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

bir Chapman, who has recently resigned the pastorate of the Fourth Presbyterian Church in this city in order to devote himself to evangelistic work, has prepared the following sermon for the press. It is entitled "And the Twelve Gates Were Twelve Paris," and was preached from the text, "And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." Revelation xxi.: 12.

When La Fayette last visited this country the people gave him a royal reception. A fleet of vossels went out to meet him, the band played "Hait to the Chief," and the national music of France, and it is told that he was unmoved.

As he came ashore land and water tremheld with the power of artillery. Old soldiers saluted him as they shouted his welcome, and he was still unmoved. With waving banners and under triumphal arches he was taken to Castle Garden, where most of the great men of the nation were gathered together to give him greeties, and he was still not moved. But when is had taken his seat in the great amphiticatre, and when the curtain was litted he saw before him a perfect representation of the place in France where he was born and brought up, and when he saw the old home so filled with lender memories, the home where his father and mother had hived and died, it is said that the great man was touched, and howing his face in his hands he wept like a child. If I could only draw aside the veil which separates the seen from the unseen, so that you could behold that city which hath foundations, there would be no need for me to preach, for in the very thought of heaven you would be almost overwhelmed. I have read descriptions at this; alderned like a bride for her husband; a city in which there is no his south three gates, on the north three gates, on the court had to have a poster of the Lamb. The angel that made the revelation had a golden rod in his hand with which he was measuring the city, and found that the length was e

that only the spirits of men are raised? This is not our teaching. There must be some place for the resurrected body. When Christ went out with His anostles to Bethany and a cloud received Him out of their sight. He arose bodily from their presence. It is certain, absolutely certain, that heaven is a place.

Perhaps some may question, at first, the seaning of the text, and vet I am very zee if we only had the mind of the Spirit would find in it much of beauty, sweetness and power.

WHAT IS HEAVEN?

WHAT IS HEAVEN?

It is a place of overpowering brightness. Everything that ever came from thence tells us so. Chariots an bright that the only thing to which they could be likened was fire. Angels with laces shining so that men must veil their eyes before them. Moses and Elias so surrounced with glory that the three disciples were overcome with the vision on the mount of transfiguration. The walls are like a great lewel, the streets of pure gold and every single gate a pearl. You know the brightness of one little gem as it sparkles on your inger, but O! the wonderful thought that every gate is a pearl, and the day will come when we may go sweeping through the gates if we will. God has done everything that He could do, and our entering in now rests upon ourselves. But the brightness

that He could do, and our entering in now rests upon ourselves. But the brightness of heaven, aside from the presence of Christ, is not due to the gates, nor to the walls, nor to the streets, but to the presence of those who have been redeemed.

I have been told that the deeper the water the larger the pearl. Whether that be true or not I can not tell, but I know that from the greatest depths God sometimes takes His brightest jewels. It is no cause for discouragement if you have been a great sinner. Paul was a persecutor, Bunyan a blasphemer. Newton a libertine, and yet they shine to-day as the jewels of Christ.

Geologists tell us that the dispending

only crystallized carbon, chercoal glorified. This books tells us something better than that, that the chough your sins he as scarlet, they shall be as white as snow; though they he red like crimson, they shall be as woo!

wool."

Heaven is a place of unutterable sweetness. Can you imagine the number of little children there? Can any one describe
the sweetness of a child's song? And
when you remember that your own little
one may be there! What wonderful singing it is as their lips are touched by the
finger of Christ, and their hearts are
thrilled with His presence.

"O, the joys that are there mortal eye hath O, the joys that are there mortal eye had not seen,
O, the songs they king there with hosanuas between,
O, the thrice blessed song of the Lamb
and of Moses,
O, the white tents of peace where the
raph soul reposes,
O, the waters so still and the pastures so
green,

There, there they sing songs with hosan-uss between!"

The boy who was blind makes the best expression of heaven to me. The doctor had cut away the obstruction from his eyes, and the bandages placed there were removed one by one, until after a little they had all been taken off. When he opened his eyes in alent wonder as if a new world had been opened to him, he beheld his mother, and yet he did not know what it was she. Finally he heard her familiar voice asking him. "My son, can you see?" He sprang into her arms, exclaiming, "O, mother, is this heaven?" That is the best definition. Heaven is accing eye to eye, knowing even as we are known. If there is one word which better than another will describe heaven to me it is an explanation.

A' joy, and in her innocence she smiled.

I asked the aged, with her care oppressed. All suffering o'er, 'Oh, heaven at last is rest.'

I asked the artist who adored his art—
'Heaven is all beauty,' spoke his raptured
heart.

I asked the poet with his soul of fire, "Tis glory," and he struck his lyre. I saked the Christian waiting his release, A halo 'round him, low he answered, 'Peace.'

So all may look with hopeful eyes above, Tis beauty, glory, joy, rest, peace and love.

There is something significant in the fact that heaven is a city of gates. The idea must be that there is some special way to get in. We can not live just as we please and at the last enter heaven; we might if it were not enclosed. The Bable tells us that we may come in from the north, the state, the sast and west, but we are obtained to pass through the gates, and it is not always casy. "Straight is the gate and narrow is the way," one might be liable to the pass of the context in the gates and marrow is the way," one might be liable to the gate and the gates and the gates and the gates and gates are conds. The gradient in places was a larrow in the way," one might be liable to the gate and gates and gates are conds. The gradient in places was a larrow in the way," one might be liable to the gates and gates are conds. The gradient in places was a larrow in the way," one might be liable to the gates and gates are conds. The gradient in places was a larrow in the way," one might be liable to the gates and gates are conds. The gradient in places was a larrow in the way," one might be liable to the gates and gates are conds. The gradient in places was a larrow in the way," one might be liable to the gates and gates are conds. The gradient in places was a larrow in the way." In the gates and gates are conds. The gradient in places was a larrow in the way are conditioned to the gates and gates are conditioned to the gates are conditi A CITY OF GATES.

