Some Lives Mentioned in The Bible Which Have Really Been Made Over Again Like the Clay Moulders.

NEW YORK CITY.-The Rev. Dr. J. Wil-

A New York City.—The Rev. Dr. J. Wilbur Chapman, the popular pastor-evangelist, who preaches to overflowing congregations in this city, has furnished the following eloquent sermon to the press. It was preached from the text "So he made it again." Jeremiah 18: 4.

To any one familiar with the prophecy of Jeremiah up to this point in the Scripture it will be apparent that Israel was rushing on to destruction, and Jeremiah seems powerless to stop them in their madeourse. One day as he passes along the highway he beholds a potter working in a booth, and as he turns aside he beholds him with the clay in his hands and the wheel revolving, tolling away until this piece of work is finished. He looks at it with disappointment, and then crushing it into his bands he kneads it over and over and inally makes it again as the text declares. Jeremiah is interested, and then he saw the spiritual significance of it all as and finally makes it again as the text declares. Jeremiah is interested, and then he saw the spiritual significance of it all as we read in the fifth and sixth verses of this Isth chapter, "Then the word of the Lord came to me, saying, O, house of Israel, cannot I do with you as this potter? Saith the Lord, Behold as the clay is in the potter's hands, so are ye in Mine hand, O house of Israel." The trouble was not with the potter; he was evidently a good workman, nor with the weel, for that seemed to do its work well, but entirely with the clay. Sometimes the clay was coarse and difficult to moid, other times it was full of grits, but there were two courses that were opened to the potter. First, he could purify the clay by removing the coarser elements, and second, he could make a rude vessel of the material at hand. 'This is a familiar figure in the Scriptures, for we read in Isaiah 64; 8. "Bul now, O Lord, Thou art our Father; we are the clay and Thou our potter; and we all are the work of Thy hand," and then we read in the New Testament in Paul's Epistle to the Romans, the 9th chapter and the 21st and 22d verses, "Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? What if God, willing to show this wrath, and to make His power known, endured with much long suffering the vessels of wrath fitted to destruction."

We are the clay, God is the potter. Clay in itself is most unattractive, but the arist looks upon it with interest because of what he sees in it in the way of heauty after his hands have touched it. This makes to difference in two pieces of canvas, one touched by the master hand and is a asterpiece, the other is simply canvas in a natural state and is not interesting.

masterpiece, the other is simply canvas in its natural state and is not interesting.

A traveler stood watching a potter work in the factory one day and said to him, "Why is it in these days when such wonderful mechanical tools are constructed this work is not done by machinery rather than by hand," and the potter said, "There are some pieces of work which can only be brought to perfection by the touch of a human hand," and so it is in the formation of character. Whatever may be one's social position or his financial wealth he will not be able to please God nor to be prepared for heaven until the hand of God has touched him. This is a picture of our regeneration, for regeneration is the coming into us of the life of God. I stood one day in Venice watching the glassiolowers, and while glass in its natural state was most uninteresting, just as soon as the workman began to blow the breath of his own life into it it became a thing of beauty. Adam, back in the Old Testament becoming a living soul is the Old Testament story of God's inbreathing, while the child of God in the New Testament is the New Testament's story of that same inbreathing. ment is the New same inbreathing. II. ment is the New Testament's story of that

The day of our conversion we yielded ourselves to God; that was the closing of ourselves in the hands of the potter. As we came into the light with Him God saw imperfections in our make-up, things that were not pleasing to Him, and so He pur His finger upon this or that; some of these things we have not been willing to give up, and so our lives have been marred. We have had a controversy with Him, and wherever there is a controversy there is no peace. We are Christians, it is true, but we are fruitless and joyless, and many of us are shorn of power. The vessels were marred in the making, but it is a comforting thing to know that we are in the har-h of the potter still, and although we failed yesterday we need not fail to-norrow, for of the potter still, and although we failed yesterday we need not fail to-morrow, for He will fashion us if we will but permit Him to do so in the likeness of His own dear Son. We are to be pure of heart, we certainly are to have fellowshin with Christ, we have been in boadage long enough, now the question is shall we yield or not. Suppose we do not yield, are we then lost? Certainly not. Paul says, "He is able to keep that which I have committed unto Him," and in the eighth chapter of Romans he seems to exhaust language to soar into heaven and to eighth chapter of Romans he seems to exhaust language to sear into heaven and to make his way to the very depths of the earth and then to cry aloud, "Nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord," but we shall be shorn of pence and of power and of blessing, and while certain-kinds of work will go on in our lives another kind of vessel will be made. Romans 9: 21, "Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor." We might have been a vessel in the king's palace, we might have been in the throne room of the king, we might have been used to carry life to the dying and God would and you would not is a said story of many a life.

God her and Hill.

