NEW YORK CITY. — The distinguished and well-known evangelist, the Rev. Dr. J. Wilbur Chapman, has furnished for publication the following sermon entitled "Rules of Service." It was preached from the text: "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." 2 Timothy, ii: 4, 5.

It is not enough simply to restore which

It is not enough simply to perform what might be called good deeds, in the estimation of the world, for one might receive the applause of men, and miss his reward at the hands of God. Neither is it enough that one should be so given to service that he might win the applause of people everywhere There is no special promise in God's word written for the man who is simply faithful in outward service. Paul must have had this in mind when he said: "Yet is he not crowned except he strive simply faithful in outward service. Paul must have had this in mind when he said: "Yet is he not crowned except he strive lawfully." It is a good thing for the Christian to square his life, both public and private, his innermost thoughts, and the hidden man of his heart, by the word of God, to see if in any point he is falling away from God's plan and the Holy Ghost's guidance. When John, in Revelation, wrote, "Let no man take thy crown." he presented what to my mind is one of the most solemn subjects in all the Bible, namely, that one might be saved, have his sins forgiven, stand before God justified, be perfectly sure of being ultimately received into His presence, and be saved throughout eternity, and yet miss his reward and lose his crown.

This chapter is a note of warning and a heart cry to people everywhere to search their lives, aided by the Spirit, to ask God to deal very thoroughly with them even though this dealing may mean the cutting off of some very much loved sin or the giving up of some long cherished plan.

1. All service must be prompted by right motives.

It is not so much how the work appears

right motives.

It is not so much how the work appears outwardly that commends it to God—in this His judgment is given differently from that of man, but it is altogether a question as to what, back of it all, prompted the service. The giving of the widow's mite and its hearty acceptance by our Master is an illustration of this fact, for in the desire that prompted the gift was found that which was of ten thousand times more value than the gift itself.

One might preach the gospel and win hundreds of souls for Christ, and the motives that prompted the preaching be wrong. One might superintend a Sunday-school with much success, be a teacher of acknowledged ability, lead the young people's work in the church, be a chosen leader of the mission work, and upon all these positions have the seal of the approval of men and the plaudits of the multitude because of acknowledged success, and yet miserably fail at the great day of awards to receive one single crown for faithfulness—simply because the work was born in selfishness and carried on in pride. It was not done for the glory of God, but rather for the glory of man. One might build churches, and for his supposed generosity be highly esteemed of men, and yet receive a rebuke from the lips of the risen Christ. One might endow schools which God would use for the betterment of socity and for the accomplishment of His own puans, and yet have no recognition on the great day of awards. One might give his money to clothe the poor and feed the hungry; he might be known wherever the English language is spoken, for his charitable works, and when the great day of awards should come might hear the Master say:

"Depart, for I never knew you."

His soul is saved, but his life is lost. All

awards should come might hear the Master say:
"Depart, for I never knew you."
His soul is saved, but his life is lost. All of these things are true, because, while outwardly the service was wonderful and the success great, the motive that prompted it all was selfish. Jesus Himself has said that there would be some who should say: "Lord, have we not prophesied in Thy name, and in Thy name done many wonderful works?" Thus the teaching becomes more intense and the lesson more startling, for one might even think that he was shaping his life according to God's plan and yet most terribly miss the reward.

reward.

When Paul wrote his first letter to the Corinthians he said: "For other foundation can no man lay than that is laid, which is Jesus Christ. If any man's work shall be burned he shall suffer loss: but he himself shall be saved; yet so as by fire." This is very clearly, to my mind, a lesson to Christian workers in general, but to ministers in particular. The foundation is the same for us all—Jesus Christ, but the superstructure may be very different. It is a most solemn thought—one of the most solemn I know—that when the great day of fire shall come every man's work shall be tried, of what sort it is. The ministry of the man whom the world honored shall be touched by fire. The service of the Christian worker, from the first effort made for Christ to the last, shall certainly be tested. The teaching of the Sunday-school teacher, throughout his or her entire Christian experience, shall be brought beneath the searching light of the Son of God. The testimony of every Christian in every land shall be searched through and through. The life in the home, in the place of business, in the streets, at home or in foreign lands, by day and by night, shall be tested by the fire of God. If the work is burned, the man shall suffer loss, but he himself be saved, though as by fire. It is a tremendously solemn message.

I might have all the experience God has given me, as preacher, teacher, evangelist, father, husband, friend, and then stand before God at the last with all my work swept away, going into His presence with the smell of fire upon my garments. God forbid. Paul had this fate in mind when he said (1 Cor. iz: 25, 27): "Every man that striveth for the mastery is temperate in all things. Now, they do it to obtain a corruptible crown, but we are incorruptible. But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others. I myself should be a castaway," or (as we have already seen), "be disapproved."

God keep us from meeting such an experience at this on that great day!

2. We must labor with clean hands.

God never uses an unclean man. It is possible that one may be saved, and yet allow sin in some way to control him, but it is not possible for God to use that which is either common or unclean. "Come out from among them and be ye separate, and touch not the unclean thing"—from which command of t

same Spirit we have been quickened, and by the same Spirit have been sealed or anointed as God's own special treasure. If we have not allowed Hirn to use us we have robbed Him of His right, and at the great day of awards shall be called to a

have robbed Him of His right, and at the great day of awards shall be called to a strict account.

