SUNDAY SERMON

A Scholarly Discourse By Rev. Charles G. Ames.

******************** Boston, Mass.—The following helpful sermon was delivered Sunday by the Rev. Charles G. Ames. It is entitled "The Glory of Simple Rectitude," and was preached from the text, "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

Matt v. 8.

Blessed are they that hunger and thirst after righteousness, for they shall be filled." The man who says that has a claim on the reverent and grateful attention of all mankind. He gives voice to the universal reason and conscience; he inspires the highest and holiest hope. Heaven and earth may pass away, but the words that give life are themselves immortal. Like the utterances of the sibyl they are "simple, unadorned, unperfumed, and reaching through the ages, because

Here is one sign of truth. It affects us like a part of the permanent order of things: it is all of one stuff with the word and with our own proper nature. It has the ring of reality. Like sunlight it carries its own evidence; and to the sane mind it recommends to the sane mind it recommends. nds itself as sunlight does to the healthy eye; but it is concealed from our grossness by its own simplicity and transparency. Who realizes this splendid miracle of the common day? In the same way we have become too familiar with some of the most ob-vious and important aspects of spirit-ual truth. These Beatitudes of Jesus may seem to be worn smooth. We have heard them from our intimacy: their force and beauty appeal to unresponding hearts.

If we could have stood, one day long ago, among the Syrian peasants, on the slope of a hill in Galilee, and listened slope of a hill in Galilee, and listened to these sayings as they fell fresh and clear cut as newly minted gold from the living lips of the new prophet, perhaps we, too, should have been "astonished at the doctrine," we should have "wondered at the gracious words that proceeded out of His mouth." Did it not seem as if Nature herself had at last found a voice, and as if that voice were speaking straight to her children, saying clearly and cheerly, yet soberly and solemnly, what all men vaguely think or feel, but can rarely put into words? rarely put into words?
Yet these Beatlindes are remarkable

for what they do not say. The sen-tences of Jesus seldom run in the grooves of old commonplace. He does not sit there, like the scribe of the synagogue, complacently reciting, in tones that make men sleepy, the virtues and plety of a dead ancestry, as if it were enough to have Abraham for a father and Moses for a law-giver. He pronounces no blessing on religious respectability. religious respectability, decorous con-formity, doctrinal soundness, loyalty to the standard, fidelity to the traditions, or even diligence to the routine of observance and devotion. Any priest in the audience must have felt that a slight was put upon his great office, as if the speaker had forgotten to do it honor. The temple, the altar, and the sacred books are all mentioned with respect, yet they somehow fall into the background. Humanity is brought directly fronting Divinity, as if the pure heart might see God and the im-pure might know the cause of their

Many a man in that company must Many a man in that company must have hung his head as the rebuke came home to him. Complacent world-lings, men proud of their estates or their learning doubtless stood there, expecting that He would confirm the world's vulgar judgment which says, "Blessed are the prosperous, the popular, the cultivated and the comfortable." But no. The lips that opened in blessing made them shrink as if He had uttered a curse. Every world fell like a blow on their idols. The virtues which had strutted so proudly before God and man began to unmask as yelly vices. before God and man began to unmask as ugly vices as He went on to say: "Blessed are the men of humble mind. f good will, the merciful the pure in heart. Yen, blessed are they who hunger and thirst for rightcousness, so that for the sake of being right they dare and bear all losses and pains, and willingly let their names be cast out as evil."

No comfort here for the self-right-ous, the self-satisfied, the self-willed, the self-seeking. But scattered through the company were men and women who felt their emptiness and poverty, who took no credit for their ancestry their accomplishments or their social standing, who hardly dared so much as to lift up their eyes to heaven. Yet, as they listened, all the world above, around, within, seemed to change. The awful Jehovah, whom they had ught of as throned afar in threatening majesty, seemed a smiling Father who wished His children to be near Him and to be as perfect as Him-They drew in deeper draughts of the country air; their very emptiness seemed to make so much more room for God and goodness. Their cry of Inward need changed into childlike

Here was indeed a messenger of Here was indeed a messenger of good tidings. Here was a doctrine as worthy of man as it was worthy of God. And does not all the best thought of our own time still travel this way? Has the weary search of mankind through the ages found anything better than a righteousness which is rooted in sonship to the highest, and which blossoms into service to the lowest? Has not our clearvice to the lowest? Has not our clearconception of the divine ever be an expansion and idealization of the best qualities of the human? The one fact which we most certainly know is our own existence; and that fact, if we look deep enough and honestly enough, we shall find the revelation and witness of God. For, when a man has rightly reverenced the decrees of conscience, he has heard the Voice; when he has really made acquaintance with his own nature, he has seen the

There are times when I feel entirely satisfied with this inward proof of realities. There are high moments when there is need of no other evidence of God than the fact that I am alive. And there are times when the sight of a good man, or something seen in the face of a child, or some stir in Nature that affects me like a footstep carries with it conviction and assure Nature that affects me like a footstep carries with it conviction and assurance. Along with this feeling comes always the perception that goodness is what I am made for. Not even a voice out of the sky could tell me more plainly that the Holy Being wills that I, too, should be holy. Along with the reproof comes the encouragement, and along with the hunger for right-cousness comes the promise that the hunger shall be satisfied.

hunger shall be satisfied.

