New York City.—The following setmon entitled, "Stoning Jesus," was preached by the great evangelist, the Rev. Dr. J. Wilbur Chapman, from the text: "Then the Jews took up stones again to stone Him," John x: 31.

The shining of the sun produces two effects in the world, one exactly the opposite of the other. In one place it entivens, beautifies and strengthens, in the others it deadens, mars and decays. So it is with the Gospel of Christ. It is unto some a "savor of life unto life;" unto others it is "a savor of death unto death." So it was with the coming of Christ into the world. He brought to light the truest affection and the deepest hatred. Men loved darkness rather than light, so Christ's coming into the world could only disturb them.

loved darkness rather than light, as Christ's coming into the world could only disturb them.

If you go into the woods on a summer's day, and if it be possible, turn over one of the logs which may be near to you, you will find underneath hundreds of little insects; the moment the light strikes them they run in every direction. Darkness is their life; they hate the light. But if you journey a little further and lift a stone, which for a little time has been covering the grass or the little flowers, the moment you would lift the obstruction these things would begin to grow. The light is their life; they die in the darkness.

light is their life; they die in the darkness.

Christ's coming into the world provoked the bitterest prejudice and called forth the deepest devotion. Simoon, a devout man, was in the temple when the roung child Jesus was brought in, and he took Him up in his hands and blessed God, and said, "Lord, lettest now Thy servant part in peace, agrording to Thy word, now my eyes have seen Thy salva." It was just the opposite with d. When the king heard concerning he sent the wise men that he might but through them where He was, then they did not return, he was expected, and sent forth and slew children that were in Bethlehem in all the coast thereof two years and they did not return, he was expected, and sent forth and slew children that were in Bethlehem in all the coast thereof two years and they inquired of the wise men. These he two extremes.

In gospel is the gospel of love, but we find the same great differences can you find such sweetness as in the world that He gave His only Son, that whosever believeth it lid not perish but have everlast. Where is there such tenderness is expression—"Jesus wept?" words, and yet on them the

Son, that whosever believeth is a lid not perish but have everlast. Where is there such tenderness are expression—".esus wept?" words, and yet on them the world reats; taking comfort and it. But where can you find such ok they up stones to cast at she again to stone Him? you remember whom they were g, the Son of Man and the Son of the One who was going about doing rood, the sin is something awful to think bout. This text and the verse that follows is a beautiful illustration of hate and to the provided which should have made the heart of the people leap for joy; that He was the with Jehovah, who had led their fore there from Egypt to Caanan; who had ken the worlds into existence; had the winds in His fists; in whose the seas washed to and fro. You aid have thought at these expressions of the Master every knee would have been bowed in loving devotion; but not so. The Jews took up the stones again with which to stone Him, and He gave them one of the tenderest answers His heart could dictate—"Many good works have I shown you from My Father, for which of these do you stone Me?"

The text is an illustration of the fact that those who were models in fairness of their treatment of Jesus Christ. If you are familiar with the mode of stoning offenders in the early days, you will be able to see how true this was of the Jews. The crier marched before the man who was to die, proclaiming the man's sins and the name of the winesses appearing against him. This was for the humane purpose of enabling any one who was acquainted with the circumstances in the case to go forward and speak for him, and the prisoner was held until the new evidence was given. But the Jews were not so considerate of Jesus; when He said, "I and My Father are one," immediately they began to stone Him.

All that is asked for our religion, for Christ and for the Bible is just a fair consideration of their claims. The Bible, we claim, is the word of God, not because it is old only, but because it is both old and true. It seems as if it were writen for us as

Christ and for the Bible is just a fair consideration of their claims. The Bible, we claim, is the word of God, not because it is old only, but because it is both old and true. It seems as if it were written for us as individuals; it is my present answer to my present need. We simply present the Book in evidence. Suppose you try to produce its simplest parable; failure would be the result. Our religion is the same; we only ask for it a fair consideration. For Christ it is just the same. In England not long ago a woman was lecturing against our religion, and after she had closed, one of the mill-hands said. "I would like to ask the lecturer this one question: Thirty years ago I was the curse of this town and everybody in it. I tried to do better and failed. The teetotaler got hold of me, and I signed the piedge and broke it. The police took me and sent me to prison, and the wardens tried to make me better, and I began to drink as 200n as I left my cell. When all had failed, I took Christ as my Savior, and He made's new man of me. I am a mem ber of the cliurch, a class-leader and su perintender, of the Sunday-school. If Christ is a myth and religion is untrue how could I be so helped by them?"

Men are still stoning Jesus Christ. Per haps you shrink from the conduct of the Jews and cry, "For shame!" but there is a worse way to stone Him than that. Men can hurt you far more than by streing you in the face or beating you ith stripes. Do you imagine that Chr. "worst suffering was when they cust somes at Him, or scoursed Him, or put nailsthrough His hands." I am sure not, but it was rather when He came unto His own, and His own received Him not: when they called Him "this fellow;" when He was in Gethsemane in an agony; when He was in Gethsemane in an agony; when He was in Gethsemane in an agony; when He was in the Spirit, I am sure there are ways we could hurt Him more than by taking up stones from the very streets and casting them in His blessed face until His eyes were blinded by the blood drop falling down.

INCON

INCONSISTENCY.