"And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes; neither shall he go in to any dead body, nor defile himself for his father, or for his mother; neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him; I am the Lord." (Leviticus xxi: 10-12). How close this teaching is, and how completely many of us are condemned as we apply it to our own lives!

And yet there is no reason for discour-

demned as we apply it to our own lives!

And yet there is no reason for discouragement. In the olden times, when the priests or the people were in touch with sin; the ashes of the red heifer were sprinkled upon them for cleansing, and immediately they stepped back into fellowship, and God clothed them with power. In the New Testament a better provision is made—Hebrews ix: 13, 14: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot unto God, purge your conscience from dead works, to serve the living God."

I have not been able to find in the New Testament, with the exception of the

Testament, with the exception of the Lord's Prayer, any place where it is said that the Christian must ask for forgiveness that the Christian must ask for forgiveness of sins, but I do read in I John i: 7, 8, 9: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I learn then that if I confess my sins He is faithful and just to forgive them and cleanse me perfectly, and when He forgives sin He always forces, it ive them and cleanse me perfectly, and in He forgives sin He always forgets it.

### God Sees the Best.

God does not set the less against the greater, as we do; He sets the greater against the less; that is His way. Who will not say: Blessed be His love? Man being small, being petty at the kingliest, finds a flaw. Thus the wise fool talks: He is honest, he is wise, he is gitted; he is, on the whole, a man of notable intellectual stature and influence; but—man thinks he is clever when he discovers a but. He gathers himself up into Pharissic perpendicularity and says: I discovered that, I pointed out that frailty, I saw it. There can be no pit deep enough for a wratch like that. How doth God speak? Thus, hear the music of infinite love: He has gone astray, he has been unfaithful, he has turned aside from Me a thousand times, he has done the things, he ought not to have done; yet—that is the difference hetween human judgment and divine judgment in relation to that greatest of all mysteries, human character. It is better to fall into the hands of God than into the hands of men. Your brethren like to speak against you, to have discovered a peccadillo, one little sin and to have fingers dainty enough to pick out that little hair and to be able to say: "I've got it!" The Lord saith: "You have wounded Me and disappointed Me and gone away from Me, yet—how can I give thee up? Return!" That is the difference between your human theories and the great Divine idea of redemption—God always seeing the best, fixing His eyes upon the salvable points, looking to those elements that are still left out of which He can rear manhood. He will not quench the smoking flax. He will not break the bruised reed.—Joseph Parker, D. D.

### "He Reminds Me of Jesus."

"He Reminds Me of Jesus."

One familiar with the workings and every-day life of James Chalmers, that great Scotch divine, relates a beautiful little incident which came under his observation, and which vividly portrays the Christlike nature of this man of God. He says:
"One day I went into a house where one of his people was bedridden. She had been in great pain for many years, and as I went in I thought she looked ever so bright. I said, 'You are better to-day?' 'Yes,' she said, 'you know I have had Mr. Chalmers this afternoon, and, do you know, he never comes but when he is gone I think that is just how Jesus Christ would have come to see me. When he sits and looks at me I think that is how Jesus would have looked, and when he opens his mouth and speaks to me I think that is how Jesus would have spoken, and when he prays I can almost hear the very voice of my Master praying for me, and he always asks for the things that I think Jesus above everything else would like me to have. He never goes but he leaves behind the impression that it has been like a visit from Jesus. He reminds me of Jesus.

The For to Fear. The For to Fear.

Dr. Theodore L. Cuyler, in estimating what he deems to be our worst enemy in this life, says: "Dangerous as the devil is, dangerous as worldly amusements are, the most dangerous enemy that we often have to encounter walks in our own shoes. That cunning, artful, smooth tongued heartdevil, self, is the foe that needs the most counting, artiul, smooth tongued neart-devil, self, is the foe that needs the most constant watching and subjects us to the worst defeats. The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other.' Paul had a tremendous battle along these lines, beating down his cernal nature by hard blows, and the old hero was able at last to shout: 'I have fought a good fight; henceforth there is laid up for me a crown of righteousness!' Whoever has, by God's help, laid his desires, his plans, his purposes, his property, and, above all, his own will at the feet of Jesus Christ, is already one of the overcomers. He already begins to wear clean raiment, and the omniscient eye of God discerns on his brow the first flashings of the victor's crown!"

The Lord is good. Sometimes we forget it. Sometimes we feel it. Always we know it. Few men are really skeptical as to the goodness of the great God who is at the heart of the whole universe as its author and upholder. We pity the man, that rare man, who has lost all faith in goodness and all faith in God. The Lord is good. The need is to translate that declaration of Holy Writ into terms of a personal experience, to carry it with one as a sonal experience, to carry it with one as a daily conviction and comfort, and to live in a constant atmosphere of praise and prayer in the spirit of the Psalmist, who declared: "I will bless the Lord at all times."—New York Observer.

Our First Thoughts. If on awakening our first involuntary thoughts are of God, or some sweet Scrip-ture promise, we shall enter upon the du-ties of the day well.

