Brooklyn N. Y .- Sunday morning the Rev. Joseph Dunn Burrell, pastor of the Classon Avenue Presbyterian Church, preached an interesting ser-mon on the subject, "The Friend of God." The text was from James it:23: "He was called the Friend of God." Mr. Burroll said:

figure of Abraham is one of the most majestic spared to us by the past. He stands before us in singular dig-nity, screnity and power, and his su-preme quality was that he was the friend of God.

The phrase is peculiar. It is not said that God was his friend, but that he was God's friend. There is a differ-ence. We accept the friendship of God as a matter of course, like the air we breathe. But the thought that man may be a friend to God scarcely comes

There is something deeply touching about that thought. For we usually look upon God as sufficient unto Himself. Yet in this other respect we see Him longing for friends. That desire is common among men, for there are many lonesome, misunderstood, hungry for a triendly word of appreciation. Now think of God also as misunderstood, grieved by neglect, yearning to be loved. Then think of Abraham as giving God his heart. You see how much it meant to God that Abraham was his friend.

One is led to be the friend of another by liking him. The reason why we like him may be inexplicable to our-selves, for there is no accounting for tastes. All fruits are the gifts of God to men, yet some we enjoy and others we reject. All people are children of God, and we can love every one of them in a disinterested and fraternal way. But this does not interfere with our liking some better than others. Even our Saviour felt this human tendency and was drawn by it to a spe-cial intimacy with the apostle John.

I suppose there never was a person about whom people differed more than Charles Lamb. Some could not endure his perpetual raillery, his bad puns, his stammer. Others know him to be one of the rarest spirits, subtle in intellect, exquisite in taste and grandly

Now that liking which makes friendship between man and man makes it between man and God. We can picture Abraham at the close of the day when the tents had been pitched and the evening meal eaten, going apart from the camp for a little space that he might open his soul to God. We can imagine David at night time while the city slept, mounting to the roof of the palace and beneath the canopy stars communing with the Most High. We can see Christ escaping from the crowds that thronged His steps and eagerly hiding for a brief time in the seclusion of some mountain top that He might be alone with His Father. It was because all three of these liked

It is a question worth asking whether we like God. I do not say reverence and honor, I do not say submit to and obey. Do we like God? It is a pecu-liar question. Perhaps asking it makes us wonder whether our appreciation of God does not lack something of the warm throb of life.

Friendship also involves similarity of tastes. In fact, most of our friendships come about through our being brought together in the pursuit of some common interest, by an ocean voyage, a golf club, a board of directors, a Sunday-school class, for example, People whose chief interests differ are not likely to become friends. Emergen and likely to become friends; Emerson and Boss Tweed, for example,

There is no better field for studying the laws of friendship than a college. Young men or women who have known each other pleasantly enter in the same class, go together for a time, then gradually, without any ill feeling whatever draw apart in order to form other combinations. This shifting is generally due to the dominating power of some common interest-French, bonting, editing a paper together, membership in the same fraternity and the

The same principle holds true in the friendship between man and God. It brought about by similarity of tastes and interests. Supreme in God is the sense of order, whose moral side is righteousness. How can He have any friendship with a man who lacks this sense of order? Who does not mind being a glutton or a drunkard or pure, or telling a lie or taking what is not his? As Paul says, "what fellowship bath righteousness with unrighteousness?" And another characteris-tic of God is His spirit of charity. But suppose a man is indifferent, hard and selfish, prone to cherish grudges and to do unkindnesses, now is friendship possible between him and God? "He

that loveth not his brother whom he hath seen, how can be love God whom he hath not seen?" It is important, then, for us to ask if we like what God likes, if we value highly, as He does, the soul, the spirit-ual life, a character of purity and good-

ness. These are the foundations of friendship between heaven and earth. Again, part of friendship is loyalty. But loyalty how far? Through bad report as well as through good report? Assuredly. The friendship that will not endure strain is of little worth

Twenty years ago a young man was swent away by the excitement of bling in Wall Street, and misused the funds of the bank of which he was president. The deficit of millions was made good. But, of course, the dis-grace was there. Yet to-day he has grace was there. Yet to-day he has standing in a certain small social circle. His friends, you so realized that the man was not really iclous at heart and stood by him to help him make a How many a man, who in fact has done no wrong, but who has had some idle gossip raised about him, has found himself deserted in a minute these he counted up in as his ends. There is no social tragedy more pitiful than this, and also none more discreditable to human nature.

