Some Comforting Lessons From the Story of the Angel-and Jacob-Every Act Shapes Our Character and Name.

Name.

New York City —The following sermon, entitled "A Changed Name," has been furnished for publication by the distinguished and eloquent evangelist, the Rev. Dr. J. Wilbier Chapman. It was preached from the text: "And he said unto him, What is thy name? And he said Jacob." Genesis 32: 27.

This is an angel's question to a man from whose embrace he was trying in every possible manner to break away. Locked together after the manner of ancient wrestlers they bend first this way and then that, and the angel cries. "Let me go, for the day breaketh." Jacob responds. "I will not let thee go except thou bless me," and then the words of the text were spoken. "And he said unto him, What is thy name? And he said Jacob." Jacob might have answered the question in different ways at different times. He might well have said at one time, my name is Jacob, for he had deceived his father and supplanted his brother, but he might have and at another time, my name is Revealer, for he has given us a vision of the open heaven. In his dream we have heard the voice of God. He might have said on still another occasion, my name is Teacher, for under his tuitton we have made a pilopen heaven. In his dream we have heard the voice of God. He might have said on still another occasion, my name is Teacher, for under his tuition we have made a pilgrimage into the deep things of God, and he could truly have said as he came to the end of his eareer, my name is Israel, for as a prince he had nower with God and with men had prevailed. You will notice the divine order, power with God first and with men atterward. Oh that we might soon learn that the way to influence earth is by the way of heaven. It is a singular question in the text, for in the olden days a name was given not merely to gratify the passing whim of the parents, nor for the sake of eurhomy, but because of character; a man's character was his name and his name was his character. A changed name indicates a changed character, Abram in the Old Testament is character to Abraham as he steps into closer fellowship with God. Saul, of Tarsus, became Paul, the abostle, after the heavenly vision. Thou shalt call His name Jesus because He shall save His people from their sins, and He is Immanuel, which signifies God with us. It is a most singular question, "what is thy name." in the Sight of God. He certainly winner" in the sight of God. He certainly immander, which signifies cool with its Its a nost singular question, "what is thy name?" in the sight of God. He certainly knows what it is. It is said that our names are written on the palms of His lands: that they are also written in the Lamb's Book of Life, but what name?

names are written on the palms of His lands; that they are also written in the Lamb's Book of Life, but what name? Hardly the name given to you by your mother, but rather the name that you have made for yourself under the direction of God, by your patience, by your meekness, your brotherly kindness. It is a solemn thought that every act as well as every word in shaping the character and the name by which we shall be known throughout eternity.

This story of the change of Jacob's name is interesting. I do not forget that be lived 1890 years before Christ, but still it is interesting for the reason that human mature has always been the same. Interesting, too, because he was a typical Jew. His life was the life of Israel in epitome; that people found in every country and belonging to none: that people which have supplied to us the liveliest religious literature and are themselves a by-word, which have given to us the liveliest ideals in life and are themselves an object of ridicule; that people which have supplied to be world's greatest characters, for Paul was a Jew and Jesus was a Jew. If you understand Jucob you will understand the Jew always, but while he began as a supplanter his character was purified at the last. The furnace was heated seven times hotter than it was wont to be heated, but he comes purified. He is very much like ourselves, too, and for that reason is interesting. Abraham was a here, Moses a great leader of men, Elijah was a prophet, David was a king. All of these men discourage us with their greatness, but Jacob was a plain man discourage us with their greatness, but Jacob was a plain man in germ whether we have permitted them to develop or mot; his aspirations appeal to us. Where is there the man who has not had his Bethel, giving him views of leaven and permitting him to hear the voice of God. His sorrows appeal to us in his sorrow at the lonely grave where his beloved Rachel was buried, and in his sorrow at the lonely grave where his beloved Rachel was buried, and in his sorrow at the lon

what there is hope for every one.

"What is thy name, and he said Jacob."

Look at him by his father's side as he deceives the old man in his blindness, telling him that he is Esau when he is Jacob, and the old father saying to him the voice is the voice of Esau, but the hands do not belong to him. How he must have trembled. I can see his face get white and hear his heart beat quickly. What if God should strike him dead as ise stands in the presence of the old patriarch? In this part of his history I learn that one sin leads to another. We cannot commit a single sin and stop with that.

M. Spurgeon used to tell of the king who commanded his subject to make a chain of three links, and then told him to make it longer and still longer, and with the chain bound him and cast him into prison. How like unto Satan that is Graces and vice go with histed hands. Notice in Paul's Epistle to the Galatians concerning the works of the flesh Galatians; 19-21, "Now the works of the flesh are manifest, which are these: Adultery, formering the works of the flesh Galatians, tonn, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not unherit the kingdom of God. And also notice his description of the fruit of the Spirit, Galatians 5: 22-23, "But the truit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meckness, temperance; against such there is no law." Yet this man who deceived his father and defrended his brother became a prince. What is thy name? I put the question to you, and if you answer correctly some would say, "My name is impatience, or mine is subjective, or mine is subjective, or mine is subjective. A prisoner in one of our State penitentiaries writes that he "thoroughly comprehends the kindness of his unkind condition." He has learned to trust "the light against inhospitable surroundings" to be the means of developing in him power to resist the adversities which he is likely to encounter after he is released. How fortunate would the world be if all men could learn to see the kindness in unkindness. Not only would the rigor of the law then always work out its purposed object of reclamation and restoration, as it seems to be doing in this case, but under the infinitely juster government of God sinners would always turn back to Him from His beneficent punishments. Yea, even Christians would forbear to murmur at afflictions and necessities until they saw what quality of character their Lord desired to strengthen in them by His loving discipline.—Chieago Interior. you, and if you answer correctly some would say, "My name is impatience, or mine is unkindness, or mine is selfishness, or mine is pride, for these are the dominant factors in our character. I bid you take hope this morning because your name may be changed.

