*********************** SUNDAY SERMON A Scholarly Discourse By Dr. W. Y. Chapman.

Brooklyn, N. Y .- Dr. William Young Chapman, pastor of the Lafayette Ave-nue Presbyterian Church, Buffalo, preached Sunday at both services in the Central Presbyterian Church. In the morning he had as his subject "Churchgoing Abolished." The text was from Revelation xxi:22: "And I no temple therein." Dr. Chapman said:

Among many things in this sublime apocalypse of St. John hard to be un-derstood there is one thing that stands out with clearness and certainty, and that is the vision of the perfected church, the ideal society. It is the church, the ideal society. It is the same church triumphant and perfect there that is militant and defective here. The same souls that struggle and suffer here are they that walk in white and wave paims of victory there. Here we see as in a glass darkly. There they see face to face. Here we know in part, there they know as they and the known. John had given to him a divine horoscope, revealing the consummation and absolute perfection of the essential characteristics of the kingdom of God concentrated in the imperial capha, of the universe—the city of God. By every sort of figure and symbol are its glories set forth. And we learn as much about it by what is said negatively as by what is said positively. Thus we are told it has streets of gold and gates of pearl and a sea of glass and all the most costly and beauthings of this world, while all that is disagreeable - pain, sickness, sorrow, sin, death-is wanting there. There is nothing to burt or annoy, no

night, no more sea, no temple.

And it strikes us at first thought as very strange that there should be no temple, no central place of worship in a city which we are accustomed to think is altogether devoted to religion. And yet the text states a great truth which I want to treat broadly, and I believe the text contains easily the subthis discourse, "Churchgoing Abol-ished." The end being attained, the means are discontinued. Hence there are no more churches, no times, nor places, nor forms; no liturgies, nor rituals; no ecclesiastical machinery such as we know here.

And, surely, this must come as a welcome announcement to many a tired churchgoer in this world who finds his religious duties more or less irksome, and to many a non-churchgoer, who does not feel quite comfortable in his neglect of formal religious exercises. Many there are who indulge an indifferent hope of heaven as a sort of Mohammedan paradise, where they may enjoy an eternal holiday, basking in the uncreated rays, drinking from and bathing in the waters of the foun-tain of life, eating the twelve manner of fruits and salling on the glassy sea. But they would hardly be attracted to a place where this ceaseless round of ecclesiastical duties should go on forever. Imagine such a one enjoying the delights of that glorious city, counting the towers thereof, marking well her bulwarks and admiring her founda tions of jasper and sapphire and chalcedony and sardius and emerald and sardonyx and chrysolyte and beryl and topaz and chrysoprasus and jacinth and amethyst, when suddenly there comes a peal from the golden bells and poor soul, he must take himself off to

Let such a one be comforted, for John says he saw no temple there, and we dare to infer from that statement that there is no synagogue, nor meet-ing house, nor Sunday, nor formal religious exercise, "for the Lord God Almighty and the Lamb are the temple

It becomes us to inquire more closely into the truth involved here. what John saw was the church trium-phant, if the conditions he saw were the perfection of what is rudimentary here, if the Holy City, New Jerusalem, is continually coming down from God out of heaven, then we ought to be realizing more and more on earth that heavenly condition, I believe that condition is illustrated

by the progressive church of Christ on earth. Think for a moment of the advantages we have over the ancient Jowish worshiper. He had his central place of worship. Three times a year he must make his pilgrimage to Jerualem, from even the remotest corner of the land. Over many a rugged mile ie must travel with his family and his sheep and oxen for sacrifice and his tent and provision for his journey, in order to perform his religious duties. There at Jerusalem was the temple. There he expected to meet God, or at least there God would be propitious. There was the priest who could offer his sacrifice and present his confession to God. There was the holy place and the most holy place, the locus of the Jewish worship. Even in far off lands, when he worshiped he turned his face toward the temple, as if his heart were there, in any case.

Then, too, his daily devotions found expression in a most elaborate ceremonial. There were divers washings, as there were multifarious causes of uncleanness. There were tithings and manifold offerings. There were sin offerings and peace offerings, all asso-ciated with infinite trouble to the worshiper. These minute requirements were infinitely multiplied by the Jew in the time of Christ and His apostles, so that Peter spoke of it as a yoke "which neither our fathers nor we were able to bear."