To be a friend to God means to be loyal to Him through storm as well as through sunshine, in the day not only of prosperity, but also in that of adversity, when the skeptle says, "If God is good and is your friend, how can He permit this trouble to fall upon you?" Then when suspicion is raised about God, many who have called themselves His frience fall away from Him. The true friend is he who stands by God when strange and cruel things happen that cannot be explained, who main-tains confidence in the divine goodness when others deny it, who defends God's name when others impugn it, who says with Job, "though He slay me, yet will I trust Him." God will never forget stauchness like that.

Generosity is one of the lovely traits of true friendship. It comes out in feeling, in conduct and in special tokens in the form of gifts.

The ancients illustrated this in the Mory of Damon and Pathlas. Pathlas.

The ancients illustrated this in the story of Damon and Pythias. Pythias

was condemned to death, but begged leave to go home and arrange his affairs. His friend Damon took his place in prison. In the end in the nick of time, Pythias returned and surrendered himself. Because of the spectacle of such a friendship he was pardoned. But the interest of the story centres in Damon lying in prison while the days of Pythias' absence lengthen and the time of execution draws near. For not only was Damon content to endure imprisonment for his friend, but far beyond that he was prepared to die in his place.

his place.

The story is no doubt a fairy tale. The story is no doubt a fairy thic, but is gives us a true lesson, and has had influence upon the civilized conception of triendship. And as applied to our relationship to God it is suggestive. If our friendship to Him is genuine it will bear the mark of generosity. There have been not a few friends of Cod and to the first thick the control of th

God ready to die, if need be, tor Him.
And yet there are many who render
to God what they like rather than what
He likes. Sometimes presents are
given among us on the same irrational You have seen a poor young couple receive from some rich ac-quaintance an absurd wedding present of a costly piece of bric-a-brac which would be utterly out of place in their modest parlor, and would divert an amount of money which would have been a great help in practical form. The donor consulted his desire rather than theirs.

So is it often with men's gifts to God; they give Him what they like rather than what He likes. In Jere-miah's age they offered sacrifices of builocks and goats. In Christ's day they performed elaborate religious ceremonies and wore phylacteries and fringes. In medieval times they did penance and paid money. To-day they erect costly churches and endow colleges. But if we would please God we must consult His wishes in our gifts and not our own. And what does God like best? A pure heart, a humble and contrite spirit, days free from evil, practical thoughts of kindness for others, homes of real devotion, sacrifices of money from genuine love of His work, words of honest testimony for Him in public and private. These are the things God likes, and thou who love Him even offer them to Him.

In the fourteenth century, when the moral and spiritual state of Christendom was dark, a group of noble souls banded themselves together to strive after holiness. Their headquarters were at Strassburg and Cologne. Their greatest member was John Tauler, the celebrated preacher, whose printed sermons made a deep impression on Lu-ther. The influence of those men was performed and abides to this day. But

the thing to notice especially about them was their name: they called themselves "The Friends of God."

Is there not a place for such people in the life of to-day? Men are apt to become so absorbed in the concerns of this life as to neglect God altogether, and when they do think of Him it is often with the desire chiefly to get something from Him. How sordid and unworthy this all is. We ought to have our relationship on a higher level. Is it not possible for us to appreciate His grandeur and goodness for their own excellence? Can we not like Him for what He is? As He looks down upon a considerably indifferent world, can we not give Him the happiness of letting Him see that we are His friends? And when trouble bewilders us let us still believe in Him; when His good name is assailed, let us defend Him; when He wants some one to do His work, let us say, "Here am send me.

We are familiar enough with the idea that God is our friend. But the ques-tion is who are willing to be friends of

Ponder This Fact.

"Take your Bible, and carefully count, not only the chapters or the verses, but the letters from the beginning of Genesis to the 'Amen' the Revelation; and when you have accomplished the task, go over it again and again—ten times, twenty, forty times—nay, you must read the very letters of your Bible eighty times over times—nay, you must read the very letters of your Bible eighty times over limited with the letters of eighty Bibles to represent the men, women and children of that old and wondrous empire. Fourteen hundred of them have sunk into Christian graves during this last hour; thirty-three thousand will pass to-day for-

ever beyond your reach. "Despatch your missionary to-morrow, and one million and a quarter of immortal souls, for whom Christ died. will have passed away to their final account before he can reach their Whether such facts touch us shores. or not, I think they ought to move our It is enough to make an angel hearts. "-Rev. Silvester Whitehead.

The Lord is the hearer of prayer. There should be waiting on Him, not only in the assembly of His people, not only with the attitude of reverent regard, in the forms of religion, but as gard, in the forms of religion, and the Psalmist puts it: "Truly my soul waiteth upon God." For salvation, for waiteth upon God." For salvation, for the is to be sought; and protection. He is to be sought; and whatever the trouble of our lives, we thus get stability.

What can we ask? The fulfilment of the exceeding great and precious promises. But what plea can we present, weak and sinful as we are? The name that is above every name—the name of Jesus.—John Hall.