To suppose the Creator indifferent to the moral character and welfare of His creatures is essential atheism; but, if not indifferent, He must have provided all needed helps to viriue, He must have given His creatures light to find the right way and strength to walk in that way Rut even if He

were indifferent, we cannot afford to be so; for our highest interest is to be found in seeking the completeness of our own being in and the harmony or rightness of our relations with all other beings and with the laws and forces of the universe in which we find our place. Everything worth having or worth desiring is involved in character, in being simply and soundly right. The world comes right when the man comes right. What it is to each one of us depends on what we are and how we take it. We make our own hells, we can make our own heavens. *****************

we take it. We make our own heavens.

"When the soul to sin hath died,
True and beautiful and sound
Then all carth is sanctified,
Upsprings paradise around."

A rough-cast man rose in a country meeting-house to tell his experience: "It was in the north country, when the snow lay deep on the ground, that the Lord God found out Jonathan Hinckley and converted his soul, And the leafless trees gave praise to God." Is there one among us who might not report to himself somethin: like this happy convert's story? Who has not at some time felt sure of his place in the great order, and seen all the world irradiated with a light which really shone from within the mind?

If a man has lost his faith in God and still holds fast his own integrity, well for the man. But, in this very concern to be true to the highest law he knows, he is unconsciously a wor-shiper. Blessed is the man who hun-gers and thirsts for righteousness, for already he holds in his soul the richest of all treasures. We who believe in God need not be seriously troubled about the fate or state of honest nonbelievers, for we may count their very honesty as a sign of the real presence

onesty as a sign of the real presence and the finest inspiration.

Once accept the principle of duty, and all life becomes an honorable discipline and a steady advance. There is no higher rank on earth or in heaven than the rank of personal goodness; and he who loves it reals at the rank of th and he who loves it, seeks it, and practices it for its own sake is surely moving, however slowly, toward the

Here also is the cure, and the only ure, for our restlessness and selfdissatisfaction. "No man can serve two masters." But he who falls two masters." But he who falls heartily in love with virtue is no longer distracted by a divided allegiance. He has nothing else to do but to occupy himself with learning and doing what is right and reasonable. Having settled the central principle and leading purpose of his life, every step onward and upward makes the next easier; and the law of habit continually operates to confirm this does. tinually operates to confirm this deep-hearted choice. He is no longer driven by the lash of conscience; he is no more a servant, but a son, and the

Father's house is his happy home.

Here too is the secret of victory over our trials and depressions. When shall we half realize the grandeur and glory of simple rectitude Let me again repeat a tale of real life. Years ago, and far away, I knew a woman of most fine and excellent qualities whose deeply sindowed life was like a long crucifixion and martyrdom. In one of her letters she said, "My youth is gone, my hope is dead, and my heart is heavy; but I neglect no duty." In reply I sand: "If you could ask God for just one blessing, and could be sure of that one and never of another, would you dare pray that your youth might come back, or that your earthly hopes might be renewed? Would you not ask for a living principle within yourself that would make you neglect no duty? And can you not see that, in giving you the love of righteousness He has really given you the best thing in all the universe?" In her next let-ter she wrote that this view of the matter was new to her own mind, but that she accepted it as true, and found in it strength to take up her burden— a burden carried, as I believe, with

patience, courage, and constancy to the end, which was not far away. There is one thing more to be said. He who really loves rightcoursess cannot love it for himself alone; he hungers for its triumph over all the earth; he longs for the banishment of every wrong. Hence his zeal for justice is sweetened with good will to men, so that righteousness becomes one form of benevolence. The right is always the good. Hence the ethical passion kindled from the heart of Jesus has flamed out in abhorrence of wrong and evil, and has lent support and vigor to every movement for reform and welfare. "It is a spurious virtue and welfare. "It is a spurious virtue that can contentedly see vice thriving by its side." The gospel is no gospel if it does not turn the hearts of men toward each other as well as toward God. It is no gospel if it does not unite all believers in wise, well-considered. and earnest movements for the cleans ing of the world and the better ordering of all human life. Righteousness is rightness. To hunger and thirst for righteousness therefore is all one with the prayer that God's kingdom may come, and that His will may be done on earth as it is in heaven

Never Refused God Anything." Florence Nightingale said: could give you information of my life, it would be to show how a woman of very ordinary ability has been led by God in strange and unaccustomed paths to do in His service what He has done in her. And if I could tell you all, you would see how God has done all, and I nothing. I have worked hard, very hard, that is all; and I have never refused God anything."

