Or. Talmage Preaches on the Influence of the Cospel in Business.

Christianity and the Intellect. Can You Get Along Without It.

Washington, D. C.—In this discourse Dr. Talmage advocates the idea that the Christian religion is as good for this world as the next, and will help us to do anything that ought to be done at all; I Timothy iv, 8, "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come."

There is a gloomy and passive way of waiting for events to come upon us, and there is a heroic way of going out to meet them, strong in God and fearing nothing. When the body of Catiline was found on the battlefield, it was found far in advance of all his troops and among the enemy, and the best way is not for us to lie down and let the events of life trample over us, but to go forth in a Christian spirit determined to conquer. You are expecting prosperity, and I am determined, so far as I have anything to do with it, that you shall not be disappointed, and, therefore, I propose, as God may help me, to project upon your attention a new element of success. You have in the business firm frugality, patience, industry, perseverance, economy—a very strong business firm—but there needs to be one member added, mightier than them all, and not a silent partner either, the one introduced by my text. "Godliness, which is profitable unto all things, having the promise of the life that now is as well as of that which is to come."

I suppose you are all willing to admit that godliness is important in its eternal relations, but perhaps some of you say. "All I want is an opportunity to say a prayer before I die, and all will be well."

"All I want is an opportunity to say a prayer before I die, and all will be well." There are a great many people who sup-pose that if they can finally get safely out of this world into a better world they will have exhausted the entire advantage of our holy religion. They talk as though re-ligion were a mere nod of recognition which we are to give to the Lord Jesus on which we are to give to the Lord Jesus on our way to a heavenly mansion; as though it were an admission ticket, of no use except to give in at the door of heaven. And there are thousands of people who have great admiration for a religion of the shroud and a religion of the coffin and a religion of the cometery who have no appreciation of a religion for the hank, for the farm, for the factory, for the warehouse, for the jeweler's shop, for the office. Now, while I would not throw any slur on a post-mortem religion, I want to-day to sulogize an ante-mortem religion. A religion that is of no use to you while you live will be of no use to you when you die. will be of no use to you when you die, "Godliness is profitable unto all things, having promise of the life that now is as well as of that which is to come." And I have always noticed that when grace is have always noticed that when grace is very low in a man's heart he talks a great deal in prayer meetings about deaths and about coffins and about graves and about churchyards. I have noticed that the healthy Christian, the man who is living near to God and is on the straight road to heaven, is full of jubilant satisfaction and talks about the duties of this lite, understanding well that if God helps him to live right He will help him to die right.

Now, in the first place, I remark that godiness is good for a man's physical health. I do sot mean to say that it will restore a broken down constitution or

godiness is good for a man's physical health. I do sot mean to say that it will restore a broken down constitution or drive rheamatism from the limbs or neuralgia from the temples or pleurisy from the side, but I do mean to say that it gives one such habits and puts one in such condition as are most favorable for physical health. That I believe, and that I avow.

Everybody knows that buoyancy of spirit is good physical advantage. Gloom, unrest, dejection, are at war with every pulsation of the heart and with every respiration of the lungs. They lower the virtality and slacken the circulation, while exhilaration of spirit pours the very halm of heaven through all the currents of life.

The sense of insecurity which sometimes hovers over an unregenerate man or pounces upon him with the blast of ten thousand trumpets of terror is most depleting and most exhausting, while the feeling that all things are working together for our good now and for our everlasting welfare is conducive to physical health.

You will observe that godliness induces industry, which is the foundation of good health. There is no law of hygiene that will keep a lazy man well. Plenrisy will stab him, erysipelas will burn him, jaundice will discolor him, gout will cripple him, and the intelligent physician will bim.

not prescribe antiseptic or febrifuge or anodyne, but saws and hanners and yardsticks and crowbers and pickand yardaticks and crowbers and pick-ares. There is no such thing as good physical condition without positive work of some kind, although you should sleep un down of swan or ride in carriage of softest upholetery or have on your table all the lumries that were poured from the wine vats of Ispahan and Shiraz. Our re-ligion says: "Away to the bank, away to the field away to the shop away to the wine vate of Ispahan and Shiraz. Our religion says: "Away to the bank, away to the field, away to the shop, away to the factory! Do something that will enlist all the energies of your body, mind and soul!" "Diligent in business, fervent in spirit, serving the Lord," while upon the hare hack of the idler and the drone comes down the sharp lash of the apoxic as he says, "If any man will not work, neither shell he cat."

Oh, how important is this day, when so

shell he cat."

Oh, how important is this day, when so much is said about anatomy and physiology and thempeutics and some new style of medicine is ever and anon springing upon the world, that you should understand that the highest school of medicine is the achool of Christ, which declares that "godliness is profitable unto all things, having the promise of the life that now is as well as of that which is to come." So if you start out two men in the world with as well as of that which is to come." So if you start out two men in the world with equal physical health, and then one of them shall get the religion of Christ in his heart and the other shall not get it, the one who becomes a son of the Lord Al-mighty will live the longer. "With long life will I satisfy him and show him My salvation."

salvation."

Again I remark that godliness is good for the intellect. I know some have supposed that just as soon as a man enters into the Christian life his intellect goes into a bedwarfing process. So far from that, religion will give new brilliancy to the intellect, new strength to the imagination, new force to the will and wider swing to all the intellectual faculties.

Christianity is the great sentral fire at which philosophy has lighted its brightest torch.

torch.

