"POWER OF A GREAT IDEAL

Sunday Discourse by Dr. Chapman, the Noted Pastor Evangelist.

A Beautiful Sermon on the Comfort and Happiness of Having an Ideal to Anchor One to the Better Things of Life,

NEW YORK CITY.-The Rev. Dr. J. Wil-New YORK CITY.—The Rev. Dr. J. Wilbur Chapman, who has recently resigned the pastorate of the Fourth Presbyterian Church in this city in order to devote himself to evangelistic work, has prepared the following sermon for the press. It is entitled "The Power of a Great Ideal," and was preached from the text. "I have set the Lord always before me; because He is at my right hand, I shall not be moved." Pealm 16: 8.

my right hand, I shall not be moved. Psalm 16: 8.

If you look at the top of this Psalm you will read the Michtam of David. There are differences of opinion as to the meaning of this expression. Some have said that it means victory, and this would seem to be true, since there is a particular Psalm bearing the same title, whose subject matter is on various themes, but all of which end in triumph. Psalm 56, "Thou hast delivered my soul from death;" Psalm 57, "My heart is fixed. I will sing and give praise: "Psalm 58, "There is a reward for the righteous:" Psalm 59, "God is my defense and the God of my mercy," Psalm 80, "Through God we shall do valiantly."

Psaim 60, "Through God we shall do valiantly."

There are others who say that the expression means golden, and so we might infer from the margin, which means that it is worthy of being written in letters of gold, and may have been in some conspicuous place in the temple. At any rate we know that its truth is better than gold; yea, than much fine gold. There are still others who declare that its meaning is precious, and certain it is that it is a precious privilege to walk with Christ ever before us.

"So on I go, not knowing,
I would not if I might.
I'd rather walk in the dark with God,
Than go alone in the light.
I'd rather walk by faith with Him,
Than go alone by sight."

Than go alone by sight."

Some teachers say that the meaning of the expression is secret, and what follows it is hidden truth. Certainly it is true that the "secret of the Lord is with them that fear Him." and there is a secret place of the Most High. The first is learned when we walk with Him, the second is reached at the end of the journey. But if you out all these interpretations together you have the golden Psalm of the precious secret, which would seem to be a fitting introduction to all that follows. This Psalm is about Christ. We know it, he cause Peter said, "For David sneaketh concerning Him. I foresaw the Lord always before my face; for He is on my right hand, that I should not he moved." Acts 2: 25. If David could have strength by looking forwerd to Christ, what may I not have as I look back at His history and life in the power of His presence by the Holy Spirit.

It is the instinct of a buman soul to have an ideal. Every child has. The bay longs to be like his father. The nirl has a desire to resemble her mother. What a responsibility cress upon each. Men and women have whether they will acknowledge it or not. They long to be like some one else. The musician has his Mendelssohn, the noet his Shakesneare, the artist his Da Vanel, the preacher his Spurgeon. David knew this and so he said. "I have set the Lord always before me; because He is at my right hand, I shall not be moved." To mittate any one else in the world is to become ridiculous, but it is remarkable that people all over the world may seek to mittate Carist and be the better for it. Let it be noted that this is a definite experience or conclusion which David has reached. I insist upon the definition of it because it is scrintural. Notice Romans 6: 13. "Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God. as those that are slive from the dead, and your members as instruments of unrighteousness unto God." And also Romans 12: 1. "I beseech you, therefore, brethren, by the mercies of God, that ve present your bodiest a living sacrifice, holy, acceptable unto God, which is your reasonable service." The tense of the verbs in both verses indicate definite action. It is really putting one's self over into the keeping and control of Christ.

A man has a threefold nature, spirit, soul and body, and in this order. I Cor. 6: 20. "For ye are bought with a price; therefore glorify God in your body and in your solirit, which are God's." Romans 13: 1. "Let every soul be subject to the hisher cowers. For there is no power but of God." Romans 12: 1. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." All of which indicate that He will fill the spirit, inspire the soul and

nomans 12: 1. "I beseech you, therefore, brothren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." All of which indicate that He will fill the spirit, inspire the soul and control the body if given the right to do it. Then everything has become sacred in our lives and living itself is a sacrament. I do not much believe in the world's division of all things into sacred and secular, for all things ought to be sacred to the child of God, and all days ought to be holy, and they would be did we but live in the spirit of the text. Some people meet temptation and fit to Him. It is infinitely better to fly to Him and then meet trial in whatever form it may come. There is great power in the text. This is not just a flash of an experience, it is the deliberate outcome of a long and varied retrospect, and will not in any true sense be before our face until we set Him there. It is first decision and then practice, and the text must become the habit of our lives. It certainly was in the experience of David, for he said, "I have set the Lord always before me." There are text of the deliberate outcome of this text.

