-Why Men Are Disposed to Laugh
at the Place of Darkness.

New York City.—The following readable and helpful sermon is by the Rev. Dr. J. Wilbur Chapman, the best known evangelist in the country and one of the most popular pulpit orators of New York. It is entitled "The Devil," and was preached from the text "And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it." Job 1: 7.

This is a forbidden subject. We generally speak of him who is the subject of my sermon with a smile, and yet it is a subject with which one ought certainly to be perfectly familiar. We have all had some experience with him who is the author of our distress, and who is responsible for every cloud though it be no larger than a man's hand that has cast itself upon the sky of our life, and yet I doubt not that there are very many of us that could not give a very accurate explanation of our views. There are very many who scout the idea of a personal devil at all, and this view is much more general than we think. I can quite understand how it should be so, for Satan's master stroke of policy is to direct our minds from inquiry concerning his true character and the methods by which he governs his kingdom. Sometimes for the unregenerate he employs the vehicle of darkness that he may blind the minds of those who do not believe lest the light of the Gospel of the glory of Christ should dawn upon them and they should helieve. "In whom the God of this world helieve, "In whom the God of this world helieve not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." 2 Corinthians 4: 4. And sometimes to those who do be lieve he transformed into an angel of light that he may delude them by his snares. "And no marvel; for Satan himself is transformed into an angel of light." 2 Corinthians II: 14.

The late Dr. James H. Brooka, of St. Louis, one of the greatest Bible teachers in oue country, said that it used to

"Men don't believe in a devil now,
As their fathers used to do;
They've forced the door of the broadcat
creed.
To let his form pass through.

There isn't a print of his cloven foot, Or a fiery dart from his bow. To be found in earth or air to-day, For the world has voted so. "But who is mixing the fatal draught

That palsies heart and brain,
And loads the bier of each passing year
With ten hundred thousand slain?
Who blights the bloom of the land to-day
With the fiery breath of hell?
If the devil isn't, and never was,
Won't somebody rise and tell?

Who clogs the steps of the toiling saint, "Who clogs the steps of the tolling saint,
And digs the pits for his feet?
Who sows the tares in the fields of time,
Wherever God sows His wheat?
The devil is voted not to be,
And, of course, the thing is true;
But who is doing the kind of work
The devil alone should do?

"We are told be does not go around Like a roaring lion now; But whom shall we hold responsible For the everlasting row
To be heard in home, in church and state,
To the earth's remotest bound.
If the devil, by a unanimous vote,
Is nowhere to be found?

"Won't somebody step to the front forth-

with,
And make his bow, and show
How the frauds and crimes of a single day
Spring up? We want to know.
The devil is fairly voted out, And of course the devil's gone, But simple folks would like to know Who carries his business on."

The other day in Brookism a woman threw herself out of the window of a five-story building to escape the brutal tortures of her drunker husband. She left her little boy motherless and worse than fatherless. That husband was in the clutch of the one of whom I speak at this time. Would you make light of such a foc as this. The opening chapters of Genesia give us a picture of a happy pair in Eden, peace, purity, perfection and beauty everywhere prevailed. God looked upon it and said that it was very good, when suddenly all was changed. There is a marvelous transformation; sin appears; the curse is everywhere; trouble begins and rolls high like the mighty waves of the sea, until the world is engulfed in the blackness of the darkness of despair. No wonder that we feel like crying out again and again in the words of the text, "And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord and said, From going to and fro'in the earth, and from walking up and down in it." It is of such an adversary that I speak, and he is not a subject for jesting. I have for the past then years been laboring in the interests of men, but somehow during the past three months they have been upon me as a special burden. I have listened to their heart breaking cries and their sobs of despair, and it is with the memory of these tears that have run like rivers, and the cry of many a man who feels himself to be lost as he said, "Is there any hope," that I bring to my readers this message.

The devil is certainly not a myth, I shall give his names in a little while and call your attention to the fact that they are all found in the New Testament, so this is not an Old Testament is strangely silent. I call your attention to this fact that if you read in the Old Testament Scriptures. The Old Testament is strangely silent. I call your attention to this fact that if you read in the Old Testament hut hese are not in direct statements. This does away with the position of many people who are disposed to say a good deal about the Satan

It is quite plain that Satan had some connection with the earth before man appeared. He is now supposed to be a fallen angel. If this supposition is true then the New Testament references would soem to indicate that pride and envy were the cause of his fall. When God said, "Let us make men, and let him have dominion over everything that we have made," the envy began, and as another has suggested this assems to be the true fact when we notice the devil speaking in the templation of Christ. Matthew 4: 3-9, "Again the devil taketh Him up into an exceedingly high mountain, and showeth Him all the kingdoms of the world, and the glory of them, and saith unto Him, All these things will I give Thee if Thos wilt fall down and worship me." It is as if he

were making one last great effort to over-throw the Master and rule the world. Certain direct statements are made con-cerning him by our Master. No atronger one can be found than that which is re-corded in John S: 44, "Ye are of your father, the devil, and the lasts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own; for he is a liar and the father of it." He is a terrific foe, and in the interests of all young men who desire to be true and like Christ I lift up my voice against him.