The Way We Do Things.

Rev. F. B. Meyer says: "Knitting needles are cheap and common enough, but on them may be wrought the fairest designs in the richest wools. So the incidents of daily life may be commonplace in the extreme, but on them as the material foundation we may build the unseen but everlasting fabri of a noble and beautiful character. It does not so much matter what we do. but the way in which we do it matters

BOLID BODY OF FISH.

Pennsylvania Lake Has Too Many of

the Finny Tribe. Lying between two hills not from Hughesville is a small body of water known as "Converse's ice dam," or "fish dam," that is so full of the finny tribe that apparently it is impossible for a fish five inches long to swim straight. The small fish are on top and the large ones below, and in order for a fisherman or fisherwoman to get the bait down to the big fellows it is necessary to make a hole in the water and carefully drop the hook down through the wriggling mass. On June 1 Mrs. Irvin Converse and Miss Gladys Koch were at the dam making determined efforts to book some of the under ones. The little fellows on top, however, made such flerce attacks on the balt that their hooks time after time, were instantly cleared as soon as they touched the water. Many of the little fellows were pulled out in order to make room for the hooks, but the task had not been ac complished when the reporter left the | and escaped.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR AUGUST 20.

Subject: Jeholakim Burns the Word of God, Jer. xxxvi., 21-32-Golden Text, Jer. xxvi., 13-Memory Verses, 22 24-Commentary on the Day's Lesson.

Commentary on the Day's Lesson.

I. Jeholakim's great sin (vs. 21-26).

21. "King sent." So that he might hear the roll read and not be obliged to learn its contents through second-hand reports. "Took it out," etc. The princes had filed the roll among the public records (v. 20) for safe keeping. "Jehudi." An under officer, descendant of a noble house, the one the princes had had sent to Baruch to get him to read the roll to them. "Princes—stood," The king sat on a rug and the princes stood respectfully about.

22. "Winterhouse." Great men had distinct houses or apartments, fitted for the different sensons of the year for the different seasons of the year (Amos 3: 15). "Night month." Our December. The cold, rainy season. "Fire on the hearth." Fire in a brazier, a pot made of earthenware, in the form of a pitcher, placed in a hollow in the middle of the room. 23. "Four leaves." "Columns." R.

V., margin, The roll was of parch-ment attached to a roller of wood at one or both ends. Our word volume, "that which is rolled up," points by its derivation to this older form of book. "Cut it." He could not tear parchiment knife. Used to shape the reed employed for writing, and to make erasures in the parchment, "He" refers to king (v. 22). As often as Jehndl rend three or four columns he cut them out and burned them. "All these words" (c. 23), inches that they words." (v. 24) imply that the whole volume was read through. "Till all the roll was consumed" implies a gradual pro-

24. "Not afraid." Contrast the humble fear of Josiah at the reading of the law (2 Kings 22: 11). Josiah rent his garments in grief that the book had been lost, his son cuts God's book and burns it. Throwing the fragments of the roll on the fire, he puts there, in symbol, his royal house, his doomed city, the temple and the people of the land. "His servants." His immediate personni attendants who did not share the revergences of the revergences of the revergences of the revergences. the reverences of the princes (v. 16).

25. "Nevertheless." This aggravates the king's sin. "Elnathan." A man of

the king's sin. "Einathan." A man of first rank and father-in-law of the king (2 Kings 24: S). "Delalah." Of this prince nothing more is known. "Ge-mariah." A scribe of the temple, a man of noble blood. From a window in his official chamber Baruch read aloud the prophecies of Jeremiah, and Gemariah's son Michaiah, reported this to him (vs. 10-12). "Made interces-sion." These princes would have aided the king in following his father's steps. We learn the same from the basket of figs (Jer. 24: 1). It is the more remarkable to find Elnathan thus interceding after the office he had performed in

Jer. 26: 22 "King commanded." He was not satisfied with burning the prophe-cy, but now desired to kill Jeremiah and his faithful scribe. He hoped to put an end to such prophecies. "Lord hid them." They had at the counsel of the princes ladden themselves (v. 19). Now, though a diligent search was made, the Lord did not permit them to

be found. II. Jeremiah restores the word of God (vs. 27-32), 27, "Word—came." That word was not burned, neither was Jeremiah hidden from the eyes of the Lord. 28. "Another roll." The entire book was rewritten, and this second manuscript, so far as can be known now, is the one we have to-day Disaster is not necessarily defeat. The destruction of this book was a great disaster. No copy existed, and no hu-man memory could produce it. But God re-inspired the prophet, and the second edition was fuller than the first

