Points Out Why Even Seemingly Unfortunate Mortals Have Better Reasons for Thanksgiving Than Faultfinding.

NEW YORK CITY.-The Rev. Dr. J. Wilr Chapman has furnished to the press a st striking and popular sermon which ntended for all those who would rise to ter things. It is entitled "A Three-Fold d," and was preached from the text, "A ee-fold cord is not quickly broken," Ec-nastes 4: 12.

three-fold cord is not quickly broken." Ecclesiastes 4: 12.

Did you ever stop to think how many things you have in your life for which you ought to be grateful to God? Doubtless some of my readers may pause and say 'I have very little for which I need to be thankful,' and then, as a matter of fact, we have had more of yoy than of sorrow more days of sunshine than of storm, and if we were housest we should be obliged to say that there is more reason for thanksgiving than faultinding.

An old friend of mine, blind from his birth, told me that he had never seen the sun rise and had never looked upon his son's face, and then he said to me, "Have you ever thanked God for your eye sight," and I never had up to that time. In the city of Hartford, going through an insane haspital with the attending physician, I stopped with him at the door of a room where a young girl frantically said, "Doetor, I must have a breath of fresh air, for I am being consumed with an inward free." The doctor gently along the doce. haspital with the attending physician, I stopped with him at the door of a room where a young girl frantically said, "Doctor, I must have a breath of fresh air, for I am being consumed with an inward fire." The doctor gently closed the door and said, "This has been her mania for a year," and then we entered a room where in close confinement was kept a man who was reckned one of the most brilliant journalists in the city, who said, "These walls are coming nearer together, and the floor and ceiling are every day approaching each other, and my enemies have kept me here until my life is to be crushed out." I doubt not but that he suffered as much as if it were an honest fact. I turned away from the hospital with a heavy heart, but condemned, too, because up to that time I had never thanked God for my reason. There are so many things for which we ought to be grateful, but most of all to my mind there is cause for gratitude in the way God has sought for the loat world ever since men have begun to wander from Him. Adam no sooner sins than God seeks him in the garden and cries out. "Where art thou?" God will not unlock the fountains of the deep and bring the flood until he sends Noah for 120 years as the preacher of rightcousness to warn the people, nor will He let Sodom be destroyed until the angel visitors take hold of Lot and drag him forth from the city, and also strive in every way to bring the inhabitants forth to a place of safety. Every representative of God. Jacob's concern for his children, David, who stops and cries. "Oh. Alsalom." are but hints as to God's concern for His own lost children, and He is in every way seeking them and calling upon them to return. In the C'd. Testament is a piecure of God. Jacob's concern for his children, David, who stops and cries. "Oh. Alsalom." are but hints as to God's concern for His own lost children, and He is in every way seeking them and leads the shepherds to adore Him with sounds of stone, and when men will not heed His written word He opens the windows of blaves and

and the Holy Ghost came upon them, they were insmediately changed men; they segan to speak with other tongues as the office gave them utternoce. From that any to this the Holy Ghost has been in the torid, and so that half the trinity of God said read. The God of law, the God of face, the God of power. This three-fold rison we have had of the Divine One and a every disposition He is seeking. This is most solemn subject, because we are living in the dispensation of the Holy Ghost, he last cord as it were of the trinity.

When the Octive went down on the English coast, one hoy. Stewart Holland, by same, became a hero because while the assengers were trantic and the other seamen and officers were otherwise engaged se broke into the powder magazine and again fined off the ship's cannon that he might arouse the life savers and set them know of the perilous condition of the ship and her crew. It would seem to me that this is the time when those who set them know of the perilous condition of the ship and her crew. It would seem to me that this is the time when those who preach the gospel ought simply to stand and cry aloud, "Flee from the wrath to come, the from the wrath to come," be-cause we are in the dispensation of the Hely Ghost.

This is a solemn subject because of the peculiar kind of sin which may drive away fold's spirit. In the Old Testament the sin of the people was largely idolatry. They would not have God rule over them, and so they haved down to gods of wood and stone. That is not our particular trouble to-day. In the New Testament envy and jealousy hounded Christ to the cross; men feared Him and because they were realous of Him they hated Him, but that is not our special sin to-day. The sin of this present day seems to be indifference, and it is a dangerous sin because it will drive from our presence the Holy One of God who pleads and waits for us to turn. Every time one says no to Christ he is in danger of saying it for the last time, and every time he says no he but hardens his heart the more, until at last the very visualise. God Himself, he adings of God Himself be f no effect

me of no effect.

In the days when the plague swent over indon and funeral processions by the grave and funeral processions by the grave and funeral processions by the grave and the was carried as the was carried as the grave and the was carried a home that was not useled with death, ministers, indeed, usehed as dying men to dying men, they ited aloud and spared not. Old time tend to say to them. "Strike now," and a angel death seemed to say "if you do it strike I will." These demands to-day a dimost as serious. Men's hearts are coming hardened, their wills more and ore stubborn. It is the time to cry and with no uncertain tone.

A the contract of the contract o

A three fold cord is not quickly broken at there is one way to break it easily; twist the cord and break the strands parately, and if you are bound as a isoner you can easily go free. The repsentative of the Godhead in the world day is the Holy Ghost. We may sin aimst God, the Father, and there is forveness.

cause God, the Father, and there is forveness.