I. Have you ever noticed the sadness which throbbed in the words of our Savior at the Last Supper, "One of yor shall betray me?" or when He was walking with them toward the garden, "Alo of you shall be offended this night be cause of Me?" or when He was in the garden and we hear Him saying: "What could you not watch with Me one hour?" The atone that hurts Christ most is not the one that is cast by the unbelieving world; He expects that; it is the one that is cast by the unbelieving world; He expects that; it is the one that is cast by the unbelieving world; He expects that; it is the one that is cast by the one stone that they can cast at Him, and that is the one of inconsistency to tall one way and live snother, confessing with the lips and denying in the walk. You never took a step in the wrong direction that it was a stone cast at Christ. I have the greatest aments of pleasure and frivolity, nearly forgetful of her loyalty to Christ. One day being asked by her companions to go to a certain place, whe weekend on the around that it was Lome. INCONSISTENCY.

were any stones there to be is thought that they carried way, perhaps only dropping them as they listened to His speech, by which they were so enraged that they attooped and picked them up and hurled them at Him.

Are you casting these stones at Christ!
Remember that He said, "He that is not with Me is against Me."

INDIFFERENCE.

III. With many it is the stone of indifference. It was one of the first cast at Him in the world. It began at the manger, going to the cross, and it is still being thrown. With curling lips and insolent contempt men said, "Is this not the carpenter's son?" When He was on the cross, they said in derision, "He saved others; now let Him save Himself." It is now the ninth hour and darkness is settled about the place. Listent His lips are moving: "Eloi! Eloi!" Surely this will move them; but some one says, "He is INDIFFERENCE. about the place. Listen! His lips are moving: "Eloit Eloit" Surely this will move them; but some one says, "He is calling for Elias; let us see if he will come to Him." This is all like the gathering of a storm to me: first the cloud was the size of a man't hand, that is, at Bethlehem; it is larger at Egypt; heavier at Nazareth; darker in Jerusalem; then He comes up to the Mount of Olives, and the cloud seems to break as He cries out, "Oh! Jerusalem, Jerusalem!"

Have you been indifferent to Christ! Anything is better than that; better outspoken opposition to Him than to be theoretically a believer and to be practically denying Him. How can you be indifferent to Him?

A man working on one of the railroads

to Him. How can you be indifferent to Him?

A man working on one of the railroads in the State of Indiana discovered, one morning, that the bridge had fallen, and he remembered that the train was due. He started down the track to meet her, saw her coming, and, raising his bands, pointed to the bridge, but on she came, having no time to lose. He threw himself across tie track, and the engineer, thinking him a madman, stopped the train. The man arose and told his story and saved the lives of hundreds. Christ did this for you; He purchased your redemption by the giving of Himself whether you have accepted this salvation or not. Will you stone Him for that?

UNBELIEF,

IV. When He said: "I and My Father are one," they cast another stone at Him. That was unbelief. Indifference was hard to bear; hatred cut like a knife, but unbelief was the crowning sin of the Jews. Many are hurling it at Him to-day. He has promised to save us if we only believe, and we need only to trust Him to be saved. A little girl in Glasgow who had just feund peace was heard counseling one of her playmates in this way: "I say, lassie, do as I did, grip a promise and hold on to it, and you will be saved," and there is salvation in the child's wards.

Now read the verse that immediately follows the text: "Many good works have I shewed you from My Father; for which of those works do you stone Me?" It is supposed that some of the Jews had actually struck Him with a stone, and this draw forth from Him words tender enough, pathetic enough to turn aside the hatred of one who had a heart of stone.

DO NOT STONE HIM.

DO NOT STONE HIM.

Do Not Stone IIIM.

1. Because of what He was, they called Him the bright and morning star; the fairest of all the children of men; the chiefest among ten thousand. Oh, that we might have our eyes open to behold Him?

2. Fifty years ago there was a war in India with England. On one occasion several English officers were taken prisoners; among thom was one man named Baird. One of the Indian officers brought fetters to put on them all. Baird had been sorely wounded and was suffering from his weakness. A gray-haired officer said, "You will not put chains on that man, surely?" The answer was, "I have just as many fetters as prisoners, and they must all be worn." Then said the old hero, "Put two pairs on me." Baird lived to gain his freedom, but the other man went down to his death doubly chained. But what if he had worn the fetters of all it, the prison, and what if volutarily he had left a palace to wear chains, to suffer the stripes and endure the agony? That would be a poor illustration of all that Christ has done for you and for me. Will you stone Him for that?

3. Because of what He is to-day. In 1517 there was a great riot in London, in which houses were sacked and a general insurrection reigned; guns in the tower were thundering against the insurgents and armed bands were assailing them on every side. Three hundred were arrested, tried and hanged; five hundred were cast into prison, and were to be tried before the king, Henry VIII. As he sat in state on the throne the door opened and in they came, every man with a rope about his neck. Before sentence could be passed on them three queens entered, Catherine of Aragon, wife of the king, Margaret of Scotland, sister of the king, and Mary of France. They approached the throne, knelt at the feet of His Majesty and there remained pleading until the king forgave the five hundred trembling men.

But there is a better intercession thar that going on for you and for me at this moment. Will you stone Him for that? Looking out from the windows of heaven the Son of God be Because of what He was, they called

that going on for you and for me at this moment. Will you stone Him for that! Looking out from the windows of heaven the Son of God beheld people heavily hur dened, bearing the weight of their sins groping about in their blindness, crying. "Peace! peace!" and there was no peace, And He said, "I will go down and become bone of their bone and flesh of their flesh; I will open their eyes and bear their burdens, forgive their sins und give them peace." Between man and the Father's house was a great gulf, wider than the distance from east to west, deeper than the distance from north to south, but Christ's coming bridged the gulf over. Across the chasm He cast His cross, and on the other side I see Him standing. His arms outspread, His attitude one of pleading. Listen! you will hear Him saying, "Come unto Me, come unto Me, whoseever will, let him come." Will you stone Him for that?

