DANGER IN DELAY.

Dr. Talmage on the Polly of Postponing

the Acceptance of the Gospel. apathy for the Skeptics - The Time te Be Religious.

Washington, D. C.—In the following discourse, prepared by Dr. Talmage before his illness, the folly and danger of post-poning the acceptance of the gospel invitation are exposed on the text, Luke xiv, 18, "And they all with one consent began to make excuse."

After the invitations to a levee are sent out the regrets come in. One man apologizes for non-attendance on one ground, another on another ground. The most of the regrets are founded on prior engagements. So in my text a great ban-quet was spread, the invitations were circulated, and now the regrets come in. The one gives an agricultural reason, the other a domestic reason. All poor reasons. The fact was, they did not want to go. "And they all with one consent began to make they all with one consent began to make

So now God spreads a great banquet. It is the gospel feast, and the table reaches across the hemispheres, and the invitations go out, and multitudes come and ait down and drink out of the chalness of God's love, while other multitudes decline coming, the one giving this apology, and they all with one consent begin to make excuse." I propose, so far as God may help me, to examine the apologies which men make for not entering the Christian life.

Apology the first: I am not sure there is anything valuable in the Christian religion. It is pleaded that there are so many impositions in this day; so many things that seem to be real are sham. A gilded outside may have a hollow inside. There is so much quackery in physics, in ethics, in politics, that men come to the habit of incredulity, and after awhile they allow that incredulity to collide with our holy religion. But, my friends, I think religion has made a pretty good record in the world. How many wounds it has saived! How many pillars of fire it has lifted in the midnight wilderness! How many simoon struck deserts it hath turned into the gardens of the Lord! How it hath stilled the chopped sea! What rosy light it hath sent streaming through the rift of the storm-cloud! What pools of cool water it hath gathered for thirsty Hagar and Ishmael! What manna whiter than coriander, seed it hath dropped all around the camp of hardy bested pilgrims! What promises it hath sent out like holy watchers to keep the lamps burning around deathbeds, through the darkness that lowers into the sepulene! What flashes of resurrection morn!

Besides that, this religion has made so many heroes. It brought Summerfield, the Methodist, across the Atlantic occan with his silver trumpet to blow the acceptable year of the Lord until it seemed as if all our American cities would take the kingdom of heaven by violence. It sent Jehuld Ashman into Africa alone, in a continent of naked barbarians, to lift the standard of civilization and Christianity. It made John Milton among poets, Raphael among

And yet the world is full of skeptics. And let me say there is no class of people for whom I have a warmer sympathy than for skeptics. We do not know how to treat them. We deride them, we caricature them. We, instead of taking them by the soft hand of Christian love, clutch them with the iron pinchers of ecclesiasticism. Oh, if you knew how those men

tickers. Oh, if you knew how those men had fallen away from Christianity and become skeptics you would not be so rough on them? Some were brought up in homes where religion was overdone. The most wretched day in the week was Sunday. Religion was driven into them with a triplammer. They had a surfeit of prayer meetings. They were stuffed and choked with catechiams. They were told by their parents that they were the worst children that ever lived because they liked to ride down hill better than to read "Pilgrim's Progress." They never heard their parents talk of religion but with the corners of the mouth drawn down and the eyes rolled up. Others went into skepticism through maltreatment on the part of some who professed religion. There is a man who says: "My partner in business was conspicuous in prayer meeting, and he was officious in all religious circles, but he cheated me out of \$3000, and I don't want any of that religion." Then there are others who get into skepticism by a natural persistence in asling questions, why or how? How can God be one being in three persons? They cannot understand it. Neither can I. How can God be a complete sovereign and yet man a free agent? They cannot understand it. Neither can I. They cannot understand why a holy God lets sin come into the world. Neither can I. They say: "Here is a great mystery; here is a disciple of fashion, firvfolous and godless all her days; she lives on to be an octogenarian. Here is a christian mother, training her children for God and for heaven, self-sacrificing, Christike, indispensable seemingly to that, household; she gets a cancer and dies." The skeptic says, "I can't explain that." Neither can I.

I can see how men reason themselves into skepticism. With burning feet I have trodden that blistering way. I know what it is to have a hundred nights poured into one hour. There are men in the arid desert of doubt who would give back to the old religion of their tables men really do come into the kingdom of God, they will be worth far more to the cause

ever trod Arabian sands has been broken to bit and trace.

The maddest torrent tumbling from mountain shelving has been harnessed to the mill wheel and the factory band, setting a thousand shuttles all a-buzz and a-clatter. And the wildest, the haughtiest, the most ungovernable man ever created by the grace of God may be subdued and sent out on ministry of kindness, as God sends an August thunderstorm to water the wild flowers down in the grass. Peter, with nature tempestuous as the sea that he once tried to walk, at one look from Christi went out and wept bitterly. Rich harvests of grace may be grown on the summit of the jagged steep, and flocks of Christian graces may find pasturage in fields of bramble and rock.

Though your disposition may be all a-bristle with fretfulness, though you have a temper a-gleam with quick lightnings, though your avarice be like that of the horse leech, crying, "Give!" though damnable impurities have wrapped you in all consuming fire, God can drive that devil out of your soul, and over the chaos and the darkness He can say, "Let there be light."

be light. The best place for a skillful doctor is in a neighborhood where there are all poor doctors, the best place for an enterprising merchant to open his store is in a place where the bargain makers do not understand their business, and the best place for you who want to become the illustrious and complete Christian, the best place for you is to come right down among us who are so incompetent and so inconsistent sometimes. Show us how. Give us an example.

