Be Happy - Allow Other to Forget -Come Into Mercy and Pardon.

WALHINGTON, D. C.—From the letter to the Hebrews Dr. Talmage takes a text and illustrates how all offenders may be emancipated; text, Hebrews viii, 12, "Their sins and their iniquities will I re-

and illustrates how all offenders may be emancipated; text, Hebrews viii, 12, "Their sins and their iniquities will I remember no more."

The national flower of the Egyptians is the heliotrope, of the Assyrians is the water lily, of the Hindoos is the marigold, of the Chinese is the chrysanthemum. We have no national flower, but there is hardly any flower more suggestive to many of us than the forgetmenot. We all like to be remembered, and one of our misfortunes is that there are so many things we cannot remember. Mnemonics, or the art of assisting memory, is an important art. It was first suggested by Simonides, of Ceos, 500 years before Christ. Persons who had but little power to recall events or put facts and names and dates in proper processions have through this art had their memory re-enforced to an almost incredible extent. A good memory is an invaluable possession. By all means cultivate it. I had an aged friend who, detained all might at a miserable depot in waiting for a rail train inst in the showbanks, entertained a group of some ten or fifteen elergymen. Blewise detained on their way home from a meeting of presbytery, by first with a piece of chalk drawing out on the black and early walls of the depot the characters of Walter Shott's "Marmion" and then ecciting from memory the whole of that boem of some eighty pages in fine print. My old friend, through great age, lost his memory, and when I asked him if this story of the valironal depot was true be said. "I do not remember now, but it was just line me. Let me see, said he to me. "Have I ever seen you before." "Yes," I said; "you were my guest list night, and I was with you sen hour ago." What an awful contrast in that man between the greatest memory I ever knew and no memory at all!

But right along with this art of recollection, which I cannot too highly ediogac, is one quite as important, and yet I never heard it applauded. I mean the art of forgettings is a weakness and ought to be avoided by all possible means. So far from a weakness in a weak

we now are. We have been told that forgetfulness is a weakness and ought to be
avoided by all possible means. So far
from a weakness, my text acribes it to
God. It is the very top of composence
that God is able to obliterate a part of His
own memory. If we repent of sin and
rightly seek the divine forgiveness, the
record of the misbehavior is not only
crossed off the books, but God actually
lets it pass out of memory. "Their sins
and their inquities will I remember no
more." To remember no more is to forget,
and you cannot make anything else out of
it. God's power of forgetting is so great
that if two men appeal 15 Him and the
one man, after a life all right, gets the
sins of his heart pardoned and the other
man, after a life of abemination, gets pardoned God remembers no more against daned God remembers no more against one than the other. The entire past of both the moralist, with his imperfections, and the proligate, with his dehaucheries, is as much obliterated in the one case as

is as much obliterated in the one case as in the other. Forgotten forever and forever. "Their sins and their iniquities will I remember no more."

This sublime attribute of forgetininess on the part of God you and I need, in our finite way, to initiate. You will do well to cast out of your recollection all wrongs done you. During the coarse of one's life the is sure to be inscrepted, to be lied about, to be injured. There are those who keep these things tresh by frequent rehearsal. If things have appeared in print, they keep them in their scrapbook, for they cut these precious paragraphs out of newspapers or books and at leisure times look them over, or they have them tied up in them over, or they have them tied up in bundles or thrust in pigeonhoies, and they frequently regale themselves and their frequently regale themselves and their fret is by an inspection of these flings, these sarcasms, these falsehoods, these crueities. I have known gentlemen who car ried them in their pockstbooks, so that they could easily get at these irritations and they put their right hand in the inside and they put their right hand in the inside of their coat pocket over their heart and say: "Look here! Let he show you something." Scientists catch wasps and hornets and polionous insects and transfix them in curiosity bureaus for study, and that is well, but these of whom I speak catch the wasps and the horners and poisonous insects and pay with them and put them on themselves and on their friends and see how far the noxious things can imm, and show how deep they can sting.

them on themselves and on their friends and see how far the noxious things can jump and show how deep they can sting. Have no such scrapbook. Keep nothing in your possession that is disagrecable. Tear up the falsehoods and the slanders and the hypercriticisms.

Inditate the Lord in my text and lorget, actually forget, sublimely lorget. There is no happiness for you in any other plan or procedure. You see all around you in the church dispositions acreb, malgar, cynical, pessimistic. Do you know how these men and women got that disposition? It was by the embalmment of things pantherine and viperous. They have spent much of their time in calling the roll of all the rats that have nibbled at their reputation. Their soul is a cage of vultures. Everything in them is sour or imbittered. The milk of human kindness has been carded. They do not believe in anyondy or anything. If they see two people while they see two people laughing, they think it is about themselves. If they see two people laughing, they think it is about themselves. If they see two people laughing, they think it is about themselves. Where there is one sweet pippin in their orchard there are lifty crabapnies. They have never been able to forget. They do not want to forget. They never will forget. Their wretchedness is supreme, for no one can be happy if he carries perpetually in mind the mean things that lave been done him. On the other hand, you can find here are not many of them whose disposition is genial and sammery. Why? Have they a ways been treated well? Oh, no. Hard things have been said against them. They have been charged with officiousness, and they insertable.

But they have had enough divine philosophy to cast off the amonganess, and they have had enough great attacks like inons to have made them perpetually miserable. If they would have consented to miserable.