TII. God has a plan for every life. Jeremiah did not know what was in the mind of the potter, but he knew that he was working according to did not know what was in the mind of the potter, but he knew that he was working according to a plan, but we know what is in God's mind. Romans 8: 29, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren." Philippians 3: 12, "Not as though I had already attained, either were already periect, but I follow after. If that I may apprehended that for which also I am apprehended of Christ Jesus." God cannot be astissied with anything less than this. A workman in a factory fishinoing a beautiful design saws an imperfection in the plan. To carry it on meant ruin, and so be carried it back to the artist and found that it was an error of the copyist, and that is the difficulty of an inconsistent life. It misrepresents Jesus Christ. There are, people in this world who would scorn to be heterdox so far as the Scriptures are concerned, but so far as the manifestation of the Christ life is concerned they are exceedingly heretical. It is not part of God's plan that we should fail.

A distinguished preacher has said. There is a definite and proper end and issue for every man's existence, an end which to the heart of God is the good intended; that which he is privileged to be come, called to become, ought to become; that which God will assist him to become; and which he cannot miss save by his own fault. Every human soul has a complete and perfect plan cherished for it in the heart of God—a divine biography marked out, which it enters into life to live." Surely this is a great thought, and one that gives to life—to each and every life, the smallest, the obscureat—a sacred dignity and importance. Nothing can be trivial or common which the great God thinks about plans and creates. The lowlest place in this world, to the person whom God made to occupy that place is

and then another monk planted a tree and asked God to do as He would regarding it and the tree became a thing of beauty. When you have crossed the occan have you not as you studied the captain's chart seen the little zig-zag lines running north and south, and have you not sometimes wondered how it was that we could reach home in that fashion, but when the journey is ended we find that every dermarked the progress of the homeward journey, and when we reach heaven and enter the graft room of the sky we shall find that every line led homeward and things we could not understand pointed heavenly.

"The years of man are the looms of God.

"The years of man are the looms of God,
Let down from the place of the sun,
Whereon we are weaving hearts,
Till the mystic web is done.
And when the tash is ended,
And the web is turned and shown,
He shall hear the voice of the Master,
It shall say to him, 'Well done.'"

God has a way of making lives over. First, by outer circumstances, like the outer's wheel, such as trials and disap-

First, by outer circumstances, like the potter's wheel, such as triale and disappointments.

Second, by His own word. It is called the light, and light reveals imperfections; it is called the fire, and fire purges the dross; it is described as water, and water leanness all displacements; it is said to be a hammer and the hammer in the hands of the artist fashioned the angel from the black of marble. Dr. Arthur T. Pierson cells of the potter who was seeking to make porceiain for the king's palace, was greatly liscouraged in the work and in desperation threw himself into the fire, and there was something about the burning of his own body that gave an inestimable value to the porceiain which is still in existence, and that is the value of this book. God threw Himself into it in the person of His own Son, and no man can read it without feeling His power.

There are some lives mentioned in the Bible which have really been made over again like the clay in the hands of the potter.

First — Jacob. By nature he was a sup-

First - Jacob. By nature he was a sup-First — Jacob. By nature he was a supplanter and a cheat; he stole his brother's oirthright and deceived his father, but by the power of God he became Israel, the grince and all because he and God met at Jabbok's Ford, and God touched him and he limped away from weakness to power. Michael Angelo was banished from France, but afterward they wanted him to return. They wished him to take a block of marble, which had been lying at the gates of the city, and fashion it into some masterpiece, and Michael Angelo came hack to the city, and out of the piece of marble that had been lying for years in the dirt of the city he made his David, which is his masterpiece in many respects. God by the touch of affliction sometimes and the touch of disappointment again has made many a life over. May He make yours?

Second—Elijah. He was a man of like passions with ourselves and came from a sugged country, but God made his passions and his appetites to be like herses to his chariot by means of which he was translated, and he will make the weakness of your life to be power if you will let lim.

Third—Paul. His was a bitter nature and his spirit that of a persecutor. He hears of a few Christians in Dan, and hurries away that he may cast them into prison, and from the man of litterness and prejudice be is changed into the little old man a prisoner in Rome who cries out, "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day," and all because he had found Christ. When the children of Israel made their way across the land they came to the watera of Mara, which were very bitter. They were all but dying of thirst, but Moses east the wood of a certain tree into the waters and they became sweet. Into Paul's life had been pressed the principles of the cross; not His will, but God's was to be done, and he was made happy.

Fourth—Peter. He was a man of weakness, but transfigured into a man of sirrength. He was ignorant, but he writes the Epistle that stands as his monument in the purest Greek of the Now Testament, and all because he added Christ to his life. So it is not a question as to who we are or what we have been, but whether we are united to Him.

It is said that Ole Bul was making his way at one time through one of the great American forests, and he came upon a hut in which dwelt a hermit. He had left his city home because disappointed in business, and had been living alone for years, has only companion being his old violin, on which he could play a few homely pieces of music. Ole Bul stopped in the hit over night, and in the shade of the firelight, to entertain his guest, the old hermit was lifed with harmony. He played "America" and "Home. Sweet Home." you might try," and so the great violinist took the instrument, drew his bow across the strings and instan

Bear Ye One Another's Burdens.