The Rev. W. G. Moorhead, D. D., has given us a list of his names as recorded in the New Testament Scriptures. This list

the New Testament Scriptures. This lists as follows:
Abaddon—Revelation 3: 11.
Accuser—Revelation 12: 10.
Adversary—I Peter 5: 8.
Angel of the Abyss—Revelation 9: 11.
Apollyon—Revelation 9: 11.
Beelzebub—Mark 3: 22.
Belial—2 Corinthians 6: 15.
Devil—Matthew 4: 1.
Dragon—Revelation 20: 2.
Great Red Dragon—Revelation 12: 3.
Evil One—Matthew 13: 19.
Enemy—Matthew 13: 39. Evil One—Matthew 13: 19.

Enemy—Matthew 13: 39.

Father of Lies—John 8: 44.

God of This World—2 Corinthians 4: 4.

Liar—John 8: 44.

Murderer—John 8: 44.

Prince of Devils—Mark 3: 22.

Prince of This World—John 3: 21.

Prince of the Power of the Air—Ephe-

Satan, Serpent-2 Corinthians 11: 3. Satan, Serpent—2 Corinthians 11: 3.
Strong One—Luke 11: 21.
Spirit of Evil Working—Ephesians 2: 2.
Tempter—1 Thessalonians 2: 5.
Notorious criminals have a certain number of adiases by which they are known to their partners in scime. They hear tertain names because they have committed certain things, so all these names mean something; as they are applied to the levil each name is descriptive of his desposition, energy and power.

He is Apollyon because he is a destrover.

He is Abaddon recause he is destruction itself.

The Man Murderer because he is the as-

the Man Murderer because he is the assussin of the Race.

The Great Red Dragon because of his bloodthirstiness.

The Serpent because of his craftiness.

The Tempter because he is a deceiver.

Some years ago in the city of Philadelphia there stood outside of one of the sections a woman clad in cags, who once had lived in one of the best homes in that city. She had a little baby in her arms and an older child was tagging at her skirts. She rapped upon the door and when it was opened she said. 'I want my insband.' The husband was called out. He had once been of great reputation, a rain of real talent, had provided for his wife and children all that money could buy, and, now he is shorn of everything skiept the merest semilance of manhood. 'What do you want?' he said, with an outh, and she answered. 'I want you to come home; the children baye had nothing to cat and they are crying, and I want you." and the man who had sworn to love and care for her drew back his fist and struck her. The baby fell from her arms, the elder child ran shricking from her side. Is he not a destroyer with such a picture as this in your mind, and this is but one of the multitude. His names are enough to terrify us, so that we would, while we may, escape from sin.

HI.

III. HII.

His Personality. I know it is true that very many people scout the idea of a personal devil, but the following statement has been made by a most distinguished Bible scholar, namely, "Every attitude quality, action, walk and sign which can indicate personality has been predicated of the devil and carnot be explained away. The argument that would rob the devil of his personality would rob God of His, and if as men say, these attributes simply mean the principle of evil then on the same ground of interpretation the Bible may mean anything or nothing."

IV.

Just e word or two about his work. He

Just e word or two about his work. He begins in a very slow way and his influence is nost insidious.

As a fisherman, when he has a great fish on his hook, lets out the line, so that the lish may swallow down the hook, and be more surely caught, even so the devil, when he has a poor sinner upon his hook, does not, at the first, treat him roughly, but stretches out his rod, line and all, that he may make the surer of him, and hold him the faster.

Not long ago in the Tombs a man who had been a brilliant lawyer awske from a stupor of days, and shaking the door demanded of those who came to answer his summons why he was there. They told him on the charge of murder. "For God's sake," he said, "do not send the word home; at least, do not let my wife know, or it will kill her," and they told him that t was his wife he had killed. I have t was his wife he had killed. I have t was his wife he had kind. I have written these few words concerning one sho can take a man with brightest future and greatest reputation, and make him a nurderer of his own home's joy. This is

His Doom. He may be overcome in the New Testament. We read, "Resist the levil and he will flee from you." Jesus lid this and when the devil tempted Him He said, "It is written," and then, "It is written again." There is but one weapon that can make him afraid, and that is the sword of the Spirit, which is the sword of lad.

There is a legend of Luther that during a crious illness the evil one seemed to enter is sick room, and looking at him with a riumphant smile unrolled a vast roll which riumphant smile unrolled a vast roll which the carried in his arms. As the fiend hrew one end of it on the floor and it inwound itself with the impetus he had given it Luther's eyes were fixed on it, and to his consternation he read there he long and fearful record of his own ins, clearly and distinctly enumerated. That stout heart qualled before that that there was something not write and that there was something not write.

That stout heart quailed before that hastly roll. Suddenly it flashed into his nind that there was something not written there. He said aloud, "One thing you have forgotten; the rest is all true, but me thing you have forgotten, 'The blood of Jeaus Christ His Son cleanseth us from ill sin.'" As he said this the "Accuser of the brethren" and his heavy roll of 'llanentation and mourning and woe" disappeared together.

If you would know his final doom you have but to turn to Revelation the 20th chapter and read the first three verses. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him that he should deceive the nations no more till the thousand years should be fulfilled, and after that he must be loosed a little season."

From such a foc as this may God deliver us now.