First. Abraham. Christ said it, John St. 56, "Year father, Abraham, rejoiced to see my day, and he saw it, and was glad." The Scribes and Pharisees about Him when He spoke of Abraham answered with a samer, and the Jews said, John St. 57, "Then said the Jews said, John St. 57, "Then said the Jews said, John St. 57, "Then said the Jews unto Him. Thou art not yet fifty years old," In fact, He was only about thatty. His face must have been a thousand; according to His work He is ages old. The inspiration of Abraham's life was that the day of answering. By the record He was thirty, in looks He must have been a thousand; according to His work He is ages old. The inspiration of Abraham's life was that the

with pain and suffering. How old is He, do you sak? There are different ways of answering. By the record He was thirty, in looks He must have been a thousand; according to His work He is ages old. The inspiration of Ahraham's life was that the Lord was ever before Him. Genesis 12: 1. We deny ourselves for success in business, apparently little caring whether this business will help or hinder us in spiritual development. See the lesson in Lor's case. He pitched his tent toward Sodom and then moved into the city. His family became identified with the life of the city, and he a part of its government. In the end of the story he has lost his power to witness, all his property, his political position, his influence over men, over his own family, and even with God. Abraham was very different. God choose for him. Genesis 13: 14-15, "And the Lord said unto Abraham, after that Lot was separated from him, Lift up thine eyes and look from the place where thon are northward, and southward, and eastward, and westward. For all the land which thou seest, to thee will I give it, and to thy seed forever. How like this is to our own inheritance. Epheaians 3: 17-10, "That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love may be able to comprehend with all saints what is the hreadth, and length, and deepth, and beight; and to know the love of Christ which passeth knowledge, that ye might be the low the later with all the fulness of God." The eight; and to know the love of Christ chich passeth knowledge, that ye might be filled with all the fulness of God." The stary is told of a man who was confined in a prison cell. Being an artist his paints and brushes were given him, and on the wall of the cell he painted the picture of the cross with Christ on it. Over the cross he painted the word love, at the top and the bottom of the cross he words height and depth at the cross beams the words length and breadth, and indeed, it is true that no one ever quite appreciates what the love of God is to him until he has this picture of the cross clearly in mind.

Have you ever noticed the differences in the ending of the lives of Ahraham and Lot! Lot's story is written in Genegis 10, It is an awful picture. His wife is taken from him his daughters are distracted and

he is in despair, while with Abraham the picture is exactly the opposite, and to my mind is most beautiful. Genesis 25: 7-8, "And these are the days of the years of Abraham's life which he lived, an hundred three-score and fifteen years. Then Abraham gave up the ghost and died in a good old age, an old man, and full of years, and was gathered to his people."

Second. Moses was an illustration of the text. In Hebrews 11: 27, "He endured as seeing Him who is invisible. That explains the mystery of the burning bush and this vision of Christ explains how it was that when your hope seemed to be consumed and the dearest plan of your life was burned as in the fire, you rejoiced. David has learned the secret of happy living when he says in the text, "I have set the Lord always before me; because He is at my right hand. I shall not be moved." This vision enabled Moses to surmount every difficulty. What did he care that the mountains were on every side, certain of the Egyptians behind him and the Red Sea before him. He marched like a conqueror until the water parted in advance of him and dry shod he went over to the other side. But such pictures as these have been realized in our day when men have passed through Red Seas of difficulty where other men of the world have gone down in defeat and all "because they endured as seeing Him who is invisible."

Third, our Saviour is an illustration. He always set God before Him. As He came into the world He said, "Lo, I come to do Thy will," as He sat on the well curb of Jacob's well, "My ment is to do the will of Him that sent Me:" as He bowed in Gethsemane, "Not My will, but Thine be done." At the beginning of His ministry, in the midst of it and near to its close He gave forth the same music. What a life it was.

"The strong man's strength to toil for Christ,

strong man's strength to toil for The fervent preacher's skill.

I sometimes wish, but better far,
To be just what God wills.

To be just what God wills.

No service in itself is small.
None great though earth it fill.
But that is small that seeks its own.
That great which seeks God's will."
Fourth. Paul was certainly an illustration of the spirit of our text. He caught that vision in the sky as he made his way to Damascus and he never forgot it. He said truthfully. "I was not disobedient unto the heavenly vision." This made him insensible to him surroundings. There is really nothing more pathetic than his renumeration of his trials. If Cor. It: 24-27, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shibwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in cold and unkedness." And yet here he says, "I have learned with whatsoever state I am, therewith to be content. He was with Paul to the very end. II Timothy 4: 7-8, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me o'rly, but unto all them also the love His appearing."

That was the secret of his victorious life, and that the secret of his victorious life, and that the secret of his triumphant death.

II.

II.

If He is before me no path is too hard for me to travel, since He walks in every way in which He would have me go; nor shall I ever walk in darkness, for "He is the light of the world, and in Him is no darkness at all," nor shall I ever be moved. Have you never noticed the differences between the second and sixth verses in the Sixty-second Psalm. The second verse reads, "He only is my rock and my salvation; He is my defense; I shall not be greatly moved." And the sixth is the same with the exception of one word. "He only is my rock and salvation; He is my defense; I shall not be moved." That word is "greatly." There is deep meaning in the omission of "greatly." Confidence has grown evidently. In the first, hope was that the waiting heart should not be much shaken, that the tottering fence should not be omite thrown down; the second is that it shall not be shaken at all.

that it shall not be shaken at all.

III.

He is before me in all experiences, whether of sorrow or of joy, but since men are born unto trouble as the sparks fly upward it is well to remember that He is before us in suffering. There never has been a heart sche on the part of any of His followers that the pain did not reach Himand He had fellowship with us in our sufferings, as we are privileged to do in His. He shall be with us even in death.

"Since Jesus is mine I'Il not fear undress."