A Will Power.

It is the written law of God that man shall receive according to his gifts. The law holds in every relation in life, as we deal with men so will men deal with us. Every action in life has its measured consequences. The law of reciprocity holds on all occasions. A man is not entirely subject to his environment. We often hear men complain that they are victims of circumstances, but God has given us a will power which if we but properly exert it will prevail over the evil influences of our surroundings.—The Rev. H. E. Cobb, New York City.

What a Man Really Is. What a Man Really is,
What a man intends to be is what he
really is. He may, indeed, realize that he
ought not to be that, but to be something
hetter. He may, perhaps, wish, at times,
to rise above his chosen course, but this
amounts to little while he really, in his
heart of hearts, intends to pursue the
other path. God knows what we intend
to be, and He judges us accordingly. This
is the idea of the inspired declaration:
"As he thinketh within himself (as a man
purposeth in his inner self), so is he."—
Sunday-School Times.

Raising Wives for Farmers. More than fifty girls are studying cientific farming in the Minneapolis College of Agriculture. The course they take includes botany, chemistry they take includes botany, chemistry, physics and geology, requiring in the first two years, two terms of each They pay special attention to cook ing, laundering, household economics, furnishing houses and social culture. They learn to plan buildings and to lay out grounds: By this means it is hoped that farmers can be provided with wives who will know enough about making life in the country at tractive to keep the boys from unigrating to the towns and cities.

There are several species of fish reptiles and insects which never sleep during their stay in the world. Among sish it is now positively known that sike, salmon and goldfish never sleep at all, also that there are now real others in the fish family that never sleep more than a few minutes a month. There are dozene of species of ties which never indules in alumbers, and from three in five species in serpants which also never alsop.

SABBATH SCHOOL

Subject: Paul and Silns at Philippi, Acts xvi., 22 34-Golden Text, Acts xvi., 31-Memory Verses, 29-32 Commentary on the Day's Lesson.

I. An evil spirit cast out (vs. 16-18). The missionaries made their home at the house of Lydia (see v. 15) while they continued to preach the gospel at Philippi. They ind good success, and in this city the first Christian church in Europe was founded. But their great victories did not come about without great opposition. There was in the city a certain damsel who was a fortune-teller, who brought her masters great gain. This slave girl followed the missionaries and cried after them. Paul was grieved because of this, and commanded the evil spirit to come out of her. "And he came out the same hour" (v. 18). Why was Paul g seved? 1. Because her presence was troublesome to him. 2. Because it might appear that he was in alliance with her. 3. Because what she did was for gain and was a base imposition. 4. Because her state was one of bondage and delusion. 5. Because the system under which she was acting was then holding a large part of the pagan world in bondage. II. Paul and Silas arrested (vs. 19-21). After the evil spirit had left the girl she no longer had power to make money for her masters by fortune-telling. This mase her masters angry, and they seized Paul and Silas and dragged them before the magistrates into the market place, where legal business was transacted. "The Philippian magistrates were excited against they had attacked the religion of Rome."

III. Paul and Silas beaten and imprisoned (vs. 22-21). "Multitude rose up." An excited mob. This was done without any form of law. The very magistrates who were affecting such great zeal for the law were among the first to disregard it. "Rent off their clothes." They violently tors the clothes off of Dayley will be the clothes." The purpose and the clothes." They violently tors the clothes off of Dayley will great the clothes." The pagin trates who were affecting such great zeal for the law were among the first to disregard it. "Rent off their clothes

for the law were among the first to disre-gard it. "Rent off their clothes." They violently tore the clothes off of Paul and Silas "Beat them." The words mean to "beat with rods" (2 Cor. 11: 25). The Ro-man custom was to inflict blows upon the naked leady. naked body.

23. "Many stripes." The Roman pur

23. "Many stripes." The Roman pur

23. "Many strines." The Roman punishment was not limited to "forty stripes save one." like that of the Jews.
24. "Thrust them." All sore and bleeding. "Inner prison." The dungeon, a deep, damp, chilly cell, far under ground, opening only at the top, without fresh air or light.

IV. A great deliverance (vs. 25, 26).

or light.

IV. A great deliverance (vs. 25, 26).

25. "Prayed and sang praises." Their wounds were undressed; filth and vermin added to their pain; their position was one of torture. Sleep was out of the question. They passed the night in devotions. It is a significant fact that the most joyous of Paul's epistles is that written to the church at Philippi, born out of his experience of suffering.

26. "An earthquake." Thus did God answer prayer and prove His presence and

26. "An earthquake." Thus did God answer prayer and prove His presence and protection. No doubt all Philipm heard the sound and felt the force of the earthquake. "Doors were opened," etc. The chains were made fast to the wall, and the shock which burst asunder the bolts of the doors also released the fastenings which held the chains in the masonry. A symbol of the spiritual deliverance they were to effect for the heathen (Isa. 42: 7).

V. The jailor converted (vs. 27:34). 27. "Awaking." The praying and singing did not awake him, but the earthquake did. He evidently slept in full view of the prison doors. "Drew out his sword." The Roman laws transferred to the jailor the

not awake him, but the earthquake did. He cvidently slept in full view of the prison doors. "Drew out his sword." The Roman laws transferred to the jailor the punishment due to an escaped prisoner. He decided at once to take his own life and thus avoid a worse fate. He supposed that all in the prison had escaped.