Big Fish Jumps Into Skiff. While Ira Russell and Miss Helen Plumb were out trolling at Hopkins Point on the St. Lawrence river, near Baltimore, recently a large sturgeon suddenly jumped into their skiff and nearly capsized it. The boat, being an extremely light one, without ribs, cracked under the weight of the big fish, which floundered from one end of the craft to the other. Mr. Rusnell in trying to kill the fish with one of the oars, accidentally broke a hole through the skiff and it began to fill

rapidly with water. Their only salvation then was to reach shore before the boat could go down. They had nothing with which to ball out the water, but Miss Plumb, alive to the desperate situation, removed one of her shoes and bailed out the skiff, while Mr. Russell pulled for the shore. They reached shallow water before their boat sank. The sturgeon measured four feet six inches in length and weighed forty-

And to think that Chicago has an anti-kissing club. Oh, Chicaget

THE SABBATH SCHOOL

October 12, Subject: Crossing the Jordan, Josh. III., I to

iv., 7-Golden Text, Isn. xiii., 2-Memory Verses, 15-17-Commentary on the Day's Lesson.

9. "Hear the words." It seems that the Israelites had no intimation how they were to cross the river till shortly before the event. The address of Joshua, taken in connection with the miraculous result exactly as he had described it, would tend to increase and confirm their faith in God.

10. "The living God." This full assurance of the presence of the only true God among them would encourage them against fear at sight of what might appear to be danger. In the land where they were going, they were to combat with idolators, whose gods were only wood and stone, but they were to have a living God, who could give life or take it, and He would show, by the wonderful miracle, that He would defend His people. "Without fail." This was a strong promise, but even this was not unconditional. See last lesson. "When man fails God refuses." "Drive out." A list of seven tribes that inhabited the land now follows. Some of them were powerful. There were formidable leagues of chiefs and kings, organized armies with giants among them, warhorses and from chariots, strong stone fortresses, in a country possessed by those who knew every foot of it. At the same time, we learn from the monuments lately discovered that probably at this time they had been greatly weakened by Egyptian conquest, and there was some such preparation for the Israelites as there was among the Indians when the Pilgrims came over to New England. "Canaanites." Or low. tion for the Israelites as there was among the Indians when the Pilgrims came over to New England. "Canaanites." Or "low-landers," who inhabited the seacoast and western bank of the Jordan. But this term is eiten used to include all the tribes here mentioned. "Hitties." These were descendants from Heth and were settled in and around Hebron. 23: 19, 20. "Amorites." The mountaineers, the largest and most powerful tribe of all. Their name is sometimes taken to include all the Canaanitish tribes.

itish tribes.

11. "Ark of the Covenant." This was the sacred chest which contained the tables of the law, a pot of manna and Aaron's rod that budded. Heb. 9: 4. It was the symbol of Jehovah's presence. "Passeth over before you." The ark was carried on the shoulders of the priests nearly three quarters of a mile in advance of the people.

12. "Twelve men." These men were to take memorial stones from the river as described later on.

13. "The priests that bear the ark." On ordinary occasions the Levites of the house

13. "The priests that bear the ark." On ordinary occasions the Levites of the house of Kohath, by special command, hore the ark. But when removed from within the veil, or when borne on festive occasions of extraordinary interest, the priests, the off-spring of Aaron, were the bearers.

14. "When the people removed." This was on the 16th day of Abib or Nisan, the same month in which they departed from Egypt.

Egypt. 15. "Feet... were dipped," etc. The priests proceeded first with the ark, and entered into the bed of the river, the course of which was immediately arrested. entered into the bed of the river, the course of which was immediately arrested, the waters collecting above the place where the priests stood, while the stream fell off toward the Dead Sea, so that the whole channel below where the priests were standing became dry. What strong faith they had in God. When they crossed through the sea the ground was made dry before they advanced, but now they start on their march while a mighty river is still rolling between thom and Canaan. "All his banks." The Jordan had two and in some places three banks. At its flood it overflowed the first and second banks and covered the whole space between the terraces formed by the second and third banks. The waters on each side would be comparatively shallow. Here the priests were to stand or rest in the shoal water on the eastern bank until the waves ecceded, and the river's channel was made bare; then they advanced in the midst of the channel and there stood until all the people had crossed. This was the barley larvest which was several weeks earlier than the wheat harvest. The reason for the overflow at this time instead of the winter, which in that latitude is the rainy season, is because the snow in the Lebanon mountains melts with the increasing heat of summer.

16. "Adam... Zaretan." See R. V.

"Adam Zaretan." See R. V. 16. "Adam...Zaretan." See R. V. Where these cities were is not known, but they must have been up the river. Adam has been placed by different writers all the way from fifteen to fifty miles above the place where the Israelites crossed the Jordan. There are many opinions as to the manner in which this stupendous mirrole was performed. Some think the senter. Jordan. There are many opinions as to the manner in which this stupendous miracle was performed. Some think the water was heaped up many miles away and that the river bed was dry as far as the eye could see. Others think that the Lord give a contrary direction to the current and that the waters were distributed over the adjacent country towards the sea of Galilee. "The salt sea." The Dead Sea, salled also the sea of the plain. It is thear, but its waters are strongly tinctured with salt. "Right against Jericho." An instance of their boldness, and a noble defiance of their chemics. Jericho was one of the strongest cities, and yet they dared to face it at their first entrance.