A father in the South sent his son
orth to college, and when he graduated
e came back not only with his diploma,
at with the habit of intemperance so
stoned upon him, that he disgraced his
ther's uame and broke his mother's
eart, and still his father loved him. Matfire went from bad to worse until one day
tev met on the street, and when the son
lade a request of the father which was
of granted he struck him in the face. The
d father staggered, then stepped into his
straige and drove home. He made his
ay out to the family burying ground and
all down upon his knees and shrieked
gain and again, and when the son came
ack he said to him. You have disgraced
to said broken my heart and I have loved
on; sow you must go away, and he
ittned and walked from. and broken my beart and I have loved as, now you must go away, and he med and walked from his father's house outcast. A human father can do this; d has not yet done it. We may sin that the same that he will forgive us, and may sin against the Son of Man and has promised forgiveness. How men do it is something I causot understand, ne of the members of my church told that he had constructed many of the te manufacturing buildings in Ireland, one day he saw that one building was of line and stepping back he called to workmen who were working on a scat, ing to step ande that he might see the difficulty was. One man lest his nee and started to fall, and said my ad, a man standing by my side, a knan, ran with outersthed arms and the him. He broke his fall a that he

war scarcely injured at all our his own arms were driven into their sockets and his back was twisted out of shape. He never recovered, and was ever after that an object of pity as he made his way along the streets. The man who had been saved gave half of all he had to the man who had saved him. His wages were always divided with the one who suffered for him, and we understand this as being right and true, but when Christ suffers for us we do naught but reject Him, yet in the face of all this rejection God says. "I will forgive you," but if we sin against the Holv Ghost there is no hope. We may snap the two cords in the trinity, but when we snap the third by indifference and sin it is a dangerous thing.

In the days of the flood on the Ohio River at that point in the river where three bridges one after another span the river, when frequently men and women are seen drifting upon rafts and striving frantically to be saved, ropes are let down from these bridges in order that they may attempt to catch them. If they miss the two bridges men stand upon the second bridge and shout after them as they go. There is but one more bridge, and as a rule it is their last chance. So it is with us, except that the statement of God's word is that if we sin against the Holy Ghost there is no forgiveness. Our refusal may one day be accepted.

III.

We are not so familiar with the Holy Ghost as with the Son of God and with God Himself. We have learned concerning His personality, we have had visions of His work, but it ought to be remembered that every impression we have toward good in these days comes from Him, for He talks of the things of Christ and shows them unto us. Sometimes His seekings have been in trouble, always in a revival. He calls sometimes by the ministry. There is a special call given to us frequently in God's providences; generally through our friends who are Christians He speaks to us the things of God. One of my friends took a seat in a railway train next to a man, and in his conversation learned that he had just become a Christian. He said that it was through a letter written him by his mother. My friend asked to see the letter which would mean the conversion of a man, and he answered, it is not so much in what she says, but it is the way she signs her name; you can see that her hand has trembled, and when I read it I said, if she dies no one else will ever ask me to be a Christian again. This is true of the Holy Ghost. If we sin against Him there is no hope for us. A three-fold cord is not quickly broken, but we have, as it were, snapped two of the strands and the third is day by day swinging just to our hands. To say no once again unay be to reject III. is day by day swinging just to our hands, To say no once again may be to reject To say no o

Self-Surrender.

There will come to every manly manimus in his life when he will see that there is something which is legitimately his, comething which he has a right to, something which nobody can blame him if he takes and enjoys to the fullest, and yet something by whose voluntary and uncompelled surrender he can help his fellow man and aid the work of Christ and make the world better. Then will come that man's trial. If he fails and cannot make the sacrifice, nobody will blame him; he will simply sink into the great multitude of honorable, respectable, self-indulgent people who take the comfortable things which everybody says they are entitled to, and live their easy life without a question. But if he is of better stuff, and makes the renunciation of comfort for a higher work, then he goes up and stands humbly, but really, with Jesus Christ. He enters into the other range, that other sort of life where Jesus Christ lived. He is perfectly satisfied with that higher life. He does not envy, he does not grudge, the self-indulgent lives which he has left he-hind. He does not count up what he has lost; he does not ask whether he is happier or less happy than he would have been if he had kept what everybody said he had a right to keep. It is not a question of happiness with him at all, but gradually, without his seeking it, he finds that the soul of the happiness which he has left behind him is in him still. Like fountains of sweet water in the sea it rises up and keeps him, a living soul. He has left left behind him is in him still. Like foun-tains of sweet water in the sea it rises up and keeps him a living soul. He has left the world's pleasures and its privileges only to draw nearer to its necessities, which are its real life. So what he gave he keeps a thousand fold in this present time, and eternity is still before him, in the end everlasting life.—Phillips Brooks.

Sermons the Preacher's Despest Thoughts "Almost no preacher to-day dwells ex-clusively upon sin, salvation and the re-lation of Christ to the sinner," says the Congregationalist, of Boston and Chicago, "Important as these themes are, other as-pects of the mission of Christ in the world and of the purpose of Christianity are being brought to the front. We regard being brought to the front.
this as extremely desirable. Preaching is this more than the reiteration of this as extremely desirable. Preaching is something more than the reiteration of traditional truths in conventional ecclesiastical language. A sermon is the carbodiment of a man's deepest and most real thought, phrased in words which everybody can understand and addressed to the real needs of real people. Jesus Christ was a popular preacher. He employed parables and talked about the lilies and the clouds, the barrel of meal and the play of little children, and weighed carefully all His words with a view to making the truth which filled and flooded His own soul plain, winsome and powerful in the eyes of winsome and powerful in the cycs of

God's Mercy.