In order to be satisfied even with the best people we need to be content with little and bear a great deal. Even the most perfect people have many imperfections; we ourselves have as great defects. Our faults combined with theirs make mutual toleration a difficult matter, but we can only "fulfil the law of Christ" by "bearing one another's burdens." There must be a mutual loving forbearance Fi-equent silence, habitual recollection, prayer, self-attachment, giving up all critical tendencies, faithfulness in putting aside all the idle imaginations of a jealous, fastidious self-love—all these will go far to maintain peace and union. How many troubles would be avoided by this simplicity! Happy is he who neither listens to him self nor to the idle talk of others. Be content to lead a simple life where God has placed you. Be obedient, bear your little daily crosses—you need them, and God gives them to you only out of pure mercy.—Freidon. Bear Ye One Another's Burdens.

The Cure For Loneliness. The medicines for the cure of loneliness are portions of generosity, thoughtfulness of others and Christian self-sacrifice, taken in large doses.—Presbyterian Banner.

Queer Place for Petroleum. There is probably no other city in the world that can show a hospital, with several oil wells in the grounds, within a few yards of the building This strange sight may be seen in Los Angeles, Cal., a couple of miles from the business cer.ter. The wells may be profitable, but whether they are entirely unobjectionable, from a hygienic standpoint, some people would be inclined to doubt. Incident ally it may be mentioned that in the same institution a dozen nurses are

recovering from typhoid fever. Rough on the Clergy.

In a certain Cleveland minister's family are two youngsters who play much together, especially with dolls. The other day the younger of the two, a little girl, confided thus in her

mother with regard to Christmas:
"Mamma, I do hope Santa Claus
will bring us a respectable boy doll. We haven't got a hoy doll in either family, and every since Harry broke Jumple-Wumple, the monkey doll, has had to be the preacher."—Cleveland Plain Dealer. THE SABBATH SCHOOL

nternational Lesson Comments For September 1'.

Subjectr: Loving and Obeying God, Deut. xxx., 11-23-Golden Text, I John v., 3-Memory Verses, 15, 10-Commentary on Day's

11. "This commandment." This refers to what Moses had just been telling them. The great commandment of loving and obeying God, which is the sum of the law. "Is not hidden." Rather, is not too difficult for thee. Jehovah has not imposed upon His people conditions impossible of fulfilment, nor are His requirements difficult of comprehension. The will of God, which is but dark's menijested to other upon His people conditions impossible of fulfilment, nor are His requirements difficult of comprehension. The will of God, which is but darkly manifested to other nations (Acts 17: 27), is clearly revealed unto thest, thou canst not pretend ignorance. Heathen oracles are shrouded in mystery, but the commands of God are simple and duty is clear. See Isa, 45: 19. "Neither is it far off." Nowhere does the fundamental religious thought of prophey find clearer expression than in Deuteronomy—the thought that Jehovah asks nothing for Himself, but asks it as a religious duty that man should render to man what is right—that his will lies not in any unknown height, but in the moral sphere which is known and understood by all.

12, 13. "Not in heaven—neither beyond the sea." The law of loving and obuying God was well known to the Israelites. It was not concealed in heaven, for it had been revealed. They were not under the necessity of undertaking long journeys or distant voyages, as many ancient sages did in quest of know legs. The apostic Paul (Rom. 10: 6-8) has applied this passage to the gospel, for the law of Christ is substantially the same as that of Moses, only exhibited more clearly in the spiritual nature and extensive application, and accompanied with the advantage of gospel grace.

ture and extensive application, and accompanied with the advantage of gospel grace, is practicable and easy. It is needless for man to search for what is made known. We need not climb the sky nor cross the sea. "May hear it." God speaks to His

is practicable and easy. It is needless for man to search for what is made known. We need not climb the sky nor cross the sea. "May hear it." God speaks to His people through the prophets and through the gospel. 1. Lovingiy. 2. Distinctly. 3. Authoritatively. "And do it." It is practicable. The word is clear and its obligations are not beyond our power to fulfil. To know is not enough; we must cheerfully do what is commanded.

14. "Is very nigh." It is accessible. 1. It is not shut up beyond our reach, but delivered and published in our hearing. 2. It is not distant from us to be brought from far off lands, but it is night. The anxious follower after righteetisness is not disappointed by an impracticable code, nor mocked by an unintelligible revelation. "In thy mouth." The law is made plain, so that he that runneth may rend; thy priest's lips heep this knowledge, and when difficulties arise it may be heard at their mouth. Mal. 2: 7. It is communicated to thee in a familiar language, so that it can be talked of emong thy children. "In thy heart." In the heart for our personal salvation, in the mouth for God's glory and the salvation of others. In the heart and not in the mouth a cowardice; in the mouth and not in the heart is hypocrisy. The gospel believed is a formania in the heart; the gospel confessed is the streams through the mouth.

15. "Set before thee." The law had been clearly and concisely stated. They had the alternative of a good and happy, or a disobedient and miserable life. "Life—and death." Obedience to God's commandments leads to life, disobedience leads to death. Prov. II: 19. Frue life consists in a union with Christ the source of all life; it implies all present and future good. Death is a separation and banishment from God and implies present and future misery.

16. "To love the Lord," etc. In this verse we have the whole of true religion. Matt. 22: 37; 1 Cor. 13: 4-8. He that has this love in his heart has the fountain and source of all virtue. It is to the life what the mainspring is to a

liness, pride, pleasure seeking, case, forget-fulness of God, luxury—these have "drawn away" many souls and brought upon them the curse of God. "Not hear." Not heed, or pay attention to the commandments of God. "Other gods." The gods of the heathen. "Serve them" By entering into the licentious and wicked practices which were indulged in.