17. "Dry ground." Not hard and dusty ground, but dry only in the sense of being irained of water. See chap 4: 18. "Clean over Jordan." The forty years of struggle and trial are over, and the people stand for the first time on their own possessions.

1. "All the people." All the people of the nine and a half tribes that were to locate on the west of Jordan, and forty thousand picked soldiers of the two and a half tribes that had located on the east of Jordan.

2. "Twelve men." These men were chosen before the crossing. See 3: 12.

3.5. "Twelve stones," etc. The twelve chosen men each took a stone from the river-bottom where the priests had stood, and carried them to Gigal, where their first encampment in Canaan was located.

6. "A sign," etc. This accomplished two ourposes: 1. The preservation of national history and religious knowledge. 2. The religious education of the young. Object teaching, which has recently been brought forward in the art of education, is here introduced as a method of instruction by God Himself. By the presentation of visible objects to the eye, divine truth may be most vividly photographed upon the soul.

7. "These stones...a memorial." The erection of huge piles of stones.

tonl. "These stones....a memorial." The erection of huge piles of stones as monuments of remarkable incidents his been common among all people. They are the means of perpetuating the memory of important transactions. These twelve stones were to be a standing record of the miraculous passage of the Jordan.

Pugilists at Coronation

A week before the coronation of George IV., in 1821, a famous pugilist, known as "Gentleman" Jackson, act ing under instructions from the ear marshal's office, was busily engaged in beating up fighting men for a pecu-liar purpose. That was to keep in check the supporters of Queen Caro line, who was threatening to create a disturbance outside of Westminster abbey. Jackson's auxiliaries, twenty in number, were attired as king's pages, and were stuck about the abbey gate. Their appearance was quite sufficient; not one of the aggrieved queen's sympathizers ventured to go near them. One was John Gully, who was in turn prize fighter, racing man colliery proprietor and member of par-

Perhaps the reason a woman doesn't keep a secret is because she's afraid some other woman will tell it

Where Are the Pennica? Somewhere in the world there are 119,000,000 big copper ponnies, but nobedy appears to know where they are. CHRISTIAN ENDEAVOR TOPICS.

October 12-"Fruitful or Fruitless." John xv. International Lesson Comments For 1-4, 16; Mark xl. 12-14.

> Scripture Verses.-Isa xivili. 10; Pet. i. 7, 9; Rom. viii. 28; 1 Cor. iii. 8, 13; 2 Cor. iv. 17; Heb. xii. 11; 1 Thes. 3; Matt. xi. 28; Ps. 1. 15, 16; Matt. vil. 17.

Have you any doubts of your true connection with Jesus Christ? Your own life must answer. He is the true vine, and if you are a true branch you will be bearing fruit. This is the test; then ask yourself if you are bearing the fruits of the Holy Spirit-love, joy,

peace, long suffering, gentleness, meekness, temperance. Without Christ we can no more bear good fruit than the branch separated from the vine can bring to maturity the luscious grapes; nay, even fruit it already hears must wither and die when it leaves the vine and depends upon itself for nourishment and

Selections.

There is a counterfeit olive tree in Palestine. It is called the wild olive, or the cleaster. It is in all points like the genuine tree, except that it yields no fruit. Alas! how many wild olives are there in the church! When I see a man taking up large space in Christ's spiritual orchard, and absorbing a vast deal of sunlight and soil, and yielding no fruit, I say, "Ah!

there is an oleaster!"

If a tree is not growing, it is sure in the long run to be dying. And so are our souls. If they are not grow-ing, they are dying; if they are not getting better, they are getting worse. This is why the Bible compares our soles to trees; not out of a mere pretty fancy to poetry, but for a great, awful, deep, world-wide lesson, that every tree in the fields may be a pattern, a warning to us thoughtless men, that as that tree is meant to grow, so our souls are meant to grow. As that tree dies unless it grows, so our souls must die unless they grow. Nature abhors sterility. From the humid climate and fertile soil of the tropics, to the ragged lava-fields and

we find the garments of vegetation covering all. This teaches the lesson of Christian faithfulness and progress. Suggested Hymns, True-hearted, whole-hearted, Work, for the time is flying. Hark! the voice of Jesus crying.

frigid atmosphere of higher latitudes.

Nothing but leaves. Ho! reapers of life's harvest. Work, for the night is coming.

EPWORTH LEAGUE MEETING TOPICS. October 12-Fruitful or Fruitless John 15, 1-8, 16: Mark 11, 12-14,

This lesson is the familiar description of the Vine and the Branches, and the rebuking of the barren fig tree by the Master. No relation more vital and intimate than that of branch to the tree. Every liever is "in" Christ Jesus, and receives his life and power to bear fruit from him. Each fruitless branch is 'taken away," the union between the two is severed. Each fruitful branch is "purged," that is, pruned and cleansed, that it may bring forth more and better fruit. The unconditional abiding of the believer "in Christ" is the absolute essential for fruitfulness. The action of Jesus in the case of the barren fig tree is a striking object lesson as to the results of profession without fruit.