Sible; so one must be very earnest. Carist said, "I am the way, the truth, the life;" "I am the door," and again, "No man cometh unto the Father but by Me." Some people think that God is so merciful that after awhile they may scand in His presence, but He is just as well as merciful, and He has provided the way by which every one must enter heaven. It is through the gate. Reformation will not do, morality can not answer; it is giving up yourself THE SABBATH SCHOOL.

GATES OF PEARL.

of pearl, and not of gold? There was a time when there was no entrance into heaven for us; sin had closed it: man had grievously sinned, he had broken every law of God, and there was no hope for him at all. Then it was that the Bahe was cra-dled in the manger, became a youth, grey to manhood, endured thirty-three years of

one of the schools of a great city by

THE GATES ARE OPEN.

I am so glad that the gates are open to day. We read that they shall not be shut at all by day, and as there is no night there the conclusion is that they are open constantly. They are open now. Some have been going in since we have been speaking; at every tick of the clock a soul speeds away. I wish that I might go as did Alexander Cruden, seventy years of age, giving to the world his concordance, dying in want because he had given so freely to others. Going into his room they found him kneeling, his face buried in the Bible, his white hair falling down upon the chair, his spirit gone, the very angels filling the room where he had been. I wish that I might go as did David Livingstone. They looked into his tent door and said one to another. "Keep silence, the great leader is in prayer," for he was on his knees. After a hittle while they came back, and he seemed to be still praying; then half an hour later again, and when they touched him they found that Lavingstone was dead. The chariots of God had halted while he prayed, and Livingstone, entering in, was caught up into the skies. Oh, the joy of such an entrance into heaven!

Dr. Pierre, returning to France from Iu-

Prussian blue paint is made from the

nonest employment.
"But," he reflected, "if I seek such employment under my right name,

Bill Jones, nobody will hire me, while

if I give my name as Hank Smith, say, I shall be jatied for getting a job by false pretenses. Dear me! What

shall I do? Oh, I know. I'll just in

corporate and seek employment as the Hank Smith Corporation. Then

This shows how much better off ecessity is by knowing a little isw.-

it's nobody's business what I co."

THE GATES ARE OPEN.

International Lesson Comments For December 14

Subject: The Boy Samuel, I Sam. III., 1, 14-Golden Text, I Sam. Ill., 9-Memory Verses, 7, 10 Commentary on the Day's Lesson.

the gate. Reformation will not do, morality can not answer; it is giving up vourself to Him, putting your hand in His and letting Him lead you all the journey of life, until you pass through the gates. A child dying said to his father. 'I wouldn't be afraid to go if mamma would go with me." "But," he said. 'Inttle one, she can't go." Then the child said, "I want you to go," and he said, "my dar-line, I can't wo." "Then when the shadow, after a little while he said. 'I am not afraid now, for Christ has said that He will be with me, and He will." Lift up your heads, oh, ye gates, lift them up, for the time is coming when with Jesus we shall pass through!

GATES OF PEARL, 1. "The child Samuel." Samuel is supposed to have been about twelve years old at this time. His duty in the tabernacle was to perform those easy services which his strength would allow, such as opening the doors, lighting the lamps, etc. He did not reside in the sanctuary, but in one of the tents around it, which were kept for the use of the priests and Levites. Eh, the high priest, kept Samuel as his special attendant, not because such an office was assigned him, but because of the deep interest he felt in him. He was Samuel's instructor. "Was precious." The meaning is that direct revelations from God had become exceedingly rare. This was because of the sinfulness of the priesthood and the people. As sinfulness in the individual heart drives away the Holy Spirit, so in the Hebrew nation it drove away the GATES OF PEARL,

I am sure that there is some meaningsin the fact that the gates are of pearl. Do you know the history of nearls? Humanly speaking it is a history of suffering. When discovered it is at the risk of the pearl fisher's life. It is said that pearls are formed by the intrusion of some foreign substance between the mantel of the mollusk and its shell. This is a source of irritation, suffering and pain, and a substance is thrown around about that which is intruded to prevent suffering, and thus the pearl is formed. Do you begin to see the significance of the fact that the gates are of pearl, and not of gold? There was a time when there was no entrance into people. As sinfulness in the individual heart drives away the Holy Spirit, so in the Hebrew nation it drove away the spirit of prophecy. "No open vision." Let-rally, no divine communication was spread; that is, published abroad, made known. There was no publicly recognized prophet, whom the people could consult and from whom they might learn the will of God. There must have been some ways of receiving messages from heaven, for Eliknew them, but did not receive them frequently enough to be called an open vision.

2. "At that time." At the time when the word of God was rare and there was great spiritual darkness. "In his place." In his usual place of rest. It was in the night. It is very likely that as the ark was a long time at Shiloh they had built near to it certain apartments for the high priest and others more immediately employed about the tabernacle.