18. "Surely perish." The punishment.

were indulged in.

18. "Surely perish." The punishment of the wicked is inevitable. "The wages of sin is death." There is no respect of persons with God. His laws are established and unchangeable. Jer. 18: 7-10; Cal. 6: 7. 8; Psa. 37: 20; Prov. 3: 33. "Not prolong," etc. Psa. 53: 23. The excesses and sinul indulgencies of the wicked bring them to an untimely end. Sin destroys the sinner.

shall indulgencies of the wicked bring them to an untimely end. Sin destroys the sinner.

19. "Heaven and earth to witnesses. God and the hosts of heaven are called upon to testify that every provision has been made for man's salvation, and life is freely offered. Earth is also called upon to witness to God's love and mercy in faithfully providing salvation, and then warning man of his danger in not accepting it. "Therefore choose life." 1. Man is free to choose. God has made him so. He alone is responsible for deciding with regard to his eternal welfare. 2. He is urged to choose life. God commends His love, claims our love, commands us to love, and only by loving Him can we live. 3. Our decision admits of but one alternative. It is either life or death with us, heaven or hell. 4. The decision should be made without delay. "Choose ye this day whom ye will serve." "Thou and thy seed." In a very important sense parents are responsible to God for their children. Children should be taught to obey and honor their parents, and to have respect and reverence for sacred things.

20. "Cleave unto Him." Notice the

have respect and reverence for sacred things.

20. "Cleave unto Him." Notice the three steps: Love, obey, cleave. Without close attachment and perseverance, temporary love, however sincere and fervent, temporary obedience, however disinterested, energetic and pure, while it lasts, will be ultimately ineffectual. He slone who endures to the end shall be saved. "He is thy life." He gives life, preserves life, restores life and prolongs it by Hia power, He gives physical, spiritual and eternal life. He is the author of all life.

Wonderful Escape from Death.

In a graveyard in Jamaica is a tombstone on which is inscribed the wonderful escape of "Lewis Galdy, Esq., who died on the 22d of September, 1737, aged 80." He was one of the few survivors of an earthquake in Jamaica 230 years ago, and his experience is thus recorded on his grave; "He was born at Montpeller, in France, which place he left for his religion and settled on this island, where, in the great earthquake, 1673 he was swallowed up, and, by the wonderful providence of God, by a second shock was thrown into the sea, where he continued swimming until he was taken up by a boat and thus miraculously preserved. He afterwards lived in great reputation and died universally lamented." It is written on the tombstone, and tombstones, it is supposed, speak nothing but the truth-

Governor General Leonard Wood, after the evacuation of Cuba, will be granted a long leave of absence, which he is to spend abroad with his famCHRISTIAN ENDEAVOR TOPICS.

September 14-"Delight in God's House." Ps. Ixxxiv. 1-4: Ps. c., 1-5.

SCRIPTURE VERSES -- Ps. 1xv. 1. 2; exxxil. 7; Lake Iv. 6; xxi. 1-4 Acts it. 44-47; 1 Cor. ix, 6-12; Phil. Iv. 17; Heb.

Leason Thoughts.

In the world is is counted a great thing to be born in a family of distinguished worth, wealth or rank, and we Americans are proud of the privileges that belong to us as a nation; but with all the value that really be long to these distinctions, they nothing compared with the blessedness of those who dwell within the gates of Zion and are members of God's own family in the church.

The true service of God is a source of the highest joy that man knows. All our worship, then, in the Gates of Zion should be with thanksgiving and praise. Let it not be with the fear of slaves; not as a matter of com-pulsion or force; not with reluctance or gloom. Let it be a cheerful, happy service freely rendered,-an occasion

What peace, what revelation and spiritual uplift are associated with faithfulness in the sanctuary! As the gespel is preached, as prayer and praise ascend, as God's people fellow-ship in the observance of the orditake the place of doubt and despond-The best memories of life, growing more hallowed and sweeter the older we get, have their source

in the Lord's house.

The promises are many which give assurance that God reveals himself in his sanctuary. He is everywhere; but nowhere is he so near his children as in the place where his name is recorded. There he has covenanted to meet his people and to reveal himself in their midst. Since the days of the tabernacle in the wilderness, the place where God is worshiped has been a potent factor in the individual and national life of the people of God.

In the heavenly pastures fair, I love thy kingdom, Lord. Come into His presence singing 'Tis the hallow hour of prayer. Onward, Christian soldiers. Brightly gleams our banner.

EPWORTH LEAGUE MEETING TOPICS.

September 14-Delight in God's House-Psa' 84. 1-4: Psa. 100, 1-5.

