re flait fleer is Elersity.

Washington, D. C.—In the following discourse, prepared by Dr. Talmage before his illness, a vivid glimpae of the splendors and glories of heavenly life is presented; text, Revelation viii, l. "There was silence in heaven about the space of half an hour."

The busiest place in the universe is heaven. It is the centre from which all good influences start; it is the goal at which all good results arrive. The Bible represents it as active with wheels and wings and orchestras and processions mounted or charioted. But my text describes a space when the wheels ecased to roll and the trumpets to sound and the voices to chapt. The riders on the white horses reined in their charges. The doxelogies were hushed and processions halted. The hand of arrest was upon all the splendor. "Stop heaven!" cried an omnipotent voice, and it stopped. For thirty minutes everything celestial stood still. "There was silence in heaven about the space of half an hour."

From all we can learn it is the only time heaven ever stopped. It does not stop for a plague, for the inhabitant never says, "I am sick." It does not stop for the plague, for the inhabitant never says, "I am sick." It does not stop for mpassable streets, for there are no fallen snows or sweeping freshets. What, then, stopped it for thirty minutes? Grotius and Professor Stuart think it was at the time of the destruction of Jerusalem. Mr. Lord thinks it was in the year 311, between the close of the Diocletian persecution and the beginning of the wars by which Constantine gained the throne. But that was all a guess, though a learned and brilliant guess. I do not know when it was and I do not care when it was, but of the fact that such an interregum of sound took place I am certain. "There was silence in heaven about the space of half an hour."

And, first of all, we learn that God and all heaven then honored silence. The longest and widest domain that ever existed is that over which stillness was queen. For an eternity there had not been a sound. Wor

worlds in upheaval, worlds in congelation, worlds in revolution.

If geologists are right—and I believe they are—there has not been a moment of silence since this world began its travels, and the crashing and the splitting and the uproar and the hubbub are ever in progress. But when among the supernals a voice cried, "Hush!" and for half an hour heaven was still, silence was honored. The full power of silence many of us have yet to learn. We are told that when Christ was arraigned "He answered not a word." That silence was louder than any thunder that ever shook the world. Oftentimes when we are assailed and misrepresented the mightiest thing to say is to say nothing, and the mightiest thing to do is to do nothing. Those people who are always rushing into print to get themselves set right accomplish nothing but their own chagrin. Silence! Do right and leave the results with God. Among the grandest lessons of patience taught by those who endured uncomplainingly personal or domestic or political injustice. Stronger than any bitter or sarcastic or revengeful answer is the patient silence.

The famous Dr. Morrison, of Chelsea, achieved as much by his silent patience as by his pen and tongue. He had asthma that for twenty-five years brought him out of his couch at 2 o'clock each morning. In my text heaven spared thirty minutes, but it will never again spare one minute, but it will never again spare one minute. In worship in earthly churches where there are many to take part we have to counsel brevity, but how will heaven get on rapidly enough to let one hundred and forty-four billion and then one hundred and forty-four billion and then one hundr

Not only are all the triumphs of th Not only are all the triumphs of the past to be commemorated, but all the triumphs to come. Not only what we now know of God, but what we will know of Him after everiasting study of the deifie. If my text had said there was silence in heaven for thirty days, I would not have been startled at the announcement, but it indicates thirty minutes.

Why, there will be so many friends to hunt up, so many of the greatly good and

Why, there will be so many friends to hunt up, so many of the greatly good and useful that we will want to see, so many of the inscrutable things of earth we will need explained, so many exciting earthly experiences we will want to talk over, and all the other spirits and all the ages will want the same, that there will be no more opportunity for cessation.

How busy we will be kept in having pointed out to us the heroes and heroines that the world never fully appreciated—the yellow fever and cholera doctors who died, not flying from their posts; the female nurses who faced pestilence in the lazarettos; the railroad engineers who stayed at their places in order to save the train, though they themselves periahed. Hubert Goffin, the master miner, who, landing from the bucket at the bottom of the mine just as he heard the waters rush in and when one jerk of the rope would have lifted him into safety, put in the bucket's blind miner who wanted to go to his sick child, and jerked the rope for him to be pulled up, crying, "Tell them the water has burst in and we are probably lost, but we will seek refuge at the other end of the right gallery," and then giving the command to the other miners till they digged themselves so near out that the people from the outside could come to their rescue. The multitudes of men and women who got no crown on earth we will want to see when they get their crown in heaven. I tell you heaven will have no more half hours to spure.

Besides that, heaven is full of children They are in the vast majority. No child on earth who amounts to anything can be kept quiet half an hour, and how are yor going to keep five hundred million of their quiet half an hour? You know heaven it much more of a place than it was when that population has quadrupled, sextupled centupled.

Heaven has more on hand, more of repture, more of knowledge, more of inter-

Heaven has more on hand, more of rapture, more of knowledge, more of intercommunication, more of wors' ip. The most thrilling place we have ever been is is stupid compared with that, and, if we now have no time to spure, we will then have no eternity to spare. Silence in heaven only half an hour!

My subject also impresses me with the immortality of a half hour. That half hour mentioned in my text is more widely known than any other period in the calendar of heaven. None of the whole hours of heaven is measured off, none of the years, none of the centuries. Of the millions of ages past and the millions of ages to come not one is especially measured off in the Bible. But the half hour of my text is made immortal.

The only part of eternity that was ever measured by the earthly timepiece was measured by the minute hand of my text. Oh, the half hours! They decide everything. I am not asking what you will do with the years or months or days of your life, but what of the half hours! Tell me the history of your whole life in

eternity.