28. "Paul cried." Anticipating the jailor's fear for his own safety. Paul raised his voice to secure attention at once. His purpose of suicide was a great sin. "All here." "Strange for a prisoner to be so licitous about his keeper. But Paul was passionately trying to save men, and the whole gospel is an appeal to men to do themselves no harm."

29. "Called for a light." Which could be carried in the hand. This care for bis welfare begat a tenderness in the heart of the keeper. It was the arrow of conviction which had reached his soul. "Came trembling." Not for his life or his office, but for his soul, which he felt was in danger of eternal loss. A moment hefore he was ready to destroy his life to escape the wrath of man, but now he was eager to find the way of life.

30. "Brought them out." "From the inner prison, where they were confined in the stocks, into the court of the prison, or into his own apartments, having no fear that they would escape, but rather con-

the stocks, into the court of the prison, or into his own apartments, having no fear that they would escape, but rather convinced that God was overruling all things for them." "Sirs." "The Greek word implies an acknowledgement of great superiority. Those who had been his prisoners were now his lords." "S-ved." "He had called for a light to look called for a light to look for his

were now his lords." "S-ved." "He had called for a light to look tor his prisoners. He now calls for the true light, to go forth out of his own prison."

31. "Believe." etc. The sum of the whole gospel; the covenant of grace in a few words. Faith in Christ saves us, (1) because it is the acceptance of God's way of salvation by the atonement in Jesus; (2) because it is the act of taking the things offered to us by God; (2) because it is the act of taking the things offered to us by God; (2) because it is the act of committing ourselves to an infallible teacher and guide; (4) because it unites us to Christ, the holy and perfect being; (5) because it fills the heart with love to God ar & to Jesus; (6) it makes spiritual and eternal things real and effective in our lives.

32. "Spake unto him." Then they proceeded, more at leisure, to pour into his attentive ears the history of Jesus Christ, to declare His doctrine, and to explain what it was to believe in Him.

33. "Washed their stripes." "He had not concerned himself about their suffering condition when he put them into the inner prison, but now that his sins were washed away his thought was to minister to the needs of those who were instrumental in his salvation."

34. "Set meat." As they were the instruments of bringing health to his soul he became the instrument of health to their hodies. "Rejoiced." The joy that filled the hearts of Paul and Silas, making the prison a delightful place to them, now filled the hearts of Paul and Silas, making the prison a delightful place to them, now filled the hearts of Paul and Silas, making the prison a delightful place to them, now filled the hearts of Paul and Silas, making the prison a delightful place to them, now filled the hearts of Paul and Silas, making the prison a delightful place to them, now filled the hearts of Paul and Silas, making the prison a delightful place to them, now filled the hearts of Paul and Silas, making the prison a delightful place to them, now filled the hearts of Paul and Silas, making the pr

President's Pleading Effective. Had it not been for Presiden Roosevelt's intervention the Harvard football eleven would this year have lost the services of its brilliant cap tain and half back, 'Bob" Kernan Last spring, the young man's father, who resides in Brooklyn, informed him that he had played football long enough and it was now time to go to Even when Bob was elected captain the old gentleman remained obdurate, though the university football authorities pleaded for one more Then some one suggested that Mr. Roosevelt, an alumnus of Harvard, be asked to interpose his good offices. This was done and the president wrote to Mr. Kernan, senior, on the subject, whereupon the latter withdrew his objections and

"Bob" remained on the team. The American Birth Rate. Recent census figures, according to an article in the Philadelphia Medi-cal Journal, seem to establish beyond question of a doubt the fact that the birth rate in this country is lower than that of any European country, ex-cepting France; that the birth rate of the American-born population is much telow that of France, and that the fecundity of the American woman is lower than that of the woman of any ther country. France is alarmed at ar condition; we are indifferent, for a are constantly recruiting our populion from Russis, from Sweden, from ermany, from Ireland or from CanCHRISTIAN ENDEAVOR TOPICS.

snuary 4-"How to Get a Fresh Start." Eph

Scripture Verses-Isa. f. 18, 19; Acts xxvi. 19, 20; 2 Cor. x. 5, 6; Heb. v. S; Rom, viii. 37-39; 1 Cor. xv. 57; Gal. vl. 9; 2 Tim. Iv. 6-8.

Lesson Thoughts. The end depends much upon the beginning The destination depends upon the direction taken; we cannot each Boston by going West. No more can we advance heavenword while walking in the ways of the werld

This is the seasch for "turning over new leat." If the old one was soiled with mistakes and blotted with sins all the more reason why a new, clean

Racers strip themselves of every unnecessary weight that would improgress; so he who would win in the Christian race

must put off the old man, and be renewed in the spirit of his mind.

Selections. Where the difference comes in eager lives is in the goal of vision. The man with the muck-rake looks down. The social butterfly glances from flower to flower. But Paul fixes his gaze on Christ. "Looking unto Jesus!"—a good word, that, for the new year, and all the years, for so we come to him, and live in him

if a man valks along a road he con a thousand things he didn't expect to see when he started Whoever launches forth on God's promises may not get where he hought he would, but he will get hought "What do you intend to become"

naked Lord Melbourne of young Ben-jamin Distaeli. "Prime minister of England, my Lord," promptly, confidently, came the answer. And although few young men in England had smaller promise of obtaining this object than then had Benjamin Disraeli, yet by persistently keeping to his determined purpose, he at last, to the amazement of the world, realized that object. Suggested Hymns.

Praise God from whom all blessings flow. All bail the power of Jesus' name.