3. "Samuel was laid down to sleep." Near to Eli's room, ready within calling distance, if the old man should want anything in the night. It would seem that he lay somewhere near the holy place, and went to bed before the branch lamps of the candlestick went out, the main lamps never went out), probably toward midnight. At that time Samuel had been employing himself in some good exercise of other, reading or prayer, or perhaps cleaning or making ready the holy place, and then went quietly to had alled him by his name. Some think the call came from the most holy place. "He

to manhood, endured thirt values years of suffering, culminating in the ageny upon Calvary, when in the tremendous tention His heart broke. Then it was He died, the just for the unjust, the innocent for the guilty; then it was that He arcse from the dead, went out unto Bethany, ascended into heaven to swing wide open the gates. And thus it is they are open to-day, and one never hears of the gates of pearl but he must realize in some measure what salvation cost, not so much to you and to me, but to Him-humilation, sorrow, suffering, death, and do you realize that every one who refuses allegiance to Him is arrayed against Him, for He said, "You are either for Me or against Me, there is no middle ground?"

TWELVE GATES.

How full the word of God is! In its

ing or making ready the holy place, and then went quietly to he?

4. "The Lord called Samuel." God called him by his name. Some think the call came from the most holy place. "He answered, Here am I." Being unacquainted with the visions of the Almighty he took that to be only Ell's call, which was really the call of God.

5. "Thou callest me." Samuel's industry and readiness to wait on Eli are good examples to children to come when called. He hears and runs at every call.

7. "Did not yet know the Lord." He knew and worshiped the God of Israel, but he did not understand the way in which God revealed Himself to His prophets. He had never even heard that God spoke in this way. If the Lord had given him a dream or vision he might have more readily understood it, but God was preparing him for a prophet, and this way of calling Samuel was full of meaning. There was a lesson in it for Eli. Many still fail to recognize God's call.

8. "The third time." The call was repeated again and again, for God saw that Samuel's follows to a server to the call was respected again and again, for God saw that Samuel's follows to a server to the call was respected. TWELVE GATES.

How full the word of God is! In its teaching beauty and sweetness come from it with every touch. It is a rock; you can not touch it but the water of lite will come forth. It is a flower; you can not come near it without being bleased by its fragrame. There is something to me even in the number of heaven's gates. The twelve gates were twelve pearls, three on every side, and the city lieth four square, is this not an indication that God has made abundant provision for our entrance into the city above? It is man who has narrowed down the way. The Bible invitation is, "Whosoever will, let him come." The provision is abundant. No one can stand at the judgment and say anything but this, "Lord, I might have entered, but I would not." Twelve gates, and if you are not in it, it is your fault alone. God has done all that He could do. The Trinity has been exhausted, almost, on a simil world, and He will do no more; it is for us ourselves to choose to enter in, it is very easy to be saved.

In one of the schools of a great city by the failing of a transon a cry of fire was

lesson in it for E.H. atany still fail to recognize God's call.

8. "The third time." The call was repeated again and again, for God saw that Samuel's failure to answer was not from disobedience, but from lack of knowledge as to who called him. In fact the quick answer to Ell's supposed call showed that he was ready to obey God as soon as he understood it. Obedience to parents and teachers always precedes obedience to God. "Eli perceived," etc. Eli could not but consider the preference, which the Lord showed to a child, before aimself and family, as a severe and humiliating rebake; especially as he had reason to forebode that the message which he was about to receive would be a denunciation of judgments on him and his family, yet, without envy, resentment or impatience he gave Samuel proper directions as to how to behave on the occasion.

9. "Speak," etc. This was the usual way in which the prophets spoke when they had intimations that the Lord was about to make some special revelation.

10. "Came and stood." From verse 15 we learn that Samuel beheld a vision as well as heard a voice, and therefore it is the most natural to understand the words "came and stood" as meaning a visible appearance. Samuel was at last satisfied that it was not Eli but the Lord who was calling him. God still calls the children, and if they will obey as Samuel did they will accomplish nuch for Christ even in their young days. "Samuel answered." He was composed this time, and did not rise, but gave attention, and asked for God to speak. casy to be saved.

In one of the schools of a great city by the falling of a transon a cry of fire was started. The children were panic-stricken, and the teachers as well. In rushing from the building many were injured; some were killed. When it was found that the alarm was false, returning to her room one of the teachers found sitting at her desk a young girl who had not stirred. When asked the reason for her bravetees, she said. "My father is a fireman, and he told me if ever there was an alarm of fire In the building just to sit still where I was and he would save me. My father is a fireman and he knows, and I just trusted him." That confidence in Jesus Christ would bring salvation.

Said a man in Glasgow to a distinguished evangelist, "I am very anxious to be saved: what must I do?" The evangelist quoted many passages of Scrioture to him, among them John iii., 16: "For God so loved the world that He gave His only begotten Son that whosoever helieveth in Him," and when he had gone this far the man stopped him, saying, "But I do believe." Then the evangelist quoted the sixth chapter of John and the forty-seventh verse, Christ's own words: "Verily, verily, I say unto you, he that believeth on Me hath everlasting life." The man saw it in a moment and cried out rejoicing, "I have got it, I have got it." That kind of acceptance of God brings everlasting life. Twelve gates, and every gate a pearl, and every gate exactly alike, so after all there is only one way.

THE GATES ARE OPEN.

rise, but gave attention, and asked for God to speak.

11. "Said to Samuel." Through Samuel.

He was composed this time, and did not rise, but gave attention, and asked for God to speak.