"The tabernacle of God is with men." What sermons have sounded from its pulpit! What prayers have ascended from its altars! What volumes of praise have arisen from millions of hearts overflowing with gratitude! What burning tears of contri-tion have here fallen! What rays of have brightened despairing souls! Therefore hallowed be the place of worship. With joyous gratitude let us enter its portals. generous gifts let us sustain its activi-Then will our lives exclaim, "How amiable are thy tabernacles,

It had its origin when Abel erected the first altar of sacrifice?? Was not Abraham's altar another expression of this deep human need of a meeting place with Jehovah? The tabernacle in the wilderness was the same thought elaborated. At times in the world's history the Church has seemed almost obliterated. Once it was hidden away in the catacombs. Later it was honored by the imperial throne of kome. To-day it is like the stone cut out of the mountain, filling the earth with its presence and benediction. The church is a place where family life should be most free and unmolest-The best of company is found in the church. Whatever may be the de fects of Christian people they are still

the "salt of the earth." If our children should stray away during the critical years of youth and early prime, they are likely to be driven back to the old nest by some gale of adversity or sorrow. In more thoughtful moments they must conclude that when they were in the church they were enriched by its benefits, educated by its truths, and so lag as they were faithful to its requirements they were safely housed for time and eternity. The church stands a tangible, visible token of man's faith in God. Every foundation stone of every chapel, meetinghouse and cathedral rests down upon this confidence in the divine Personality, who has revealed himself as worthy of

perfect trust. The erection of God's house has been sanctioned by him. He has encouraged it so evidently that more of them are being built to-day than ever before. Satan and all his minions cannot destroy, them. Year after year, century after century, the church makes this world a safer place in which to live. It is a strong tower in the day of battle. To it the pursued may fee and find secure shelter. No building on earth does so much good to protect and defend every good cause and every interest dear to man as does God's house.

RAM'S HORN BLASTS.

THE Lamb of God is the Lion of men. agree.

Love lifts, Virtue is wealth, Disposition more than position, Silence is often the sign of strength Piety does more than plty the needy. Formalism and

thinks leads the crowd. Self is a synonym for all sin. The church is a chisel and not

Innocence is not character. Pride needs to look out for panc-

Treachery leads to tragedy, Better a clean sinner than a dirty Destiny depends on origin.

The soul can be saved only by a The Gospel is God's gate. Christ is the criterion of all char-

Many a small engine has a big whis-Better a fair fallure than a false sucTHE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Poem: Some Fifteen Years Ago-The Poet Tells of the Grogshops Revisited-How Drink Transformed a Good Man Into a Feroclous Demon. center, but reports from all other sections indicate unusually prompt revival after the summer vacation season with exceptionally large operations among dealers in the agricultural regions.

"Notwithstanding some bad weather, large crops are now practically assurad, although the most sanguine results may not be attained. Manufacturing plants are now fully occupied as a rule, the least gratifying reports coming from furnaces that cannot secure coke owing

I wandered to the gropshop, Tom; I stood beside the bar. And drank a bowl of lemonade and smoked a bad eigar; The same old kegs and jugs were there, the ones we used to know. When we were on the round up, Tom, some fifteen years ago.

The barkeep is a new one. Tom, the one who used to sell

who used to sell
Corrosive tanglefoot to us, is roasting now in—well;
The other has a plate-glass front, his hair is combed quite low.
And looks just like the one we knew some fifteen years ago. Old Soak came up and called for booze, he

had the same old grin.

While others hurned the lining from their throat with Holland gin.

And women stood beside the door, their faces scamed with woe.

And wept just as they used to weep some fifteen years ago.

I asked about our old-time friends, those cherished sporty men.

And some were in the poorhouse, Tom, and some were in the pen;

And one, the one we liked the best, the hangman laid him low;

The world is much the same, dear Tom, as

f asked about that stately chap, that pride marked for its own.

He used to say that he could drink, or let the stuff alone:
He perished of the James H. Jams, out in the cold and snow—

Ah, few survive who used to booze some fifteen years ago. New crowds line up against the bar and

call for crimson ink;

New hands are trembling as they pour the stuff they shouldn't drink;

But still the same old watchword ring.

"This round's to me, you know!"

The same old cry of doom we heard some fifteen years ago.

I wandered to the churchyard, Tom, and there I saw the graves Of those who used to drown themselves in red fermented waves; And there were women sleeping there where grass and daisies grow, Who wept and died of broken hearts some

fifteen years ago. And there were graves where children sent, have slept for many a year.

Forgetful of the wors that marked their fitful sojourn here:

And 'neath a tall white monument, in death there lieth low.

The man who used to sell the booze some

fifteen years ago.

-J. S. Holden, in St. Louis Globe-Demo-

He Was a Good Man When Himself. A man walked to his home—a big, strong man physically—and when his wife met him he knocked her down. She fled shricking into an inner room and locked Mary, the man's daughter, a little thing

Mary, the man's daughter, a little thing five years old, fell to her knees and clung to him and cried out, sobbing: "Don't kill mamma, papa!"

He patted her head and told her to get her brother Edward.
Edward, a boy of six, came.
The man drew a revolver and shot his two weeping and trembling children. Then he blew his own brains out.
"He was a good man," said the wife to the police, her face all torn and blackened by his blows. "He was a good man, and he never treated me hadly before."

What suddenly transformed this usually good husband and kind father into a ferocious demon, a murdering wild beast?

zood husband and kind father into a fero-cious demon, a murdering wild beast? DRINK.