To-day is a good time to mend your life where it has need of it. Take the step into your Father's service. Do it in genuine honesty and faith. Don't quibble with your doubts. Don't mis-trust yourself. Don't forget that Jesus is looking on. Don't wait any longer. The door is open. You can enter. You can do it now. To-morrow may be too late.—Rev. I. Mench Chambers.

FINE CROWN FOR STATUE. Gift of Royalty and Aristocracy of

Spain. The £30,000 crown presented by the Queen-mother and the ladies of the Marid aristocracy has been solemnly placed on the head of the image of the Virgin of the Pillar in the Cathedral of Saragossa. Festive masses were said at twenty-two different altars, and the ceremonies lasted without intermission for seventeen hours. The fact of the coronation, which was carried out with great solemnity by the Archbishop of Sara gossa, was immediately followed by salvos of artillery from the fort and the simultaneous playing of the Royal march by the military band. At the conclusion of the festivities the Jota the famous Spanish national dance. was performed in the market-place.

When Japanese Boys Are Named. of 12 is known in his own family by a child-name ("Osana-na"), which he then exchanges for the appellation to be borne through life.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR AUGUST 6

Subject: Josiah's Good Reign, II. Chron.
Azziv., 1-13-Golden Text, Eccl. zil.,
1-Memory Verses, 1-3-Commentary
on the Day's Lesson.

1. Josiah's character (vs. 1, 2). 1. "Josiah." The fifteenth king of Judah (not counting Athaliah, the usurper), son of Amon and Jedidah. He was married at the age of thirteen to Ze-budah. 2. "Did-right." He grew up into a noble life in spite of the worst influences of an immoral and idolainfluences of an immoral and idola-trous court and the example of an idol-atrous father. "In the sight," etc. He was right not only outwardly before men, but in his heart before God. "Ways of David." The character of David was the standard by which the sacred historians were in the habit of trying his successors (1 Kings 11: 4; 2 Kings 14: 3; 18: 3; 2 Chron. 28: 1; 29: 2). David was regarded as the model king (1 Kings 14: 8: 15: 5) "The ways king (1 Kings 14: 8; 15: 5). "The ways of David," which are here particularly referred to were those into which he was led by his religious character and teal. "His father." His ancestor. "Turned not aside" (R. V.) This phrase implies an undeviating obe-dience to all the commandments. II. Idolatrous images destroyed (vs.

3. "Eighth year." When he was sixteen years old. "Began to seek." It is quite wonderful to see this young man in the midst of the temptations of an idolatrous and corrupt court, begin, at the first dawning of his manhood, to serve the Lord with all his heart. Those dwelling under unfavorable in-fluences should take courage. "Began to purge." The condition of things in Judah and Jerusalem at the time of Josiah's conversion was most deplorable. For nearly seventy years idol-atry had prevailed. In the twelfth year of his reign, and the twentieth year of his age, Josiah set out in earnest to destroy the idolatry of his king-dom. In 2 Kings 22: 3 the date given is the eighteenth year of his reign. "High places." It was the practice of the heathen to erect altars for their idolatrous worship on the tops of hills or mountains, supposing they were nearer heaven. "Grooves." "The Asherim.

4. "They brake down," etc. The temple was cleansed of idols, the molten images, idol alturs and Asherim were ground to powder and their dust sprinkled on the graves of their wor-shipers in the king's presence. 5. "Burnt the bones." This was predict-ed of Josiah more than 300 years before this time (1 Kings 13: 1, 2). The bones of the idolatrous priests, with the one exception of the prophet of Bethel (see 1 Kings 13; 1, 30; 2 Kings 23: 15-18), were disentembed and burned upon their own altars.

6. "In the cities," etc. The northern kingdom was now under the Assyrian government, but the remnant of Israel maintained close relations with Judah and looked to them as their natural protectors. Josiah used his influence and what power he had in removing the idols from the land of Israel. The Assyrians probably did not trouble themselves about his religious proceed-Assur-bani-pal, King of Assyria left his kingdom in such a disturbed state that his hold on Palestine relaxed, and thus opportunity was given to Josiah for his reforms. "With their mattocks:" "In their ruins." R. V. Josiah overthrew idolatry in the cities named, which were many of them in ruins.