The right or wrong things you can think in thirty minutes, the right or wrong things you can say in thirty minutes, the right or wrong things you can do in thirty minutes are glorious or beleful, inspiring or desperate.

canalocals that made James A. Garfield President.

The haif hour a day for good books or bad books, the half hour a day for prayes or indolonce, the half hour a day for helping others or blasting others, the half hour before you go to business and the half hour after you return from business—that makes the difference between the Christian and the ignoramus, between the Christian and the infidel, between the saint and the demon, between triumph and catastrophe, between heaven and hell.

The most tremendous things of your life and mine were certain half hours. The half hour when in the parsonage of a country minister I resolved to become a Christian then and there, the half hour when I decided to become a preacher of the gospel, the half hour when I first realized that my son was dead, the half hour when I stood on the top or n.y rouse in Oxford etreet and saw our church burn, the half hour in which I entered Jerusalem, the half hour in which I stooped on Mount Calvary, the half hour in which I stood on Mars Hill and about ten or fifteen other half hours are the chief times of my life.

You may forget the name of the exact

stood on Mars. Hill and about ten or fifteen other half hours are the chief times of my life.

You may forget the name of the exact years or most of the important events of your existence, but those half hours, like the half hour of my text, will be immortant. I do not query what you will do with the twentieth century, I do not query what you do with the next half hour?

Upon that hinges your destiny, and during that some of you will receive the gospel and make complete surrender, and during that others of you will make final and fatal rejection of the full and free and urgent and impassioned offer of life eternal.

Oh, that the next half hour might be the most glorious thirty minutes of your carthly existence!

carthly existence!

Then there are those whose bearing is so delicate that they get no satisfaction when you describe the crash of the eternal orchestra, and they feel like saying, as a good woman in Hudson, N. Y., said after hearing me speak of the mighty chorus of heaven, "That must be a great heaven, but what will become of my poor head?" Yes, this half hour of my text is a still experience. "There was silence in heaven for half an hour."

experience. "There was silence in heaven for half an hour."

You will find the inhabitants all at home. Enter the King's palace and take only a glimpse, for we have only thirty minutes for all heaven. "Is that Jesus?" "Yes." Just under the hair along His forehead is the mark of a wound made by a bunch of twisted brambles, and His foot on the throne has on the round of His instep another mark of a wound made by a spike, and a sear on the palm of the right hand and a sear on the palm of the left hand. But what a countenance! What a swile! What a grandeur! What a loveliness! What an overwhelming look of kindness and grace! Why, He looks as if He had redeemed a world! But come on, for our time is short. Do you see that row of palaces? That is Martyr row. Do you see that is the Apostolic row. Do you see that long reach of architectural glories? That is Martyr row. Do you see that mmense structure? That is the biggest house in heaven; that is "the house of many mansions." Do you see that wall? Shade your eyes against its burning splendor, for that is the wall of heaven, jasper at the bottom and amethyst at the top. See this river rolling through the heart of the great metropolis? That is the river concerning which those who once lived on the banks of the Hudson or the Alabama or the Rhine or the Shannon say, "We never saw the like of this for clarity and sheen." That is the chief river of heaven—so bright, so wide, so deep. But you ask, "Where are the hospitals for the lame!" "They are all agile." "Where are the lambraness for the blind and deaf!" "They are all agile." "Where are the shrinder are the infirmaries for the blind and deaf!" "They are all agile." "Where are the lambraness for the poor." They are all multimillionaires." "Where are the shrinder are the infirmaries for the poor of the lame!" "They are all see and hear." "Where are the almostous of or the lame!" "They are all see and hear." "Where are the almostous solutions and see them!" you say. No, you cannot go in. There are those who would never consent

we are mortal yet and cannot endure the full roll of heavenly harmonies and cannot endure even the silent heaven for more than half an hour.

Hark! The clock in the tower of heaven begins to strike, and the half hour is ended. Descend! Come back! Come down till your work is done. Shoulder a little longer your battles. Weep a little longer your griefs. And then take heaven not in its dullest half flour, but in its mightlest pomp, and, instead of taking it for three might hour of your heavenly citizenship after you have gone in to stay? After your prostration before the throne in worship of Him who made it possible for you to get there at all I think the rest of your first half hour in heaven will be passed in receiving your reward if you have been faithful. I have a strangely beautiful book containing the pictures of the medals struck by the English Government in honor of great battles. These medals are pinned over the heart of the returned heroes of the army on great occasions, the royal family present and the royal bands playing—the Crimean medal, the medal of the mutiny, the Victoria cross, the Waterloo medal. In your first half hour in heaven in some way you will be honored for the earthly struggles in which you won the day. Stand up before all the royal house of heaven and receive the insignia while you are announced as victor over the drafts and freshets of the farm field, victor over the temptations of the Stock Exchange, victor over professional allurements, victor over professional allurements, victor over professional allurements, victor over downstic infelicities, victor over the reditary depressions, victor over the storehouse, victor over home worriments, victor over physical distresses, victor over hereditary depressions, victor over the storehouse, victor over home worriments, victor over physical distresses, victor over hereditary depressions, victor over the storehouse, victor over home worriments, victor over physical distresses, victor over hereditary depressions, victor over the storehouse, v

There is a certain little fly that war observed to run three inches and make in doing it, 440 steps—all in one-half a second of time. To equal this, in pro-portion to his size, a man would have to run at the rate of twenty miles a

minute. The common flea leaps 200 times its own length. To show like agility a man six feet tall would have to leap a distance of 1,200 feet. The cheese mite is about one-quarter of an inch in length, and yet it has been seen to take the tip of its tail in its mouth, and then, letting go with a jerk, to leap out of a vessel six inches in depth. To

Mea Barred from the Streets.