"Concerning Jeholakim-say" It is doubtful whether Jeremiah and the king again met. Note the conshrink, but firmly speaks the words of Jehovah even in the face of death "Saying, Why," etc. This was no an actual message which king had sent to Jeremiah to frighten him. "King of Babylon." Nebuchadnezzar, who had been once and collected tribute and gone. He should return and destroy the land. Nothing but the repentance of Jeholakim and his ple could prevent it. 30. throne." His son, Jeholachin, attempt ed it for three months, but the land was occupied by Nebuchadnezzar's army, and Jerusalem was in a state of siege, and he was taken captive (2 Klngs 24: 8-17). No child of Jehoiachin succeeded to the throne. "Body—cast out." A repetition of the prophecy of Jer. 22: 19. Of its fulfilment nothing is known. The phrase, "he slept with his fathers," means that he died (2 Kings 24: 6). He was fettered by Nebuchadnezzar (2 Chron. 36: 6). "Day-night." In the East the thermometer often falls suddenly after sundown (Gen. 31: 40). Plumptre thinks it probable that the king, who being taken to Babylon in chains with the other captives, died on the rney, and that his body was left behind unburied as the army marched. 31. "I will punish him." He was slain, his kingdom destroyed and his

son carried in chains to Babylon. The inhabitants of Jerusalem were not punished for the king's crimes, but for their own sins. "They hearkened not." They might have been saved from the threatened evil if they had repented, threatened evil if they had repented.

"Added-many like Many more threatenings of wrath and vengeance were added in the second call which were not in the first, for. since they will yet walk contrary to God, He will heat the furnace seven times hotter.

Agrobatic Rat.

Sir Godfrey Lagden, having found his stables in Johannesburg overrun with rats, had great difficulty in put ting down the pest. They lay quiet day, did great mischief at night, and wouldn't look near a trap. However, he killed a good many by one ian. He placed a square box, two test deep, lined with tin, in a room, and inside the box put some burnt cheese. No self-respecting rat can resist toasted cheese; but, having got inside the box (which was easy), it was quite another thing to climb up the slippery sides, and so several rats perished. One morning Sir Godfrey's children found a rat in the box, and placed their cat-an excellent ratter -beside it for company. But the two animals chummed up in the friendliest way, and the cat at last jumped Then a daschund was introduc ed. The dog showed fight at once but the rat dodged it cleverly round and round, and finally climbing on the dog's back, leaped out of the box

CHRISTIAN ENDEAVOR NOTES

SUNDAY, AUGUST TWENTIETH.

The Duty of Winsomoness .- Prov. 6. 13-15; 17: 22; 1 Cor. 9: 19-22. It is useless to try to put into the face what is not in the heart, or to keep out of the race what is in the

The physicians are beginning to find out the powerful influences of the mind upon the body. A hearty laugh

is an actual tonic. The winsome person is never servile. but always serving; there is a great

Suggestions.

Winsomeness is based on sympathy with others, and sympathy with others is based on knowledge of them. Winsomeness is fortunate if it is natural, blessed and praiseworthy if it

is acquired. is acquired.

It is Christ lifted up that is to draw all men to Himself; it is not we.

A winsome soul-winner must be wacconscious of himself; he must be

doubly conscious of Christ. Illustrations.

Winsomeness is a matter of the heart, not of the face, just as two pleces of iron may look alike, and only one of them be a magnet.

As the power of gravity is to be utilized anywhere and at any time, so is the power of Christ's attractive-

As the power of attraction increases as bodies come closer together, and inversely as the square of the distance, so if you would win men, you must get close to them.

If a merchant wants to draw people to his store, he offers for sale not the kind of goods he fancies, but the kinds people like. Is there any particular person

whom you are trying to win Men ought to prize the reputation

of knowing how to win young men and clear away their troubles. It is the greatest honor you and I can enjoy.-Moody.
Divide the society into fourths.

each fourth to take some part in one of the church prayer meetings. Find some definite work to do for the church. Do it, and then find something else to do for it.

EPWORTH LEAGUE LESSONS

SUNDAY, AUGUST TWENTIETH.

The Duty of Winsomeness .- Prov. 15, 13-15; 17, 22; I Cor. 9, 19-22.

"A merry (joyful) heart maketh a cheerful countenance"-literally, does good to the face; makes it comely, attractive. The secret of real winsomeness is a good heart. A good heart has a "continual feast." The man with a good heart and a good conscience has a winning way. He is the winner. Further, it makes a good medicine. This is an early recogni-tion of that well-known psychological fact that a happy frame of mind gives health to the body; and nothing hurts it more than grief, anxiety, and a bad temper.. Paul's law of becoming all things to all men seems to mean the cheerful and glad adaptation of one's own ways to the needs of another to 'win him to Christ." Only the hap-

py, cheerful, and optimistic man can Our daily readings illustrate the various phases of this wonderful faculty or grace. Nothing is quite so popular as a "winsome" person. He need not be handsome or rich, but if he is of a glad heart he is attractive.