Exudations from poisonous trees in our

sistent sometimes. Show us how. Give us an example.

Exudations from poisonous trees in our neighbor's garden will make a very poor balm for our wounds.

Sickness will come, and we will be pushed out toward the Red Sea which divides this world from the next, and not the inconsistency of Christians, but the rod of faith, will wave back the waters as a commander wheels his hoat. The judgment will come, with its thunder shod solemnities. Oh, then we will not stop and say, "There was a mean Christian; there was an impure Christian." In that day as now, "If thou be wise, thou shalt be wise for thyself, but if thou scornest thou alone shall bear it." Why, my brother, the inconsistency of Christians, so far from being an argument to keep you away from God, ought to be an argument to drive you to Him.

No time to be religious here! You have no time not to be religious. You might as well have no clerks in your store, no books in your library, no compass on your ship, no rifle in the battle, no hat on your head, no coat for your back, no shoes for your feet.

Better travel on toward eternity bareheaded and barefosted and houseless and finendless than to go through life without religion.

Did religion make Raleigh any less of a statesman or Havelock any less of

life without religion.

Did religion make Raleigh any less of a statesman or Havelock any less of a soldier or Grinnell any less of a merchant or West any less of a painter?

Why, my friends, religion is the best security in every bargain; it is the sweetest note in every song; it is the brightest gem in very coronet. No time to be religions? Why, you will have to take time to be sick, to be troubled, to die. Our world is only the wharf from which we are to embark for heaven.

No time to secure the friendship of

world is only the wharf from which we are to embark for heaven.

No time to secure the friendship of Christ? No time to buy a lamp and trim it for that walk through the darkness which otherwise will be illumined only by the whiteness of the tombstones? No time to educate the eye for heavenly splendors or the hand for choral harps or the ear for everlasting songs or the soul for honor, glory and immortality? One would think we had time for nothing else.

Other persons apologize for not entering the Christian life because it is time enough yet. That is very like those persons who send regrets and say, "I will come in perhaps at 11 or 12 o'clock; I will not be there at the opening of the banquet, but I will be there at the close." Not yet! Not yet! Now, I do not give any doleful view of this life. There is nothing in my nature, nothing in the grace of God, that tends toward a doleful view of human life.

I have not much sympathy with Ad-

view of human life.

I have not much sympathy with Addison's description of the "Vision of Mirza," where he represents human life as being a bridge of a hundred arches and both ends of the bridge covered with clouds and, the race coming on, the most of them falling down through the first span and all of them falling down through the last span.

It is a very dismal picture. I have not much sympathy with the Spanish proverb which says, "The sky is good and the earth is good; that which is bad is between the earth and the sky."

But, while we as Christian men are bound to take a cheerful view of life, we must as confess that life is a great uncertainty and that man who says, "I can't become a Christian because there is time enough yet," is running a risk infinite.

You do not perhaps realize the fact that

can't become a Christian because there is time enough yet," is running a risk infinite.

You do not perhaps realize the fact that this descending grade of sin gets steeper and steeper and that you are gathering up a rush and velocity which after awhile may not answer to the brakes.

Be not among those who give their whole life to the world and then give their corpse to God. It does not seem fair that while our pulses are in full play of health we serve ourselves and serve the world and then make God at last the present of a coffin. It does not seem right that we run our ship from coast to coast carrying cargoes for ourselves and then, when the ship is crushed in the rocks, give to God the shivered timbers. It is a great thing for a man on his dying pillow to repentbetter that than never at all; but how much better, how much more generous, it would have been if he had repented lifty years before! My friends, you will never get over these procrastinations.

We have started on a march from which there is no retreat. The shadows of eternity gather on our pathway. How insignificant is time compared with the vast eternity! As I was thinking of this one day while coming down over the Alleghany Mountains at noon, by that wonderful pass which you all have heard described as the Horseshoe—a depression in the side of the mountain where the train almost turns back again upon itself, and you see how appropriate is the name of the Horseshoe—and thinking on this very theme and preparing this very sermon, it seemed to me as if the great courser of eternity speeding along had just struck the mountain with one hoof and gone on into illimitable space. So short is time, so insignificant is earth, compared with the vast eternity! This moment voices roll down the sky and all the worlds of light are ready to rejoice at your disenthrallment. Hush not into the presence of the King ragged with sin when you may have this robe of righteousness. Dash not your food are at this hour ready with volumes of living light to record the news of yo

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Justice Field and the Book Agent. Several Senators were discussing in the cloakroom their experiences in getting rid of objectionable visitors. The talk recalled an episode in the life of the late Justice Field of the Supreme Court, whose temper was of the most trascible kind. He had given instructions to his servant on a certain morning that he was not to be disturbed. Presently there came a ring at the door bell and an aggressive book agent appeared.

"I want to see Justice Field," he

"You cannot see him," was the reply. "I must see him." "Impossible."

The conversation grew more emphatic, until finally the persistent book agent's demands echoed through the house. At that moment Justice Field, who had been attracted by the altercation, appeared at the head of

"William," he said, in a fiercely angry tone, "show the brazen, infer-nal scoundrel up to me, if you cannot handle him, I will."