11. "Said to Samuel." Through Samuel, whom Eli loved, God sent a terrible message, similar to one which he had previously sent by a holy man (1 Sam. 2: 27-38), but which did not have sufficient effect to enable Eli to compel his sons either to live a different life, or to leave the service of God. "The ears—shall tingle." With horror and alarm. As a loud, sharp, discord ant note thrills one's ears with pain, so the bitter tidings of Israel's wor in the judgment about to fall on Eli's house would shock all Israel.

12. "In that day." It is probable that this message was sent to Eli some years before his death, and he and his sons had abundant time to change their course. "I will perform," etc. I will bring all the judgments against the house of Eli that I have spoken. The particulars of this enree we read in chapter 2: 27-26. Divine threat enings, the less they are heeded, the surer they will come and the heavier they will fall.

13. "I have told him." God gave Eli notice of what the end would be of such indifference. "Will judge his house forever." I will continue to execute judgments until it is destroyed. God regards it is iniquity to allow children to choose their own evil ways. Eli's sons were wicked. Their father knew the Lord, but he neither taught his children to restrained them by parental authority. "Restrained them hop and them out of their office.

14. "Shall not be purged. That is, the punishment threatened against this mad his iamily shall not be prevented by all their sacrifices, but shall certainly be executed. What is spoken here relates to their temporal death only. Mercy for their soul's salvation was still extended to them, and if they had repeated they might have been saved. But every effort to restrain these wicked sons proved unavailing

the skies. Oh, the joy of such an entrance into heaven!

Dr. Pierre, returning to France from India after a long journey, said that his men when they came in sight of their native land were unfitted for duty. Some of them wistfully gazed upon the land they loved. Some of them shouted, some prayed, some fainted, and it is said that when they came near enough to recognize their friends on shore that every man left his post of duty, and it was necessary for help to come off the land before the vessel could be anchored in the harbor. Oh! the joy of thus entering heaven. Welcome from the gates, welcome from our friends long gone, welcome from every angel in the skies. The joy, the joy of one day sweeping through the gates!

Grasshopper Paint. Water and oll have long been used Being convinced of the impossibility by painters, and now, according to M. Neige, an Algerian architect, they will have to use grasshoppers if they of supporting his large family at any of the unskilled felonies, the man hit on the unusual expedient of seeking

desire to be entirely up-to-date. While recently walking in his gar den, he picked up a grasshopper, which had evidently been feasting for a good while, and by pressing its throat he obtained a very beautiful brown substance, somewhat similar to sepia and capable of covering a surace of about three square inches. To him this seems a remarkable discov-ery, and he claims that grasshopper paintings are bound to become popular very soon.-Baltimore News.

Royalty's Many Names.

Should the king of Portugal visit a hotel in the ordinary way, accompanied by his two sons and younger brother, his secretary would have quite a job registering the party. His majesty has thirteen names, his eider son has seventeen, the latter's brother has thirteen, and the king's brother twenty-two.

CHRISTIAN ENDEAVOR TOPICS.

Dec. 14-"Our Fellowship." exxxiii. 1-3; Cor. xll, 12-27. Scripture Verses,-Mal. iii. 16; John xiii. 35: Acts i, 14; ii. 1, 42; Gal. vi. 16; Eph. ii. 19: Phil. i 36; 1 Thess. v. 11-13: 2 Thess. i. 3; 2 Peter i, 1, 2.

Lesson Thoughts.
It is true of church fellowship as of every other organization of effort that "in union there is strength," A thousand men united are worth more than ten thousand working independ ently. For this reason armies are formed, manufacturing industries are established, and populations cen tralize into cities. For the same rea-

son Christian fellowship adds strength to the church. One great value of Christian fellowship results from the fact that "there are diversities of gifts." While one builds the other guards; Chris tian fellowship affords opportunity for the useful exercise of all our var-

ious talents. Selections. A plous man of rank was in the plous poor people. A worldly friend of his rallied him on the subject of his associates, and expressed his sur prise. The noble Christian man re plied, that, as he could hardly hop to enjoy so elevated a rank as they in a feture world, he knew not why should despise them in the pres ent.

Bishop Warren tells the following story of himself: When his company was ordered into battle for the first time, and they approached the scene of the conflct, a dread came over him, and his knees shook be heath him. Marching next to him was a gigantic Irishman, and the Bishop said it was a great comfort neath him. to him just to look up into his face Whenever he felt his courage fail ing him, he would rub up against his burly companion, and the of that firm, broad shoulder filled him with new strength and courage Such is the strength the Christian receives from the sense of fellowship with Christ and his followers.

Suggested Hymns, Plest be the tie that binds. Onward, Christian soldiers, Rejoice! ye saints, again rejoice! I love thy kingdom, Lord. Press on, press on, O pilgrim. The Lord keep watch between us.

EPWORTH LEAGUE MEETING TOPICS. Dec. 14-Our Fellowship-Psa. 133, 1-3; I Cor. 12, 12-27.

