Explains For the Benefit of Unregenerate Man One of the Most Difficult Statements to All the Bible.

New York Crry.—The following timely and interesting sermon is one of a series prepared by the famous evangelist, the Rev. Dr. J. Wilbur Chapman. It is entitled "No Difference," and was preached from the text: "For there is no difference." Rom. iii: 22.

tled "No Difference," and was preached from the text: "For there is no difference." Rom. iii: 22.

This is one of the most difficult statements to receive in all the Bible, and I can well understand how the unregenerate man would resent its application. I can hear him say, "What! no difference between the man who has fallen to the very lowest depths of sin and wretchedness, and the man who, boasting of his morality, has swerved only a little from the path of duty and the law of God?" And the answer to this question is both "yes" and "no."

There is a difference in heinousness and degradation wide as the poles, but "no difference" so far as guilt is concerned, for both have rejected the Son of God, and this is the sin of sins.

If two men were before the court, one charged with a great offense and the cher with one of less degree, it would profi he latter man but little to say, "But, at Honor, I am not so great an offende, any companion in misery." The judge might well reply, "You are both guilty; in that 'there is no difference," and thus is the teaching of my text.

God's word declares—"He that offends in one point is guilty of all;" not meaning, of course, that he has of necessity broken every law, but he has broken away from God by his transgression. If I am held a prisoner by a chain it is not necessary that I should break every link in the chain that I might go free, but only one and that the very weakest, and so he that offends in one point is guilty of all and nothing less, while he that offends in all points is guilty of all and nothing more. "All have sinned and come short of the glory of God."

Three important questions grow out of this text as I have considered it. First, I do not ask if you are a sinner, for as we ordinarily use this word, we think of one who is lawless, wild and profane. But I ask:

HAVE YOU OFFENDED IN ONE SIN-

HAVE YOU OFFENDED IN ONE SIX-

GLE POINT?

GLE POINT?

If so, "There is no difference." Man would not say it, I know, but God says it, and it is written in the book, and by the book we shall be judged.

Look at the prodigal. He was as truly a prodigal when he had taken the first step over the threshold of his father's house as when afterward you see him sitting in the midst of the swine, and trying to fill his belly with husks which the swine did cert.

He is more degraded in the second pic-He is more degraded in the second picture, but not more guilty.

Look at the leper. He is just as truly dead when the first sign of the dread disease appears, small though it may be, as when afterward you behold him, a loath-some object, sitting outside the city gates, with bandaged mouth, crying, "Unclean! Unclean!" He was a leper, however, from the first, and by the law dead. This is the teaching of the text. If you have rejected the Son of God, whatever your position, "There is no difference"—all are alike lost.

It is not even a question of great sin.

Many a man might plead "not guilty" is
such a charge were made, but first of all SECRET SINS.

1. There is a text which declares "our secret sins in the light of His countenance," and another reads that "All things are naked and open before Him with whom we have to do." In the light of this

whom we have to do. In the light of this who can stand?

Not long ago in one of the school buildings of Chicago a picture of an eye was placed upon the blackboard as an illustration, and in a little time by order of the school board it was painted out, for it had been so perfectly painted that whatever position a child might be in in the room that eye was upon it. The effect was disastrous. But there is one eye which never slumbers and can never be painted out, "Thou God seest me." The sin was at midnight. He saw it. It was in New York or I-sndon or Paris. He saw it. Thus to the charge of "secret sin" you must plead guilty, and "there is no difference."

SINFUL THOUGHTS. who can stand?

SINFUL THOUGHTS. 2. But the charge is even closer. We are responsible for the sinful thought which tarries in the mind by the consent of our will. Who can stand in the light of this?

A distinguished scientist has made the statement, which wise mea receive, that if a man stands out in the sunlight and acts, his act, good or bad, flashes away to the sun and a picture which is never lost is

his act, good or bad, flashes away to the sun and a picture which is never lost is made. And if he speaks, the sound bounds away, up and up, far beyond his reach, and makes its record forever. And if he refuses to step into the light, or in the darkness speak a word, this scientist declares that by the very thoughts of his mind certain physical disturbances occur which make a record lasting as time.

I remember sending a telegram in a western city, and shortly after realizing that my message had been wrong I made my way to the office to recall it. "Why," said the operator, with a smile, "it is gone, and is flashing over the wires now, beyond my recall." So with your sinful thoughts. They bound away, and no man can recall them when once they go.

The answer to this charge must be—"guilty."

BEGINNING IN SIN.

BEGINNING IN SIN.

3. Some are beginning now. Held by the fascination of the evil one and hured on by his charms they are rushing on to hell. On one of the busiest streets of the gay city of Paris stands a building famous for its beauty. Over the magnificent doorway you may read these words, "Nothing to pay." The admission is free, the entertainment within is fascinating, and hundreds of young men pass through the portals, the rank and file of them taking their first or last step to hell.

As in is dearly bought, for it has hell back of it. It blights the life, wrecks the character, and blasts the fondest hopes of the soul. And when that awful day comes and situation is gone and character lost, and the hearts of loved ones broken, and you are cast a stranded wreck on the shores of time, you will cry out in terror, "O wretched man that I am, who shall deliver me"—and there will be no deliverance. You will be more degraded then but not more guilty than now, for the chiefest of sins is unbelief, and that was the cause of your downfall. "There is no difference." God pity you.

Do you know the Bible description of

of sins is unbelief, and that was the cause of your downfall. "There is no difference." God pity you.