The book agent made no further effort to break into the Justice's pres-

THE SABBATH SCHOOL

International Lesson Comments - For April 20.

Subject: Peter and Cornelius, Acts x., 34-48 -Golden Text: Acts x., 34 Memory Verses, 42-44 Commentary on the Day's Lesson.

34. "Opened his mouth." This suggests a regular discourse, as distinguished from a simple conversation. See Matt. 5: 2. "I perceive." What had always been true, though through Jewish prejudice he had never before realized it. "That God." Who knoweth the hearts of men, and concerning whose decision there can be no discussion. "No respecter of persons." That is, He shows no favor to one above another on account of his outward condition of rank, wealth, poverty, nationality, race, color, education. His only test is what a person really is in moral character. All must be saved in the same way, on the same/conditions, subject to the same penalties if they refuse, and open to the same blessings if they repent and believe. Previous to his vision (vs. 9-16), Peter had believed no one could be saved but they of the circumcision—Jews and proselytes. Contrary to his former opinion he now admits there is no favoritism with God. He

lièved no one could be saved but they of the circumcision—Jews and proselytes. Contrary to his former opinion he now admits there is no favoritism with God. He does not esteem a Jew because he is a Jew, nor detest a Gentile because he is a Jew, nor detest a Gentile because he is a Jew, nor detest a Gentile because he is a Gentile. God has respect only for character and state. National and ecclesiastical distinctions are of no account.

35. "In every nation." Jew or Gentile. "That feareth Him." Not a slavish, or selfish, but a filial fear. Job. 28: 28: Prov. 9: 10: Psa. 2: 11; Eecl. 12: 13; Mal. 4: 2. "Worked righteousness." Abstains from all evil and does good. These two particulars include man's duty to God, and to his fellow-man. He keeps all the law. Cornelius was accepted because he measured up to the light given him. He watched, fasted, prayed and gave alms. He evidenced his sincerity by accepting Christ as soon as He was preached. "Is accepted." He was not accepted because of his good deeds, but because he had an honest heart, and that led him to perform good deeds. 36. "The word." The message of the gospel. The record of the work of ocsus of Naznreth. "Unto Israel." The descendants of Jacob, the chosen people of God. To them it was lirst preached, and through them salvation came to the race. John 4: 22; Rom. 1: 10. "Preaching peace." Preaching the good tidings of salvation. This included the whole of gospel truth. 1. Peace with God. 2. Peace with men. 3. Peace of conscience. 4. Peace filling the soul. Rom. 14: 17. "By Jesus Christ." He is the author, giver and medium of peace. Luke 2: 14; John 14: 27; Eph. 2: 14; Col. 1: 20. "Lord of all." Peter here announces Christ's "universal lordship" over every man in every nation.

37. "That word—ye know." They were not unacquainted with this message of peace. It had been proclaimed throughout all Judea and Galilee, from the time John began to preach. Luke 4: 14, 37, 44; 9: 6; 23: 5. They in Caesarea had heard of its being preached to Israel by the preaching of Ph

39. "Aneinted Jesus of Nazareth." This inaugurated Him into His office as the Apostle and High Priest of the Christian profession. Heb. 1: 9; 3: I. According to the prophets the Messiah was to work miracles as proof of His Messiahship. "Holy Ghost and with power." This proclaimed Him to be the Christ (Luke 4: 18-21), and invested Him with the insignia of His Messianic office. When the Holy Ghost is mentioned a word is generally added to emphasize his adaptation to the special circumstances.

added to emphasize his adaptation to the special circumstances.

39. "We are witnesses." Because Peter and the other apostles had been with Jesus from the beginning of His ministerial life. Luke 24: 48. They were not objects of superstitious reverence, but simply witnesses to the great historical facts on which the gospel is founded. "Land of the Jews." The countries of Judea, Galilee and Perea.

40. "Raised up." According to the repeated predictions of the prophets and of Christ Himself. The resurrection of Christ was the seal of His Messiahship. "Showed Him." See R. V. The evidences of the resurrection of Christ are indisputable. By many proofs it was made clear to those who saw Him that it was the same body, even though now glorified, which

those who saw Him that it was the same body, even though now glorified, which had been wounded on the cross.

41. "Witnesses chosen." Those selected for the purpose. 1 Cor. 15: 4-8. Had He shown Himself to all the people He might have had a second rejection. We have no evidence that Jesus showed Himself after His resurrection to any but His personal followers. "Did cat," etc. See Luke 24: 42, 43.

42. "Commanded." He shows Corne.

Luke 24: 4?, 43.

42. "Commanded." He shows Cornelius his commission from Christ. Matt. 28: 19. "Preach—testify." They were not only to expound the truth concerning these fundamental facts, but also to bear witness to what they had seen, heard and experienced. 1 John 1: 1-3; 2 Peter 1: 16-18. God's true ministers both teach and testify. "Judge of quick and dead." Of the living and dead. By this we are to understand that Christ would judge all who had lived, or were then living, or who would live.

derstand that Christ would judge all who had lived, or were then living, or who would live.

43. "To Him," etc. Not any particular prophet, but all directly or indirectly bore testimony to Christ as the Saviour of all men. Isa. 9: 6; 53: 5, 6; Jer. 31: 34; Dan. 9: 18; Micah 7: 18; Zech. 13: 1. "Remission of sins." The taking away not only the guilt, but also the power, nature and consequences of sin. This is man's greatest need.

