

## Don't Procrastinate

### Make Up Your Mind What You Are Going to Do, Then Go Ahead and Do It

Washington report.—From a passage of Scripture unobserved by most readers Dr. Talmage in this discourse shows the importance of prompt action in anything we have to do for ourselves or others. Text: Ecclesiastes xi, 4, "He that observeth the wind shall not sow."

What do you find in this packed sentence of Solomon's monologue? I find in it a farmer at his front door examining the weather. It is seed time. His fields have been plowed and harrowed. The wheat is in the barn in sacks, ready to be taken afield and scattered. Now is the time to sow. But the wind is not favorable. It may blow up a storm before night, and he may get wet if he starts out for the sowing; or it may be a long storm, that will wash out the seed from the soil; or there may have been a long drought, and the wind may continue to blow dry weather. The parched fields may not take in the grain, and the birds may pick it up, and the labor as well as the seed may be wasted. So he gives up the work for that day and goes into the house and waits to see what it will be on the morrow. In the morning the wind is still in the wrong direction, and for a whole week and for a month. Did you ever see such a long spell of bad weather? The lethargic and overcautious and dilatory agriculturist allows the season to pass without sowing, and no sowing, of course, no harvest. That is what Solomon means when he says in his text, "He that observeth the wind shall not sow."

As much in our time as in Solomon's times there is abroad a fatal hesitancy, a disposition to let little things stop us, a ruinous adjournment. We all want to do some good in the world, but how easily we are halted in our endeavors. Perhaps we are solicitors for some great charity. There is a good man who has large means and he is accustomed to give liberally to asylums, to hospitals, to reform organizations, to schools, to churches, to communities desolated with flood or devastated with fires. But that good man, like many a good man, is moribund in his temperance. He is depressed by atmospheric changes. He is always victimized by the east wind. For this that reason you postpone the charitable solicitation. Meanwhile the suffering that you wish to alleviate does its awful work, and the opportunity for relief is past. If the wind had been from the west or northwest, you would have entered the philanthropist's counting room and sought the gift, but the wind was blowing from the east or northeast, and you did not make the attempt, and you thoroughly illustrated my text, "He that observeth the wind shall not sow."

There comes a dark Sabbath morning. The pastor looks out of the window and sees the clouds gather and then discharging their burdens of rain. Instead of a full church it will be a handful of people with wet feet and the dripping umbrella at the doorway or in the end of the pew. The pastor has prepared one of his best sermons. It has cost him much research, and he has been much in prayer while preparing it. He puts the sermon aside for a clear day and talks platitudes and goes home quite depressed, but at the same time feeling that he has done his duty. He did not realize that in that small audience there were at least two persons who ought to have had better treatment. One of these hearers was a man in a crisis of struggle with evil appetite. A carefully prepared discourse under the divine blessing would have been to him complete victory. The fires of sin would have been extinguished, his keen and brilliant mind would have been secured to the gospel ministry, and he would have been a mighty evangelist, and tens of thousands of souls would have, under the spell of his Christian eloquence, given up sin and secured a married and happy life. All the heavens there would have been congratulation and hosanna, and after many ages of eternity had passed there would be celebration among the ransomed of what was accomplished Sunday in a church on earth under a mighty gospel sermon delivered to 15 or 20 people. But the crisis I speak of was not properly met. The man in struggle with evil habit heard that stormy day and decided to move him. He went out in the rain uninvited and unhelped back to his evil way and down to his overthrow. Had it been a sunshiny Sabbath he would have heard something worth hearing. But the wind blew from the stormy direction that Sabbath day. That gospel husbandman noticed it and acted upon its suggestion and may discover some day his great mistake. He has a sack full of the best of the wheat, but he withheld it, and some day he will find, when the whole story is told, that he was a vivid illustration of the truth of my text, "He that observeth the wind shall not sow."