Do you know the Bible description of the end of a career of sin from the world standpoint? "Weeping, wailing and gnashing of teeth." "Without are dogs, and sorcerers and whoremongers, and murderers, and idolaters, and whosever loveth and maketh a lie." God save us from such a company. A minister could never lead a man to serious thought until he quoted the text: "The wicked shall be turned into hell, and all the nations that forget God." Great sin, humanly speaking, is not necessary; but only forget Him and "There is no difference."

If you had read that remarkable book,

everywhere for you. Finally in my wanderings I came to a great abyse. It was not so very wide, but it was very deep and was filled with blue, like the blue of the sky. On the other side I saw you. Andrew, and I gave a shriek which all the universe must have heard. Something made me look around. Then I saw One coming toward me. He had a face—O, such a face! fairer than all the sons of men; He had on a garment which came down to His foct, and as He walked toward me I saw in His feet the print of the sails. Then I knew who He was. I fell at His feet and cried, O, Lord, Andrew, Andrew. Daughter, would you

forever." U, my trishus, for in the next world, if not in this, but here and now we may be made one in Him. one for time and eternity, but failing here, all hope is gone and there is before us only the blackness of darkness of despair. "For there is no difference."

The second question is of the greatest importance:

DO YOU COME UP TO GOD'S STAND-

ARD?

ARD?

It is not enough to be simply a member of the church. "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name, and in Thy name have east out devils? and I will profess unto them, I never knew you."

We have such a way of measuring ourselves by ourselves that we may feel well satisfied with the result. But how about God's standard? Upon my return home at one time my wife placed in my hands a piece of paper, written all over, but only two words were intelligible. At the top of the page was the word "carriage" plainly written, the next word was the same, only not so well written.

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It was my little daughter's first copybook. The teacher had written the word at the top of the line, and she had done fairly well so long as she had looked at the copy. But she had fallen into the serious error of copying the line just above her work, and the word at the bottom of the page as nearly spelled "man" as "carriage." Thus people measure themselves by those around them, forgetting that He said—"Look unto Me and be ye saved."

You may be better than the members of the church, but what doth it profit? You may be the best man in your community, but that does not save.

How about God's standard?

Her Majesty, the Queen, issues frequently, I am told, an order for soldiers to compose her guard. Every man must be at least six feet tall. I can imagine some young Englishmen measuring themselves by themselves, until at last one man in great delight exclaims. "I will surely get in, for I am the tallest man in town." And so he is, but when he stands before ther Majesty's officer he is rejected, for he is three-quarters of an inch under the mark.

His being taller than his friends profited

His being taller than his friends profited nothing; they had all fallen short; some more, some less. But "there was no difference."

And if you turn my question in upon myself, I confess that I do fully come up to
the high standard of God; not in myself in
any way, far from it—but in Christ; for
"Christ is the end of the law for righteousness to every one that believeth," and
wherein I fail. He makes up.

It is no point as to whether Adam or
Eve were the more sinful; they were both
guilty, and "there is no difference."

The chiefest of all sins is not drunkenness, although that is horrible; it is
not licentiousress, although that is vile;
it is the rejection of God's mercy—or the
sin of unbelief. "He that believeth not is
condemned already, because he hath not sin of unbelief. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John iii: 18. And whose-ever he be among you—sinner, either great or small, if he fail here, he stands with the condemned, and "there is no difference." The third and last important question is this:

WHAT IS THE REMEDY?

WHAT IS THE REMEDY?

There is another "no difference" which answers the question. "For there is no difference " " for the same Lord over all is rich unto all that call upon Him, for whosoever shall call upon the name of the Lord shall be saved." Romans x: 12, 13.

1. It is useless to try by any amount of exertion, or feeling, or even prayer, to bring about faith. I have had my own experience in this. God says in His word, "Faith cometh by hearing and hearing by the word of God."

This is a sure way. A college student

"Faith cometh by hearing and hearing by the word of God."

This is a sure way. A college student was greatly troubled spiritually, and was in conference with one of the professors until midnight. Just as he was leaving the house, going out into the darkness, the professor placed in his hands a lantern saying, "Take it, George, it will light you home a step at a time." And this is what the Bible does.

That lantern did not light up the forests, nor make luminous the landscape; it was not meant that it should, but it made every step bright.

Man was lost by hearing Satan. He can only be saved by hearing God. Plant your feet firmly by faith on one single promise, and God will begin at once to make clear the way if you will only believe Him.

2. To the Philippian jailor's question,

make clear the way if you will only believe Him.

2. To the Philippian jailor's question, "What must I do to be saved?" Paul's answer was, "Believe on the Lord Jeaus Christ and thou shalt be saved." And there is no respecting of persons, for "who-soever shall call upon the name of the Lord shall be saved."

A friend of mine told me that when he climbed the Matterhorn he was besieged by men, waiting at the base of the mountain, ready to guide him up the difficult way, but the most of them would have never brought him down in safety, for they were simply men out of employment. He very easily, however, secured a safe guide when he said, "Show me your papers." Then the men who were without them stepped back, while the real guides pers." Then the men who were without them stepped back, while the real guides stepped forward and holding out their papers he read something like this:

"We, the undersigned, have climbed the Matterhorn under the care of such a guide (giving his name), and we commend him to our friends"—and then followed the names of people of great renown at home and abroad, a member of Parliament, a member of Congress, and your personal friend, and my friend at once felt secure because others had made the trip in safety.

ber of Congress, and your personal friend, and my friend at once felt secure because others had made the trip in safety.

