THE PULPIT.

A EDILLIANT SUNDAY SERMON P" DR. C. F. J. WRIGLEY.

Theme. The True Lafe.

Brooklyn, N V. - Dr. C. F. Wrigley rector of Grace Church preached Souday morning on "The The True Life." The text was from Matthew 11:25, "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast

vealed them unto babes." Dr. Wrigley said: When a man makes up his mind Bol to vegotate, not to be content simply to exist, bu to live the life; when he realizes that he is not only an animal, having much in common with the animals; but also a man, having much in common with the world of mystery by which he is surrounded, there are very few ultimate ideals to which he can turn. The fact is, there are only two such ideals, if we bar out that insane suggestion of the disordered mind of Nietsch that a man should cultivate the "will or the "will to have pow which is not a philosophy of life. but suitably a foolhardy agoism.

The man's choice really lies be tween a life of pessimism and agoos ticism, a life which gives up all the real problems of life and settles down into an existence of grim despair and apparently hopeless ignorance of the things which most of all, a man wants to know, or a life which an swers the challenge of all suffering and mystery and sin by affirming the everlasting yea" On the one side we have Buddha and Buddhaism, which even yet holds in its grasp In-dia and China and other Eastern countries, and is the cause of the unprogressive and despairing life of those peoples, and, on the other band, we have Jesus Christ and the onfident and affirmative attitude bat He takes toward life, proclaimig a bold faith in a fatherly God, the is guiding the world toward a rtain goal of goodness and perfection He points out to us a life or fuller content that any of which man had dared to dream; and He joyfully points it out to us calls it His gospel, and declares that It shines through all the perplexities and struggles of our existence-nay, that It is the author and origin not only of all our troubles but also of all our satisfactions. That it is the quality of the everlasting, that it is seizing satisfactions hold of man and triumphantly bidding him to put his hand into the hand of God, and through the mysteries and mists of life to trust the Father, and not only allow himself to be led, but himself to struggle up toward the eternal.

Which of these ideals shall a man accept to-day? Is there any choice? Can a man study the two for even a short time and still be undecided? True, the man may not have heard the second ideal, and that it which constitutes the clarion call to missions; but if he has heard, can he long question which ideal he is Why, without thinking to choose a moment, an ordinary, unprejudiced man would say, as he looked upon the two pictures of life, I would rather be wrong with Jesus than right with Buddhn

But, in sneaking of this life, Jesus said: "I thank Thee, Father, that Thou hast hid these things from the and prudent, and revealed them What does that mean? unto babes. Surely, not that the gospel is hidden from men of great intellectual power or mental acument not that knowledge or wisdom is a bar to the acceptance of the teachings of Jesus. This is untrue as a fact, for, since the coming of Jesus Christ into the world. It is cafely within the limits of truth to say that the vast majority of the really wise and intellectually great men of the Christian world have Leen Christians. When a man says that his world-wide knowledge hinders him from accepting the narrow revelation of Jesus, 1 point to When a man says that his scientific studies are a hindrance to his fills, I point to Lord Kelvin, for both Gladstone and Kelvin represent towering intellectual ability, the one in the departments of literature and statestranship, and the other in nure priceice. No. Jesus does not mean that wisdom prevents a man from believing, for does He discour-age learning: Christ's religion, in fact, has been the leader always in the educational world, but He means that no amount of learning can give to a man that which He comes to the world to give. Worldly learning cannot reveal heavenly things. In other worldly wisdom cannot be words. substituted for revelation Jesus Christ came into the world to live a life, which should be in itself a revelation of new values. It is needless to say they are opposed to world values. For instance, Jeaus bogins with its liself. It is the su-preme value, hence the horrible character of murder and suicide. The Christian world has not yet grasped the real meaning of the value which Jesus placed upon life, not cultivated and refined, but just human life, Then comes humility, the possession of which puts a man into the right atitude toward God and his fellow man. Then unselfishness, which enscteristics of the brute world. Then sbedience, which enables him to culivate the qualities of the ruler, that e may be self-possessed and strong then love, which leads to gratitude o God, and the help of his fellow These things are supreme values in the revelation of Jesus He has little to say about birth. A man may have been born in a hovel, or the heir to a throne; it matters not so as his work is well done. A man may be worth much noney, or none; he may be very wise, or not very wise; he may be culmoney. tivated and refined, or coarse and rough-none of these things are taken into consideration by Jesus, because they do not enter into His system of values. They are only world values, and have an importance that attaches only to the life that now is. The question, then, is: Are these values of Jesus real values, and if so why are they not universally ac-

