************************ SUNDAY SERMON A Scholarly Discourse By Dr. M. E. Harlin.

Brooklyn, N. Y.-The Rev. Dr. M. E. Harian, pastor of the First Church of Obrist, Sunday morning gave another of his series of sermons on "Problems of Power For Plain People," the spe-cial subject being "The Problem of Morally Healthful Amusements." In Economic International Contents of the spe-Morally Healthful Amusements." In February he offered prizes for best re-plies to questions covering the several problems to be discussed. He sent a printed list of these questions to sev-eral hundred people over the country. The sermon was based iargely on the replies he received. The text was from Ecclesiastes ill:4: "There is a time to laugh and a time to weep." Among other things he said: other things he said:

A few years ago, when a certain sup-posed ornament (?) to French society was asked what he did, he replied: "My business is to amuse myself." The history of the church is but a his-tory of the struggle between men and momen like this Frenchman on the women like this Frenchman, on the one hand, and, on the other hand, those who have had no place for a smile in their religion. The world has never incked the stole and the sensualist. To the stole the church has seemed very inx. To the sensualist she has seemed too strict. The church always has stood and always will stand against the summer law laws of thest of thest stood and always will stand against the purposeless lives of both of these extremes. If to the mere pleasure seeker the church has seemed dogmatic and damnatory, we must remember that pleasure has been tyrannical and brazen and absurd. To him who wor-ships the god of pleasure, even other-wise harmless pleasures become dissi-pation till the world is full of the in-sipid in heart and the vile in character and the purposeless in life. God did and the purposeless in life. God did not make the world for mere amuse-ment, neither did He design that it should be run by the mere rollickers. Yet desire for food and clothes is no more an indication of the physically robust and normal man than are the demands for laughter and amusement indices of the normal, mental and spiritual man. 'The question is not, there-fore, one of amusements, but what kind and how much.

No doubt that the church has often been too closely allied with the stole in exercising damnatory power respec-ing all forms of amusements. But be-fore we censure too severely let us take into account the conditions of her early bistory. The ourse here market history. The church began her mighty march of conquest in cities where all sorts of lewd and obscene amusements were the rule-Rome, Corinth, Ephesus, etc. In these cities the god of pleasure held such high carnival that industry was throttled and domestic life was weakened. Rome's great amphitheatre, seating 385,000 people, could easily be filled with the morbid crowd that measured the worth of the amusements by the fury of the entertain-ment and by the number of men and horses slain merely for their amusement. The Emperor Trajan gave a three months' show in which 10,000 men and 11,000 beasts were slain to amuse the very best people of Rome. Men would appear on the stage dressed gorgeously, when suddenly flames would burst forth all over their bodies and they would die writhing in agony of flames to the delight of the god of pleasure. Often Christians were forced spectators and often unwilling particl pants in these brutalities. "Food and fun" was the hilarious cry of these amusement loving people that haunted with its awful hiss the ears of the dying gladiators. The popularity of the ruler was measured by his willingness and ability to satisfy this cry for "food and fun." An unwilling witness to these debaucheries in the name of amusement, can we wonder that coming from such a birthplace the church has at times been extreme?

Gibbon tells us that in the days of Rome's worst famines she dismissed her senators and patrons of art, but to satisfy her god of pleasure she kept her vile vestal virgins and her 6000

more widely practiced game of miser-liness or covetousness or "fibbling." It is a hopeful sign that the present cendency of the church seems to be to give more attention to the affirmative side of life rather than to act as Phari-alcal judges on the negative. "Thou shaft not," is like a prop to keep a dying tree from falling, but it takes more than a prop to make a live tree grow. While the prop may have a place it is not nearly so important as some think. I am not a theatregoer nor ballroom THE SUNDAY

place if is not hearly so important as some think. I am not a theatregoor nor ballroom frequenter, neither do I know even the names of the different "playing cards." I feel that I have much better use for my time and money. From my ob-servation I have no hesitancy, however, in agreeing with those who replied to my question that the theatre and dance and progressive enchre and cards are menaces to the development of the Christian life. While of themselves they may not be more harmful than the other forms of amusement named, their influence seems to be against them. To the question: "Do you personally know people who frequent the theatres and ballroom and euchre parties who at the same time are also leaders in prayer meeting and the Sunday-school at the same time are also leaders in prayer meeting and the Sunday-school as soil winners, with a good, healthful influence?" only two answered in the affirmative. Why? Does 1: not indicate that there is something out of barmony with these particular amusements and the healthful influence of the Christian life? Is it right to go