Now it was immunity from these in-tolerable burdens that was the first great practical boon of Christianity. Our Lord stated the precious truth to the woman at the well. Said she, "Our fathers worshiped in this mountain (Terezim), and ye say that in Jeto worship." Jesus saith unto her, "Woman, believe Me, the hour cometh when ye shall neither in this mountain. nor yet at Jerusalem, worship the Father. But the hour cometh and now Father. But the hour cometh and now is, when the true worshipers shall worship the Father in spirit and in truth. God is a spirit, and they that worship Him must worship Him in spirit and in truth." It was one of the first meanings of Christ's sacrifice, to abolish the temple. When He bowed His head in death on Calvary and said "It is finished," "the veil of the temple was rent in twain from the top to the bottom," and the whole significance of the temple service passed away. The temple tiself did not long survive the death of Christ, and the ecclesiastical capital Christ, and the ecclesiastical capital was soon destroyed. Henceforth the Church of God in the world was on a Church of God in the world was on a gifferent basis. Henceforth God became accessible without offering or priest, without temple or altar, and irrespective of locality. We are enjoying in a measure that rest which Christ same to give—rest from ceremonial burdens. We are living in the dispensation of the spirit, and the church is wherever the spirit moves men to worthip. Wherever the Holy Spirit has gong and planted the gospel of Christ

the hearts of men, turning their thoughts and affections to God, there is the church. It matters not whether it me in Greenland's key mountains or India's coral strand. It matters not whether it be in gorgeous cathedral or in mountain cave. It matters not whether the worshiper be white or black, whether he worship on his knees or on his feet or on his back, so long as he worship in spirit and in truth. Christianity so far as it consists of a risible performance at all is the most antural and spontaneous outgo of the religious instincts to God, and religious worship is essentially a personal com-******************

worship is essentially a personal com-munion with God, and in such form and place as is best suited to the wor-shiper and most in accordance with the

will of God. Will of God.

Hence, you will see, one of the prime characteristics of the church triumphant is perfect liberty. "Get religion," said Augustine, "and do as you please." By which he meant if you truly get re-ligion you will always please to do right. Paul means the same thing when he says, "If ye be in the spirit ye are not under the law." And Jesus meant the same when He said, "Make the tree good and his fruit will be good." And hence, the ideal Christian life is perfectly pontaneous. Obe-Hence is not by compulsion of law, but by impulsion of love. "All the law is fulfilled in one word, Thou shalt

We have heard not a little about 'the consent of the governed," and we tre likely to hear more. The statement as it stands in that famous document will not bear a literal application. But there is good reason to believe that our fathers knew what they were talking about. If they had said, "government derives its potency from the consent of the governed" they would have been uttering the exact truth, Statutes are inoperative until the sublects consent. Perfect society implies perfect acquiescence in the will of the superior or law making power. The more society progresses toward unity, the simpler and more equable will government become, because the more general will be the consent or acquiesence in the government. Paul says, "I consent unto the law that it is good," and sent unto the law that it is good, and in the perfect society of John's vision each man enjoys perfect liberty because the will of the governor and the governed are in perfect correspondence. Each individual does as he pleases and at the same time does as

some such way the perfect com-In some such way the perfect com-munity is characterized by perfect unity without uniformity. Each per-forms his own duty in his own way, but is all the while in perfect har-mony with his neighbor. Again, in the perfected society there is no distinc-tion between the religious and the sec-ular. Here we have our times and places of religion. We arather here in places of religion. We gather here in this house of prayer, believing that God is present here as He is not in other places, as, indeed, He has prom-ised to be. It is God's concession to our limitations and infirmities. But it is far from the ideal. We are apt to identify religion with the means of religion, rather than religion itself. We get grace by our religious exercises to keep God's commandments in all our walks of life, and that is religion. The members of the church triumphant are equally religious every the week and every hour of the day, and hence, church-going in our sense of the word, is forever abolished. In that society, one does not need to say to his brother, "Know the Lord," for all shall know Him from the least to the greatest. There is no more preach-

ing, "no temple therein."

Once more; it is obvious that the more faithful and devoted we are to the means of religion here the sooner we shall be fitted to do without them. Your child, learning to play the plane, finds it hard labor to spell out note by note, conforming to the rules and rudiments of practice. By and by she will go beyond the rules. She will acquire the genius of the skilled performer. And the more diligently we observe our religious duties here the sooner we shall get beyond them. The more faithful we are now to the times and places of religious worship the sooner shall we be ready for that society where all life is religious.

Zachariah had that vision ages be-fore John had it, when he saw "Hollto the Lord" inscribed on the of the horses and the pots in the Lord's house, as sacred as the bowls of the altar; yea, and every pot in Jerusalem as holy as the vessels of the sanctuary. That was at least a dimpse of the templeless city of God. And now shall we not keep before us that ideal? Let us not be discour-

aged by the great disparity between that far-off perfection and present reality. The poet well expresses our Oh, Land of Promise, from what Pis-

gali's height Can I behold thy stretch of peaceful bowers. Thy golden harvest flowing out of

The nestled homes and sun-illumined towers? Gazing upon the sunset's high-heaped

Its crags of opal and of chrysolite, Its deeps on deeps of glory, that un-fold. Still brightening abysses,

And blazing precipices, Whence but a scanty leap it seems to heaven, Sometimes a glimpse is given Of thy gorgeous realm, thy more un-stunted blisses.