The elements of winsomeness are enumerated by Paul as long-suffering, kind, unselfish, not boasting nor egotistic, unruffled in temper and pure in thought. It is gentlemanly, "behav-ing itself seemly," and puts the best construction possible to any It is patient and full of faith and

Paul and Barnabas are good examples of winsomeness. They caused "joy" in going through a community They caused and at the council giving their perience and telling of God's dealing with them won the council to their views. The motive to all this is the love of God shed forth in the heart, making a glad and happy heart God's love to us is the impelling cause of

our love to others. The very grace of winsomeness will give compassion and pity. It will be our letter of recommendation to oth-It will give us access to the hearts of men. It will change us into the image of our Master. It will give us health and long life. It will bring recompense on earth and reward in heaven. Every good promise is to him who has the real winsomeness of a Christian heart and life

FLYING SNAKE IN VIRGINIA.

Reptile With Wings, That Fed on Birds, Killed in King George.

A most remarkable and uncommon "flying snake" that was captured and killed at "Berry Plain," the home of John S. Dickinson, a few days ago, has attracted wide attention.

The curious reptile was first noticed flying about in the air, presenting the appearance of an ordinary snake attached to a strange looking bird.

As far as is known, it never once de scended to the earth and crawled on the ground, after the manner of snakes, but it would occasionally alight in trees and catch such birds as best suited its fancy

It was finally killed and proved to be five feet long and about one inch in diameter of body. It had wings of good size, covered with feathers.

"Berry Plain," where the curlous thing made its advent and met its untimely end, is one of the finest plantations in King George, being situated on the banks of the Rappahannock. It is conjectured by some that the "flying snake" may have come from an impenetrable marsh of the river or some neighboring creek .- New York Herald.

Impossible.

Doctor-Don't spend any more monou to get fat is to have a contented

The Patient-That may all be, but medicines are cheaper. I couldn't get a contented mind for less than a mil lion dollars, and I haven't got the price.-Detroit Free Press.

Chapel on Wheels. Rhode Island has a wheeled chapel used by the Episcopal mission, cap-able of being moved from piace to place on its own running gear.



IN LOVE WITH JESUS.

My heart to Thee I give for uye,
O Jesus, awestest, best;
Thy heart to me give Thou, I pray,
O Jesus, lovellest.
Our hearts alone Thou dost require,
Our hearts alone Thou dost desire;
Make me love Thee as Thou dost me,
O Jesus, Fount of charity.

What for Thy grace can I repay,
God, who for me wast born?
What for Thy love before Thee lay,
Man who didst suffer scorn?
"Thy heart," Thou sayest, "give Me here;"
Take Thou my heart, O Jesus dear,
Make me love Thee as Thou didst me,
O Jesus, Fount of charity.

For me Thy heart is opened wide,
That I may entrance find,
And there my own life within it hide,
And close in union bind.
Thou, Jesus blest, by love possest,
Thysel didst give, that I might live;
Make me love Thee as Thou dost me,
O Jesus, Fount of charity.

Here is the heart's true bulwark found,
And here is rest secure.
And here is love's most certain ground,
And here salvation sure.
In this cleft Rock, once rent for all,
And in this heart's protecting wall,
May I confide, may I abide.
O Jesus, Saviour glorified.
Latin hymn of the ninth century translated by the Rev. R. F. Littledale.

The Best Version.

in a Bible class recently the teacher was telling of the various translations of the Bible and their different excel-lences. He spoke of Jerome's Vulgate, of Luther's German Bible, of our own King James version, and of the Revised Version, and how it was made. The class was much interested, and one of the young men that evening

"I think I prefer the King James version for my part," he said, "though, of course, the Revised is more scholariy."
His friend smiled,

"I prefer my mother's translation of the Bible myself to any other version." he said.

"Your mother's?" cried the first

young man, thinking his companion had suddenly gone crazy. "What do you mean, Fred?"
"I mean that my mother has trans-

lated the Bible into the language of daily life for me ever since I was old enough to understand it," said Fred. translates it straight, too, and gives it full meaning. There has never been any obscurity about her version. Her everyday life is a translation of God's Word that a child can read, and that St. Jerome could not better. What-ever printed version of the Bible I may study, my mother's is always the one

that clears up my difficulties. Happy the young man whose mother's life is such a transcript-a "living epistle, known and read of all men.'

The Perfect Man.