But they have had enough divine philosophy to cast off the analysis of the serve of itself insers and heaven. The secret of it all is they have, by the help of the Eternal God, lear

rest. Do let me off." You reply with a little impatience: "I did let you off. Don't bother yourself and bother me with any more of that discussion." The following day I come in and say: "My dear sir, about that debt.—I can never get over the fact that I owe you that money. It is something that weight on my mind like a mill-stone. Do forgive me that debt." This time you clear lose your patience and say: "You are a nuisance. What do you mean by this reiteration of that affair? I am almost serry I forgave you that debt. Do you doubt my veracity or do you not underwand the risin language in which I told you that debt was canceled?" Well, my friends, there are many Christians guilty of worse folly than that. While it is right that they repent of new sins and of tweent sine, what is the use of bother-time courself and insolting God by saking

THE ART OF FORGETTING

The forgiven? God has forgiven them. Why do you not forget them? No; you drag the load on with you, and 365 times a year, if you pray every day, you ask God to recall occurrences which He has not only for-

if you pray every day, you ask God to recall occurrences which He has not only forgiven, but forgotten.

Quit this folly. I do not ask you less to realize the turpicade of sin, but I ask you to a higher faith in the promise of God and the full deliverance of His mercy. He does not give a receipt for part payment or so much received on account, but receipt in full, God having for Christ's sake decreed "your sins and your iniquities will I remember no more,"

I know you will quote the Bible reference to the horrible pit from which you were digged. Yes, be thankful for that rescue, but do not make displays of the mud of that horrible pit or splash it over other people. Sometimes I have felt in Christian meetings discomfited and unfit for Christian service because I had done nome of those things which seemed to be, in the estimation of many, necessary for Christian usefulness, for I never swore a word or ever got drunk or went to compromising places or was guilty of assault and battery or ever uttered a slanderous word or ever did any one a hurt, although I knew my heart was ainful enough and I said to myself, "There is no use of my trying to do any good, for I never went through those depraved experiences." But afterward I saw consolation in the thought that no one gained any ordination by the laying on of the hands of dissoluteness and infamy.

And though an ordinary moral life, end-

infamy.

And though an ordinary moral life, ending in a Christian life, may not be as dramatic a story to tell about, let us be grateful to God rather than worry about it if re have never plunged into outward abom

we have never plunged into outward abominations.

A sin forgetting God! That is clear beyond and far above a sin pardoning God. How often we hear it said, "I can forgive, but I cannot forget." That is equal to saying, "I verbally admit it is all right, but I will keep the old gradge good." There is something in the demeanor that seems to say: "I would not do you harm, indeed, I wish you well, but that unfortunate affair can never pass out of my mind." There may be no hard words pass between them, but until death breaks in the same coolness remains. But God lets our pardoned offenses go into oblivion. He never throws them up to us again. He feels as kindly toward us as though we had been spotless and positively angelic all along.

Many years ago a family consisting of the husband and wife and little girl of two years lived far out in a cabin on a western province. the husband and wife and little girl of two years lived far out in a cabin on a western prairie. The husband took a few cattle to market. Before he started his little child asked him to buy her a doll, and he promised. He could after the sale of the cattle purchase household necessities and certainly would not forget the doll he had promised. In the village to which he went he sold the cattle and obtained the groceries for his household and the doll for his little darling. He started home along the dismal road at nightfall. As he went along on horseback a thunderstorm broke, and in the most lonely part of the road dismal road at nightfall. As he went along on horseback a thunderstorm broke, and in the most lonely part of the storm he heard a child's cry. Robbers had been known to do some bad work along that road, and it was known that this herdsman had money with him, the price of the cattle sold. The herdsman first thought it as a stratagem to have him halt and be despoiled of his treasures, but the child's cry became more been and rending, and so he dismounted and felt around in the darkness and all in vain until he thought of a hollow tree that he remembered near the road where the child might be, and for that he started, and, sure enough, found a little one fogged out and drenched of the storm and almost dead. He wrapped it up as well as he could and mounted his lorse and resumed his journey home. Coming in sight of his cabin he saw it all lighted up, and supposed his wife had kindled all these lights so as to guide her nusband through the darkness. But no. The house was full of excitement, and the neighbors were gathered and stood around the wife of the house was well as darkness. But no.

husband through the darkness. But no. The house was full of excitement, and the neighbors were gathered and stood around the wife of the house, who was insensible from some great calamity. On inquiry the returned husband found that the little child of that cabin was gone. She had wandered out to meet her father and get the present he had promised, and the child was lost. Then the father unrolled from the blanket the child he had found in the fields, and, lo, it was his own child and the lost one of the prairie home, and the cabin quaked with the shout over the lost one found.

How suggestive of the fact that once we were lost in the open fields or among the mountain craps, God's wandering children, and He found us, dying in the tempest and wrapped us in the mantle of His love and fetched us home, gladiess and congratulation bidding us welcome. The fact is that the world does not know God or they would all flock to Him.

So I set open the wide gate of my text, inviting you all to come into the mercy and pardon of God—yea, still further, into the ruins of the place where once was kept the knowledge of your iniquities.

The place has been toro down and the

The place has been torp down and the records destroyed, and yet you will find the ruins more dispidated and broken and prostrate than the ruins of Melrose or Kenilworth, for from these last ruins you can pick up some fragment of a sculptured stone or you can see the curve of some broken arch, but after your repentance and your forgiveness you cannot find in all the memory of God a tragment of your pardoned sins so large as a needle's point. Their sins and their iniquities will I re-

ember no more." Six different kinds of sound were heard Six different kinds of sound were heard on that night which was interjected into the daylight of Christ's assassination. The neighing of the war horses—for some of the soldiers were in the saddle—was one round, the bang of the hammers was a second sound, the jeer of malignants was a third sound, the weeping of friends and followers was a fourth sound, the plash of blood on the rocks was a lifth sound, and the groan of the expiring Lord was a sixth sound! And they all commingled into one sadness.