Gazing upon that vision, let us be faithful to our temple duties here that we may be fitted for that city where there is no temple, "for the Lord God Almighty and the Lamb are the temple

No troubles are so great that they cannot be built into the steps of the staircase, by which souls mount up to heaven.-Canon Liddon.

Naturally.

Lillian Russell in the dining room, of a Chicago botel was startled by a man who stopped squarely in front of

"I beg your pardon," he began nerv-"I am sure that we are old acquaintances. You are my old playmate of many years ago. I have not seen you since you were ten years

Embarrassment seized the stranger after the first rush of recognition in his memory. He struggled to relieve

"Why, how stout you've grown," he said.-New York Times.

Orove Into Swarm of Bera.

Joshua Willitts, mail carrier between Wrightstown and Bordentown, afternoon, near Chesterfield,

drove into a swarm of bees.

The horse, wagon and the driver were literally covered with bees, and Willitts thinks it was nothing short of a miracle that himself and horse were not stung to death.—Bordentown cor-respondence Philadelphia Telegraph.

SUNDAY THE

INTERNATIONAL LESSON COMMENTS FOR JULY 23.

Subject: The Gracious Invitation, Isa. Iv., 1-13-Golden Text, Isa. Iv., 6-Memory Verses, 6-8-Commentary on the

An invitation to the blesings of the Gospei (vs. 1-5). 1. "Ho." A word calling immediate and earnest attenthe invitation is unlimited. "That thirsteth." Every one who has a keen sense of need and an intense desire for those things (see Matt. 5: 6). "Wine and milk." These were regarded by the Jews as the very choicest artistic of the sense of t ticles of diet. "Without price." The freeness of the offer is again repeated that there may be no mistake and the poorest and most needy may feel sure

of a welcome.

2. "Wherefore." There is a remonstrance here against earthliness, against making much of that which is of the least importance. "Not bread."
Contrast the "bread of decelt" (Prov. 20: 17) with the "bread of life" (John 6: 32, 35). "Satisfieth not." Nothing but God can meet the boundless desires of the soul. "In fatness." This expression pictures to us the choicest bless ings that God has. His provisions are ample and satisfying (1 Cor. 2: 5, 10; Psa. 36: 8; 63: 5). 3. "Incline your ear." Pay attention. "Soul shall live." Life is more than mere existence. Real life is spiritual life—a life in Christ and given by Christ (John 14: 6). "Everlasting covenant." The covenant made first with Abraham and renewed with David; the covenant promised of Christ in His humiliation and ending with a crowned Christ, exulting in royal victories and a redeemed church "Sure mercies." That is, the mercies promised to David and his house (see Sam. 7: 8-16, 23-5).

4. "Given Him." God continues call-

ng attention to the great Messiah. is the central figure of these three chapters. David was the type and Christ the antitype: David in supreme royalty, king over all foes and friends; Christ in ascended majesty, but dispensing His rich blessings which He provided in His redemptive work to all who will receive them. "A wirness," He bors witness even unto death for God, to His law, to His claims and to His plan of redeeming love. "Leader." He was the great Lawgiver, inating laws and institutions for His people. "People." "Peoples."—R. V We must keep in mind that no race distinctions are allowed. All the peoples and nations of the world are included. "Call a nation." The Christian church, a holy nation, a peculiar people. "Knowest not." The Gentile world whom He had hitherto not distin-

guished by covenants and blessings "Know ye not," etc. The Gentile na

tion was to become one with the people

of God (see Eph. 2; 11-13).

II. Conditions of accepting the invitation (vs. 6, 7). 6. "Seek." The only way to find God is to seek Him; but how? By repenting of and forsaking sin. "May be found." This implies that there will be a time when we can not find Him. 7, "Wicked . . . unrighteous." The wicked man sins more righteous." The wicked man sins more openly in "his way." The unrighteous refers to the more subtle workings of sin "in the thoughts." All are guilty in the latter respect, though many fancy themselves safe because not openly wicked in their ways, "For-sake . . . return." He who would find God must first forsake his sins. Yet this is not sufficient; he must actually come to God. Repentance therefore implies both the negative and the positive duty. "Will have mercy." Howgone yet when he returns with his whole heart God will not reject him. "Abundantly pardon." God's pardon is full and free. The margin renders it

"multiply to pardon."