II.

may be changed.

II.

What is thy name? and he might have said Revealer. I can see him as he hurries away from his old home when his mother told him of the just anger of Esau, and I behold him fleeing to the north. The night comes quickly upon him, and he lands upon a certain place and tarries there all night, and this place is Bethel. It is bleak and barren. His only pillow is the stones about him, and as he falls upon the ground he sleeps and as he sleeps he dreams, and in this dream he beholds the ladder which leads me to say that earth has always been linked to heaven, not with a golden chain as the poet sings, not with the silken cords of gravitation as the scientist declares, these certainly, but before all of these beaven united in Him who became incarnate 1869 years ago. The interesting thing to me about this ladder is that it veaches down just where we are. It may be we are in poverty, possibly in suffering, perhaps in despair, but the ladder is just before us. Bring your butdens to the foot of it, and let the ascending angels bear them away and then wait until the descending angels bring heaven's blessing upon you. You will notice that when he was asleep that he had his revelation of heaven. His eyes were closed, his fever had cooled, his excitement had subsided, in other words he lost himself and then he sheld heaven. When we lose ourselves his weary, selfish, bony, self-life of ours, see whall see Him.

The hark never sings when it is on the ground. The moment it leaves the ground it bursts into song, but just the instant that it folds its wings it begins to drop to the carrie. So let us mount let us rejouc that he manned it leaves the ground it bursts into song, but just the instant has it folds its wings it begins to drop to the carries. So let us mount let us rejouc that he manned it leaves the ground it bursts into song, but just the instant has it folds its wings it begins to drop to the carries. So let us mount let put it is moriting.

THE SABBATH SCHOOL

International Lesson Comments For December 7.

Subject: Ruth and Naomi, Ruth i, 16-22 - Golden Text, Rom. xii., 10-Memory Verses. 16, 17-Commentary on the Day's

What is thy name? and he might well have said Teacher, for he teaches what discipline really is, and the story of how this man was changed from Jacob to Israel is helpful to us all. It was real spiritual education, but education means to draw out, and you might draw out from something which has been implanted, and that something must be the divine nature. Discipline for the man who is not a Christian is a failure. You will remember when Jacob was at Haran he began to be discontented with his lot, and the craftiness of his nature was constantly growing, so God sent him away from the place. He had everything a man could want, but he must become a wanderer if he would go on to the Israel nature. We doubtless all of us have learned that that which is loss for we has been gain for Christ, and suffering is a good thing, but it is comforting to know that the hand that stirs the sest is the hand of Christ and the hand that leads out is the one that is pierced by the nails, while the one that goes before us is the good Shepherd Himself. He will not lead us too far nor suffer us to be tempted above that we are able to bear. The love of God often means discipline. People or dinarily have low thoughts of love; they only count that love which caresses and sooths and makes of itself a shield that no rough wind may blow upon us. They have no notion of a love that can say no, a love that can use the rod and the scourge and call the object of its power to pass through the fire, and it is interesting to hear the Scripture declare concerning God and Jacob, "Thou are Jacob whom I have loved," yet his life was one long strungle filled with constant disappointment. However, it is true that every trial and every disappointment he met, would endure every heart ache if only I might become a prince having power with God and with men.

IV.

We are nearing the time when his name is to be charsed. Bakica hies it I don't 16. "And Ruth said," After Orpan had returned Naomi again put the test upon Ruth. Naomi would have her know and realize fully the importance of her decision, and urge upon her to decide it for God. This also would help her to contrast the difference between a heathen woman and an Israelite. The question would then be settled upon the side of religion. It was homeland with its comforts and familiarities and idols, or it was a strange land, among strangers, in the service of Israel's God. It was a separation from all her former life to go with Naomi. "Intreat me not to leave thee." Here came the answer from the heart. At this great crisis in her life Ruth kept close company with one who served the God whom she now chose. She plead for the personal help and follow-ship of Naomi. She desired that she would not refer to her idols, relatives and house, while she was in such a trying position. At once she decided on her associates, and broke away from every opposing influence. "Whither them every opposing influence." Broke sway from every opposing influence. "Whither thou goest I will go." Thus Ruthends the debate. Nothing could be more decisive or brave than this; she seems to have had another spirit and another speech, now her sister was gone, and it is an instance of the grace of God inclining the soul to the resolute choice of the better part. Though to a country unknown to her and one of which she had been trained to have a low opinion she would travel there with Naomi. "Where thou lodgest. I will lodge." By her firm resolutions she declared her purpose to be one with Naomi's people. Though Naomi was under affliction, and returning to her own country in humility. Ruth was firm in her purpose to share in her lot. "Thy people shall be my people." Thus she would renounce all her connections and prospects in the land of Moab, and live according to all the rules of Naomi's people in Canaan. "And thy God my God." I will adore the God of Israel, the only living and true God, trust in Him alone, serve Him, and in everything be ruled by Him.