Over a place in Russia where wolves were pursuing a load of travelers and to

were place in Kussia where wolves were pursuing a load of travelers and to save them a servant sprang from the sled into the mouths of the wild beasts and was devoured, and thereby the other lives were saved are inscribed the words, "Greatwere saved are inscribed the words, "Greater love hath no man than this, that a man isy down his life for his friend." Many a surgeon in our own time has in trachtectomy with his own lips drawn from the windpipe of a diphtheritic patient that which cured the patient and slew the surgeon, and all have honored the self sacrifice. But all other scenes of sacrifice pale before this most illustrious martyr of all time and all eternity. After that agonizing spectacle in behalf of our fallen race nothing about the sin forgetting God is too stupendous for my faith, and I accept the promise, and will you not all accept it? "Their sins and their iniquities will I remember no more." member no more.

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Too Many Rachelors Living. The last census showed that there were in the whole country 5,427,767 bachelors against 3,224,494 spinsters, an excess of 68 per cent of bachelors over the unmarried women. There was not any state in the Union that did not have more bachelors than single women, even Massachusetts exhibiting a small fractional overplus of unat-

tached males of marriageable age. To account for this situation of affairs it was explained that, the mass of each state being paired off by marriage evenly as between the sexes, only relatively small fraction of single persons old enough to marry was left over. In most states the male part of this fraction was much in excess of the female part. And it must also be remembered that women marry much younger than men.

If you would remain a favorite newer ask a favor. Some people live off their wits and some live off the lock of wit in other

THE SABBATH SCHOOL

International Lesson Comments For March 16.

Subject: The Ethiopian Converted, Acts viil. 26-40 Golden Text, Rom. x., 10 -- Memory Verses, 34, 35 - Commentary on the Day's Lesson.

26. "An angel." (R. V.) Not the angel which signifies Christ Himself. We do not know how he appeared to Philip, but we know that he was "a real measenger, bringing a real message from God." ("Unto Philip." The evangelist, or deacon. "Go." Philip was probably still in Samaria when he received this command. "Gaza." One of the five chief cities of the Philistines. It was situated near the southern boundary of Canaan, less than three miles from the Mediterranean. "The way—which is desert." This is a description of the exact route he was to take. The word "desert" means a wild and thinly settled region. This was the road through Hebron. But some think the word desert may refer to the "place" he was to go.

word desert may refer to the "place" he was to go.

27. "He arose and went." It does not appear that he knew the object of his journey, but still he obeyed God instantly without question. "Ethiopia," Now called Nubia and Abyssinia, The high land south of Egypt, of which the capital was Meroe, called Sheha. Gen. 10: 7; 1 Kings 10: 1. Its Hebrew name was Cush, from the son of Ham. At this time there were many Jews in Ethiopia. "Eunuch." Denoting here a state officer of great authority, similar, perhaps to that of Joseph. Denoting here a state officer of great au-thority, similar, perhaps to that of Joseph. Gen. 41: 39. Sometimes called chamber-hin. Acts 12: 20. "Candace." Title of the queen of Meroe, as Caesar of Rome, and Pharaoh of the cariier, and Ptolemy of the latter dynastics of Egypt. "Of all her treasure." Treasure houses were com-min in the East, where not only money, but important documents were kept. Ears 5: 17; Eather 4: 7. Of these treasure, houses this summen was custodian. He

Ears 5: 17; Esther 4: 7. Of these treasure houses this senuch was custodian. He was the queen's secretary of the treasury.

28. "Was returning." He had come to Jerusalem to keep the recent feast of Pentecost, as a Gentile presclyte to the Jewish faith, and having come so far he not only staid out during the festival, but prolonged his stay until now. "Read Essias." The Greek form for Isniah. He was evidently reading aloud, and this was common among Orientals and was the practice of the Jews. He may have obtained the expensive manuscript while at

practice of the Jews. He may have obtained the expensive manuscript while at Jerusalem, and was now looking over his new found treasure.

29. "The Spirit said." That inward voice which directed Philip to approach the traveler and keep near the chariot, was a command of the Holy Ghost dwelling in him. The angel who had given him the first direction had departed, and now the influence of the Holy Spirit completed the information.

the information.

30. "Philip ran." Showing promptness in obeying the guidance of the Spirit. "Heard him read." Philip was walking or running by the side of the chariot. In attaching himself to a train of people who were journeying in the same direction he would not be considered an intruder. "Understandess thou." The question would imply that Philip was ready to explain. Philip did not begin in a roundabout way, but came directly to the point. In holy conversation we should come at once to the truth itself.

31. "How can I?" Thus admitting that

the truth itself.

31. "How can I?" Thus admitting that there was nothing within himself to unfold the meaning of God's word, and yet expressing an earnest desire to know its meaning.

32. "The place of the scripture." The chapter (Isa. 53) contains eleven distinct

references to the vicarious sufferings of Christ, "As a sheep." A vivid description of our Saviour's silent submission to that

Christ. "As a sheep." A vivid description of our Saviour's silent submission to that sacrificial death, to which He humbled Himself. 1 Peter 2: 23.

33. "His humblation." In his humble position as a poor man. "Taken away." In the contempt, violence and outrage which He suffered as part His humblation, the rights of justice and humanity which the rights of justice and humanity which belonged to Him were taken from Him. Declared His generation." There is a reat variety of opinion as to the meaning of this expression. Many think it equivalents to asking, Who can describe the wick-dness of the men of His time—His "concentrations."

temporaries?"