enough to understand it; but, the gospel is not a riddle to be solved and needing great mental gifts in order to solve it, but a revelation to the heart of the world. The word "babes" in this connection means our common humanity, to which everything that relates to humanity appeals. It is the creat common world interest. It is that to which classic literature ap-peals. I suppose that much of the interest that we have in the old world literature is that we are joys of about the sorrows and the joys of men like unto ourselves, who lived hundreds of years ago. We speak iterature is that we are reading hundreds of years ago. We speak of Burns' poetry as something that appeals to the heart of the world. We mean that it appeals to everybody, that it touches our common humanity, that it is something which every-

one can appreciate. This is the pow-er of the universal language like music or art, everybody of every age, and of every nation understands

Now Christianity appeals to this common humanity because it le founded upon the great fact of a common need. Human nature says a re-cent writer, "moves out toward God." This is true, because as soon as human nature begins to wonder shout hings, there is a demand for satisfar ion concerning the mysteries. As oon as a man begins to appreciate be fact of God's existence, he begins to know that God is good, and he be gins to have a sense of sin. As soon as he becomes conscious of sin he is anxious to obtain pardon; therefore is that Christianity which meets the man with an answer to all his gaestions about God, and with forg'reness for his sin and pardon for his wrongdoing, and reconciliation to God satisfies his inmost being.

Christianity, then, is the permanent answer to a permanent need, that is the Saviour's estimate of it. but one asks, if that is the case, why It not universally accented? Jesus Limself tells us, because it makes its appeal to the heart, and not the intellect; which means that it appeals to the whole personality of our sane, calm and serene manhood, and not to the intellect of the emotions alone Jesus offered His gospel to the Scribes and Pharisees, and it was re-jected; the "wise and prudent" were offended by it. "He found His disciples among men who had neither been tempted by wealth nor corrupted by poverty, men who could pray "Give us this day our daily bread" with earnestness because their daily bread depended upon their daily toil: men of no great learning, but practicommonsense, hard-headed men cal, of the world, and let us remember Jesus gives thanks that it is so. He does not accept it as one of the conditions of His work and make excuses for it, but says that it is the "strength and power of His message that it makes its appeal to the average man with his average intelligence, and average human wants," and not pri-marily to the scholars of the day.

Let us never forget that great fact. which is fundamental to the success of Christianity, that it is a message and not an argument, and if a man shall How do I know the message to be from God? the answer is, the message contains the proof of its own truth. It proves itself to be true when it has satisfied my need. The father gives brend to the child and says take and eat. The child may question the value of the food, and yet he has faith enough to eat, and after he has eaten there is no room for argument, for his hunger is satis The Father in heaven has done fied. the same thing. He has seen the hun-ger of the world and He has said, Take and eat. If the child has faith enough to accept the bread of the world, there is afterward no room for argument, for his hunger is satisfied. and a new vigor and power have come into his life. It is only the "wise and prudent" who refrain from eating the bread of life which Carist offers and because of their refusal are still wondering over the great problems of sin and sorrow and death, and are not satisfied because they get o answer.

The Sunday = School

INTERNATIONAL LESSON COM-MENTS FOR AUGUST 7.

Subject: Jesus on the Way to Jerusalem, Matt, 19:1, 2, 13-20-Commit Verses 13-15.

GOLDEN TEXT .- "Jesuz said, Suffer little children and forbid them not, to come unto Me; for of such is the kingdom of heaven." Matt. 19:

TIME .- March, A. D. 30.

PLACE.—Perea. EXPOSITION.—I. Jesus and the Little Children, 1-15. Jesus still maintained His popularity with the multitude (v. 2). The mothers longed to have their children share in the blessing. The disciples, like many modern disciples, thought the children were heneath the notice of Jeauand rebuked the mothers as they brought them. But while the disci-ples were displeased with the mothers Jesus was displeased with the disci-None are dearer ples (Mark 10:14). to Him than the children, and He wishes even the little children ("babes," Luke 18:15, R. V.) brought A child in its tenchableness to Him. and humility is just fit to hear and re-ceive the truth of the kingdom, and we must become in this respect as litchildren if we are to enter the kingdom of heaven (ch. 18:3). Jesus took the children up in His arms (Mark 10:16). Can we doubt that a real blessing came even to their infant hearts in response to the touch of Jesus? How God can work in the heart of a child we do not know, but that He does thus work this passage