It is like that when under condemnation you ask, "What must I do?"

Infidelity attempts an answer; philosophy make a vain effort to reply, and Jesus Christ, the Son of God, comes with the rest. Let me suggest to you the real test. Ask them each, "What have you done?" Demand of each that their papers be shown. Then will He come whose garments are dyed red, whose hands were pierced, and whose heart was broken, who died and rose again that He might become the justifier of all that believe, and on the very palms of His hands you read the names. John Bunyan, John Newton, Jerry McCauley, and brighter than them all—Charles Haddon Spurgeon.

"He hath saved us, and kept us, and in His presence we rejoice with a joy unspeakable and full of glory."

And this is enough—I for one will say, "Blessed Lord, if Thou canst save others, and I know that Thou canst, Thou canst save me; and I will let Thee do it now." Will you join me in this now?

3. To sum it all up, if you would escape condemnation you need simply to HAVE A WILLING MIND ABOUT

HAVE A WILLING MIND ABOUT SALVATION. SALVATION.

Then by faith accept what He in grace offers you. I have heard Christian workers say to earnest inquirers, "Give your heart to God and you may be saved." But this is unscriptural—at least the order is wrong. Accept first the gift of eternal life, then give yourself, out of gratitude for His goodness.

The first saves you; the second is the first fruit of your salvation.

Indiscriminate Giving. At not very rare intervals some per son will write to the posts of the Grand Army, soliciting aid in some way, and the sympathy, which the old soldiers have for each other, often

prompts them to assist. This is frown

ed upon by the department, and Com-mander Weber of an Ohio post, has the following to say in a recent order:
"There is a growing tendency both
in and out of the order to solicit aid from the posts of the Grand Army and therefore great care should be exercised to the end that they may not contribute to unworthy causes. If is best not to contribute at all unlear the solicitations are approved by the department commander."

A Gigentic Tree.

John Muir, a famous naturalist and explorer of the Pacific alope, has discovered a tree in the General Grant National Park, California, that surpasses in measurements any of its signantic rivals of the Sequola group, it is 109 feet in circumference, and is a finer specimen in every way than the great trees which have, so far, carried off the bonors of hugeness.

THE SABBATH SCHOOL

International Lesson Comments for January II.

Sucject: Christian Living, Phil. iv., 1-13-Golden Text, Phil. iv., 4-Memory Verses

6-8 Commentary on the Day's Lesson. Introduction - The epistle to the Phil-

Introduction.—The epistle to the Philippians was written from Rome, just betore Paul's release from his first imprisonment. It is full of tender and affectionate coursel. This church was very dear to Paul. Several times they sent him money to relieve his wants. Our lesson is a vivid nicture of the possibilities of Christian living. If its teachings were carried out by all Christendom the millennial glory would sreedily be here, and the kingdom of Christ would be victorious in the earth.

This epistle reveals something of the character of the church at Philippi. Paul wrote nothing to them by way of reproof. Their great love for the apoatle had coused them to send Epaphroditus to Rome with gifts to support him in prison, and Paul sent this letter to them when the messenger returned. We also see the peace and iov that filled the soul of the great apostle. "The same mind." How important that those who labor together in Christian work should avoid all dissensions!

3. "Yokefellow." There is much difference of opinion as to whom the apostle here addresses. Some think Epaphroditus is meant. Others think the elder or bishon of the church is meant, and that Paul is urging him to help the women just named to a reconciliation of their difference. Still others think that the Greek word "surgus," which means "yokefellow," should here be rendered as a proper name. "Help these women." Help Euodias and Syntyche. "They labored." From the carliest times women have rendered wanable assistance in the propagation of the gospel. The gospel opens wide the door of Christian activity to women. "Cement." Bishop of Rome shortly after the death of Peter and Paul. He wrote an epistic to the Corinthians which is still exiant. "The book of life." The register book of those whose citizenship is in heaven (Lake 10: 20: chap. 3: 20). Anciently free cities had a roll book containing the names of all those having the right of citizenship.

rece cities and a roll book containing the cames of all those having the right of citizenship.

III. Exhortations to the whole church (vs. 4-9). 4. "Rejoice in the Lord." True joy can only be found in the Lord. "Alway." Even in the midst of afflictions and trials. There is a joy in the earthly things, but this is not lasting. "The believer's joy towers above all external circumstances, and may always abide, even in the most distressing conditions." Note 1. Christians may and should rejoice. (1) This verse is a command. (2) Joy is one of the fruits of the Spirit (Gal. 5: 22). (3) It is the natural result of peace with God (Rom. 14: 17). 2. The nature of the Christian's joy. (1) Not in the creature. (2) In God—in His love. His word. His strovidences. 3. The Christian's joy should be constant. (1) God is unchangeable. (2) The way to God is always open. 4. There are many benefits to be derived.

are many benefits to be derived.

5. "Moderation — forbearance." Mildmess. patience, gentleness. "The word
means forbearance, yieldingness. It is the
grace which is slow to take offense and grace which is slow to take offense and swift to forgive; which suffers wrong rather than quarrei. Those who are expecting a Saviour from whom they need elemency may well show all men that they are of a like character." Christian equity.

1. Dees not exact all the claims of legal justice. Equity is superior to legal enactments.

2. Should be evident in dealing with all classes.

3. Should be practiced as conscious of the near advent of Christ. It is a sorry spectacle when Christians appeal to the civil courts to settle their differences.

peal to the civil courts to settle their dif-ferences.