The religion of Christ is the fountain out of which leaving has dioped its clearest draft. The Helicon poured forth no such inspiring waters as those which flow from under the throne of God clear as

from under the throne of God clear as crystal.

Religion has given new energy to possy, weeping in Dr. Young's "Night Thoughts," teaching in Cowper's "Task," flaming in Charles Wealey's hymns and rushing with archangelic splendow through Milton's "Paradisc Lost." The religion of Christ has hung in studio and in gallery of art and in Vatican the best pictures—Titian's "Assumption," Raphael's "Transfiguration," Rubens's "Descent From the Cross, Claude's "Burning Bush" and Angelo's "Last Judgment." Religion has made the best music of the world—Hawdin's "Creation," Handel's "Messiah," Mozart's "Requien." Is it possible that a religion which builds such indestructible monuments, and which lifts its ensign on the highest promontoreis of worldly power can have any effect upon a man's intellect but elevation."

but elevation?

Now I commend godliness as the best mental discipline, better than belles lettres to purify the taste, better than mathemat-ies to harness the mind to all intricacy and elaboration, better than logic to marshal the intellectual forces for onset and vic-

Again I remark that godliness is profitable for one's disposition. Lord Ashley, before he went into a great battle, was heard to offer this prayer; "O Lord, I shall be very busy to day! If I forget Thee, forget me not." With such a Christian disposition as that a man is independent of all circumstances.

freum-tates. Our picty will have a tinge of our natural comperament. If a man be cross and sour ad frether naturally, after he becomes a livistan he will always have to be armed pained the rebellion of those evil inclina-

But religion has turned the wildest na-tures. It has turned fretfulness into grat-tude, despondency into good cheer, and those who were hard and ungovernable and uncompromising have been made pli-able and expellence.

and uncompromising have been made pliable and conciliatory.

Good resolution, reformatory effort, will not effect the change. It takes a mightier arm and a mightier hand to bend evil habita than the hand that bent the bow of Ulyases, and it takes a stronger lasso than ever held the buffalo on the prairie.

A manufacturer cares but very little for a stream that slowly runs through the meadow; but values a torrent that leaps from rock to rock and rushes with madenergy through the valley and out toward the sea. Along that river you will find fluttering shuttles and grinding mill and flushering shuttles and grinding mill and flashing water wheel. And a nature the swiftest, the most rugged and the most tremondous—that is the nature that God turns into greatest usefulness.

Religion will give an equipoise of spirit. It will keep you from sublitions of temper, and you know a great many fine businesses have been blown to atoms by bad temper. It will keep you from worriment about frequent loss; it will keep you back from squandering and from dissipation; it will give you a kindness of spirit which will be easily distinguished from that mere store courtesy which shakes hands violently with you, asking about the health of your family, when there is no anxiety to know whether your child is well or sick, but the anxiety is to know how many dozen cambric pocket handkerchiefs you will take and pay cash down. It will prepare you for the practical duties of everyday life.

In New York City there was a merchant, hard in his dealings with his fellows, who had written aver his banking house or his

In New York City there was a merchant, hard in his dealings with his fellows, who had written over his banking house or his counting house room, "No compromise." Then when some merchant got in a crisis and went down-no fault of his, but a conjunction of evil circumstances—and all the other merchants were willing to compromise—they would take seventy-five cents on the dollar or fifty cents or twenty cents—coming to this man last of all, he said: "No compromise. I'll take 100 cents on the dollar, and I can afford to wait." Well, the wheel turned, and after awhile that man was in a crisis of business, and he sent out his agent to compromise, and the agent man was in a crisis of business, and he sent out his agent to compromise, and the agent said to the merchants, "Will you take fifty cents on the dollars" "No." "Will you take anything?" "We'll take 100 cents on the dollar. No compromise." And the man who wrote that inscription over his counting house door died in destitution. Oh, we want more of the kindness of the gospel and the spirit of love in our business enterprises!

How many young men have found in the religion of Jesus Christ a practical help? How many there are to-day who could testify out of their own experience that god-liness is prefitable for the life that now is! There were times in their business career when they went here for help and there for help and got no help until they knell before the Lord crying for His deliverance, and the Lord resident of the help until they knell before the Lord reging for His deliverance, and the Lord resident. In a ban't not far from New York-a

ing for His deliverance, and the Lord rescued them.

In a bank not far from New York—a village bank—an officer could not balance his accounts. He had worked at them day after day, night after night, and he was sick nigh unto death as a result. He knew that he had not taign one farthing from that bank, but somebow, for some reason, inscrutable then, the accounts would not balance. The time rolled on and the morning of the day when the books should pass under the inspection of the other officers arrived, and he felt himself in awful peril-conscious of his own integrity, but unable to prove that integrity. That morning he went to the bunk early, and he knelt down before Ged and told the whole story of mental anguish, and he said: "O Lord, a layer done right, I have preserved my integrity, but here I am about to be overtherown unless Thou shouldst come to my rescue. Lord, deliver me." And for one hour he continued the prayer before Ged, and then he arose and went to an old blotter that he had forgotten all about. He opened it, and there has a sheet of figures which he only needed to add to another line of figures—some line of figures he had forgotten and knew not where he had laid them—and the accounts were balanced, and the lord delivered him. You are an init del if you do not believe it. The Lord delivered him. God answered his prayer, as He will answer your prayer, oh, man of husiness, in every crists when you come to make the first proper of the Holy Ghost, we are to awake and them—and the accounts were balanced, and the first prayer, as He will answer your prayer, oh, man of husiness, in every crists when you come to first a practical effect this holy of the fact that the vast majority of Christians do not fully test the value of their religion. They are like a farmer in California with 15,009 acres of good wheat land and culturing only a quarter of an acre.