Both the parable that Jesus spoke and the action he took in withering the barren fig tree are suggestive of some lessons of importance. Both are a type of the individual Christian The fig tree was not an accidental It was planted for the purpose of bringing forth fruit. We are Church and kingdom by chance. We have been converted in order to "bring forth fruit." God has a design in each life.

lesus saw leaves on the fig tree he had reason to look for fruit. When we make a profession of religion men have a right to fruit. "By their fruits ye shall know them." Alas! have we in our lives "nothing but leaves?" Have we lost connection with Jesus? Have we lost connection with Jesus? He said, "He that abideth in me * * bringeth forth much fruit." Fruitlessness is a sign of disconnection with Christ. "No man eat fruit of thee hereafter

forever." forever." This is the sentence that should in all justice be uttered against every fruitless Christian. Fruit trees are of little value for shade, they are to bear fruit. Christians have abso-lutely no value only as they bring forth fruit to the glory of God. The longer a tree stands fruitless the greater the waste of the space it oc-cupies. God does not immediately cut off every fruitless branch. He comes by his Spirit; he sends revival and opportunity; he bears long and patiently with us; but finally, if obdurate and fruitless to the end, we are "taken away." How long will you test the

long-suffering of God? There is only one cure for spiritual barrenness and fruitlessness. severed connection with Christ must be healed. The branch must abide in the vine. The soul must be in touch and harmony with Christ. Keep the divine life in the soul, and easily and naturally the life will be fruitful. I really abiding "in Christ?" Do others get the impression that I am a real and consistent Christian? Have I been instrumental in leading a soul to Christ this year? Is there a percep-Unrist this year? Is there a perceptible increase in my spiritual life and active service? Am I satisfied with "services," or am I really engaged in the "service" of Christ? Have I fruit in my life, or am I bringing forth "nothing but leaves?"

RAM'S HORN BLASTS

Sympathy for others is a slave for our own corrows.



losing a friend.

T HE tree of knowledge is not the tree of life.

church will not be self-satisfied. When the devil gives you a dime

iang on to your dol-The heart is only clean when it is wholly clean.

God may break our hopes but not our hearts. Fishers for souls need big sinkers of

The weeping religion is seldom a working one. You cannot make an enemy without

The Anti-Saloon League of Tennesser reports a State membership of 20,000. The leaders of the league have secured from the Internal Revenue Collector's office statistics regarding the holiers of Government hoense in several "dry" towns and promise to take some action looking to the suppression of the persons holding such licenses. The registers of heaven are not copied from the records of earth. The value of Christ may be measured ; by the things He crowds out of our

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Poem: Bs Ye Sober-The Series of Jokes Perpetrated by the "Whisky Devils" is as Old as the Discovery of How to Ex-tract Murder and Insanity From Grain. Be ye sober!" if ye covet Healthy days and peaceful nights, Strong drink warpeth those who love it, Into sad and fearful sights.

"Be ye sober!" cheeks grow haggard, Eyes turn dim and pulse tide blood Buns too fast or crumbleth laggard When there's poison in the flood.

Shun the "dram" that can but darken, When its vapor gleam has fled, Reason says and ye must barken, "Lessened drink brings double bread."

Chough your rulers may neglect ye.
"Be ye sober!" in your strength!
And they must and shall respect ye
And the light shall dawn at length.

But let none cry out for freedom, With a loud and feverish breath; While they let a foul cup lead them To the slavery of death.

-Eliza Cook.

The Whisky Devil's Very Good Joke. You will remember the policeman who killed his wife, and afterward said, full of

"It was the devil's joke. Whisky did it The was the devit woman that ever lived."
The devil's whisky jokes did not stop at this policeman's crime, or begin with it. That series of jokes is as old as man's discovery of the fact that it is possible by fermentation to extract murder and insanity from grain.

ity from grain.

The Rev. Sam Small for many years has made a specialty of lecturing in favor of temperance.

Recently he appeared in Vermont, endeavored to speak, collapsed on the platform and afterward confessed:

form and afterward confessed:

"I was drunk."

This was considered an excellent joke by many. It was thought very funny and amusing that a clergyman who had all his life been preaching against drink should appear drunk before a gathering of temperate, earnest men and women.

It was a good joke—of the whisky devil's

kind.

But in the humiliation of this unfortunate man, and in the distress of his audience, there was a lesson for a great many
other men, as well as a good whisky dev-

il's joke.

In the plight of the drunken clergyman there was no reason for humiliation on the part of those who advocate temperance. On the contrary, there is double proof of the need of such preaching as theirs.

If whisky is strong enough to win such a victory—if whisky can bring so good a joke to a recessful divers—it shows the power.

to a successful climax-it shows the power that resides in whisky and its hold over

that resides in whisky and its hold over human beings.

There have been few better whisky jokes than the collapse of the Rev. Sam Small— there have been no more powerful tem-perance sermons than that same collapse of a man helpless to resist when he knew so well the inevitable result. — New York American and Journal.

Brief Truths About Alcohol.

Brief Truths About Alcohol.

We might thus summarize the truths about alcohol taken as a beverage in health, in varying quantities, from physiological moderation to excess:

1. Alcohol is a poisonous drug, whose special action in the body is a brain cell paralysant, destroying these cells in the inverse order of their development.

2. Alcohol disturbs the circulation, leading to a loss of body temperature and an accumulation of waste products in the blood, accompanied by great depression and muscular weakness.