6. "In nothing be anxious." See Matt.
5: 25. There is a care of diligence which is our duty, and consists in a wise forecast and due concern, but there is a care of distrust, which is our sin and folly, and which only perplexes and distracts the mind. "By prayer." etc. The true anti-dote is that constant prayer which carries everything, great and small, with no ex-ception, to God. "Supplication presents specific petitions to God. The thanksgiv-ing which should accompany prayer is general, and should cover all past mercies." Prayer makes known our desires to God. zeneral, and should cover all past mercies."
Prayer makes known our desires to God
and casts our cares and burdens upon Him.
7. "Peace of God." This follows as a
natural result. It is the rest and confidence which God gives to those who surrender all into His hands. See John 14:
27; Psa. 119: 165; Isa. 28: 3. "Shall keepguard." "As a watchman guards a city."
"Hearts." The heart is the seat of the affections, the desires and the motives. guard." "As a watchman guards a city."
"Hearts." The heart is the seat of the affections, the desires and the motives.
"Thoughts." Even our thoughts, or purposes, are to be guarded.

S. "Finally." In order for us to be the happy recipients of God's love and favor it will be necessary for us to take the course bere outlined by the apostle. "True."
Ability to discern truth from error is here recognized. "Pure." Freedom from fleshly impurity which defiles body and soul. It denotes chastity in every part of life. "Good report." Whatever is spoken well of among good men. "Think." Let your thoughts dwell upon that which is virtuous and holy. In this verse we have "the science of Christian ethics."

9. "These things do." The apostle is so conscious that in all these things he has followed Christ that he does not hesitate to commend his life to them as worthy of imitation. "What they saw in him was the same as what they had heard from him."

IV. Thankfulness for the gift sent (vs.

the same as what they had heard from him."

IV. Thankfulness for the gift sent (vs. 10-13). 10. "But I rejoiced." "The renewed proof of their regard in the relief sent by Epaphroditus awoke in the apostle a holy joy. They were, in their solicitude, like a tree putting forth fresh shoots. They had helped him before, and, indeed, had never ceased their care of him, but they had for a long time lacked an oppositunity of manifesting it."

11. "I have learned," etc. The apostle does not say he had not been in want, but he had learned to meet adversity with that cheerfulness which the grace of God in the heart can give.

cheerfulness which the grace of God in the heart can give.

12. "I know how," etc. He had been in poverty and want, and again he had abounded with blessings. He knew the two extremes, and was not cast down in the one or elated in the other. He took whatever came as from the Lord.

13. "I can do," etc. St. Paul "now passes from knowledge to power." This ability came through faith in Christ.

Mark Twain is long suffering in the matter of a correspondence loaded with requests for favors from un known people. He has, consequently, received the impression that when cople find time hanging heavily on heir hands they sit down and write a letter to him asking for something These requests are always preceded by prefuse compliments. "In my judgment," said Mark Twain recently 'no compliment has the slightest value when it is charged for, yet I think I never get one unaccompanied by the bill." The latest letter he has received is somewhat in the nature of climax even to those that have gone before. A school teacher asks for his portrait in oil. "There is nothing we would appreciate so much," wrote this admirer, with true naivete. "It could se used for years and years in the school." But the fact that it would cost the author a thousand dollars or so entered nowhere into the enthusiastic brain of the correspondent.

Chinese Government Advancing.

The Chinese imperial government has taken another step in advance by appointing a Japanese scholar of distinction, Dr. Unokichi Hattori, to a professorahip in Pekin university. The doctor was in that city during the doctor was in that city during the siege. He is to be dean of the school of literature. The appointment is a sequel of the visit of the famous Chinese educator, Wu Ju-lun, to Tokio to familiarine himself with Japanese edu-

THE RELIGIOUS LIFE

CHRISTIAN ENDEAVOR TOPICS.

1, 40-45; Iv. 6-10; Mark v. 19, 20.

Lesson Thoughts. To be fishers of men is such a counden duty upon all Caristians

that each one will be held to strict

account before the judgment seat of God for the mission work he has

had opportunity to do.

To-day, now, is the time to talk
to your friends or neighbor who has

not yet placed himself on the side of Christ; to-morrow his heart may

he hardened, and he may turn

Selections. Come, let us work for Jeaus. By faith and earnest prayer,

wandering ones from Jesus

Should claim our constant care. Then let us work for Josus

Before the sun goes down; We've hearts to win for Jesus

Ere we can win a crown. Look upon every man or woman who is in love with sin as dead, a living corpse. Do not treat this

as a striking metaphor; treat it as

the truth. A man falls dying on a

On the highways, in the alleys,

In the busy marts of trade; in the palace, in the cottage,

Thousands still the truth evade.

And shall not they all be rescued From the dark, impending flood? Suggested Hymns.

Preach the Gospel, sound it forth.

Have you sought for the sheep?

PHYSICIANS HAVE LONG LIFE

Conclusive Proof That Hard Work Is

Not Injurious.

work but worry that kills. Perhaps

no better exemplifications of the truth

of the saying can be found than the number of hard-working physicians,

occupied unceasingly with great prob-

lems in medicine, who have neverthe-

less lived to what may well be con-

sidered an advanced age, says the

chow's long life of nearly eighty-one years of strenuous devotion to work,

so recently closed, is only a type of

the prolongation of existence and use-

fulness that has fortunately been the

lot of some of the greatest of the

medical investigators. Longevity has

placid preoccupation of original ob-

servation avoided the distraction of mind and the diversion of activity

incident on medical practice, but also

for the man who is able to combine

both successfully. In fact, while the

average life of the practicing physician is the shortest of any of the pro-

fessions, most of the great investigat-

ing practitioners have lived lives so

long as to encourage every medical

man to take up original observation,

if with no other idea than that of as-

Bird Battles.