He was Frederick Dietseher, a driver for the Health Department, and he paid out the hard-earned money that should have gone to his family that he might become a slaughtering lunatic. Insanity by the bot-tle, by the glass, may be as readily nur-chased as are matches to start fires with. Some men, many men, can play with al-Some men, many men, can play with al-cohol. They can warm themselves with it as they do at the cenial heat of a grate. But to such as Dietscher a glass of whisky is like a match to a heap of hay—it starts

s conflagration.

No man who gets drunk when he drinks has any right to touch liquor.

He voluntarily makes himself insane, and no deed, however terrible, is impossible to a maniae. His indgment and moral sense are both put to sleep.

Let drink alone, young man. It has never helned anybody, and it has ruined and is ruining millions in mind and body and pecket. It turns kind men into cruel men, loving husbands into wife-beaters, fond fathers into slayers of their children.

Look at Dietscher. See what whisky did for him and his.

Look at Dictioner. See what winsay did for him and his.

That one horror should be enough to shock countless thousands of tipplers into total absinence for the rest of their lives.

"He was a good man" — when sober. Drunk, a devil.—New York Evening Jour-

Owe Ill-Menith to Alcohol.

Sir Andrew Clark, of London, one of the most noted physicians and surgeons of the nineteenth century, said, in his work on "The Action of Alcohol Upon Health:"

work on "The Action of Alcohol Upon Health;"

"I am speaking solemnly and carefully in the presence of truth, and I tell you I am considerably within the mark when I say to you that going the round of my hospital wards to-day, seven out of every ten there owed their ill-health to alcohol. Now what does that mean? That out of every hundred patients whom I have charge of at the London Hospital, seventy per cent, of them directly owe their ill-health to alcohol. I am not saying, because I have no means of saying, in human life, in society at large, what is the percentage of victims which alcohol seizes upon as its rightful prey. I do not know, I have no method of coming accurately to the conclusion; but I know this, that not only do a large percentage of such diseases as I have mentioned, but a great mass—certainly more than three-fourths of the disorders in what we call fashionable life—arise from the use of this very drug of which I am now speaking."

Drinking in Brittany. A writer in La Revue bewails the per-petual babit of drinking in Brittany—espe-cially among the women.

The Crusade in Brief. Temperance agitation is more active in Great Britain just now, it is said, than in

There are to-day in the almshouses in the United States at least 25,000 paupers who would be self-supporting and respect-ed citizens if it were not for the drink traffic.

There are to-day in the United States no less than 7000 little children destitute and abandoned by their parents, left to the mercy of the world, terribly handicapped at the outset of their race in life, who would be living in happy homes were it not for the drink traffic. There are to-day in the prisons of the United States not less than \$0,000 men who would not be there but for the drink traffic.

Drink is a cause of crime in 49.95 per cent. of the cases studied; the cause of poverty in 24.06 per cent. of the cases studied; the cause of pauperism in 37.05 per cent. of the cases studied, and the cause of destitution among children in 45.83 per cent of the cases studied.

There has been a gain of 700 trade unions in Canada the past three years. The total number now is over 1,000. Gravediggers at Cincinnati, Ohio, have perfected a plan for an organization. They will affiliate with the American Federation of Labor. The Prussian Treasury potash mines have discharged hundreds of work-men and have reduced the wages of others from 10 to 30 per cent. All private mines and factories took similar To one of America's greatest actors was transmitted by his father a double genius—one for the stage, the other for the bottle. The first the son cultivated, and achieved world-wide fame; with the second has had a life-long fight, a losing one in his early manhood, it seemed, but a nobly victorious one later.

COMMERCIAL REVIEW. General Trade Conditions.

R. G. Dun & Co.'s "Weekly Review of Trade" says:
"Gradual resumption of anthracite coal mining is encouraging, although the output is not yet sufficient to have any commercial value. Business con-

furnaces that cannot secure coke owing to railway blockades. The transporta-

tion problem is becoming serious, as the factor of crop moving is about to

be added, and moreover, much coal must be moved by rail that usually goes to consumers by lake and canal.

output at the opening of the new month will show a serious loss.

"The dry goods jobbing trade reports a liberal distribution, and supplies are only moderate in the primary

market. Changed conditions in the raw material have accelerated inquiries

for cotton goods, buyers seeking figures on forward contracts and placing a fair amount of orders. Slightly less activity is seen in men's wear, woolen and worsted fabrics, but fancy worsteds are

in better request. At last footwear makers have been able to secure a mod-

erate advance in price in response to the recent sharp rise in materials.

Leather is strong and active, while hides made higher record prices, but

the market has quieted down.
"Failures for the week numbered 173

in the United States, against 202 last year, and 14 in Canada, against 21 a

LATEST QUOTATIONS.