III. The temple repaired (vs. 8-13).
8. "Eighteenth year." When he was twenty-six years old. This was the year in which the great work begun year in which the great work begun six years before was carried fully out. "Purged." The purging of the temple had propably been the first work, From purging he proceeded to repairs, and these had evidently been carried on for some considerable time before this particular occasion. "Shaphan." particular occasion. "Shaphan." Called scribe in 2 Kings 22: 3. "Maa-selah." Not elsewhere. selah." Not eisewhere mentioned. "Recorder." An officer of high rank in the Jewish state exercising the functions not simply of an annalist, or maker of records, but of chancellor or president of the privy council. His title has reference to his office as ad-vlser of the king. "Repair the house." The first work was to clear away the impediments and purge out the evils that had gathered in and about the house of the Lord, 9. "Hilkiah." Son of Shallum and grandson of Zadok (1 6: 12, 13). "Delivered the The temple had not been repaired since the time of Joash, 200 or more years before this, and it was no doubt in a bad condition. The arrangement for receiving money appears to have been the same as that adopted by Joash (2 Kings 12: 9-12), when a chest was placed in the temple into which the people put their offerings. "Le-vites—had gathered." The money was collected, not merely at the temple, but also by collectors who visited all parts of Judah and Israel for the purpose of soliciting contributions. This work appears to have been done well and thoroughly. 10. The money was placed in the hands of the overseers and they paid it to the workmen.

11. "To floor the houses." "To make beams for the houses." R. V. By "the houses" we are to understand the houses and chambers of the priests in

the temple and its courts. 13. In this verse we are fold "of the Levites there were scribes, and offi-cers, and porters." Here we have come to a new order of things. An order of scribes, forming a distinct division of the Levitical Body, has been instituted. When Hezekiah employed men to copy the uncollected proverbs of Solomon (Prov. 25: 1), a class of scribes must have been instituted. It is probably to the rise of this class that we are in-debted for the preservation of so many prophecies of Hezeklah's time.

Latest Physical Culture Fad.

Recently an American visitor in London complained in the press that English people blew their noses with singular freedom in restraurants and other public places. Thereupon one of the newspapers said: "The American visitor who is astonished at the Englishman's performance with the pocket handkerchief is evidently unaware that this very performance is the latest thing in physical culture. Adenoids, the fashionable malady of the twentleth century nursery, is now said by many experts to be largely caused by insufficient blowing of the baby nose, and nose blowing forms a class exercise in most enlightened systems of drill. That American visitor should attend one of Fraulein Wilke's classes at the Southwestern Polytechnic, Chelsea, to see the 'trombone blast' being done as elegantly as it can be done. He would be greatly dified by the speciacle of thirty or orty ladies in gymnastic costume all blowing their noses at the word of

CHRISTIAN ENDEAVOR NOTES

SUNDAY, AUGUST SIXTH.

First Fruits for God .- Lev. 23:9-14; Deut. 16: 9-12. (Consecration Meeting.)

God wants us to give Him some-thing that has cost us something, the result of our planting and reaping; and what we give God must be with-out blemish, and there is no blemish

so great as self-seeking.

Let our gifts keep pace with our blessings, and it will do no harm if they even exceed them.
All gifts to God are to be offered

with joy; indeed, the joy is itself a God is always giving us His first and best; should we not do as much

for Him? We are not to give with this in view, but it is a fact that gifts to God always receive many fold in re-

How eager is a child to bring his first achievement to father and mother! Let us keep the child heart. The farmer expends only about five per cent. of the actual power used in growing his crops. The rest is power exerted by the sun and the

When you are using borrowed capithe returns are not yours until you have paid the interest on your

When a workman has made wares all day, and his employer comes at night, he wants his employer to take the best of the lot as a sample of his

Questions.

What per cent of your earnings are you devoting to Christian work? Will God continue to bless you unless you use His blessings in the best

Training Givers.

Every consecration meeting should ed with a collection.

The best way to raise money is by the plan of piedges, each Endeavorer being given a slip of paper with a list of sums from one cent a month up. He will check the sum he is willing to pay each month, and will then b given twelve little envelopes, in which to place his contribution, the envelopes bearing his number so that the record can be kept by the trea-

EPWORTH LEAGUE LESSONS

SUNDAY, AUGUST SIXTH.

The First Fruits for God .- Lev. 23.