An unwritten law of birddom seems

to be that it is never worth while to

resist an opponent who seems to be

in deadly earnest, unless you have

reason to be in deadly earnest your-

self. One result of this is that you often see large birds flying in appar-

ent terror before angry small ones.

Within a few minutes the other morn-

ing (writes E. K. R. in Country Life), I saw separate missel thrushes hotly pursued by chaffinch, vellow-hammer, and sparrow respectively, and a rook

pursued with equal vigor by a missel

thrush; while a few weeks before a

tiny willow wren used to chase the sparrows and chaffinches which chase

the missel thrush that chases the rook.

More than this, the rook will gayly

hunt the sparrow hawk, which would cat the willow wren at a mouthful

almost. So that we have a circle

which could be indefinitely expanded

with intermediate gradations, showing

Claim Motto Is Welsh.

up in his arms and exclaimed in

Welsh, "Eich dyn," meaning "This is

Electric Shock Restores Hearing. Almost totally deaf for seven years,

and after large expenditure with fruit-

less results upon the part of his par-

ents, Charles McCormick, aged eleven years, suddenly regained his hearing in Pittsburg in a peculiar manner. While at play he stepped on a fallen telophone wire. He was thrown vio

ently to the ground and badly shock

ed. When taken home by his companions his parents were amased to find that the boy had completely regained his bearing.—Philadelphia Public

Record of Life Saver.
Sixteen children have been rescued
rom drowning this season by Walter
furrell, a Yarmouth (England) ferry
nan, who has saved 29 lives alto

your man." The explanation is ac-

cepted by many antiquarians.

of wild birds.

suring himself longevity.

been the rule, however, not only for the laboratory worker who in the

American Medical Journal.

It has often been said that it is not

Jesus saves! O blessed story. Ho! reapers of life's harvest,

Sowing in the morning.

Throw out the life-line.

These have all been fully purchased By the Savior's precious blood:

away his ears from the truth

January II .- "Bringing Others to Christ." Joh READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF! Scripture Verses Ezek, xxxiv. 6;

'oem: A Prayer-De I Discourage Ot Matt. xxii. 8-10; Luke i. 78, 79; xiv. -Be Sure That Your Friend is Indebt-ed to You For Good Instead of For Evil-Don't Live to Yourself. 21-23; xv, 2-10; Rom x, 13-15; 2 Cor. v, 14; xii, 14; 1 Tim, ii, 3-7.

I know that I am blind: My wand ring steps oft go astray, As helplessly I seek the way Of truth, and hope to find.

I know that I am lame:
So prone to stumble as I go;
With many falls and progress slow
I seek Thy grace to claim.

Dull are my ears to hear

The warnings of the still small voice
That pleads of me a better choice
Than things I now hold dear.

Heipless I call on Thee:
Open my ears, O Lord, to hear,
Strengthen my feet, my footsteps cheer
And make my blind eyes see.
—Frank Beard, in Ram's Horn.

Use Your Influence For Good. Use Your Influence For Good.

Doubtiess in the great day when the books are opened we shall be amazed to learn that the weight of our influence did not lie in the direction we had fancied, and perhaps prided ourselves it did, but in an altogether different direction. If we could but get this clearly into our consciousness it would see the property of the country o it would seem as though we would take more pains with what we are than with

crowded street, and how eager is the throng to help in any What are you doing for these throngs all around you that are far more really dying or dead? "Hoy many do you carrying in your cab?" asked a salesman of an engineer. "Two," replied the man at the throttle. "Why don't you take three?" "Three?" "Yes, why take three?" "Three?" "Yes, why don't you take the Lord Jesus Christ The engineer hesitated, and then said that he had been thinking about that very thing. Only waiting

it would seem as though we would take more pains with what we are than with what we say or seem.

The little carcless word when we are off guard may undo a lifetime of carnest, would-be help alness. The men who think more of the forms and ceremonies of life, as did the disciples who hushed back Bartimeus, than of bringing a soul near to its Master: the people who think more of their own danger in the battle than of winning the promised land for themselves and their children, may write volumes on the subject of mission work for Christ, may speak movingly of courage in general, but if they fail at the unobtrusive test moment they might as well have kept still.

At certain places in the Alps travelers are warned to keep absolute silence as they pass; the great belts of ice and snow are so evenly balanced on the mountain heights above that a shout, the report of a gun, or even sometimes, in that unbroken solitude, onict as death, a word trembling out into the air will cause sufficient jar to set in motion an avalanche. So, about us all the while are souls trembling in the balance, wavering between life and death. A word, a touch, will turn the current toward heaven or on the downward way.

Sometimes it is but a spirit of light and subtle mockery that keeps a soul back from the Master's side, where is healing and sight; sometimes it is but a lazy indifference that cares not to speak the little word of encouragement, or to take the side with the brave Calebs who stand alone and are willing to go on with the to have some one speak to him of Jesus' "Go thou."

word of encouragement, or to take the side with the brave Calebs who stand alone and are willing to go on with the Lord's work, and at our hesitation others who were ready to join them fall back and are afraid.