III. Reasons for accepting the invitation (vs. S-13). S. "My thoughts."
Jehovah's thoughts transcend those of man as much as the heaven is higher than the earth. The thoughts and ways of Jehovah are His purposes of Thus we have not a motive for repentance, but also for eager, expectant hope.

9. "My ways higher," etc. This is a natural and beautiful illustration of the previous verse. Our fellow men might not be willing to forgive, but God is always ready to pardon the true

10. "Rain . . snow," etc. By quick association of the ideas mentioned in verse 9, there is a comparison here made. Rain and snow fall from heaver to water the earth and so prepare it for its annual growths to feed the bodies of men and beasts. Just as God's word falls from heaven to produce fruit of righteousness among the millions of Israel and of outlying peoples, and it shall not be void, for every word that proceedeth out of the mouth of God is bread (Deut. 8: 3). 11. "So," etc. So every word that God utters shall be made a blessing to man. The Gospel promises and commandments are all

... vold." It shall not return without results. God's purposes shall be real-ized. The full accomplishment of this verse and verses 12 and 13 is to be at verse and verses 12 and 10 is to 6 at the Jews' final restoration, and the conversion of the world. 12. "Go out with joy," etc. The words are used as illustrative of the people of God from the Mosaic dispensation and brought into Gospel privileges under the Christ. They go forth bounding with joy for the world for the converse. the conquest of the whole world for Christ, and all nature—the mountains, the hills and the trees-take on the happy spirit of the church. The result shall be the world's renewal. 13. "Instead of the thorn," etc. Christ's work in the world is to remove the useless and the injurious, and to plant the good and the helpful. Where the Gospel goes sin must give way to hollness, "For a name." That is, "for a memorial to His praise" (Jer. 13: 11).

RAM'S HORN BLASTS



HERE is no refuge in retreating from God. God heeds the cry

of those who heed A head full of fashion never made a life full of force. The best pulpit righteousness.

When a man is true to God he is There is no bettr proof of genius

No man chooses to live with a saloon on one side of him and the Savior on

Every time a preacher asks for a dis-count the world discounts the profes-sion of his people. Shredded Bible makes poor food for

Muster's yoke will be sure to

SCHOOL CHRISTIAN ENDEAVOR NOTES

SUNDAY, JULY 23.

Preparing for Our Heavenly Home. Phil. 3: 20, 21; Heb. 11: 8-10, 13-15.

The best way to prepare for heaven is to be in Heaven, to walk, and talk,

and act in heaven now. If we would have bodies fashioned after the divine body, we must not allow the bodies to do anything that

is not divine. One of the chief joys of the heavenly city is that it has foundationseverything in it is founded, is per-

If you want the best description of heaven that has been revealed to men, think of the best country earth, and say of heaven, "It is better still

Suggestions. There is no better way to prepare for your heavenly home than to make your earthly home a heavenly

Christ has prepared our heavenly home; we need only prepare for it. The preparation needed for heaven is the preparation of desire—to want the things that God wants, for those things are what we shall have there, There would be no use sending the unheavenly to heaven, for it would be unheavenly to them.

Illustrations.

If you were going to France to live forever, would you not learn the French language? Then learn the language of heaven. When one moves into a new home, there is always the work of discard-ing old possessions. Why not begin at once to throw away the things we

cannot take to heaven? When we move into a new house, what a fitting over of old carpets there is! But in heaven everything is new.

If you are removing to a new place, how much more joyous it is if you have friends there! Make friends on earth of the heavenly-minded peo-

Quotations. Some men talk about entering into rest, but what are they going to rest from?-A. J. Gordon.

One should go to sleep at night as homesick passengers do, saying, "Perhaps in the morning we shall see the shore."-Beecher.

Heaven's gates are not so highly arched as princes' palaces; they that enter there must go upon their knees. -Webster. He who seldom thinks of heaven is

not likely to get thither; as the only way to hit the mark is to keep the eye fixed upon it.-Bishop Horne. Every Endeavorer must have his own conscience in prayerful exercise,

but the lookout committee is to help him keep his conscience in working Whatever form of pledge your society adopts, the committee should

see to it that no one joins the soclety without an earnest determination to live up to the pledge in letter and in spirit.

EPWORTH LEAGUE LESSONS

SUNDAY, JULY TWENTY-THIRD.

Preparing for Our Heavenly Home .-Phil. 3, 20, 21; Heb. 11, 8-10, 13-16.