Do not dare to live without some clear intention toward which your liv-ing shall be bent. Mean to be some-thing with all your might. Do not add act to act and day to day in perfeet thoughtlessness, never asking yourself whither the growing time is leading. But at the same time, do not dare to be so absorbed in your own life, so wrapped up in listening to the sound of your own hurrying wheels, that all this vast pathetic music made up of the mingled joy and sorrow of your fellowmen, shall not find out your heart and claim it, and make you rejoice to give yourself up for them. And yet, all the while keep the upward windows open. Do not dare to think that a child of God can worthly work out his career or worthily serve God's other children unless he does both in the love and fear of God their Father. Be sure that ambition and charity will both grow mean unless they are both inspired and exalted by religion. Energy, love and faith-these make the perfect man. And Christ, who is the perfectness of all of them, gives them all three to any young man who, at the very outset of his life, gives himself to Him. It there is any young man who generously wants to live a whole life, wants to complete himself on every side, to him Christ the Lord stands ready to give these three-energy, love and faith-and to train them in him altogether till they make him the perfect man .- Phillips Brooks.

Power of the Personal Touch. I am not sure but that we are more in need of those who can talk about re-ligion than of those who can preach about it.-James Statker,

God's business is not to be done wholesale. Christ's greatest utterances were delivered to congregations of one or two.-Dwight 1. Moody.

The longer I live the more I value those sermons where one man is the minister and one man is the congregation; where there can be no doubt as to who is meant when the preacher "Thou art the man." - Henry

Ward Beecher.
If the kingdom is ever to come to our Lord- and come it will-it never will come through a few ministers. missionaries or evangelists preaching the gospel. It must come through the gospel. every one of you preaching it-in the shop and by the fireside, when walking abroad and when sitting in the cham-You must all of you be always endeavoring to "save some."-Charles

Holy Simplicity of Mind.

Maintain a holy simplicity of mind and do not smother yourself with a host of cares, wishes or longings, under any pretext.-Francis de Sales.

God has placed no being in a barren soil, no one where he may not find the elements of imprortal life, nonwhere, through perfect fidelity to its conditions, its roots may not reach out to embrace the earth, and spread out branches and leaves to bent and overshadow if.-N. A. Staples

Joy Is a Sequence. Joy does not happen. It is the hiev-liable result of certain lines followed and laws obeyed, and so a macharacter.-Malthie D. Babcock.

Rose Bush Eleven Feet High V. K. Strode has at his residence 867 Kelly street, in South Portland, what is probably the oldest and largest rose tree in the state and perhaps in the northwest.

The tree stands 11 feet 3 inches in height, has a spread across its boughs of 10 feet 10 inches and measures 10% inches around the trunk below the first brench. The first bough is 3 feet 6 inches from the ground and the tree is 17 years or more of age, baving been planted in its present position for more that fifteen years.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Coem: The Wonders of Beer-The New Catechism - A String of Momentous Questions and the Auswer to Every One is "The Bar-Room.

In the midst of a small village green
A speaker stood up on a chair.
Talking temperance truth to the grown-up youth,
And he bade them of liquor beware;
He told of the evils of drink.
How it made people sirrow and mone,
Not for work or for play was it good—anyway!
So they'd far better leave it alone.

Now just at the edge of the green Was a drunken man perched on a fence; And he would have his say, and was shout-

ing away.

For the drink had bereft him of sense, and he cried, "What you say is all stuff!
You say beer is no good? Why"—said 'A poor fellow would sink if he hadn't a drink; Why-it's meat, drink and clothing to me!"

As he waved his hand over his head.

His balance was lost in a flash.

And he fell in a ditch full of water and squitch

And how he did flounder and splash;

And the lecturer quaintly remarked.

"In future, my friend, you can tell

That the beer you suppose is your meat, drink and clothes,

Finds you lodgings and washings as well!"

—J. Malins.

-J. Malins.

The New Catechism What is the chief law breaker of the

The bar-room. Where are the schemes hatched which promote civic corruption? In the bar-room.

Where does the midnight assassin go to prepare for his murderous work? To the bar-room. Where do the police go in search of the skulking thief or murderer?

To the bar-room. What lays its hands upon political parties and dictates who shall be nomnated and elected?

What impoverishes the industrious workman and fills him with the spirit of discontent? The bar-room

The bar-room.

What takes the bread from the mouths of starving children? The bar-room. What clothes with rags women

raised in refinement and affluence? The bar-room. What despoils young manhood and sends it reeling and staggering down

the street? The bar-room What crowds our prisons to their ut-most limit?

The bar-room. What peoples almshouses and insane asylums with pitiable objects?

The bar-room What destroys the respectability and influence of men and sends them reeling to the drunkard's grave and to a drunkard's hell? The bar-room.