9-14; Deut. 16. 9-12. Our lessons are from the old Jewish law, and the special section we study is that which refers to the offering of the first fruits to God. The sheaf

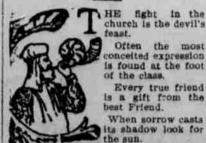
was only a representative of the first fruits of every kind. The pious Hebrew could not relish anything that he had not shared with the Lord. The Lord's portion must first be offered, then the rest might be enjoyed. How this rebukes the offerings profesing Christians often make! second selection is an account of the institution of the Feast of Tabernacles, the great harvest festival of the year. It was at this feast that

Jesus stood and cried, "If any man thirst, let him come to me and drink." The real test of a Christian life is the attitude we assume toward God. If that attitude be one of reluctant service, of compulsion in doing and giving; if we put our own interests paramount to any other, how can we profess to serve God at all? If, on the other hand, we put Christ and the church first, and let selfinterest be a secondary consideration do we not place ourselves on the same plane as the Jew was put by the Lord in our lesson? That the Jew came a timeserver and a formalist is no reason why we may not see the justice and beauty of the original law in its intent and design. The spirit this law has passed over to the Christian law of consecration, and

rests upon us to-day. We are greatly tempted in this age of worldliness and prosperity to put our pleasures, our interests first. catch the spirit of gain and competition and forget to bring the first fruits of every toll to God. Instead, we compromise by giving a spare margin of the left-over portions, if indeed we do not sometimes forget to give anything at all. We not only fail to "tithe" our money, our our possessions, but we fail to give any systematic proportion to him. We see the cause of God suffer and need help, while we have been robbing God of our offerings. Not only do we thus sin against him, but we miss all the joy and delight of sharing our harvests and our gains with our Master.

If the choice must be made between pleasure and the interests of the church, choose God's interests. If sacrifice is demanded to Christ, make the sacrifice and choose Put God first in the choices of

RAM'S HORN BLASTS



church is the devil's feast. Often the most conceited expression is found at the foot of the class. Every true friend is a gift from the best Friend.

When sorrow casts its shadow look for the sun.

than ginger to make the Gospel go. It is a sad day when Juda makes you It is often easier to be respectable

than it is to be right. In the language of a life Jesus shows A rich church often means the pov-

erty of the Kingdom. It is the yielding and not the temptation that makes the sin. There is no communion with God without sympathy with man.

Men who live by their wits die of their tricks. The only way to pray always is to

There are few things less secure th

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE

What Some People Say Reduced to an Absurdity—If Alcohol Gives Strength Why Do Athletes Abstain While in Training?—Upsets Body and Mind.

Some say alcohol gives strength. If so, why do athletes abstain while training for a race or other contests requiring special strength?

Some say alcohol gives endurance. If so, why do great employers of labor cut off the supply of drink when work of an especially arduous nature is required?

Some say alcohol sustains the health. If so, why do insurance companies take total abstainers at a lower premium or give them larger bonuses than others?

than others?

Some say that alcohol is good as a stimulant for brain workers. If this is a fact, then all physiologists are wrong, as they unanimously agree that the smallest quantity of alcohol upsets the balance of the mind, and Dr. Sheppard, of London, and many other authorities state that about forty per cent. of the cases of insanity are caused by its use.

cent. of the cases of insulty are caused by its use.

Some say it is dangerous to give up the use of alcohol suddenly. If so, why do prisoners, all of whom are obliged to abstain suddenly when committed to jail, improve in health?

Some say why did God make such

Some say why did God make such things if they were not to be used? God never made alcohol. It is not found anywhere in nature, but is a polson manufactured from rotten and decayed vegetable matter, Some say our Lord made wine, and

therefore it must be good, and must be meant for use. No doubt, all total abstainers would be prepared to drink wine as our Lord made it, from pure water. It is wine made from fermented grapes and putrified grain which contains the deadly poison called alcohol, to which they object.

Some say a little alcohol is a good thing to take when weak and fagged.

As alcohol contains no food property whatever is not this absolutely a wrong conclusion? It only acts as a whip to the tired horse, which draws out a little more of its exhausted strength, but puts nothing in its place. A glass of warm milk will give the same feeling of relief, and at the same time make the body and mind stronger.

The liquor traffic is a destroying monster, which only continues to live because it is fed by the moderate drinkers. Thousands of drunkards perish every year, and the ghastly army is daily recruited from the ranks of the moderate drinkers.

Count up your friends who were once moderate drinkers, but have been ruined by strong drink. Think of the danger of your loved ones, and remember that their safety may depend upon your example. It takes courage and unselfishness to abstain, but face the facts and ask

What is my duty?

Twenty Reasons For Opposing the Saloon 1. It never builds up manhood, but

2. It never beautifies the home, but ivrecks it.

It never increases one's useful-

but often lessens it. It never allays the passions, but inflames them.
5. It never stills the tongue of slan-

der, but loosens it.
6. It never promotes purity of thought, but poisons it.
7. It never empties almshouses and

prisons, but fills them.

8. It never protects the ballot box. but defiles it. It never makes bappy families,

but miserable ones.

10. It never prompts to right doing In anything, but to wrong. It never prepares one for heaven,

but for hell. all its revenue), but increases them.