'Since Jesus is mine I'll not fear undress-But gladly put off these garments of Since Jesus to glory, thro' death led the

It is an awful thing for a life not to have he helpful presence of God. "Oh to have no loope in Jesus. How dark this world would be."

"Oh to have no hope in Jesus.

How dark this world would be."

One of the ocean dangers that captains fear almost more than anything else is the danger of coming in contact with a "derelict," as a ship abandoned at sea is called. There are now supposed to be about thirty of such vessels floating about at the will of the currents in the Atlantic waters. They are without pilot, have neither crew nor rudder, are bound nowhere and carry no cargo to any port. One of them, which has a cargo of mahogany on board, and is level with the water's edge, has been drifting about since March, 1891.

The perils of collision at sea have been reduced since the steamship companies adopted what is known as the lane routes. Now the route a steamer follows after leaving New York is fifty miles away from the route taken by steamers bound west. One steamer, therefore, is little likely to meet another and come into collision with her. But these abandoned ships, not being under control, and carrying no lights, are a continual source of danger. The Gulf Stream carries them northward and then eastward, and the captains of incoming ships have warned the Government of their whereabouts. One of them has been cut in two and the two halves are drifting in company.

There is acarcely any peril of the sea

cut in two and the two halves are drifting in company.

There is scarcely any peril of the sea which is so terrible to the mariner. No sound will reveal their nearness, no temperature of air or wave will make known their approach. Though it carry no guns a "derelict" is often a more deadly enemy than a man-of-war.

The ship that steers for no port can only have one influence, and that is to be a stumbling block in the way to send other ships to the bottom of the ocean. God help us that not one of us may become a spiritual "derelict." God pity that man who has pushed God out of his life and goes along in his journey to eternity, not only having sorrow in his own soul, but standing in the way of the progress of others.

Music From a Glass Tube.

It is well known that the song of a small bird can be imitated to perfection with a glass tube by rubbing the outside of the tube with a small piece of soft cork. By using a glass tube of %-inch diameter and 24 inches length and widening one end of it over an alcohol frame to form the mouthpiece, a musical instrument can be created the sound of which minds one of the powerful tone of a trombone. For that purpose we roll a sheet of drawing paper around the tube and close one end of it. This double tube is amply sufficient to make a good trombone, the sound of which is very deep. By shoving the paper tube ove: the glass tube the one gets higher, and vice-versa. It is not very hard to play on it. Every amateur can become an artist after

Horse Gives Alarm of Fire A false alarm of fire was caused in Paris recently by a horse knocking his head against a street firm alarm, breaking the glass and ringing the

SABBATH SCHOOL

International Lesson Comments for November 9.

Subject: Joshua's Parting Advice, Josh. xxiv. 14-25 Golden Text, Josh, xxiv., 15-Memory Verses, 14, 15-Commentary on the Day's Lesson.

tary on the Day's Lesson.

14. "Now therefore." In view of the fact that Jehovah has brought yon forth with such a mighty hand. "Fear the Lord." Reverence the Lord and walk carefully before Him. Think of His majesty and respect His authority, and remember that His eye is ever upon you. Always make Him the object of all your worship. "Serve Him." Perform His will; obey His commandments. "In sincerity and in truth." Without hypocriay. The Latin word from which out "sincerity" comes denotes "honey without wax." unmixed purity. The Greek word is considered by some to be founded on the idea of something held up in the rays of the sun, and proved to be without speck or flaw. "Put away the gods." It would seem from these words that there were some among them who privately kept the images or gods which had belonged to their forefathers. The gods which their forefathers worshiped were (1) the gods of the Chaldeans. They worshiped fire, light and the sun, and made gods to them. (2) The images worshiped by the Egyptians which were the ape, serpents, vegetables, etc. The inhabitants of Cansan also worshiped idols, which would become a snare to Israel unless they put away all heathen worship. Joshua saw that they could not be sincere in divine worship and use idols. "On the other side of the flood." "Beyond the river." R. V. That is, beyond the Eaphrates, in Mesopotamia and in Ur, whence Abraham came.

15. "If it seem evil." If it seem unwise or inexpedient. "Choose you, etc. Like Elijah on Carmel (1 Kings 18: 21). Joshua calls upon the people to at once decide as to whom they would serve. They had been harboring idols (v. 23) and worshiping them in secret, while openly professing to serve God. It was high time for this to case. The whole hope of the nation depended upon a whole-hearted service of Jehovah. There was no good reason for them to defer the matter a single moment. "As for me and my house." Joshua is out spoken. His decision was made many years before this, He also resolves for his family, his children and servan

tection.

1. "The people answered." All the peo"responded to his call by loud and
try declarations of their determined
fulness to their covenant with Jeho
"Whatever had been their sins they

rainfulness to their covenant with Jehovah." Whatever had been their sins they were not ready to forsake the service of God. They reply with firmness, leaving no room for doubt. Joshua did everything possible to confirm their decision and to render it enduring. He caused them to repeat it three times (vs. 18, 21, 24) each time in stronger terms and in clearer light. Nor was it in vain, for it lasted for a whole generation, as long as the people lived who made this choice. V. 31; Jud. 2: 7.