Why do you not go forth and make the religion of Jeaus Christ a practical affair every day of your business like and all this year, beginning now, and to

Why do you not go forth and make the religion of Jesus Christ a practical affair every day of your business life and all this year, beginning now, and to morrow morning putting into practical effect this holy religion and demonstrating that godliness is profitable here as well as hereafter?

How can you get along without this religion? Is your physical health so good you do not want this divine tonie? Is your mind so clear, so vast, so comprehensive, that you do not want this divine inspira-

mind so clear, so vast, so comprehensive, that you do not want this divine inspiration? Is your worldly business so thoroughly established that you have no use for that religion which has been the help and deliverance of tens of thousands of men in crises of worldly trouble? And it what I have said is true then you see what a fatal blunder it is when a man adjourns to life's expiration the uses of religion. A way who nectsous religion to sive years. to life's expiration the uses of religion. A man who postpones religion to sixty years of age gets religion fifty years too late. He may get into the kingdom of God by final repentance, but what can compensate him for a whole lifetime unalleviated and uncomforted? You want religion to-day in the training of that child. You will want religion to-morrow in dealing with that customer. You wanted religion yeaterday to curb your temper. Is your arm strong enough to beat your way through the floods? Can you, without being incased in the mail of God's eternal help, go forth amid the assault of all hell's sharpshooters? Can you walk alone across these crumbling graves and amid these gaping earthquakes? Can you waterlogged and mast shivered, outlive the gale? Oh, how many there have been who, postponing the mast shivered, outlive the gale? Oh, how many there have been who, postponing the religion of Jesus Christ, have plunged into mistakes they could never correct, althoughthey lived sixty years after, and like serpents crushed under cart wheels dragging their marked bodies under the rocks to die So those men have fallen under the whice of awful calmity, while a vast multisud of others have taken the religion of Jesus Christ into everyday life, and, first, it practical business affairs, and, second, or the throne of heavenly triumph, have illustrated while angels looked on and a universe approved, the glorious truth that "godliness is profitable unto all things having the promise of the life which now is as well is of that which is to come."

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Newest Fashionable Folly. Leaders of the fashionable set at Monte Carlo have adopted the fad of wearing live monkeys as boas. When you get your monkey tak for the "ouistiti." This is black and white, with a tail twice as big as its body. The tail is beautiful and is wound around the neck to meet the body part, which sits propped up on the left shoulder. Ladies train their monkeys to remain on their shoulders until indoors, when at a word they spring to the floor, unwrapping their tails as they fall. Each monkey naturally looks after its one tall, so one doesn't have to be bothered by looking after one's bon. Some ladies have sliver collars, with their names on, wound

round the monkey's neck. The German Navy League has arranged for several thousand schoolboys to spend two days with the fleet under expert guidance. They will be instructed in the workings of warships. They will come in relays beginning each September, when nearly the whole German fleet will be at Kiel. The object of the plan is to THE SABBATH SCHOOL

international Lesson Comments For March 23.

Subject: Temperance, Eph. v., 11-21-Golden Text, Eph. v., 18-Memory Verses, 15-18 Commentary on the Day's Lesson

11. "Have no fellowship." Have no connection with or sympathy for anything done in the dark—under cover. We may not actually commit certain sins, but if we tolerate or encourage them, we are partakers with the transgressors. We should never be accessory to the sins of others, either by commendation, counsel, consent or concealment. See 2 Cor. 6: 14-18. The gospel standard demands a complete separation from this present evil world, both in spirit and practice. I John 2: 15, 16; Rom. 12: 1, 2. "Unfruitful works." Sins are called works, not fruits (Gal. 5: 19-22); their only fruit is death (Rom. 6: 21; Gal. 6: 8), which is not fruit in a true sense. "Darkness." Sin is darkness and its parent is the prince of darkness. Plants cannot bear fruit in the absence of light. The graces of the Spirit flourish in the light. Sinful works come from the darkness of ignorance, seek the darkness of concealment and lead to the darkness of hell. "Reprove them." Speak against them. Take a firm definite stand against every form of sin, as did John the Baptist, Jesus and Paul. The parent of crime and pauperism in our country today is the liquor traffic. It thrives in darkness, behind screens, It could not for a moment endure the gaze of an enlightened people. And yet this iniquitous traffic is entreuched behind the law of the land and public opinion. The superlative duty of the Christian citizen is to oppose and denounce this vile, soul-destroying business, by voice, by pen, by vote.

12. "It is a shame," etc. They are to vile to be mentioned or even thought of with but abhorrence. The only sign of their shame was that they sought the cover of secrecy. How low they must have sunk when it was a shame for the apostle to even "speak" about which it is our duty to remain silent. It is a shame and disgrace for the public prints to be filled with the low and nauseating details of crime. "In secret have I said nothing." The apostle seems to speak here of the Gentile Idolaters, and of their horrid mysteries which none were permitted to dival

Bacchus, in which his votaries acted like madmen, running about, tossing their heads from shoulder to shoulder, appearing to be in every sense completely frantic.