34. "Of whom speaketh," etc. Probably there was no little discussion on this point. "Of himself." Thinking Isaiah might have predicted his own marryrdom by saving asander, according to Jewish tradition. Heb. 11: 37,

35. "Opened his mouth." Feeling the great restress should be supported by the same of the same and the same of the same of

great responsibility of unfolding the true meaning of the Scriptures to his heathen companion. "Began at the same." He took his sermon into the gospel concerning Christ. What the prophet had declared, had indeed been fulfilled. The Old Testament is fulfilled in the New. "Preached Jesus." Showed that Jesus was the Christ, and in His person, birth, life, doctrine, miracles, passion, death and resurrection the Scriptures of the Old Testament were fulfilled.

fulfilled,

30. "As they went." They must have journeyed some time together. "A certain water." There are many idle conjectures as to the exact place of this baptism. "See, here is water." The expression is morely, "Behold, water!"

37. "Philip said." This verse is wanting in the Revised Version. "If thou believest." Believing is essential to salvation. With the hour man believeth unto right-bouncess. Without faith it is impossible to please God. It is not so much our doing as

with the without faith it is impossible to please God. It is not so much our doing as what we are at heart that God estimates. He desireth truth in the inward parts. God wants the heart to be moved toward Him. "The Son of God." After listening to the story of Christ's humiliation and o the story of Christ's humiliation and eath, to believe truly that He was the lessiah would certainly stir all the love and adoration of the soul; for love hased redemption, and love is the price

"To stand still." Of course the whole retinue would see what took place, and they may certainly be regarded as the ancleus of a congregation to be estab-

anciens of a congregation to be established in Ethiopia.

39. "Caught away." A suiten supernatural removal. The expressions in 1 Kings 18: 12; 2 Kings 2: 10, and the disappearance of Christ in Luke 24: 31, interpret the statement here. "He went—rejoicing." Joy from God, joy in God, yoy of God.

joy of God.

40. "Philip was found." Found himself; made his appearance; an expression confirming the miraculous manner of his transportation. "At Azotna." The ancient Ashdod, on the plain by the sea, eighteen miles north of Gaza. Thence he went preaching northward along the coast to Caesarca. "To Caesarca." South of Mount Carmel, on the plain of Sharon. Here, twenty years after, Philip met his old-time persecutor, Saul, the apostle Paul. Acts 21: 8-10.

Realization of Age. Two gentlemen who had slipped pas-the meridian of life without hardly observing the fast were talking about ages while eating a deliberate luncheon a couple of days ago, when one of them told a story which emboules the experience of more than one man. "It really came to me with a little shock," he said. "I took a sleeper at St. Louis for New York, and there were only half a dozen men aboard when I retired for the night. In the morning while in the toilet-room brushing my hair, I saw in the mirror the reflection of the back of an old gentleman I did not remember seeing before. He appeared much older than any man I had noticed on the car the night before and I made up my mind that he had come aboard after I had gone to bed. I watched the reflection while arranging my hair, and then turned, intending to speak to the old gentleman. You can imagine my surprise when I found that I had been looking at the reflec tion of my own back."

CHRISTIAN ENDEAVOR TOPICS.

March 16-"A Noble Purpose"-Dan. 1, 8-26.

Scripture Verses-Prov. iv. 14-19; xxiii, 29, 30; Ps. cxix, 9; Ezek xviii, 31, 32; Matt. x, 28; Luke xxi, 34; Rom. viii, 1-16; Gal. v. 17; Eph. v. 3; 1 Tim. v. 22; Tit. ii, 12; Jas. i. 12; iv. 1-12; 1 Peter ii. 11; v. 8, 9.

Lesson Thoughts. Character shows its effect upon the hody. We see its physical effects in the flushed face of the drunkard and the low brow of the criminal. Daniel's character and conduct gave him a vigorous body and a handsome face.

Daniel's character possessed its natural influence in winning the regard and love of others. Both nobles and kings were drawn to affection for him. Every temperate life and strong character will even unconsciously influence for good.

Selections. In a great factory wheels and machinery whirl on every hand, produc-ing a thousand lucrative results. Down in the engine room is the force that keeps all the wheels and belts at work. An invincible purpose will be just such a force in your life, controlling every faculty of mind and

Anachonis, being asked by what means a man might guard against the vice of drunkenness, said: ing constantly in view the loathsome behavior of the intoxicated." consideration should make us all total

rie who does right is always justified by final results. And in no phase of the great struggle between right and wrong is this so manifestly true as in the temperance confilet. In general terms it may be said

that no instance has been recorded where the influence of alcohol upon a good man, when carried to its full extent, has falled to taint his moral Nor has an instance ever been known of a character so base, so bestial, and inhuman, that alcohol

could not sink it still lower. Over-doing in one direction means under-doing in all others, as you cannot draw water out of a pond without lowering its entire level. Every ounce of strength used on what is lower is o much taken from what is higher.

Suggested Hymns. Sin no more, thy soul is free, Standing by a purpose true Why do you linger? Gird on the sword and armor, Today the Savior calls. O Christian youth, arise.

EPWORTH LEAGUE MEETING TOPICS March 16-A Noble Purpose-Dan. 18-20.

Daniel is mentioned as a religious character, and in Ezek. 28, 3 he is set forth as an example of the highst wisdom. Either this patriarchal Daniel or some other man unknown to history is represented as being sold into captivity, falling into the hands of the Chaldean king, suffering the severest temptations, but as remaining absolutely true to his Jewish con science and to the worship of the one true God. As a consequence he is providentially cared for; he secures unexpected honor and prominence; and, like Joseph and Moses in days of old, he becomes a striking example of the wisdom of being "obedient unto the heavenly vision," of heeding conscience rather than the clamor of passion or the dictate of expediency. and of the certain victory which sooner or later comes to all those who are

thus steadfast in right and truth. Daniel has a definite, intelligent reasoned purpose back of his conduct. He had thought on the law and the worship of God, he had intelligently consecrated himself to the observance of both, he had foreseen the odds which would be against him, and he had deliberately made up his mind that he would be true to his conscience and his God at whatever cost. It is a this. He is already saved from many snares, and he has started on the road to victory.