God's Mercy.

The more we fear crosses the more reason we have to think that we need them. Let us not be discouraged when the hand of God layeth heavy wees upon us. We ought to judge of the violence of our disease by the violence of the remedies which our spiritual physician prescribes for us. It is a great argument for our own wretchedness and of God's mercy that, notwithstanding the difficulty of our recovery. He vouchsales to undertake our cure. Let us, then, draw from our afflictions a source of love, of comfort and trust in God, saying with His apostle: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "Blessed are they that mourn, and sow in tears, because they shall reap with joy the harvest of eternal glory." with joy the harvest of eternal glory.

God give us but one mother. Remember, she has borne for you that which no other lauman being has or can. Remember that in the natural course of events the grave will in a few years, at most, close over her, leaving you behind. Remember that, when she is gone, you will think of her faults and her failings with pittful tenderness, and want to cover them from all hunanits and her failings with pitiful tender-ness, and want to cover them from all hu-man eyes. And remember, also, that the deepest sting which sorrow has for us is hidden in those soul-harrowing words, "if I only had!" or "had not!" It would be bleased to live, no matter what the provo-cation, so that, standing beside an open grave those words could have no sting for us.—Mrs. G. R. Alden.

Ostriches Live Sixty Years Ostriches live to the age of about sixty years; it has been found that the climate of the Pacific states south of Cape Concepcion is admirably adapted to the African ostrich. The balmy climate of California permits the birds to remain in the open all the year round. The feathers always in demand and range in value from \$10 to \$100 a pound. No more easy occupation can be entered into and few more profitable in the raising of live stock, than the raising of the domesticated ostrich. On the nourish ing alfalfa that grows so readily and so plentifully in California, the ostriches thrive; they will eat all kinds of grain and vegetables.

Pixley Ka Isaaka Seme, the first Zulu to enter an American university, has succeeded in passing the severe entrance examinations at Columbia, and has matriculated for an eight course in medicine and surgery. He has been in this country since 1898 and is 21 years old. His purpose is to practice medicine in his pative land.

THE SABBATH SCHOOL

International Lesson Comments For November 23.

Subject: Wee to the Drunkards, Isa. xxviil., 1-13 Golden Text, Isa. xxvill., 7-Memory Verse, 7 - Commentary on the Day's Lesson.

1. "170e." Grief, sorrow, misery, a leavy calamity. "To the crown of pride." By the crown of pride the prophet refers to Samaria, the beautiful capital of Israel. The city was situated on the top of a round hill and surrounded by a rich valley. "The drunkards of Enhraim." Echraim, the leading tribe of the nation, had become debased in vice. They were a tribe of drunkards, and because of this the woc was uncouten. "A fading flower." A very forcibe guire. Their beauty and glory would fade as a flower. "The fat valleys." The valleys around Samaria were very fertile and as a hower. The fat valleys. The val-leys around Samaria were very fertile and beautiful. "Overcome with wine." Wine causes men to fall an easy victim to temp-tation. Alcohol destroys the will power. The drunkard has a had character and gen-The drunkard has a bad character and generally enters recklessly into the vilest sins. What is overcome? 1. Reason. Intemperance makes fools of men. 2. Conscience. The moral sense becomes deadened. 3. Physical powers. The drunkard indulges in that which entirely unfits him to meet the obligations that are resting upon him. He incapacitates himself for any position of trust. The penalty is lost manhood, social degradation, an immoversized and a desolate home and eternal banishment from God.

2. "The Lord hath a—strong one." This is a reference to the army of the Assyrians, which was soon to come upon them like a

which was soon to come upon them like a devastating storm. The destruction would be complete, like a terrific hail storm or a

great flood.

3. "Trodden under foot." Shalmaneser, with the Assyrian host, invaded, overcame and carried the people away, never to return. It is an unsolved problem to this day where the ten tribes are; whether they continue to exist or are entirely extinct.

day where the ten tribes are; whether they continue to exist or are entirely extinct. All of this was because of sin, and especially the sin of drunkenness.

4. "As the first ripe fig." As the first ripe fruit was eagerly seized by the fruit gatherer and hastily caten, so Samaria would be a delicious morsel for the Assyrians. The image expresses in the strongest manner the great case with which the invaders would take the city and the whole kingdom of Israel, and the eagerness with which they would seize and consume the prey. It is still true that trouble and sorrow like an invading army come upon and destroy those who might have been happy and prosperous but for strong drink.

5. "Unto the residue." The prophet now turns from the ten tribes to the two tribes of Judah and Benjamin, the remant of God's people, who were to continue a kingdom for more than 100 years after Israel was carried into captivity. Judah was to be favored and blessed. Under Hezekish there was to be a revival of religion. So, to-day, Jehovsh will be "a crown of glory," and "a diadem of beauty" to those who trink His word.

6. "A spirit of judement." A clear head is promised as well as glory and beauty heard.

to those who trust His word.

6. "A spirit of judgment." A clear perception of God's truth. A clear head is nromised as well as glory and beauty. "Turn the battle to the gate." Who pursue the fleeing enemy even to the very gates of their own city. We have a spiritual warfare to wage (Enh. 6: 12), and we are pledged to conquer the world for Christ. Beware lest we render ourselves unfit for military service by luxurious habits and sinful indulgences. The drunkards of Ephraim could do nothing to oppose the invaders.