A curious custom in Seoul, Korea, is the law which makes it obligatory for every man to retire to his home when the huge bronze hell of the city has procisimed it to be the hour of sunset and the time for closing the gates. No man is allowed in the streets after that hour under pain of flogging, but the romen are allowed r go about and resit their friends.

THE SABBATH SCHOOL

International Lesson Comments For April 13.

Subject: Peter, Enens and Dorces, Acts Ix. 32-43-Golden Text: Acts ix., 34-Memory Verses, 40-42 Commentary on the Day's Lesson.

the Day's Lesson.

32. "Peter." The history now turns from Saul to Peter. "All quarters." He did not confine his labors to Jerusalem, but went to other places visiting and encouraging the churches, as in chap. 8: 14. "Came down." From Jerusalem. "Saints." The Jews who had been converted to Christianity. The Gentiles were not as yet visited by the apostles. This word means pious, separated and holy persons. It is applied in the Scriptures not only to some eminent individuals, as Saint Peter and Saint John, but to every sincere Christian believer. Psalm 116; 15; Rom. 1: 7; 15: 26. "Lydda." A city of Judes, called in the Old Testament Lod. Ezra 2: 33. It was located in the plain of Sharon, twenty-five miles northwest from Jerusalem, and ten miles from Joppa. It was the seat of a very famous achool.

33. "Found a certain man." The Lord led Peter to this man as he had led Philip to the eunuch. This did not come by chance. "Eight years." There could therefore be no doubt cast on the miraculous nature of his cure. "Palsy." This is a contraction of the word "paralysis." It is a disease which deprives the parts affected of sensation, or the power of motion, or both. The term was used by the ancient physicians in a much wider sense than in our day, including cramps and loak.jaw.

34. "Maketh thee whole." The apostle had used similar language in chapter 3: 6. Peter did not heal him in his own strength, but by the power of Jesus Christ. He was God's chosen instrument, the healer was Christ. He was restored to perfect health immediately. "Make thy bed." This would show that he was a paralytic no longer. He was at home, and therefore was commanded not to take up his bed, as in the case of the paralytic recorded in Luke 5: 24, but he was ordered to make it. He was commanded to help himself and to prove his faith by his works. "Arose immediately." This showed the completeness and reality of the miracle, and the faith and strength of the man.

35. "Saron." Sharon. This probably has reference to the district of which Lydda was t the streets perfectly well. "Turned to the Lord." They believed that Jesus was the Messiah. It can hardly be supposed that all of these people became truly converted at this time. Especial attention should be called to the fact that Peter kept himself so in the background that but little atten-tion was paid to him. The glory was given

tion was paid to him. The glory was given to God.

36. "Joppa." A port or town on the coast of the Mediterranean Sea, thirty miles from Jerusalem. "A certain disciple." Dorcas is called a disciple that it may be seen that under the gospel there is no distinction between male and female Gal. 3; 28. "Tabitha.—Dorcas." The Syro-Chaldaic and Grock names for an antelope or cazelle, which from its loveliness was Gal. 3: 28. "Tabitha—Dorcas." The Syro-Chaldaic and Groek names for an antelope or gazelle, which from its loveliness was frequently employed as a proper name for women. This disciple was an amiable, incustrious and beautiful Christian character. As Luke was writing this book for the Greeks he translates the Hebrew and Syriac proper names into Greek. Tabitha was her Hebrew name and Dorcas her Greek name. "Full of good works." Especially in making coats and garments for widows, who in that country were a most unfortunate class. Good works come from a running stream, not from a stagnant pool, and the only way to keep always full of these is to be always giving them out. "Which rhe did." She is praised not only for the alms which she gave, but for "almsdeeds which she did." The emphasis must be laid not upon what she purposed doing, but what she did. The doers are blessed in the deed. Jas. 1: 25.

37. "Was sick." Thus we see that good people are sometimes sick. "Died." Death comes to all alike. Sometimes the death of God's saints makes known their virtues and they become a power and example for good beyond what was possible while live.

and they become a power and example for good beyond what was possible while liv-ing. "Upper chamber." Instead of bury-ing her immediately as was customary in the East.

the East.

38. "Was nigh." About ten miles away. "Sent unto him." They probably sent unto Peter before she died. Up to this time the apostles had not raised any one to life, but they had healed some. "Desiring him." "Intreating him." R. V. It is not said that they expected a miracle. It was natural that they should it was natural that the desire his presence and sympathy at such

miracle. It was natural that they should desire his presence and sympathy at such a time.

39. "Widows." Whom she had clad or fed. "Shewing," etc. They were not ashamed to acknowledge that they were indebted to Doreas for the raiment they wore. This praised not only her charity, but also her industry. This brings out her character as the excellent woman of Prov. 31: 19-32.

40. "Put them all forth." He did this in order to ascertain the will of God in this matter. He put them forth that he might not be disturbed or hindered by their lamentations and unbelief. "Tabitha, arise." During his prayer he undoubtedly felt assured that she would be raised when he chould speak the word to her lifeless form. He said these words in Jesus' name. "She sat up," The graphic minuteness of detail here imparts to the narrative an air of charming reality.