17, 18. "For the Lord our God." etc. The people ground their promises of fidelity for the future on the dealings of God with them in the past: 1. Their deliverance from Egypt. 2. The great signs wrought in that land. 3. Their preservations in the wilderness. 4. The expulsion of the Amorites. "Therefore will we also." Joshua would not be permitted to stand alone in his choice, for they were of the same mind, and would claim the same God with him.

19. "Ye cannot serve the Lord." Ye cannot in your own strength, while still clinging to your idolater, and with hearts.

with him.

19. "Ye cannot serve the Lord." Ye cannot in your own strength, while still clinging to your idolatry and with hearts unregenerated. "An holy God." He is holy in His character, and will not allow His people to be defiled by any impure worship. "He is a jealous God." He is altogether unlike the gods of the nations stround, and if they would serve Him they must make Him the highest object of their love and devotion. "Will not forgive—your sins." Rather, will not pass by your sins as if taking no notice of them. He will not tolerate sin. The explanation is that while God is forgiving to the truly penitent, He vigorously punishes all incorrigible sinners.

20. "Then He will turn." God is unalterably fixed in His attitude toward sin, toward the repentant sinner and toward the righteous. He never changes, but as we change He assumes different attitudes toward us, as we put ourselves in different relations to Him. See Jer. 18: 7-10. "Do you hurt," etc. They could not deny God's goodness to them, but He made a law and if they transgressed the wrath of God would certainly fall upon them. They fixed their own punishment.

21. "We will serve the Lord." They un-

fixed their own punishment.
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derstood Joshua's meaning, and declar

21. "We will serve the Lord." They understood Joshua's meaning, and declare they will not cause God to turn and do them haft. Whatever He requires at their hand they pledge themselves to be obedient. They promise to put from among them anything that hinders God from having their best affections.

22. "Witnesses against yourselves." They had decided and publicly promised to obey, accepting the conditions of blessings for obedience and punishment for disobedience. Their conscience will be their witness, judge and executioner. Another witness was the written word (v. 26), and a third wis a great stone set up as a monument (v. 27), which would constantly remind them of their promise.

23. "Put away," etc. Prove your intentions at once. Begin the work of reformation before your hearts harden against your promise. Let the heart incline toward God, and the acts of the life will harmonize with the divine will.

ward God, and the acts of the life will harmonize with the divine will.

24. "Will we serve and obey." The thought of prompt action did not change them, but only settled their minds more fully. The better they understood the more determined were they to obey.

25. "Joshua made a covenant." A covenant had been concluded by God on Sinai with Israel and solemnly ratified. Ex. 39:

20. This covenant Moses had renewed in the field of Moab. Deut. 29: I. Joshua who had been present at the ratification of both the previous covenants, renews it now, and doubtless with august ceremonics.

RAM'S HORN BLASTS.



help is helping others. Altruism is highest individual-The shield

faith will fit the the back. You cannot fatten your soul on furniture. Full gratitude is

the spring of free giving. We live to die that we may die to

Love is the evidence of God's life The shield of faith will not fle the

back. The infernal must fall before the

The poor in goods are often rich in God's work must be done in God's

Eloquence is not of the lungs. Wisdom seldem runs in a rut. Man is ever greater than his tools. The death of self is the life of the soul.

True religion is duty linked to the divino.

A Valuable Statue.

A wonderful statue adorns a public square in Yokahoma. It is a coated mage of the god Diabutsu, and its neight is 63½ feet. The total weight of this great statue is 450 tons, 50

CHRISTIAN ENDEAVOR TOPICS.

November 9-"God's Covenant and Ours." Ex. xxil. 3-8. Piedge Meeting.

Scripture Verses-Psa. 1. 14; Ivi. 12 Ixvi. 13, 14; cxvi. 14; Eccles v. 4, 5;Mal. iii. 10; Jonah ii. 9; Jer. xxxv. 6, 14; Dan. 1. 8.

Lesson Thoughts. No Caristian Endeavorer can ever keep the pledge in letter or in apirit, who falls to ask and receive the alwhich Christ pledges when the mu

tual agreement is signed. secret of power in keeping the pledge is the first clause: Trusting in the Lord Jesus Christ for strength."

The spirit of a pledge, as well as the letter, acepts all reasonable ex-cuses for failure in any respect, but admits of no careless neglect.

On, watch and pray! for thou hast foes to fight— Foes which, alone, thou canst not

Watching and prayer will keep the armor bright.

Soon will thy tolls be o'er, thy vie tory won.

Among the ancients it was the custom, when a contract of friendship was entered into, for the two parties to write their names upon a small square piece of white marble called the tessera, and then to divide this in half, each taking the piece containing the name of the other. Thus each had with him a continual reminder of his promise of fidelity to his friend, and of the promise of his friend to him. Our Christian En deavor pledge is a tessera: Christ gives us the white stone with a new name written on it (Rev. ii. 7), and enrolls our name among his friends. Here is my vow; I wonder how it

came To my poor heart to make it; surely thou My loving Father, must have sent

my vow To woo my lips to mention thy dear name

So that, for thine own sake, my promise made Thou holdest all things thou wilt not dens

The grace I need in daily, large supply, To bring it to fulfillment; grant a store measured to my increased faith

and love,
That in my vow I may thy fullness prove

You yourself could no more keep that pledge than a waterwheel could turn without the water power, or an engine run without the steam power. But trust in the Lord Jesus Christ for strength, and then see how easy everything will be.