counter to the testimony of people scattered over such a wide territory and from so many different denomina-tions so long as we prize ou: religious influence? If we say the theatre as a whole is of good influence and a necessity for the men who are carrying the great bur-dens in the commercial and industrial world, then it falls short of its purpose, for the theatre is supported not by the Cargenies and Rockefellers, but mostly by those who cannot afford it and at the same time do what they ought to by those who cannot afford it and at the same time do what they ought to in philanthropy. Most of the support comes from the younger class, who as yet have no great burdens to bear. As to why those who frequent them are not real forces in Christian work, read the following. Benefact Filici of Har the following: President Eliot, of Har-vard, says: "The influence of amusements may be drawn from the quality of the popular theatre. The taste is for the trivial spectacles, burlesques, vul-gar vaudeville, extravaganzas, and the stage often presents to unmoved audi-onces scenes and situations of an unwholesome sort." One of the leading dramatic critics

of the English press, Mr. Clement Scott, says it is "nearly impossible for a woman to remain pure who adopts the stage as a profession and that the stage has a tendency to disorder the finer sensibilities and to substitute hol-lowness for sincerity," and adds: "I speak from my intimate experience **T with the stage running over a period of over thirty years." Is it right to de-mand amusement at the enormous price suggested by these men in the run of the virtue of womanhood whose profession is to amuse us and thus like Rome's vasitals let their virtue new like Rome's vestals let their virtue pay the awful price for our mere entertain-ment? If it is "nearly impossible" to adopt the stage and remain pure, then it is not Christian to demand that form of amusement on whose altars woman-hood is sacrificed. If the sacrifice was that of our own sons and daughters would we be willing to make it simply to amuse people?

to amuse people? The stage cannot be kept up without using somebody's daughters on the al-tar. Now the question becomes a dou-ble one-not only can I have Christian motives by frequenting the theatre, but is it right to ask that somebody's daughter run the risk of such as a wful daughter run the risk of such an awful temptation as that to which the stage subjects them for my mere amuse-ment, granting that the stage has many of the most noble as its adornment and that many of our best people patronize it? Yet if the flame of the theatre passion demands such fuel, can I afford to be a party to the transaction? I would not appeal to prejudice nor act as judge over other men's consciences nor pass hard ecclesiastical laws of disbarment against those who might differ with me. I make my appeal to the heart's sense of justice to make man or woman

INTERNATIONAL LESSON COMMENTS FOR JULY 16.

Subject: The Suffering Savior, Isa. 111., 15 to 1111., 12-Golden Text, Isa. 111., 6-Memory, Verses 4-6-Commentary on the Day's Lesson.

I. The humiliation and exaitation of the Savior (vs. 13-15). The main idea of the whole passage is the unexampled contrast between the present and past degradation and the future glory of Jehovah's Servant.

II. The suffering Savior (vs. 1-3). 1. "Believed our report." The report of the prophets and the gospel message. The world is still full of nubelief. To believe this report is not merely to as-sent to the truth of it, but to so receive it that the conduct will be influenced by it. The Jews did not receive the report It. The Jews did not receive the report, therefore Christ was to them without "comellness." "Arm of the Lord." The arm is a symbol of power, as it is the instrument by which we execute our purposes. It is put for the power of God (isa. 51: 9; 52: 10). It hence means God's power in defending His people, in overcoming His enemies, and in say-ing the soul. "Revealed." Made known, seen, understood. The ones. ing the soul, "Revenled," Made known, seen, understood. The ques-tions in this verse are strong, but not total denials. 2. "For." The prophet now gives the reason why the report is not believed. "He." The Savior. "Grew up" (R. V.). The point of vision is at the time Christ's sufferings were finished and He was entering into His glory. "As a tender plant." He grew up small and of no reputation, from a family nearly extinct, like a tender

family nearly extinct, like a tender plant springing unnoticed from its root hid in a barren and dry iand, out of which nothing great was expected. "And as a root," etc. The sprout which springs up from a root. Such a sprout would lack strength and beauty. Both figures depict the lowly and unattrac-tive character of the small though vigorous beginning. "See Him." The former part of this verse refers to His former part of this verse refers to His birth and childhood, the latter to His first public appearance. "No beauty." This refers to His state of abasement. 3. "Despised." By the rich and great, "Refected." "Forsaken of men." renounced. "We hid . . faces." His appearance was such as to cause men to turn their backs or hide their faces with disgust. "Men avoided Him as though He had a disease like the geprosy." "Esteemed Him not." Failed

oprosy." "Esteemed Him not." Failed to recognize His worth. 11. The atoming Savior (vs. 4-9). 4. "Hath borne." The meaning is that the consequences of sin fell upon Him, the innocent, and that He bore His unthe innocent, and that He bore His un-deserved sufferings as a sacrifice on be-half of His people. "Griefs." "Sick-nesses."-R. V., margin. To bear sick-nesses is not to take it away but simply to endure it. Christ endured in His own person the penal concequences of the people's guilt. "Sorrows." Our pains. How did Jesus bear our griefs and sorrows? 1. In His sympathy. 2. By His healing power. "Stricken." The expression used when God visits a man with severe and sudden sickness. i man with severe and sudden sickness, especially leprosy, which was regarded as the stroke of God's hand and the direct consequence of sin. The leprosy is only a strong image for such suffer-ings as are the evidence of God's wrath sgainst sin. 5. "Woundet," etc. But He was pierced because of our robel-He was pierced because of our robei-lions, crushed because of our iniquities. The strong verbs pierced and crushed are probably metaphors expressing the fateful ravages of leprosy. "Bruised." Applied to the body, crushed; applied to the mind, severe inward agony is im-plied. "Of our peace." The chastles-ment needful to procure peace for us. 6. "Like sheep." The figure of the stray sheep is common in the Bible. Sheep without a shepherd, having lost their way, are the very picture of heip-lessness; and this is the condition of man. "Hath laid," etc. The sorrows that would have failen upon us be-cause of our sin fell upon Christ. But