Admiral Jouett's Experience. Admiral Jouett, who is the joillest old sea dog of all the retired officers of the navy, tells an amusing story of his early days as a cadet. "I was a sociable youngster." he says, "and when I went to my first assignment the Independence, and saw the stars and stripes floating over it, I remem bered my mother had taught me that my first duty was to the flag, so ! attempted some conversation on this line with the executive officer, who had received me when I came board, and who was one of the strict est disciplinarians in the navy of that

day. "'Silence, sir!' he roared at my first question, his face red with anger. 'Silence, sir! Who gave you permission to speak? Let me hear only six words from you, sir, waile you are on this ship: Port, starboard, yes, sir, and no, sir.' And this was my drst discipline in the navy."

Churches on Manhattan Island.
There are 366 places of worship on
Manhattan Island. There is a report testant and Cath

# THE SABBATH SCHOOL

International Lesson Comments For February 15.

Subject: Christain Self-Control, I Cor. vill., 4-18 -Golden Text, Rom. xlv., 19-Memory Verses, 8, 9-Commentary on the Day's Lesson.

I. Perplexing questions (vs. 4-8). 4
"Unto idols." Those portions of the animals offered in sacrifice which were not laid on the altar, and which belonged partly to those who had offered them. These laid on the altar, and which belonged partive to those who had offered them. These remnants were sometimes eaten at feasts held in the temples (v. 10), or in private houses (chap. 10: 27); sometimes sold in the markets by the priests, or by the poor. The question was whether it was right for Christians to partake of food connected with idolatry. Such meats were forbidden by the council at Jerusalem, seven years before, because the act was offensive to Jewish brethren (Acts 15: 20, 21), but here in Corinth, a Gentile city, the question needed to be settled on a new basis. "Is nothing." Nothing but a carved block of wood or stone, having no power over the meat or the eater. None in the Corinthian church, whether Jews or Gentiles, believed that an idol was anything. They all had knowledge alike that far. The question was put upon another point, and for a settlement they appealed to Paul. "None other God but one." The Creator and sustainer of all things. There is no representation of the true God in any of the idolgods.

5. "Called gods—in heaven." As the

"Called gods—in heaven." As the moon, planet, stars. "In earth." Dei-kings, beasts, rivers, serpents, etc. heathen had many imaginary gods, people of Bengal acknowledged 330,

The neople of Bengal acknowledged '330, 000,000.

6. "To us." Christians. "One God." All that is needed, for in Him dwells all power and love. "Father." The Christian's dearest word for God. He is the originating cause of all things. "We in Him." In His thought, this care. We were created for Him. and our highest happiness is in living in His glory. "One Lord Jesus Christ." The Father's Son, one with the Father, our Lord and Saviour, "through whose mediation are all things, including the natural and spiritual creation." (John 1: 1-3; Eph. 3: 9). "We by Him." Redeemed by Him, and again by Him to be glorified.

II. Knowledge alone not sufficient (vs. 7, 8).

7. "Howbeit," etc. The Corinthians argued that they all knew that an idel was

7. "Howbeit," etc. The Corinthians ar-ued that they all knew that an idol was othing, but Paul replied that this was not gued that they all knew that an idol was nothing, but Paul replied that this was not universally the case, that some were not yet entirely free from their heathen ideas. Many were very ignorant, having just escaped from heathen idolarty, with but little knowledge of the truths of the gospel. Old customs clung to their memory and affected them in many ways. Knowledge alone could not settle this question; our own liberty of action is not the standard. "Conscience of the idol." See R. V. Custom had wrought in them a reverence for the idol which Christianity had not yet entirely cleared away. A reformed drunkard walks past a saloon with different feelings from one who has never known the taste for strong drink, "Conscience being weak." From want of knowledge. Not strong enough to grasp firmly the great truth that an idol is nothing; only able to see that the worship of idols is sin. A weak conscience is one which either regards as wrong wnat in fact is not so, or one which is not clear and decided in its judgments, or one which has not power enough to restrain a person from doing the thing it condemns. "Is defiled." Whether a thing be right or wrong he who in doing it goes against his conscience wrongs himself. This hardens the conscience, distorts it, weakens it, blinds it.

8. "But," etc. This verse is to be re-

it goes against his conscience wrongs himself. This hardens the conscience, distorts
it, weakens it, blinds it.

8. "But," etc. This verse is to be regarded as the view taken by the Corinthians in their letter to the apoetle. Paul
grants their position, but shows that there
are other points to be considered. "Commendeth us not." God does not think any
more of us for eating, or for refraining
from eating. It is our characters, our
moral condition, our love, not some formal
act of eating or fasting, for which He cares.
The food itself was just the same whether
it had ever been offered to idols or not.
Its having been in an idol temple did not
in the least affect it in any way. It is
well to remember that education alone
never makes a person better. A knowledge
of right and wrong, and the study of ethics
will not eradicate vicious propensities.
That which commends us to God is a thorough regeneration of heart, whereby we
are enabled to love God and our neighbor.
III. The duty of guarding the weak
(vs. 9-12).

9. "But take heed." This verse is Paul'a

are enabled to love God and our neighbor.

III. The duty of guarding the weak (vs. 9-12).

9. "But take heed." This verse is Paul's reply to the argument of the Corinthians in verse 8. Though you may be no better or worse for eating or not eating, yet if your conduct injures others and leads them into sin you should abstain entirely. It is far more important that your brother should not be led into sin than that you should partake of meat which you acknowledge is in itself of no importance. This is a general principle which should regulate Christian conduct at all times. "This liberty." Though you are delivered from superatitious notions, it is contrary to the spirit of love to hinder another who is not yet so far enlightened. "A stumbling block." A means of confusion, which might lead to the overthrow of faith.