The universal instinct is for one to better his condition. That explains the successive migrations which have populated the earth. The Old Testament worthles felt that they were "strangers and pilgrims" here, that their home was in heaven. They inherited a land of milk and honey. yet felt that they were destined to abide here only a brief time and then go "home."

What is there in the heavenly land which should cause these old heroes to "desire it"? Why should we, today, have a thought and care for that heavenly home?

Because it is a better country. live in an age when the temporal is exalted. The conditions of life are often so happy and pleasant that we are in danger of forgetting this great fact. Heaven is a better country than It is the abode of satisfaction We are too big for this world. are never satisfied here, nor ought We will be satisfied when we awake in His likeness. It is the asy lum of life. Death reigns here, not there. It is the seat of rest, Restless here, there we shall have eternal rest.

Now, our lesson represents a desire for heaven an index of character and pleasing to God. Why? Surely all men desire heaven. Yes, in a sense, but not in the sense meant here. What are the characteristics of a true desire and preparation for heav-

A desire for that which is supreme in heaven. This is a holy character. We are to desire heaven not for its rest, its happiness, its pleasures; but for its holiness and purity. The ob-ject of desire is always a touchstone of character. Why do you desire wealth, knowledge, power? Tell me why, and I will tell you your character. Why do you seek heaven? If a true child of God it is because there you will be like Jesus. A Godlike character is the real object of the Christian.

An intense desire is necessary. No the man who has a lazy, lanquid wish for heaven is commended to God, the man who earnestly strives for it. Only the man who really longs wealth, knowledge, or fame gets it. Only the Christian who is ready to sacrifice everything for heaven and holiness secures these.

It must be also an unselfish desire. We are to seek heaven not simply to enjoy it, but to realize its charac Not to sit down and be happy only, but to be prepared for heavenly service, is to be the thought of the Christian. A preparation for heaven is to be had with the thought that all eternity is to be filled with service for God.

Mr. Jung's Rooster.

William Jung of Liberty recently purchased a rooster of dealers in thoroughbred poultry. A few days after Mr. Jung became the owner of the rooster he discovered an egg in the coop where the fowl was confined, as as it had no companions it must have deposited the egg itself. Mr. Jung says he is getting eggs right along.—King-ston Daily Leader.



THE WUNDROUS CROSS!

International Temperance Society, de-livered a powerful address, entitled "Drinking Customs and Their Rela-tion to the Academic Youth." When I survey the wondrous cross, On which the Prince of glory died, My richest gain I count but loss, And pour contempt on all my pride. He begins by classifying student drinking customs with other relics of

Forbid it, Lord, that I should boast, Save in the death of Christ, my God; All the vain things that charm me most I sacrifice them to His blood.

See, from His head, His hands, His feet, Sorrow and love flow mingled down; Did e'er such love and sorrow meet, Or thorns compose so cich a crown? His dying crimson, like a robe, Spreads o'er His body on the tree; Then I am dead to all the globe, And all the globe is dead to me.

Were the whole realm of nature mine, That were a present far too small; Love so amazing, so divine, Demands my soul, my life, my all

God and Human Progress. This is, indeed, an age of progress,

but let us give God the glory. Man does not develop himself apart from God and the knowledge of God. If present progress in any beathen land be traced to its source, it will be found that Christianity is the moving cause. There is no such thing as developing one's self apart from any outside influence. Men speak of the wonderful im-provement in the speed of fast horses, The horse has not developed its own speed. Intelligent men have done it for him. We are having larger straw-berries and finer apples to-day than ever before.. We have marvelous de-velopment in roses. But this is not because strawberries, left to them-selves, have seen fit to increase their size and improve their flavor. It is not because the apples have encouraged one another, to the end that all have improved. It is not because the roses have formed a mutual improvement society. It is because man, made in the image of God, has seen fit to exer-cise his wisdom and exert his influence

And so, where man himself has been developed, it is because God has taken hold upon him. Where there is no knowledge of God, or no true conception of his character, there can be no development of the best that is in man, except it be by contact with other men who themselves have been in touch with God. Infidels there are, and agnostics and men who are without God and without hope in the world, who are nevertheless gentle and refined and intelligent, but that is be-cause they have been so blessed as to be permitted to live their lives among who worship God.

upon animal and vegetable life round

The knowledge of God is necessary to human progress. James Russell Lowell said years ago, "There are not ten spare miles of territory in this world governed by infidels." Only God can lift us up. The result of ignoring Him is always degeneration. He is a fool who says in his heart that this world could be better without Him.

Duty of the Church.