13. It never renders the Sabbath quiet, but desecrates it.

nor personal safety, but endangers 15. It never belos one to get a good insurance policy on his life, but mill-

tates against it. It never creates ambition and thrift, but invites laziness, profligacy, poverty, idleness and crime.

17. It never builds up the church, but peoples the station houses, prisons

and chain gangs. 18. It never refines character nor promotes Christian grace, but is a de-

strover of the soul. It never teaches honesty and uprightness, but invites the incendiary to apply the midnight torch,

It never protects a man, but robs him of his money, his family happi-ness, his good name, his hopes and all undearments of life.—American Issue.

Is All This So?

There is but one sure cure for the drinking disease or habit, and that is the simplest of all. The cure consists in eating fraits. That will cure the worst case of inebriety that ever in-flicted a person. It will entirely de-stroy the taste for intoxicants and will make the drunkard return to the thoughts and tastes of his childhood. When he loved the luxuries nature had provided for him and when his appe-tite had not become contaminated by false, cultivated tastes and attendant false desires and Imaginary pleasures. who liked fruit and who had an appetite for drink. No persons ever saw a man or woman with an appetite for drink that liked fruit. The two tastes are at deadly enmity with each other, and there is no room for both of them in the same human constitution. will certainly destroy the other.--What

Temperance Notes.

With the exception of Quebec every province of Canada has now declared for prohibition by a large majority. No Senator or member of the House of Representatives can purchase a drop

Sam's Parllament House. The Massachusetts Breweries Company, known as the brewery trust, owning and operating ten large plants, has been indicted by the Grand Jury for selling bottle ale containing supphuric acid.

of wine or whisky or beer in Uncle

It is a splendid fact that the pre-cincts of the Washington Capitol have been purified of the sale of liquor. There is now not a single bar any-where in the vast building.

We see in the Boston Evening Tran script of April 29 that of sixty samples of Boston whisky recently analyzed by the State Board of Health, only two met the required standard of alcohol.—Geo. T. Angell.

Intemperance alone, working mis-chief with cumulative effects, would destroy the race in half a dozen genera-tions if the checks and balances of tem-perance and health did not more than a offset the ravages of vice.

The Tunday Breaklast Table

WHERE DANGER LURKS.

The mazy dance, with 'fatuating whirl, Unmindful all of honor and of right. Allures the unsuspecting, trusting girl, To leave upon her life its withering blight

The gaming board, with fascinating power, Enstaring now the youth's unwary heart, Leads on, till, in a bitter, fatal hour It works destruction with its poisoned dart

The race, the cup, and evil intercourse— These follow madly, growing swift apace, Till, overwhelmed by sin's resistless force, The life, once fair, lies blackened in dis

Oh youth, oh maiden, keep your hearts from sin!

I pray you shun its deadly, venomed breath.

Lest these betrayers, boldly entering in, Enchain your souls in misery and death.

-Emily Houseman Watson, in Ram's Horn.

The Use of Wealth.

Son, remember that thou in thy lifetime received thy good things, and likewise Lazarus evil things, but now he is comforted and thou art torment-

ed.—Luke xvi., 25.

The object of the parable of Lazarus The object of the parable of Lazarus and Dives is not to teach the doctrine of the world to come, but to set forth the evil doing of the unnamed rich man who was commonly designated as Dives, and incidentally the infinite mercy and love of God, which will not suffer misery and wretchedness to continue but will great to the side best tinue, but will grant to the sick healing, to the hungry plenty and to the friendless friends.

Now precisely what was the fault of Dives? Is it that he was rich and therefore able to clothe himself finely and live richly? In the heading of this chapter, in the English translation which was commonly as which we commonly use, the King James version, this parable is thus de scribed: "The rich glutton and Laz-arus the beggar." But that is quite to miss the point. Dives is not represented as a glutton; he is not described intemperate in any manner, as ordinarily consider intemperance. He dressed handsomely, he fared well; so much we are told and no more. is there any reason why we should assume more than that? The point of the story is missed if we find Dives' sin in his gluttony or intemperance. At his door day by day lay the slek beggar. That Dives was not unchar-itable in the customary sense of the word charitable is clear from the fact that it was at his door that Lazarus' friends laid him. Such subsistence as he obtained was derived from Dives. It was that which fell from Dives, table, what was superfluous, what Dives did not wish, which was given to Lazarus. Lazarus was not driver. away or treated with cruelty, as we ordinarily interpret cruelty; day by day he was placed at the rich man's gate; day by day the rich man's superabundance so far provided for hi wants that he did not starve to death.