cause of our sin fell upon Christ. But Christ was not compelled to suffer for us; He voluntarily made an atonement for sin, 7. "Oppressed." This verse shows the treatment He received and how He conducted Himself under it.

sense of justice to make man or woman who may have enough of the Christiy sion and judgment He was taken

SCHOOL CHRISTIAN ENDEAVOR NOTES THE GREAT DESTROYER

SUNDAY, JULY 16

The Message of the Flowers. Matt. 6: 28-34; Jas. 1: 9-11.

After centuries of study, man is as far as ever from the power to make the humblest weed, and shah he expect to comprehend and measure God?

God does all for the lily that can be done for a lily, but He can do as much more for man as man is more than the lily. Everything grows worn and faded

with age except the soul, and that grows ever more lovely. This is one token of immortality.

Why has God made the beautiful things of earth so perishable? Be-cause He would turn our thoughts to the more beautiful things of heaven. Suggestions.

It is a flower-like soul that loves the flowers. "Whatsoever things are lovely, think on these things.' How much more beautiful in our eyes are the flowers we have tended, the Christian graces we have had to cultivate

"The heavens declare the glory of God," and the ground beneath our feet declares His beauty; and the Bible is the key to both these revelations of God.

The flower is as lovely to-day though it must perish to-morrow; but a soul is not, for it is not made to perish to-morrow

Illustrations.

How great is the difference be-tween the garden of a beginner and the garden of a skilled gardener! We may all have for ourselves the experience of the great gardener of the universe.

Flowers are kept longest in water if the ends of their stems are clipped every day. So to freshen our lives is nothing like daily, new conthere tact with the Water of Life.

If a gardener would have large and fine blossoms, he prunes the plants. That is the purpose of whatever difficult pruning God gives His creatures

Quotations.

Sweet flowers are slow, but weeds make haste,-Shakespeare.

There is not the least flower but seems to hold up its head and to look pleasantly in the secret sense of the goodness of its heavenly Maker -South

The plants look up to heaven, from whence they have their nourishment. -Shakespeare,

Foster the beautiful, and every hour thou callest new flowers to birth.-Schiller.

Every member of the society should have some share in the work of the flower committee. Then it would be easier for the committee and happler for the society.

Every member may be made responsible for at least one Sunday in the year to adorn the church with flowers, getting what help he can, and aided, of course, by the commit toe.

EPWORTH LEAGUE LESSONS

SUNDAY, JULY SIXTEENTH.

The Message of the Flowers .- Matt 6, 28-34; James 1, 9-11.

Jesus was a lover of nature. He delighted in the bright sunshine, the blooming flowers, the variegated landscape as do we. It has been a favorite study in all ages to interpret the language of flowers. The various species have been supposed to con vey a different message in their offering. We are not so much concern-,

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE:

The

Freakfast Lable

SAY SOMETHING COOD.

Forget not that no fellow being yet May fall so low but love may lift hi head; Even the check of shame with tears is we It something good be said.

No generous heart may vainly turn aside In ways of sympathy; no soul so dead But may awaken strong and glorified If something good be said.

And so I charge ye, by the thorny crown, And by the cross on which the Saviour bled.

And by your own soul's hope of fair re-

Let something good he said! -James Whitcomb Riley

The Spiritual Life.

Mr. John C. Havemeyer, in his plea

for a more spiritual observance of Sun-day, speaks a good word. Ralph Waldo Emerson said;

"I have the habitual feeling that the

whole of our social structure-State, school, religion, marrings, trade, schence-has been out off from its root

things of sense until it has fairly licked the dust. It useds to be lifted up.

cleansed, inspired with a life it has never yet known, and one day in the week will be none too much for that

The Bible to which Mr. Havemeyer refers, while showing the unspeakable vileness possible to the human heart and life, a vileness to which all history

The writer of this letter was born

ously to men from other eities who had also been in that one, they have invariably said to her, "That city! All our eities are bad enough, but, that

city." And one of them summed up the general evidence, given by men who did not know each other, "That city tempts you to act like the devid

every breath you draw!"-"X " in the New York Evening Post.

A Lesson From the Micror,

Marcus Dods, in drawing a lesson from the mirror, says:

"What happens when a person is looking into a shop window where there is a nurror, and some one comes

in the soul."

joyous work.

slenth?