41. "Presented her alive." In the manner of performing the miracle Peter follows the example of Jesus in raising Jairus's daughter, at which miracle he was one one of the admitted spectators.

42. "Many believed." This miracle, as well as the one at Lydda, strengthened the faith of the disciples, and added many to the Lord. Thereby the church was greatly edified and built up.

43. "Many days." In evangelistic work. There was a great field in Joppa. "Sinon." Eight persons of this name are mentimed in the New Testament. "A tanner." A trade regarded by the Jews as hat-unclean and consequently disreputable, from the contact with dead animals and Uood which was connected with it. For this reason even by other nations it is usjuly carried on at some distance from towns; accordingly, Simon's house was "by the seaside." Chap. 10: G. Peter's lodging there shows him to have been already, to some extent, above Jewish prejudice. It would also show (1) that there is no respect of persons with God, and (2) would give Peter a chance to help those who most needed help. The traditional house is still in oppration near the tawn.

Character of the Chipmunk. Chipmunks are industrious little creatures. In rainy weather they quit work and curl up in their nests or hide in a knot hole away from the wet. Windy weather makes them very nerv-ous. The rustling of leaves and wav-ing branches makes them suspicious the world. A chipmunk eats while sit-ting on his haunches and holds his food in his forepaws. He drinks by lapping like a dog. He is very neat about his person, combing out his fur and his long tall with paws and teeth He washes his face by lapping his forepaws and then rubbing them both at the same time over his face with such speed that the eye can hardly follow his motions.

Smallest Bank Notes Issued.

Bank notes for about a farthing each circulate freely in Paraguay. It takes two notes to get one's boots blacked and eight to pay the postage of a letter to England. Yet one of them will buy in the season fifteen oranges, three bananas, or a water melon.

CHRISTIAN ENDEAVOR TOPICS.

April 13-Giving: Its Law; Its Reflex laftuence"-2 Cor. viil. 1-5; Ix. 6, 7; 1 Cor. xvi. 1, 2

Scripture Verses.—Gen. xxviii. 20 22; Lev. xxvii. 30; Prov. xxviii. 26; Matt. v. 23, 24; xxv. 37 40; xviii. 5; Mark ix. 41; 2 Cor. viii. 9; Col. iii. 17; 1 Peter iv. 9, 10.

Lesson Thoughts. While God may employ it for his glory and the growth of his kingdom, will not accept that as a gift which does not include also the giver. Macedonians "first gave their own

selves to the Lord."

The man who gives the most and who really feels the sacrifice the least is he who "lays by him in store, as God hath prospered him."

Selections. God wants self-denying giving. Who can look at the Japanese temple, with its coil of rope,—larger than a ship's hawser, and weighing a ton and a half, made from the hair of Buddha's worshippers, and used to lift timbers and stones to their places in the tem-ple building, without feeling the re-buke implied to our self-sparing gifts? The wealth of church members in Protestant communities is, by the census, at least \$10,000,000,000. contributions average one-sixteenth of a cent for every dollar, or one dollar in about \$1,600.

The credulous believed that King Midas turned whatever he touched to gold; but a more wonderful power is transmutes the common gold of the market place into spiritual force, mighty in the redemption of the world from sin. This power, is God's blessing upon the grace of giv

It is well to be diligent in getting as God's steward, but the ultimate end of all getting must be giving. One of the most faithful stewards of the wealth of the present time began life as a young man with the prayer, "Lord, give me a hand to get and a heart to give." A man may get earn estly and be rewarded by a large in come as a result; but he may also live in a simple, inexpensive manner; and yet if there is not a corresponding earnestness in giving, he falls short as a steward. Suggested Hymns.

We praise, we bless thee. I belong to Jesus. When I survey the wondrous cross. Is thy cruse of comfort failing? Cast thy bread upon the waters. More love to thee, O Christ.

EPWORTH LEAGUE MEETING TOPICS April 13-Giving: Its Law, Its Reflex Influence -2 Car. viii. 1-5; ix. 6, 7; 1 Car. xvi. i, 2,

others are borrowers. Benevolance never boasts. Humility is at its heart Only sham gives for show. In the gifts of generosity the heart always goes with the hand. Love is never so happy

as when it gives itself.

God is the giver of all good gifts The spirit of God is the spirit of gene rosity. Generosity abounds like sun saine. And sunshine is never stingy

Generosity gives God all the glory. Men Ought to Give Wealth to God Because He Gives Them Power to Get it.-This fact is plainly stated in the eighth chapter of Deuteronomy and in the eighteenth versa: shalt remember the Lord thy God: for it is he that giveth thee power to get wealth." Wealth-getting is the outworking of power that God has given, If men could realize the force of that truth the business enterprises of the

world would become a sacrament.

The Law of Giving.—There ought to be certain fixed principles to direct us in so important a matter. Such principles are not far to seek. They are plain and practical. Jesus said to his disciples, "Freely ye have re-ceived, freely give." He had bounti-fully bestowed his gifts. In like man-

ner he would have them imparted. Willingly .- "If there be first a will ing mind it is accepted according to that a man hath, and not according to that he hath not." In the Scrip tures stress is laid on the fact that the people made willing offerings to build the temple. The only offerings that are acceptable to God are freewill offerings.

Cheerfully.-We are apt to be short in Christian experience if we are long in the face when we give. If we do not give cheerfully do we really give? Wealth that must be wrenched from the hand is no gift from the heart. In Paul's second letter to the Corinthians he uses the word bliaron to describe the giver that God loves. We get our familiar word "hilarious" from that. It means mirthfulness, merriment. Not the gloomy giver, but the jolly giver that is what the world wants.

