpse taken from the dissecting-room.

One Judge's Point of View.

Judge Rentoul, an English judge, sald to a man who had been convicted in his court of a crime committed while drunk: You committed this crime under the influence of drink. You were made drunk with the strong approval of the legislature of country, whose servant I am, and you were made drunk with the enthusiastic approval of the Christian church that won't fight the Christian battle in this country as it ought to be fought and I won't sentence you.'

Temperance Notes.

The United States drink enough liquor each year to float all her battle-ships.—National Advocate.

Seventeen million out of 27,000,000 people in the Southern stat. 3 are living under absolute prohibition. The saloon-keepers and liquor dealers, now well organized throughout the country, have decided to raise a campaign fund of \$5,000,000. They call it a defense fund, to resist all legislation in the interests of temperance in Congress and State Legislatures; \$750,000 will be raised in the State of New York.—New York Herald.

The Junday Horeakfast Lable

A DREAMER.

J. A. EDGESTON, I'd rather sing of Liberty,
Though nameless to the end,
Than fawn to prosper, and the knee
To Mammon bend.

I'd rather stand for human rights, Though to the world unknown. Than walk on Fame's alluring heights For self alone.

I'd rather in a cabin dwell, Unmentioned all my days, Than to desert my principle For wealth or praise.

'I'd rather feel some work I'd wrought That would my brother bless. Than prostitute my honest thought For mere success.

1.3 rather ever hold in view
The white Christ as my goal.
I'd rather know I had been true

Than be required to sacrifice
My spirit's inner light,
And give my manhood as the price
To gain the height.

A dreamer? So to you be seems
Who can such notions hold?
I am content to keep my dreams,
Keep you your gold.
Dan's t

Finding Our Lost Stars.

-Rem's Horn.

Over the dreary wastes the Magi followed their star. It drew dear to them in the long silence of the night journeys. It blazed for them like a beacon of hope, alluring and assuring them as they pressed onward. They were men of the desert, accustomed to gazing into the starry deeps, accus-tomed to naming the constellations. They belonged to the trustful child-They delonged to the trusted to hood of humanity which can find God very near in the distant stars and very great in tiny flowers. In this instinctive trust and sense of safety the

wastes of sands. Then they came to the city. They even came to Herod's court. It was a new world. It was utterly unlike the mysterious tents of a shelk in the free-dom of the desert, this thronged, gay, plotting Jerusalem. The Magi were not at home there. Yet the city wove its spell about them. Their hearts were stifled in its narrow walls; but the charm of its midnight and the splender of its noon were over them. They gained access to Herod the King and saw his glory. They found themselves at last made the unconscious messen-

Magi followed their stars across the

ger of his crafty, cruel purpose. They lost their star, too. But God kept it waiting for them. At length, after many days, the charm of the great city was lost, and the Magi set out on their quest once more. Suddenly the dear, familiar star that they had followed and loved in the earlier days burst forth in clear shin-ing before them. "And when they saw the star they rejoiced with exceeding great joy." Perhaps they followed it and loved it all the better after their experience in the great city.

The whole incident may be read as a parable. We follow our star in the simple faith and unshaken trust of our childhood, pressing forward in the quest which our mother's teachings made holy for us. We follow our star until at length the great tasks of life absorb us and we are tempted to forget the earlier guide while we are dazzled with the artificial and the gay in this great city of Worldly Endeavor.

We lose our star.

But God is keeping it ready to shine again for us all the time. Some day we are sent out to resume the old quest or we tear ourselves away from what threatens to become a bondage. Then, thank God, the old star of childhood's faith shines for us again, and we take up the task gladly under its pure light.

To every one who has had this experience the joy of the Magi on finding their lost star will be very clear. They, too, have found their lost stars and have rejoiced. It is the divine kindness that keeps the star for us, and even Reaven rejoices with us when we find our dear old star again.-Zion's Herald.

Mark the Bright Hours.