44. "The Holy Ghost fell." They were endowed with miraculous powers, and enable to speak in languages which they had never learned. Compare chap. 11: 15 with 2: 1-13. At this time their hearts were purified by faith; see chap. 15: 9 where Peter hisnelf says distinctly that such was the case. The church needs the same baptism to-day.

45. "They of the circumcision." The six Jews who had accompanied Peter from Joppa. "Were astonished." Were amased that Gentiles should be admitted to the same favor as themselves.

same favor as themselves.
"Magnify God." Praise and glorify

47. "Forbid water," etc. Though the gift of the Spirit had been made so apparent, yet St. Peter did not omit the out-

ward sign.
48. "Commanded." It seems that Peter ward sign.

48. "Commanded." It seems that Peter did not perform the baptism himself, but gave directions that the Christians who had come with him from Joppa should attend to it. It was not the practice of the apostles themselves to baptize very extensive. "Prayed them him." They entreated Peter. "To tarry." No doubt he remained to more fully indectrinate them in the new faith, and to show them that he was ready to act according to the teachings given him in the vision (vs. 9: 18), and cat with Gentiles.

Italy and Abyssinian.

diale we have an Italo-Abyssinian

After the Franco-Italian entente cor-

entente perhaps not so cordial. Sev-eral Abyssinian chiefs have been created knights of the Italian orders and Menelik has sent the badges of his two orders for the decoration of meritori-ous Italians. The Ethlopian orders

are: The Order of Solomon, remarkable for its heavy badge of gold rep-resenting the seal of the wise Heberw king, with the inscription, "I conquered the lion of Judah," and the Order of the Star of Ethiopia of recent creation, the badge being an emerald on a five-pointed golden star, with the in-scription, "Abyssinia stretches her arms to the Lord."

What is said to be the largest motor in the world is that being erected by a French doctor, in which he intends, with two students, to make a trip around the world. It will contain two

sleeping apartments, a large work-

room, and four big tanks for storing

CHRISTIAN ENDEAVOR TOPICS.

April 20 -- "How Can I Know That I Am Saved?" John viil. 32; I John III. 14; Rom. viil 1-6: 1 John to 7

Scripture Verses.—Ex. iii 7, 8; Job. v. 17-19; Psa. xxxiii, 18, 19; ivi, 12, 13; Jer. i. 7, 8; xxxix. 17, 18; Dan. iii, 17; 2 Tim. iv. 18.

Lesson Thoughts.
Our title to houses and lands is found recorded in the official records "the county! our title to heavenly mansions is found in the inspired records of God's Word. "Continue records of God's Word. "Continue in my word, and ye shall know the

Christ's own nature is inherited by his spiritual children. The very essence of his nature is love. Have you an earnest, active love for your brethren?—it is an evidence that you are loved by our Elder Brother, and saved.

One evening as the prisoners in the Libby, at Richmond, lay down to sleep, the story was whispered among them that a flag-of-truce boat had come up the river, and that some of their number was to be released the next day. That was glad tidings for all. But the question in every pris-oner's mind was, "Am I to be released?" There were many dreams of home that night. In the early morning, after roll call, there was breathless expectancy for the name of the favored prisoner. Those glad tidings had a meaning to him they could not have to any of his com panions. To him there came that-day the message of deliverance from bondage, and he passed out of the prison house thanking God that the message was to him. "Unto you is a Savior born." Whoever you are, whatever your sins, there is salvation for you. If you are lost, it is because you will not be saved.

There is life for a look at the Crucifled One; There is life at this moment for

thee; Then look, sinner-look unto him, and be saved-Unto him who was nailed to the

tree. Oh, doubt, not they welcome, since God has declared There remaineth no more to be done:

That once in the end of the world he appeared .
And completed the work he begun. But take with rejoicing from Jesus at once The life everlasting he gives:

And know, with assurance, thou never canst die, ce Jesus, thy Righteousness, Suggested Hymns.

Blezzed assurance, Jesus is mine Christ has for sin atonement made. How aweet the joy that fills my

As lives the flower within the seed. Fade, fade, each earthly joy. How do I know my sins forgiven?

EPWORTH LEAGUE MEETING TOPICS April 20-Missionary Activity-Acts IL 41-47; v. 14; xxvl. 15-21; Heb. xl. 36-38; Rom. xlii. 14.

Silence is not always golden. Selfishness sometimes keeps still. A witness-bearer must bear witness. To do that he must speak. Jesus says, "Ye are my witnesses." Testimony in the interest of truth has always been the greatest human factor in the progress of Christianity, Missionary ac-tivity is another name for Christian activity. One would as well speak of dark sunshine as to speak of inactive Christianity. Not mere activity is needed. The movements of Christian forces must be intelligently directed. Denominational zeal is well directed only when it is Christian zeal. Our Christ is infinitely greater than our But success is usually achieved by means of organization. The life that helps the world most is most highly organized. Mind movement counts most in any movement. Loyalty to leaders is the watchword

of our League. The missionary mind is the mind of the Master. It is the central thought of the great Teacher. A mission is a ministry to which one is sent The missionary is the one who is sent Ir. this case Christ is the One who sends. The Christian is the one who in sent. Sent to serve ought to be the motto on the banner of every Christian. It is no task to be turned over to the heroic toilers in the foreign

fields. The Missionary Mind is Devoted It is given wholly to Christ. That brings freedom. It brings a sublime sense of riches. That devotion makes a sacrament of daily toil. Devotion of Christ and humanit, makes one's work seem worth white. Work done in that spirit will fact. It will not fail with the autumn leaves. The seeds we sow in the coil of souls will not evaporate like dew.