The psalm we study is doubtless of the time of the restoration and return to Jerusalem. One delightful thing about this was the sense of unity which it inspired. The nation had been heartily united. So now the

Church. The prayer of Jesus was "that they all might be one." No real Christian but desires true unity and harmony in the visible Church. The present tendency to unity may be hopeful or dangerous as it is born of spirituality or of looseness of doc-trine. Unity and uniformity are not to be confounded. One great Church organization is not possible, nor is it desirable. There is not to be one fold so much as one flock. But we ought to recognize that we live in the day of true Christian unity, and that more and more Christ is to be exalted, and nonessential differences ignored in Christian fellowship. We must recognize that other churches and other systems of Christian doctrine have a foundation upon the rock of truth. Each Church has its own special work, and each Church has its weaknesses and a recognition of the orthodoxy and faithfulness to Christ on the part of each is needed

to-day. The time has no doubt come when active cooperation between ties is demanded in certain directions. We have it now in our Sunday school lessons and in our Young People's Topics. May we not extend it soon to mission work at home and abroad? is it not often feasible in local religious work? Quarterly union young people's services are now frequently held with profit. Let us study to practically cooperate where it seems to be desirable and helpful. We face a united skepticism, a united heathen ism, and practically united worldliness. We need to confront them with a federated and united Church. In the temperance work; in the work of social purity; in that of evangeli-zation of our cities, can we not hope to see in the near future a federation of all Churches for aggressive work against sin? Such a spectacle would

be a mighty argument for Christ. While we are urging fellowship among the different Churches let us not forget that true fellowship is often wanting in the local chapter. Let all "cliques" and "sets" and divisive forces be abolished in our chapters Let the poor and well-to-do, the ignorant and educated, the different social factors, get together. Let us have true fellowship in the chapter! One kind of church work is as necessary as another; one may pray and another pay, but both are necessary. The various departments of the League are to be mutually cooperative. The church should be cooperative. The stewards should attend the class meeting, and the class leaders should assist in the financial work of

Parrot Race Exterminated. Ornithologists will regret to learn that Guilding's amazon parrot, a rare bird inhabiting the mountains of St Vincent, has in all probability become extinct, owing to the recent volcanic phenomena in the island.

The species was said formerly to occur only on the Souffriere, hence it became known as the Souffriere bird. The great eruption of 1718 drove many specimens to seek shelter in the other highlands of St. Vincent, but their numbers were considerably re duced by the fearful burricane of 1898.

and there is no reason to fear, so I am told by an ornithological friend, that

the few survivors have all perished in

Hand-Shaking Forbidden.

A new club is being organized at the town of Kazan under the name of "Do Not Shake Hands." The origina "Do Not Shake Hands." The originator is one of the most prominent local barristers. On meeting each other the members of this club are not to shake hands, but make obeisance. Before ladies the obeisance is to be more reverent and the bow very deep. If a handsome lady extends ber hand the club member is to touch it gently with his lies.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

The Question of Inebriety us the New York Sun Sees It-The Saloon Exists Because It Provides Gratification For the Appetite For Alcoholic Stimulation

At a discussion of the question of "The Saloon, Its Function and Perils," by cleri-cal and lay philosophers, in New York, a clergyman of Pitrsfield in Massachusetts, the Rev. Raymond Calkins, is reported to have made these rather surprising re-The saloon is ministering to the social

"The saloon is ministering to the social instinct of the people and that is why it exercises its mysterious and powerful influence in every community. It is an information burean, it is a labor burean, a postoffice, a place of recreation, amusement and fellowship.

"Picture the condition of a young laboring man alone in the city. As he goes to his room in his boarding house, past dark and gloomy churches, he finds one door opens to him, and he finds justification for seeking his amusement in the saloon in the cold and universely attention of the cold and universely attention.

seeking his amusement in the stloon in the cold and uninterested attitude of our Christian society."

The influence exercised by the drinking The influence exercised by the drinking saloon in every community is not at all "mysterious." Mr. Calkins, but is due to a cause which has always been apparent. The saloon exists because it provides gratification for the appetite for alcoholic stimulation, an appetite which has been powerful from the time when Noah, after landing from the ark. "began to be a hushandman." "planted a vineyard." and "drank of the wine and was drunken." Neither in Pittsfield nor in New York do people go to a saloon to get information or to obtain labor, to post their letters, or simply for recreation, amusement and felto obtain labor, to post their letters, or simply for recreation, amusement and fel-lowship. They go to it to get a drink. At a great part of the bars the customers tarry only long enough to pour down their doses of lieuor, though at the beer gardens a spirit of sociability may prevail. The great and primary attraction at all is the stimulant.

imulant. Neither is the Rev. Mr. Calkins justified Neither is the Rev. Mr. Calkins justified in attributing the tendency to frequent saloons to the default of churches and Christians. No "young laboring man alone in the city" is driven to the saloon by their neglect to exercise the influence proper to them, and none will make that excuse for going to a drinking place unless he is seeking to manufacture a pretext for gratifying his appetite. Nothing except his desire for a drink is responsible for his course.

How to find "a substitute for the sa-How to find "a substitute for the saloon" was a question much discussed at this conference. Such a substitute, it seems from statistics gathered by Dr. Crothers, has been found by great numbers of people in the secret use of morphine, and we are receiving letters from victims of the habit, which confirm his observation and conclusion that it is widespread, all of them being from men far above the average in intelligence. It is demonstrated that when the appetite for artificial stimulation is thwarted in one direction it may age in intelligence. It is demonstrated that when the appetite for artificial stimulation is thwarted in one direction it may be diverted to another and a still more dangerous and permicious form of indulgence; that frequently men and women who detest alcoholic drunkenness fall a prev to an infinitely worse intoxication.