If. "Will I die." Ruth made this her lifetime choice. "There will I be buried." Not desiring to have so much as her dead body carried back to the country of Moab, in token of any remaining kindness for it. She would, by this choice, desire to forget all relationship with her own people or their religion. She was ready to make the change with all it meant. "The Lord do so." etc. To prove her sincerily in this matter Buth called God to witness, and asked Him to multiply her troubles if she did not keep true to this solemn ow. Her words were an ancient form of an oath, By thus calling God to witness she would ix a lasting obligation upon herself never to leave this way. It came to pass, even as they desire, for when Naomi became old she lived with Ruth and Boaz and was the nurse of their son Obed. Chap, 4: 15, 16.

18. "Then she left speaking." There could be no room to doubt her sincerity and true motive. Her vow was convincing. Since Ruth's purposes reached beyond amere impulse and femily a We are nearing the time when his name is to be changed. Behind him is Laban, before him Esau, for he is coming nearer to him constantly, and he is afraid. Above him is God. He has come to Jabbok's ford, the loneliest place in the Holy Land. One could not easily remain there the night through. He has reached the loneliest hour of the night; across the Jabbok is his property, his children, his beloved Rachel, and Jacob was left alone. Around him the profound silence of the desert place, beside him the murmur of the brook as it hurries on to the sea, above him the heavens studded with stars. This is not an illustration of Jacob's carnestness of the angel of but rather the carnestness of the angel of the Lord, who would take from Jacob that which is between him and power.

Notice first, how Jacob holds on to the angel. It is a marvelous thing how long a man can hold out against God. Some of us

man can hold out against God. Some of us have been doing it for years.

Notice, second, that the angel touched the hollow of his thigh. Whatever enables a soul to hold out against God He will touch. It may be pride, wealth, affection, it may be something natural, as a sinew and as small as a sinew, but He will touch it. I can see Jacob struggle in the angel's embrace, and then I behold him coming away with a new name; he is Israel, the prince. The way to princelness is the way of sure surrender. We must yield ourselves to God for power afterward. It is said he called the place Peniel, for said he, "I have seen God face to face," and as he crossed over Jabbok the sun rose, Doubtless he felt as if he had never seen it rise before.

before.

My dear friend, Mr. S. H. Hadloy, the

My dear friend, Mr. S. H. Hadloy, the morning after his conversion said as he opened his eyes and looked out of the window, "Why, is this heaven? I have never seen the sun shine like this, and are those the trees of his? for I have never seen trees like these," and yet they were the same trees and it was the same sun that was shining yesterday, but he was looking with the power of a new vision. Oh, may God help us to come to the same experience to-day.

come the individual who is the leader of a home must go back to Bethel and live in his home as he used to live, and the church must go back to Bethel and be filled with the Spirit of God as she was in other days. But the end has come at last, the scaffolding is taken down from about this wonderful character, life has been a long struggle with him, the last word is spoken, the last command is given, the Jacob look is leaving his face, the Israel nature has gained control. He was a prince indeed.

Energy is Eternal.

Who is there who dares to say that when old age is reached there is not as much laid by in that soul wrapped in its weary body as there was in the infant full of latent power? We know not where the infant's forces come from, nor where the dying man's energy goes to, but if nature teaches us anything it teaches us that forces such as these are eternal in the same sense that matter is eternal and space endless.—Frank Bolles.

The Needed Guide.

The Noeded Guide.

Christ is the needed guide through the devious paths and temptations of this life. He is a king in the purest and best sense, to whom we can with gladness yield ourselves. He is the loops of glory for the plain man, and he who possesses that hope is the strong man.—Rev. M. F. Johnson.

Peculiar Freak of Wind.

that the wind played recently was on the Presbyterian church at New Hart ford, Eng. It blew the sleeple, above

the belfry, out of plumb about twenty

five degrees, so that the spire point

ed in a northwesterly direction, and

it was feared that it might fail.

When, the next morning, a number

of men were engaged in straightening

it and strengthening the supports, the wind veered round and blew it back

County, California, use clover as an article of food. They eat it, as ani-

mals do, leaves, stems, flower heads and all. They can be seen in the

clover fields eating the fragrant grass by handfuls. They also make use of many plants, such as seaweeds, fungl.

lichens, ferns and conifers, that white people neglect, employing some for their fibers, others for their medicinal

properties, and others for the nutri-

People Who Eat Clover. ome of the Indians in Mendocino

almost to its original position.

One of the most peculiar freaks

God help us rience to-day.