Any young man who thinks earnest ly and intelligently will see that the Christlike life is the best, the most satisfactory and promises most for time and eternity. If he will consecrate himself with a great purpose to do the right, to unfalteringly keep himself from everything that defiles and to follow only the highest, the purest, the clearly right and good, he will find himself coming straight into the path of God. A similar process will convince him of the folly of forming useless habits and creating useless

God honored Daniel's purpose and continually promoted him. Captive though he was, in daily danger of death or imprisonment, misunderstood and ridiculed as a fool and a fanatic, Daniel dared to do the right, and, as he always does, God brought him off more than conqueror. He had promotion after promotion, until he be-came the chief man in the realm. It is simply an emphasis on the fact that corruption wins not more than hon-On the whole, and in the long run, whatever may seem to be the clamors of mere popularity or expedlency at the time, he does best who stands by God and truth, right and purity, honesty and incorruptibility. Man's first duty is to get an enlighten ed and intelligent intellectual content to his conscience and then to stand by its distates at whatever cost. God and God's providence will guarantee the future of such a man.

RAM'S HORN BLASTS.



The most valuable picture's on earth is that of a living holy fam-

Hot-headed sermons do not warm heart of the saints. A man must be

consistent with his present and not with his past. A religion in sports will not keep

you unspotted from the word. A steady shining though small is better than a great scintiliation. Men who are scooped into the church are not safe in the kingdom.

Better not write at all than write that which is not right. Irreverence is the brand of ignor-

It's an til will that speaks well of no

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

The Marders of Drink-Eight Hundred and Twenty Homicides in the United States Last Year Were Caused by Intoxication-Blood of the Saloon's Crime

For several years past the Chicago Tri-bune has annually published a statement regarding the crimes of violence in the United States. The method used in gath-ering those statistics is not unquestion-ably accurate, since, as we understand it, the report given is merely a summary of what the news dispatches bring to the office of the Tribune in the course of the year. However, the figures are valuable and probably approach nearer to authen-tic statistics than any others in existence. According to the Tribune's figures there and probably approach nearer to authentic statistics than any others in existence.

According to the Tribune's figures there were in the United States during the year 1991 820 murders caused by intoxicating drinks. The incompleteness of this statement is manifest in a moment when it is noticed that the list includes 4648 murders that are recorded as the "outcome of quarrels." It is a matter of common knowledge that comparatively few quarrels end in murder where the principals of the quarrel are sober. For some reason or other of late years there has been an extreme disinclination upon the part of the newspapers to report drink's part in a murder case. Yet the intelligent reader readily recognizes it in numerous instances. Take as an illustration a murder occurring in Chicago last Saturday night. Two nen quarreled over a matter of \$7. One of them went out and was gone a few minutes returned and renewed his demand, was refused and shot the other man, instantic killing him, and turning ran from the office, entered a saloon and took a drink. That that was rot the first drink in the tragedy reeds little confirmation, but the published reports will record this as a crime due to a quarrel, rather than due to drink.

But suppose that the figures of the Tri-

But suppose that the figures of the Tribune were accurate, and that only \$20 reciple were nurdered in the United States during the last year on necessary of intexting liquors. Even with that, the showing would be that as a people we are allowing a well-known, preventable cause to deprive a large number of fellow-citizens of life and to carry grief and suffering to a much greater number. Even \$20 marders stand as a charge of appalling blackness against a people who will not take the necessary steps for the removal of the cause. We say "will not," for, so far as the great multitude of the American people is concerned, that is the case. It is true there are propositions for regulation, propositions for changing the method by which drink is sold, propositions to increase the revenue received, but each and all of such propositions offer not the slightest deviation from the one constant fact that the sale of infoxicating drink, under any regulation, by any method, produces crime, makes marder.

The surprising fact about it is that the Angle Saxon race has known this for each But suppose that the figures of the Tr

The surprising fact about it is that the Anglo-Saxon race has known this for centuries. Two hundred and fifty years ago Sir Matthew Hale, then an eminent jurist of fendand said.

Sir Matthew Hale, then an eminent jurist of England, said:

"The places of judicature which I have held in this kingdom have given me opportunity to observe the original cause of most of the enormities that have been committed for the space of nearly twenty years, and by close observation I have found that if the murders and manslaughters, the burgiaries and robberies, the riots and tumults and other enormities that have happened in that time, were divided into five parts, four of them have been the issue and product of excessive drinking at taverns or ale-house meetings."

Murder touches us quickly enough sometimes. The whole country was convulsed and even now there are thousands who would legislate away the dearest bought rights of the people because a single murder was committed last summer by a poor fool at Buffalo. But how long can not the saioon spatter the blood of its crimes in the faces of Christian people with inpunity."—New York Voice.

Without the Use of Alcohol.

The London Temperance Hospital, which was founded in 1873 for the treatment of medical and surgical cases without the use of alcohol, has just issued its twenty-eighth nnual report

It covers the period of 1900, and states It covers the period of 1900, and states that during that year 1282 in-patients were admitted, being 72 fewer than in 1899. The cases cured were 851; relieved, 234; unrelieved, 80. The deaths were 117, of which no fewer than 32 occurred within twenty-four hours of admission. The death rate is therefore 9.1 per cent. which may be regarded as moderate. Excluding moriound cases the death rate was 6.6 may can. From the opening of the housing 873 the in-patients have numbers 17,910, the cures have been 10,372, and the deaths 1290, giving the low death percentage of 7.2. The out-patients treated in 1900 were 8327, who made 21,015 visits. In 809 the figures were 8328 and 22,043 respi tively. The casualty patients in 1900 were 14,012, and their visits 32,361. In 1899 the figures were 12,545 and 30,056 respectively. Added together the out-patients and casualty patients in 1900 numbered 22,339. These were new cases, the visits being 53, 375.