10. "If any man." If the Christian who is ignorant, or the heathen seeking light. "See thee—in the idol's temple." Some went so far as not only to eat, but to eat in the precincts of the heathen temple. The anostle, being concerned now only with the noint of eating, does not rebuke this practice here, but he does so fully in chan, 10: 14-22. "Be emboldened." Be built up, be confirmed in the belief that an idol is something, and so be led to violate his conscience and become established in error.

11. "For whom Christ died." A pa-

an idol is something, and so be led to viorlate his conscience and become established
in error.

11. "For whom Christ died." A pathetic and forcible argument drawn from
the depths of Christian truth and feeline.
Will you not suffer a privation in behalf
of the soul for whom Christ died?

12. "Ye sin against Christ." "By injuring His children, whose wrong He feels as
His own; by injuring His cause and destroying the work He has come to do, and
by misrepresenting His spirit."

IV. The question settled by love (v. 13).

13. "Wherefore." This is the conclusion
of the whole matter. "To offend." Cause
him to stumble and fall into sin. "Will
eat no flesh." In order to insure my avoiding flesh offered to idols I would abstain
from all kinds of flesh in order not to be
a stumbling block. "Lest." etc. This is
the manifestation of true love. See v. I.
Love builds up the soul in God. Yet there
is danger even here. We may by obeying
another man's false conscience confirm his
self-conceit, or establish a false morality.
Against this danger Paul specially provides. While he complies with the weak
brother's error he openly proclaims that it
is an error, and that he comolies not for
truth, but from tenderness. He yields to
the unsound conscience, but nothing would
induce him to admit that the conscience
was sound.

Unusual Expedient Against Rats. A large London meat house which had suffered severe loss through the devastations committed by rats hit upon a novel scheme to abate the nulsance. A regular system of kindness was practiced upon the rodents. Food to their taste was left for them at regular intervals. It was given them to understand that the management considered it a great pleasure to have them about the premises. All cats were banished from the warehouse, At the end of six months the rats beame quite tame and would eat out of the butchers' hands. The dainty meals reserved for human beings were henceforth left untouched, rodent notions of honor being exceedingly strict. The result is that, although the rats are daily on the increase, with no limit in sight, the firm is many pounds shead, and on the road

Proposal to Tax Foreigners.
Taxes on foreign visitors and residents are proposed to the Vaud canton, Switzerland.

CITRISTIAN ENDEAVOR TOPICS.

February 15 .- "Lessons From Ben-Hadad's Defeat," | Kings xx. 12-20. Temperance.

Scripture Verzes-Rom. xiil. 14: 1 Cor. Ix. 25; Eph. vi. 11; Tit. ii. 1, 2; 1 Peter ii. 11, 12; 2 Peter i. 5-7; Prov. xx, 1; xxiii, 20, 21, 29, 30; !sa, v. 11, 12, 22; xxviii. 7; 1 Cor. vt. 16.

Lesson Thoughts. Life is a constant struggle in which temperate man has great atvantage. while the imtemperate man will work his sure ruin though he may start

with every prospect of success.

The drinking man always overes timates his powers; beginners do not expect to become drunkards, until

the appetite conquers. Intemperance weakens both the mind and the body. "No man knows when he will need the utmost of his powers." Temperance means readi-

negg.

One of the most famous stories in Homer represents Ulysses and his band as coming to the palace of Circe, full of delights, and her table covered with delicious food, but whoever are the food immediately became a beast

palace is every saloon. "Wine cannot be satisfied." Gire it your money, and it demands your wits. your wits, and it requires your strength; your strength, and it will require your virtue, your virtue and it gets your reputation; your reputation

for the rest of his life. Just such a

and it seizes your happiness. Over-doing in one direction means under-doing in all others, as you cannot draw water out of a pond without lowering its entire level.

A man is not master of an automobile if he can steer it, but cannot control the electricity or the year that drives it. And in the same manner no man is master of himself if he can control his muscles and cannot control his temper, or if he can con-trol his temper and cannot control his apretite. Let no one dare to be sat isfied so long as any part of himself is out of his control.

Suggested Hymns, Gird on the sword and armor. Jesus, thou refuge of the soul. Sweet hour of prayer. Standing by a purpose true. Where is my wandening boy to

night? Nothing but leaves.

EPWORTH LEAGUE MEETING TOPICS. February 15 .- Selfish Ambition and Christ's Service (Mark 10, 35-45; Matt. 16, 24-26.)