We are not to think of Lazarus as being an especially righteous man. It is not on this account that he is re-ceived into the bosom of Abraham, but because God is infinitely merciful, tender and loving. He cannot tolerate suffering and misery. His love goes out to him who suffers and is in need; but as in the natural world God works through natural agencies, so He does likewise in the world of social phe-nomena and social relations. God does not interpose by some miraculous agency to relieve distress. This He does through men and women here on earth; it is their part to act as the agents or almoners of God; theirs to It never diminishes taxes (with and tenderness of God toward all that precisely this which Dives falls to do. There is none of the pity and tenderness of God in his dealing with the his conception of his life and the obliconception. What he has is his to enjoy; what is superfluous and he does not need may fall to the poor, needy man who lies at his gate.

In the parable God's purpose and God's opinion are shown in the re-ception of Lazarus into Abraham's som if we may so state it. It was God's design that he should have found love and pity and tender brotherliness at the hand of Dives, who had been endowed with many good things that he might have the supreme felicity of blessing and helping those who were needy. Dives had taken these boun-ties of God and used them for himself, treated them as his own; conceived of his life as one to be lived for himself, for his own amusement and satisfaction; failed to grasp the glorious opportunity of divine living which had been given him, and so had disowned God and the divine in himself; east him self out from the company of God; condemned himself, through his choice of the lower course, his dental of the divine within him, to the eternal estrangement from God, to Hades and torment, to use the Jewish phraseology and picture of the life of the world to come.—Rev. Dr. John P. Peters, St. Michael's Church. No r York, in the New York Herald.

Chide your soul little; cheer it much Cheer it with thoughts and words and actions of a wise, humane, noble and heavenly sort. Fret not against nor What you can do, let that have your heart and mind and strength.—Nicho State hogs, 6.40. las E. Boyd.

The Shout of the Ranso

History tells us that one day the ar-mies of Xerxes shouted all at nee, and the vociferation was so mighty that the birds flying through the air

dropped as though they were dead. Oh, what a shout of triumph when all the armies of earth and all the armies of heaven shall celebrate the victory of our King-all at once and all to-gether: "Hallelujah! for the Lord God omnipotent reigneth. Hallelujah! fo the kingdoms of this world have be come the kingdoms of our Lord Jesus Christ."-Times of Refreshing.

A Curious Old Custom. in many rural parts of England, old customs hold full sway. Recently, at a fair in a small village, one of these ancient customs was repeated.

The town crier, arrayed in a threecornered hat, blue coat, trousers and gay walstcoat, took his place by the market house, and bravely should the following announcement: "Oyes! oyes! orest The fair's begun. The glove is up. No man can be arrested until the glove is down."

COMMERCIAL REVIEW.

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

"Hot weather tended to retard activity in many productive undertakings and postponed forward business that could be delayed without loss, but accelerated the consumption of seasonable merchandise and advanced the crops much nearer maturity. Confidence in the future increases with each day favorable for harvesting, and much of the Winter wheat is now beyond danger, while late corn is rapidly regaining lost ground.

wheat is now beyond danger, while late corn is rapidly regaining lost ground.

"Inquiries indicate a general disposition to provide for a large volume of Fall and Winter business, clothing manufacturers receiving liberal orders from traveling salesman, while cancellations are exceptionally few. Real estate transfers are large and building operations numerous, often overtaxing facilities for delivery of lumber and other materials.

"There is comparatively little inter-"There is comparatively little inter-ruption from labor disputes, and the net result in all commercial and manufac-turing branches is exceptionally satis-factory for this midsummer period, which is usually the dullest of the year."

Bradstreet's says:
"Wheat, including flour, exports for the week ending July 20, are 705,329 bushels, against 852,050 bushels last week, 1,281,501 this week last year, 2,-781,988 in 1903, and 3,980,969 in 1902, Corn exports for the week are 1,193,470 bushels, against 834,772 last week, 706, 647 a year ago, 1,501,338 in 1903, and 79,611 in 1902."

WHOLESALE MARKETS.

Baltimore.-FLOUR-Quiet and unchanged; receipts, 4,847 barrels; exports,

5.205 barrers.

WHEAT—Unsettled; spot, contract, 874(6.87); spot No. 2 red Western, 884(6.88); July, 8674 asked; August, 804(6.86); September, 864(6.87); steamer No. 2 red, 7814(6.78); receipts, 57,828 bushels; exports, 28,000 bushels; new Southern by sample 6.600 bushels; new Southern by Southern bushels; new Southern bushe

Southern by sample, 63@89; new Southern on grade, 82@89.

CORN—Dull; spot, 61@61½; July, 61@61½; August, 60½@60¾; steamer mixed, 58@58¼; receipts, 11,022 bushels; exports, 36 bushels; Southern white corn, 60@62; Southern yellow corn, 60

OATS-Steady; No. 2 white, 38 bid;

No. 2 mixed, 34½ sales; receipts, 3,921 bushels; exports, 12 bushels.