3. Alcohol tends to produce in all, proportionate to the quantity taken, cirrhotic disease of all the tissues and organs of the body.

Alcohol tends to produce an irresist-

4. Alcohol tends to produce an irresistible craving for itself.
5. Alcohol predisposes to all infectious and many organic diseases.
6. Alcohol diminishes the chances of recovery in those attacked with any disease, other than those resulting from its Alcohol increases the sick rate and

7. Alcohol increases the sick late and shortens life.
8. Alcohol predisposes to consumption and all tubercular diseases.
9. Alcohol increases lunacy and crime.
10. Alcohol is absolutely unnecessary to

11. Alcohol promotes hemorrhage and does not check it.

12. Alcohol adds no muscular strength to the body; at most it encourages the expenditure of its force in the shortest possible time.

possible time.

If these are the true facts about alcohol taken as a beverage in health, we are, as medical men, individually and collectively, in duty and in honor bound to make them known to the public, over whose health we pretend to preside.

A Pitiable Wreck.

In Washington a dozen years ago there lived a beautiful and spirited girl, the daughter of a distinguished soldier. Her wedding was a fashionable event. Everything seemed to give promise of a happy life—a loving husband, fond parents, many friends, money in pleaty and an assured social position.

friends, money in plenty and an assured social position.

On Tuesday last this girl was admitted to Believue Hospital, broken in health, enfeebled in mind, meanly clothed, her beauty gone, as pathetic a wreck as ever drifted onto charity's shore.

In the intervening years the father died of a broken heart, the husband procured a divorce, friend after friend fell away. The girl went upon the stage, and would

of a broken heart, the husband procured a divorce, friend after friend fell away. The girl went upon the stage, and would have succeeded there but for one cause—the cause that has rained herself and spread grief and shame among those who loved and did their utmost to save her.

Drink, of course—a passion for the poison which she could not, or would not, resist. With intelligence to understand perfectly the terrible consequences to herself of succumbing to the appetite, this woman yielded until it has become a fiendish master, not to be disobeyed. For the gratification of her appetite she has paid with all that makes life worth living, and to-day is a broken and hopeless outcast, capable of suffering the keenest misery, but incapable of self-restraint when the drink devil tempts her.

There is a temperance lesson for you.

There is a temperance lesson for you There is a warning to the young and heedless and pleasure-loving who play with this hell's fire, which can burn out everything that is manly in a man and womanly in a woman—Editorial in the New York Evening Journal.

The Crusade in Brief. If you lift the veil where strong drink is, misery of some kind is sure to be on view.

An athlete in perfect condition is made drunk by an extremely small amount of al-cohol. It is the intention to drive out all mod-erate drinkers from the German railway

The Ministerial Association of Ashland, Wis., comprising the heads of the sixteen churches of the city, has decided to make a united effort to suppress the running of salonas and other places of business on Sunday.

The Anti-Saloon League of Indiana has undertaken to close 100 saloons in Indiana this month by means of remonstrances against applicants for licenses.

against applicants for neesses.

M. De Tera, general director of the German railroads, has announced that an embargo will be placed on all employes on the railroads who are not total abstainers, and all such persons will be discharged at the earliest possible moment.

COMMERCIAL REVIEW.

General Trade Conditions

R. G. Dun & Co.'s weekly review of trads says: "Notwithstanding the dis-arranged money market, almost a fuel famine, and some damage to crops, industrial and commercial activity con-tinues unabated, and the magnitude of plans for the future indicates that con-fidence has not been shaken. Scarcity of funds has thus far caused no hard ship, except to speculators, and the stringency will remedy itself by con-tracting loans on stock exchange coltracting loans on stock exchange col-lateral, together with such aid as may be offered by the Treasury, which is partly responsible through absorption of funds. Injury to crops by frost has no more than offset the increased acre-age, while high prices fully compen-sate producers. It is not time for pes-simism, although securities have declined sharply. Railway earnings for Sep-tember thus far exceed last year's by 6.8 per cent., and those of 1900 by 16.3 per cent.

"Pressure in the iron and steel in-dustry has been somewhat alleviated by larger receipts of coke and liberal imports of pig iron, yet the outlook is by no means devoid of uniavorable

"More steel rail orders have been placed abroad. Needs for structural shapes are increasing, much work be-ing held back by slow shipments, and orders are reported for delivery nearly two years hence. In an effort to provide adequate transporting facilities, the railways are purchasing liberally of rolling stock and other equipment, and great improvements in terminal meth-

ods are planned.

"Although cotton goods are firmly held, the market is quiet, as buyers are content to take only such quantities as are needed for immediate distribution. The situation is not satisfactory for producers, owing to the high price of raw material, but the attitude of purthasers of goods indicates that they to not consider the present position of raw cotton one that can be sustained "Failures for the week numbered so; in the United States, against 22; ast year, and 32 in Canada, against 34 a year ago."

LATEST QUOTATIONS.