Insanity Due to Liquor.

There has been a remarkable increase of instally in this city in recent years," said Assiscant Warden Hichard, of Belle-vue Hospital; to a reporter of the New York Tribune. "Here at this hospital. ork Tribune. "Here at this hospital, here most of the cases are examined, a se of masnify was not so common twenty are ago as to fail to attract the attention curvoody connected with the institu-on. Now we have 2000 insanity cases a

tion. Now we have 2900 insanity cases a year at the hespital."

Mr. Rickard opened a book and showed that during the year 1803 1150 men and 945 women had been sent to the hospital as insane patients. Of the whole number only 193 had been discharged as cured or not insane, while 778 men and 745 women had been sent to the asylums on the island, and the rest had been sent to other institutions.

The Crusado in Brief.

For the best picture illustrating the evils of intemperance the Belgian Government has offered a prize of 1000 francs. Judge Templeton, of Toledo, Ohio, has decided that a salsonkeeper can be compelled to refund the money spent in his place by a man who is drunk.

An English law passed in 1774 providing that not more than \$5 can be recovered for liquor debts, was tested lately by a physician who owed over \$250. The law was declared valid, and the liquor dealer is out \$245.

Paragould, Ark., has found a night mar-thal unnecessary since the town went dry. According to Mr. Wynn Westcott, an English Coroner, it is very rare when a total abstainer commits suicide.

The wonderful physical vitality of the Turbish race is due to the universal abstinance of the common people. Alcohol is not touched by the peasants, soldiers, merchants or members of the learned professions.

What legislation, we ask, can make reputable the business of those men against whom God has pronounced this woe: "Wore unto him that giveth his neighbor drink that puttest the bottle to him and maketh him drunken also?" The drinkers are the principal part of the problem, and drinking will continue to increase as long as they are permitted to indulge their appetites at will.

to indulge their appetites at will.

Would we deal with the saloon as we deal with other sources of contagion, would we treat the saloon as we would treat any other crime centre that was spreading similar baleful influences, the liquor traffic would be abolished before sundown.

The wholesale liquor dealers of Oklahoma have agreed to build a home (for orphana) to cost \$20,000, at some point in Oklahoma, and the retail liquor dealers have agreed to pay the running expenses.

News in Oklahoma paper, Oklahoma liquor dealers appear to agree with some anti-saloon people that the saloon oughi to "pay its own billa."

COMMERCIAL REVIEW.

General Trade Conditions

R. G. Dun & Co.'s weekly review of trade says: Although the shortest month of the year was further curtailed by two holidays and handicapped by the most severe storms of the winter, industrial and trade results were most satisfactory. The closing week brought a general resumption of activity in lines that suffered from the weather, and preparation for an exceptionally heavy preparation for an exceptionally heavy spring business was reported at many

Wheat came into sight rather more freely than a year ago, and the Atlantic shipment of flour made a better comparison than in recent preceding weeks, but total exports of wheat from the United States, flour included, were 3,185,052, against 4,324,240 bushels a year ago. Corn showed a loss in both

Failures for the week numbered 215 in the United States, against 170 last year, and thirty-five in Canada, against thirty-one last year.

LATEST QUOTATIONS.

Flour—Best Patent, \$4.00; High Grade Extra, \$4.40; Minnesota Bakers, \$3,25a \$3.45. Wheat—New York No. 2, 87c; Phila-

delphia No. 2, 85a851/2; Baltimore No. 2, Corn—New York No. 2, 69%; Phila-delphia No. 2, 65a65½; Baltimore No.

2. 66ab7c. Oats-New York No. 2, 50c; Philadel-phia No. 2, 50½c; Baltimore No. 2,

47½C.
Hay—No. 1, timothy, large bales, \$15,00015,50; No. 2 timothy,\$14,00014.50; No. 3 do. \$12,00013.00.
Green Fruits and Vegetables.—Apples

-New York, assorted, per brl, \$3.75a 4.50; Fancy Greenings, per brl, \$4.50a 5.00. Cabbage—New York State, per ton, domestic, —a\$22.00; do, large Dan-ish, per ton, \$23.00a24.00; do, small Danish, per ton, \$18.00020.00; do, new Flor ida, per crate, \$2.00a2.25. Carrots-Native, per bushel box, 40a45c; do, per tive, per bushel box, 40a45c; do, per bunch, 1½a2c. Celery—Native, per bunch, 3a3½c. Eggplants—Florida, per crate, \$3.50a4.00. Grape Fruit—Florida, per box, fancy, \$5.00a7.00. Horseradish—Native, per box, \$2.25a2.50. Lettuce—North Carolina, per half-barrel basket, 75c.a\$1.00; do, Florida, per half-barrel basket, \$1.00a1.75. Onions—Maryland and Pennsylvania, yellow, per bushel, \$1.25a1.30; do, Western, yellow, per bushel, \$1.25a1.30; do, California, seedlings, per box, \$2.00a2.25; do, navels, seedlings, per box, \$2.00a2.25; do, navels. seedlings, per box, \$2,00a2.25; do, navels, per box, \$2,50a3.25. Oysterplants—Native, per bunch, 5a6c. Radishes—Florida, per bunch, long, 1a2c. Spinach—Native, per bushel box, \$1.00a1.25; do. Norfolk, per bri. \$3.00a3.50. Squash—Florida, per bushel box, \$1.50a2.00. Strawberries—Florida, per quart, refrigerator, 35a.00c. do. open grate. erator, 35a40e; do, open crate, 30a35c Tomatoes-Florida, per six-basket car-

Potatoes.—White—Maryland and Penn-sylvania, per bushel, No. 1, 80a85c; do, seconds, 70a75c; do, New York, per bushel, best stock, 80a85c; do, seconds, 70a75c; do, Western, per bu, prime, 80a 85c. Sweets-Eastern Shore, Va., kiln-dried, ber brl, \$3.00a3.25; do, Maryland,

rier, fancy, \$2.00a2.25; do, fair to good, \$1.25a1.75. Turnips—Native, per box, 20

dried, ber brl, \$3,003,25; do, Maryland, per brl, fancy, \$3,003,50.