A man without ampition is not likely to achieve very much. Many of the wheels of the world's activity would stop if ambition were taken out of it. And so we are inclined to glory in our ambition, and have an eager pride in it. Then our ambition and our Christianity meet-and what are we going to do about it? This is a vital enough question in our age, and to our lives. is our ambition to be given up? Are we to do without the fine impetus it gives us? Are we to turn from the added color it gives to life? answer if we understand it will mean

much for us. Ambition is not to be given up. It is to be related to our Christian motive, that it may help in its realization. All the warmth and energy and fire which our ambition has given us is to be kept, but it is to become Christian ambition, not selfish ambi-tion. A man is not to have his blood made colorless because he is a Christion: he is to keep the fire of life, but to burn it upon a new altar. Once it burned upon the altar of self, now is to burn upon the altar of the Lord

Ambition! We cannot have too much of it-live, eager, enthusiastic ambition to be and do the most for Jesus Christ, and the children of men whom he loves. Becoming Christians is not to mean laying our powers or our energies away to be idle. But what does it mean, this change of center, this change of seifish ambition to Christian ambition? It means a new emphasis upon service. Service becomes larger than self. The goal of our ambition is effective work in His kingdom; to serve is our glory; to serve is our dignity; service itself a crown. To do the thing is more emphasized than to receive the reward.

Having caught the vision of this higher ambition, the young man finds new meaning in the momentary touching with many human lives, and by gentle courtesy tries to make his little contribution to them.

When Christianity finds an ambilous young man in the home, in college, at business, or on the farm, it would not take the ambition away but would give it a soul-the Christ motive, the Christ love. With that ambition there are many worlds to conquer, worlds of commerce, worlds of thought, worlds of thronging human lives. With the consecrated ambition youth and talent there shall be mighty conquests, and in these conquests we may have a part. May our ambition be touched with the fire from off the altar that fits it for His ser-

England's Ugliest Man. Two little American girls went into the drawing room while an Englishman of astounding ugliness was calling upon their mother. They advanced hand in hand and stood regarding the visitor with an expression of mute astonishment.

"Come here, children," said the mother, "and let me present you to Mr. Jones." The children did not budge. Instead, one of them exclaimed:

"No, we don't want to meet Mr Jones. He is the ugliest man we have ever seen."

Having delivered this opinion, the child turned and, dragging her sister after her, ran from the room. The Englishman remained calm, while the children's mother, endeavoring to overcome her embarrassment, said:

"O, Mr. Jones, they did not mean it the way you thought they did." "O, yes, they did," retorted Mr Jones, bursting into a hearty laugh "I am the ugliest person that God ever allowed to be made,"-New York Sun.

Strasburg to Honor Goethe. Strasburg is about to erect a monu-Strasburg is about to erect a monu-ment to Goethe. The German poet passed some of the best years of his youth in the Alsatian town and re-ferred to it frequently with words of admiring affection in his memoirs. The design for the statue has not yet been selected, but no attempt will be marked to make it worther of the green spared to make it worthy of the great

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Facts on Inebriety-Alarming Statistics Compiled by Dr. Charles L. Dana-Indoor Workers Greatest Alcohol: Victims-Habit Acquired in Youth.

Victims—Habit Acquired in Youth.

In view of the perennial and world-wide interest in the subject of intemperance and all that pertains to it the facts and figures presented in a paper on the causes, duration and management of inebriety contributed to the Medical Record by Dr. Charies L. Dana, of New York, are worthy of review in these columns for the benefit of non-profesional readers. Dr. Dana has been a visiting physician at Bellevue Hospital for many years, and has had varied experience in the treatment of alcoholic cases. In a single year he studied 350 such cases, and his average of later years was even larger.

His evidence on the subject of heredity and alcoholism is startling. Among 350 patients whom he questioned on this topic he found that drink habits existed in one or both parents in all but ten (97.5 percent). The father was usually the drinker. Among thirty periodical inebriates two-thirds had the hereditary factor counting against them; in fourteen cases the father drank; in eight both parents drank. Not withstanding these facts Dr. Dana expresses the opinion that "drinking is largely a natter of habit and environment."

Classified as to occupation, Dr. Dana found that it was not the day laborers, the mechanics, artisans and small tradesmenthat furnished the largest proportion of

Consider as to occupation, Dr. Dana found that it was not the day laborers, the mechanics, artisans and small tradesmen that furnished the largest proportion of alcoholic victims, indoor workers generally leading all others. In a total of 1360 caser studied the tradesmen numbered 387, clerks and salesmen 239 and professions men only 54.

The impression given out by some writers that drunkenness has increased to an alarming extent among American women is not borne out by Dr. Dana's investigations. In the total of admissions at Bellevue in the years 1887, 1883, 1889 and 1895 there were 10,479 men and 3999 women, giving a proportion of 37 per cent, or a little over one-third, women. In 1887, the percentage of women was 32, and in 1895, eight years later, it was 34, an increase of only two points.

percentage of women was 32, and in 1895, eight years later, it was 34, an increase of only two points.

At to the age at which the drinking habit is generally formed Dr. Dana has some suggestive figures to offer. Among thirty periodical incbriates two-thirds be gan drinking before twenty, and all began before thirty. The greater number of cases and of deaths from alcoholism were found between forty and fifty in men and between twenty and thirty in women.

More interesting and remarkable perhaps than any other disclosures made by Dr. Dana are those relating to the capacity of men for drink and the duration of life among habitual inebriates. On the latter point the conclusions reached are that in serious cases the duration of life is about fifteen years, the maximum being over forty years. In general it is said that hard drinking can rarely be carried on for more than twenty years, and it generally brings than twenty years, and it generally bri the victim to grief at about the age

orty.