Flour—Spring clear, \$3 10a3.30; best Patent, \$4.50; choice Family, \$3.75. Wheat—New York No. 2. 74%c; Philadelphia No 2, 72%a73c; Baltimore

No 2, 70c. Corn—New York No. 2, 66c; Phila-delphia No. 2, 68a694; Baltimore No. 2,

Oats-New York No. 2, 43%c; Philadelphia No. 2, 42c; Baltimore No 2,

Hay—No. 1 timothy, \$18.00a18.50; No. 2 timothy, \$17.50a18.00; No. 3 tim-

othy \$15.00a16.00
Green Fruits and Vegetables.—Beets,
Native, per bunch 1c. Cabbage—Native per 100 \$1.00a2.00; Wakefield,
per 100, \$2.00a3.00. Cantaloupes—per

crate 50ca\$1.00. Cucumbers—per bas-ket 12a20c. Eggplants, per 100, \$1 00a

1 25. Lettuce per bushel box 30a50c. Onions, New, per bushel 75a80c. Peaches, per box 35a45c. Pineapples, Florida, per crate, \$1.75a2.50. String

beans, per bushel, green, 35a40c; wax, 35a40c Tomatoes, Potomac, per six-basket carrier, fancy, 40a50c do, fair

Cheese, Large, 60-1b, 10\(\sigma 10\)\(\sigma c) me

dium, 36-lb, 101/a101/3; pienies, 22-lb

Hides, Heavy steers, association and

Provisions and Hog Products. -Bulk

salters, late kill, 60-lbs and up, close selection, 12%al3c; cows and light steers

clear rib sides, 12%c; bulk shoulders, 10%c; bulk bellies, 13c; bulk ham butts,

10%c; bacon clear rib sides. 12c; bacon

shoulders, 1134c; sugar-cured breasts, 11%c; sugar-cured shoulders, 11%c;

hams canvased or uncanvased, 12 lbs. and over, 14%; refined lard tierces, bris

and 50 lb cans, gross, 11 %c; refined lard,

second-hand tubs, 11%; refined lard,

Live Stock.

Chicago, Cattle, Mostly 10a15c lower.

good to prime steers \$8 00a8 75; medium \$4 00a7 25; stockers and feeders \$2 50 a5 25; cows, \$1 50a5 50; heifers \$2 25a

6 00; Texas-fed steers \$3 00a5 00 Hogs, Mixed and butchers \$6 50a7 35; good

choice, heavy \$7 60a7 90; Sheep, sheep

and lambs slow to lower; good to choice whethers \$3 50a4 00; Western sheep

East Liberty, Cattle stendy; choice \$7 75a8 00; prime \$7 15a7 20. Hogs. prime heavy \$7 15a7 20, mediums \$7 20; heavy Yorkers \$7 30a7 35. Sheep steady. Best wethers \$4 10a4 25 culls and com-

mon \$1 50a2 00; choice lambs \$5 75a6 00.

LABOR AND INDUSTRY

men have organized unions.

over 35,000.

of employment.

bage was too far away.

tains over 4,000 veterans.

Union for a charter.

en to join the organization.

Texarkana (Ark.) barbers and line-

Cab drivers at Hamburg, Germany,

struck for shorter hours and more pay.
Miners are being hired in California

for work in the mines at Sonora,

Sydney, New South Wales, has 43 la-

consequence of the depression in

Hull (England) fish trade a large

bor unions, with a total membership of

number of men have been thrown our

Boston (Mass.) inside electricians will insist on a reduction of their work-

ing hours to eight a day. Scavengers, at Oakland, Cal., struck because the place for dumping the gar-

Under its old pension system the Engineers' Union of England now main-

The Cooks' and Waiters' Union at Peoria, Ill., has decided to permit wom-

Colored musicians at Columbus, Ohio.

In Austria 70,000 miners have won a

nine-hour workday. The men were or strike nine months for this concession

have asked the International Musicians'

sugar cured California hams,

half-barrels and new tuls, 115/c-

othy \$15.00a16.00

to good 25a30c.

19a19%e

9%n10%c.

fron furnaces are suspending production because coke cannot be secur-

THE RELIGIOUS LIFE

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Poem: A Vacant Chair-Prayer to Be A twered Must Spring From a Para Motive-Every Grace of the Spirit Must ditions are unsatisfactory at the strike center, but reports from all other sec-

Though twain, our lives for years ran on as one; But now I sit beside her vacant chair, And wonder if it's true that she is gone, Or if I'm dreaming in some stifling air.

I might persuade myself it is a dream;
But, when I look across the table there
To ask her thought on some engaging
theme.
My eyes fall on her lonely vacant chair.

But as I sit composed and think of her, And try to pray, "Thy will, O God, be done."
The air so still about me seems to stir.
And something tells me I am not alone.

I feel what must be truth I cannot prove, Faith bids me upward look, and not de-

spair. I cannot fathern Him, but "God is love,"-

The mortal body cannot love and trust,
"Tis soul that loves, and soul is more than
clod.
And, though the body moulders back to The soul lives on forevermore with God.

-E. A. Coil, in Christian Register.

Unanswered Prayers.

There is a sense in which all prayers are answered either by obtaining the object sought or by securing something far better adapted to the ultimate end of all true prayer—percetual happiness through unbroken goodness.

All prayers will be answered when they accord with wisdom, unselfishness and the highest good.

his present order of things would make in-finite wisdom the slave of human caprice, absolute holiness a partner in human folly, and boundless compassion the author of

and boundless compassion the author of endless crueity.