What destroys more homes and causes more family trouble than any-The bar-room.

church, the nation and the home? What is the greatest hindrance to

The bar-room. Can both the church and the bar-room prosper in the same territory?

Can a man, knowing the awful work of the bar-room, be a Christian and sign bar-room petitions, rent property for bar-room purposes, or vote for men committed to, and in favor of, the liquor traffic?

This question we leave for each reader to answer for himself. In the light of experience and constant failure along other lines, does not electoral action present the common sense method of destroying the bar-room !-S. Hardin, in the Kane County Leader.

What One Keg of Beer Cost.

The saloonkeeper in whose possession was said he paid \$1.25 for couple of men came in and asked for me beer. He drew them each a mug full out of the keg and they paid ten cents apiece. They liked it and called for another and another. After drinking three or four they began to get drunk. They kept on and got thorough ly intoxicated. Then they began to quarrel and finally one man killed the other. It cost the county of Los Anin which the event occurred, \$32,000 to get the murderer arrested and punished. So that one keg of beer cost at least the sum of \$1.25, one life, and \$32,000, quite a sum to pay for so small a thing .- New Voice.

Indiana Law Enforcement. It is safe to say that never in the history of the State of Indiana were the laws so faithfully enforced as at the present. Liquor dealers are comining that their business is ruined. Breweries and distilleries are complaining that they will be compelled to take a number of their traveling salesmen off the road if the present condition continues.

The Greatest Evil.

Brigadier-General W. F. Jenkins, of the Salvation Army, who has been lo cated at Minneapolis since 1993, in an interview in the Minneapolis Journal, June 5, says: "My two years' experience in rescue work in Minneapolis would lead me to say that the greatest evil confronting social, moral and in-tellectual advancement is the drink problem and its comcomitant evils."

Temperance Notes. The more you use a saloon the more will ill-use you.

Who would be a man must steer clear of strong drink. Oscar II., King of Sweden, has acceded to a petition of his temperance subjects to discontinue the curistening

of battleships with wine. When I see a snake's head coming out of a hole, I don't stop to argufy with that there snake. I just his fit with all my might. Don't argufy with the liquor traffic.—Artemus Ward.

What the physician wost fears in alcohol is chiefly the injuries to the nervous system and the intellectual Matti Helenius, a member of the faculty of the University of Denmark,

shows that in Denmark one out of overy seven men who die between the ages of thirty-five and fifty-five is a vie-In New Zealand, where a three-fifths

vote is required to imperatively pro-hibit the liquor traffic, the requisite vote has been given in several districts; while others have given a unifority, but not a three-fifths majority, against

COMMERCIAL REVIEW.

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

"Business conditions continue to expand in a wholesome manner that promises well for the future. Reports from the leading branches of manufacture are manimous in telling of an increasing volume of orders and the percentage of idle machinery steadily diminishes. Textile plants made the best returns, losely followed by footwear factories, made some divisions of the steel industry are engaged so far shead that capacity are engaged so far ahead that capacity a extended. Better prospects for the trops removes the only handicap that impeded the revival of trade and faworable weather for a few weeks will assure unprecedented production in the aggregate, although the yield of cotton will fall considerably behind last year's.

"The month of July made a most en-

The month of July made a most en-couraging exhibit-in so far as statistics are available, liabilities of failures be-ing smaller than in any month since April, 1901, and railway earnings sur-passing last year's by 9.1 per cent. "Quiet conditions in the leading iron and steel markets do not prevent activity at the mills, which operate freely on old contracts and are preparing for a vigor-

us Fall campaign. "Failures this week in the United States are 232, against 214 last week, 193 the preceding week and 230 the cor-responding week last year, and in Can-ada 26, against 27 last week, 23 the pre-ceding week and 18 last year."

Bradstreet's says:
"Wheat, including flour, exports for he week are 1,041,696 bushels, against 723.314 (correct) last week, 1.375.198 this week last year, 3,040,629 in 1903 and 4,244,363 in 1902. Corn exports for the week are 1,013,675 bushels, against 773,621 last week, 273,305 a year ago, 884, 428 in 1903 and 70,611 in 1902.

WHOLESALE MARKETS.

Baltimore, Md.-FLOUR-Dull and

unchanged; receipts, 11,868 barrels; ex-ports, 298 barrels. ports, 298 barrels.

WHEAT—Easier; spot, contract, 83
@83¼; spot No. 2 Western, 84¼@84½;
August, 83@83¼; September, 83½@
83¾; December, 86¼@86¾; steamer
No. 2 red, 77@77¼; receipts, 70,267
bushtels; new Southern by sample, 50@
81; new Southern on grade, 79@84¼.
CORN—Easier; spot, 60@06¼; August, 60@66¼; September, 59½@59¼;
year, 49½@49¾; January, 40@49¼;
steamer mixed, 57½@57¼; receipts, 16,
o45 bushels; Southern white corn, 56@
60; Southern yellow corn, 50@63½.