Referring to persons who drink mos Referring to persons who drink most heavily and frequently if is said that it takes ten or fifteen years to bring on dementia or insanity, during which time it may be estimated that each inebriate consumes about 2000 gallons of intoxicants. A man fifty-five years old confessed to Dr. Dana that he had been drunk twice a day for three years. Dana that he had been drunk twice a day for three years, making about 2000 intoxi-cations. Another man of forty had been drunk weekly for twenty years, and a third, aged forty-three, had been drunk a thousand times in fifteen years. Two thou-sand "drunks" are set down as the maxi-mum limit in any ordinary inebriate expe-rience.

mum limit in any ordinary inebriate experience.

The favorite combination for hard drinkers was found to be beer and whisky, and beer alone came well up in the scale. Other beverages used by inebriates included cocoa wine, Jamaica ginger, tincture of scap and a well-known proprietary "bitters." A remarkable absence of alcoholism was found in wine drinkers.

In the conclusion of his article Dr. Dana would teach, he says, that "alcohol is always and absolutely a poison and a surely degenerating agent when used in excess, and that even when used in moderation it is equally pernicious to a rather large class.

is equally pernicious to a rather large class of human beings."

# The Czar Interested.

The Czar of Russia is said to be taking a personal interest in the temperance reform in his country, and is lending his influence to modify and stay the injurious results of the dram house and to provide counter resorts. Under his favor the Government is co-operating with temperance reformers by supporting eating houses, coffee houses, reading rooms, and even public places of amusement in all parts of the emoire. One of the most noteworthy resorts of this character is the governmental building in of the most notewarthy resorts of this character is the governmental building in St. Petersburg. Some one in describing it says: "Here are numerous reading rooms, lecture rooms, and a splendid library, and in the garden outside any number of little pavilions, summer houses and places for rational games for grown people and children. Numerous hands play select music. The whole institution was planned by the young Czar, who very often visits it. The establishment is a brilliant success, and to visit it is a real pleasure. No liquor is sold, no intoxicated person is admitted, not an indecent word is heard, and the whole place is filled with a happy laughing, good natured crowd, enjoying themselves good natured crowd, enjoying themselves chilldren."

# Blacklisting Dropkards.

Under the new liquor law now in force in England the police may arrest a drunk ard anywhere except in his own house, and whether disorderly or not. After conviction the drunkard is blacklisted in drinking places for three years. If he attempts to get a drink he is liable to a fine, and the saloonkeeper who sells him liquor may be fined \$50 the first time and \$100 the next. If this law is enforced the ingenuity of drunkards may be considerably taxed to get liquor. The principle of pursuing the drunkard as well as the soloon keeper seems sound, and we shall be interested to learn how it works on application,—Life.

An Important Decision. The Iowa Supreme Court has struck a hard blow at the liquor traffic through hard blow at the liquor traffic through express agents by reversing two cases, one from Washington County against the United States Express Company and the other from Tama County against the American. In both cases the express companies had liquor in their possession, which they were delivering to purchasers for collect on delivery payments.

The Crusade in Brief.

John Burns, M. P., says: "The liquor traffic is a degrading traffic which is being used to chloroform the workers into account account of the condition of life."

A thirty days' pledge signing cruside ir planued for the city of Chicago.

Mrs. Frances Holy, of Chicago, has been given a judgment for \$2300 against Matthew J. Piza, a saloon keeper, for selling intoxicants to her husband, causing him to lose his position, etc.

T. B. Bander, the

T. B. Powderly, the great labor leader, says: "The experience of a lifetime har lemonstrated that drunkenness is a curse It is the cause of more poverty than any thing that can be named."

The Rev. Francis E. Clark, while in Europe, called on King Oscar II.. of Sweder and Norway, in the interest of the movement which aims at saving native races from the awful blight of the liquor traffic. A gospel settlement was started some years ago in England, known as the Red House Settlement, the aim of which is to take the place of the gin palace.

Statistics have been prepared by English insurance companies which indicate that between the ages of twenty-five and forty five the death rate of drink sellers is, on an average, double that of other people.

In all your works, either at home or at the place of your service, do not forget that all your strength, your light and your success are in Christ and His cross; there fore do not fail to call upon the Lord be fore beginning any work, saying: "Jesus help me! Jesus enlighten me!" Thuyour heart will be supported and warned by lively faith and hope.—John Sergieff.

COMMERCIAL REVIEW.

General Trade Conditions. R. G. Dun & Co.'s "Weekly Review

Domestic trade and industry continue to prosper, while the fuel situation has grown less disturbing through special efforts of transporters, aided by mild weather. Distribution of other products has been restricted by discrimination in favor of coal. Clearance sales are about ended, leaving only small stocks of winter goods. Advance business in spring deliveries is very heavy, and fall contracts are also placed liberally. At some points the harness season opens favorably. In most cases where there is no delay on fuel account mentions. no delay on fuel account, manufacturing plants are busy, though cost of materials and labor is very high. Firm prices for finished products are consequently to be expected. Favorable returns of railway earnings are constantly issued, showing an increase of 5.7 per cent, over last year and 17.9 per cent

over 1901.
Miles of loaded cars and thousands of tons of coke piled in Connellsville yards tell of conditions in the iron and steel tell of conditions in the iron and steel industry. Furnaces are closing because of fuel shortage. By giving coal, live stock and perishable goods precedence over all other freight the railroads helped consumers everywhere, but at the expense of the leading manufacturing industry. Many plants are closed or running part time, and few orders for distant delivery are sought or offered, owing to uncertainty as to when ed, owing to uncertainty as to when normal conditions will prevail. It is stated that deliveries of pig from to the leading consumer are several months orbind, and one becomer has risen sharply, yet there is much irregulari y as evidenced by the decine in cast pipe. Locomotives are being turned out of thops with record breaking rapidity. and other railway equipment is in equally good demand, while structural material is still a feature.