Possessing Many Things, Yet 11. Not Satisfied, 16-20. The young man who came to Jesus had great recesssions (v. 22), position (Luke 19:18) culture, exemplary morality (v. 20) noteworthy amiability (Mark 10: 21), intense earnestness (Mark 10; undoubted sincerity (Mark 10; -21), great moral courage (Mark 10:17), recognized plety (Luke 18; 18), noble aspiration (v. 16), hencyolence. Yet all these things logether did not save him. They will not save any one. Bla question implied that eternal life is obtained by something No man ever obtained life by doing (Gal. 2:16). It must be reteived as a gift (Ro. 6:23). Jesus, by His reply, "Why callest thou Me (see Mark 10:18, R. V.), did not mean to imply that He was not good (Jno. S:46; 14:30; 8:29), but He saw that the young man had no deep sense of the full force of his own rds. To say He was good was to He was God, for no man is good words. (Mark 10:18), but that He was God the young man did not see. He was superficial, and Jesus sought to bring him to a recognition of his superflcialty. Jesus sent the young man to the law because he sought life by doing. The law is the thing to "do" if a man is to get life by doing, but no r an has ever done it, so the law serves to shut a man's month (Ro. 3:19, 20). What this young man needed was to have his mouth stopped and his pride laid in the dust. Jesus always sends the self-confident to the Those who know that they i law. sinners He sends to the gospel (1 TL

1:15)Lacking One Thing, and III. Therefore Lost, 20, 22. "Jesus look-ing upon him loved him." (Mark 10: V), but Jesus was not pleased 21 with him (cf. Ro. S:S). There was, however, a winsomeness in his sincerity, engerness, earnestness and honthough futile, attempt to kee the law. But Jesus' love for him did not keep Him back from dealing very plainly with him, though that plain dealing caused the young man to turn his back upon Him. It does not seem to the average mind a very serious thing to lack only one thing (Mk, 10; But this lesson teaches us that 21)

to lack one thing may be fatal. The

BITTER WAR ON INTEMPERANCE

SOLDIERS FIGHTING THIS CURSE. GREATLY CHEERED.

Why Smith Sold Out His Saloon. "I hear that Smith has just sold

out his saloon," said one of a couple of middle-aged men who sat sipping their beer and eating a bit of cheese in an American saloon. Yes," responded the other, rather

slowly. "What is the reason? I thought he was just coining money there.'

other nibbled a cracker ab-The stractedly for a moment, and then said: "Smith, you know, lives on Mt. Washington, where he has an excellent wife, a nice home, and three as pretty children as ever played out-Smith is a pretty respectable doors. sort of citizen-never drinks or gam-bles, and thinks the world of his family. When he went home one afternoon and found his wife out shopping, he went through the house into the back yard, and there under an apple tree were his three boys playing. They had a bench and some bottles and tumblers, and were play ing 'keep saloon.' He noticed that were drinking something out of they a pail, and that they acted tipsy. The youngest, who was behind the bar. had a towel tied around his waist, and was setting the drinks up pretty freely

'Smith walked over and looked in the pail. It was beer, and two of the boys were so drunk that they stag-A neighbor's boy, two years gered. older, lay asleep behind the tree. 'Boys, you must not drink that!'

he said, as he lifted the six-year-old from behind the bench.

"'We's playin' s'loon, pap; an' 1 as sellin' it just like you.' said the little fellow. Smith poured out the beer, carried

the drunken boy home, and then took his own boys in and put them to bed. When his wife came back she found him crying like a child.

He came down town that night and sold out his business, and says he will not sell or drink another drop of liquor. His wife told mine about it and she broke down crying while she told it.

This is a true story, but the name way not Smith .--- Christian Scotsman.

It Didn't Pay.

A well known novelist who was for years a moderate drinker writes his experiences in McClure's. He found in the end that it didn't pay.