Suggested Hymns. I belong to Jesus.
Take my life and let it be. Search me, O Lord, and try this heart True-hearted, whole-hearted

Standing by a purpose true. When Jesus comes to reward his ser-

EPWORTH LEAGUE MEETING TOPICS. November 9-God's Covenant and Ours-Exod. 24, 3-8.

An unreasonable prejudice exists in some places against the Epworth League pledge. We find the feeling grows out of two things: Some feel that the pledge of church membership covers all the life, and that another pledge is not required. Others see some treat the pledge lightly and break it so frequently that they hesitate to assume this obligation. Yet it seems both scriptural and reasonable that a special vow be taken in assuming the relations of a member in the Epworth League. Not all vows are pleasing to God. Sinful and impossible or unreasonable pledges are condemned. A religious vow taken intelligently is to be commended. A gagement or pr ise to do what God has commanded, or to abstain from what he has for-bidden. God rejoices in vows; they

are tokens of earnestness We ought never to lightly thoughtlessly enter into covenants and Our Epworth promises. pledge may be too often taken in a careless way. The pledge should be read, explained, and emphasized. Such covenant and pledge is made unto God and not to man. No covenant with God should be entered into in a light, trivial, or frivolous spirit. Un derstand just what it implies, then thoughtfully decide to do exactly what it commends and refrain from what it prohibits. Help should be sought from Christ in order to keep the pledge. Better than the old precept "Better not to pledge than to pledge and not to perform," is the true prin-ciple of covenants, "Pledge and keep

Each Epworth Leaguer who has taken the pledge should determine to keep it. Moreover, he should make it the prayer of each day that he might perform it to the satisfaction of God as well as man. God has made his promises, and keeps them; we should make ours and keep them as We Methodists believe in a high standard of personal righteous nezs. Entire consecration and per-fect love are taught from our pupits our standards of doctrine. and in Young Methodists should seek this alghest experience of New Testament piety, and help others to attain to it. And we should do this "carnestly,"

not in a slipshod manner. Get carnest to be a godly, holy Christian We ought to see the reasonableness of the requirement to attend the League and the church. We ought to recognize the obligation to participate in the same. Our Leagues and churches must insist upon universal participation. Don't be a sponge, tak-ing in. but rather a fountain, giving out. Contribute to the Interest of each service, and thus honor God and keep your pledge.

Method of Inducing Sleep. Dr. Steiner observed in Java method employed to induce sleep. consists in compressing the carotid arteries. The operator sits on the ground behind the patient, whose neck he seizes with both hands. The index and middle fingers are then pushed forward into the carotids which are compressed toward the spine. The method is absolutely harmless, anaesthesia is rapidly obtained, and the patient wakes prompt ly, with no symptoms of nausea

The Smallest Village.

Probably the smallest village in the United Kingdom is Bagley Wood, about three and a haif miles from Abingdon. It was formerly the abode of a hermit, and has only four inhabi-

THE RELIGIOUS LIFE

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Foem: The Bed-Time Prayer-A Search ing Questiou-If We fruly Love Christ We Shall Be Willing to Follow His Plan For Our Happiness.

When softly brooding dark comes down
And starry lamps shine overhead,
Whien over all the reatless town
The peaceful wing of night is spread,
Within the houses safe and warm
The little children climb the stair,
And folded safe from want and harm,
They kneel and say their bedtime prayer

And when I've tucked them into bed,
And quiet falls within the room
Where all their sweet good-nights are said,
I pause to pierce the outer gloom;
And from without a moan of pain
My spirit hears, as onward fare
The ragged host, with soil and stain,
Of those who know no bedtime prayer.

Ob. Thou who here wast shelterless.
Who had not where to lay Thine head,
On these, Thy children, look and bless,
And send them love and daily bread!
Then when the night comes dark'ning

Fold all the lambs in Thy sweet care;
And o'er each tattered cap and gown
Breathe Thou for them a bedtime prayer
—Boston Congregationalist.

A Searching Question.

Suppose that you and I had been guests that morning beside the sea at breakfast! Think of yourself as coming there, even as Peter and the others, from some vain attempt to wrest a little gain from this old world, and so forget the times we had denied our Lord and all the sadness that had followed, ending in His going away from us in the blackness of death. You remember the denials, don't you? The time you sat so still in prayer meeting during that long pause when your pasor asked if there was not some one there to tell what Christhad been to him, while beside you sat that friend who has never known your Lord?

And the day you listened to that jest about religion and your Christ, and though your heart burned with indignation your lips were a smile—because you feared what they might say, more than you loved your Lord.

And that other time—that weary week A Searching Question.

lips wore a smile—because you feared what they might say, more than you loved your Lord.

And that other time—that weary week—when you cared for a sick one in your own home and managed the household and helped the children off to school, and might have had a chance to show what your Lord could be to you in such a trying time, and did not—when you did the duty all with sighs, and met—the little eager faces of the children with harshness, and spoke crossly to the sick one. Yes, you know. You did not need any cock to crow to remind you of your shame.