18. "Be not drunk." Do not become drunken with wine and act like fools or madmen. There were doubtless converted drunkards among the Christians to whom Paul wrote, and wine was their especial danger. Intemperance is a folly, a waste, a degradation, a sin. It (1) divests men of their native dignity; (2) sinks them below the brutes; (3) injures body and mind; (4) wastes their substance; (5) destroys the sacredness of the home; (6) is the parent of other vices; (7) is prohibited by the Scriptures; (8) must be renounced or the end will be destruction. "Wherein is excess." "Wherein is riot."—R. V. The word here translated excess means profigacy and debauchery of every kind, such as are generally connected with drunkenness, and especially among the worshipers of Bacchus. Paul's prohibition is positive and absolute. Wine that causes rioting is forbidden. "Filled with the Spirit." Here Paul shows the difference between the worship of the true God and of the heathen deities, After offering sacrifices to Bacchus, the god of wine, it was the custom of the people to get drunk in his honor. The joy that is kindled by wine is degrading, that which is kindled by wine is degrading, that which is kindled by the Holy Spirit is edifying and soul-inspiring. To be filled with the Spirit is to be in possession of the graces of the Spirit; it implies divine guidance; it is to be filled with God and to accept Him as the only tyrition of the son!.

19. "Speaking." etc. Men filled with wine eving vile songs, but God's people sing the songs of Zion. Christianity is a religion of song; infidelity does not sing. "With your heart" (R. V.). The Lord is not satisfied until He gets the heart. Christianity is a heart religion.

20. "Alweys." In times of adversity and trial as well as in times of adversity and trial sends of the same of the song another, condesce, ding to bear one ano

Thought the Doctor Knew. At the last annual meeting of the Association of Military Surgeons of the United States Maj. John Van R. Hoff, in the course of his speech accepting the presidency of the association, told the following story: "A lady was pass-ing through the wards of an over-crowded military hosiptal when she suddenly encountered two men sawing and hammering on some boards. She lotked at them in some surprise and wonderingly asked: 'What are you doing there, my men?' They looked up at her and one of them said: 'What are we doing? Why, we are making a coffin, that's what we are doing.' 'A coffin,' she asked. 'For whom are you naking a coffin?' 'For that fellow over there in that bed. Don't you see him?" The lady looked in the direction indicated and saw a man apparently in good condition and watching the operation with great interest. 'Why, that man is not dead, and, indeed, he does not look as if he were going to die. Can't you postpone this work?" men said, 'we can't postpone it. The doctor told us to make the coffin. and he knows what he gave him."

CHRISTIAN ENDEAVOR TOPICS.

March 23 - "Our Own for Christ" - Pr Ixxxv, 1-13.

Scripture Verses-Ps. lxvill, 11; Jer. xxiii. 28; Ezek. iii. 17-21; Matt. x. 5-7; xxviii. 18-20; Mark xvi. 15; Luke xxiv. 45-48; Acts I. 8; x. 42; xxiii, 11,

Lesson Thoughts. A grateful realization of the for giveness of our sins, so many and so great, is sure and strong impulse to

missionary effort.

The greatest glory any of us can help to bring to dwell in our land is that of the nation whose God is the Lord, for not only will God give rightcousness and peace to his own people, but even materially "the Lord shall give that which is good; and our land shall yield her increase." Selections.

Our country's voice is plending. Ye men of God. arise, His jrovidence is leading, The land before you lies;

Day-gleams are o'er its brightening. And promise clothes the soil: Wide fields, for harvest whitening, Invite the reaper's toll.

Reach the man nearest you. the need. Pray, act as the redeemed of the Lord. Like Zinzendorf when he renounced his estates and his reputation, and his family, let us say. Henseforth that country shall be my ome where I shall have the greatest opportunity of preaching Christ to the

Wouldst thou go forth to bless, Be sure of thine own ground; Fix well thy centre first,

Then draw the circle round. rom thy own home to the uttermost

part of the earth. Patriotism calls on every citizen to stand between the country and her foes. The most dangerous foes to a sation are sin and ignorance. The Christian church and the Christian school are the best defences against these....Any lover of his native land must see that the nation's welfare demands the home missionary.

"As goes America, so goes the world." The urgent need of our foreign work is in earnest plea for our home work. Now as ever the oppor-tunity is for the unceasing personal worker. Converts are gathered one

Suggested Hymns. Jeaus saves! O blessed story. Ho! reapers of life's harvest. Sowing in the morning. My country, 'tis of thee. Stand up! stand up for Jesus. Work, for the night is coming

EPWORTH LEAGUE MEETING TOPICS March 23-Difficulties in the Way of Evangelizing the World-Jonah, i, 1-3; Matt. xxIII, 37, 38; Mal. III, 8-10.

These two topics very appropriately go together, so that the regular les-

son and the missionary lesson may be combined. What more natural place to begin our evangelization than at home? Our deep interest in our friends, our close connection with them, the sympathies begotten by ties of blood, should all urge us to work for our own and should be a great aid in helping us to reach them. Charity may well begin at home. The fallacy of the old proverb lies in letting it end That individual or that church which insists on bestowing everything at home soon dies, so far as vital piety is concerned. The only way to keep bright, aggressive, healthy and power-ful religiously is to do all we can at home, and then send the stream of our love and devotion, of our money and our influence, on out to join a thousand other streams until they be come a great "father of waters" freshing the whole carth. The dis-obedience of Christians. Jonah was told to go to Nineveh and he started for Tarshish. The cause of Jonah's perverseness was a narrow, bigoted spirit of prejudice growing out of a wrong conception of the real plan and purpose of God. He thought salvation was of and for the Jews, and refused to go to preach to the dispised Gentiles in Nineveh. In like manner much of the lack of missionary zeal in the church grows out of failure to study God's word, to understand the

plan and purpose of Jesus and the real spirit of the Gospel.