Arthur T. Hadley, president of Yale, says: Here is the great vital need for the church: Not to make the American people law-abiding and in-telligent—that it is already; not even to make it kindly and courteous and industrious—these virtues we have, if not in ideal measure, at any rate sufficiently for many of the practical purposes of life: but to fight with all its heart and with all its soul that dangerous spirit of selfish isolation which encourages a man to take whatever the law allows and most approves the man who has taken most.

To-day, as well as two thousand years ago, we have our Pharisees and other scribes, who rest content with the law and what it brings. To-day, also, as two thousand years ago, we our false prophets, who seeks to remedy the errors of a kingdom of the world by another kingdom of the world, whose powers shall simply be transferred from the hands of the con-servatives to those of the radicals. It sometimes seems as though all efforts at reform were reducing themselves to an endless struggle between those having more money than votes, are anxious to have the rights of property maintained by the courts and those who, having more votes than money, are anxious to have those rights impaired by the Legislature or ferred to the hands of elected magis-

From no such blind struggle can any true reform come. There must be a sense, both on the part of the business man and the politician, on the part of those who have and on the part of those who desire to have, that power is a trust and not a privilege; that life is to be valued not for what it enables. to get out of the people, but for what it enables us to give to the pople in the way of service. This was Christ's message nineteen centuries ago. This is the message of every true prophet.-Independent.

He a True Man. Only man can help man. Money without man can do little or nothing. more likely less than nothing. our Lord redeemed the world by being a man, the true Son of the true Fa ther, so the only way for a man to help bor and that.-George MacDonald.

Nothing good bursts forth all at once The lightning may dart out of a black cloud; but the day sends his bright heralds before him to prepare the world for his coming.-Hare.

The Test. Some will mortify themselves in many things and do almost everything

in religion but one. Unfortunately, that one is the test of their obedience and very thing required of them.

For every suffering heart there is at hand or can be found some noble task into the energy necessary for the doing of which it can transmute the energy for its grief and pain.—John White Chadwick.

The fever of fear is often mistaken for the fervor of faith. There is always a good reason for the other fellow's troubles.

A Scripture quotation may be a sa-tanic argument when chosen with a sinful motive.

The trouble with a small man's knowledge is that he always thinks he is a monopolist.

Science may show us the survival of the fittest, but Christ shows us the salvation of the failures.

France as war indemnity, employs an-nually arable land for its manufacture equal in extent to the kingdom of Saxony, and sets apart from first to last one-tenth of the male population for the prosecution of this semi-criminal industry. Finally Professor Forel

dent life is unfortunately one of the darkest features of the dark alcohol history. In Germany, in Switzerland, in Austria and even in France, a great part of the intellectual power of the academic youth is drowned in beer, wine or absinthe. The ridiculous com-pulsion and idiotic features of the Gerbeer commers belong without doubt to the most hateful growths of our civilized time. They constitute a Testimonium paupertatis, an intellec-tual vapidity of such a character that the academic youth who ought to con-stitute the intellectual hope of the nation could hardly invent anything more

"The role which alcohol plays in stu-

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT

THE VICE OF INTEMPERANCE:

barbarism, such as torture, cannibalism and slavery. He then describes Pro-fessor Demme's experiments with a large number of school children from

ten to fifteen years carried through many months of both cold and warm

seasons, first without alcohol, then with very moderate amounts of wine (one-third of a glass of light wine for the younger, one-half glass for the older, mixed with water and taken at dinner and supper). The constant result was the constant result.

sult was that during the time they drank the wine these children were

more sleepy, less attentive, less capa-ble, and rather more nervous than dur-

ing the time of abstinence. Then comes some brilliant scientific exposi-

tion and a reference to the economic waste caused by alcoholism. Thus

Germany spends every three years for poison the milliards received from

SHYS:

"They name these customs Fidelitaet. Yes, a beautiful Fidelitaet with it gabblings, its fightings, its vomitings, its after-headaches, in which the most colossal stillness is considered genial and the coarsest and most swinish conduct is excused.

"How attractive might student associations and gatherings without drink be made devoted to ideal interests music associations, art clubs, dramatic societies, athletic, belletristic fellow-ships. We wish to see no head-hanging asceties, but lively, fresh, activ youths who can sing, ride, box-de voted to higher hygienic and ethical aims, freed from the wretched drink customs in which everything coble is stifled, parayized, corrupted, made raw

and vulgar.
"Alcohol which destroys, and degenerates in the germ the generations coming after us is by far the worst enemy of the future race. We must declare against it a war of extermination and not rest until we have definitely and finally banished it to the chemical laboratory where it belongs with oplum and other poisons. For the attainment of this end we need the help of the more gifted spirits—before all, of the studying youth, who represent the in-tellectual capital of the future."

The Cause Advances.