Sir Victor Horsley, M. D., Produces Evi-dence From the Scientific Standpoint to Prove That Alcohal is Not Essential to Life or Health.

At a recent conference in London on At a recent conference in London on the subject of temperance, Sir Victor Horsley, M.D., dealt with the subject of alcohol from the scientific stand-point, bringing evidence to prove that alcohol was not essential to life or health. The medical profession, he said, held it to be one of the greatest evils of the nation, but he would sub-mit that socially and commercially it was a far greater evil. The late Lord Chancellor had declared that alcohol was the commonest cause of povetiv Chancellor had declared that alcohol was the commonest cause of poverty and of crime; and certainly it was the commonest cause of disease. Had not the time come, he asked, when this great city should view the situation from the commercial and economic standpoint? The annual expenditure in intoxicants of £160,000,000 to £180.-000,000 (which by the way was all the country's drink bill. To that must be added the cost of most of the crime. poverty, the premature death of breadwinners: and we had also the got to add, from the medical point of view, the cost to the nation of preventable disease; and the cost which meant commercial inefficiency was very largely due to alcohol. Sir Victor proceeded to argue that

for all this vast expenditure there was no profitable return. Neither was there any profit to the individual from the dietetic use of alcohol. It only had a paralyzing effect upon the nerves. Un-der its influence a man thought slower, although he might talk faster; there was stimulation, but no profit. And imagined benefit was absolutely swamped by the depressing after-effects. And what was true of its ac-tion on the brain was also true of its effect upon the hand and the eye. These statements, he said, were based These statements, he said, were based upon scientific experiments, measur-ing keenness of perception, the rapidity with which one could pick out a cipher from a row of ciphers, accuracy and clearness of judgment, the power of adding figures, and other points which directly base upon commercial off directly bore upon commercial effl-clency. There could be no doubt, he said, that alcohol, even in small quan-titles, diminished that efficiency.-Belfast Witness.

"The Green Peril."

Some statistics which have been published of the growth of the absinthe habit in France seem to justify the alarmists who speak of the beverage as "the green peril." Fifty years ago the quantity consumed in a year was only 7350 quarts; and under the Em-pire the annual consumption never produced 20,000 cuarts. excedeed 20,000 quarts. After the "ter-rible year," however, the aperitif rapfilly advanced in favor. A population practically stationary drank 130,000 quarts of it in 1880, 580,000 quarts in 1885, 1,120,000 quarts in 1800, and not less than 1,330,000 quarts in the latest year for which the figures are available. Nor have other kinds of alcohol been abandoned because this has become popular. Fifty years ago the country was satisfied with 6,000,000 quarts per annum to quench its thirst. Now it requires 20,000,000 quarts. During the same half-century the number of lunatics under treatment has in creased from 10,000 to 80,000.

After quietly working for several months, the Millville (Pa.) Temperance League has scored a great victory over the beer clubs, and it is now a settled fact that all will be closed. Several of these clubs have a membership of more than 2000 residents of Philadelphia.

Business and Steady Habits.

there is a mirror, and some one comes up behind—someone he knows? He does not look any longer at the im-age; he turns to look at the person whose lange is reflected. Or, if he sees reflected on the mirror something very striking, he does not content him-self with looking at the image, he turns and looks at the thing itself. So it is always with the persons that you have to do with. If you become a mirror to Christ, your friends will de-The Chicago and Alton Railroad in its recent rules for employes has forbidden its men to visit race-tracks, dance-halls or any resorts where liquor Good itted. service, it holds, depends upon steady habits, and both help insure public safety.

COMMERCIAL REVIEW.

Bradstreet's says: "Though reflecting some irregularity, due to midyear influences, or, in some sections, to leas cheerful crop reports, the volume of distributive trade is a full one for the season and industry and manufacture show less than ordinarily the effects of the approach of the vaca-tion period. Optimism as to the fall rade outlook is the main subject of motice, but it is to be noted that good reorders for summer fabrics are still ac-tive at some leading markets. "Relatively the best reports come from South seems quite generally to hold the improvement reported last week, confi-tenct has increased in the Pacific Coast reports, and the only important subject of complaint is that the weather has been too we or too cool in portions of the When over the fair frame of friend or foe The shadow of disgrace shall fall, instead Of words of blame of proof of thus and so Let something good be said.

of complaint is that the weather has been too wet or too cool in portions of the corn and wheat belts to allow of the best crop development and harvesting. "Wheat, including flour, exports for the week ended june 20 are 756,641 bush-els, against 975,832 bushels last week, 1,127,885 bushels this week last year, 2, 966,682 bushels in 1903 and 3,217,215 bushels in 1902. From July 1 to date the exports are 62,427,760 bushels, against 133,872,014 bushels last year, 173,363,270 bushels in 100 and all 247,354,372 bushels 133.872.034 bushels last year, 173.363.270 bushels in 1903 and 247.354.472 bushels in 1902. Corn exports for the week are 1,260.364 bushels, against 1,110.356 bush-els last week, 536.087 bushels a year ago, 1,420.172 bushels in 1903 and 127.969 bushels in 1902. From uly 1 to date the exports of corn are 78.969.031 bushels, against 51.537.901 bushels in 1904, 67.095,-689 bushels in 1903 and 24.956.943 bush-els in 1902."