The Missioner, Mind is Magnani mous.—It does not carve creation into "corners." It is a world-wide mind because it is the Christ mind. knows no "home missions," re "for-cign missions," Such a missionary mind hears esus say, 'Go ye into ail the world." 'Phen the man with this mind exclaims with the great and good Wesley, "The world is my par-

The Missionary Movement Must be Impartial.—God is no respector of persons. All the children of men are We must seek the pauper in his hovel and the prince in his palace They will both be empty-handed when death com. Neither will be rich unless he is right. This movement is Lot for the hut nor the mansion. It that imparial service is the badge of saints. The Eon of man is seeking to save all the sons of men.

RAM'S HORN BLASTS



sure to be heard from. Indifference the devil's favorite Consecration answer to

God's call. He only needs to

fear who fights against God. Subtle tempta-God's presence makes the great

Fertility flees the land that God for-Great treasures do not noed large

GOD'S MESSAGE TO MAN

PREGNANT THOUGHTS FROM THE WORLD'S GREATEST PROPHETS.

ment Teaches Us That the Deepest Joy and the Loftiest Sovereignty Are Re-lated to Sorrow and Suffering.

If I could know that word or deed Of mine had helped a soul in need, Had given comfort, eased the smart Of some poor, tortured, aching heart, With what rare joy my heart would glow If I could know! If I could know! If one should whisper in my ear, "Your words have made me

dear, To fight this evil thing within,
That leads me often into sin"—
Life's darkened ways would lighter grow,
If I could know! If I could know! Each day I ask the Lord to bless Some act of mine to truthfulness,
And though I know not how, or where
He sends the answer to my prayer,
When I shall into His presence go.
Then I shall know! Then I shall know!

—Marian Phelps.

Let Us Be Thankful.

Let Us Be Thankful.

We are to be thankful for the joys of our lives, for health and prosperity and troops of friends and a happy home, for the success of our plans and the hope of future attainments and victories; for all the sunshine, gladness and triumph with which we have been favored we should certainly be grateful. Every blessing has come from the opulent and loving hand of our Heavenly Father. If our cup is full of unmixed joy, we certainly should receive it with thanksgiving.

But in the portion of most of us bitter has been mingled with the sweet. This is not because God has loved us less. We appreciate the sweet better when we do not have it all the time, and the bitter is often medicinal. Even human philosophy recognizes that trials are helpful to the discipline of character, and the New Testament teaches us that the deepest joy and the loftiest sovereignty are essentially related to sorrow and suffering. Were our spiritual vision more perfect we would see that our trials, bereavements, hard battles, have done more for us that our sweetest pleasures, if they have been bravely and patiently endured.

To some perhaps the days seem to yield only disappointment. Defeated and lonely, they come to the festival season, with all their dearest hopes dead, their business in ruins, their strength gone. What have they left? They have really everything left, if they still have themselves and God. If they have lost their self-control; if in losing property and health and worldly hopes they have lost themselves, they are indeed poor; if in their desolation they have no hold on God, no comfort of His love, no faith in His fatherhood, they must be miserable. But what is the loss of all things if God be still our Father and we can nestle in His arms and seek to do His will, however obscurely and imperiectly? Let us be thankful for the desolation that drives us to take shelter in the sympathy and the unambitious service of our Father. Let us all "in everything give thanks."—Northern Christian.

God the Permanent Factor of Life.

The passing of the world is a matter of every man's experience. Friends have died, conditions of living have changed, bodily powers have waxed or waned. The world to-day is not the world we knew ten years ago. There are buried hopes and aspirations. There are new fashions, thoughts and purposes, which meet us as a man meets travelers face to face upon his journey and then pass by. The world goes on in ceaseless picturesque procession. At last we weary of the rhow. We tire of the excitement of our life. The zest of pleasure dies. It seems incredible that we should change, except to grow in strength, but we awake to find that we are growing old, which is the shadow of death upon all merely worldly pleasure. There is no permanence in any condition or relation of our advancing or declining life. It comes up like a flower, but unless it takes hold on some enduring force outside itself it dies like a flower to make room for other lives as fleeting as itself.—Congregationalist. God the Permanent Factor of Life.

What a grand old world it is, notwith-standing its sin, and the abuse men make of it! God made it; it is His world, and every inch of it is holy ground since Jesus trod its paths and drank its waters and touched its flowers. But the world needs care. God placed our father Adam in the garden "to dress it and to keep it," and He has placed us here for the same pur-pose. Every effort I make to drive out a he has placed us here for the same pur-pose. Every effort I make to drive out & wrong; every step you take to establish a good thing for the world's use; every tree or plant that is rooted, every hospital that is built, every street that is cleaned, every room that is swept, every table that is dusted—these all have a share in the lift-ing of the world to a higher place. Mo-ments are not wasted if only you know what you are doing in your daily toil. Hours are not fruitless if you strive intel-ligently to make them rich with service.— Floyd Tompkins. Floyd Tompkins.

Patience.