The text calls attention to the fact. common in Israel of old, almost equally common to-day that men did not realize their financial obligations to the cause of God. Honest about everything else, planning for every other debt, they are still content to let the cause of their divine Lord go at haphazards. No sense of debt, no conscience about moral obligation, no careful business planning that the Lord may have his due in money matters, leaves the Church stranded in the carrying on of he great forward What we need is an aroused conscience, a new sense of stewardship, and an awakening to the fact that all we have and are is God's that all we do must be done for him.

RAM'S HORN BLASTS.



T HE child can belong to God as soon as he can to He who drinks much thinks little,

and he who thinks much drinks little The saved soul will be found will be found steering for heaven no matter which way the winds are blowing.

To refuse a right responsibility may be to reject a great

When you have made a child glad | you may have made a man good. He who can be trusted to do his own work will trust God to do His.

The name of Jesus opens the door to the church and the gate to heaven. When you have the devil under your heal don't be scared by his bellowing. It is better to be a good man in a bad place than a bad man in a good

It's a poor plan to promise to pray for your pastor and then to pinch on his pay. It is better to grow into a place of sower than to be blown into one of

power than popularity. It was the brotherhood of man rather than the sisterhood of the saints that Christ revealed,

The power of perfecting the present is worth more than the power of pro-phesying the future.

The light that bleases the wise man burns the foolish moth.

GOD'S MESSAGE TO MAN

PRECNANT THOUGHTS FROM THE WORLD'S GREATEST PROPHETS.

m: Prayers of the Little Ones-Wal ing in the Dark-Lesson From the Story of the Blind Man Whose Sight Was Restored.

How sorely pressed the Lord must be
With all the tearful people's woes;
The weak implore for mastery
Above their strong, relentless foes;
The poor cry out against the rich,
The slave would fling his chains away,
And oft their cries must be unheard,
But God, I know, hears every word
When little children kneel to pray.

Mayhap the pious Pharisee
Is never heard about his roof
When he, at bedtime, crooks the knee,
Beseeching for his own behoof;
Their prayers may all be said in vain
Who arm themselves and march away
To fall in battle or to kill,
But God, I know, must listen still
When little children kneel to pray.

The grave-faced hypocrite who reads
The word the Master gave to men
And loudly prays and then proceeds
To crush the weak for gain again
May be so little that the Lord,
Attending to immense affairs,
Is unaware of him, but oh
God still has time to heed, I know,
When little children say their prayers.

The ones who wrangle over creeds
And those who think, foresouth, that they
Are sent to judge the people's needs
And give the word and show the way
May be so little and obscure
That God with all His awful cares,
Is deaf to them—but, filled with love,
I know He listens from above
When little children say their prayers.
—S. E. Kiser, in Chicago Record-Herald.

Darkened Spiritual Vision

In his first epistle John speaks of our "walking in the light," but in his Gospel the ninth chapter, if we read carefully the miracle of the healing of the blimman as recorded there, a single clause in the seventh verse must impress us with a strange yet beautiful significance when it affirms that "he went on his way, there fore."

affirms that "he went on his way, therefore."

For him it was "walking in the dark."

Tits man who had never seen the light of day, who could searcely imagine what the light could be like, who could not tell how the world in all its beauty of color and form might seem to him could he look upon it; who, as yet had not understood, evidently, that any man can be possessed of power sufficient to open b.ind eyes, and who had doubtless listened with keenest interest to the conversation carried on between Christ and the disciples concerning him, how little could he have comprehended it all!

Undoubtedly the blind man was think-

him, how little could be have comprehenced it all!

Undoubtedly the blind man was thinking to himself something as follows:
"Who is this man, a stranger, who has thus interested Himself in me? Why should I go to Siloam? Does He think it will do any good to wash there rather than elsewhere? Can there be any virtue in this clay, or has He any special power? He has not even told me why I should go to Siloam. Can it be that anything will corre of washing in the pool? Is it possible that what I am doing shall affect my eyes in any way? I will, at least, keep on the way." And so he goes on, and while he reasons and queries about it all it remains just as dark as when he began. How many perplexities he must have met? How strange that one so blind should be sent, while still blind, to a certain place to prove the efficacy of healing power! Must it not have dawned upon his spiritual vision during the journey that certain means are frequently required to secure certain results? It was dark for him all the way to Siloam.

certain results? It was dark for him all the way to Siloam.

It as all changed, however, upon his return, for he came seeing. Then he understood why he had been asked to go. By his willingness, his effort and his obedience his vision came. It had been necessary for him to walk awhile in the darkness before he could walk in the light.

Even so it is with us at times. In our difficulty and need we find that Christ is near, and though we feel the touch of the Divine hand in the providence of life, we are yet left to walk awhile in the dark, as we go to our duties and trials, only to re-

we go to our duties and trials, only to r alize as we return from them that we are walking in the light of new joys and bloss-ings. We, too, come "seeing."—Baptist ings. W. Standard.

standard.

To Consider.