There was another person in that stormy Sunday audience that deserved something better than that pastor had extemporized nothingness. It was a mother who was half awakened to a sense of responsibility in regard to her household. She had begun to question herself as to whether it would not be better to introduce into her home a religion that would decide against the destiny of her sons and daughters. Would help her to decide the domestic question which was to her a soliloquy. Her home had so far been controlled only by worldly principles. She had dared the riot of the elements that morning and had found her way to church, hoping to hear something that would help her to decide the domestic question which was to her a soliloquy. Her home had so far been controlled only by worldly principles. She had dared the riot of the elements that morning and had found her way to church, hoping to hear something that would help her to decide the domestic question which was to her a soliloquy.

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preachers of the gospel or medical practitioners or members of the bar or merchants or farmers, therefore he fled to hide himself. This is what conscience will always do; it will cause man to hide himself from God.

## SUNDAY SCHOOL

INTERNATIONAL LESSON NO. 11.  
JULY 14, 1901.

Beginning of Sin and Redemption.—Gen. 3:1-15  
Commentary.—In our last lesson we studied the creation. The family was founded and the Sabbath instituted, and man was placed in the garden of Eden which, according to God's plan, was to become a city of blessedness and purity. Our first parents were perfect and complete, with all the possibilities of manhood before them. Adam and his wife were "the most splendid specimen of the race the world has ever seen; fair as an angel, holy as a seraph." But into the garden of delights the tempter came. How long Adam and his wife may have enjoyed the good things that God had provided before the tempter appeared we cannot tell; neither do we know from whence he came, or how he came to be; but he came and tempted man to decide which way he would go and whom he would serve.

1. The serpent.—"That it was a real serpent is evident from the plain and artistic style of the history; for superior in beauty as well as in sagacity to what they are in their present state." He said—"There was in the bosom of the first pair no principle of evil to work upon, and his solicitation to sin came from without, as in the analogous case of Jesus Christ, Matt. iv. 3; and as the tempter could not assume the human form, there being only Adam and Eve in the world, the agency of an evil creature had to be employed to tempt the woman." "Though sinless and holy, she was nevertheless liable to be tempted." Hath God said—"Is it true that he hath restricted you in using the fruits of the garden of Eden? This is not like one good and kind. Surely there is some mistake."

2. We may eat—"Eve resist; the first assault by looking at the large

could not screen him from the eye of God; and he could not stand in His presence naked; therefore he fled to hide himself. This is what conscience will always do; it will cause man to hide himself from God.

11. Who told thee.—In admitting that he was afraid and naked he unconsciously acknowledged his sin. This woman—Here we find him actually laying the blame of his fall on the circumstances in which God had placed him, and thus, indirectly, on God himself.

12. Beguiled.—Deceived me by flattering lies.  
13. Thou art cursed.—It is believed by many that before the fall the serpent went upright, and had an entirely different form from what he now has; others think that his form was the same, but that after the fall his attitude became a badge of shame and repulsiveness. From being a model of grace and elegance, it has become the type of all that is odious, disgusting and low.

14. Enmity.—This enmity still exists; mankind loathes and detests everything of the serpent kind. Thy seed—Evil spirits and wicked men. For seed.—An allusion to Christ and his church. Bruise thy head.—The serpent's poison is lodged in its head; and a bruise on that part is fatal.

Teachings.—To talk with Satan is likely to result in yielding to his seductions. Those who sin generally blame others for their actions.

PRACTICAL SURVEY.  
The scene is laid in the garden of Eden. Of the beauty of the place and the happiness of the pair who inhabited it we may endeavor to form some conception, but the imagination must ever fail in the effort.

Man's integrity tested.—Man was created "just and right, sufficient to have stood, yet free to fall." He could not be otherwise and be man. His highest prerogative, yet capable of abuse and fraught with most disastrous consequences, "The tree of knowledge," etc., was represented by the same terms as things permitted. The tempter and the sin. 1. The malignity of the tempter. What malignity must have inhabited his breast to lead him to enter such a scene and bring wickedness and misery there. 2. The tempter's artfulness. He



Mrs. Fayson (reading from letter)—God, gracious, Henry, our cottage at Deal that we went to mother has been burnt out. Mother herself only escaped by a miracle.

Fayson—Humph! Misfortunes never come singly.—Pick-Me-Up.

ness of her privileges.  
3. The tree.—"The tree of the knowledge of good and evil." Gen. ii. 17. It was placed in the garden as a moral test. The object was not to cause their downfall, but to test their integrity.