Lead, kindly light. Savior, lead me lest I stray Take thou my hand, and lead me. Blest Jesus, grant us strength to take

Anaesthesia Without Drugs.

Dr. Steiner, a Dutch physician, re cently made a curious discovery while traveling in Java, says the London Chronicle. He chanced to stop one day at Sourabaya, where the Javanese maintain a large hospital for prisoners. His notice was directed to the fact that in the treatment of such cases as necessitated an anaesthetic the native physicians did not resort to a drug, but instead they were manifestly reducing their patients to a condition of stupor by compressing the carotid artery with their fingers. The Dutch physician was so much impressed with this primitive method of rendering the patient at least partially insensible to pain that he made a care ful study of it. He discovered that this method of anaesthesia, although unknown to modern surgery, was in all probability in vogue among the an-

Roosevelt on Boys. No boy can afford to neglect his work, and with a boy work, as a rule, means study. I am no advocate of senseless cramming in studies, but a boy should work, and should work hard at his lessons, in the first place, for the sake of the effect upon his own character of settling to learn it Shiftlessness, slackness, indifference to studying, are all most certain to mean inability to get on in other walks of life. Of course, as a boy can shape his studies in the direction toward which he has a natural bent; but whether he can do this or not, he must put his whole heart into it. I do not believe in mischief-making in school hours, as this is the kind of animal spirits that makes poor scholars; and I believe that those boys who take part in rough, hard play out of school will not find any need of it .-American Boy.

Death of Kossuth's Sister. News of the death of Louise Kos oth Ruttkay at Buda-Pesth has come to hand. Mrs. Ruttkay was sister of Louis Kossuth, the Hungarian patriot. and wife of the late Joseph Ruttkay. She was over eighty-six years old After the rising against Austria in 1853, furthered by Kossuth, then in Ungland, his mother and three sisters were banished and the mother soon after died at Brussels, while the sis ters came to this country. Of the three Mrs. Ruttkay was the last sur elvor, and made her home in America entil 1881, when she went to live with her brother at Turin and was with him when he died. In his last years she kept up his correspondence with nis old comrades in this country

Tenor as Stock Company. Andreas Dippel, the celebrated tenor, has a novel plan to anticipate the future. He wants to form himself into a stock company, the basis of which will be his earning capacity, present and future. He thinks that he has at least twenty years of good earning capacity in him and he wants to cash some of it in advance. In short, he wants to make his voice his principal in a concrete form. When he returns east from his western tour he expects to interest Wall street in the enterprise. Under his plan all his earnings for the next twenty years will be paid over to the company, he

to take half his share in cash and the

rest in common stock.

Cost the Life of a Horse.

To save his own life Silas Snyder, a farmer residing near Meyersdale, Pa., a day or two age sacrificed his horse to a big she bear and two half-grown rabs which had attacked him. Snyder was searching for some lost hogs when in passing through one of the densest parts of the mountain his horse reared as the three bears, growling feroclously, appeared before him. In the dense growth the horse could not escaps. To Snyder slipped to the ground and fied. Later a party of hunters found the horse where he fell, the Seeh torse from the bones in shreds by the bears. Gost the Life of a Horse.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

An Argument For Thoughtful Men-A Simple Way of Convincing a Doubter of the Injurious Effects of Alcohol-The Over-Work It Courses the Heart.

The Over-Work It Causes the Heart.

Dr. Richardson, on eminent English pursician, by a very simple experiment once convinced an intelligent scholar of the injurious effects of alcohol.

The scholar, an intelligent young man was singing the prises of what he called the "Ruddy Bumper," saying he could not see through the day without it, and that it gave him strength and health, as well as exhibitation, when Dr. Richardson said to him. "Be good enough to feel my pulse, as," an standing here."

The young man did so, counting its locate carefully, and saying, "It beats seventy-tour."

anty-tour.

The doctor then sat down in a chair, and asked him to count it again. He did so, and said, "It has gone down to see

and asked him to count it again. He did so, and said, "It has gone down to seventy."

The doctor then is a down on the lounge, and said, "Now sount it again."

This the young man did, and in surprise said, "Why, it is only sixty-four; what an extraordinary thing!

The Doctor them said, "When you lie down at night, that is the way nature takes to give your heart rest. You know nothing about it, but your heart, that for ever heating organ, is taking a rest, and it you will but reckon it up, you will find that it is a great deal of rest, for in lying down the heart is doing ten strokes less a minute than before. Multiply that by sixty and it is six hundred, and multiply that by eight hours, and, within a fraction, it is five thousand strokes different; and as the heart throws some six ounces of blood at every stroke, it makes a difference of some thirty thousand pounds every year! When I lie down at night without any alcohol, then my heart gets its rest, and my strength is renewed. But when you take your wine or grog, you do not get that rest, for the effect of the alcohol is to increase the number of strokes, and instead of getting the rest which sicen is intended to give, you force the heart to some lifteen thousand extra strokes in a single night, and the result is that you rise up in the morning comparatively weak, and until for the next day's work till you have taken another drink of the 'ruddy humper,' which you seem to think is a source of strength and the life of man below."

The young man acknowledged that this must be so. He began to reckon up the

the life of man below.

The young man acknowledged that this must be so. He began to reckon up the figures, and found what it was to be lifting up so many ounces so many times, a the result was that he became a total ab

the result was that he became a total ab-stinence man, with the greatest benefit to his health, and as he admits, to his enjoyment of life and happiness.

If those who resort to stimulants, as they say, to give them strength and health, would but consider facts and statement-like those thus given above, would no multitudes who now make use of intoxi-cating drinks, give up their use forever?