Systematically.—Paul recommended this plan to the churches of Galatia. It was also his advice to the Corin-thian Christians. Good plans to do disorder nor confusion. The great apostle said "concerning the collection," "Upon the first day of the week let every one of you lay by him in

What does the New Testament say about tithing? When the Jews told Jesus that they gave the tenth to the Lord he told them that they ought to do that. If it was obligator; Jews then it cannot be less for Chris-

RAM'S HORN BLASTS.



O consecrate your money act as God's

to lead a small army. Poison is not antidoted by a golden cup. The greatest re-

alities are the unrealities. Men want hande more than had-

character is more than the Constitution. It is hard to find a truth without ar error in its shadow.

The word needs kindnes of heart more than keenness of head. When men give God their manhood as well as their names the courch will not lack for means.

The worst cowardice is that of the man who does wrong for fear of being called a coward.

A man's religion must be bankrupt when he can only pay the Lord forty days on the year. It is not enough to make good prom-nes to God, we must make our promis-se good.

GOD'S MESSAGE TO MAN

PREGNANT THOUGHTS FROM THE WORLD'S GREATEST PROPHETS.

Poem: The Day of Small Things, by Har anh Harcourt Pickard-The Strange Antagonism of Good and Evil Force in Man's Nature-Christ the Pattern.

Not thine, perchance, to climb God's Holy Mount And yiew the prospect on the further

side; But thou canst place thy feet upon the And safely there abide.

Not thine to lead the armies of the Lord To storm the tents of wickedness and sin But thou canst guide a stray lamb to the fold,

And keep it safe within. Not thine, perchance, to charm with matchless voice The hearts of men, and move to joy or

tears;
But thou canst sing a little child to sleep,
And soothe and calm its fears. Not thine the skill to level mighty hills And hid the torrent in its fountain stay But thou canst lift a stone from out the

That bars thy brother's way. And when at last the promised day shall And He—the Lord—shall judge the lives

of all.

It well may be these little deeds of thine
May not to Him seem small.

—London Sunday-School Times.

Man a Puzzle.

Man a Puzzle.

Pascal affirmed that "man is miserable because he is, and great because he knows it." An inspired writer of old, awakened by the great problems of existence and conscious of the majesty of God, voiced the universal feeling of thoughtful souls when he exclaimed: "What is man that Thou art mindful of him!" Evidently man is a problem to himself, a mysterious union of forces of which he is more or less conscious, but which he is unable adequately to measure. The great apostle, under the stress of contending desires, asserted that when he would do good, evil was present with him, so that what he wished, that he did not do.

There is no man who seeks to be and to

that he did not do.

There is no man who seeks to be and to do that which he assents to as right, bu finds within him strange paradoxes. What these forces are that make for better o finds within him strange paradoxes. What these forces are that make for better or for worse, he may be unable to analyze or understand, except as God has revealed to him, that his life is under and may be controlled, either fully or in part, by spiritual forces; on the one side, the spirit of good, on the other the spirit of evil. The experiences of life sufficiently teach us the fact that with good intent we have often missed the mark, and at times even gone contrary to our better judgment. From these experiences we certainly shall not confuse ourselves with any idea that some external force is wholly responsible for our conduct, for we know too well that our own powers have been in alliance with that which was not ourselves, and we, strange as it may seem, have done that which we had not intended and for which we are, nevertheless, alone responsible.

This strange fact we discover not only with reference to our conduct, but also with reference to our thinking. Thus it has happened with some men that their thinking is of a much higher order than their living, while with other men their conduct in acts of charity, kindness, sympathy and fraternal helpfulness stand beyond criticism, while their theological thought is flagrantly heterodox. Of this class may be named some of the prominent religious writers of our time—men who

class may be named some of the prominent religious writers of our time—men who boldly assail the faith of the fathers and seemingly undermine the foundations of the Christian belief, but who yet are, ap-parently, men of sweet and lovable spirit, and whose daily conduct in life among their fellows is above reproach. In them is an obvious contradiction of the accentral their fellows is above reproach. In them is an obvious contradiction of the accepted truth that, "as he thinketh in his heart so he is." Let us not forget, however, that a distinction must be made between heart thought and brain thought. One is that which carries the whole man with it, the other that which gives ascent but not command. While we recognize in ourselves this strange union, even at time antigonism of forces, we ought to be better prepared, under the assurances of divine assistance, to keep our own thinking and living up to the standard which has been set for us in the example of the perfect man Christ Jesus.—Chicago Standard.

To the man in middle life the question asks itself, "What have I done to make the world better for my living in it?" Peasant or merchant, learned or illiterate, the world better for my living in it?"
Peasant or merchant, learned or illiterate, that question must be answered, and the answer comes with an armful of joy or of regret. One can make his character great and noble in whatever station he may be placed, and character is the only thing that lasts. Death cannot change it, for it walks through the valley of shadows to the throne of God, to be accepted there. On this bright morning, if we can congratulate our own souls on what they have achieved we have a new year blessing that comes straight from heaven. To the aged there is nothing left but the future. The past has gone beyond recall, and to-morrow beckons. In the sweet faith that the sun will rise again and that we shall rise with it the winter points to spring. There is no sadness, though the journey draws to a close, for the beyond opens up its glories and with a single step we shall be with our beloved ones once more. If we have done our work well we shall go hence with joy. For the young, therefore, and for the aged, and for all, there is but one wish—that the year will find us strong for its duties and ready to reap the harvest in the field in which Providence has placed us.—George H. Hepworth.