4. Shall not surely die.—Satan now comes out in his true character as "the father of lies." In this he tacitly appeals to the fact of his own immortality, a fact which she may well be supposed to have known. 5. God doth know.—The tempter reflects upon God, as though He were unwilling to permit them to enjoy the best things. Opened—And so they were to the fact that they had lost the purity of their moral character. Shall be as God (R. V.).—The object of the tempter appears to have been to persuade them to eat of the fruit, by showing them that they should, by eating of this fruit, become wise and powerful as God, and be able to exist forever, independently of Him—dark.

6. Good for food.—Responding to "the lust of the flesh." A delight to the eyes (R. V.).—An appeal to the higher sense of beauty, "the lust of the eye." Desired to make one wise—"The pride of life." See I. John ii. 16. She was at last completely overthrown. Unto her husband—Adam sinned with his eyes open, Paul says he was not deceived. I. Tim. ii. 14.

7. Knew that they were naked.—Proving that they were no longer innocent, for innocence is a stranger to shame. Their eyes were opened, but they saw shame and disgrace. "They were conscious of guilt and unworthiness in each other's eyes, and in the sight of God. Moreover, instead of turning to God for forgiveness, they endeavored by their own efforts to cover their sin and shame."

8. Hear the voice.—The voice is properly used here, for as God is an infinite Spirit, and cannot be confined to any form, so He can have no personal appearance. Clarke. "They heard the sound of the divine going, such as was usual when God appeared to them and conversed with them." Cool of the day.—The evening, the customary time of worship. Had they themselves—"Shame, remorse, fear—a sense of guilt—feelings to which they had hitherto been strangers, disordered their minds and led them to shut him who approached they used to welcome."

9. Where art thou?—This question proved two things. 1. That man was no longer in the garden. Had they been there they would have seen the serpent. Thus we see man's sin, and God's amazing grace.—C. H. M.  
10. I was afraid.—Sin makes cowards of men, because it makes them feel that they are in the wrong, and they are afraid of the consequences. He confesses not his sin but only his fear and shame at his bodily nakedness. The question just asked had given him opportunity to confess his sin—Jacobus. I hid myself—Adam's appen

## The Markets

Leading Wheat Markets.

Following are the closing quotations at important wheat centres to-day:

	Cash.	Spt.
Chicago	\$0.66	\$0.66
New York	0.72 1-4	
Detroit, No. 1 white	0.69 1-2	
Detroit, No. 2 red	0.68 1-2	0.68 1-2
Toledo	0.67 1-8	0.67 1-8
Duluth, No. 1 north	0.66 1-2	0.66 1-2
Duluth, No. 1 hard	0.69 1-2	
Minn., No. 1 north	0.63 1-4	

Toronto Dairy Markets.

Butter.—The receipts are fair with local prices steady, but for export the market is weaker. Found rolls job at 15 to 17 1-2c; large rolls 14 to 15 1-2c; good to choice tubs 14 to 16c; inferior, 10 to 12c; creamery, boxes, 18 to 18 1-2c; and rolls 19 to 20c.

Eggs.—The market is steady with choice stock selling at 11 1-2 to 12c per dozen in case lots. Cracked eggs, 8 1-2 to 9c.

Cheese.—Market quiet and prices steady. Full cream, September, 10c; do, new, 9 1-4 to 9 1-2c.

Hides and Wool.

Hides, 6 1-2 to 7 1-2c; hides, cured, 7 1-2c; calfskins, 1 1-2c; calfskins, No. 2, 8c; deacons, dairies, each 60 to 65c; sheepskins, fresh, 90c to \$1; pelts, each 20 to 30c; lambskins, each 30 to 35c; tallow, rendered, 4 to 5 1-4c; wool, fleeces, 13 to 14c; wool, unwashed, fleeces, 8 to 9c.

Toronto Live Stock Markets.