New Method of Fighting Saloon.

New Method of Fighting Saloon.

The Methodist Ministerial Association, of Williamsport, Pa., has posted cards bearing Scripture texts on the liquor question in the street cars of that city. In one of the cars, litted in between two hotel advertisements, is a card bearing the words: "Wine is a mocker, strong drink irraging, and whosoever is deceived thereby is not wise." In the same car ase the advertisements of three hotels and three kinds of beer and whisky, with another kind of beer advertised outside. In another car are the words: "Wine—at last it biteth like a sexpent and stingeth like an adder." In this car were the advertisements of five hotels and brands of whisky and beer. In still another was the warning: "Woe unio him that giveth his neigh bor drink that puttest the lastle to him and maketh him drunk also." In this car were five advertisements of the drink referred to. Money is being collected to keep up this light for a year.

Poverty and Drunkenness.

Poverty is the cause of most of the drunkenness that afflicts the race. And drunkenness is the cause of much poverty It should be the aim of every friend of tem perance, therefore, to give his cordial sympathy to all efforts to abate poverty. But social changes that affect the material condition of the masses of men come about slowly, and while these changes are progressing it is not a waste of energy to view the average man and woman as a fre-agent and to urge upon him and her the duty and advantages of letting alcohol-

That method, though it does not promise the climination of the drink habit from so-ciety, at least makes certain the saving of many men and women.

It is doing good in detail, while waiting for larger causes to produce wholesale re-

A Novel Method.

The latest and one of the most novel methods of promoting the cause of temperance is that of impressing the effects of alcohol upon the public by means of advertisements. This peculiar device origin ated in Paris. France, and has proved very effectual in decreasing the consumption of liquor in that city. Scientific facts, statistics, cartoons, caricatures, all are used and the Parisian is reached at every turn, from every ground of appeal. The hillboards shout the results of alcohol at him; the cars and buses present brilliant arguments for temperance in word and picture; he is enticed into reading some thrilling incident in his morning paper and finds that it ends with a forcible temperance application. The Frenchman has been reached, and France has seored a point in the battle against the ravages of alcohol.

Mind Cure For Drink.

Curing a drunkard by putting physic in his drink is an old and frequently successful form of treatment. "If at the same time," says the Hospital, referring to this trick, "one could instill into the drunk ard's mind a deep and undoubting conviction that any reversion to drinking habits will be attended by the direct consequences, this belief also, so long as it lasted, would clearly be a direct incentive to prolonged abstinence." to prolonged abstinence

What a Scientist Says.

At a meeting of the Nurses' National Total Abstinence League, held at the London residence of Lady de Rothschild, Professor Sims Woodhead, of Cambridge, asserted that nine-tenths of the diseases and a great part of the social evils of this country are caused by the use of alcohol. He advorsated the practice of total abstinence as being right from a physical and moral point of view.

The Crusade in Brist. The Edinburgh Presbytery has decided to memorialize the Secretary for Scotland on the subject of Sunday drinking clubs and to ask him to prepare a bill by which, without unduly limiting the right of the association of working men, these hurtful and debasing institutions might be abolished.

ished.

Three Airisan monarchs, Emperor Menelik, King Lewanika and King Khamahave barred the entrance of drink interpretation of the barred the entrance of drink interpretation of the second of the second that the second entrance of the second entrance

The saloon keeper knows that if he can get the higher, more intelligent class he is so much surer of the lower or less intelli-gent, for more respectable only means more victims, more ruin, more drunken-

Endeavorers in Dayton, Ohio, are doing a good work establishing temperance cor-fee houses near the factories and under-taking to cash the checks of factory work ers, who would otherwise go to the sa-loous to get their money.

COMMERCIAL REVIEW

Ceneral Trade Conditions.

Bradstreet says: Wholesale trade is quieting down as the stock-taking period approaches, and what activity is noted by jubbers is in forwarding supplies of goods needed to re-enforce stocks of retailers, depleted by what is conceded to be the most active holiday trade on record. Cold weather North and West has helped sales of furs, heavy clothing and sleighs and further stimulated general retail buying. There are, of course, some drawbacks, such as unsettled weather or bad roads at the South, the coal shortage at the East and the continuance of the railway congestion at the West, affecting the movement of coke, bituminous coal and general freight, but, taken as a whole, the mercantile community contemplates the approach of the end of the year with complacency and satisfaction.

Knowing as it does that most lines of trade will show gains over 1901 and, therefore, over any preceding year, the feeling is that the year has been a good one, while the fine wheat crop outlook and the volume of orders already book ed for next year give promise of future good conditions. Even the knowledge that some manufacturing plants are, like many domestic consumers short of coal and are contemplating a rather earlier than usual holiday shutdown fails to arouse the pessimistic feeling noted earlier in the year, when the fuel shortage was more talked Seasonable influences affect the great industries. Building is less active

the tone of the lumber market is one of undiminished strength. The iron trade presents surface quietness but important matters are taking The passing of control of large independent mills into the hands of the leading interest unquestionably makes for stability in the department of tinplate and sheets. Southern men are reported more inclined to do business for 1903 at a reduction from faney quotations. Very heavy buying of cars and other rolling stock is indiheavy buying cated for the new year, and liberal orders for plates, wire and structural materials for 1903 delivery are also noted. Pig iron and steel billets are quiet. Irregular coke supplies harass furnaces and interfere with operators of the finishing mills. High prices of coke and raw materials and higher freight rates form a combination fraught with difficulty to independent mills. Practically the entire rail output of the country for next year is already sold. Immense quantities of steel will be needed for new car building.