The Religious Spirit.

No man gets on so well in this world as he whose daily walk and conversation are clean and consistent, whose heart is pure, and whose life is honorable. A religious spirit helps every man. It is at once a comfort and inspiration, and makes him stronger, wiser and better in every relation of life. There is no substitute for it. It may be assailed by enemies, as it has been, but they offer nothing in its place. It has stood the test of centuries, and has never failed to help and bless mankind.—Jewish Messenger.

The Christian faith is a grand cathedral with dimly lighted windows. Standing outside, one sees no glory, nor can ever imagine any possible. Standing within, every ray of light reveals a harmony of unspeakable splender.—Hawthorne. Portents of the Coming Day.

Strikes and riots, concentrations of capital and formidable alliances of labor are but prophecies of the coming day when unrest shall not burden the heart, when freeful discontent shall give way to a divine noncontentment, which shall insure progress without pain and the common good without the sacrifice of personal rights.—Bishop Samuel Fallows, Reformed Episcopal, Chicago.

Faith is that genius for the unreached which arouses a may to the level of a vast possibility. — Rev. Dr. Charles H. Parkhurst, New York.

The divine in the Christian is the best demonstration of the divinity of Christ.

A man is not thirsting for knowledge just because he asks curious questions Look out for the honesty of the man who talks a great deal about his honor.

Even an awkward deed is better than the most eloquent dream.

The attempt to be a good fellow has spoiled many a good man.

God has no interest in the church that has no interest in the poor.

COMMERCIAL REVIEW

General Trade Conditions.

R. G. Dun's weekly "Review of Trade" says: "Favorable weather greatly facilitated Easter retail trade, the volume of transactions in all lines of wearing apparel being of exceptional magnitude. "Demands for an eight-hour day after May 1 by the blast furnace men was the most disturbing feature in the iron and ateel industry and this is not causing much alarm, as an agreement will probmuch alarm, as an agreement will prob-ably be reached during the intervening

"Weakness appeared in the cereals early in the week. Subsequently there was partial recovery owing to news from Kansas and Oklahoma, but the net result for the week was a decidedly lower range of prices. Wheat exports materially declined from the satisfactory record of 4655 for harbell sets. ord of 4,657,625 bushels last week to only 3,088,642 bushels this week, which compare with 3,036,832 in the same week las

Failures for the week numbered 200 in the United States, against 206 last year, and 22 in Canada, against 29 last

LATEST QUOTATIONS.

Wheat-New York No. 2, 85c; Phila delphia No. 2, 821/484c; Baltimore No Corn—New York No. 2, 6774; Philadelphia No. 2, 631/2064c; Baltimore No.

Oats-New York No. 2, 49a50c; Philadelphia No. 2, 50a5rc; Baltimore No. 2

adelphia No. 2, 30a51c; Database 49a491/c.

Hay—No. 1, timothy large bales \$15.0c a15.50; No. 2 timothy, \$14.00a14.50; No. 3 do, \$12.00a13.00.

Green Fruits and Vegetables.—Apples—New York mixed, per brl \$3.75a4.50; do, Fancy Greenings, per brl \$4.50a5.00; do, Fancy Russets, per brl \$3.75a4.00.

Asparagus—Charleston, per bunch, prime, 50a60. Beets—Florida, new, per bunch 4a6c. Broccoli—Norfolk, per brl prime, 50a6c. Beets—Florida, new, per bunch 4a6c. Broccoli—Norfolk, per brl 50a5c; do, native, per bu box, 20a25c. Cabbage—New York, large Danish, per ton, \$12.00a12.00; do, small Danish per ton, \$10.00a12.00; do, new Florida, per crate, \$1.25a1.75; do, Early York, per crate, \$2.00a2.25. Carrots—Native, per bu box, 45a5oc. Celery—Native, per bunch. bunch, 2a3c. Eggplants-Florida, per crate, \$3.50a4.00. Green Peas-Florida, crate, \$3.50a,00. Green Peas—Florida, per box, \$1.25a1,50; do, per basket, \$1.75 a2.00. Horseradish—Native, per box, 80 a90c. Lettuce—North Carolina, per half-barrel basket, 75a\$1,25; do, Florida, per half-barrel basket, \$1.00a1,75. Onions—Maryland and Pennsylvania, yellow, per bu \$1.25a1,40; do, Western, yellow, yellow, yellow, yellow, yellow, yellow, yellow, yel bu \$1.25a1.40; do, Western, yellow, per bu \$1.25a1.40. Oranges—California seedbu \$1.25a1.40. Oranges—Califorma seed-lings, per box, \$2.00a2.40; do, navels, per box, \$3.00a4.00. Oysterplants—Nativeq per bunch, 1½ca— Radishes—Florida, per bunch, long 1½a2c. Spinach—Native, per bu box, 40a50c; do, Norfolk, per brl., \$4.25a1.50. Spring onions, per 100 bunches, 60a75c. Strawberries—Florida, per quart, refrigerator, 25a3oc; do, open

per quart, refrigerator, 25a3oc; do, open crate 15a2oc. Tomatoes—Florida, per six-basket carrier, fancy, \$3.50a4.00; do, fair to good, \$2.50a3.00. Turnips—Native, per bu box—a1oc.
Potatoes.—White—Maryland and Pennsylvania, per bu, No. 1, 75a8oc; do, seconds, 55a7oc; do, New York, per bu, best stock stock, 80a85c; do, Western, per bu, prime, 80a85c. Sweets-Eastern Shore, Virginia, per truck brl. \$2,50a2.75; do. Maryland, per brl, fancy, \$2,75a3.00. Yams-North Carolina, per brl, No. 1,

\$1.5001.75. Provisions and Hog Products.-Bulk Provisions and Hog Products.—Bulk clear rib sides, 9½c; bulk clear sides, 9½c; sugar-cured breasts, small, 10½c; sugar-cured breasts, 12 lbs and over, 10½c; sugar-cured shoulders, extra broad, 10½c; sugar-cured Galifornia hams, 8½c; hams, canvased or uncanvased, 12 lbs and over, 12c; refined lard, tierces, barrels and 50-lb cans gross, 10½c.