And then, you know, you thought Christ was dead to you. His voice no longer echoed along the corridors of your heart. His face no longer reflected in yours. Then, then you were like to go back to your former days, to your fishing, or your sewing, or any of the employments in which you were used to absorb your soul before Christ called you into His marvelous light, and plunge your despairing soul into fierce work once more and forget. But you found it all uscless. Though you toiled all night you caught nothing. Your planning all went amiss until your Master called to you, and suddenly you saw Him on the shore there preparing comfort for you, and knew there was forgiveness for you in His voice. And there, sitting be side the sea, in the white sand, you and I, with Peter and the rest, we feel the Master's loving gaze, searching deep into our hearts, and know that for each time we have denied He is giving us opportunity to confess. "Dear child." He says, "do you, after all, yet love Me more than all these things out of which I have called you. More than the cares of this life, the work, ing for money and social position?" And what would you answer? For upon your answer hangs your commission.

And again the second time He says unto war and again the second time He says unto war and again the second time He says unto war and again the second time He says unto war and again the second time He says unto war and the second time He says unto war and the second time He says unt

answer hangs your commission.

And again the second time He says unto you, "Child, do you love Me? Are you sure? More than your foolish fears and shrinkings?" And what would you answer?

And yet again will He rearch you, for

And yet again will He search you, for His heart is yearning for your love. It is love He wants. It is love must be your creed. "Child. do you love me? Think! Are you sure?" Ah. can you truthfully sav. "Thou knowest that I love Thee?" How Jesus must have loved Peter as He watched him throw himself into the sea, His heart vearning over him when He saw him gird his fisher's garment about him with the strong free motion of the young man, and knew that in a few years more that same disciple would be girded with a rope and led forth to martyrdom! And yet He needs must rebuke impulsive Peter more.

As much do we sometimes need that sharp rebuke. "What is that to thee? Follow thou Me." If we truly love Him we shall be willing to follow His plan for us, no matter how easy a life may be in store for others.—New York Mail and Ex-

Resting While at Work.

It is positively true that even the busy heart, in its constant sending of the life blood from the central fountain to the extremities for the sustaining of existence, finds time to rest, moment by moment, between its untiring and ceaseless heart beats. Hence rest is a duty even in busiest hours and matters. At the same time, to a busy mind and heart rest is not ceasing to love, or to learn, or to feel, or to think.

"Rest is not quitting.

"Rest is not quitting
The busy career,
Rest is the fitting
Of self to its sphere."

It is a great lesson, that of learning how to be always resting while always at work. There is no other mode of true rest. He who does not know how to rest does not know how to work.

Though We Live Long.

If we can only come back to nature together every year, and consider the flowers and the birds, and confess our faults
and our mistakes under the silent stars,
and hear the river murmuring in absolution, we shall die young even though we
live long; and we shall have a treasure of
memories which will be like the twin
flower, a double blossom on a single
stem, and carry with us into the unseen
world something which will make it worth
while to be immortal.—Henry van Dyke.

Faithfulness.

Faithfulness is the explanation of many a successful career. Opportunity, ability and the friendly assistance that may be given all tend to further one's offorts, but the persistent, undaunted faithfulness to labor in hand, in the very face of opposition and hindrance and obstacles, is that which conquers. The character that is developed by devotion to duty in life's smallest undertakings, is being equipped for glorious achievements. Therein is found the secret of success.—Presbyterian.

Christianity is a family affection. Even the fatherhood of God would be robbed of much of its charm if it did not lead to a better appreciation of the brotherhood of man. He who thinks of himself in isolation, here or hereafter, has missed the true meaning of the Christian life. He who finds no pleasure in the company of those who are led by the Spirit of God has lost an element of priceless value from the perfecting of his character.—Congregationalist.

When a fellow has a hole in one of the shoes he can generally be depended upon to put his best foot forward.

Power From Artesian Well. St. Augustine, Fla., has an oddity in the way of industrial machinery in the shape of a water-power wheel driven by an artesian well, the only wheel of the kind in America. It suppiles power to a woodworking shop. The wheel is 16 feet in diameter, the well 6½ inches and 240 feet dep. Since the well does not supply power enough, however, a second well has been driven near by to re-enforce th present one. The new well is eight inches in diameter. COMMERCIAL REVIEW.

Ceneral Trade Conditions

R. G. Dun & Co.'s "Weekly Review of Trade" says: No better evidence of industrial and commercial activity is needed than present inadequate transporting facilities. Every form of railway equipment from track to rolling stock has been increased and perfected duting the past few years to an extent that appeared almost excessive, yet the nation's business has more than kept

Unseasonably mild weather has retarded retail trade at many points, yet the movement of goods is fully sustained by undiminished preparation for future sales. Distribution delayed by high temperature is not lost, while the agricultural community will profit very materially by the tardiness of frost, increasing their ability to consume the products of factories and mills.

Labor is more fully employed than at any recent date, only a few small concroversies interrupting. Money market pressure has been removed, and, although securities do not respond, legitimade trade is not retarded by quiet speculation. Earnings of the railways during October thus far exceed last year's by 4.5 per cent, and those of 1900 by 12.0 per cent.

Coke is still the vital factor in the ron and steel situation. Not only has no improvement occurred but the supply of fuel is falling further behind, and the outlook is alarming.

No improvement appears in the demand for men's wear, woolen or worsted fabrics, new orders being for small quantities only and not suggestive of a genuine supplementary denand for spring weights. Although movement of sample pieces from first hands is on a liberal scale, there are still numerous complaints of late de-livery. Silk goods are firm, with a scarcity in many descriptions. Deliv tries of footwear on old orders are rery heavy and New England producers are receiving fair contracts for staple lines running into next March.