'It should be borne in mind," he SAVE "that I am not dealing with confirmed drunkenness, drinking that has become an organic necessity. In obriety is a disease as much as tuberculosis, and must be so considered and treated. I am dealing with the custom of drinking as it is practiced by the great majority of men who drink at all. And for that very rea-son I think that testimony like mine should be suggestive and valuable. have absolutely no prejudice against the custom, and yet, though I abused it, socially speaking, and am still a worshiper of Dionysius (from afar), 1 do not hesitate to declare that moderate drinking does not pay. I have tried it. I know. No one

can tell me anything about its joys and satisfactions. I have also tried total abstinence. As a consequence I feel better, sleep better, work bet-ter, enjoy life better and have increased my usefulness as a citizen.

"Catch My Pal."

The London correspondent of the New York Sun relates the following interesting incident:

One day last July a Presbyterian clergyman in the city of Armagh, per-suaded twelve hard drinkers to sign Before parting with the pledge. them he said:

'Now, perhaps, each of you could bring a pal to my house to-morrow, and induce him to sign." "I think I can eatch my pal," said



"THOU ART REDEEMED."

Raging the conflict-Death loomed ahead; Weakened by battle-fainting through dread;

dread; Gasping for mercy-gasping for life; Sterner the conflict-more awful the strife. Ebbing the life-blood-forsaken I seemed-Spake the Eternal, "Thou Art Redeemed."

Faith took my place in the struggle with

Faith took my place in the struggle with Death; Love healed the wounds, and my agony fled; Peace tilled my life—now redeemed from the dead. Faith fighting for me—victory was sure; Hope dwelling in me—life became pure.

Now when the Tempter hurls doubt at my "Thou Art Redeemed," and eternities roll Out from the Lamb on the blood-sprinkled

throne. Demons of Hell have fled-doubts have all by doing whatever a friend asks, for that might be a harm to our friend:

son of God only these poor lips shall

Draise, Adoring the Lamb of the Ancient of Days, -S. E. Paxson, Moody Bible Institute.

Waiting For the Vision.

H. Isabel Graham has written a beautiful story in the form of a le-gend of a monk who knelt continually in his cell and prayed to be fashioned into the likeness of the cross. He had made a vow that none should see his face until he had looked upon the face of Christ. So his devotions were unbroken. The birds sang by his cell window and the children played without, but the monk heeded not either the children or the birds-in the absorption of his soul in its passion for the Christ, he was oblivious to all earthly things. One morning he seemed to hear a spirit-voice saying that his prayer to see the Blessed One should be answered that day. He was very glad, and made special pre-parations for the coming of the vision. There was a gentle knocking at his door by and by, and the voice of a child was heard pleading to be fed and taken in. Her feet were cold, her clothing was thin. But the monk was so intent on the coming of the vision that he could not pause to minister to any human needs. Evening drew on, the place became dreary, the tapers burned low. Why was the vision so long in appearing? Then with bitter grief he heard the answer that the vision had already come, had lingered at his door, and then, un-welcomed, had sobbed and turned sway. Jesus had come in the little child, cold and hungry, had knocked. and called, and waited, and grieved, had gone. The monk had been expecting some shining splendor, like the burning bush, or the transfigur The vision had come as a litation. tle child in need, seeking help, and he had not recognized it, and refused to receive it.

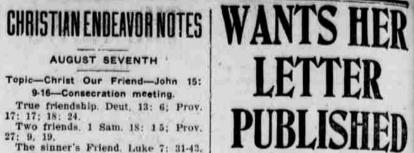
A Place to Play.

"Then Jonah prayed unto the Lord us God out of the fish's belly." Peculiar prayer-room this, but better it is to have a strange sanctuary than no sanctuary.

wayward-hearted prophet during the preceding days, but prayer was not recorded in one of them. But now, within the great sea monster, in darkness and in sore straits, his hard heart was broken, and he learned to pray,

the Bedford jail, the shut-in village Aberdeen, the lonely forest of America, where Jonah, Bunyan, Ruthand Brainard bowed their erford heads and hearts submissively God, and learned to pray, and kept repentance God would have mercy. The baris of such hope and assurance at prayer.

less man? Thine only hope is that the God of Jonah will bring thee lowinto the depths, where thine own strength will flee away, and, shut in from the path of thine own choosing, thou wilt call upon thy God. Sister, are the waters now com-passing thee around about; are the weeds wrapped about thy head; art thou saying: "All Thy billows and Thy waves pass over me?" Ah, thou art in a good place if these experi ences of anguish will teach thee how Eastern countries the yoke of the oxen is fixed on the head just beneath the to truly say, "Thy will be done." Thank God, and let all the people horns, and so goes down over the jaws. The careful driver will see to solemnly say, Amen, as thou and sincerely pray unto the humbly Lord thy God out of the darkness of jaws. Thus God was to Israel a lov-ing Father and a considerate Master, thy tribulations .-- Gospel Message.