Butter—Separator, 28a29c; gathered cream, 24a25c; imitation, 20a21e; prints, 1-lb., 28a29c; rolls, 2-lb., 28a29c; dairy prints, Md., Pa. and Va., 26a27c.

Eggs.—Western Maryland and Penn-sylvania, per dozen,—a15c; Eastern Shore (Maryland and Virginia), per dozen, —a15; Virginia, per dozen, —a15; West Virginia, per dozen, —a15; West Virginia, per dozen, —a15; Western, per dozen, —a15; Southern, per dozen, 14½a15. Duck—Eastern Shore, fancy, per dozen, 28a30; do, Western and Southern, per dozen, 27a28. Goose, per dozen, 48a50.

dozen, 45a50. Live and Dressed Poultry.—Turkeyschoice, 13a14; old toms, 11a12. Chickens -Hens, 12ca-; old roosters, each, 25a Hens, 12ca—; old roosters, each, 25a 30; young, 13a14; do, rough and staggy, 11a12; spring, 25a30; Winter, 15a18. Ducks—Fancy, large, 13a14c; do, small, 11a12; muscovy and mongrels, 13a14c; do, small, 11a13; Geese, Western, each 45a6oc. Guinea fowl, each, 15a2oc. Dressed poultry—Turkeys—Hens, good to choice, —a17c; hens and young toms, mixed, good to choice, —a16; young toms, good to choice, 15a16; old do, do do, 13a—Ducks, good to choice, 14a15c. Chickens to choice, 15a16; old do, do do, 13a—Ducks, good to choice, 14a15c. Chickens—Young, good to choice, 13a15c; mixed, old and young, 12½a13; poor to medium, 11a12. Geese, good to choice, 10a13. Cheese—New Cheese, large, 60 lbs, 12 to 12½c; do, flats, 37 lbs, 12¾c to 13c; pienics, 23 lbs, 12¾a13¾c.

Chicago.—Cattle—Steady to strong; good to prime steers, \$6.50a7.05; poor to medium, \$4.25a6.40; stockers and feeders \$2.50a5.25; cows, \$1.30a5.50; heifers, \$2.50a5.85; canners, \$1.30a2.40. Hogs—Active and \$ to toc higher; mixed and butchers, \$6.40a6.75; good to choice, heavy, \$6.60a6.82; rough, heavy, \$6.50a6.82; heavy, \$6.50a6.82; heavy, \$6.40a6.52; light, \$6.35a6.50; bulk of sales \$6.40a6.55; light, \$6.35a6.80.

East Liberty.—Cattle steady; choice, \$6.60a6.75; prime. \$6.20a6.40; good \$5.50a6.75; prime. \$6.20a6.40; good \$5.50a6.80; heavy Yorkers, \$6.65a6.70, light Yorkers, \$6.40a6.55; pig \$6.15a6.25; roughs \$5.00 Chicago - Cattle-Steady to strong

\$6.4006.55; pig \$6.1506.25; roughs \$5.00 a6.25. Sheep steady; best wethers \$5.70 a5.90; culls and common \$2.5004.00; veal calves \$7.00a7.75

LABOR AND INDUSTRY

Chicago freight handlers will be organized this month.

The Spanish government has established the eight-hour day.

Hull (England) municipal trams made a profit of \$40,000 last year.

a profit of £40,000 last year.

The miners' union of Ouray county,
Colo., has declared war on Chinese labor.

Indiana union labor will fight contract
convict shops at the Jeffersonville Re-

Toledo's wagon-workers will work nine hours and get 10 hours' pay, begin-ning April 7.

ning April 7.

The freight charges for hauling anthracite coal from the Pennsylvania unines aggregates \$40,000,000 a year.

Miss Molly Weitler, a shoe worker, of Ohio, has been made a special deputy to investigate child and woman labor.

The Brotherhood of Carpeuters and Joiners of America has now \$5,50 members and something over 1,000 local unions. Next to the miners, this is the largest organization in the country.

A bitter fight is on betwen the laundry workers and their employers at Lynn, Mass, the greatest stronghold of organized labor in New England. Under the auspices of the Central Labor Union a co-operative laundry is to be established.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Coem: More Light—A Pathetic Incide.
Whose Counterpart May Be Witness
in Every Large City—Incredible Th
Voters Allow Such a Traffic.

"More light" o'er the regions of drink's dark domain.
"More light" in the dens where drink's victims are slain,
"More light" in the minds of the people.

By our purified laws from the drink curso be free.

She Took Her Paps Home.