Failures for the week numbered 232 in the United States, against 240 last year, and 22 in Canada, compared with

LATEST QUOTATIONS.

Flour—Spring clear, \$3.10a3.30; best Patent, \$4.50; choice Family, \$3.75. Wheat—New York No. 2. 78%c; Wheat—New York No. 2. 78%; Philadelphia No 2, 73%a75c; Baltimore

Corn-New York No. 2, 67c; Philalelphia No. 2, 69a6914; Baltimore No. 2, Oats-New York No. 2, 34%c; Phila-

šelphia No. 2, 38c; Baltimore No 2, Hay—No. 1 timothy, \$17.00a17.50; No. 2 timothy, \$16.00a16.50; No. 3 timothy \$15.00a15.50

Green Fruits and Vegetables-Apples per brl, fancy \$1 50 2 50; fair to good per brl, 1 25c@\$1 75; Beets, native, per bunch 1c@1½c; Cabbages, native, per bunch 1c@1½c; Cabbages, native, flat dutch, per 100, 75c@\$1 25; Celery, per doz. 25c@40c; Eggplants, native, per 100, \$1 00@1 25; Grapes, basket, 10a12c Lettuce, native, per bu box, 25c@35c. Lima beans, native, per bu box, 80@ 90c; Ouions, Maryland and Pennsylvania yellow, per bu, 700@75c; Pumpkins, native, each, 4c@5c; Squash, Anne Arundel, per basket, 10c@15c; String beans, native, per bu, green, 25c@30c; Tomatoes, Potomac, per peach basket, 20c@25c. Rappahannock, ber bu box,

Potatoes, White, per bu 60a65c; Maryland and Pennsylvania, per bu 60a65c; New York, per bu 50a53; sweets, per brl 1 25a\$1 50.

Butter, Separator, 26a27c; Gathered rints, 1-11 2-lb. 26a27; Dairy pts. Md., Pa., Va.

25a26c. Eggs, Fresh-laid eggs, per dozen, 23a24e

Cheese, Large, 60-lb, 121/a121/c; madium, 36-lb, 121/a121/c; picnics, 23-lb 13a13%c. Live Poultry, Hens, 11½a12c; old roosters, each 25a30c; spring shickens, 11a12c, young stags, 11a11½c. Turkeys, 10a10½c. Ducks, 11a11½c.

Hides, Heavy steers, association and salters, late kill, 60-lbs and up, close selection, 121/a131/c; cows and light steers

Provisions and Hog Products.—Bulk clear rib sides, 12c; bulk shoulders, 12%c; bulk bellies, 13c; bulk ham butts, 10%c; bacon clear rib sides, 13c; bacon shoulders, 12c; sugar-cured 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, 115;c; refined lard, second-hand tubs, 115; refined lard, half-barrels and now tubs, 1136c.

Live Stock.

Chicago, Cattle, Mostly 10a15c lower, good to prime steers \$7 25a8 00; medium \$3 75a6 90; stockers and feeders \$2 25a4 25; cows, \$1 40a4 50; heifers \$2 00a 5 00; Texas-fed steers \$3 00a4 25. Hogs, Mixed and butchers \$6 65a7 10; good to choice, heavy \$6 90a7 25; Sheep, sheep and lambs slow to lower; good to choice whethers \$3 50a4 00; Western sheep whethers \$3 50a4 00; \$3 50a5 50.

East Liberty, Cattle steady; choice \$6 80a7 00; prime \$6 15a6 75. Hogs. prime heavy \$7 25a7 35, mediums \$7 15: eavy Yorkers \$7 00a7 05. Sheep steady, Best wethers \$3 60a3 80 culls and con mon \$1 50a2 00; choice lambs \$5 35a5 50

LABOR AND INDUSTRY

Retail clerks at Oakland, Cal., hav rganized. Stationary engineers at Everett

Raisin pickers at Fresno, Cal., struct and received higher wages. Telegraphers at Milwaukee, Wis joined the Federated Trades Council. Striking molders at St. Catherine Ont., have received concessions and have re-urned to work.

New Haven (Conn.) tinners have won sieir strike, which included recognition of the union.

State Labor Commissioner William Blackburn, of Washington, will rigidle inforce the female labor law of the State forbidding the employment of women over 10 hours a day.

Prolonged idleness among Indian timplate workers has been productive of the formation of a co-operative company by tinworkers at Gas City where the control of the control

Paris (France) police have issue order that no boy under 14 empl n either a factory or workshop i in either a factory or workshop is to be allowed to carry a weight of over THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Drink and Labor-The Chief Curse of Workingmen is the Liquor Traffe-It Takes From Them Enough to Lift

Them From Poverty to Comfart.

It is well to impress upon the minds of working men just what the liquor business means to that portion of our population whom we call "wage carners." We have little sympathy with those theorists who believe the golden age is to be ushered in by the abolition of labor. Labor is not a curse upon man, but the power to labor is rather his supremest blessing. The curse comes when he must labor under unjust conditions for inadequate compensation, when he spends the fruit of his toil for "that which satisfieth not," and when—the chief curse of our modern system—he must constantly labor under the oppressing fear that to-morrow he may have no chance to labor.