The cure for the influence of the saloon which seems so "mysterious" to the Pittsfield clergyman is not in improving drinking places so as to make them more desirably efficient in "ministering to the social instinct of the peoule," but in controlling the appetite for stimulants to which they minister, first of all. So long as that appetite is left unrestrained the evil results, whether there are or are not saloons at which to gratify it. A drankard does not need to go to a saloon to get drunk. He can keep the stuff at home. The strictest abstainer from alcohol may secretly keep a hypodermic syringe with which to inject morphine into his system, to his utter undoing. The question of inebricity is very much larger than the saloon question.—

Drinking Women. "Drinking in England is slarmingly on the increase among women of the wealthy and leisure class," says Lady Henry Somewest in "The Story of Our Farm" in the North American Review. "Women in apparently respectable positions are continually convicted of drunkenness, until it may be truly said that acarcely a family exists but has some record of the hid-sous disease. I remember standing orice in froat of a public house with an American who, when she saw respectably clad on who, when she saw with an American who, when she saw respectably clad women entering it, asked. 'Are you going to hold there a crusade meeting?' It seemed to her inconceivable that women were going into the public house to drink, but to us it has become commonplace."

but to us it has become commonplace."
Had the American kept her eyes open at home she might have been less shocked abroad. Women in America do not irrouent public houses, that is, barrooms. But to semi-public retreats our women flock in alarming numbers. Hotel cafes, so called tea rooms dressmakers' parlors and "beauty shops" are the resorts of large numbers of American women who drink at all times of day or night all sorts of intoxicants. Women of position, of refinement and of home training may be found to-day in popular resorts who five or ten years ago would have lost social caste had they been seen drinking an intoxicant in a public place, especially when unaccompanied by husband, father or irrother.

"I hold bridge whist resonneitle for

unaccompanied by husband, father or brother.

"I hold bridge whist responsible for much of the drinking to-day among women who really ought to know better," said a man. "All day they are shopping or doing teas, receptious and calls. Most of the night, after a heavy dinner, is spent at the whist table. Haggard, worn out with the excitement of the game, with nerves upset by losses, the women turn to a highball or cooktail. Finding momentary strength, they grow to depend upon these artificial means to pull them through a New York season."—New York Press.

Novel Way to Fight Rum.

A new and practical arrangement for providing masons and other building laborers, coachmen, errand boys, policement and others with cheap food and non-alcoholic drinks has been called into being by the Berlin section of the German Society for Popular Hygiene. At stated hours special carts pass through the streets and dispense sandwiches, bread and butter, the sunsages so dear to the German palate, tea, cocoa, coffee and soup, all at the lowest possible prices.

On the cornerstone of that morie which we entitle manhood is engraved the monosyllable "No." He who early learns the use of that invaluable word has already learned the way to peace and comfort and safety. An easy compliance frustrates everything. Respect for others need not degenerate into servitude, but respect for oneself—that is the very alpha and omega of all inward command.

The Crusade in Brief.

San Francisco is credited with having one saloon for every twenty-two adult male inhabitants. The Church Temperance Society sends a coffee van to the great fires in New York City, that the firemen may obtain the refreshment they sorely need without recourse to the saloon.

The report from Pekin is that the Chinese authorities have ordered all foreign saloonkeepers to close their saloons and to leave the city within three days, thereby removing from the city one disgrace to Western civilization and a hindrance to mission work.

mission work.

Measures to promote temperance in Swiss towns are impeded by the fact that in nearly all hotels and restaurants guests are expected to drink wine or beer.

Three African monarchs, Emperor Men-elik, King Lewanika and King Khama, have barred the entrance of drink into their territories. Thus the war against alcohol is being waged, and soher and en-lightened heathens are teaching civilized Europeans valuable lessons in wise govern-ment.

COMMERCIAL REVIEW.

General Trade Conditions. G. Dun & Co.'s weekly review

trade says:
Weather conditions have provided the only important development of the past week in the business world. Excessive rains in some sections, notably the Southwest, facilitated distribution of leavy footwear, overshoes and kin-drel lines, while seasonably low tem-penture at other points increased the

Dobing and wholesale trade is fully nantained and manufacturing plants hae orders far ahead, but in many caes the coke shortage retards opera-

tions.

Asilway officials are making every effort to relieve the freight congestion, especially in the vicinity of Pittsburg, bt thus far there is little evidence of reprovement. Gross earnings are fully raintained, for November thus far exreding last year's by 6.3 per cent. and tose of 1990 by 16.4 per cent. while it anticipated that higher freight rates rill offset the advances in wages, sna-

aining net earnings.
Inquiries for pig iron become more figures for pig from become more figure as the scarcity grows more scute. Furnaces are added to the idle ist when there is full occupation for very plant in the country, but the fuel shortage is not perceptibly improved. Doke commands high premiums according to the commands of the premium according to the commands of the commands of the premium according to the commands of the co fording to the needs of consumers, and ron is similarly held at an abnormal position by the insufficient supply. Even foreign pig iron has not arrived it specified dates, while new orders tave been placed abroad covering disant deliveries. It is fully apparent hat domestic needs will continue to ex-ecd available supplies for many months

Minor metals, on the other hand, are enerally weaker, tin being especially epressed. Silver bullion has fallen

epressed. Silver bullion has fallen a much the lowest price on record, the strinsic value of a silver dollar now bing about 30 cents.