To consider is the last thing that men are prepared to do in any age, and in this peculiar age it is perhaps the utmostly last thing that men can be persuaded to doto stand still. The rush of the age is so great that even the most faithful servant of God his to acknowledge, partly with shame and partly of necessity, that men do not stand still, to hear God speaking. It is idle to say it cannot be done; it must It is idle to say it cannot be done; it must be done. If our souls are to be blessed, and if we are to be vessels in any degree meet for the Master's use, it is an absomeet for the Master's use, it is an absolute necessity; just as much as air is a necessity for breathing and health. In the midst of the rush in which we live, no matter how great the strain, or how severe the distress, even the most hurried business claims from their masters and workers times for pause. Machinery demards it. Balance sheets require it. Half year, audits are known, even by the most mands it. Balance sheets require it. Half yearly audits are known, even by the most over-pressed business men. There is not one who would dare to expect that his earthly business could prosper if there were no times for striking a balance and seeing what the remainder is that is left. So it is in regard to spiritual matters, Every one of us, not mad or foolish, must understand that necessity is laid upon us not merely, as Paul said, to preach the gospel, but to pause before God, and let Him speak to us.—Webb Peploe.

Thoughts. Thoughts.

Let the heart speak freely, but see also that it speaks prudently.

If we are like Christ, sorrow is on the surface an unfathomed depth of joy.

They hear the song of the angels who are waiting for the coming of the Saviour. This expresses the Christian's confidence: "If God he for us, who can be against us?"

That is the best gift of love which will in some way be helpful to the person receiving it.—United Presbyterian.

A Nation's Strength.

A Nation's Strength.

The most precious things in national life are the character and the liberty of the individual. The real test in the advance of any nation is in this: Whether in the advance and in the increase of power the real strength which goes to make up the nation is still there—character, individual liberty, men.—Bishop William Lawrence, Episcopal, Massa-husetts.

The Setting of a Hope. The Setting of a Hope.

The setting of a great hope is like the setting of the sun. The brightness of our life is gone. Shadows of evening fall around us, and the world seems but a dim reflection—itself a broader shadow; we look forward into the coming lonely night. The soul withdraws into itself. Then stars arise and the night is holy.—H. W. Longfellow.

Religion consists in helping others and heresy in forcing others to serve you.— The Rev. Dr. George H. Hepworth, Con-gregationalist, New York.

Took Wrong Pressutions. The story is told of a Boston woman who nved nearly all of her 52 years in a hotel, with a constant anticipation and fear of fire. Every night she placed on a chair beside the bed a thick flannel wrapper having many deep pockets, together with a pair of shoes, into which the poor dear expected to slip at the first alarm. All her valuables were within hand reach, and no fire department ever drilled for a hurry call with more assidulty than this expectant woman, who was finally drowned,

COMMERCIAL REVIEW.

General Trade Conditions

R. G. Dun & Co.'s weekly review of trade says: Unsettled weather was the most unsatisfactory feature of the business situation. Presarations for an enormous spring trade continue undiminished. Not only is there no improvement to be recorded in the iron and steel outlook, but floods in the Pittsburg region added to the pressure by completely closing many plants and damaging much costly machinery. Supplies of coke failed to increase because the railways were badly disorganized, and the net result was a week of light output when requirements were notably heavy. Leather is wesker and hides deckined another fraction. Cotton goods are well sustained. Less activity is reported in the market for woolens, buyers having apparently their first round of orders.

All staples steadied and some rose shapply. It was natural for grain to bold firm when wheat receipts at the West were 2,800,344 bushels, compared with 3,747,952 last year, while arrivals of corn mous spring trade continue undimin-

3,747,952 last year, while arrivals of corn were but 2,001,014 bushels, against 5,020, 438 a year ago. Exports of wheat, flour were but 2,001,014 bushels, against 5,020,438 a year ago. Exports of wheat, flour included, were 4,174,894 bushels, against 3,185,032 in the previous week, and 3,715,-

930 a year ago.

Failures for the week numbered 176 in the United States, against 208 last year, and 17 in Canada, against 26 last year.

LATEST QUOTATIONS.

Flour-Best Patent, \$4.90; High Grade Extra, \$4.40; Minnesota Bakers, \$3.75a

3.85. Wheat—New York No. 2, 86½c; Philadelphia No. 2, 85½a86c; Baltimore No.

2, 83½c.
Corn—New York No. 2, 69c; Philadelphia No. 2, 65½a66c; Baltimore No. 2,
57a67½c
Oats—New York No. 2, 50½c; Philadelphia No. 2, 5tc; Baltimore No. 2, 49a

49½c.
Flay—No. 1, timothy, large bales, \$15,00a15.50; No. 2 timothy,\$14,00a14.50; No. 3 do, \$12,00a13.00.
Green Fruits and Vegetables.—Apples—New York, assorted, per brl., \$3.75a 4.50; Fancy Greenings, per brl., \$4.50a 4.75. Cabbage—New York State, per ton, domestic, \$18,00a19.00; do, large Danish, per ton, \$20,00a21.00; do, small

475. Cabbage—New York State, per ton, domestic, \$18.00a19.00; do, large Danish, per ton, \$20.00a21.00; do, small Danish, per ton, \$16.00a18.00; do, new Florida, per crate, \$1.75a2.00. Carrots—Native, per bushel box, 40a45c; do, per bunch, 1½a2c. Celery—Native, per bunch, 3a3½c. Eggplants—Florida, per rate, \$3.50a4.00. Grape Fruit—Florida, per box, fancy, \$5.00a6.00. Horseradish—Native, per box, \$1.50a1.75. Lettuce—North Carolina, per half-barrel basket, \$1.00a2.00. Onions—Maryland and Pennsylvania, yellow, per bushel, \$1.25a1.30; do, Western, yellow, per bushel, \$1.25a1.30; do, Grapes—Florida, per box, as to size, \$2.25a3.00; do, California, reedings, per box, \$1.75a2.25; do, navels, per box, \$2.50a2.75. Oysterplants—Na-