Flour—Spring clear, \$3.10a3.30; best Patent, \$4.50; choice Family, \$3.75. Wheat—New York No. 2, 73%c; Philadelphia No 2, 721/18721/10; Bultimore

No 2, 72c, Corn-New York No. 2, 72c; Philadelphia No. 2, 69a6934; Baltimore No. 2,

Oats-New York No. 2, 33c; Phila-delphia No. 2, 36c; Baltimore No 2, Hay-No. 1 timothy, \$16.00a16.50; No. 2 timothy, \$15.50a16.00; No. 3 tim-othy \$14.00a15.00

Green Fruits and Vegetables-Apples per bri, fancy 85c@\$1 90; fair to good per bri, 50c@65c; Reets, native, per bunch 1c@13c; Cabbages, native, flat dutch, per 100, \$100@\$1 50; Celery, per doz. 25c@40c; Eggplants, native, per 100, \$1 00@1 25; Grapes, Rappahannock, per 10-lb basket, 12c@14c, do, Western Maryland, per 5-B basket, 120@14c; Lettuce, native, per bu box, 30c@40c. Lima beans, native, per bu box, 50@ 60e; Onions, Maryland and Pennsylvania yellow, per ba, 65c@75c; Pumpkins, native, each, 4c@bc; Squash, Anne Arundel, per basket, 10c@15c; String beans, native, per bu, green, 25c@30c; Tomatoes, Potomac, per peach basket, 22c@27c. Rappahannock, ber bu box.

35e@40e; Potatoes, Primes, per brl, No 1, \$1 25a1 40; do, seconds, 75a80c; do, culls, 50a60c; do, Eastern Shore, per brl, No 1, \$1 25a1 40.

Butter, Separator, 23a24c; Gathered cream, 21a22c; prints, 1-lb 25a26c; Rolls, 2-lb, 25a26; Dairy pts. Md., Pa., Va., Eggs, Fresh-laid eggs, per dozen, 21a22c

Cheese, Large, 60-lb, 115(a12c; medium, 36-lb, 12a124; plenics, 23-lb 11%a12%c. Live Poultry, Hens, 12a121/e; old roosters, each 25a30c; spring chickens,

13a14o, young stags, 1la1Dic. Ducks Hides, Henvy steers, association and salters, late kill, 60-lbs and up, close se-lection, 12%413%c; cows and light steers

95/a10//c

Provisions and Hog Products.—Bulk clear rib sides, 12c; bulk shoulders, 11%c; bulk bellies, 13c; bulk ham butts, 10%c; bacon clear rib sides, 12c; bacon shoulders, 12c; sugar-cured breasts, 15%c; sugar-cured shoulders, sugar-cured California hams, hams canvased or uncanvased, 12 lbs and over, 14c; refined lard tierces, bris and 50 lb cans, gross, 11%c; refined lard, second-hand tubs, 11%c; refined lard, half-barrels and new tubs, 11%c.

Chicago, Cattle, Mostly 10a15c lower, good to prime steers \$7 50a8 50; medium \$4 00a7 00; stockers and feeders \$2 50 a5 00; cows, \$1 50a4 50; heifers \$2 25a 5 75; Texas-fed steers \$3 00a4 50. Hogs, Mixed and butchers \$7 25a7 85; good to choice, heavy \$7 55a7 90; Sheep, sheep and lambs slow to lower; good to choice whethers \$3 60a4 10; Western sheep

\$4 00a5 B5. \$1 00ab 35. East Liberty, Cattle steady; choice \$7 10a7 25; prime \$6 25a6 75. Hogs, prime heavy \$7 90a8 00, mediums \$7 80; heavy Yorkers \$7 65a7 75. Sheep steady, wethers \$4 75a4 00 culls mon \$1 50a2 00; choice lambs \$5 24a5 40.

LABOR AND INDUSTRY

Creston (Iowa) printers have organ-Freeport (Ill.) bakers have formed

Perchers (cloth examiners) at Law-rence, Mass., have organized a union. San Francisco Newsboys' Union has voted \$25 to the striking anthracite

New York cloakmakers are trying o raise \$50,000 to start a co-operative

Seventy-five new unions of street railway employes were organized dur-ing the past year. A new wage schedule adopted by the Amalgamated Mcatcutters and Work-men throughout the Middle West and East gives all members an increase of

25 cents a day. Five hundred machinists employed in the various shops of the Chicago, Mil-waukee and St. Paul Railroad system have been granted an increase in wages averaging 30 cents a day.

Gravediggers at West Seneca, N. Y., have demanded an increase from \$37.50 to \$40 a month and the elimination of Sunday funerals.

California has made the eight-hour

workday the legal workday. In a test case before the State Supreme Court the law was declared valid. Coal mines at Calvert, Texas, have been closed down as a result of com-petition from oil and a cessation of the contract for convict labor.

THE RELIGIOUS

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Poem. He Will Direct All Thy Paths-

Public Worship is Often Disappointing Recause We Have Fulled to Wait on God-Why Hearts Are Often Weary. 'Tis written on the sacred page,
Nor leaves one path uncertain,
Until before life wondrous stage
Death's hand has dropt the curtain.

Not only where the way is dark
And storm-clouds thickest lower,
Your lonely path you scarce may mark,
And manifold the tempter's power;

As well in times of peace and calm, Through blissful days you tarry Benea.h the shade of Elim's palm Nor care nor burthen carry;

As well by Marah's bitter stream; Thy soul submerged in sorrow; And life for you a fitful dream, Nor ray of hope you borrow!