For Benefit of Women who Suffer from Female Ills A Friend at court. Zech. 3: 1-7. Christ sets us a tremendous test of

Minneapolis, Minn.-"I was a great sufferer from female troubles which

caused a weakness and broken down (CAR) condition of the system. I read so much of what Lydia E. Pinkham's Veg. etable Compound had done for other ** suffering women I felt sure it would help me, and I must say it did help me wonderfully. My pains all left me, I

NWALL L grew stronger, and within three months

I was a perfectly well woman. "I want this letter made public to show the benefit women may derive from Lydia E. Pinkham's Vegetable Compound."-Mrs. JOHN G. MOLDAN, 2115 Second St., North, Minneapolis, Minn.

Minn. Thousands of unsolicited and genu-ine testimonials like the above prove the efficiency of Lydia E. Pinkham's Vegetable Compound, which is made exclusively from roots and herbs. Women who suffer from those dis-tressing ill_seculiar to their sex should not lose sight of these facts or doubt the ability of Lydia E. Pinkham's Vegetable Compound to restore their health. health.

If you want special advice write to Mrs. Pinkham, at Lynn, Mass. Shewill treatyour letter as strictly confidential. For 20 years she has been helping sick women in this way, free of charge. Don't hesitate — write at once.

Sometimes a girl pretends to whistle for the purpose of calling a young man's attention to the lovely pucker

For COLDS and GRIP.

Bick's CAPTDINE is the best remedy-relieves the sching and feverishness-cura the Cold and restores normal conditions. If liquid-refects immediately. Boc. Ed. and Boc., at drug stores.

Literary Note.

never marry?"

ing love letters unless they intend to."

Yes, Indeed.

Hostess (at party)-Why, so silent, Miss De Muir? You've scarcely sald a word since you came.

Youthful guest-Really, Mrs. Leader, I am having a very enjoyable time. but my father has told me 100 times never to say anything unless | have

something to say, and I suppose Hostess-But, my dear child, thipk what a stupid and tiresome thing soclety would be if everybody followed that advice!

The Dentist's Joke.

At a recent dinner of the Author's club in London to Mr. Owen Seaman. the editor of Punch, Mr. Walter Emanuel, another member of the staff of Punch, referred to the fact that the man with the largest sense of humor he had ever struck was an Englishman -a dentist. He went to him, after suffering long with the toothache. He re-

inward piety does not keep pace with Many experiences had come to this outward progress. Such growth is advancement without improvement. Hosea, the prophet of the decline and fall of the northern kingdom, foresees the upon Israel as a result of internal de-CHY:

Thank God for the belly of the fish.

Brother, art thou a wilful, prayer-

EPWORTH LEAGUE LESSONS

ruption

heaverly Friend.

ence of Christ?

SUNDAY, ANGUST 7

Its historic setting is the best inter-

pretation of this Scripture. Israel un-der Jeroboam II has reached the ze-

nith of her power. Notwithstanding an

outward show of glory, religious de-generacy is working an inward cor-

Woe unto the nation whose

inevitable destruction coming

What Amos had seen at a dis-

tance Hosea now beholds at close

range, and in "broken sobs of com

pressed feelings"-for so his words

and sentences have been character.z-

ed-he urges Israel to repent, giving

assurance that on condition of such

he finds in God's former loving treat-

strong and is no longer a child.

strength acquired must be set to tasks

and bow itself beneath burdens. In

easing the yoke where it chafes the

drawing them "with bands of love.

and affection and

"How shall I give

Ephraim? How shall I make thee as Odmah and Zeboim?" (Two

Literary Tastes of the Poor.

Fifth avenue, but on New York's East

Side the English classics are the great

attraction. In the first place, the

East Side reads more than other sec-

tions do. There were more applica-

tions for the privilege of taking out

books from the circulation depart-

ments of the five East Side branches

of the New York Public Library last

year than in any eight of the other

thirty-eight branches. Not only does

the East Side read, but it is choice in

The "five best sellers" may interest

out:

anxious

thee up,

(Two

AUGUST SEVENTH

9-16-Consecration meeting.