Footwear is firm, with an advancing tendency. Both sole and upper leather are more active. A better inquiry is noted for cotton goods. A number of ines have advanced in price, the upward movement of raw cotton having a natural effect. Men's wear, woolens and worsteds, for fall, are now fully opened, and buyers operate more freely. There is no evidence of speculative ac-ivity, which emphasizes the wholesome condition of the market, and many lines tave been withdrawn. Failures for the veek number 243 in the United States igainst 301 last year, and 30 in Canada compared with 40 a year ago.

### LATEST QUOTATIONS.

Flour-Spring clear, \$3.35a3.55; best Patent, \$4.80; choice Family, \$4.05. Wheat-New York No. 2. 81%; Philadelphia No 2, 79%a80c; Baltimore

Corn-New York No. 2, 59c; Philalelphia No. 2, 54a55c; Baltimore No. 2, Oats-New York No. 2. 43c; Philalelphia No. 2, 42a43c; Baltimore No 2,

Hay-No. 1 timothy, \$19.50a20.00; No. 2 timothy, \$18.50a19.00; No. 3 tim-othy \$16.50a17.50

Fruits and Vegetables .- White Pota-

coes-With receipts less liberal and quite an improvement in the demand, market rules stendy and firm. Apples--all good to choice fruit trees of fungus tre in good demand. Cabbage—with quite a falling off in the receipts, there s a much firmer feeling on all good to choice stock. Sweet potatoes are in ample supply for present needs; the market rules quiet but steady. We quote: Cabbage—Danish large, per ton \$8.00a9.00; domestic, per ton \$6.00a7.00 Potatoes—Maryland and Pennsylvania, per bu 65a68c; Eastern per bu 65a 68c; Eggplant, Florida, per orange box \$1.00 al.25. Onions-yellow, per bu 60a65c; red, per bu 55a60c. Celery, per doz 25a40c. Apples-Eastern, good to choice, per bri \$2.00a3.00; Western, do do do do \$1.75a2.50; No. 2 all kinds \$1.00a1.25. Sweet Potatoes-Potomac yellow, per bri \$2.50a 2.75; North Carolina, yellow, \$2.25a2.50; Eastern shore yellow, \$2.00a2.25. Yams, yellow, \$1.50

Butter, Separator, 28a29c; Gathered cream, 27a28c; prints, 1-lb 30a31c; Rolls, 2-1b, 30a31c; Dairy pts. Md., Pa., Va., 28a29c.

Eggs, Fresh-laid eggs, per dozen, 21a22c. Cheese, Large, 60-lb, 14 a14 ic; medium, 36-lb, 14%a14%; pienies, 23-lb,

14% a14% c. Live Poultry, Hens, 12a1214c; roosters, each 25a30e; Turkeys, 16a17c; Ducks, 13a14c

Hides, Heavy steers, association and salters, late kill, 60-lbs and up, close se-lection, 11a12c; cows and light steers

Provisions and Hog Products.—Bulk clear rib sides, 954c; bulk shoulders, 954c; bulk beliles, 105c; bulk ham butts, 10c; bacon clear rib sides, 10%c; bacon shoulders, 10%c; sugar-cured breasts, 12%c; sugar-cured shoulders, 10%c; sugar cured California hams, bams canvased or uncanvased, 12 lbs. and under, 14%c; refined lard tierces, bris and 50 lb cans, gross, 10%e; refined lard, half-barrels and new tubs, 11c.

## Live Stock.

Chicago, Cattle, Mostly 15a20c lower, good to prime steers \$4 50a 575; medium \$4 00a4 50; stockers and feeders \$2 25 a4 40; cows, \$1 40a4 40; heifers \$2 00a 4 60; Texas-fed steers \$3 50a4 . 40 Hogs, Mixed and butchers \$6 50a6 75; good to choice, heavy \$6 85a7 00; Sheep, sheep and lambs slow to lower; good to choice whethers \$4 25a4 90; Western sheep \$4 75a6 25.

East Liberty, Cattle steady; choice \$5 25a5 40; prime \$5 00a5 20. Hogs, prime heavy \$6 90a5 95, mediums \$6 85; heavy Yorkers \$6 80a6 85. Sheep steady. Best wethers \$4 65a4 80 culls and common \$1 75a2 50; choice lambs \$5 75a5 . 85

## SCIENCE AND INDUSTRY.

Seven hundred thousand British wear American shoes. A swallow, if in a hurry, travels 128 miles an hour. The East Indians called rock crystal

an unripe diamond. An oil motor from Indianapolis is grinding wheat on Mount Lebanon. The average factory hand gets \$1.40 a day and creates \$3.75 worth.
The savings bank deposits of the United States equal the national deb

tnultiplied by three. In the common schools of Sweden English is studied during four hours each week.