Ephraim could do nothing to oppose the invaders.

7. "But these also have erred" (R. V.)
Jerusalem as well as Samaria has her ine-briates and scenes of disgusting intoxication. Though her punishment is not as near as that of the northern kingdom, there are seen the marks of sure decline. Note the effects of strong drink portrayed in this verse: 1. Erring, wandering into forbidden ways and places. 2. Even the religious teachers led astray. 3. Wholly absorbed in appetite. 4. They cannot see things as they are, or judge correctly. 5. The whole life is perverted. God's ministers need a pure heart, a clean life and a clear vision.

"There is no clean place." The liquor 8. "There is no clean place." The liquor business is a filthy business, and every one who is engaged in it or has anything to do with it is made filthy by it. The body, mind and soul of the one connected with it become polluted and corrupt.

9. 10. "Whom shall he teach," etc. Many regard these verses as the words used by the scoffers as they mocked the prophet. They treat God's method of dealing with them and warning them by His prophets with contempt and derision. What, say they, doth He treat us as mere infants just weared? Doth He steel we

His prophets with contempt and derision. What, say they, doth He treat us as mere infants just weaned? Doth He teach us like little children, constantly going over the same easy lessons. We must conceive verse 10 as spoken in miniery, with a mocking motion of the head, and in a childish, stammering tone.

11. "Nay" (R. V.) The prophet's reply begins with this verse. Isaiah attacks them with great force and severity, turning their own language, spoken in mockery, back upon themselves. Yes, it shall be as you say, ye shall be taught by a strange tongue, and in a strange land, whither you will be forced to learn like children.

12. "This is the rest," etc. God has given them repeated and faithful warnings, pointing out to them the true rest and the way to obtain it, but they had closed their ears and "would not hear," and were going on in their fancied security to certain destruction.

13. "And fall backward," etc. They had land great light, and this made their

had had great light, and this made them great sinners, and they deserved a terrible punishment.

great sinners, and they deserved a terrible punishment.

Thoughts.—The misery of this life comes from Satan. The way to keep out of sin is to resist temptation. Drunkenness is the means by which the devil drags down to perdition both young and old. Christians who follow the Bible will be total abstainers. The priests were fortidden to drink wine; we are priests (1 Pet. 2: 3), therefore are ought to avoid it. God's people are to come out from the world and be separate from sin and sinners. 2 Cor. 6: 14-18. Although His people are in the world, yet they are not of the world. John 17: 15.

Our world is staggering under the awful curse of alcoholism. The ilquor traffic is a cancer eating the very life out of society. It desiroys the morals of the country and blights wherever it touches. Christians cannot oppose it too strongly. The sanction to the wholesale and retail murder of helpices human beings, through the licensed saloon, is enough to brand us as hypocrites, and bring upen us the judgments of an offended God. The man who sanctions the traffic by his vote is a partaker of all its evil.

raffic by his vote is a partaker of all its

HOW TO STOP BETTING.

Practical Solution Offered by the Century Magazine.

How was dueling stopped? by the evolution of a code of public sentiment which made it a misdemeanor to insult one's fellows by word or deed, and removed the one ground upon which the men of honor had rea son to defend the duel. How shall indiscriminate betting be stopped? If our parallel holds good, by the same means. We have done away with habits of direct insult, let us do away also with that indirect mode of insult which arises from the habit of giorification of one's self at the expense of the earth in general. We have learned to despise swagger when it is intended to give offense to an individual. Let us carry our ethics farther, and despise it altogether. Many of us already do this in theory; let us have our condemnation felt in practice. If we have once reached the point of making it a part of our code that bluff and brag and foud talk of every kind are unworthy d gentlemen, the only present justiation for betting will fall to the care of itself .- Century Megazine.

CHRISTIAN ENDEAVOR TOPICS.

Nov. 23-"Thanksgiving and Thanksliving." Pen, cxvi. 12-17: Jas. 1, 27,

Ecripture Verses-Psn. xviii. 49; xxii. 22, 25; xxx. 4, 12; xxxv. 18; xiviii. 1; ixiii. 3; ixv. 1; lxxv. 1; c. 1; clil, 1-5; Matt. xt. 25; Mark viil. 6; Rom. 1, 8; 1, Cor. 1, 4.

Lesson Thoughts. A gratitude that lasts only so long as there remains some hope of per-sonal benefit, and is forgotten as soon as the benefit is received, is base in gratitude. How long do we remenher God's daily providences with gratitude?

The very reason why we forget many of God's blessings is really the very reason why we should remember them with grateful hearts; namely, because they come so regularly and unfollingly.

Selections. Ah, Lord, how carelessly we go! Unmindful of thee quite, Using each gracious giftees though It were our own by right. Yea, and with thankless murmuring For other boons denied,

Despising many a precious thing in blind and reckless pride. Give us. O thou whose gifts are free. The grace to need thy call, That in thy gifts we may find thee,

The sweetest gift of all. A thankful spirit makes a happy fc. Great blessings will not awaken great gratitude unless there is the habit of being thankful for small blessings. * * When the recognition of Ged in all nature about us becomes a habit of the mind, we are greatly blessed. God is immanent in all his works. "O Lord how manifold are thy works! In wisdom hast thou de them all; the earth is full of riches;" and yet we often forthy get that this is true when we think

about nature. eternal ground of thanksgiving is to be found in the righteous-ness of God, in the consciousness that under all human life there is a foundation which no man can disturb, and that life is so organized that no man can be happy, restful, or prosperous in doing evil; that at every turn he is smitten with penalties, and that real happiness and satisfaction are bound eternally to right thinking and right acting.