One of the sweetest virtues that adorns the Christian's life is patience. It is not so easily cultivated in view of the weakness of human nature. The human body is a great network of nerves. They can easily be unstrung. It is a wonderful triumph of will power and divine grace when, under such circumstances, patience, like some wonderful flower, reveals its beauty and loads tae air with its rich fragrance. It is the design of the gospel of Jesus Christ to make men patient. To quiet the waves of unrest that may arise within the heart. To hush the passions that may be sroused by the provocations and temptations of life. When the storm rages without the exhibition of quietness and patience is most charming. Such a spirit has great value. The patients sould and patience is most charming. Such a spirit has great value. The patient souls cannot be too highly praised. They deserve a place of prominence in the galaxy of the world's heroes.—Gospel News.

Make It the Right Spirit.

Make It the Right Spirit.

The spirit in the young man that says.
"I will make the best that is to be made of my life;" that is fired with emulation of the great and noble characters of history and literature; that says, "I will not soil my soul with what is low and mean in life; I will aim my thoughts toward the high and everlasting; I will keep my mind fresh and clear; I will put my foot upon the throne that God has set up within me; I will rise and not be ruled; I will be strong and not weak; I will rise up out of the stagnant valleys and breaths the pure air of the mountain tops; I will be able to look every man in the face and say. No. I have nothing to conceal."—such is the spirit of Jehu, the son of Nimshi.—Rev A. Mercer.

Need of the Lord's Day

Need of the Lord's Day.

The Lord's day is needed as a rest day which those who labor ought to demand as a divine and a human right. It is a home day, the only day under our industrial conditions when many families can be united in the home circle. It is needed as an independence day, when each American is not subject to the orders of another, but has as much right as his employer.—Rev Paul S. Leinbach, Reformed Church, Wilkinsburg, Pa.

Base Ingratitude.

We thank God when we are hungry and forget Him when we have had enough.—
Rev. Charles H. Parkhurat, New York.

Love is the great type-feature of di-Preparations may be more than half

The bumps of our pride are the han-dies by which the devil holds us.

When the heart is uplifted in pride it is seidom broadened in charity.

It is easier to bang away at the old Jews than to hit the modern Gentiles. It makes all the difference whether religion is our pastime or our passion. He gains no knowledge who is un-willing to acknowledge what he does not know.

COMMERCIAL REVIEW.

General Trade Conditions

R. G. Dun & Co's weekly "Review of Trade" says: Labor controversies continue to be the only seriously disturbing events in the industrial world, and make manufacturers conservative about new undertakings. Retail distribution of spring wearing apparel received a check from the more inclement weather in many localities, yet merchandise of most staple lines is purchased freely.

The supply of iron and steel does not seem in any immediate danger of overtaking demand.

Widely divergent views as to the crop outlook resulted in a dull market for the cereals, and only small changes in prices. Wheat receipts for the week were but 2,074,699 bushels, against 3,357,135 last year, while exports from all ports of the United States amounted to 3,365,070 bushels, compared with 4.626,037 a year ago. There was not the customary loss in receipts of corn, 1,580,505 bushels, comparing with 1,602,027 a year ago, but Atlantic exports were only 204,356 hushels, against 3,064.481. Cotton is firmly

Failures in the United States the past week numbered 167 against 195 last year, and 22 in Canada against 29 last

LATEST QUOTATIONS.

Wheat—New York No. 2, 821/2c; Philadelphia No. 2, 821/2a83c; Baltimore No. Corn-New York No. 2, 6674c; Phila-

elphia No. 2, 63 2 a64c; Baltimore No. 2, 62a62½c. Oats—New York No. 2, 47c; Phila-delphia No. 2, 50a50½c; Baltimore No.

2, 49½a50c.
Green Fruits and Vegetables.—Apples
—New York mixed, per brl. \$3,75a450;
do, Fancy Greenings, per brl. \$4,50a5.00;
do, Fancy Russets, per brl. \$3,75a4.00.
Asparagus—Charleston, per bunch,
prime, 40a50c. Beets—Florida, new, per
bunch, 4a6c. Broccoli—Norfolk, per brl, 50a65c; do, native, per bu box, 20a25c, Cabbage—New York, large, Danish, per ton, \$14.00a15.00; do, small, Danish, per ton, \$14.00a12.00; do, new, Florida, per crate, \$1.50a2.00; do, Early York, per crate, \$2.25a2.50. Celery—Native, per bunch, 2a3c. Eggplants—Florida, per crate, \$3.50a4.00. Green Peas—Florida, per crate, \$3.50a4.00. Green Peas—Florida, per box, \$1.25a1.50; do, per basket, \$1.75 a2.00. Horseradish—Native, per box, 750 a\$1.00. Lettuce—North Carolina, per half-barrel basket, 758.a\$1.25; do, Flor-ida, per half-barrel basket, \$1.00a1.75. Onions-Maryland and Pennsylvania, yellow, per, bu. \$1.00a1.25; do. Western, yellow, per bu, \$1.00a1.25. Oranges—Cal-ifornia seedlings, per box, \$2.25a2.85; do, Native, per box, \$2,300a4,00. Oysterplants

Native, per bunch, 1½a2c. Radishes—
Florida, per bunch, 1½a2c. Radishes—
Florida, per bunch, 1½a2c. Spinach—Native, per bu box, 40a50c; do,
Norfolk, per brl, \$1,25a150. Spring
onions, per 100 bunches, 60a75c. Strawberries—Florida, per quart, refrigerator,
25a2cc; do, open, craft, 15a20c. Toma-25a3oc; do, open crate, 15a2oc. toes-Florida, per six-basket carrier, fancy, \$2.75a3.00; do, fair to good, \$2.00 a2.50. Turnips-Native, per bu box, 151

Potatoes -- White-Maryland and Penn Potatoes.—White—Maryland and Pennsylvania, per bu, No. 1, 75a8oc; do, seconds, 65a7oc; do, New York, per bu, bes stock, 8oa85; do, Western, per bu prime, 8oa85c. Sweets—Eastern Shore Virginia, per truck brl, \$2.50a2.75; do Maryland, per brl, fancy, \$2.75a3.00.