A distinctly firmer tone pervades the market for footwear, orders coming leward freely for spring goods. The lading shoe manufacturers have taken lage lots of leather, especially hemoly sole, giving a firmer tone to the lage lots of leather, especially hem-lok sole, giving a firmer tone to the mrket and reducing stocks. Foreign df hides are in limited supply and well

here is still no inclination to place lane orders for distant delivery of cottor goods, but a steady current and de-mad fully absorbs the limited stocks, anchayers are often compelled to hunt for lesired lines of staple cloths. Printed and woven patterned goods for spring are selling freely on forward business. The better tone that appeared ome weeks ago in woolens har finaly caused a moderate advance in

stapl lines for spring.
Falures for the week numbered 213 in the United States, against 182 last year, and 16 in Canada, compared with 25 a 'ear ago.

LATEST QUOTATIONS.

Florr-Spring clear, \$3.25a3.45; best Patent \$4.65; choice Family, \$3.90. Wbat-New York No. 2, 77c; Philadelphia No 2, 76a76%; Baltimore No 2 Blee:

Corn-New York No. 2, 63c; Phila-delphia No. 2, 61a6234; Baltimore No. 2, Oats-New York No. 2, 36c; Philadelphia No. 2, 371/4c; Baltimore No. 2,

Hay-No. 1 timethy, \$16.50a17.00; No. 2 timothy, \$15.50a16.00; No. 3 tim-othy \$13.50a15.00

Green Fruits and Vegetables-Apples per bri, fancy \$1 50-250; fair to good per bri, 1 25c2\$2 00; Cabbages, Do-mestic, per ton. \$4.00. Celery, per doz. 20c240c; Eggplants, native, per 100, \$1 50-200; Grapes, basket, 10a13c Lettuce, native, per bu box, 30c@40c. Lima beans, native, per bu box, 8029 90c; Onions, Maryland and Pennsylva-

nia yellow, per bu, 60c@70c.
Potatoes, White, per bu 55a60c; Maryland and Pennsylvania, per bu 55a60c; New York, per bu 55a60; sweets, per brl 1 75a\$1 85.

Butter, Separator, 29a30c; Gathered cream, 24a25c; prints, 1-lb 27a28c; Rolls, 2-lb, 26a27; Dairy pts. Md., Pa., Va.,

Eggs, Fresh-laid eggs, per dozen, 27a28c Cheese, Large, 60-lb, 13a13½c; madium, 36-lb, 13a13½; picnics, 23-lb 13 %a13 %c.

Live Poultry, Hens, 10a1136; old roosters, each 25a30c; Turkeys, 103a11 Ducks, 11a1234 Hides, Heavy steers, association and salters, late kill, 60-lbs and up, close se-lection, 113/a123/c; cows and light steers

Provisions and Hog Products.—Bulk clear rib sides, 12c; bulk shoulders, 113/e; bulk bellies, 14c; bulk ham butts, 11c; bacon clear rib sides, 13c; bacon shoulders, 12c; sugar-cured breasts, 151/e; sugar-cured shoulders, 12c; sugar-cured California hams, 101/c; hams canvased or uncanvased, 12 lbs. and over, 14c; refined lard tierces, bris and 50 lb cans, gross, 11%c; refined lard, second-hand tubs, 11%c; refined lard, half-barrels and new tubs, 1116c.

Live Stock. Chicago, Cattle, Mostly 10a15c lower, good to prime steers \$6 00a6 65; medium \$3 00a5 75; stockers and feeders \$2 00 a4 75; cows, \$1 49a5 00; heifers \$2 00a 5 00; Texas-fed steers \$3 00a4 25. Hogs, Mixed and butchers \$5 85a6 25; good to choice, heavy \$6 20a6 42; Sheep, sheep and lambs slow to lower; good to choice whethers \$5 75a4 25; Western sheep \$3 75a5 70

East Liberty, Cattle stendy; choice \$6 00a6 20; prime \$5 75a5 90. Hogs, prime heavy \$6 40a6 45, mediums \$6 40; avy Yorkers \$6 25a6 30. Sheep steady, Best wethers \$3 75a4 00 culls and com-mon \$1 50a2 00; choice lambs \$5 10a5 60.

A new union of steel and iron workers has been formed in Southington,

Conn.

All the carriage and wagon shops in Albany, N. Y., now employ union men. All the machine shops in Denver, Col., are unionized, with a nine-hour

work day.

There are \$25 labor unions in Chicago, with an estimated membership of more than 300,000.

Farm hands in Iowa get better wages than the average pay for teachers in the common schools.

Employers at Chatham, Canada, have signed the new scale of prices as adopted by the union printers.

Freight handlers at Albany, N. Y., will probably receive an increase of wages in the near future.

Detroit (Mich.) bookbinders are on strike for a raise of the minimum scale from \$13.50 to \$15 a week.

* Union clerks at Birmingham, Ala, have reached an agreement with employes respecting hours of work.

A movement to push the Sunday closing law is being inaugurated by the labor organizations at Beaumont, Texas.

Ironworkers at Kanaas City, Mo., are very scarce, there being not nearly enough men to supply the demand.

God gave me a little heart

To love whatever He made:
Gave me strength to bear my part,
Glad and unafraid.

Through Thy world so fair, so bright.
Father, guide my steps aright!
Thou my song and Thou my light,
So my trust is stayed.

—Laura E. Richards.

Living His Life.

THE RELIGIOUS LIFE

READING FOR THE QUIET HOUR

WHEN THE SOUL INVITES ITSELF!

mem: God's Gift-The Life of Christ More For Imitation Than For Admis tion-Every Disciple is Divinely of dained-Greatest Thing of All.