Suggested Hymns,

O worship the King. We praise thee, we bless thee. Come into his presence with singing. Come, thou Fount of every blessing. Come, thou almighty King. I've learned to sing a glad new song.

EPWORTH LEAGUE MEETING TOPICS.

Nov. 23-Thanksgiving and Thanksliving. Psa. 116. 12-7; James 1. 27.

The psalm from which this lesson is taken is a part of the "Hallel," or Old Testament Magnificat. It was sung at the great feasts, on the eight days of Feast of Dedication, but especially at the Passover. Used first, possibly at the national thanksgiving after the return of the exiles, it becomes a fit-ting selection for a thanksgiving ser-He gives the best thanks who vice. gives the most help. "Thank" and "think" are closely related both in language and in morals. A consideration of our mercies will lead to thank-

The origin of Thanksgiving is a natural expression of praise to God. The Jewish nation had its feast which was a close type of our national day of thanksgiving. The Pilgrim fathers early set apart a day for the purpose of public thanksgiving. The entire nation during the struggle of the civil war fell into the custom of a national day of thanksgiving. It has thus be come a great national holiday and day of home-gathering. It finds its source in the natural instinct of the heart to thank God for blessings temporal and for Thanksgiving are numerous and obvious. A sense of our dependence upon God. pression of our love to him. The love life, health, family, and friends, are sufficient causes for thankfulness. Then if we add the prosperity of the nation, the church, and our spiritual gifts we have an overwhelming mass of reasons for thankfulness. Surely none so poor, so friendless, so circumstanced, as not to have abundant rea

sons for a thanksgiving day. How best express our thankfulness. True thankfulness will express itself in right living. Thanksgiving will result in thanksgiving. There will be first added devotion to God. Consecration and zeal will be witnesses to your thankfulness. Then there will the extended hand of helpfulness to others. True piety is helping the fatherless and needy, and in maintaining an unspotted life. The measure of our religion is the measure of our helpfulness to others. Feeding our-selves, feed also the hungry. Visiting our friends, visit also the friendless and needy. A thankful heart will move a helping hand. A grateful soul will send the feet on errands of mercy. Gratitude to God will always inspire pity for others in need. Be thankful. out be also helpful. Let thanksgiving blossom out into thanks-living.

Thankful for life and health. Thankful for home and church. Thankful temporal prosperity. Thankful provisions of grace and help. Thankful for salvation and over death. Thankful for spiritual deliverances from temptation. Thankful for all God has sent of joy or sorrow.

No Questions to Be Asked.

When J. P. Morgan was traveling for pleasure through rural France on one occasion, he engaged a local photographer to take and develop some views of interesting places. The photographer, receiving nothing as a retainer, did not begin the work until he had consulted with the manager of the hotel where Morgan was stopping in the neighborhood. Yes-the manager knew Morgan, and thought Morgan all right.

"But, monsieur," said the photog rapher, "it is such a large order! Can safely trust this American for 300 francs?"

"Mon Dieu!-300 france!" exclaimed the manager. "Trust him!yes; for anything and everything under heaven he may take it into his head to dream of! He is pre-eminently a cellable man!"

Resord Head of Hair.

A Mexican lady, by name Mercedes Lopez, claims to possess the longest head of hair in the world. She is only five feet in height, but when standing erect her tresses trail on the ground a distance of four feet eight inches It is, moreover, so think that she can hide herself in its folds. So quickly does it grow that she is able to cut off large tresses and sell them from time to time, since her husband's position is only that of a poor shepherd.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Alcohol Not a Medicine - Dr. Kellors Points Out the Results of Latest and Best Investigations-Banelul Effect of Alcoholic Medication.

At the meeting of the Medical Temperance Association at Saratoga Dr. J. H. Kellogg read a paner entitled "The Baneful Effect of Alcoholic Medication as Shown by Recent Experimental Observations." The basis of Dr. Kellogg's paner was the facts recently presented in the New Vegice in the article. "Alcohol as a Brain Killer." These facts Dr. Kellogg developed and demonstrated at length, citing the latest and best seemtific authorities, and arrived at conclusions which he expressed as follows:
"These observations: certainly have a

"These observations certainly have a very practical bearing upon the question of alcoholic predication. If it is true that alcohol even in small doses, acts as an ansesthetic by crimpling the neurons at the centres of activity and control, it is very evident that no positive good can be expected from its use. The same influence which, through paralyzing the vaso-motor centres results in dilatation of the peripheral vessels, thus leasening the work of the heart, at the same time lowers vital tone and lessens vital resistance and impairs every organic function through the toxic influence of alcohol upon the neurons of the centres which control these functions. Alcohol promotes sleep simply by causing retroaction of the neurons of the anterior lobes of the brain through its toxic influence upon them, rather than by removing the cause of the alceplesanesa, which may be an excess of blood in the brain of irritability of the cerebral cells.

"It is true that alcohol lessens the work of the heart but at the same time it diminishes the power of the heart to work, so that this might easily be the source of more mischief than benefit.