Provisions and Hog Products.—Bulk clear fib sides, 10c; bulk clear sides, 10/4c; sugar-cured breasts, small, 11/4c; sugar-cured breasts, 12 lbs and over 11/4; sugar-cured shoulders. extra

broad, 101/sc; sugar-cured shoulders, extra broad, 101/sc; sugar-cured California hams, 9c; hams, canvased or uncan-vased, 12 lbs and over, 121/sc; refined lard, tierces, barrels and 50-lb cant

gross, 1034c. 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 Penn-sylvania, per dozen, —a15c; Eastern Shore (Maryland and Virginia), per dozen, —a15c; Virginia per dozen, —a15c; Virginia Shore (Maryland and Virginia), per dozen, —a15c; Virginia, per dozen, 14½a15c; West Virginia, per dozen, 14½a15c; Southern, Pastern, per dozen, 14½a15c; Southern, per dozen, 14/2a15c. Duck—Eastern Shore, fancy, per dozen, 19a20c; do, Western and Southern, per dozen, 18a 19c. Goose, per dozen, 20a25c. Live and Dressed Poultry.—Turkeys,

hens, choice Harse; do, young toms, do 12a13; do, old toms, 10a11. Chickens, 12a13; do, old toms, 10a11. Chickens, hens, -a12c; do, old roosters, each 25a ac; do, young, 13a14; do, do, rough and staggy, 11a12; do, spring, according to size, 25a30; do winter, 18a20. Ducks, fancy, large, —a13c; do, do, small, 10a11; do, muscovy and mongrels, 11a12. Geese, Western, each, 40a55c. Guinea fowl, each 15a20c. Dressed Poultry—Capons, fancy, large, —a18c; good to choice, 15a 17; do, small and slips, 13a14.

Cheese—New Cheese, large 60lbs, 1236c; do, false, 27, lbs.

1234c; do, flats, 37 lbs, 13a134c; icnics, 23 lbs, 134a134c

Chicago. - Cattle - Good to prime steers \$6.60a7.25; poor to medium \$4.50 a6.50; stockers and feeders \$2.50a5.00; a0.50; stockers and feeders \$2.50a5.00; cows \$1.25a5.50; heifers \$2.50a6.15; canners \$1.25a2.40. Hogs— market 5 to 100 lower; mixed and butchers \$6.50a6.87\frac{1}{2}; good to choice, heavy \$6.80a7.00; rough, heavy, \$6.50a6.75. Sheep—choice wethers \$5.25a5.90; Western sheep, yearlings, \$4.50a6.00;

ers \$5.2535.00; Western sheep, yearlings, \$4.50a6.00; native lambs \$4.50a6.85; Western lambs \$5.25a6.85.
East Liberty.—Cattle steady; choice \$6.50a6.75; prime \$6.30a6.40; good \$5.50 a5.90. Hogs active; prime hogs \$7.05a 7.10; best mediums \$6.30a7.00; heavy Yorkers \$6.75a6.80; light Yorkers \$6.50a 660; mgs \$61.5a6.35; roughs \$5.50a6.65. 6.60; pigs \$6.15a6.35; roughs \$5.00a6.35. Sheep firm: best wethers \$5.75a5.85; culls and common \$2.50a4.00; yeal calves \$6,0006.25

LABOR AND INDUSTRY

Boston Bakers want a ten-hour day Pittsburg is to have a new \$60,000 la-

bor temple The International Association of Steam Engineers has 20,344 members. Forty mine owners and operators of Denver have organized to fight trusts The Louisville and Nashville Railroad

and Nashville Railroad will erect a \$500,000 car building plant at Pensacola. Fia.

John M. Hunter, former president of the United Mine Workers' Union, is in an insane asylum because of overstudy.

Carriage and wagemakers at Amesbury, Mass., the great center of the carriage and wagon-makers' industry in America, have organized, and will ask for a nine-hour day and a minimum increase of 10 per cent. on piecework on January 1, 1003.

rease of 10 per cent. on piecework on January 1, 1903.

Work in the Quincy, Mass., quarries is again at a standstill owing to the importation of several non-union men who were put in the quarries.

Mayor Collins, of Boston, is considering the request of Secretary Easley, of the National Civic Federation, that he suggest the names of forty-five men representing labor, capital and the general public to act as an auxiliary committee on the Civic Federation in Boston.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

the Whisky Road-Many Millions of Mon

Walk This Path to Destruction-Able Man Who Drinks Tomper Starts Many on the Path.

Starts Many on the Path.

We are well aware that among these who drink a great many lead lives of self-control. Drink does not conquer them. It gives excitement without serious damage. It may even make life really more agreeable.

There are thousands of self-controlled frinkers self-controlled for the present at least.

Each of these is apt to look upon himself as proof of the fact that drinking is not necessarily harmful.