LATEST QUOTATIONS.

Flour-Spring clear, \$3 25a3.45; best Patent, \$4.65; choice Family, \$3.90. Wheat-New York No. 2, 83 %c; Philadelphia No 2, 76% a 76% c; Baltimore No 2 76%; Corn-New York No. 2, 64c; Phila-

delphia No. 2. 54a55%; Baltimore No. 2,

Oats-New York No. 2, 37c; Phila-delphia No. 2, 381fc; Baltimore No 2, Hay-No. 1 timothy, \$16.50a17.00; No. 2 timothy, \$16.00a16.50; No. 3 tim-

othy \$14.00a15.00 Green Fruits and Vegetables - Apples per brl, fancy \$2 50 23 25; fair to good per brl, 2 00c 2\$2 50; Cabbages, Do-mestic, per ton. \$4.00a7.00. Celery, per e@25e; Eggplants, native, doz. 18c@25e; Eggplants. native, per 100, \$1 50@200; Grapes, basket, 12a16c Lettuce, native, per bu box, 30c@40c.

Lima beans, native, per bu box, 30c 34c. Lima beans, native, per bu box, 80 Onions, Maryland and Pennsylva-nia yellow, per bu, 65c 70c. Potatoes, White, per bu 65a68c; Maryland and Pennsylvania, per bu 65a68e; New York, per bu 65a70; sweets, per

Butter, Separator, 30a31c; Gathered cream, 28a29c; prints,1-lb 31a32c; Rolls, 2-lb, 30a31; Dairy pts. Md., Pa., Va., 98a29c.

Eggs, Fresh-laid eggs, per dozen, 27a28c

Cheese, Large, 60-lb, 13a1334c; me-lium, 36-lb, 13a1334; picnics, 23-lb, Live Poultry. Hens, 10%alle; old coosters, each 25a30e; Turkeys, 11a11%

Ducks, 11a12 Hides, Heavy steers, association and salters, late kill, 60-lbs and up, close seection, 1214a1254c; cows and light steers

9a936c. Provisions and Hog Products.—Bulk clear rib sides, 10%c; bulk shoulders, 10%c; bulk bellies, 12c; bulk ham butts, 10%c; bacon clear rib sides, 10c; bacon shoulders, 11%c; sugar-cured breasts, 14%c; sugar-cured shoulders, 1134c; sugar-cured California hams, 1034c; bams canvased or uncanvased, 12 lbs. and over, 14c; refined lard tierces, bris and 50 lb cans, gross, 11%c; refined lard, second-hand tubs, 11%c; refined lard, half-barrels and new tubs, 11%c.

Live Stock.

Chicago, Cattle, Mostly 15a20c lower, good to prime steers \$5 60a6 60; medium \$3 00a5 50; stockers and feeders \$2 00 a4 50; cows. \$1 25a4 50; heifers \$3 00a 5 00; Texas-fed steers \$3 50a4 75. Hogs. Mixed and butchers \$4 50a6 20; good to choice, heavy \$6 30a6 50; Sheep, sheep and lambs slow to lower; good to choice whethers \$3 75a4 50; Western sheep

East Liberty, Cattle steady; choice \$6 00a6 10; prime \$5 60a5 75. Hogs, prime heavy \$6 45a6 50, mediums \$6 30; eavy Yorkers \$6 20a6 25. Sheep steady, Best wethers \$3 90a4 10 culls and com mon \$1 50a2 00; choice lambs \$5 40a5 65

LIVE NEWSY NOTES

A number of witnesses testified at Freehold, N. J., that they had heard Mr. Bennett and many of his employes address Laura Biggar as Mrs. Bennett.

The new Union Steel Company has been absorbed by the United States Steel Corporation. Corporation.

Officials of the Reading Coal Company hold out no encouragement of relief from the coal stringency this winter. It is said that 0,000 Boers are prepar-ing to trek to America, settling in Colo-rado, New Mexico and Texas.

The will of Mary Longfellow Green leaf, sister of the poet Longfellow, be queathed \$83,000 to charity. The threatened strike in the General Electric Works, at Schenectady, N. Y.

The remains of the late Gen.

The remains of the late Gen. George Moorman were temporarily buried in the tomb of the Army of the Tennessee, it Metaire Cemetery, in Louisiana.

One hundred and fifty firms reorgan ized the pottery combine in Pittsburg.

The monitor Nevada had her trial trip over the Cape Ann course, her average speed considerably exceeding the contract tract transvenent.

THE RELIGIOUS LIFE READING FOR THE QUIET HOU

WHEN THE SOUL INVITES ITSE

oem: He Goes Before You—Who s Neighbor?—World's Needs Are G But Our Only Care Should Be the We Can Help.

He goes before you, O my heart!
Fear not to follow where He leads.
He knows the strength each task dem
He knows the grace each trial need.
He's just a little farther on
Along the dark and lonely way.
His bleeding footprints you may trace.
He goes before you all the day.

He goes before you, O my heart!
Thro' deepest depth, o'er highest height;
He knows where lucks the ambushed foe
And what the battles you must fight;
Me sees the pitfalls you will meet,
The place where you will faint or fall;
The weariness, the pain, the tears—
He goes before you, He knows it all.

He goes before you, O my heart!
He does not ask that you shall bear
A single pang He has not borne,
A single grief He does not share;
He brekons on thro' toil and woe,
Thro' storm or calm or tempest blast,
And you shall see Him, as He said,
For He shall lead you home at last, He goes before you, O my heart!