And Jacob went down and met Esau, and then we are told he went over to Shechem. Somebody has said that doubless his wife night have said to him. "It is far better for us to live in the city rather than the plain; it will be better for our children, they will become more cultured," and they went to Shehem only to make the greatest shipwreck of their home, and they turned away from it after a while with broken hearts, and God said to him, "Arise, and go up to Bethel and dwell there." Christians suffer spiritual declination for very many reasons, but in this expression to-day I have the secret of a renewed consecration. It is necessary in these days if Christians are to be as they would like to be for them to pray as they used to read it, yield themselves to God as they did in former times and the old joy will come back with increasing force. If we are to have times of blessing in the days to come the individual who is the leader of a lome must go back to Bethel and live in his lowest.

upon her affairs. "The Almighty hath dealt." She acknowledges the hand of God, His mighty hand in the affiction. It was duty and her interest to submit to Him. She had not chosen the affliction. She felt the bitterness of her lonely life and circumstances, yet her heart yearned to serve Him among His people.

21. "Went out full." Having a husband and two sons. Her cup of joy was full. "Home again empty." The Lord spared her life and enabled her to return, but He had taken all her family. "Testified against me." Since God had wrought the change in her life, according to His wisdom, she would not hold to the name that spoke contrary to His dealings. With her affliction there was humility. God's rod of affliction was as His voice. She humbly considered her affliction as coming from the Lord's hand upon her and her family for sin. Perhaps she considered heraeff as guilty in not having left Moab immediately on the death of her husband. Yet we conclude that Naonni was receiving the peaceable fruits of righteousness, from her affliction, since she held her integrity, and sought a humble place among God's people, offering her humble confession to them. 22. "Barley harvest." Usually in the middle of April. The fact of its being barley harvest suggested to Ruth that she might go forth to glean. This right of gleaning was one of the legal provisions for the poor of Israel, and as the land holders were not subject to money taxes for the support of the poor, this claim was liberally construed by them. The part of the field to which Ruth was providentially directed belonged to Boaz, near kinsman of Naonn's late husband.

The remainder of the book of Ruth tells of ner reward for the choice she had made. I. She found a means of supporting her mother-in-law. 2. She wan the respect and favor of the people among whom she lived. 3. She gained a most excellent husband and home. 4. Ruth had the honor of including among her descendants the great kings David and Solomen, and, above all, Jesus the Christ. Still we are to becareful not

with the real reward of virtue.

A prominent citizen of Gridley, Cal has a horse that does excellent ser vice as a watchdog. But for the won derful intelligence and faithfulness of the animal which occupies a corra next to the chicken house, a thief would have made his escape with a

batch of valuable poultry. During the night the proprietor was awakened by a racket in the henyard and, on taking a cautious look, saw in the dim light a marander coming out of the henhouse with a sack. At the same time the horse with a vicious squeal, went toward the thief and wheeling about began to kick at him The thief dropped the sack of chick ens and ran, with the horse after him the horse actually biting out a mouth ful of the man's coattalla as he scaled the corral fence. The bag contained

eight chickens. Famous Boar Scout Here.
Capt. P. J. Visser, late chief of the
Boer scouts, has come to this country
to live. He is 25 years old and stands six feet eight and a half inches in his stockings. He wants to go West and see the rough riders there, and thinks he has seen about as much rou

CHRISTIAN ENDEAVOR TOPICS. 3.

D:c. 7-"Do I Discourage Others." 46-52; Num. xIII, 26-23. Scripture Verson-Deut, xxxl.

Josh i. 6, 7; x. 25; 2 Sam. x. 9-12; 7 Chron. xix, 11; Ezra x. 4; Psa, xxvii 14. Rom xiv. 7, 8; 2 Cor. III. 2-5. Leason Thoughts.

In a dark space even a little light is very conspicuous. The world is full of the darknes of sin and suffer ing and unkindness; even the small est deed of love can scatter much of the darkness around it. To withhold cheer from the cour

egeous is a sin of admission, but to discourage one who is already weat and fearful, is added wrong. raising may be an error, but under ornising is a sin"

No man has a burden that belongs exclusively to himself. Whateve care your neighbor may have is your also to share with him by your sym pathy and support. Selections.

How much we take, how little give! Yet every life is meant To help all lives; each man should live

For all men's betterment. Life is hard for many people, and we have no right to withhold any look or word or touch or act of love which will lighten the load or cheer heart of any fellow struggler. The best we can make of our life, live so that we shall be a benediction to every one we meet

The look of sympathy, the gentle word, Spoken so low that only angels heard: The secret act of pure self-sacrifice

Unseen by men, but marked by angels' eyes,-These are not lost The kindly plan devised for other'

So seldom guessed, but little under The quiet, steadfast love that strove

Some wanderers from the ways o nin-These are not lost.

No service, however unimportant I may appear, is without value. It was Moses who offered the fervent effectual prayer that enabled Joshu to discomfit Amaleh and his people with the edge of the sword, but Aaron and Hur held up Moses's hands while he prayed; and God blessed the ex change of mutual helpfuiness among them.

Suggested Hymns. Brightly gleams our banner, Standing by a purpose true. Stand up! stand up for Jesus, O for a heart to praise my God. Fading away like the stars of the morning. Am I a soldier of the cross?

EPWORTH LEAGUE MEETING TOPICS. Dec. 7-People-Acts 2, 17, 18-21; 1 Tim. 4, 12-16.

The passage from the Acts em braces the prophecy of Joel quoted by Peter at Pentecost in explanation of the marvelous incidents of that day. The other, from Paul's letter to Timothy, indicates the privelege of youth to be an example in all the nobler and better elements of character. There is no more pressing duty upon Epworth League to-day than to stir up the indifferent and lukewarm in all our churches to the great opportunity and duty of Christian missions.