The foremost factor in the production of these conditions is the liquor traffic. There is little that is new upon that subject, but the facts are pertinent and are well worth reciting. Them From Peverty to Comfort.

reciting.

The liquor traffic has debauched our politics until just legislation is a practical im-

The liquor traffic has debauched our politics until just legislation is a practical impossibility.

The liquor traffic has created an underconsumption of the necessities of life that reduces the demand for the products of labor far below the legitimate normal standard, and causes the country to be flooded with men who can find nothing profitable to do and therefore must, of necessity, sell their strength for any pittance offered, for the sake of escaping immediate starvation.

The liquor traffic takes from the working man by no means all of the great tax it levies upon the American public, but it takes from working men enough money to lift almost the whole class—if we may use such a term without implying an odious distinction—from poverty to comfort.

The liquor traffic by diverting a billion and a quarter dollars from the channels of legitimate trade closes the door of opportunity upon fully a million and a half men, who would find lucrative employment in the production of the goods or the production of the raw material to manufacture the goods that would be required in store and market if the gin mill were out of the way and the people had a chance to spend their money for the real necessities and the real luxuries of life.

It is altogether possible that the abolition of the liquor traffic would not settle every phase of the labor question, but it would be so long a stride toward settlement and the condition that would exist would be so infinitely superior to that which exists now, that were the saloons swept out of existence to-morrow the "cause of labor" would have advanced at least a century in the single step.—The New Voice.

The Drink Demon.

The-Concord (N. H.) Daily Patriot, under the editorial headline "Killed His Two Babies," speaks as follows:

No man has a right to get drunk and no man who is at all likely to get drunk has any right to drink whisky, and all men who drink whisky are more than likely to at some time get drunk.

Hence no man has any right to drink whisky.

Hence no man has any right to drink whisky.

You may be able to pick flaws in the philosophy of the above, but if you are a man who loves your home and those dependent upon you, and if you have regard for the things that enter into the make-up of good and true men, you cannot well afford to quarrel with the sentiment.

No man is bettered by liquor and nearly all men are made worse.

A few evenings since a man named Frederick Dietscher, a driver for the Health Department in New York City, got draink, and in his maddened and drunken condition went to his home.

His wife, with a tender word of greeting, went to the door to bid him welcome when he dealt her several vicious blows on the face and she sought safety by hurrying to her room and locking herself in.

His little five-year-old daughter clung to his knees and cried, "Don't kill mamma, anna."

He told her to go and set her brother a

his knees and cried, "Don't kill mamma, pana."

He told her to go and get her brother, a little lad of six, and when they returned in took out a revolver and killed them both and then killed himself.

Telling the story of the great and sad rime, the wife and mother said that up to that might he had always been kind, and she did not know what could have caused him to commit the awful deed save that he was drunk.

The Patriot is not in the moralizing business, and it has no idea of starting up a school for the reclamation of the tippler, but if it can say a word now and then that will tend to check the downward march of a fellow citizen it will not halt in the proseeding.

Prench Laws Against Drunkenness.

Sitting the other day in a French cafe I noticed a placard legibly displayed headed, "Law for the repression of public drunkenness, and for combating the progress of slcoholism." I procured a copy of the placard and found therein certain points of interest from the social science standpoint. The law is an old one. It is dated 1872-1873, and has appended the names of Jules Grevy, A. Thiers and E. de Goulard. It provides for the infliction of a five-franc fine on those who are found drunk in public places. If a second offense becommitted within a year of the first conviction imprisonment for a period varying from six days to a month may be inflicted, with a fine of from sixteen frances to 300 frances. Sundry penaltics also follow conviction at the police court of persons who have twice been found guilty of drunkenness. They are deprived of the power of voting, cannot serve as jurors or hold public office and are otherwise degraded from public service. Drunk people are not allowed to be served under pals of fine, and to persons under the age of sixteen years alcoholic liquors must not be served. The placard in question by law must be schibited at the municipal offices, cafes and other places where liquors are consumed.—London Chroniele.

Striking Street Car Cards.

The Methodist Ministerial Association of Williamsport, Pa., has posted cards bearing Scripture texts on the liquor question in the street cars of that city. In one of the cars, fitted in between two hotel advertisements, is a card bearing the words, "Wine is a mocker, strong drink is raging, and whoscever is deceived thereby is not wise." In the same care are the advertisements of three hotels and three kinds of beer and whisky, with another kind of beer advertised outside. In another car are the words, "Wine—at last it biteth like a serpent and stingeth like an adder." In this car were the advertisements of five hotels and brands of whisky and beer. In still another was the warning, "Woe unto him that giveth his neighbbr drink, that puttest the bottle to him, and maketh him drunk also." In this car were five advertisements of the drink referred to.

Crime Due to Drink.

When sentencing a person convicted of selling liquer without a license. Judge Quinh, of the Seventeenth Judicial District (Faribault, Martin and Jackson counties), of Minnesota, recently said that nine-ty-seven per cent. of crime was due, directly, to drink. The statement being challenged in private, the investigator was referred to the court records, and it was found that of the persons sentenced by Judge Quinn during the five years of his service as Judge of this district there is but a single exception to the rule stated by him. Every case can be attributed to the use of intoxicating liquor, with the one exception, but even in this case the boy a father was an habitual drinker of liquor. Crime Due to Drink.