God gave me a little light
To carry as I go:
Bade me to keep it clean and bright,
Shining high and low:
Bear it steadfast, without fear,
Shed its radiance far and near.
Make the path before me clear
With its friendly glow.

To sing upon my way;
Rough may be the road, and long.
Dark may be the day.
Yet a little bird can wing.
Yet a little flower can spring.
Yet a little child can sing.
Make the whole world gay.

God gave me a little song To sing upon my way:

"As Thou hast sent Me into the world even so have I also sent them into the world." John 17: 18. Every Christian is a reproduction of Christ. His life is for imitation more than for admiration. In the perfect life there is a constant parallel between what He was and what we are. He is the first-born among many brethren; He gave to carth the likeness of the heaveny family and all His brthren are to maintan it. His life has long been the world's idea, but when His people live aright the worlf will see that ideal made real in them. That life is more than a glorious picture; it is a practical pattern.

As truly as He was Himself commissioned for His great life work so truly are we commissioned of Him. He was the apostle sent from the Father; we are His apostles sent from the Son. This is the only true apostolic ordination and appointment, the one that He bestows upon all His followers. Every disciple is divinely ordained. We sometimes look forward to the time when we shall be free from our present earthly duties and hope that, after death, God will commission us to do some great work for Him. The time will never come when we shall be more truly sent of God than we now are to this poor, sinning, lost world. No cerefonials or ordinances of men can add to or take away from the fact of your heavenly commission. You have not happened into life; you have been as truly sent of this poor, sinning, lost world. No cerefonials or ordinances of men can add to or take away from the fact of your heavenly commission. You have not happened into life; you have been as truly sent as the Master was. And you have been sent to do Life, with the Christian at least, is not eating and drinking; it is not getting riches or winning fame; it is not seven seeking health or happiness, but it is what it was to Christ, doing the will of Him that sent you.

And what is His will that all should be saved. Your business is not being saved, but asving. The Father sent the Son to be the Saviour of the world and the Son sends His servants to be the sav

for them, to save them from sin. How mean, paltry, unworthy seem all other aims beside this of saving lives. You may do many great things, but nothing great-

er than this of saving men from sin.
What a breadth of life this gives. Our What a breadth of life this gives. Our lives seem narrow and circumscribed; as was His. But the breadth of His sympathies bore Him far above His circumstances. He loved all the world and that lifted Him before all the world. Your mission will determine your position. Commissioned by the love of God and austained by love for man and heaven alone can comprehend the greatness and the glory of your service. You must expect to parallel your Master's experience in being despised, opposed, ill-treated, derided and rejected of men. But if you are sent into His trials you shall also enter His triumphs. While serving and fighting you may know His inner joy, calm, peace and strength, and when the work se ended the joy of your Lord will be but begun.—Ram's Horn.

Every Good Deed Remembered.

Every Good Deed Remembered.

He who was mindful of the fragments of food at the feeding of the 5000 will not be unmindful of the fragments of good, when the results of a good life are gathered up. There are those who go through the world living simple, healthful, and helpful lives, who never seem to do great things; the reason is that the opportunity does not come to do work that makes the world stop to look and admire. Yet nothing will be losat; the Master is not more mindful of bread than He is of service. It every idle word is to be accounted for, every good word will be remembered and rewarded. When the final accounts are made up it will be discovered that the most fruitful lives are those filled with what seemed to be little services, remained each day without thought of the outcome or desire for praise. There are many people whose names never get into the newspapers, they never say anything or do anything which the reporter is anxious to repeat. "Virtue isn't news." There are many gifts made every day, but no account is taken of them, for to the eves of the world the figures are too small. But He who gathereth up the fragments in Galilee, will also gather un the "fragments" of every life, and in this also many that are first shall be last, and the last first. Perhaps it is just as well that the world has not very much to say of us; we shall have a more moderate opinion of ourselves, and God shall have an opportunity to say some gladsome things to us when we see Him face to face—Baptist Union.

No man will acknowledge that he is vain, but almost any man will acknowledge that he is proud. But, tried by the balance of the sanctuary, there is little to choose between the two. If a man look for greatness out of God it matters little whether he seeks it in his own applause or the applause of others. The proud Pharisee who trusted in limself that he was righteous was condemned by Christ as severely, and even more so, than the vein Jews who "could not believe because they sought honor from one another, and not the honor which cometh from God only" It may be a more dazzing and a more splendid sin to be proud. It is not leas hateful in God's sight. Let us speak God's word to our own unquiet, swelling, burning hearts. Pride may disquise itself as it will in its own majesty, but in the presence of the high and lofty one it is but littleness, after all—F. W. Robertson.

American Youth. The only salvation of American youth, the only means of maintaining the liberty of our forefathers, is a belief in God, a true, healthy, religious instinct which alone can preserve the Americans from the shadow and burden of materialism.—The Rev. Dr. Grant, New York City.

The Broadest Practice.

I submit this for your candid consideration: Do you find as a matter of fact those who profess the broadest creed engaged in the broadest practice? Do you find them exercising their beneficence over the whole field of humanity?—The Rev. R. F. Coyle, Denver. Col.

The Whole Alphabet.
Have you ever tried to make a sensible sentence bringing in every letter of the alphabet? It's rather a pood amusement for an ovening, now the days are beginning to get dark early. If you pick this sentence to picces letter by letter, you will see it contains all the letters of the alphabet.

"Quick brown fox jumps over the

You must use each letter only or