One of the peculiar religious movements of the present age is the Young People's Movement. And in no direct tion has it had a more important and hopeful growth than in the direction of the study of missions. The Inter-national Convention of the Students' Foreign Missionary Movement at Toronto was not only the largest gathering of students ever held for the consideration of the evangelization of the world, but it makes a new departure, and brings into the field a new force for missions. It is a promise and prophecy of the evangelization of the world in this generation and by

the "new generation." The Movement started in 1886 with the object to raise up in North America a sufficient number of capable young missionaries to meet the re-quirements of the various missionary societies of all the Churches. Its influence was immediately felt, and up to this year it has reached some 800 institutions of learning, in which there are 325 mission study classes, having enrolled about 5,000 students 2,000 had up to this year salled to for eign fields as missionary workers. has 8 secretaries, and has reached every Protestant country in the

There is a prophecy of untold good in this movement. It means the better training and preparation of those who go out to the foreign field. It means the organization and study of missions in all our Young People's So-cieties. It means the revolution of all our churches. It means the reincarnation of apostolic Christianity. This is peculiarly spiritual and evan-gelistic. Its influence upon college life is great for good. It does untold good toward counteracting the preva ent spirit of worldiness and material ism and infidelity, always pressing in upon our institutions of learning. It gives a new uplift to the religious life and tone of all our colleges and universities. Its spirti will bring out other missionary workers not in our schools and reveal to them the necess-ity for special training for the work, and it will multiply the offerings of all and it will multiply the offerings of all

our churches. "There are immense possibilities wrapped up in the Student Voinnteer Movement. Its rallying cry, 'The Evangelization of the World in this Generation, may seem extravagent to some. Nevertheless, the movement is God and humanity, and all over the world there are those who fervently pray that it may continue to be wisely directed, so that, in larger measure than ever, the churches may be aroused to a sense of their duty and responsibility toward the peoples that are in darkness, and that through the united efforts of the Churches the prophetic motto of the movement may be speedtly realized."

The most costly book in the Roya library at Stockholm is a Bible. It s no wonder that it is considered eclous, for there is not another just like it in the world. In weight and size alone it is unique. It is said that 160 asses' skins were used for its parchment leaves. There are 309 pages of writing and each page falls but one inch short of being a yard in length. The width of the leaves is twenty inches. The covers are solid

THE RELIGIOUS

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF At His Feet-How an Unusual Bur-

den Bravely Borne Resulted in the Blessing of a Sacred Memory-God Gives Grace After Sorrow. Lord, since I have not wealth's increase
To make my diadem.
Take Thou the little gifts of peace
And weave it out of them.

The little chirping praise of birds
That wakes me day by day.
The little laughing, triendly words
That help me on my way.

The little tasks Thou givest me Appointed hour by hour, The little gifts of love I see In sun and breeze and shower.

In love and hope divine. The triumphs over faithless fear Known to no eyes but Thine—

Weave them together, one by one,
By Thy dear touch made sweet.
And daily, when the crown is done,
I'll cast it at Thy feet.

Mabel Earl, in Christian Endeavor
World.

The Brighter Side.

The Brighter Side.

"Misiortunes never come singly." it is said, and sometimes, double-yoked, they tread hard on the heels of our long-expected joys.

Bessie Pierson had returned from her wedding trip, established herself in her new home with her husband and was getting accustomed to her new mane of Mrs. John L. Sawyer when the misfortimes began. There were several minor ones, and then her father died, but this sorrow was followed by one even worse. Her mother suffered a severe paralytic stroke, from which it seemed at first she could not recover. Her life was saved, but the mind was nearly gone, and Bessie and her husband had no alternative but to bring her to their own bome, already overshadowed by a great sorrow, and narrow their home life down to a care which would probably last for years, and which it was certain that nothing but death could relieve.

It is an old saying that a living sorrow is worse than a dead one. There is some real comfort in a grave which can be covered with flowers. It is the open grave that chills the heart. But in the great trouble which had come upon the young couple so soon after their marriage there was one great consolation, as Bessie said to her nearest friends, and John was unwearily kind and sympathetic. There was never a word of complaint from him, and his bearing throughout was that of a dutiful and loving son. Nevertheless the burden pressed heavily on the shoulders of the young wife.

For several weeks she had been unable to go to church. When she went she found a stranger in the pulpit. She was late and the prayer was just beginning. There was something in it that attracted her attention from the outset and gave her a feeling of reverence and of confort. The minister prayed for the congregation before him, and the homes from which the people came; for fathers and mothers and little children, and flually for those children who had reversed their own relations of youth and had become the guardians of the parents who once had cared for them.

It was a most unusual nottion.

The brighter side of her task soon began to show itself. Changed as her mother was from what she had been she was still amiable and sweet spirited, and there were times when there shone through her men-tal weakness some glow of former recollec-

tions.

Two years later the transition came
Death was kind, and the sufferer went
smilingly and without pain. Above the
coffin in which she lay with a look of neace

coffin in which she lay with a look of neace on her face the young husband and his wife dronted tears, not of regret, but of genuine filial sorrow. When they returned from the grave the home was empty, as if they had lost a little child. But they had the joy of a duty performed uncomplainingly and in a spirit of love.