Yea, all thy paths, through all thy days,—
That is the promise given—
Or bright, or sad, by devious ways,
The journey through to heaven.
—Emma Louisa Taliman.

The Secret Springs.

The Secret Springs.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret.—Matt. 6: 6.

Public practice depends on private prayer. There is no river without some source, no effect without some cause, and no fruit where men can see except there be roots that cannot be seen. There can be no holiness without, except there be heavenliness without, except there be heavenliness without, except there be heavenliness within. Secret prayer is the secret of all power. What is more difficult or disappointing than the effort to smile when the heart is said! Yet even this is not so fruitless as the attempt to produce character before men without communion before God.

Christian character is not an excresence; it is a manifestation. You cannot create the brilliance of the electric light by rubbing the globe or even by turning on the switch if the dynamo is not working. Few think about that machine far distant in the power-house, but if all forgot it the city would be in darkness. Yet, my soul, how often hast thou forgotten the servet of power, the source of Christian illumination, and then going out to be a light to others there has been nothing but darkness, disappointment, failure. How often, too, has thou usked, now how may I appear at my best before men, forgetting that the impression we create depends wholly on the impression we have ourselves received. Moral and spiritual power must be intensive before it can be extensive. Christian character is not an excres-

ourselves received. Moral and spiritual power must be intensive before it can be extensive.

Public worship is often disappointing, because we have failed to wait on God. Better, if time presses, to forego the former than to neglect the latter. How can we hope to enter into the spirit of the service if we have not prepared our hearts, if we have not sought to time up the soul, all run down and weary with the world's work, before coming to the place of praise. The spirit of the pew needs preparation as much as the sermon of the preacher.

What wonder that our hearts are often weary if we give them no heavenly food. Surely if the soul is more than the body it should have its meals at least as regularly. Neglect of the inner life is the cause of outer failure. We look on lives that are gloomy, spirits broken, all the glad light gone out of some eyes, lives that seem leaden, and what is the cause? Not that their way has been unusually dark, but that they have neglected the inner light. These sad hearts come because the hidden roots do not reach the refreshing river of God, because they have been living out without letting in.

How many days are freiful, full of exasperations, when it seems that even the most trivial things cause us to lose our balance. We are vexed and ashamed of ourselves. We had forgotten that grasp of the spirit on God, that constant touch and communion with Him that gives strength and calm to the soul.

It is well to remember, too, that to be in the secret of His presence is possible not only in the brief time that we can spend in the closet and alone, but is as easily possible all the day, through its rushing hours, surrounded by friends or besst with foes. God is ever near the aspiring heart and the out-reaching soul linds Him and draws new strength, new calm, new life and beauty from those secret sources of spiritual strength—Henry F. Cope, in the Ram's Horn.

Character is your real self, the essence of life. You cannot stop its progress for good or evil unless you stop life itself. Hence how necessary it becomes that we add to character all that shall make it a grand, glorious and noble temple, and of which angels even shall rejoice over. Character is made from a variety of minute circumstances, not the product of one art. Even the smallest act adds or detracts something, be it little or great, from the noble structure. There are many stones in the arch of character, such as faith, knowledge, goodness, power, patience, meekness, etc., but the keystone must be love. This is the motive which runs as a golden thread, and as the beautiful arch spans the river over which you may cross in safety, so the beautiful arch spans the river over which you may cross in safety, so the beautiful arch of character is the span between this life and the next, over which we may cross in safety.—W. E. Morehouse.

Manual Morsels.

Manual Morsels.

We should never be satisfied with our attainments, but should ever press on.

The way to make progress is to forget the things which are behind, and stretch forward to things before.

We never reach the limit of possible growth godward. No matter low high we climb, heaven keeps above us.

True growth is growth in patience, in long suffering, in peace, in love, in gentleness, in the spirit of helpfulness, in submission to the will of God.

Some Christians seem to think it unreasonable that they should be expected to grow. They try to shirk new duties: they want to stay just where they are. The result is inevitably that they go backward and decay takes the place of growth.

There is no place where we cannot grow for God. We see trees striking their roots into the clefts of rocks; we see blades of grass coming up between the stones of the pavement. Is there no lesson for us in such determined growth?

To Extend. This country is bounden to extend the singdom of Jesus Christ, both in its own horders and throughout the world.—The Rev. Dr. Wylie, New York.

"Show Him Your Pingers."

A suggestive story is that of a poor woman, who by reason of need, was woman, who by reason of need, was kept from many a service for her Master—which she thought He might require at her hands, and she was dying. She was saying to her young daughter who stood near the bed that she regretted her fruitless life; she was wishing that she might have more to show the Master when she met Him face to face. "Mother," sobbed the daughter, "show Him your fingers." No, she was not to be saved by the work of her hands, but she was to be blessed by the ministry of those hands!

During the fiscal year ended with June, 1,657 vessels, of 473,981 gross tons, were launched in the United States, as compared with 1,709 vessels of 489,616 tons, in 1901. The decrease in sailing vessels, canalbe

petition from oil and a cessation of the contract for convict labor.

The Northwestern Railroad Company is experimenting with Sioux Indians as laborers on the Elkhorn line in Northwestern Nahralla.

Chairs Used by Royalty.

Two oak chairs made for the use the king and queen of England with they visited Middlesbrough. In 18 have just been sold for C4 in cach