WHOLESALE MARKETS.

In the soul." Is not this the open secret of all our troubles? Our generation has very largely turned away from the search-ing monitions of the soul and has lis-tened to the cold terpent's hiss of the Baltimore,-FLOUR-Steady and un changed; receipts, 3,829 barrels; exports,

WHEAT - Firm: July, 851/@8534; August, 84@8414; September, 843/@85; receipts, 664 bushels; Southern by sam-ple, 75@L02; Southern on grade, 92@

CORN-Dull; spot, 5944@60; July, 595%@597%; steamer mixed, 551/4@551/2; receipts, 24,654 bushels; exports, 88 bushals; Southern white corn, 58@6t; South-ern yellow corn, 58@6215.

bears witness, has in it a light shin-ing through darkness, a light which, if OATS-Firmer; No. 2 white, 361/260 361/3; No. 2 mixed, 31/260344/3; receipts, 5,150 bushels; exports, 28 bushels. RYE-Dull (uptown); No. 2 West-

steadily followed, shines more and more brightly unto the perfect day. Emerson saw clearly that our seeming He was death, but he, too, had gone astray. In a refined, respectable way, and knew of no way to make the dead

ern, 83. HAY-Dull and unchanged. BUTTER-Firm; fancy imitation, 17 @18; fancy creamery, 21; fancy ladle, 16@17; store-packed, 14@15, EGGS-Firm and unchanged; 16,

alive. Christ he patronized and re-jected, as he patronized and re-jected, as he patronized and re-perted sorrow, losing the vital truth of both. For what is Christ but that sorrow which makes joyful? that dying to make life, and make it more abundant-by? the clary of 15% for the commution CHEESE-Firm and unchanged ; large 14; medium, 101/2; small, 101/4. SUGAR-Strong; coarse granulated, ly? the glory of life for the corruption

.70; fine, 5.70. New York .-- WHEAT -- Firm; No. 2 The writer of this idder was been and lived long in what has been called the gayest city in America. The large French element made Sunday a par-ticularly "gay" day. There was al-most no limit to amusement. But, when the writer has happened to sneak seri-ously to man from addes withey who red, 1.04, in store elevator; No. 2 red, 1.051/4; nominal, f. o. b. afloat; No. 1

Northern, Duluth, 1.1956, f. o. b. affoat; No. 1 hard, Manitoba, 1.1156, f. o. b. affoat. A further scarce of July wheat shorts today advance the option over a tent. It was based on poor thrashing returns, bullish winter wheat news and light Chicago stocks. Later the market weakened under realizing, and closed

Weakened under Franking, and closed only 1/4c to 3/4c net higher. Options: July, 0334/2005 3-t6, closed 041/4. CORN-Receipts, 99,975 bushels; ex-ports, 76,348 bushels; sales, 60,000 bush-els futures. Spot irregular and 613/4; new, 61, elevator, f. o. b. afloat; No. 2 yellow, 621/5; No. 2 white, 62. Options opened easier on good weather news, rallied with wheat, but was finally de-pressed again by unloading.

pressed again by unloading. OATS-Receipts, 49,000 bushels; ex-port, 32,000 bushels. Spot firm; mixed oats. 20@32 pounds. 35½@36; natural white, 30@32 pounds, 36@38; clipped white, 36@42 pounds, 37@40½. POULTRY-Alive, quiet; Western spring chickens, 22; fowls, 13; turkeys, 13. Dressed, firm; Western broilers, 20 @25; fowls, 12½; turkeys, 13@17.

@25; fowls, 1254; turkeys, 13@17. COTTONSEED OIL-Irregular;

prime crude, 221/2 nominal; yellow, 28@ 2854

i singers of the to amuse her as she staggered down to death or lay in the last convulsions of her dying hour. He will not criticise too harshly the church who has come with her down her Listoric way and has witnessed her death struggle with he professional dispensers of amusewho, as vile in purpose as the vestal virgins and who for financial gain will pander to the selfish and sensual moods of men till they leave those who otherwise would be noble men and women, mere derelicts on life's sea to the menace of the innocent voyagers.

Even to-day under the spell of this pleasure good men will pay an uncomplaining tribute to her and do not hesitate to keep an open account with the dispensars of hilarious and sensuous amusements about dance halls and theatres, while at the same time they will become exceedingly poor and savthropy or justice. The mere vagabond on the streets with his hand organ and monkey, or the grewsome and discord-ant "curb stone band" take in the revenue that belongs to laundryman or grocer, as though these mountebank dispensers of amusement were more deserving than they.