Young men are not so apt, as they were fifty years ago, to weaken bod-les and minds by the use of liquor. Brides are not so apt as they were to celebrate their wedding so that one in ten of the woung gentlemen who meet at the wedding party shall be the worse for coming. Public dinners do not end in revels which the public press cannot report. Railroad companies, though their directors all say they are not prohibitionists, insist upon it that there shall be no liquor sold at their stations, and that the men who drive their engines shall all be total abstain-ers. No lobby in Washington is strong enough to reduce the stiff excise which we place on the manufacture of spir'ts. No habitual drunkard could be elected to any important public office. The Salvation Army, if nobody eise, attends to the rescue work; and many a poor dog has been lifted out of the gutter, and is now living to the glory of God and the happiness of his own home who thanks the Salvation Army for what they have done in such an enterprise. Every now and then you read of a spirited fellow who has refused a cause he will not have it used for a liquor saloon. All these are omens of

We people in Boston must live in the hope that the "cause," without a leader and without partisanship, will so work its way that the distribution of political favors and the establishment of local government may not be as largely as it is in the hands of those who sell liquor over the counter, who change good grain into bad beer or worse whisky.-Edward E. Hale, in the Christian Register.

Down With College Drink.

At a recent meeting of the Executive Committee of the General Alumni As-sociation of the University of Virginia. President Alderman expressed himself as unaiterably opposed to wine being served at the annual alumni luncheon. held during final week, or at any other official function held hereafter on the university grounds.

Temperance Notes.

Iowa tries sending its persistent drunkards to insane asylums—a logical procedure and reported of some effect. During the last thirty years there died in Europe alone of alcoholism a total of 7,500,000 people. That is more people than were killed in the wars of the nineteenth century.

The Rev. Walter R. Davenport, of Barre, Vt., has accepted the position of field secretary of the Vermont Anti-Saloon League. A part of his duties will be editing the Vermont Issue.

What the drunkard needs more than anything else outside of his own per-sonality is the presence and influence

Alcohol, as the new physiology proves, has only one effect on the brain, and that is a paralyzing one. It should be hated and driven out as a common en-eny, just as the various infectious dis-

The Pennsylvania Railroad Company has done a wise thing in entering court to remonstrate against granting liquor licenses at certain places where it has a large number of employes. It knows the superior worth of soher workman.

—Pittaburg Christian Advocats.

COMMERCIAL REVIEW.

R. C. Dun & Co.'s "Weekly Review of Trade" says: "In wholesale and job-bing circles an unusually brisk duplicate order business testifies to the freedom from accumulated stocks on the shelves

Student Drinking Customs a Relie of of interior dealers, where there is no abatement of confidence in the future. "Structural steel and all forms of rail-Barbarism - Idiotic Features of the German Beer Commers-Coarsest and Most Swinish Conduct Excused. way equipment are the prominent fea-tures of the iron industry, but quiet con-Dr. Forel, at the last meeting of the ditions prevail at coke ovens and pig

iron furnaces. "Widely varying reports are received regarding the crop situation, prices ris-ing higher than would be the case if manipulation were less vigorous, and exports are adversely affected.

"Inventories show a good volume of business for the first six months of the year, and still greater anxiety is expected in the last half.

"Railway earnings in June were 6.5 per cent. larger than last year's, but foreign commerce at this port for the last week shows a loss of \$4107 in exports and a decrease of \$488,758 in imports, as compared with toos.

"Uncertainty in the markets for cot-ton goods has resulted from the rise in the raw material, and it is almost impossible to negotiate for future delivery. "Failures this week in the United States are 160, against 249 last week,

195 the preceding week and 206 the cor-responding week last year."
"Bradstreet's says: "Wheat, includ-"Bradstreet's says: "Wheat, includ-ing flour, exports for the week are L-050,644 bushels, against 756,641 last week, 878,910 this week last year, 2,389, 410 in 1903, and 4,404,115 in 1902. Corn exports for the week are 932,225 bush-els, against 1,266,364 last week, 613,124 a year ago, 1,525,084 in 1903, and 185, 031 in 1902."

WHOLESALE MARKETS.

Baltimore.-FLOUR-Steady and un changed; receipts, 3,111 barrels; ex-

orts, 291 barrels. WHEAT - Firmer. Spot contract, 90%; No. 2 red Western, July, 87%; August, 86%; September, 87%; steamer No. 2 red, 8134@8134; receipts, 39.741 bushels; Southern, by sample, new, 700, 90; Southern, on grade, new, 81/10090. CORN—Firmer. Spot, 61/4@61/4; July, 62/4@62/4; steamer mixed, 59@ 59/4; receipts, 12,103 bushels; Southern

white corn, 38@611/2; Southern yellow corn. bold of OATS-Firmer. No. 2 red white, 38)/2 sales; No. 2 mixed, 36)/2 sales; receipts, 8,040 bushels.