There are many homes which have similar burdens, some of which must be borne without the knowledge of the world. It is something to support such a burden to the end, but to those who will receive it God gives grace to make the sorrow a blessing and a sacred memory.—Youth's Companion.

The One Lesson.

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This is, after all, the first and last lesson for the Christian workers. Be clean, pure of heart and simple in motive. See to it that there is no friction between your will and Christ's. Be adjusted in gear, well set and jointed. Subdue your own activities as much as your own natural lethargy. Stand still till God innels you. Wait till He works in you to will and to do of His pleasure. Exercise faith that God should accumplish in you the greater results. no sible to the capacity of your nature. Let there be no thought of what you can do for God, but all thought of what God can do through you. Nothing will make you so intense and ecaseless in your activity as this. There will be an end of cowardice and of oride. Of cowardice, because you will find yourself borne along by an irresistible impulse. Of pride, because you will have no occasion to hoast. As soon might Miton's pen have been proud of writing the "Paradise Lost" as you of what Christ may have done through you. Shall the axe boast itself against him that heweith therewith? or shall the saw magnify itself against him that heweith therewith? or shall the saw magnify itself against him that heweith therewith? or shall the saw magnify itself against him that shaketh it?—

Responsibility.

No duty, however hard and perilous, should be feared one-balf so much as failure in the duty. People sometimes shrink from responsibility, saying they dare not accept it because it is so great. But in shrinking from duty they are ready encountering a far more serious condition than that which they evade. It is a great deal easier to do what God gives us to do, no matter how hard it is, than to face the responsibility of not doing it. We have abundant assurances that we shall receive all the strength we need to perform any duty God allots to us, but if we fall out of the line of obedience and refuse to do anything which we ought to do, we find our selves at once out of harmony with God's law and God's providence, and cannot escape the consequences of our fasiure,—J. R. Miller.

The best way.

The best way to Christianize people is by our own Christian example, and showing them love and helpfulness.—Rev. Mr. Baker.

Learn to Praise.

"We live by admiration, hope and love," Wordsworth tells us—not, therefore, by contempt, despondency and hatred. These contract and narrow the aoul, us the others enlarge it. The more a man heartily admires, the more he takes into his nature the goodness and beauty which excite his admiration. His being grows up toward what thus evokes his enthusiasm. And the habit of admiration is the outcome of a moral discipline which represses prevish and fault-finding dispositions and seeks the admirable in every situation and every person that life brings to us. "Be ye enlarged" implies "learn to admire and praise."

Power of Shells. In 1870 an ordinary shell when fi burst broke into from nineteen to thirty pieces. To-day it bursts into 240 Shrapnel fire in 1870 scattered only thirty-seven death-dealing missiles Now it scatters 340. A bomb weighing about 70 pounds thirty years age would have burst into forty-two fragments. To-day when it is charged with peroxilene it breaks up into 1,200

pieces, each of which is hurled with

much greater velocity than the larger

lumps which were scattered by a gun-

COMMERCIAL REVIEW

General Trade Conditions R. G. Dun & Co.'s "Weekly Review" Mays: Voluntary increase in wages by some of the largest railway systems in the country bear eloquent testimony to the amount of business handled in the past and emphasize the confidence of officials in continued heavy traffic. Moreover, by this addition of large sums to the purchasing power of railway employees there is assurance of a larger demand for all staple lines of merchandise. Temporarily, safe to the confidence of the

merchandise. Temporarily, sales of seasonable lines of wearing apparel are retarded by mild weather, but this loss will be fully made up when low temperature becomes general.

Preparations for holiday trade are

on an unprecedented scale, especially at interior points. There is no relief as to the congestion of railway traffic, nor any immediate prospect of free movements at the points of most serious blockade. Coal freight is steadily gaining, and all railway earnings thus far reported for November exceed last year's by 50 per cent. and those of 1900

by 15.9 per cent.

Orders are now coming forward for iron and steel products that have been held back many months in expectation of an easier market. Instead of making concessions, however, producers ask premiums for early delivery and liesitate to accept contracts where terial and fuel are not in sight. No relief is reported as to the movement of coke, nor is any anticipated for some time to come; in fact, one authority suggests that the situation will not be normal before April. Imports reneve some departments of the industry. Plans for constructive work are now increasing, and a very large tonnage of structural material will be required. As the present congestion is due to in-adequate facilities the most important inquiry is for railway equipment.

LATEST QUOTATIONS.

Flour-Spring clear, \$3.10a3.30; best Patent, \$4.50; choice Family, \$3.75. Wheat-New York No. 2. 78c; Philadelphia No 2, 75a75%c; Baltimore

Corn-New York No. 2, 66c; Philadelphia No. 2, 67a67%; Baltimore No. 2,

Oats-New York No. 2.34c; Philadelphia No. 2, 371/c; Baltimore No 2, Hay—No. 1 timothy, \$17.00a17.50; No. 2 timothy, \$15.50a16.00; No. 3 tim-

othy \$13.50a15.00 Green Fruits and Vegetables-Apples Green Fruits and Vegetables—Apples per brl, fancy \$150\pi275; fair to good per brl, 1 25c\pi\$200; Cabbages, Domestic, per ton. \$4.50. Celery, per doz. 25c\pi40c; Eggplants, native, per 100, \$100\pi125; Grapes, basket, 10a12c Lettuce, native, per bu box, 25c\pi35c. Lima beans, native, per bu box, 80\pi 90c; Onions, Maryland and Pennsylvania vellow, per bu, 65c\pi75c.

nia yellow, per bu, 65c@75c.
Potatoes, White, per bu 60a63c; Maryland and Pennsylvania, per bu 60a63c; New York, per bu 60a63; sweets, per brl 1 25a\$1 40.