A sun-dial, in Spain, has this appropriate motto engraved upon it: "I mark only the bright hours." Be you like the sun-dial. And bear in mind, too, that there are no dark days to God. The Godward side of the clouds is always bright. Another hint: One of the most beautiful photographs we have even seen was taken in a rain-storm! You can make beautiful pictures at any time, if you only know how. "All the black storm clouds of life are going to be rainbowed, and shot through and through with transfiguring light, and made things of joy and rejoicing forever." Look for the sliver lining and you will find it

Why Not Rejnice?

God is more earnest for me to be saved than I am to be saved! "He so loved the world that He gave His Son." He loved not the saints, not penitents, not the religious, not those who love Him; but "the world," secular men, profane men, hardened rebels hopeless wanderers and sinners! He gave not a mere promise, not an augel ich us, not a world to ransom us, but His Son-His only begotten! So much did God love the world, sinners,

I believe this. I must believe it; I believe on Him who says it. How can then do otherwise than rejoice?-

The Happiest. Those who have the most of napplness think the least about it. But in thinking about and in doing their duty happiness comes, because the heart and mind are occupied with carnest thought that touches at a thousand points the beautiful and sublime realitles of the universe .- Thackeray

What to Cultivate. Seek to cultivate a buoyant, joyous scuse of the crowded kindnesses of God in our daily life.-Alexander Mac-

Had All Evidence Necessary. Patrick Mullin startled his com rades at the reunion of the First Defenders at Pottsville. Penn., by ris-ing in the midst of the assemblage and asking that his name be stricken from the death roll and offering his own presence as evidence that an er-for had been made. The organization is made up of the zurvivors of the responded to Lincoln's first call for

# COMMERCIAL REVIEW.

Bradstreet's says: "Trade reports, crop conditions and, to a lesser degree, collections, display an improved appearance, the result of rather better weather conditions. Clearing skies and more seasonable manufactures have rade for letter sonable weather have made for better retail trade, improved reorder business with jobbers in seasonable goods, and last, but not least, have cleared the crop situation and allowed some measure of ascertainment of the damage done by excessive rains, high water or low temperature in widely separated areas. Weather and crop irregularities color trade reports, but it is to be noted that the Northwestern cities return very opcheerful and some Southern points report trade better than anticipated earlier. Effects on trade of the backward spring at the East are being repaired. Industry is still active, though the iron and steel trades are rather quieter, with crude materials easier, though scrap is in rather better tone. Building is active in the country over, and, except at Chicago, labor troubles are not seriously hampering. All kinds of building matetial, including lumber, brick, cement, glass, paints, oils and hardware, are actively called for. Collections show lit-tle change, except in the direction of improvement in certain Western cen-Money is still easy. The textile shows irregularity in different lines. Cotton goods, as a whole, are strongly held, but demand varies acordingly as different varieties are considered. Woolen goods are rather quiet, but strong. Manufacturers are buying quite liberally of high-priced wool, the latter article being at the highest price Silk manufacturers report quieter trade.

### WHOLESALE MARKETS.

Baltimore,-FLOUR-Steady and unhanged; receipts, 8,023 barrels.

WHEAT - Firmer; spot contract, 1.07½@1.07¾; spot No. 2 red Western, 1.08@1.08¼; May, 1.07½@1.07¾; July, 88½ asked; August, 80½ asked; September, 87 asked; steamer No. 2 red.

Loo@1.00¼; receipts, 1,500 bushels; Southern, by sample, 93@1.07; Southern, on grade, 97½@1.07½.

CORN—Steady; spot, 50@56¼; July, 55@55¼; steamer mixed, 51 asked; receipts, 20,302 bushels; exports, 750 bushels; Southern white corn, 52@56½; Southern wallow corn 52@56½; Southern wallow corn 52@56½;

Southern yellow corn, 52@5092,
OATS—Firm; No. 2 white, 36@3694;
No. 2 mixed, 3434@3492; receipts, 9.578
bushels; exports, 80 bushels.
RYE—Dull (uptown); No. 2 West-

ern, 83. HAY—Easier; No. 1 timothy, 14.00 asked; No. 1 clover mixed, 11.00@11.50. BUTTER-Steady and unchanged; fancy imitation, 19@20; fancy creamery, 22@23; fancy ladle, 17@18; store pack-

EGGS—Steady and unchanged; 1614. 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; rereipts, 5,936. Street price, extra cream-ery, 22@2214; official prices, creamery, ommon to extra, 20/0/22; State dairy, common to extra, 18/0/21/2.