Export cattle, choice, per cow	\$1.75 to \$1.90
do, medium	1.40 to 1.50
do, heavy	1.60 to 1.70
Butcher's cattle, choice	1.40 to 1.50
Butcher's cattle, medium	1.35 to 1.40
Butcher's cattle, heavy	1.30 to 1.35
do, cows	1.20 to 1.30
do, bulls	1.10 to 1.20
Butcher's sheep, per ewe	1.20 to 1.30
Butcher's sheep, per ewe	1.10 to 1.20
Butcher's sheep, per ewe	1.00 to 1.10
Butcher's sheep, per ewe	0.90 to 1.00
Butcher's sheep, per ewe	0.80 to 0.90
Butcher's sheep, per ewe	0.70 to 0.80
Butcher's sheep, per ewe	0.60 to 0.70
Butcher's sheep, per ewe	0.50 to 0.60
Butcher's sheep, per ewe	0.40 to 0.50
Butcher's sheep, per ewe	0.30 to 0.40
Butcher's sheep, per ewe	0.20 to 0.30
Butcher's sheep, per ewe	0.10 to 0.20
Butcher's sheep, per ewe	0.00 to 0.10

Manitoba Wheat Markets.

The local market drags along with almost no business doing. During the past week buyers have been especially difficult to find, and values have lost about 2c on the week. Sellers are not disposed to operate at present prices and the market is very quiet. The weather continues very favorable and the crop situation is unchanged. Reports from all parts of the country say that the grain is growing splendidly, and there is nothing adverse to say. Some of the wheat in the shot blade. Grubs are damaging ground stuff.—Winnipeg Commercial, June 29th.

Foreign Crops Destroyed.

Irkutsk cable.—With its crops withering under the present wave of equatorial heat, the great valley of the Volga is threatened with widespread famine. The river has fallen so low that steamers and barges conveying 1,000,000 pounds (15,873 tons) of freight have grounded and cannot get to their destination until rains swell the stream to its normal level. The rural population is destitute in many districts. Farmers, landlords and traders are apprehensive of serious times. The distress is so great that the people are emigrating.

Crops Short in Russia.

London cable.—A despatch from St. Petersburg says the crops in the Province of Saratoff are withering and the grass is scorched, owing to the prolonged heat and drought. The price of corn is jumping up and the outlook at Saratoff and in the neighboring Volga district is alarming. The severity promised to be as severe as the famine of a few years ago.

Cheese Markets.

Winchester, July 5.—At the meeting of the Cheese Board to-day 750 boxes were registered, 537 white and 213 colored. The highest offer was 9c for both.

Ottawa, July 5.—There were 1,958 boxes of cheese boarded on the Ottawa board to-day, made up of 1,547 white and 411 colored. The cheese combined on 9c, and when the sellers realized that the top notch figure was offered, most of them sold out, with about 850 boxes unsold.

Perth, July 5.—Twenty-eight hundred and forty boxes cheese were brought into Perth cheese market to-day, all white and June make. All sold. Price paid, 9 1-2c.

Iroquois, July 5.—At the Cheese Board to-day 794 colored and 107 white cheese were offered. The bidding, until 9 1-2c, was reached, at which price Mr. Weir bought 230 and Mr. Ault 410 boxes.

Bradstreet's on Trade.

Trade at Montreal this week has suffered somewhat by the warm weather. The movement has been confined largely to the necessities of the moment. Retail trade throughout the country is in a prosperous condition and the manufacturers and jobbers have been buying freely in expectation of a good fall business.

The hot weather has had a tendency to check business in some departments of wholesale trade this week at Toronto. Values of staple goods are steady. Cotton goods have been steadily hardening and prices are being slowly restored to list prices.

Trade at Hamilton continues to expand. The warm weather has added to the demand for all summer clothes and travelers in various parts of the country are sending in good orders for the fall trade. The prospects, according to reports coming in from different parts of the agricultural community, are encouraging and foreshadow good business conditions in the fall after the harvest. Values of staple goods continue to be well maintained.

The fine crop prospects in Manitoba continue to have a good effect on trade.

Trade at Victoria, Vancouver and the Kootenays has improved somewhat the past ten days. The northern trade is brisk and large lots of goods are being shipped to the mining camps up there.