The following story of a pathetic incilent which occurred in Atlanta, Ga., is
told by the Southern Star, a prolibition
paper of that city. It is not an unusual
incident at all, its counterpart has been
witnessed in every large city where the
open saloon tempts weak men to their
city.

open saloon tempts weak men to ruin:

It was 9 e'elock at night, bitterly cold, and the winds whistled around the police burracks in Atlanta. Hardly a person was on the street, it was so bleak and cold.

The officers at the barracks had gathered around the warm heater telling their experiences in the past when a little, gentle rap was heard on the door.

"Come in," cried the call officer.

There was silence for a moment and the rap was repeated again.

"For goodness sake tell wheever it is to come in out of the cold," called the station sergeant.

sergeant.

Then an effort was made to open the door, but it failed, and then for the third time the tap on the door was repeated and the call man jumped up and opened

and the call man jumped up and opened the door.

Out in the cold, on the stone steps stood a tiny little girl. She was thinly clad, although it was freezing outside. Her thin brown hair clung in damp shreds about her pale forchead.

"Come in, little girl, and get ware," exclaimed the officer.

The child shuddered either from fright or cold and slowly walked into the office.

The child shuddered either from fright or cold and slowly walked into the office. "What do you want?" asked the astonished sergeant.

"Is—is—papa here?" said the child, here eyes filling with tears.

"Your papa," said the sergeant, "who is your papa, and why do you think he is in such a place as this?"

Brushing away the tears the child replied in a trembling voice: "Mamma said to night that papa was sick and the police had him. So I came here to find him. Is he here!"

The little one then gave the name of

had him. So I came here to find him. Is he here?"

The little one then gave the name of her father, and the sergeant found that he was docketed as being drunk. He called the turnkey and asked him to see if the man had sobered up.

The turnkey reported that the man was sober enough to go home.

"Then let him out," said the kind-hearted officer, "and give him a copy of the charges. It's not business, but the little girl shall have her papa."

The man came out haggard and weak from the effects of his spree. The child ran with a glad cry into his arms and kissel him again and again.

"Mamma told me you were sick," she said, "and I have come to take you home."

The man made no reply. His hands trembled as he tried to smooth back his brown hair. In silence he passed from the barracks with his trusting, loving little girl.

"If that man doesn't reform and let this

barracks with his trusting, loving little girl.

"If that man doesn't reform and let this be his last drunk," remarked the station sergeant, "he is made of stone."

This is only one of thousands of sad cases that are chronicled by our daily press each year. We think that voters have hearts of stone when they allow such things to exist. Let us as loyal Christian citizens awake and say by our ballots that the saloons will go from Atlanta, the State of Georgia and the nation and then there will be no more debauchery, crime or misery caused by the hellish traffic which should be forever outlawed, and which is every year roining hundreds of thousands to drunkards graves.

drunkards graves. Efficient Temperance.

Efficient Temperance.

The Railroad Gazette reports one of the speeches at the celebration of the Baldwin Locamotive Works which we commend to the attention of those who believe that prohibition is the best mode of securing relief from excessive drinking.

The speech was made by Mr. J. Harris Sanders, of London, a gentleman formerly engaged in selling goods from this country in England and on the Continent. In reciting the advantages that had contributed to the change in our commercial status from buyers to sellers, he said:

mercial status from buyers to sellers, he said:

"And there is another consideration that is of inestimable value to your country. You are more sober, as a people, than either England or France. Statistics show that you drink less per capita than Englishmen or Frenchmen. When one considers that England spent last year very nearly \$1,000,000,000 on drink, it is manifest that a country cannot afford to waste anything like so large a proportion of its earnings as that. The wisdom displayed by the majority of your people in drinking only half as much as they drink in England and France is very manifest, and evidently also a great advantage to your people generally."

This moderation in the use of intoxicating drink is largely due to the fact that such moderation, or even total abstineace, is insisted on by the employers of skilled labor, and where it is not so insisted on, the better chances of good pay, steady work and promotion are strong inducements to it.—Atlanta Journal.

"Liquer-Scaked Wamen."

"Liquor-Soaked Women."

The British Women's Temperance Association has started a farm for women who have become addicted to the liquor habit. They do all the light work of farming, raising flowers, vegetables and chickens. The glass houses are hanaged entirely by women, and the produce sold in the London market. The movement is meeting with great success, many women begging to stay after they are cured. They acquire a love for outdoor work, and country homes are found for them as far as possible. Good food, pure air, a certain amount of physical labor and cheerful surroundings have worked great changes in liquor-soaked women. If it worked so well in England, who not here? Our cities are througed with women who might be helped by a period of enforced pure living. Hundreds of children drink in the liquor habit at their mother's breasts. Removed from the vicinity of gin shops and other places of temptation, many of these women and children might become self-supporting and sulf-respecting.—The Presbyterian. "Liquor-Soaked Women."

Inchriates Classed as Minors.

Insbriates Classed as Minors.

In Germany a person who has so accommond himself to the taking of intoxicating drinks that he has no longer the power withstanding temptation to excess may be taken by husband or wife, or oth near telative, and, in certain cases, at the instance of a poor law representative. The exect is to place the insbriate, as regard his property, in the position of a mine and, as regards his person, a quardian entitled to fix his residence or send his to a retreat for the purpose of cure. During the subsistence of the order all the cirrights of the insbriate are in abeyance.

Cheap Beer a Handleap.

A Munich employer of many skilled workmen, in speaking last summer of the difficulties of competing with foreign concerns, laid afrees on the cheapness of Manich beer as one of the greatest handleaps. "If we were on equal terms in every other respect," he said, "the fact that my men's brains and bodies are sodden with board day and night, would put me bekind in the race."