RYE—Dull (uptown); No. 2 Western, 76/278; receipts, 154 bushels.

HAY—Strong and higher; No. 1 timothy, 15 50@ 16.00; No. 1 clover mixed,

BUTTER—Steady and unchanged; fancy imitation, 17@18; fancy creamery, 21@21%; fancy ladle, 16@17; store packed, 14@15. EGGS—Steady and unchanged, 17. CHEESE - Firm and unchanged;

large, 1014; medium, 1014; small, 1014. SUGAR — Steady and unchanged; coarse granulated, 5.45; fine, 5.45. New York.—WHEAT—Exports, 23,-215 bushels; sales, 5,600,000 bushels futures; spot, firm; No. 2 red, nominal elevator and 99 f. o. b. afloat; No. 1 North-

Northern Manitoba, 1.13 f. o. b. afloat; No. 1 Northern Manitoba, 1.13 f. o. b. afloat. CORN—Receipts, 34,400 bushels; exports, 5,652 bushels; sales, 24,000 bushels; spot, firm; No. 2, 63½ elevator and 63¼ f. o. b. afloat; No. 2 yellow, 63¼; No. 2 white, 63¼. hite, 631/2. OATS-Receipts, 64.500 bushels; ex-

oorts, 9,575 bushels; spots, steady; mixed oats, 26 to 32 pounds, 351/@361/2; natural white, 30 to 32 pounds, 371/2/2, 381/2; clipped white, 36 to 40 pounds, 38

FLOUR-Receipts, 8.814 barrels; exports, 15.834 barrels; sales, 4,100 packages. Market firm, but dull. CHEESE — Strong; receipts, 3,576.
New State, full creams, small colored, and white, fancy, toc.
POULTRY—Alive, quiet. Western

spring chickens, 15; fowls, 14½; tur-keys, 14½. Dressed steady; Western broilers, 13½@16; fowls, 10@13½; turkeys, 14/217. HAY-Easy. Shipping, 55/260; good

COTTONSEED OIL-Irregular. Prime crude, nominal; do., yellow, 2814 POTATOES-Steady; Long Island,

1.00@1.37; Southern, 75@1.50; Jersey sweets, 1.00/a 2.25. PEANUTS-Steady; fancy hand-picked, 5@534; other domestic, 3@534. CABBAGES - Steady; Long Island,

per 100, 2.00@3.00.

Chicago, Ill .-- CATTLE -- Market steady; good to prime steers, 5.25@5.75; poor to medium, 3.60@5.15; stockers and feeders, 2.10@4.40; cows, 2.40@4.40; heifers, 2.25@4.75; canners, 1.40@2.40; bulls, 2.25@3.75; calves, 3.00@6.40; Tex-as fed steers, 3.00@4.50.

HOGS-Market 10c. lower; mixed and butchers', 5,35@6.00; good to choice heavy, 5,75@5.92½; rough heavy, 5,30@ 5.60; light,, 5,50@6.00; bulk of sales, 5.6502 5.05 SHEEP-Sheep steady; lambs weak;

good to choice wethers, 4.75@5.40; fair choice mixed, 3.50@4.60; native lambs, 4.50(17.50. New York,-BEEVES - Market flat and nearly half the cattle unsold; steers, 15c. to 20c. lower; fat and medium cows,

lower; thin cows, steady on light re

ceipts; bologna bulls about steady; steers, 400/05-35; bulls, 3.25@400; cows, 200@370; exports tomorrow, 765 cattle and 6,570 quarters of beef. SHEEP AND LAMBS-Good handy sheep, steady; lambs uneven and weak; average sales lower; sheep, foo@475;

ulls, 2.00@ 2.50; lambs, 5.00@7.50; culls, HOGS-Market steady; good medium

MUCH IN LITTLE

Nine men constitute a jury in Mexico and a majority gives the verdict. If the The oldest known manuscript of the Rible is now being exhibited at the British Museum. It was made in the

ninth century. Prof. George T. Ladd, of Yale, at the close of the Japanese-Russian War, will go to Japan for a term of two years under the auspices of the Imperial Education Society of that country to aid in

the development of the system of edu-The world's peat center is not in Ireland—despite its 3,000 square miles of bog—but in the North of Germany and the adjacent parts of Denmark and Hol-

Free lunch will be offered as an in

Free lunch will be offered as an inducement to men to come to a series of Saturday revival meetings at Moody Bible Institute, Chicago.

Lady Helen Forbes, in an English woman' periodical, has been considering "how superior a product the American girl is to the American man." But, going further, she spoils this statement by adding that this "product is educated for conquest."