The sinner's Friend, Luke 7: 31-43.

A Friend in need. John 11: 1-3, 36-

A sympathetic Friend. Heb. 2: 14

commandment-keeping, even the

measure of His own commandment-

keeping; but there goes with if a tre-

mendous incentive, the promise for us of the Father's love for Him (v.

Life is the measure of love and

Earthly friendship is not measured

friendship; but life may be given up

but whatever Christ asks may always

be done wisely (v. 14). Christ's proof of His friendship for

us is His giving us the very best He

has, even the truth given Him by His

Suggestions.

"He that would have friends must show himself friendly." Have we a right to call Christ our Friend while

Friendship is the highest form of we. It is love exercised in the

Illustrations.

pany without awkwardness. Which

kind of silence is yours in the pres-

to know one another. If Christ is

your Friend, you will want all your

A true earthly friend wants you to make full use of him; so does your

earthly friends to know Him.

You want all your earthly friends

for a friend without dying (v. 13).

17:

43.

18:

10)

27: 9, 19,

4: 14-16.

Father (v. 15).

we are hostile to Him?

friendship of Christ.

the time.

God's Unfailing Love-Hos. 11: 8, 9; John 13: 1.

highest matters. Christ's friendship is not jealous of our human friendship; but the more triendly we are with one another, the more fully do we enter into the Fidelity is taken for granted among friends. You are no friend to Christ if your fidelity needs bolstering up all

Friends and strangers can be silent in the company of other friends or strangers, but mere acquaintances cannot be silent in one another's com-

she can get on her lips

"Do you think that poets should

"I don't know about that. But they should be very careful about compos-

cepted? The answer is every man is born capable of appreciating these values, but he may lose the faculty, and, having lost it; he finds it difficult to regain.

thank Thee that Thou hast revealed them to babes." What does that mean? and why thankful that these things were revealed to babes? answer is plain. He was thankful that His message could be understood by anyone possessing the ordinary, human receptive faculties. If the message could be understood only by men of surpassing intellectual gifts, it could never be a general gos-pel, because few would be wise Explanation of Life's Mysteries.

Few places are more rough, more lacking 't every element of beauty than a stone quarry. I began my ministry among the quarries of Cape Ann, which have since been multiplying over its granite surface. Were I to take the owners of some of the newer quarries, and walk with them over the familiar places, I could say to them: "I remember when i used to walk here among stately trees, or sit under the shadow of a great rock and feast on the surrounding heauties; but now you have blasted the rocks, you have cut down the trees, you have littered the fields broken fragments. What does it all Then they could take me to mean?" some noble buildings in various cities and say: "Do you see those stately buildings, beautiful cornices, grace ful arches, lofty columns? Weil Weil. there is the meaning of the quarry So it is that Heaven explains the meaning of many of the mysteries of our earthly experience. The cares, burdens, sorrows, joys, works, trials, are all instruments for fitting us for our heavenly home .- Peloubet.

All Things Are Ours,

It is a shame, I say, to see them that cannot husband that happy estate which they have. They live as if they had it not-so full of want, so full of care and pride, so weak and unable to master their sins; whereas the tault is not in the power of faith, nor the promise, nor in the Lord; for e Lord doth not grudge His people of comfort, but would have them live theerfully and have strong consolations and mighty assurance of God's -Thomas Hooker.

The latest measurements of the temperature of the earth's interion have been communicated to the German Geological Society. They were taken in a borehole near Czuchow in Upper Silesia and is the deepest hold in the world. It was sunk under the direct control of the Prussian State authorities and at first was intended to reach to a depth of 2500 metres, or somewhat over one and a half miles. The difficulties increased as greater depths were attained and at 7456 feet below the surface work had to be stopped, still about 900 feet short of the goal. The hole is about a foot and a half in circumference and it has been found that the temperature increases with fair regularity one degree Fabrenheit for every fifty-four feet. Incursions of water frequently interfered with the accuracy of the measurements, but at 7400 feet, the greatest depth ever reached, the temperature has been found to amount to 182 degrees Fabrenheit.