Provisions and Hog Products—Bulk clear rib sides, 9½; bulk clear sides, 9½; bulk shoulders, 9¢; bulk clear plates, 9½; bulk fat backs, 14 lbs. and under, 9½¢; bulk fat backs, 18 lbs. and under, 9½¢; bulk bellies, 10¢; bulk ham butts, 9½¢; bacon shoulders, 9½¢; sugarcured breasts, 12 lbs and over, 10½¢; sugarcured shoulders, blade cuts, 9½¢; sugarcured shoulders, place cuts, 9½¢; sugarcured shoulders, place cuts, 9½¢; sugarcured shoulders, place cuts, 9½¢; sugarcured shoulders, 9½¢; sugarcured shoulders, 9½¢; sugarcured shoulders, 9½¢; sugarcured breasts, 12 lbs and 9½¢; sugarcured breasts, 9½¢; sugar cured shoulders, blade cuts, olac; sugar cured shoulders, narrow, 9½c; sugar-cured shoulders, extra broad, 10½c; sugar-cured California hams, 8½c; hams, canvased or uncanvased, 12 lbs. and over

12c. Refined lard, tierces, barrers and 50-lb cans, gross, 1015c.
Butter—Separator, 28a29c; gathered butter—Separator, 20a21c; prints, cream, 24a25c; imitation, 20a21c; prints, 1-lb., 28a29c; rolls, 2-lb., 28a29c; dairy prints, Md., Pa. and Va., 26a27c.

Eggs—Western Maryland and Pennsylvania, per doz., —a25c. Eastern Shore (Maryland and Virginia), per doz., —a25c. Virginia per doz., —a25c.

doz., -a25c. Virginia, per dozen, -a 25c. West Virginia, per dozen, 24a25c. Western, per dozen, —a25c. Source, Western, per dozen, —Guinea, per dozen, —Chore, fancy, pe Duck, Eastern Shore, fancy, per —a3oc; do, Western Shore, per ozen, z8azge; do, small and dirty, per Ozen, 27a28c. Cheese—New cheese, large, 60 lbs,

115/a114/c: do, flats, 30 lbs, 125/4 to 125/4; pienies, 23 lbs, 125/4 to 12 5/4.

Dressed Poultry—Turkeys, hene good to choice, per lb., -a16c; do, hens and young toms, mixed, good to choice, per lb. -a15c; do, young toms, good to choice, per lb. -a14c; do, old toms, good to choice, per lb, riaige. Ducks, good to choice, per lb, riaige. choice, per lb. 13a15. Chickens, young, good to choice, per lb. 12a13c; do, mixed, old and young, per lb. 10a11c; do, poor to medium, per lb, paroc. Gesee, good to choice, per lb, 16a17c; do, good to choice, per lb, 16a17c; do, good to choice, per lb, 14a15c; do, small and slips, per

Live Stock.

), 12a13c.

Chicago.-Cattle-Good to steers, \$0.50a7.00; poor to medium, \$4.00 a0.40; stockers and feeders, \$2.25a5.00; cows, \$1.25a5.25; heifers, \$2.50a5.50; canners. \$1.25a2.25; bulls, \$2.50a4.50; calves, \$2.50a0.00; Texas fed steers, \$4.50a5.75 \$2.50a0.00; Texas fed steers, \$4.50a5.75. Hogs—Mixed and butchers, \$5.75a6.15; good to choice, heavy, \$5.10a6.30; rough, heavy, \$5.80a6.10; light, \$5.65a5.80; bulk of sales, \$5.80a6.10. Sheep—Good to choice, \$4.65a5.55; fair to choice mixed, \$3.80a4.25; Western sheep and yearlings, \$4.25a5.90; native lambs, \$3.75a6.50; Western lambs, \$5.65a6.50. East Liberty—Cattle, choice, \$6.40a6.50; orime, \$6.20a6.40; good, \$5.50a5.90, Hogs

prime, \$6,20a6.40; good, \$5,50a5.00. Hogs lower; prime heavy, \$6,35a6.40; best me-diums, \$6,20a6.35; heavy Yorkers, \$6,15a 6.25; light do. \$5,00a6.10; pigs. \$5,40a 5.60; roughs, \$5,00a6.00. Sheep slow and lower; best wethers, \$5,40a5.60.

LABOR AND INDUSTRY

America has 22,000 women cigar

The American Federation of Labor has 7,000,000 members. The brickmakers of Georgia and Alaama have organized

There are now 1.414 wool manufacturing plants in the country.

The Pittsburg Plate Glass Company's profits for the year were \$1,503,638.21.

The subordinate locals of the Iron Moulders' Union of North America have yoted down a proposition America have voted down a proposition to increase the

The Pennsylvania Railroad Company planning a \$7,000,000 depot at Cin

The Sheet Metal Workers' National Alliance is a new national labor organi-The Wool Oil Chemical Company will build a plant at Savannah, Ga., to utilize refuse lumber.

Organized workingmen of Grand Rapids, Mich., are planning the erection of a trade and labor council.

The Pittsburg Stove and Range Company will crect a central plant at Beaver Falls at the cost of about \$300,000. The new industry will employ from 800 to 1,000 men.