Seeing how Rome amused herself to death and how Spain amused herself with her bull fights out of one of the first rank powers into the imbecile skeleton she now represents, no wonder our Puritan fathers were fearful of this pleasure god. He is blind who sees no inconsistence in the Puritanical bans on all forms of amusement till a man must be or at least appear miserable before he can be happy. But he to-day is worse than blind who does not see, and especially in city life, that the god of pleasure has become daringly despotic and that she tyran-nically invades every shrine of her devotees and that she tyrandevotes, and that no day is too sacred for her ribaldry and coarse jest. By pandering to the ruinous passion that would rather laugh than to think she would leave our fair land tenantless of would reave our fair land tenantiess of the serious and the wise and fill it with a race of grinning pignies. Any amusement that hinders me from doing my duty in my business during the week or makes me careless of my du-tles in the house of God or that would make actions themship a horse is to be make serious thoughts a bore is to be avoided. Foster nor harbor no amuse-ment that cannot grow consistently on the same stem with the Christian re-dgion. The godless Concy Island craze creates a morbid desire for Sunday amusement that as a vampire feeds fat on the vitals of our holy religion. I know there is danger of being mis-understood when I sneak in detail. The

I know there is danger of being mis-man with a crabbed religion will think me too lax, while the man without conviction will think me too strict. With a zoal worthy of a better cause the church in the past has picked out a few amusements upon which it has placed the ban and left others with ho censure. It has decreed that danc-ing and card playing and the theatres were of themselves sintu and devilish and were worse than are "Jacob and guth." or "Blind Man's Buff," or the

ambition to make the most of life by shunning that form of amusement of any kind which runs such tremendous risks

Are you asking me if a man is to be deprived of his rights just because he is a Christian? This is a good question over which to pause and ask for the others not what are my 'rights," but what are my duties and bligations?

A Robert Louis Stevenson's Prayer.

bled.

Lord, behold our family here assembled. We thank Thee for this place in which we dwell; for the love that unites us, for the peace accorded us this day, for the hope with which we expect the morrow; for the health, the work, the food and the bright skies, that make our lives delightful; for our friends in all parts of the earth, and our friendly helpers in this foreign isle. Let peace abound in our small company. Purge out of every heart the lurking grudge. Give us grace and strength to forbear and to persevere. Offenders, give us the grace to accept and to forgive. Forgetful ourselves, help us to bear cheerfully the forget fulness of others. Give us courage and funces of others. Give us courage and galety and the quiet mind. Spare to us our friends, soften us to our ene-mies. Bless us, if it may be, in all our innocent endeavors. If it may not, give us the strength to encounter that which is to come, that we be brave in peril, constant in tribulations, temper-otation worth and in all channes of fas ate in wrath, and in all changes of fortune, and down to the gates of death. loyal and loving one to another. As the clay to the potter, as the windmill to the wind, as children of their sire, we beseech of Thee this help and mercy for Christ's sake. - From the

Standard Oil Humor.

Works of Stevenson,

Henry H. Rogers, Standard Oll magnate, copper king and one of the foremost men in the financial world, is a newly discovered humorist, and Mark Twain, Chauncey M. Depew, Simeon Ford and others must needs look to their laurels.

Mr. Rogers has a fund of so-called funny stories on hand, mostly those that smack of the sea, but all brand new and all his own, states the Boston

Post. Here is a sample: "Nat Osborne," said Mr. Rogers, "used to blow the organ in the brick church. He had quite an adea of his wn importance and was always proud of his job

"I asked him once: 'How much salary do you get, Mr. Osborne, for your

"Nat looked up solemnly and said with dignity: 'Twelve hundred dol-

- " 'What,' said I, "\$1,200?"

ars.

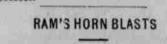
"'Yes,' said Nat. "'That's blg pay,' said I. "'Pretty fair,' said Nat, 'but that's for 100 years."

away."-R. V. There are various opin ions here. Some think that this means that He was deprived of proper judg-ment and trial; others that He was

taken away by death and thus finally released from His troubles. 9. "Made His grave," etc. An enigma which only history could explain. Jesus was put to death with the wicked on the cross, and they thought to bury Him in a criminal's grave. They appointed

His grave with the wicked, but by a striking providence the same authority of Arimathea, who provided Him with an honorable burial in his own rockhewn tomb (Matt. 27: 57-60)

IV. The Savior rewarded and exalted (vs. 10-12). The main thought in these difficult verses is that the Servant is to be the instrument in establishing the true religion, by removing the burden of guilt and bringing many to righteousness. 10, "Pleased the Lord." The death of Christ was no after-thought; yet Jehovah did not wish His Son pain or evil, neither did He in sense approve the spirit or deeds of His murderers, but He saw that the salvation of a lost race could be reached in no other way. "His soul." His life. "An offering." "A guilt-offering."-R. V., margin. "His seed." The true spiritual Israel of the future. Those who by His means are converted to the knowledge of Jehovah. "In His hand." knowledge of Jehovah. "In His hand." Under His government or direction. 11. "Satisfied." He shall see such blessed fruits resulting from His suf-ferings as amply to repay Him for them. 12. "With the great." Or among the great. His klogdom shall rule among the nations. "Divide the spoil." There shall flow to Him and His kingdom the wealth, the strength, the numbers, that the strength rations the numbers, that the strongest nations possess.