Of all the dried fruits none perhaps equals the raisin in food value and case of digestion.

one thing he lacked was a supreme love for Jesus Christ. He was willing o do much at Jesus' bidding (v. 16), but not anything and everything. There was one thing that he loved more than Jesus, and that he was not willing to give up at Jesus' bidding. Jesus' purpose in hidding him to sell what he had and to give to the poor was to bring him to see this. Money was his idol, so Jesus put His finger upon that. But the spirit of Jesus' command holds for all His disciples upon that. (Luke 14:33). Jesus usually calls upon those who would come after Him to give up something. Love to Him makes it easy to give up anything for Him (2 Cor. 5:14, 15). Jesus told the young man that if he obeyed he would have "treasure in heaven." That is infinitely the best place to have treasure (Matt. 6:19, He was not merely to sell all, but further, "come and follow Me." The selling all was simply prepara-tory to this (1 Cor, 13:3). "He went tory to this (1 Cor, 13:3). "He went away sorrowful," it wash't so much he that had "great possessions," the "great possessions" had him. By By turning away from Jesus rather than give up his earthly treasures, he lost ternal treasures and lost his soul.

IV. The Dangersof Wealth, 23, 26, Jesus took occasion from this incident to paint out the perils of riches (cf. Prov. 30:8, 9; Matt. 13:22: 1 Ti. 6:9, 10). "It is hard," He said, "for a rich man to enter into the kingdom of heaven." The world is full of illustrations of the truth of Jesus' state-ment. Wealth and piety seldom gd hand in hand. Many a man has lost his spirituality as he has increased in wealth. There are few rich men saved (1 Cor. 1:26: Jas. 2:5, 6), Jesus' "disciples were astonished at His words" (cf. Mark 10:24). Jesus used a strong figure to illustrate the impossibility of a rich man being saved. Men have sought to tone the figure down, but for that there is no warrant. Jesus tells them it is pos-sible for God to save a rich man (v. 26). Nothing but the special grace of God can save him. Jesus in meet-ing the perplexity of His disciples ut-tered a truth that has great comfort "with God all things are possi-(cf. Gen. 18:14). The disciples in it. in their amazement asked an impor-tant question. God has answered this question (Ro. 10:13). The dis-ciples' thought was, if a rich man can't be saved there can't be much hope for anybody.

"Gents" Made to Order.

"Heraldry and the Gent" every one with a sense of humor must be keenly interested in. There has been so much nonsense written on this subject and with such a pretense of learning that many people believe the College of Arms really can create a gentleman. The College, we fear, can manage nothing more than "gent," and for that they charge quite enough. Heraldry belongs to the antiquary. Modern costs in anclent style (prix fixe) are the last remnants of days which belong only to history .- Saturday Review.

one of the men, and that was the origin of the "Catch My Pal" movement now sweeping over the north of Ireland.

Scarcely a town or village in Ulster Is without an enthusiastic band of members, each of whom wears an enameled brass button bearing the words, "Protestant Catch My Pal Union." The saloons in many of the Pal The saloons in many of the provincial manufacturing towns have lost fully fifty per cent. of their trade Of the 3000 inhabitants of Cookstown, County Tyrone, over 700 men joined the union in November and December, and the percentage is equally great in other towns.

Does It Prohibit?

Prohibition prohibited \$79,059, 743.60 worth! This is the official statement of the United States Gov ernment for the fiscal year ending June 30, 1909, the comparison being with the previous year. The drop in the production of whisky was 4,-825.268 gallons, being more than three per cent, of the previous year's production. The decrease in the beer item was 2,444,183 gallons, four per cent, of the production

Uncle Sam lost nearly eight million in taxes, but the people are ahead by nearly eighty million dollars that did not go for beer and whisky .-- Cen-tral Christian Advocate.

Labor Not Fooled.

The brewer says the saloon is a iend of labor. The liquor dealer friend of labor. The liquor dealer says the same. The saiconkeeper declares it is true. But Gompers and Mitchell and Lennon say the saloon is labor's enemy. Labor will not be fooled. It has faith in its leaders and knows the liquor interests care only for the dollars it passes over the bar.

Temperance Notes.

Civilization will not be a success until the saloon is but a memory of what men once endured. -- Collier's Weekly.

The city of Youngstown, O., which decided some months ago it had to have open saloons in order to help pay the running expenses of the town finds itself in financial straits. For the first time in the city's history there is not enough money in the police fund to pay members of the department.

If you are reading the daily news-papers you can hardly think any theology too atrong for the needs of the time.-Advance

One swallow does not make a sum mer, but a dozen or so in a black bottle are sufficient to produce a great change in temperature.