Prayers are sometimes unanswered because of the character and tendency of the objects sought. Men, like children, frequently crave those things which would be destructive to their best interests, both here and hereafter. Like Elijah under the junier tree, they pray for that which falls far be aw the highest good, and like Paul, with his theori in the flesh, we too often seek ease rather than strength. It is better to have grace to bear burdens than to be weak and free from burdens.

Prayers sometimes remain unanswered

ter to have grace to bear burdens than to be weak and free from burdens.

Prayers sometimes remain unanswered hecause they spring from wrong mytives. The soul of real prayer is unselfishness. Prayer in the case of Simon Magus was ignorant, because it sought the mere gratification of worldly pride.

The farmer who prays to save himself from labor will never secure a flarvest. Israel at the Red Sea may call upon God until doomsday without avail unless they obey the divine "Go forward!" Maliciousness will find no aid or comfort in prayer. The "as Thou wilt" of Jesus is the true standard of acceptable petition.

Sometimes answers are sought in vain because divine methods of answering are rejected. There is no use praying for rain without clouds. If one prays for a disposition of sweet sympathy he may be compelled to accept the breaking power of sorrow.

There is a divine method in every nat-

There is a divine method in every natural and spiritual realm. Every grace of the soirit must be purchased by sacrifice. The chisel and the mallets are instruments by which beauty clothes the marble. Purity often comes only by fire.

The greatest attainments come at the greatest cost. The pebbles are smooth and symmetrical by the crashing of the floods on the shore; Joseph's troubles maved the way to Joseph's throne. Through a prison window John Bunyan saw the triumphs of his pilgrim. True prayer must accept the price of its answer. to good 25330c.
Potatoes, Potomac, per brl, No 1, \$1 00a1 15; do, seconds, 75a85c; do, culls, 50a60c; do, Eastern Shore, per brl, No 1, \$1 00a1 25. Butter, Separator, 22a23c; Gathered gream, 21a22e; prints,1-lb 25a26e; Rolls,
 2-lb, 25a26; Dairy pts. Md., Pa., Va., 23a24c. Eggs, Fresh-laid eggs, per dozen,

price of its nawer.

Pray to see Europe and you must accept the ocean voyage. Pray for physical power and you must accept discipline. Pray for spiritual power and you must accept self-103/2103/c.
Live Poultry, Hens, 111/212c; old roosters, each 25a30c; spring chickens, 12a131/c, young stags, 11a121/c. Ducks

Prayer is sometimes unanswered because of nonobservance of the conditions of true prayer. A purpose to do the will of God is the fundamental requirement in prayer. Without this prayer is not heard. God listens to man's voice when man listens to God's voice. It must also be addressed to the Father in the name of the only acceptable One—His Son. Jesus Christ.

Cain prayed in his own name and went out with fallen countenance. Abel came through the lamb of atonement and was accepted.

accepted.

The motion of human prayer to be effective must be seconded by the Divine Mediator. When prayer is prompted by the Holy Spirit, accompanied by simple, childlike confidence, offered in the name of the Saviour, from a pure motive, and the petitioner is willing to accept the wise, just and divine method of answering, it will be heard in heaven and granted by infinite love.—The Rev. J. D. Leek.

Impatience.

Impatience is a dangerous quality. It constantly places your self-respect and your reletion to your dearest friends in peril. Moreover, it makes unhappy circumstances more unhappy still. You can't rebel against your surroundings with a companion heart without rendering your self weak to oppose or change them. Look your life over calmly and imparisally and you will find that where you have been at odds with your lot you have made that lot so much the worse and more difficult to get away from, whereas if you had accepted the hitter experience and made the best of it you would have respect the henefits otherwise impossible. It is equally true that where you have been impetuous of speech you have had cause for regret, while a curbed tongue has been cause for rejoicing. When you have been silent you have done better than when you have spoken. A bitter word suppressed strengthens the character, while a reckless utterance is like a homb, which is sure to injure if it does not kill the friendship.—G. If Hepworth.

Weeping Leads to Prayer, Weeping Leads to Prayer.

The late Newman Hall applied Christ's parable of "The Sower" in these words: "We weep because of seed that falls on stony ground, where the strong sun of temptation burns up the plants which have no deep roots. And we weep over many who are like the seed that falls where thoras spring up and choke it. But such weeping leads to praying, and praying brings fresh showers of divine grace. And with the showers hope revives and the words of promise are remembered."

Strength in Weakness.

Strength in Weakness.

Some one has wisely said concerning the value of regular prayer:

"Prayer to God, regular and earnest, never intermittent for any reason, never hurried over for any weariness or for any coldness; this is one chief means of keeping our spiritual growth healthy and alive. If we would live in any degree by that ideal which our better selves sometimes set before us, we must steadily maintain the habit of regular prayer. For whather or not we are conscious of it at the time, there is a calm and unceasing strength which can be thus engrafted on our souls, and thus only."

Reindeer as Food.

It is stated that an attempt is being made by some enterprising Norwegians to popularize reindeer flesh as an article of diet in Europe. The experiment of raising the animals in large numbers for slaughtering purposes will be fairly tried. They expect to find profitable markets in France and Beigium, and will even endeavor to induce beef-cating Britans to purchase the article. It is stated that an attempt is be-

secretion is our answer to God's