It is a principle of eternal and universal application that men, in their occupation, their speech, their manner, their very innermost thoughts, do not live unto them selves.

we are built of two sets of nerves—afterent and efferent. One is receiving and one distributing. Now, only as both work perfectly is there life. Let the giving be lost—what is it? Paralysis—death. So if an man be trying to refuse his influence to the world or his fellow men, let him heware: it cannot be done; it is death. As long as one lives, out from his life goes an influence, and that influence is either helping on or discouraging others.

It was a striking remark of a man on

It was a striking remark of a man on his death bed. "Oh, that my influence could be gathered up and buried with me." It could not be. It still survives him, working, and will work for centuries to come. He could not put forth his dying hand and arrest it. It was too late. He had put in motion an agency he could not control.

Hugh Black says: "It must always be a solenn things for a man to ask what he has done with this dread power of influence. For what has our friend to be indebted to us—for good or for evil? Have we put on his armor, and sent him out with courage and sirength to the battle? Or have we dragged him down from the heights to which he once aspired? We are face to face here with the tragic possibilities of human intercourse."

A ship in a voyage under sunny skics and with favoring winds for days was anddenly plunged into a wall of fog, dense as smoke or steam. The wind grew chill and piercing in an hour. The mercury in the thermometer shrank in the tube. The commander paced the bridge with anxious eyes. A lookout keen and quick was kept. What did it all mean? Was it only the fog? Every few minutes a sailor swung a leather bucket over the ship's side, and as it came up the officer on deck plunged a thermometer into it and earnestly scanned its reading.

it came up the officer on deck plunged a thermometer into it and earnestly scanned its reading. An iceberg lay off the weather bow! The most dreadful of all the dreadful dangers of the sea. Now that iceberg, if it had been of the thinking sort, may have said to himself, "I'll have nothing to do with anybody: I don't care what reople think of me. I don't bother anybody, and I won't let anybody bother me. I'll keep to myself." Ah, but there was the trouble. It couldn't keep to itself. And no more can one of these moral or social icebergs who drift to and fro unon the tide of everyday life. Silent, selfish, unapproachable, they pride themselves upon keeping aloof from every one. They do business, it is true, they go into company, but they are determined to live to themselves. And yet they do not. Every one feels it when they enter a room. You can tell instinctively when you come within the range of influence of such a social iceberg. The air is chill all about them. The frost of their selfishness nips in its bud the expression on the part of other people of many a kindly word, and makes and keeps the other lives, that are compalied by force of circumstances, to be as barron and fruitless as their own.—New York Mail and Express.

Strength of Purpose. thermometer into it and earnestly

Strength of Purpose.

We have often tried to be strong in our own resolutions, and have failed miserably. Let us learn how to be strong in the Lord Jesus, who, as Man, proved Himself superior to all the powers of Satan. On the mountain & temptation, repeatedly throughout His inortal life, and notably in the hour of the power of darkness, Satan measured himself against the second Man, but could find no response in that glorious Christ-nature, and remember that herein we have not example only, but power, because that very nature, which is Josus Christ Himself, is given to each of us. When, therefore, Satan tempts, meet him, not with your own resolutions, but with the indwelling Jesus; let Jesus do it all; leave Him as your great heart-champion to subdue Satan under your feet; meet Satan in the power of the risen Saviour.—F. B. Meyer. how little logic there is in the warfare "ich dien," the motto which belongs to the Prince of Wales, is usually translated "I serve," and tradition has it that it was taken by the black prince from the royal helmet of the blind king of Bohemian who was killed on the field of Crecy. It is a notable fact, however, that the late Dr. William Ihne, professor of English literature at Heldelberg, rejected this theory. He held that the motto was of Welsh origin and took its rise at the time when Edward I presented his new-born eldest son to the Welsh chieftains at Carnarban castle as their future sovereign. He held the child

For nature there are no evil atoms. What seemeth evil she turns to good. Out of the blackest swamps she lifts the whitest, purest mists, and distils those drops that break her sunbeams into the brightness of the rainbow. And lingering long beside nature's transformations man learns the essential good hidden in the heart of evil. grows tender in his judgment of men called criminal; grows sympathetic toward social movements that seem to threaten every form of good, and with blinding tears of hope looks longingly toward those prodigals who have been wrecked by passion.—Rev. Dr. Hillis.

A Hundred Years Without a Doctor Mr. Nathaniel Wright of Leake, near Boston, Lincolnshire (Eng.), has just completed his hundredth year, having been born in October, 1802. He has never been attended by a medical man and has never had a bottle of medicine in his life, and suffers from no bodily infirmity except failing eyesight. He is a non-smoker and takes no stimu-

if you analyze love you may finctive that will take all the con ut of you

COMMERCIAL REVIEW.

General Trade Conditions

R. G. Dun & Company's "Weekly Review of Trade" says:
Trade and speculation experienced the customary holiday quiet.
Industrial undertakings are interrupted in many cases by the taking of inventories, while other plants are closed because fuel cannot be obtained. Orders still come forward freely, and the new year will open with more business on the books than ever before. ness on the books than ever before.

Prices of commodities are firmly held

by the steady domestic demand, and there is a good export movement of the leading staples. In this, as in many other instances, however, there is still the drawback of inadequate transport-ing facilities which restrict shipments to the seaboard. Financial conditions

are satisfactory.

Railway carnings thus far reported for the month of December surpass last year's by 5.0 per cent., and those of 1900 by 11.0 per cent.