RYE—Steady. No. 2 Western, up-

town, 84@85. HAY—Steady and unchanged. BUTTER—Firm and unchanged. Fancy imitation, 17@18; fancy cream-ery, 21@215; fancy ladle, 16@17; store

EGGS—Firm, 17. CHEESE-Firm and unchanged Large, 1014; medium, 1014; small, 1014. SUGAR—Steady and unchanged. Coarse granulated, 5.55; fine, 5.55. New York.—WHEAT—No. 2 red.

New York.—WHEAT — No. 2 red, t.o6 asked elevator; No. 2 red, Lo7/4 asked f. o. b. afloat; No. 1 Northern Deluth, 1.19/4 f. o. b. float; No. 1 hard Manitoba, 1.12 f. o. b. afloat.

CDRN—Spot, firm; No. 2, 63/4 elevator and 63/4 f. o. b. afloat; No. 2 yellow, 64; No. 2 white, 63/4. Option market was strong and higher, with the West and on a light interior movement.

West, and on a light interior movement, closing the above Thursday. July, 621/2 (66), closed 6234; September, 6134; 6244, closed 6234; December closed 58.

OATS—Spot, steady; mixed, 25@32 pounds, 35½@36½; natural white, 30 @32 pounds, 37½@38½; clipped white, 35@40 pounds, 38@41. New York—FLOUR—Receipts, 18,— 763 barrels; exports, 2,661 barrels; quiet,

POULTRY-Anve, irregular: Western spring chickens, 19@20; fowls, 131/1; turkeys, 131/2. Dressed, irregular; Western broilers, 18(021; fowls, 12/4; turkeys, 13@17. COTTONSEED OIL—Easy; prime

yellow, 28½@28¾. SUGAR—Raw, unsettled; fair refin-ing, 3½; centrifugal, 96 test, 4¾; ma-POTATOES—Quiet; Southern, 800, 25; Jersey sweets, Loo@2.25.
PEANUTS—Weak; fancy hand-pick-

ed, 5/4; other domestic, 31/0/5/4. CABBAGES-Weak; Southern, per other domestic, 31/2@51/4. barrel, 300275.

Chicago.-CATTLE-Good to prime steers, 5,50%6.15; poor to medium, 3.6a %5.70; stockers and feeders, 2,50%4.30; cows, 280%4.50; heifers, 2,50%5.00; can-ners, 1,50%2.80; bulls 2,00%4.00; calves, 1.00'06.75; Texas-fed steers, 4.35@5.25 HOGS-Market 5c higher; mixed and butchers' 540/05.70; good to choice heavy, 550/05.70; rough heavy, 5.10/0 5.40; light, 545/05.70; bulk of sales, 5.53

SHEEP-Sheep, steady; lambs, weak; good to choice wethers, shorn, 4.75@ 5.50; fair to choice mixed, shorn, 3.50 (0.5.10; native lambs, shorn, 4.50@8.00.

MUCH IN LITTLE.

Lieur. Thomas Casey Callaghen, chief scout of the Mikado's army in Manchuria, is a Canadian lieutenant who won his title in the Boer War.

The Belgian Parliament has passed a bill ordering seats to be placed at the disposal of shoppirls when they are disengaged during business hours.

The output of lace tulle from 65 factories, having 2,200 machines and employing 30,000 hands, at Calais, France, amounted to \$16,000,000 in 1904, of which

nearly \$5,000,000 worth went to the United States. Berlin has erected a huge building resembling a factory, where the unem-ployed-whole families-are received and provided for. But no one must take advantage of this hospitally more than

five times in three months. The Zuni Indians will not eat bread that has not been crushed and ground up by stone implements. They say that the grain by itself denotes goodness and the stone means truth, so that it is by a meeting of the two that the fullest

benefit comes. There are about 25,000 persons em ployed in the watch factories of S land, not including several thousand enare 627 factories, 218 of which n facture complete watches, hands, springs,

jewels, etc. Owners of automobiles unprovided with drip pans are being arrested in Washington, D. C., on the ground that the oils dropped on the asphalt have a deleterious effect. The automobilists have pointed out that the street car companies have long been notorious offenders in this respect.

The first turner specialies in the United

The first turner societies in thhe United States were founded in Philadelphia and Cincianati, in 1848, and shortly after the New York Turnverein had its start of Hoboken, says Ralph D. Paine, in Oning. Two years later 10 societies were flourishing, and these were forwed has national turner andon.