"Kleefeld's experiments show that the injurious effects of alcohol are immediate: that as soon as the poison enters the blood in begins its mischievous work upon the delicate protoplasmic structures of the body which are bathed by the blood and lymph. That most beneful effects are not immediately observed is due, as has been shown above, to the remarkable power of resistance of the neurons of the automatic centres, which yield only very slowly to the influence of alcohol, a fact which is equally true of other poisons as well.

"Progressive medical men cannot close their eves to the experimental facts which yield only very slowly to the influence of alcohol, a fact which is equally true of other poisons as well.

"Progressive medical men cannot close their eves to the experimental facts which the human body is subject in health and disease. After centuries of devotion to the use of this ban

Society Tipplers Denounced. In the course of his address to the dele

at the thirty-third annual convention of the Catholic Total Abstinence Union of Connecticut the Rev. Walter J. Shannon, President of the National Union, and retiring President of the State Union, had the following to the control of the State Union, and retiring President of the State Union, had the following to the state Union.

President of the National Chion, and tiring President of the State Union, had the following to say:

"The drink evil, harmful as it is to its victim, is more disastrous in its effects on society. Scandal, infidelity, divorce, are its fruits. It is working have to-day in the highest grades of society, and, unfortunately, among those who by social position, education and refined association, ought to be the cream of the cream. No one who has any regard for truth can deny that there is to-day gross intemperance in high society and even among women of the highest grades of society. Intemperance among men is bad, among women it is worse, and among women of high social position it is one of the worst evils that afflict humanity. Its influence is far-reaching into all grades of society, blighting the good that domestic life should bring to the community and the nation and sowing the seeds of moral deformity and manifold immorality. The woman, as queen of the morality. The woman, as queen of the domestic kingdom, should give character and virtue to the family in the home. If she is a slave to intoxicants her realm is a hotbed of disorder, vice and misery, and the State infallibly reaps disastrous results.

The Swine's Brother.

Did you you ever see a pig in an orchard with his whole intellect bent on getting anwith all whole intellect bent on getting an other apple into his stomach?

His round, shrewd, greedy little eves scrutinize the earth in all directions. His ear twitches quickly to eatch the sound of an apple as it falls, and his fat body, with

an apple as it falls, and his fat body, with amazing speed, obeys the message of the ear and rushes to get the apple.

But in all his wanderings through the orchard that pig never looks upward, never thinks of the source of the apples that fall near him. His mind is never raised above the ground on which he walks. The apples on the low-hanging boughs almost brush against his bristles, but his eyes do not see them.

The pig's sight and mind and concentrated attention are all turned downward. He is incapable of so much as an upward gisnee.

glance.

And the pig, voted the lowest of the animals by public opinion's just decree, is typical of the man whom whisky is gradually depriving of his manhood, changing him into a swine or a swine's brother.—New York American.

Seems Sound and Logical.

The general assumption is that men resort to alcoholic stimulation to make them feel happier than their normal condition would justify. They drink to drive away the "blues" and to induce a feeling of temporary mental elation. If this feeling of mental buoyaney and cheerfulness can be induced by some other means than alcoholic stimulants, it is clear that the deare for intoxicants will be lessened. This is the argament of Professor Guthrie, and it seems sound and logical.

A man's thinking powers will be in verse ratio to his drinking powers. Physiological moderation then, from the very nature of alcohol, is practically im-

The President of the Canadian Dominion Alliance for the Total Suppression of the iquor Traffic considers the inauguration of a great pledge-signing campaign most

Good fun and good cookery—the one to occupy the depressed man's mind and the other to steady his nerves—might be made to do a great deal toward suppressing the liquor evil.

The Anti-Saloen League of Pennsylvania is very active in law enforcement. It has recently couployed detectives to gather evidence in Blairsville, Indiana, Homer City, Saltsburg and other places.

The Supreme Council of the Knights of Columbus, one of the strongest Catholic fraternal insurance societies in the country, has reported adversely on the appeal of seventy-five liquor dealers who had been expelled from local councils.

At the seventh approximate of the Tourist Councils.

At the seventh anniversary of the Tem-erance Association of the Flintshire Cal-dinatic Methodist Monthly Meeting of Vales, held recently, the statement was nade that seven years ago there were only 1900 pledged abstainers within the borders of the Monthly Meeting. Now their num-

COMMERCIAL REVIEW,

General Trade Conditions,

R. G. Dun & Company's "Weekly Review of Trade" says:

"Trade and industry are making steady progress, reports from all sections of the country containing evidences of wholesome development. An unusually large fall distribution occurred and current transactions in heavier goods are liberal considering the mildness of the season.

"The only development of note in the iron and steel market has been the 10 per cent, reduction in price of tin plates to take effect December 1. While some change was anticipated, the trade was not prepared for so large a cut. If the recent lowering of price lists in certain sections of the market should stimulate foreign trade, there will be occasion for gratification, as some exceptional export movement is needed to offset the heavy imports of pig iron and billets.

"Contracts run far into the future in structural material for bridges and buildings, while plates are sought by car works and shipyards. High premiums are still paid for prompt delivery, but most shipments are on old contracts placed at regular list prices.

"Jobbing trade is comparatively quiet, except in Pennsylvania, and mild

weather has restricted retail sales. "Some decline in the raw material did not produce any lower offering prices for cotton goods, although it made buyers all the more anxious to delay placing contracts. Reorder business in woolens is light. Quotations are fully maintained for woolens and worsteds, as might be expected in view of the continued strength of wool Failures not noted "

LATEST QUOTATIONS.