T HEY who heed Him He will hear. He will hear. Giving is the cret of growing. Longer the fatthe less the all a Giving is the se-Longer the face

The Beatitudes are all be-at-it-udes. Little nips make the devil's grips.

L'in its from the life. Love lifts the lim-ATTA must surmount custom The giver is the gauge of the gift. There's a world of difference between working for Christ and working the church

The sins of the heart are the heart of all sin. The man who does not fear failure seldom has to face it.

Never is happiness more clear than when founded on clean-heartedness. You can afford to despise the Bible dime ago, and for hen you have grown beyond its level. say they like it.

with the sentimental of flowers as we are in the general lessons that come to use from the frailty, the beauty, and the fragrance of the flowers.

They carry a Lesson of Providence If God so clothe the fading flower and the transient grass of the field, how much more will he care for his children. As we walk the fields and see the blooming flowers often in places where no human eye will likely behold them, how suggestive of the profuse and provident resources of God for the comfort of his people! What infinite mechanism in the construction of a rose! What skill in the artistic coloring of the wild flower! What gorgeous displays of beauty wasted on the desert air! Yet God does all this for the pleasure and de light of his children. How much more will he do for their necessithest

They Carry a Lesson of Helpfulness. What a cheer and comfort are in the flowers we send to the sick room. How they brighten up the church and schoolroom! With what ministry of comfort they come to the sorrowing and sad! They have ministry as sacred as that of the Nature joins with revelation Word. to declare the care and love of the Father Their beauty is indicative of love of God, their fragrance typical of the influence of our lives on others. They are not useless and meaningless, but designed to teach us trust in the God who made them. They Bring a Message of Immortality. There is more than sadness in the frailty of the grass and the flowers. There is more than death typified in the passing of the flower. There is the underlying thought that if human life be as brief as the flower and transient as grass there is a place where there are "fields array-ed in living green." Their very life of a day teaches us that though we may not stay long on the earth we may give out that which will bless and help while we do live. The mem-ory of their beauty and fragrance remains after they are gone. So our life may be short but it may abide in the memory of some life and bless it after we are gone.

Parislans Munching Raw Cabbage. Who would have supposed that fashionable Paris, which has such es teem for the niceties of the cuisine that it will argue warmly about an extra pinch of salt in a soup, should to munching raw cab come bage? Yet that vegetable is served on the tables of the elect, and the best Parls restaurants recom mend it as one of the season's delicacles. True, this cabbage is imported from China, but it is much the same thing as the common variety. It was introduced in England a short time ago, and folk of fashion there

way of example, officials have By quit carrying intoxicating liquors on their private cars or cutering saloons along the line of the road. Such consistency is bound to command respect among employes, if not necessarily imitation.

The company makes no pretense of carrying on a moral crusade. It hopes to live up to business principles which depend upon the competency and reli-ability of its men. "All the things which are prohibited." says General Passenger Agent Charlton, "either tend or might tend permanently or temporarily to impair a man's mental and physical powers." When temperance and good habits

are made part of a man's earning ca-pacity he will often cultivate them even if the loftler plens of morality fail to remove them.—New York World.

The Reason Why.

The Hon. Andrew D. White in his autobiography, after expressing disap-proval of certain methods of the recent temperance movement, adds: "My vice to all men is to drink nothing but That is certainly the water. way for nine men out of ten-and probably for all ten. Indeed, one reason why the great body of our people accomplish so much more in a given time than those of any other country, and why the average American workingman 'catches on and 'gits thar' more certainly and quickly than a man of the same sort in any other country (and careful comparison between va rious other countries and our own has shown that this is the case), is that a much larger proportion of our people do not stupefy themselves with stimulants'

Temperance Notes.

No other poison kills as quick. if enough is taken at once.-B. W. Rich-ardson, M. D. Alcoholic liquors are poisonous, be-

cause they contain alcohol.-Frank Woodbury, M. D. In Denmark one out of every seven men who dle between the ages of thir-ty-five and fifty-five is a victim o' alco-

Piotr Kasrmiercsak died in Detroit recently at the age of 114 years. Ac-cording to the daily papers he was a lifelong abstainer from intoxicants.

Professor Stadelman, principal phy-sician of a great hospital in Berlin, es-timates that between one-quarter and one-third of the diseases afflicting workingmen in the great and crowded districts in the Prussian capital are caused by the improvement use of alcohol caused by the improper use of alcohol.