60; Southern yellow corn, 50@63½. OATS—Unsettled; old No. 2 white, 34½@34¼; old No. 2 mixed, 31½@

3134; receipts, 19,035 bushels. RYE-Steady (uptown); No. 2 Western, 65@66. HAY-Easier; old No. 1 timothy, 15.00@15.50; old No. 1 clover mixed,

BUTTER-Steady, unchanged; fancy imitation, 17@18; fancy creamery, 211/2 @22; fancy ladle, 16@17; store-packed, 14@15. EGGS-Firm, 18. CHEESE-Firm, unchanged; large,

15/2; medium, 113/4; small, 12 SUGAR — Firm, unchanged; coarse tranulated, 5-45; fine, 5-45. New York — RYE—Dull; No. 2
Western, 71 asked c. i f. New York.
WHEAT—Receipts, 2,000 bushels.
Spot, easy; No. 2 red, 88 elevator; No. 2 red, 80% f. o. b. affoat; No. 1 Northern Duluth, 1.35% f. o. b. affoat.
CORN Receipts What is the greatest enemy of the CORN-Receipts, 58,125 bushels, ex-norts, 130,004 bushels. Spot, casy; No. 2, 61% elevator and 61% f. o. b. affoat; No. 2 vellow, 61%; No. 2 white, 62 OATS—Receipts, 33,000 bushels; ex-ports, 1,005 bushels. Spot market, quiet; mixed oats, 25 to 32 pounds, 3216@33; natural white, 30 to 32 pounds, 35@

3616; clipped white, 36 to 40 pounds, 37 BUTTER-Easier; receipts, 9,466; treet price, extra creamery, 211/202134;

fficial prices unchanged. CHEESE—Quiet, unchanged; recipis, 1,171; weekly exports, 2,020 EGGS-First unchanged; receipts,

POULTRY - Alive, quiet; Western chickens, 14; fowls, 13; turkeys, 13; diressed, easy; Western chickens, 14@ 16; fowls, 14; turkeys, 13@17.

RY EFLOUR—Steady; fair to good, 4.15@4.30; choice to fancy, 4.50@4.85.

CORNMEAL.—Steady; fine white and

yellow, 1.30; coarse, 1.10@1.18; kiln-HAY-Firm; shipping, 60@65; good choice 85@go. HDES-Firm; Galveston, 20; Califoria, 10; Texas, dry, 181/2. POTATOES-Easy; Long Island,

1.62@1.75; Southern, 1.00@1.50; Jersey PEANUTS-Quiet; fancy hand-pickl. 5/251/4; other domestic, 3@51/4. CABBAGE-Easy; Long Island, per

100, 5.00@6.00. Live Stock

New York-BEEVES-Dressed beef, slow at 7@9. Exports, 930 head beeves and 6,000 quarters of beel. CALVES—No trading of importance; feeling steady; city dressed years, slow 80112; country dressed, steady at 3

SHEEP AND LAMBS-Sheep dull and 15@25c. lower; good lambs, about steady; common and medium moving more freely at a decline of 25/0356 About all sold. Sheep sold at 3,000 4.50; culls, 2.50; lambs, 5.75@7.40; dressed mutton, weak at 634@9; dressed mbs, lower at

Chicago.-CATTLE-Market, steady; mod to prime steers, 5.25@5.90; poo medium, 3.73@5.00; stockers eders, 2.25@4.25; cows, 2.40@4.60; cifers, 2.25@5.00; cuoners, 1.25@2.40 2.40@4.00; calves, 3.00@7.00; Texas-fed steers, 3.00@4-75.

MUCH IN LITTLE

There are more railway tunnels, via-ducts and railroad bridges in Switzer-land than in any other country in the ld world.

Owing to the rapid growth of the United States, the English language is now spoken by more persons than use any other civilized tongue. It is said that in Benton county, Ind.

here are a million rods of tiling under the fields, making them fertile and till-The land averages worth \$115 to \$135 an acre A new oil district has been struck within 20 miles of Pittsburg, and pros-

prectors are rushing there in large num-bers. Uncle Sam's farm is a good pro-ducer, both on and under the surface. Dr. J. F. Kennedy, secretary of the lowa State Board of Health, has issued on ultimatum to lowa doctors and sur-geons to remove their beards, contend-ing they are unsanitary and carry dis-

case germs.

The united Hungarian societies of Cleveland, where there are over access Hungarians, have decided to prepare a memorial setting forth what the simpariana have contributed in good discenship to this country.