Butter, Separator, 26a27c; Gathered cream, 24a25c; prints,1-lb 27a28c; Rolls, 2-lb, 26a27; Dairy pts. Md., Pa., Va., Eggs, Fresh-laid eggs, per dozen, 24a2be

Cheese, Large, 60-lb, 13a13%c; medium, 36-lb, 13a13%; pienics, 23-lb 13%a13%c. Live Poultry, Hens, 9a9½c; old roosters, each 25a30c; Turkeys, 9½a10

Ducks, 11a1114 Hides, Heavy steers, association and salters, late kill, 60-lbs and up, close se-lection; 12)4a1334c; cows and light steers

9% (a10% c. Provisions and Hog Products.—Bulk clear rib sides, 12c; bulk shoulders, 11½c; bulk ballies, 14c; bulk ham butts, 11c; bacon clear rib sides, 13c; bacon shoulders, 12c; sugar-cured breasts, 15%c; sugar-cured shoulders, 12c; sugar cured California hams, 10%c; hams canvased or uncanvased, 12 lbs. and over, 14c; refined lard tierces, and 50 lb cans, gross, 11%c; refined lard,

d-hand tubs, 11%c; refined lard, half-barrels and new tubs, 11%c.

Live Stock. Chicago, Cattle, Mostly 10a15c lower, good to prime steers \$6.00a6 65; medium \$3.00a5 75; stockers and feeders \$2.00a 4.65; cows. \$1.40a4 50; heifers \$2.00a 5.00; Texas-fed steers \$3.00a4 00. Hogs, Mixed and butchers \$5 95ad 35; good to choice, heavy \$6 20a6 42; Sheep, sheep and lambs slow to lower; good to choice whethers \$3 50a4 00; Western sheep

East Liberty, Cattle steady; choice \$6 15a6 40; prime \$7 75a8 00. Hogs, prime heavy \$6 40a6 45, mediums \$6 40; heavy Yorkers \$6 40a6 45. Sheep steady. Best wethers \$3 60a3 85 culls and common \$1 50a2 00; choice lambs \$5 25a5 40.

LABOR AND INDUSTRY

Iron and steel workers at Wilmingon, Del., have organized a union. South Wales engineers have been conceded an advance of 3s. a week.

Pittsburg (Pa.) river employes are
to be combined in one big organiza-

Cleveland (Eng.) miners have been granted an increase in wages of 3 per The Russian government has insti-

tuted an eight-hour day in all the State workshops.

Belgian miners have resolved to re-commence an agitation for an advance of 15 per cent. The Brotherhood of Submarine Di

vers of the United States and Canada a new organization. Engineers in South Africa average 12s, 4d, per day, and the hours of labor vary from 48 to 54 a week. Scotch coal miners have asked for

on increase in wages and it is now being considered by the mine owners. Street-car employes at Rochester, N. Y., will shortly demand recognition of the union and an increase in pay.

Striking Western Union messenger boys at Texarkana, Ark., returned to work at an increase of \$3 a month. Union iron molders of Indianapolis, Ind., have united in an effort to union-ize all the "light-work" iron men in the city.

Union delivery drivers at San Francisco will demand a reduction of working hours to 10 a day and a continuance of existing wages, to go into ef-fect December 1.

The General Federation of Trade Unions of Great Britain has 78 affili-ated unions, with a total paying mem-

bership of 421,772.

The membership of the Boot and Shoe Workers' Union throughout the country has doubled in the past six

Carpenters in Atlanta, Ga., are dis-cussing the eight-hour day proposition and devising plans for its introduction

in that city.

Portland (Maine) electric street raii-way employes will form a union of those not hitherto organized, to be called the Local Union of the Broth erhood of Portland.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Poem: Spurgeon's Little Song—A Batch of Strong Reasons Why It is Desirable to Refrain From Drinking Alcoholic Res-erages—Escape the Thraldom of Rumo Yes, we'll rob the poor man of his beer, /
And give him a coat instead;
We'll put good boots on his feet,
And a hat on the top of his head.
We'll rob him of rags and disgrace,
Give him water that's sparkling and

clear; And he'll thank us with radiant face, Fir the water that's better than beer.

Phirteen Reasons For Total Abstiner 1. Intoxicating beverages are unnecessary. Many persons live in health and laster in the hardest occupations without

These liquors are dear. They are so in themselves, and in comparison with other articles of diet. Ardent spirits are destitute of nutritive qualities; while wine, beer and cider contain an exceedingly, small portion of nourishment. In a galon of ale there is about as much as in a penay-

of ale there is about as much as in a pennyworth of bread.