Flour-Spring clear, \$3.10a3.30; best Patent, \$4.50; choice Family, \$3.75. Wheat-New York No. 2. 76%c. Philadelphia No 2, 73%a74c; Baltimore

No 2, 71c. Corn New York No. 3, 69c; Philadelphia No. 2, 69a691; Baltimore No. 2, Oats-New York No. 2, 34c; Phila-

delphia No. 2, 38c; Baltimore No 2, Hay-No. 1 timothy, \$17.00a17.50; No. 2 timothy, \$16.00a16.50; No. 3 timothy \$14.00a15.50

Green Fruits and Vegetables-Apples per brl, fancy \$150@2.75; fair to good per brl, 125c@\$2.00; Beets, native, per banch 1c@134c; Cabbages, native, flat dutch, per 100, 75c@\$1.25; Celery, per doz. 25c@40c; Eggplants, native, per 100, \$1 00@125; Grapes, basket, 10a12e Lettuce, native, per bu box, 25c@35c. Lima beans, native, per bu box, 80@ 30c; Onions, Maryland and Pennsylva-

ais yellow, per bu, 75c@80c. Potatoes, White, per bu 60a65c; Mary. land and Pennsylvania, per bu 60a65e; New York, per bu 50a53; sweets, per brl 1 25a\$1 50.

Butter, Separator, 26a27c; Gathered cream, 24a25c; prints,1-lb 27a28c; Rolls, 2-lb, 26a27; Dairy pts. Md., Pa., Va., 25a26c. Eggs, Fresh-laid eggs, per dozen,

Cheese, Large, 60-lb, 13a13¼c; medium, 36-lb, 13a13¾; pienies, 23-lb Live Poultry, Hens, 10a1056; old roosters, each 25a30c; Turkeys, 10a1056

Ducks, 1136a12 Hides, Heavy steers, association and salters, late kill, 60-lbs and up, close se-lection, 12541354c; cows and light steers

9%a10%c.
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, bams canvased or uncanvased, 12 lbs. and over, 14c; refined lard tierces, bris and 50 lb cans, gross, 1114c; refined lard. second-hand tubs, 11%c; refined lard, half-barrels and new tubs, 1136c.

Live Stock.

Chicago, Cattle, Mostly 10a15c lower, good to prime steers \$6 50a7 40; medium \$3 50a6 25; stockers and feeders \$2 50 a4 75; cows, \$1 40a4 50; heifers \$2 00a 5 00; Texas-fed steers \$2 00a2 50. Hogs, Mixed and butchers \$6 40.16 80; good to choice, heavy \$6 60a6 85; Sheep, and lambs slow to lower; good to choice whethers \$3 50a4 00; Western sheep \$3 50a5 25.

East Liberty, Cattle steady; choice \$6 50a6 70; prime \$6 55a6 70. Hogs, prime heavy \$7 25a7 35, mediums \$6 55; avy Yorkers \$6 40a6 45. Sheep steady, Best wethers \$3 60a3 85 culls and common \$1 50a4 00; choice lambs \$5 10a5 30.

LABOR AND INDUSTRY

Skilled labor is in great demand at Kansas City, Mo. Metal spinners throughout Connecti-

Birmingham (Ala.) trades unions will erect a labor temple Standard wages for painters in Engand are \$9 a week.

cut are organizing.

Policemen at Omaha, Neb., have se-cured an eight-hour day. Commercial telegraphers at Colum-bus, Ohio, have formed a union. Embalmers and funeral directors at Chicago have formed a union.

Ironmolders at Beaumont, Texas, have asked for an increase of 25 cents

There are about 300,000 members of the Miners' Federation of Great Bri-Port Huron (Mich.) Trades and Labor Assembly will establish a labor

Union paperhangers at Cincinnati will ask for a 20 per cent, increase in wages.

An amicable adjustment of the tailors' strike at New Haven, Conn., has been reached. Of over 800,000 women employed in

the German industries less than 25,000 are organized. Carpenters and joiners of Brecom, England, have received an advance of 1-2d, an hour.

Grocery clerks at Richmond. Va. will organize with the intention of demanding shorter hours. The Union Labor party of Queens-land, Australia, has elected 24 mem-bers to the Legislature.

Two thousand spinners are on strike at the textile mills near Newry, Ireland. for an increase in wages.

THE RELIGIOUS LIFE

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Posm: "If We Only !- One Conner Con-

quer Others When He is Not Master of Himself-II is Dangerous to Play With Anything So Powerful as Sin. If we only, each one, would remember The lesson of patience and love Not to judge-just to look on the bright

Lit up by the light from above.

If our own faults we only saw plainer.
Than those of our weak fellow-men;
If we only would do unto others.
As we would they'd do to us again;

If instead of the sneer we spoke courage;
If we fought down the wrong with the right,
If we helped others on in hie's pathway,
Keeping always our Leader in sight.

If we only would strive to be Christ-like—Do you ask. 'What is all of it worth?' Ah! life would grow fairer and purer. And heaven seem nearer to earth.—Cora S. Day.

Solf-Mastery.

Self-Mastery.

The trouble with this temperance question to day is that we do not make it of enough importance. Why, if any one of us were getting up an athletic contest, or indeed a contest of any kind, how eager we would be to make all necessary preparations, to "get into training," to leave nothing undone that we might be sure of the winning. And that not because there was intrinsic value in the little wreath of olive that would fade, or the silver cup that will tarnish by and by, but for the glory of the achievement. Think how two contestants waited eagerly for the result of the race between two yachts a little while ago; how everything that could hinder or help was thought about and even the winds and waves watched and calculated with mathematical precision. We all know how to go into things like that when it comes to things of this world. Why is it that in the race for the incorruptible crown we so often fail, so often are lax, so often give indusences?