seedings, per box, \$1.75a2.25; do, navels, per box, \$2.5oa2.75. Oysterplants—Narive, per bunch, 5aoc. Radishes—Florida, per bunch, long, 2a2½c. Spinach—Native, per bushel box, 75a8oc; do, Norfolk per brl., \$1.0oa1.50. Squash—Florida, per bushel box, \$1.5oa2.00. Strawberries—Florida, per quart, refrigrator, 35a4oc; do, open crate, 25a3oc. Tomatoes—Florida, per six-basket carrier, fancy, \$2.5oa2.00; do, fair to good. rier, fancy, \$2.5003.00; do, fair to good, \$1.5002.00. Turnips—Native, per box, 20 Potatoes.-White-Maryland and Penn

Potatoes.—White—Maryland and Pennsylvania, per bushel, No. 1, 75a8oc; do, seconds, 70a75c; do, New York, per bushel, best stock, 75a8oc; do, seconds, 70a75c; do, Western, per bu., prime, 75a 8oc. Sweets—Eastern Shore, Va., Kilniried, per brl., \$2.00a2.5o; do, Maryland per brl., fancy, \$2.00a2.5o; do, Maryland per brl., fancy, \$2.00a2.5o; Butter—Separator, 28a29c; gathered cream, 24a25c; imitation, 20a21c; prints, t-lb., 28a29c; rolls, 2-lb., 28a29c; dairy prints, Md., Pa. and Va., 26a27c.
Eggs—Western Maryland and Pennsylvania, per doz., 25a26c, Eastern Shore (Maryland and Virginia), per doz., 25a26c, Virginia, per dozen, 25a

doz., 25a26c. Virginia, per dozen, 25a 26c. West Virginia, per dozen, 24a25c

to choice, per lb., 17a18c; do, hens and young toms, mixed, good to choice, per lb. 16a17c; do, young toms, good to choice, per lb. 15a16c; do, old toms, good to choice, per lb. 13a14. Ducks, good to choice, per lb. 13a14c; Chickens, young, good to choice, per lb. 12a14c; do, mixed, old and young, per lb. 11a12c; do, poor to medium, per lb. 10a13c. Capons, fancy, large, per lb. 17a18c; do, good to choice, per lb. 15a16c; do, small and slips, per lb. 12a14c.

b, 12a14c. Dressed Hogs-Western Maryland and Pennsylvania lightweights, 71/471/10 per per lb: Virginia and Southern Maryland, best stock, 71/4 per lb.; medium hogs, 61/4 arc, and heavyweights irregular at from 5 to 61/2c per lb. Old boars less-5a51/2c.

Hides.—Heavy steers, association and salters, late kill, 60 lbs. and up. close se-ection, 10a11c; cows and light steers,

Live Stock.

Live Stock.

Chicago,—Cattle—Good to prime steers \$6.506.502 poor to medium, \$4.0006.30; stockers and feeders, \$2.25a5.00; bulls, \$2.25a4.85; calves, \$2.50a6.00. Hogs—mixed and butchers, \$5.85a6.35; good to choice heavy, \$6.25a6.40; rough heavy \$6.25a6.40; rough heavy \$6.50a6.15; light, \$5.75a6.00. Sheep—Good to choice wethers, \$4.65a5.25; Western sheep, \$4.60a6.00; native lambs, \$4.75a6.50; Western lambs, \$5.25a6.60.

East Buffalo.—Cattle—Veals, light to good, \$5.50a7.00; choice to fancy, \$7.25a7.75. Hogs—heavy, \$6.55a6.60; mixed \$6.40a6.50; pigs scarce and 25c. higher; Sheep and lambs—\$5.00a5.25; culls to good, \$3.50a4.90; wethers, \$5.25a5.50; rearlings, \$5.50a6.00; top lambs, \$6.50a 5.60; culls to good, \$4.50a4.60.

LABOR AND INDUSTRY Chicago newsboys have formed a

New York marine firemen are being rganized. Cincinnati city employes enjoy the nine-hour day.

Boston's building trades are likely to

gain 30 cents an hour.

Poughkeepsie's new \$175,000 court-house will be built by union labor.

Norfolk journeymen painters were granted \$2.50 a day for an eight-hour

Alton, Ill., is the strongest labor city;
70 per cent, of the voters are union men.
Ninety-five per cent, of the railroad
men of Vermont are in the unions.

Women's union label leagues are being organized. They are for the wives of

unionists.

Carpenters, tinners and many other unions are making demands for the eight-hour day from May 1.

The splendid Pan-American buildings at Buffalo have been sold for \$8,000 to the Chicago House Wrecking Corphany Indianapolis labor men will be assessed I cent per week for one year in order to raise funds for the proposed labor temple.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Strong Drink the Curse of Millions in Our Modern Civilisation—Lying, Pro-erastination and Self-Delusion Are in Every Glass of Spirits.

"There is a way that seemeth right unto a man, but the ends thereof are the ways of death."—Proverbs, xlv, 12.

This is to be no sermon on teetolaism. The desire is to discuss with young men and others, not a sentimental principle, but the interest of each individual.

Strong drink is the curse of millions in our modern civilization.

There is throughout society what may be

There is throughout society what may be railed a "whisky level." This level exists in every great city and in every small village. There are men classed as whisky drinkers, bard drinkers, and, whatever they may profess to believe, they are and they know they are the parishs of the community.

drinkers, bard drinkers, and, whatever they may profess to believe, they are and they know they are the parishs of the sommunity.