The latest secret organization is the The latest secret organization is the Supreme Anti-Treating League of America, which has been incorporated at Princeton, Ind. It is a mutual ben-chit association, having for one of its announce, objects the making of an active car paign against the practice of "treating, which takes many into the saloons who would not otherwise so.

mirror to Christ, your friends will de-tect it in a very few days; they will see appearing in you, the mirror, an image which they know has not been

originated in you, and they will form to look straight at the Person that you are reflecting. "Now we often in the Christian life

deal with ourselves as if we were painters and sculptors, not as if we were mirrors; we hammer and chisel away at ourselves to bring out some resemblance to Christ in some particu-lars, thinking that we can do it piecemeal. We might as well try to feed up our body piecemeal; we might as well try to make our eye bright without giving our check color and our hands strength. The body is a whole, and we must feed the whole and nourish the whole if any one part of it is to be whole, and you can only deal with your character as a whole."

The World's Need.

There never was a time when the outpouring of God's power upon the church meant so much as it means now. Society is so vitally organized, so dynamically charged, that its movements are quick, nervous and capable of explosion at any moment. Labor is closely organized, capital is com-bined, and the fabric of society is fairly woven together with live wires. The world needs moral reserve, moral poise, conservative power, great in ward strength, that is, Christian character. One may search in vain for outward or temporal power in Jesus Christ. His strength was inward and personal, the strength of goodness. It is old and perhaps trite to say that the gospel is the power, the luward power, of salvation to every one, every com-munity, every nation, unto salvation. Bishop Westcott has well said; "The relief to our troubles will come through the gospel which covers all life, claims all life and hallows all life

His Promise Never Fails. Look up and be glad! Our Father knows all about it, and He has promised help for to-day and all the days, and His promise never fails. He is leading us in the right way; and, if we but hold fast to His dear hand, no harm can come to us. Soon the dark-ness will be over, and just beyond we shall see the beautiful sunshine, and brightness and glory shall be ours forevermore.-A. A. M.

Export trade is good and railway earnings are large; building is active.

"Ghost" Was a Rat. Ghostly thumps and squeaks of ag-ony awakened the family of J. E. Alion in their home at Vineland, N. J., late one recent night. It sounded as though the house was full of unhappy spooks. Mr. Allen found that a hungry rat, seeking a meal from some clams in the cellar, had been caught by one toot by one of the clams, and was try-ting to be rid of the trap. It was killed.

ROSIN-Steady; strained comm

good, 3.65@3.70. TURPENTINE-Steady; 631/4@64 asked.

SUGAR-Raw, firm. Fair refining, 355@3 11-16; centrifugal, 96 test, 4 5-16 molassas sugar, 316@3 7-16; refined, stead

POTATOES-Firm; Southern rose, 1.00@1.50; Southern seconds, 75@1.00; Jersey sweets, 1.00@2.25.

Live Stock

New York-Dressed beef slow at 70 CALVES-Good yeal sold at 6.50;

buttermilks, nominal. Dressed calves, weak; city dressed veals, 8@101/2; counweak: city dressed veals, 8@10/2; coun-try dressed calves lower, except for strictly good and prime, which are in light supply; whole range, 4@oc. SHEEP AND LAMBS-Sheep, full steady; lambs, 35c to 50c higher. Sheep, 3.25@4.75; lamba, 7.50@8.25. HOGS-Feeling weak; no sales re-

ported.

Chicago .- CATTLE -- Market strong. Good to prime steers, 5.25(06.00; poor to medium, 4.00(05.00; stockers and and feeders, 2.50(24.50; cows, 2.50(24.50; heifers, 2.30(25.00; canners, 1.40(2.50; HOGS-Market 5c higher; mixed and

butchers,' 5.15@5.35; good to choice, heavy, 5.20@5.35; rough, heavy, 4.60@ 5.to; light, 5.15@5.321/2; bulk of sales,

25(25.32)/1. S H E E P - Sheep, steady; lambs, strong; good to choice wethers, shorn, 450@5.00; fair to choice mixed, shorn, 1.50(2440; native lambs, shorn, 4.50(2) 5 50.

MUCH IN LITTLE.

Spain in 1903 produced 2,587,650 tons of coal and coke and imported 2,085,430 tons of such fuel.

The Middlesex Hospital, in London, has a plant producing three tons of ice in 24 hours, at a cost of \$2 a ton, against \$5.46 a ton when purchased.

Many animals are enabled closely to imitate leaves or shrubs to escape detec-tion by enemies, but plants in turn are able to resemble stones for the same end.

A six-year-old girl, the daughter of a stage manager, failed to obtain admis-sion to a Munich girls' school because her father's profession is considered "immoral

Montagu Holbein will make another effort to swim the English Channel this year. Burgess, the French champion, who did so well last year, is also to make

The Wilmington (Del.) Board of Po-lice Commissioners is considering the advisability of furnishing with motor cycles those officers who are detailed for duty in the automobiling districts of the

city. Natives of Devonshire, England, past contaries, used to say that Corei men all had tails, asserting that it y a sign of divine disapproval of wheir fancy in cutting off the tail of Thus a Becket's borse.