He goes before you, O my heart!
Still follow on three gain or loss,
And for the joy that's set before,
Despise the shame, endure the cross.
The path your fall ring steps must take
Is one His mil-pierced feet have trod;
Thro' Garden, Mount and riven Tomb
He goes before you up to God.
-Annie J. Flint, in Chicago Advance.

The Part We Must Do.

When a man's interests and affections are scattered over the whole wide field of humanity, he does not often count for much in practical social service. Dilution counts against efficiency, It is easy to be in theory a lover of humanity, after the order of the Pecksnifts of the earth, and to be unkind and unloving toward our immediate neighbors. Therefore, according to the Congregationalist, the law of God does not say. Thou shalt be a lover of mankind, but rather, Thou shalt love thy neighbor as thyself. Its grip is specializing. The one man who is within reach looms up out of the fog of a generalized humanity with his individual claim to consideration.

Neighboriy willingness is one thing, neighboriy activity another. The one awaits its opportunity, the other grasps and uses it. In Christ's thought it is opportunity which makes neighborhood. The man who fell among thieves was the neighbor of the priest and Levite the moment his need came within their reach. The people of India were not within our active range of neighborhood until the way was open to serve them with the Gospel. When the famine came the opportunity of neighborhood increased. If a man is out of reach we are not to waste our energies in worry over his trials and deprivations. But if God in any wise brings him and us together, though he be at the ends of the earth, his need and our opportunity make him our neighbor.

Christ presents the problem in its simplest elements, making it a primer leason of the true spirit of neighborliness. Practically, under our modern conditions of world communication we have a more complicated problem to solve. Suppose the Good Samaritan with the wounded man upon his breast had come upon and, other victim of the violence of t! Suppose he had come upon a batt where the wounded lay in heaps. Sail the money in his purse would only sufficed to bring him home and put in the mouths of his children till he earn something more. We have ou sponsibilities which we cannot wholl aside for the most urgent outside to We have to use our strength and m with care, and to make them go as fa possible. The needs of all the world Neighborly willingness is one thing neighborly activity another. The one

aside for the most urgent outside. We have to use our strength and m with care, and to make them go as fa possible. The needs of all the world calling to us. We sometimes fear to and think, so bitter is the cry of suffer. But God is in charge. We must do part and leave the rest to Him.

Yet just because the story is so simple, it sets the few essential elements of the neighborly spirit clearly before us. The priest and Levite could not be good seighbors, for they were selfishly unloving. The Good Samaritan found a neighbor where he found a need. If we seek an answer to the lawyer's question, we must find it along these lines. If we have the true love of our brother, we shall find no lack of opportunities for putting it in practice. We shall be tempted neither to dissipate our of our brother, we shall find no lack of opportunities for putting it in practice. We
shall be tempted neither to dissipate our
neighborly activities in sentimental talk
and feeling, nor to think, with morbid
self-reproach, that God has put upon a
the whole charge of His world. The ma
whom we can help will be pur neighbor
given of God, and we shall co for him up
to the measure and in the due proportion
of our ability with a loving and a quiet
mind.

"Father Coming to Meet You."

The story is related of a little lad who on one occasion had been away to spend the day a few miles distant, and was returning home in the lingering twhight of a long English summer evening. He knew the way well and as the light lingered was allowed to return home alor When half the distance was covered, theavy clouds upon the horizon began the crowd each other overhead. A premature darkness settled down, relieved only by vivid flashes of lightning and the rumble of nearing thunder. Frightened at the approach of the storm, with beating heart and quickened steps the lad pressed on, and at a turn in the road heard a familiar voice saying: "Don't be afraid boy, father is coming to meet you." The distance to the father was soon covered, The little fellow was soon covered within the ample storm cloak of his father, and the little hand was grasped by the strong, manly hand. What cared the lad for the darkness, the rain, the lightning and the thunder? Father was there.

The lad, long since grown to manhood, recalls with joy this little incident. He says:

"Many times since has that childhood." "Father Coming to Meet You."

"Many times since has that childhood memory returned in days of darkness and distress. The human father has long since gone home, but the Great Father remains, and there is a still more wonderful sense of safety and comfort in 'the Father's hand.' He is all that an carthly father could be raised to the highest power and multiplied by an everlasting and almighty love."

In order to be helpful to the multitude the chosen disciples had a revelation attesting the fact that Jesus was the Son of God. They saw the glory of Christ as manifested by His transfiguration on the mount; they heard the voice of God, the Father, "This is My beloved Son. Hear ye Ham."—The Rev. Dr. Holderby Atlants, Ga.

Pursuit of Holiness

When shall we learn that the our of holiness is simply the pursuit of the When shall we substitute for the "it" fictitious aspiration the approach to living friend? Sanctity is in character not in moods; divinity is in our a plain, calm humanity, and in he my rapture of the soul.—Henry Drammos

Suffer " as a Christian To suffer "as a Christian" is to suffer according to the will of God. In His suffering as a man Christ has left us an example that we should follow. We can come intefellowship with Christ's sufferings.—The Rev. Dr. C. C. Hall, New York Chry.

Substitutes for Fuel.

While the recent coal famine was an uncomfortable fact Elliott Woods superintendent of the capitol superintendent of the capitol Washington, was bombarded suggestions as to substitute liere are a few of them; "Storing heat from warm debates;" "the soned timber from which cabinets selected;" "planks from political ventions;" "some of the dried fossils in the senate;" "logs we are rolled by all members, and "steps which are always taken to ady all matters."