Whisky has many apologists; there are many arguments offered in its favor. But these arguments are feeble compared with those that may be brought against it.

You are told truthfully this:

The drinking nations of the world are the great and successful nations. A small handful of drinking English can subdue and control the temperate millions of India, Egypt, etc.

Perfectly true. The powerful races do drink. But the powerful individuals do not drink.

The conquering armics are armies of frinking men usually—but their leaders are sober, temperate men. If you want to be one of the ordinary crowd, no worse and no better than others, drink spirits moderately," as whisky's friends put it. But remember that there is no such thing as drinking whisky "moderately."

Immoderate drinking makes you a brute; it classes you among those in the picture; so-called moderate whisky drinking takes the edge off your ability. It dissounts your mental activity. You can't be one of the really successful men if you start out to be a moderate drinker.

What does a young man lose by not drinking spirits?

In the first place it is necessary to cultivate it at all?

In the second place, admitting all the usual sophistry about moderate drinking, whisky means the loss of time, loss of money, loss of clear mental thought.

There is boasting, lying, vacillation, procrastination, self-delusion in every glass of spirits.

How many millions of men—on their drive had been a riched forwardly and

How many millions of men—on their dying bed—have wished fervently and mournfully that they had never tasted f spirits. How me

spirits? Did any dying man over regret a temper England drinks more gin-perhaps-than England drinks more gin—perhaps—than any other two nations. But the gin of England is drunk by England's failures. The successful of England don't know the taste of gin. The deeper you go into Whitechapel the greater the number of gin bottles per capita.

Whitechapel the greater the number of gin bottles per capita.

Young men should know and daily remember that whisky and all other spirits cheat their bodies and brains.

Whisky does for the nerves what a lash does for a tired horse.

Your system needs rest. Your brain to compete with others ought to sleep and recuperate. Whisky lies to you. It makes you think that it can give the rest and the renewed strength. It creates an appetite in the nerves, and when you satisfy that appetite it makes you think you have found renewed strength, whereas you have only taken a new dose of poison.

Your brain and heart are lashed by whisky into temporary activity. And you wonder that you are passed in life's race by the man of less ability. You need not wonder. He has given his brain, body and heart normal rest, while you have given yours a beating.—New York Journal.

An Old, Old Story Told Again.

To be born with a good body, a pleasing countenance, quick intelligence, a fine voice and talent that wins early recognition—that, surely, is a heritage to be grateful for.

A man who was thus endowed died in

A man who was thus endowed died in Boston on Sunday.

Time was when people would crowd theatres to hear him sing and see him dance and laugh at his fun.

He made immense sums of money and might easily have retired with wealth before he was forty.

Instead, he died penniless at fifty-six in

a poor lodging house, separated from his family, and all his friends were tired of trying to save him from himself.

Whisky.
That one word is the epitaph of Billy Emerson, the minstrel, rich, and famous in his way not so very long ago.
And he differed from the countless wrecks whom he went to pieces only in his greater natural gifts and the larger opportunities for better things which those gifts brought him.

tunities for better things which those gits brought him.

He had plenty of brains and seemed to have good sense.

But that was not so. No man with good sense will drink whisky when experience tells him that he likes it too well.

That is the leason which Billy Emerson and all his unhappy kind bequeath to young men.—New York Journal.

Is a Drunkard a Lunatic?

Senator Trainor believes that an habitual drunkard should be sequestered and
treated in many respects the same as a lunatic. The Senator has introduced a bill
in the Legislature at Albany which permits the commitment of a man charged
with habitual drunkenness to an institution from which he cannot escape without
an order from the Supreme Court. The
bill in other forms has been introduced for
the last three years, and has always been
opposed for its drastic assumption that a
drunkard is unable to take care of himself or manage his affairs. It has been
pointed out by those averse to the Trainor
plan that there are so many varying de
grees of drunkenness that there might be
danger of a wealthy man who drank free
ly every day being hurried off by design
ing relatives and locked up for an indefinite period.

Due to Alsoholism.

Europe is discovering that crime is in creasing there far more rapidly among the young than among the adults. At the fifth congress of criminal anthropology, recently held in Amsterdam, the startling fact was brought out that there are six times as many murders committed by young men between the ages of sixteen and twenty as by adults between thirty and thirty-five, The cause is charged to the increase of alcoholism.

The Crusade in Brief. More alcoholic I quors are drunk in France than in any other country.

In 1880 one person in every 1515 Prussians became insane by means of drink.

Habitual drunkenness is a direct cause for absolute divorce in thirty-live States of the Union.

A great proportion of the epilepsy, idooy and mental deficiency are also due to the drunken habits of the parents or of the afflicted themselves.

From 1882-91 there were 44,530 tramps in the German labor colonies; all but twenty three per cent. of these were thus de-graded through drunkenness.

graded through drunkenness.

Experts in the care of the poor trace from fifty to ninety per cent, of the poverty to the drink customs.

The Jerry McAuliffe mission in New York City had last year an attendance of 40,000 people at its meetings. Many of these are homeless men and drunkards.

We have heard "there is little drunkenness in Germany," but Dr. Bode states that "in Pruesia alone 8163 cases of delirium tremens were treated in the hospitals in 1885.

in 1885."

No woman is compelled to live with the worst of all brutes—a drunken brate—to the peril of her health and life, but she has a right to leave him and live forever apart from him until he furnishes her indubitable evidence of reform.