But each of these, especially if a conspicuously successful man, is one of the most dangerous-men in the community.

Weak young men fellow the example of those whom they admire.

If the successful business man drinks, and controls himself, his weak clerk follows his example and does not control himself.

You are a responsible part of the human race. You have no right to be indifferent to the effect of your example on others. The greater your own strength of character the more followers you will have. Lead them on the path that will keep them free from harm.

from harm.

You are powerful and fearless. Do not on that account encourage the weak to pick a quarrel with an enemy that will vanquish them.

Perhaps you ask:
Do you expect to stop the sale of strong drinks? Have you any idea that men will ever stop drinking whisky?

To that we must answer "No."

While millions of men live dull, unsatisfied lives, they will seek and find artificial excitement.

Temperance in the Army.

Temperance in the Army.

An order urging a temperance reform in the army has been promulgated by Secretary Root, by direction of President Roosevelt. The orders refers to immerability in the service, and says it is the duty of officers to point out to their men the terrible effects of excesive indulgance is strong drink. The order says:

"By direction of the President, the attention of the officers and enlisted men of the army, especially of those serving in the tropics and away from home, is called to the following facts:

"The only really efficient way in which to control the diseases due to immorality is to diminish the vice which is the cause of these diseases. Excessive indulgence in strong drink is absolutely certain to ruin any man, physically and morally; while disease due to licentiousness produces effects which are quite as destructive and even mor loathsome.

even mor loathsome.

"It is the duty of regimental, and particularly of company, officers, to try by precept and example to point out to the men under their control, and particularly to the younger men, the inevitable misery and disaster which follow upon intemperance and upon moral uncleanliness and victous living. The officers should, of course, remember always that the effect of what they say must largely depend upon the lives they themselves lead. It is in the highest degree necessary that each officer should be an example to his men in the way of temperate and cleanly living.

"Every effort should be made to promote throughout the army a cleanly and moral tone in word no less than in deed. As a

Every effort should be made to promote throughout the army a cleanly and moral tone in word no less than in deed. As a nation we feel keen pride in the valor discipline and steadfast endurance of our soldiers, and hand in hand with these qualities must go the virtues of self-restraint, self-respect and self-control."

A New Way to Reform.

B. F. Stevick, of Council Bluffs, Iowa, has caused to be published in all newspapers of that city this notice addressed to the scioon keepers:

"My downfall and domestic troubles are all caused by drinking. I have said several times that I would quit, but I never did quit. Now my wife has filed a saut for divorce, and I realize what a fool I have been. I have notified all saloon keepers not to sell me liquor, and have told them I would prosecute them afterward if they did so. When my friends ask me to drink the bartender will refuse to serve me. My wife has consented to withdraw her suit and I intend to brace up. The saloons that sell me liquor will have a damage suit on their hands."—The Trus Reformer.

Need of Total Abstinence.

Under the auspices of the ministerial association of Joint, Ill., a notable temperance mass meeting was held recently. The speakers were bankers, judges, merchants, teachers, railway managers, editors and workingmen. All bore testimony to the need of total abstinence by the mas who succeeds in life. Earnest, thoughtful appeals were made for a higher grade of citizenship, which will banish the saloon.

Record of Hard Drinkers. Drunkards in Germany will for the fu-ture be sternly looked after by the Stata, Each town must keep a record of all the hard drinkers, and the city medical men-are bound to report those who habitually imbile to excess, so that the authorities may weed out the black sheep and sub-ject them to a strict course of treatment.

Bruins Sodden With Beer.

himself.

Many a poor creature has gone to jail, indignantly prosecuted by his employer by the very man from whom he learned his bad habits.

We write to-day to urge upon successful men, upon all temperate drinkers, this fact:

men, upon all temperate drinkers, this fact:
You can of course do as you please with yourself—but don't put temptation in the way of others.

If you have a son of fifteen you would be furious at any man who should tell him that a little whisky would not hurt him. You would call the giver of such advice a villain. But many a grown man, weak in character, lacks the moral strength of a young boy.

Remember that what you can stand, others cannot stand. When drink is discussed, think of the harm it does, think of the women and children made miserable by it, think of the pitiless slavery that it inflicts on mankind.

Never say a good word for whisky or for any of its fellow troublers of civilization.

fied lives, they will seek and find artificial excitement.

While competition, overwork, strained nerves and ignorance of right living terment mankind, strong drink will be used to give false rest, artificial aid to digestion and to "let down" the nervous tension.

We have no hope of reforming humanity. It cannot be reformed. It must be made strong enough and happy enough to turn aside from the stimulant that it will not longer need.

We have no hope of wholesale reform. You cannot take medicine from the siek, or whisky from the miserable in spirit.

But you can give good suggestions, you can plant good resolutions in the breasts of many. And that we hope to do.

We discuss temperance on this page and ask each reader to decide what is best for him.

nd ask each reader to decide what is best for him.

Never mind why others drink. What is best for you?

Nover mind the good excuses which certain drunkards offer—what excuse can you offer if you fail to give yourself a chancel—New York Journal.

A Munich manufacturer recently clared that the ebcapness of native was his greatest handicap. "The fact may men's bodies and brains are so with beer, day and night, puts me be American manufacturers in the ruce."

By order of the directors of the Congo, Burlington and Quincy Railroad tenant and order making it a cause for removal any employe to have the reputation being a drinking man. For according to their has been a rule on this road that