Quiet conditions in the iron and steel industry unaccompanied by any sign of weakness, testify to the healthy tone and suggest a bright outlook for the coming year. Furnaces and mills will extend the season of idleness beyond the usual time, not because orders are lacking, but in order to accumulate a

moderate supply of coke.

New England shoe factories are in full operation and have liberal orders on hand. Quotations are firm, but without change, as there is little new busi-ness coming forward at this time to produce fluctuations. Staple lines are especially strong in tone. Salesmen at the West send in large sample orders

the West send in large sample orders for fall styles, but no contracts of importance have been placed as yet.

An unexpectedly favorable feature has appeared in the market for cotton goods. After a long season of stagnation in the export division, the demand for China suddenly became considerable. siderable, notwithstanding the depres-sion in silver and liberal stocks of cottons in Shanghai. Inquiries on this acbecame firmer with the stimulus of more business. Domestic trade is limited to immediate requirements, as is seasonable, yet there is sufficient buying in most lines to prevent unde-

sirable accumulation of supplies.
Failures for the week numbered 205 in the United States, against 250 last year, and 21 in Canada, compared with 23 a year ago.

LATEST QUOTATIONS.

Flour—Spring clear, \$3 25a3,45; best Patent, \$4.65; choice Family, \$3.90. Wheat—New York No. 2. 84c; Philadelphia No 2, 7654a7654c; Baltimore No 2 7614c.

Corn - New York No. 2, 65c; Philadelphia No. 2, 5114a52; Baltimore No. 2, Oats-New York No. 2, 38e; Phila-

delphia No. 2, 40c, Baltimore No 2, Hay—No. 1 timothy, \$17.50a81.00; No. 2 timothy, \$16.50a17.00; No. 3 tim-othy \$14.50a15.50

Green Fruits and Vegetables-Apples per brl. fancy \$2 50@3 25; fair to good per brl, 2 00c@\$2 50; Cabbages, Do-mestic. per ton. \$8.00a9.00. Celery, per doz. 180@25c; Eggplants, native, per 100, \$1 50@200; Grapes, basket, 12a16c Lettuce, native, per bu box, 50c@60c. Lima beans, native, per bu box, 80% Onions, Maryland and Pennsylvaand Pennsylvaniu yellow, per bu, 65c@75c.

Potatoes, White, per bu 60a65c; Maryland and Pennsylvania, per bu 65a68c; New York, per bu 65a70; sweets, per brl \$2 25a2.50

Butter, Separator, 30a31c; Gathered cream, 28a29c; prints, I-lb 31a32c; Rolls, 2-lb, 30a31; Dairy pts. Md., Pa., Va., 28a29c. Eggs, Fresh-laid eggs, per dozen, 25n26c

Cheese, Large, 60-lb, 13a1334c; medium, 36-lb, 13a1335; pienies, 23-lb, 13¼a13¾c. Live Poultry, Hons, 95410c;

costers, each 25a30c; Turkeys, 13a14c; Ducks 11a79 Hides, Heavy steers, association and salters, late kill, 60-lbs and up, close se-lection, 12% a12% c; cows and light steers

Provisions and Hog Products.—Bulk clear rib sides, 10%; bulk shoulders, 10%; bulk bellies, 12e; bulk bam butts, 10 ie; bacon clear rib sides, 10c; bacon shoulders, 111/c; sugar-cured breasts, 14%c; sugar cured shoulders, 11%c; sugar cured California hams, 10%c; hams canvased or uncanvased, 12 lbs. and over, 14c; refined lard tierces, bris and 50 lb cars, gross, 11c; refined lard, second-hand tubs, 11c; refined lard, half-barrels and new tubs, 11c.

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 \$2 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 slew to lower; good to choice whethers \$3 75a4 50; Western sheep 84 25n4 50.

East Liberty, Cattle steady; choice \$5 75a5 90; prime \$5 60a5 75. Hogs. prime heavy \$6 45a6 50, me.liums \$6 30; savy Yorkers \$6 20n6 25. Sheep steady. Best wethers \$3 90a4 10 culls and common \$1 50a2 00; choice lambs \$ 30.5 50.

LABOR AND INDUSTRY

Glovemakers will form an international union. The standard rate of wages for brick-layers in England is \$10,50 a week. The Order of Railroad Telegrapher nitiated 4,000 new members during the last five months.

Wages of the employes on the Wel-

land canal have been increased by the Canadian Government. The number of laborers required to cultivate the tea crop in India is 665,000 Within the past five years labor or ganizations of New York State have increased in membership 75 per cent.

By 59 votes to 5 the Northumberland (England) miners' delegates have re-

jused to adopt a scheme to reduce the coal output. Switzerland has 5,000 different fac Switzerland has sometimes and the whole country is a bee-hive of home industry.

Agication for better pay for commor school teachers still goes on in Iowa but as yet the pay is no better than it was.

Negotiations for an increase of 10 per cent, for all hog butchers at the Chicago stock yards are progressing favorably. The Central Labor Union, of Canton Ohio, has inaugurated a fight against

convict goods. The merchants are Photo-engravers at Boston. Mass. have struck to enforce a demand for an eight-hour day and recognition o the union.

he employes of the Cigar Trust are er ales, and the great majority are

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT

THE VICE OF INTEMPERANCE. Concerning Beer-Some Facts Regi Its Use, and the Dreadfut Effects Upon

the System of the User-Beer Drinker Worst Subjects For Surgeons.