The last convention of the German Social-Democratic party at Leipsic adopted a resolution recommending to the members of the party a boycott on alcoholic liquors. One factor lead-ing to this action is said to be a fight against the distillers, but the hygienic effect of such a measure wes a petent regnon.

The Great Business Opestion.

Mark Hopkins once put to his class our Lord's question, "What is a man profited if he gain the whole world and lose his own soul?" in this way world You would like to have the world, as much of it at least as you want? Would you be willing to have the world, all of it that you want, and he deaf, or be deaf and dumb; or, worst of all, be deaf and dumb and blind? Perhaps you would, but I doubt it; for that is the difference between being and having."-A. T. Pierson.

A Successful Life,

A successful life is the right use of each day, each hour, each moment, learning its lessons, seizing its opportunities, utilizing its privileges, fighting its battles, garpering its wealth, and glorifying the God who If this is done, there will be gave It. no need for regrets that we part com-pany with each day forever. Better days are coming-better, because we have made the past ones stepping stones to higher altitudes of wisdom and goodness.

A Willing Heart.

Not rigid purpose, but pliant affection; not kingly command, but docile submission; not even any passion for far-off excellence, but a willing heart for the duty that is near. The spirit of highest heroism before men stands as a little child before the face of God.

Beginning and End.

Let our prayers, like the ancient sacrifices, ascend morning and even-Let our days begin and end with Ing. God .-- Channing.

Frenchmen hold that the finest rose tree grows in the Marine gar-dens, at Toulon. It is a Banksia, which has been known to bear fifty thousand blooms at a time. It covers a fifteen-foot wall to a width of some eighty feet.

NOT STOOPING TO CONQUER.

Very Stout, But Thrifty Old Gent

ment: "When Israel was a child I loved him" (Hos. 11: 1). The slave fused to have gas, and the dentist pulled out a tooth, leaving him writhboy of Egypt God loved, carried in his ing in pain, and took the tooth to the arms, taught him to walk, and led him forth from his bondage. The figwindow, where he laughed quite heart ure then changes from that of a lovily. He groaned, "What's the joke?" ing father training his child to that 'Wrong tooth." said the dentist. of a compassionate teamster driving his oxen (Hos. 11: 4). Israel is grown

There Should.

Fritz the gardener was a stolld Ger man who was rarely moved to extraordinary language. Even the most provocative occasions only caused him to remark mildly on his ill-luck. Not long ago he came back from the city in the late evening after a hard day in the market place. He was sleepy, and the train being crowded, the basgageman gave him a chair in his roomy car.

But, alas! Israel sins, sins against such love and care. Then, like a sor-Finally the train reached Bloom rowing parent bemoaning the perverfield. Fritz still slept as it pulled in sity of a child upon whom much of and his friend had to shake him and tell him where he was. thought have been lavished, God cries

"I tanks you," said Fritz, as he rose slowly to his feet. The open door of the car was directly in front of him He walked straight out of it.

cities near Sodom and Gomorrah de-stroyed with the cities of the Plain.) The baggageman sprang to look aft er him. Fritz slowly picked himself It is the eleventh hour, and yet, though the nation be close upon the verge of doom, exhaustless love up from the sand by the side of the track, looked up at the door, and said breaks forth with passionate pleading from the heart of God, "I will not exwith no wrath in his voice:

"There should here be some steps ecute the flerceness of mine anger. I will not destroy Ephraim, for I am God and not man." -St. Paul Dispatch.

Hungry Little Folks

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"The Memory Lingers'

Postum Cereal Co., Limited Battle Creek, Mich.

what it reads. New, ephem' ral novels get little attention, but Dickens, Thackeray and Scott are worn threadbare in the tenement districts. Shakespeare and the Bible are prime favorites. Among juveniles, fairy stories lead here, as they do everywhere else, but the Bible ranks among the five most popular books in the children's department,-Leslie's.

To show Swedenborg's ideas, the

preacher drew a graphic account of

the supposed Swedenborgian heaven,

with beautiful fields, fine horses,

cows, etc. In the midst of his glow-

ing description, one of the sisters

went into raptures and shouted:

"Hold on there, sister!" said the preacher, "you're shouting over the arong heaven!"-Success Magazine,

'Glory, glory, glory!"

Misplaced Rapture,

many steps for mother.