CHEESE-Steady and unchanged; reeipts, 3,593. EGGS—Steady and unchanged; re-

POULTRY-Alive, firm; Western spring chickens, 30@33; fowls, 13; old turkeys, 12; dressed, firm; Western rollers, 30@35; fowls, 10@14; turkeys,

FLOUR-Receipts, 13.981 barrets; exports, 2,397 barrels; sales, 4,600 packages. Market, firm, but slow.

WHEAT-Receipts, 38,000 bushels; sales, 5,100,000 bushels. Spot firm; No. 2 red, 1.10½ nominal; elevator; No. 2 red, 1.11½ nominal f. o. b. afloat; No. 1 Northern Duluth, 1.13½ f. o. b. afloat; No. 1 hard Manitoba, 1.02 f. o. b. afloat. A strong early advance in the market, impelled by heavy rains in Kansas, good outside support, and low Northwest perature, was replaced later by sharp

CORN—Receipts, 33,325 bushels; sales, 10,000 bushels. Spot firm; No. 2, 59½ 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 reac-

tons, closing 14@3/2c. net higher.

OATS—Receipts, 54,000 bushels. Spot steady. Mixed oats, 26 to 32 pounds, 35@35/2; natural white, 30 to 32 pounds, 361/2@371/2: clipped white, 36 to 40 POTATOES-Steady: Southern

Rose, 2.00/22.75; State and Western, 75/01.00: Jersey sweets, 2.50/04.00. PEANUTS-Steady; fancy handpicked, 514@514; other domestic, 314@514. CABBAGES—Easy; Charleston, per barrel crate, 50@1.00.

Live Stock

New York—CALVES—Receipts, 243; feeling steady. Veals, 4.00@6.25; tops, 6.30; buttermilks, 3.75; grassers, 3.00; mixed calves, 5.25; dressed calves steady; city dressed veals, 10c. per pound; coun-SHEEP and LAMBS-Receipts 1,476;

market steady. Sheep, 3.50/215.10; choice wethers, \$5.25/25.40; yearlings, 6.25/2 5.35; no sales of lambs. HOGS-Receipts, 1,208; nominally weak.

Chicago.-CATTLE-Receipts, 7,000; market steady. Good to prime steers, 5.60@6.50; poor to medium, 4.00@5.50; stockers and feeders, 2.75@5.15; cows. 2.60@475; heifers, 2.60@5.20; canners, 1.50@ 2.40; bulls, 2.50@4.75; calves, 3.00

HOGS—Receipts, 30,000; market 5c-lower. Mixed and butchers, 5,2005,50; good to choice heavy, 5,4005,50; rough neavy, 5,1505,35; light, 5,2505,50; buik of sales, 5.35 25.50.

MUCH IN LITTLE

The Christian Sabbath is a legal rest lay in Japan. A single Greenland whale is worth nore than \$13,000.

King Edward has appointed King Afonso a general in the British Army. In Bangkok you travel from the stea er to the hotel on the back of an ele-

A narrow-gauge railroad is to be built from Malaga to Coin, Spain, which is to be stocked with four locomotives and 8 freight and passenger cars.

One of King Edward's rules is that when a horse has been in his service it shall not be sold. The horses are kept antil they no longer can be used and are then chloroformed.

German police and Automobile Club officials are experimenting with a speed indicator which, by displaying different solored glasses in turn, shows the speed at which a car is traveling.

A clothes damper, that spendles the clothes while they are being fromed, comprises a reservoir attachment for a flatiron, with means for organizing the lischarge of the water intoligh the spout, or sprinkles, as peared. troops. Of the 800 who entered the service but forty-four are now ally