Anarchists are mainly responsible for the strike which has paralyzed all business in Buenos Ayres.

An Englishman has a contract for the building of 870 miles of railway in Por-tuguese East Africa.

The "famine bread," upon which 70,oo persons in Northern Sweden are now subsisting is made from ground pine bark and iceland moss.

It is suggested in France that increase of population is encouraged by giving government positions only to men baying large families. READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF:

THE RELIGIOUS LIFE

Poem: Live in the Sunshine-The Spare of Self-Pity Robs Life of All Its Hero-

lams-Self-Denial is the Opposite and Nobler Trait.

Live in the sunshine, don't live in the gloom, Carry some gladness the world to illume. Live in the brightness, and take this to

Live on the houstop, not down in the cells. Open-air Christians live nobly and well.

heart, The world will be gayer, if you'll do your

Live where the joys are, and, scorning des Have a good morrow for all whom your

Live as the victor, and triumphing go Through this queer world, beating down every foe.

Live in the sunshine, God meant it for Live as the robins, and sing the days -Margaret E. Sangster. .

### Self-Sympathy is Paralyzing.

Sympathy is a very beautiful thing when kept where it belongs. We cannot have too much sympathy with those who need it. But there is one person whose need of it is more than doubtful, and that person is one's individual self. Dity is akin to love, and self-pity is so close a relative of self-love that we are wise if we definitely refuse to let it enter the doors of our souls. Yet at some time in every life it seeks entrance. There is no lot where, in youtheeven, there is not some opportunity for self-pity. "I am poor," "I am discouraged," "I am misunderstood," "I am slighted." "I am overworked," there is no end to the whispers that self-pity makes in our cars. If we yield to these suggestions, however, we soon begin to feel that the situation gets worse every day. We find our courage waning, our despondency growing and all possibility of cheer and victory receding in the distance. Sympathy for self-is a paralyzing and fatal sympathy. Unlike the sympathy of a wise friend, it brings no new point of view and suggests no fresh plan of campaign.

A man who sympathizes with himself always has an over-production of grievances. If he undertook to explain some of his minor miseries to even his best friend they might seem small, but self treats them respectfully and sympathizes unfailingly. Let the habit of self-pity be once established and happiness is gone forever and a day. The timiest trouble becomes a thing to brood upon. Health of soul is gone and soreness of spirit has taken its place, until at last the self-sympathizer becomes one of those miserable persons who proclaims; "Nobody has such a hard time as I have."

When we get to saying that we are down in the pit of folly and selfishness indeed. No soul that makes that wall is brave or noble or deserving of much sympathy. When we once truly look about us and see or guess the crushing hurdens other souls are bearing with patience and without complaint, we shall be ashamed of such cowardly whining.

What we are a chance to win a blessing? Shall we be caught in the s

# The Morning's Awakening.

Every marning's miracle is surely a prophecy. "I laid me down and slept; I awalted; for Jehovah sustained me." Jesus so declared it to us when He said of the dead virgin, "Behold, she sleepeth." We. remember the epitaph written on the tombstone of an honored American:

The pilgrim they laid in a large upper chamber.

Whose window opened towards the sun-

rising;
The name of the chamber was peace.
There he slept till break of day, and them
He awake and sang." Oh, that we might learn perfectly this. Christian confidence which, living or dying, speaks of one another and to one another as those who say. "We shall, meet again in the morning!"—Sunday-School Times.

Clean, good furniture for a new house, Beautiful living for a new year. Of course, some old things are good. We must never give up our duties. We must keep on praying and reading our Bible, and loving each other, and doing deeds of thoughtful kindness. All the right things we did last year we must continue to do this year. We are to speak the truth. We are to work diligently at our common calling. We are to use words that will help and cheer others. We are to be kind to one another, tender-hearted, forgiving any who may wrong us, as God forgives us.

## Happy Homes.

Nome of the happiest and most ideal homes, where peace, conteniment and harmony dwell, have been the abades of poor people. No rich carpets covered the floors, no costly paintings were on the walls, and there were no pianos, no works of art, but there were contented minds and unselfish and devoted lives. Each member of the family contributed as much as possible to the happiness of all, endeavoring to compensate by kindness and intelligence for the poverty of their surroundings.—
Success.

If we would reassure our restless hearts that our future is in the hands of God we have but to scan our past. Can any man that is not altogether hind look over the way he has traversed without surprise and awe as he sees it marked everywhere by mysterious footprints other than his own—even the footprints of the living God? We thought we were going a way of our own and all the time we have been on the King's highway.—J. E. McFadden.

God does not want and does not expect that our thoughts shall always be of Him. That were impossible, though many try to have it so. It is absurd to attempt it and hypocritical to say it can be done. Still you can have the consciousness of God always in your heart and lite so that you will find it difficult to act ou, of harmony with Him and His laws.—The Rev. Dr. Brady.

## Death of Self.

The death of self is the life of the soul .-

Modern Necessities. "What would you rather have," said the young woman who asks abrupt

questions, "money or brains?"
"Well," answered Senator Sorghum,
"there used to be a time when we were a simple and unpretentious people, when mere money would suff win success. But now politicians have become so wicked and alert that you've got to keep your eyes open all the time to spend your money so that it will do you some good. Take my word for % you've got to have money and brains, too."