To those who believe, or would like to believe, that beer is less dangerous a beverage than whisky, we commend an editorial in the July 16 isaue of Barrels and Bottles, a brewers' journal published in Indianapolis. Under the title: "Is Beer a Safe Beverage?" retail dealers are warned against its use. The man behind the bur must sell beer, says the writer, but he should not drink it—would not, in fact, "I he knew as much about its effects as a man in the business ought to know." It is "most disturbing to digestion." and "for the benefit of those in the trade who wish to consider all sides of the question and to face facts as they are," the article quotes at length the famous speech of Senator Gallinger delivered before the United States Senate in support of the anti-cantese bill. "He," (the Senator) says Barrels and Bottles, "quoted from a series of interviews with physicians of Toledo, O., secured by the Toledo Blade, prefacing their declarations by saying:

"Toledo is essentially a beer-drinking city. The German population is very large. Five of the largest breweries in the country are here. Probably more beer if drunk, in proportion to the population, than in any other city in the United States. The practice of these physicians is, therefore, largely among beer drinkers, and they have haid abundant opportunities to know exactly its bearings on health and disease. Every one bears testimony that no man can drink beer safely, that it is an injury to anyone who uses it in any quantity, and that its effects on the general health are far worse than that of whisky, clogging his heart and arteries, sunnefying and starving his brain, choking his lungs and bronchia, loading his body with dropsical fluids and unwholesome fat, fastening upon him rheumatism, crysipclass and all manner of painful and disgusting diseases, and finally dragging him to his grave at a time when other men are in their prime of mental and bodily vigor. Here are some of their statements."

Then follows a column from the doctors testifying to the "

"Adulterants are not the most invo-

"Adulterants are not the most important thing in my estimation; it is the beer itself. It stupelies the intellect, because it is a narcotic and cumulative in its effect. Every man who drinks beer in any quantity soon begins to load himself with soft, unhealthy far. This is had, because it is the result of interference with the natural climination of deleterious substances.

"Beer drinkers are absolutely the most dangerors class of subjects a surgeon can operate on. Insignificant scratches are hable to develop a long train of dangerous troubles. It is dangerous for a beer drinker to even cut his fineer. I do not regard heer drinking as safe for anyone.

"A majority of saloonksepers die from dropsy, arising from kidney and liver discases, induced by beer drinking. My experience has been that saloonkeepers and men working around breweries are very liable to those diseases.

"I have always believed that Bayard Taylor fell a victim to the German beer that he praised so highlt. He died of Bright's disease at fifty, when he should have lived, with his constitution, to a green old age. He went must as beer drinkers are pseniarly liable to time." Beer drinkers are pseniarly liable to

just as beer drinkers are going all the time and overwhere.

"Beer drinkers are necessary liable to die of pneumonia. Their vital power, their power or resistance, their vis medicatrix naturae, is so lowered that they are liable to drop off from any form of acute disease, fevers, oneumonia, etc."

Senator Gallinger's speech is valuable material in the emparical of description.

material in the campaign of education to be carried on against beer, and with its new and unique setting in Barrels and Bot-tles it acquires additional force and signifi-cance for beer sellers and beer drinkers.— Union Signal.

Drunkenness and the Law.

Drunkenness and the Law.

The Austrian Government is preparing to combat drunkenness by law. A bill is being drawn inflicting severe penalties upon dipsomaniaes.

In this country about thirty States have general laws dealing with drunkards. The others leave to local ordinance makers the business of disposing of the victims of too much drink. As negalities for intoxication there are provided fines ranging from fifty cents, the minimum in some States, to \$150, the maximum in others. Imprisonment is an alternative punishment in most States, but is the only one in Maine and New Hampshire. The terms of the convicted range in various Commonwealths from a two days' minimum up to a five years maximum. In Alabama the common drunkard gets six months at hard labor. In Minnesota there are progressive penalties for offenses after the first. Several States exact bonds for future sobriety. It is a fact proved by drink statistics that America is becoming more temperate, but the host authorities do not attribute the improvement to the effects of legal penalties. Hard drinkers are no longer countenanced by desirable society. This is one reformatory force, and a stronger one yet is the mereasing demand in many lines of business for men who are always sober and reliable. Most railroad corporations, for instance, insist on temperance in their employes. As they have work for more than a million men, they exert a tremendous influence for abstinence.

Austria's new law will swell her records of offenses. It will not change men's tastes and desires. The best reformatory statutes are those framed by social and business self-interest.—New York World.

The Liceuse Commissioners of Glonces-ter, Mass. have made it a rule that when a drunkard has been brought before the courts and convicted of the folly the su-loon keepers are notified not to sell him liquor for six months.

A Wise Rule.

Advice to Athletes.

Advice to Athletes,

An influential baseball guide (Witt's) has the following wise lauggestion:

"Any man now desirous of using his physical and mental powers to their utmost advantage must ignore first, intemperance in eating, and second refuse to allow a drop of alcoholic liquor, whether in the form of spirits, wine, heer or eider, to pass down his throat. We are not preaching 'temperance' to the fraternity, but telling them facts, hard, incontrovertible facts, which experience is gradually proving to those who have charge of the training of athletes for feats of physical skill or endurance."

A Good Testimonial.

"I have never drunk nor meddled with liquor. I have seldom used it in my family as medicine, and yet it has meddled with me—it has made my boy a wandering vagatond, has broken my wife's heart. Yes, when I was asleep thinking him at home in his bed, he was being made a drunkard in a bar-room."—Ex-U. S. Se vator Merrimen, of South Carolina.