3. Intoxicating liquors weaken the mind.
They are enemies put into the mouth that
steal away the brains.

4. They always endanger the character
and often ruin it. They inflame the imsignation, appetites and passions. Through
their influence multitudes have been
plunged into guilt and eternal destruction,
and even some wise and good men have,
for a season, been covered with shame and
defilement. Witness Noah and Lot.
5. It enlarges and multiplies our jails,
poorhouses, hospitals and lunatic asylums.
This is certified by our judges, magistrates,
physicians, chaplains of prisons and other
competent and reliable authorities. It
means a great extension of crime and misery, as well as a large augmentation of
taxes.

ery, as well as a large augmentation of taxes.

6. The general practice of temperance, would help to fill our schools and places of worship. Sobriety is likely to lead to thoughtfulness, and that, in connection with better clothing and more comfortable homes, will result, by the Divine blessing, in the attendance at the house of God of many who were formerly absentees.

7. Personal abstinence gives us much more influence over drunkards. They are far more likely to sign the pledge and keep it when advised by those who, distinguished for sobriety and religion, have also set the example of nephalism, or avoidance of strong drink.

8. It tends to fill the treasury of the Christian church and to raise its spiritual character. In nearly all sections of it funds are constantly wanted to carry on the moral machinery. Backslidings and expulsions, too, are continually occurring throughout Christendom owing to strong drink.

9. As a monter, temperance hastens the

throughout Christendom owing to strong drink.

9. As a pioneer, temperance hastens the conversion of the world. Means sufficient for universal evangelization would be previded, the minds and hearts of Christians improved, the number of earnest workers multiplied, and in other ways the grand consummation would be accelerated.

10. It will vastly aid in multiplying the inhabitants of heaven. In the case of many it has been and will be a stepping stone to Christ and eternal life.

11. It increases the joy of angels. The repentance of a sinner always swells their gladness, and the abandonment of strong drink is often the first stage of a prodigious reformation.

reformation.

12. It undermines the throne of Satan.
When delivered from the demon of intemperance, many escape altogether from the thralldom of the great slave master of the

13. It glorifies God. His honor is necessarily promoted by the diffusion of purity and happiness.

Drink in, Clothes Out.

On one of her recent trips to Edinburgh a certain steamer carried a deck passenger who retired at nightfall, having imbibed more strong beverage than suited his constitution. His mental confusion on rising next morning was sadly intensified when he made the unpleasant discovery that all his personal clothing was missing.

The steward and his staff were promptly summoned to his cabin, and were followed in due course by the genial captain himself. The mystery seemed to defy all conjecture until the captain asked the sufferer if he had any remembrance of how he had disposed of his clothes over night.

A sudden gleam of intelligence lighted the passenger's eye, and the mischief was made apparent to all the onlookers when he answered:

made apparent to an he answered:
"Why, of course! I remember now. Before turning in I put them all into that little cupboard yonder."
"The cupboard is a saved the captain, "that "Why, man!" roared the captain, "that little cupboard as you call it is the port-hole!"

Only one person on board failed to the oughly appreciate the humor of the situation, and he it was who borrowed an outform the steward, and abstained from drinking whisky and like beverages during the remainder of the voyage.

A Drunkard's Last Will.

A Drunkard's Last Will.

Only recently a young man, ruined by strong drink, committed suicide in a New York hotel. On his person was found a paper, entitled, "My last will and testament," which read as follows: "I leave to my father and mother as much misery as, in their feeble state, they can bear. I leave to my brothers and sisters the memory of my mis-spent life. I leave to my wife a broken heart, and to my children the memory that their father fills a drunkard's grave, and has gond to a drunkard's hell." The fact that, through the legalized saloons of this country, thousands of our innocent hove are lured away to a similar sad fate—"a drunkard's hell"—each year pierces the hearts of thoughtful parents with pangs of indescribable pain.

The Biter Bit.

The Biter Bit.

A California saloonist, who objected to the Salvation Army conducting open-air meetings outside his house, turned the hose upon the gathering, drenching not only the soldiers, but two bystanders who were warm friends of the army's work. The latter entered into negotiations with the proprietors of the block of buildings in which the public house was situated, purchased it and subsequently ejected the publican, handing the property over to the army.

Drink and Crime.

Rev. George Warren, chaplain of the Missouri peniteutiary, says that out of the 2279 convicts in the prison at the time he made an investigation eighty-five per cent, of the entire number came there directly through the influence of liquor, and that five per cent, of the remainder came there indirectly from the same cause. That is, 2000 of the convicts in the Missouri penitentiary as the result of the licensed liquor traffic in that State.

It is reported that the saloon men throughout the land are getting very much stirred up on account of the wave of tem-perance sentiment now sweeping over the country.

About 200 young women of Waremme, in Belgium, have formed a club known as "The Swallows." Each member has given her word of honor never to marry a man addicted to drink.

At the last session of the Methodis General Conference held in Winnipes Canada, a temperance secretary was ap-pointed from among their number to trave through the county to arouse temperano sentiment and to crystalize it into action. It is stated by Mr. Pinhorn, of the London Temperance Council, that, taking London as a whole drink was the direct cause at the very lowest estimate, of 42,000 deaths during 1901.

A pressing present need of the ris a great temperance revival, chiefly upon the personal appeal, ands of piedge-signers would be from drankenness and more the prevented from becoming drankard