GOD'S MESSAGE TO MAN

PREGNANT THOUGHTS FROM THE WORLD'S GREATEST PROPHETS.

em: I Never Knew-Every Discovery of

Science Shows That Infinite Wisdom Has Worked Out an Infinitely Complex System of Machinery For the World.

I never knew before, the world
So beautiful could be
As I have found it since I learned
All care to cast on Thee;
The scales have fallen from mine eyes,
And now the light I sec.

I never knew how very dear My fellow-men could be Until I learned to help them with A ready sympathy; heir inner lives have made me know A bronder charity.

I never knew how little things As greater ones could be, hen sanctified by love for One Who doth each effort see: But now a daily round of care May win a victory.

I never knew; and still, dear Lord, As through a glass I see,
And perfect light can only come
When I shall dwell with Thee;
When in Thy likeness I awake
For all eternity.

—Laving Church.

How Science Discovers God.

A French naturalist declares that if there were no birds man would be starved out in nine years; for in spite of all that he could do the insects and slugs would multiply so rapidly that they would destroy all vegetation in that time. We owe our very existence, therefore, to the birds which in seeking their own living destroy daily myriads of these destructive creatures and so make it possible for plants and trees to live.

trees to live.

This is only one of a multitude of marvelous provisions by means of which the forces of nature are adjusted so as to make possible the existence of an infinite variety of plant and animal life on our globe, and more especially to fit the world for man's habitation.

riety of plant and animal life on our globe, and more especially to fit the world for man's habitation.

Every new discovery of science brings out more and more clearly the fact that infinite wisdom has worked out an infinitely complex and marvelously beautiful system of machinery, if one may call it so, in this world of ours, that every valve and pulley and belt, every holt and rod is admisted to the particular work assigned to it, and that all work together for the accomplishment of one great design.

Man cannot hope, however, to find out the ultimate purpose of the Architect of Nature by studying nature. We need to look upon the Architect's own plant to see what His purpose is. That plan, which is spread before us in the Bible, is so transcendantly glorious that it is worth while even for God to spend thousands of years in working it out.

All truth has its origin in the thoughts of God; therefore, any truth when followed back to its source will necessarily lead to God. If the researches of science seem for a time to lead men away from God, it is only because a half seen truth usually points in the wrong direction and the true remedy for the evil is to purpose the study which has led to a face conclusion under fuller knowledge on the subject with which it deals correct the false impression derived from partial information.

We find a very good illustration of this

impression derived from partial information.

We find a very good illustration of this in a book called "The Influence of Christ in Modern Life." by Dr. Newell Dwight Hillis, nublished by the Macmillan Company. Dr. Hillis says:

"It is said that when Jacquard first enhibited his loom to the wondering spectators, and the streams of water, by means of the belt and fly-wheel, started all the spindles upon their task of embroidering flowers and leaves upon the silk texture, the onlookers were so entraneed with the wonders of the loom as utterly to farget the inventor. The myriad spindles tolling on without any help from without made Jacquard seem superfluous. But soon the spectators came to feel there was no greatness in the loom that was not first in Jacquard's mind.

"Thus for a brief period the careful."

arcathess in the loom that was not first in Jacquard's mind.

"Thus for a brief period thin earthly mechanism (nature with its forces and their laws) seemed to aboush God. But afterward, with knowledge, reverence grew until the time has now come when biologists, physicists, historians alike confess that there is no theory of evolution which does not demand a God to make it workable."

does not demand a God to make it workable."

Dr. Hillis, is a particularly able as well as aggressive exponent of the school of theology which is in the ascendant at present—the school which appeals to reason as the supreme judge of truth and accepts the teachings of revelation only as far as they are considered reasonable. The adherents of this school believe in God because they find Him in nature, and in Christ because He satisfies their ideals with regard to the possibilities of human nature. Well, it is better to believe even so than not to believe at all. But that sort of belief will not satisfy the needs of our spiritual nature. We need a God concerning whom we can have definite knowledge through a direct revelation, which we can feel to be authoritative and trustworthy in itself and superior to and therefore quite independent of any discoveries or impressions concerning Him which can be obtained from the ratioomations of the human mind even in its highest development.

—New York Witness.

Cod has been wrestling with you patiently and lovingly for many years. He has sought by the prosperity and happiness that He has sent you to make you conscious of His tender love and care, and to draw you to Him by the cords of gratitude. And when you failed to perceive Him in the daylight, He has met you in the darkness. He has thrown His strong arm around you and still you have not known Him. He has wounded you—He has had to wound you—because you struggled against Him. Can you not now see that it is He? And is it not idle to resist Him? Oh, if men only knew that God is not their enemy, but their best friend! If instead of holding Him off or trying to break away from His embrace, they would cling to Him, as Jacob did, exclaiming. "I will not let Thee go, except Thou bless me!" As soon as that prayer is offered the blessing comes and the morning breaks. There would have been no need of the long struggle if the soul had only yielded sooner to Him whose one supreme deaire is ta bless and save it—Edward B. Coe, D. D. Life Indeed.

Only the Spiritual Survives The destiny of man is bound up with the spiritual life. The physical must be soon abandoned, the mental will survive death, the moral will always be valuable, but our future weal or woe in a spiritual world turns on our present use of the spiritual opportunities. — Rev. H. Francis Perry, Laptist, Englewood, Ill.

Heaven.

Heaven is not a passive state, where one only sits still and eajoys. Eternal life is not eternal sleep, but it is eternal activity in the service of God.—Rev. Charles W. Byrd, Methodist, Aslants.

One of God's remnants is better than the world's whole piece. Blessed is the man who consecrates God's gifts to His glory.

A death in the home on earth oft opens the door to the home in heaven.

The steady stream of sin is not kept back by an annual sport of religion. It is well to lay our troubles before the Lord and better to leave them

The loving judgments of friends are sarder to bear than the barsh ones of