Athletes have a trainer, one who drills.

Athletes have a trainer, one who drills

Athletes have a trainer, one who drills them every day, and who decides what is best for each to eat and to drink and to do. He studies his men and notes the effect of what each does upon his physical system, and gives his directions accordingly.

Christians have a guide, a trainer, the Spirit. And in the Bible are set down our rules of living. Such things as we are to abstain from are there set down, although they are obviously—what a follower of Christ, an inheritor of eternity, should let alone that it scarcely seems necessary. Drunkenness is one. But who intends to get drunk? Surely no Christian! Not even for once would he set out with that deliberate intention. Of course he might, when he felt he was getting on pretty welf in his practice, easily outstripping the deliberate intention. Of course he might, when he felt he was getting on pretty welf in his practice, easily outstripping the other competitors indulge himself a little, just once or twice. It can do no harm to relax a trifle, he thinks, and just enjoy, for an hour the sensation of the stimulant. It's forbidden—yes, of course—but he is so strong it can do him no harm. And he forgets that while he is relaxing the others will be gaining upon him, and that in yielding to himself he is giving up that self control which only can make him sure of winning.

winning.

One cannot conquer others when he is not master of himself. Marcus Dods says:
"Every man's body is his enemy when, instead of being his servant, it becomes his

This mastery is shown first, perhaps, This mastery is shown first, perhaps, only in aching nerves, which, after you have let them have their own way with their desires for that which is not good for them, will turn upon you and make you suffer with them. By and by the result grows greater and shows itself in your own weak will, which, through giving in to your desires, becomes unable after a little to resist, and though it looks an inevitable ruin, swift, coming in the face, has no power to say "No," when it is seized by the powerful call of self.

There are many so-called temperance

er to say No. when it is seized by the powerful call of self.

There are many so-called temperance people who say that temperance means an ability to drink just a little, without drinking too much, and always knowing just when to ston. There are two kinds of discases—one that once having had, the danger of infection is destroyed; another that once having had the danger of infection is doubled. Of this latter class is the disease of sin. Especially is this true of the sin of intemperance. Once break down the bars for the entrance of alcohol into the human system, and as in the disease of appendicitis, its return is twice as easy, again and again, until the patient is beyond all human aid, even from a severe opera-

all human aid, even from a ses tion.

If a man has control enough over his body to render him able to be temperate in what he drinks, he certainly ought to be able to master himself far enough to keep entirely on the safe side and let it alone altogether. We cannot afford to play with anything so powerful as this sin, for, to quote once more from Marcus Dods "He that treats sin as a weak or pretended antagonist will shortly be dragged a mangled disgrace out of the arena."

disgrace out of the arena."

Therefore, let us keen ever before us the glory of the incorruptible crown and strive for self-mastery.—New York Mail and Ex-

Getting Rid of Our Burdens.

Getting Rid of Our Burdens.

Getting rid of our load is getting rid of our burdensome selves. "Cast thy burden upon the Lord, and He shall sustain thee." "God shall never suffer the righteous to be moved." No wonder the Psalmist promptity responded: "I will trust in Thee." And why should we not trust Him, seeing He has promised to take and bear both ourselves and our burdens. He never does anything by halves, but rather by doubles and multiples. It never takes long to cast anything off from ourselves onto another. Away with thy burden, this instant! Away with thy burden, this instant! Away with thy weary, burdened, disheartened, disconsolate, groaning, sinking self! And when thy burden and thyself consciously go over to God be sure to leave both henceforth with Him. A great strong father can easily and will gladly lift His little child and all his bundles. Our Heavenly Father's arm is already lifting us.—Rev. E. I. D. Pepper.

To Glarify God.

Many lorger that "the chief end of manis to glorify God and enjoy Him forever." That grand end God always had in view, and He never loses sight of it. We base sight of it often, and so neither aim to glorify Him in our bodies nor spirits, and seek to enjoy everything else more than God. Thus we miss both the noblest employment in the world and the purest and fullest happiness of living. There is no lasting enjoyment without God, in whom we live, move and have our being." The nearer we live to Him the more blessed will be our existence. A loving family are never bappier than with their own parents.—Christian Instructor.

Does it rain to-day? Is it dark and gloomy? That is all right; there must be some stormy days. To-morrow the clouds will have a silver lining or disappear entirely. Does the sun shine? Enjoy the sunshine. To-morrow may be bright also. Are you well? Eujoy your health and use it to the best advantage. Are you ill? Then it is a day in which to be patient and endure cheerfully. Are you free from trouble? Then it is a thankagiving day. Are you carrying heavy burdens for yourself or others? Then it is a day for the rolling off your burdens at the foot of the cross.

Students "Josh" Carrie Nation. Mrs. Carrie Nation went to New Ha ven to have "a heart to heart talk with

the Yale students," as she expressed it. She made her way to the campus, where she found a number of young men, some smoking cigarettes. This was enough for Carrie, and ahe proceeded to give the stadents a scot-ing. They stade to ing. They stood it good naturedly for a while, but finally treated the saleon smasher to a round of "joshing" col-lege yells and chorness, and Mrs. Na