Ideal for Every Life.

NEW YORK CITY.—The following sermon is one of a series preached by the famous avangelist, the Rev. Dr. J. Wilbur Chapman. It is entitled "God's Plan For Us," and was founded on the text: "Not as shough I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Philippians iii: 12.

God has a plan for every life, and when this plan is realized there is always in the experience of the believer both joy and peace, blessing and power. If any one is having an up-and-down Christian experience, hot to-day and cold to-morrow, sear enough to Christ to-day so that he may almost touch Him, and so far away to-morrow that he questions if he has ever been saved, this is a certain evidence that he has not allowed God to work out His plan for him, and there is yet much work

may almost tolich Him, and so har away to-morrow that he questions if he has ever been saved, this is a certain evidence that he has not allowed God to work out His plan for him, and there is yet much work to be ac omplished by the Holy Spirit of Vod. An experience of unrest dishonors God, and when you find a heart in which there is this unrest and dissatisfaction you always find a life in which God has not yet finished His work. "Peace I leave with you; My peace I give unto you," was written for such an one, and is his inheritance. While it would be a most difficult thing to define peace, yet possibly the best definition would be to take its orposite, and so it would read like this; Peace is the opposite of unrest, of confusion, of strife. This blessing is for every one of God's children, if they will but claim it.

It is no more disastrous for one's arm to be out of its socket than for one's life to run contrary to the plan of God. Paul evidently had this in mind when he said: "If I may apprehend that for which I am also asyptehended of Christ Jesus." It would be no more disastrous for a planet to go swinging out of its orbit than for a life to run contrary to the plan of God. The fact is our crosses in this world always come to us when our wills run contrary to the will of God. One piece of wood placed over another and running in the contrary direction always makes a cross. Our peace and joy comes to us in this life when our wills run parallel to that of God. Though we may be obliged to live in poverty and meet with what this world calls disaster and failure, if we are perfectly sure we are doing according to God's will we may say with the anostle: "All things work together for good."

God has a high ideal for every life, and we have but to read the Scriptures to find this to be true. We find in Romans it 7, that we are "laborers together with God." We are told in 1 Corinthians it 9, that it is our nrivilege to be in fellowship with God's Son, and this word "fellowship with Him, and every man is out of fello of fellowship who has in his heart any unconfessed or unforgiven sin. In Philippians iii: 20 the conversation of the child
of God is described. It is to be in heaven, from whence also we look for the Saviour, the Lord Jesus Christ. In Enhesians ii: 10 the whole of the Christian
character is described. We are told that
we are His "workmanship," and the word
workmanship is literally poem, so that in
God's plan we are all that is complete and
heautiful. We are very sure that we have not at-

We are very sure that we have not attained unto this plan.

We are likewise confident that falling short of it we are not satisfied, and our cry is that of the apostle (Romans 7: 24), "Oh, wretched man that I am, who shall deliver me from the body of this death?"

We may have God's power. 2 Cor. xii: 2 2-"My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Let us therefore ecase to speak of the presence of the Holy Ghost as an experience and talk about the better Christian life as an "it:" let us remember ever after this that Christ is the power of God. To exalt Him. to follow Him, to live His life, and to enthrone Him in our lives, is power always, and never

member ever after this that Christ is the power of God. To exalt Him. to follow Him, to live His life, and to enthrone Him in our lives, is power always, and never can be anything else.

We may have God's rest. Hebrews iv: 1 to 3—"Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest; although the works were finished from the foundation of the world."

It is most significant that in the tenth verse of this fourth chapter of Hebrews we read: "For he that has entered into his rest, he also hath ceased from his own works, as God did from His." Oh, that we might all of us learn that it is when we cease to be self-centred and become Christcented, it is when we live lives of unselfishness and therefore for the glory of Christ, it is when we look up and not in—in a word, it is when we cease from our Dwa works that we enter into God's rest.

We may have God's holiness. Hebrews xii: 10—"For they verily for a few days chastened us after their own pleasure, but He for our profit, that we might be partalers of His holiness." Not infrequently we find Christian people who are afraid of the word holiness, and yet the Bible has distinctly declared that without holiness on man shall see God. If we are shutting Him out of our birthright as His children. We might sum up God's plan for our lives under three heads:

1. It is God's will that we should be regenerated. John i: 13, 14—"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Fatheer, full of grace and truth"

Regeneration is not a working over of the flesh is flesh, and never can

glory as of the only begotten of the Father, full of grace and truth"

Regeneration is not a working over of the old nature, for that which is born of the flesh is flesh, and never can be anything else. It may be educated flesh, cultured flesh, but after all it is flesh, and is displeasing to God. It does not come as the result of reformation, for while reformation may touch a man's present and possibly his future, it has nothing to do with his past sins, which are like the sands of the sea in number. Environment has nothing to do with our passing from death unto life. If environment could save the soul or keep it. Adam never would have fallen, for he dwelt in paradise. Lot would have been a model citizen, for he abode in the fairest city of the then known world.

Regeneration is God's breathing into man.

Regeneration is God's breathing into man His own life-it is literally being born from above. It is God's will that we should be

Thes. iv: 3-"For this is the will of Thes. iv: 3—"ror this is the will of God, even your sanctification."

Some people feel much prejudiced against the idea of sanctification, but it is in God's Word, and it would be well for us to study it and realize it in our experience. To be sanctified is to be separated, and it is certainly the plan of God that His people

tainly the plan of God that His people shall be a separated people. While they are "in the world" they are to be in no sense "of the world." They are commanded even not to touch that which is unclean, and all the old law respecting the Nazarite is a law for the Christian, except that in the New Testament times that law has been intensified by the touch of the living and risen Christ.

If your life is not sanstifled you will live contrary to the will of God.

3. It is tiod's will that we should be ultimately giorified. I Peter v: 10—"But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that we have suffered awhile, make you perfect, stablish, strengthen, settle you."

John xvii: 22—"Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My Slory, which Thou hast given Me."

It is a good thing to turn again and again in this way to the Scriptures to find what is the plan God has marked out for us, and then to square our lives according to this plan, to see wherein we have followed it or have failed. If the failure has been grievous it is not necessary that we should go in mourning all the day long, for, just as a mother forgives the weakness of her child and forgets the many shortcomings, so God has promised again and again in His Word to blot out all our transgressions and to remember them no more against us forever. against us forever.

against us forever.

It is not therefore a question as to whether we can keep from sinning ourselves—we know that we can not, but it is altogether a question as to whether Christ can keep us if we will but give Him the right to do so. I have no question but that oue could walk from one corner of the street to the other with Christ so constantly before him that, in his own judgment at least, he would be overcoming sin. I am perfective clear that he could increase his journey by many miles and still be more than conqueror. I am absolutely confident that one could walk the whole day with Christ so vividly before him that it would be peace and joy. And what could be accommissed in one day could be made the rule of a man's entire life.

After the return of Christ for His church

could be made the rule of a man's entire life.

After the return of Christ for His church there is to be a creat day of awards, when those who have been faithful shall receive recognition at the hands of the Lord Himself, in the presence of the assembled hosts in the skies. We can tell just what this reward is to be, and yet this needs a word of explanation. We can not give the exact description of the crowns we shall weer, nor can we estimate in human language their value in the opinion of men. But we know, after studying the New Testament, that it is to be according to our faith and in proportion to our faithfulness. It is in this way that every child of God may confidently say: "I know what my award is to be." He measured it himself. It is very true that one may stand before God and receive from Him only a measure of reward, and it is likewise true that he might have a greater blessing from the hands of his Master. John speaks about "a full reward," as if there might be a reward that is not complete. Alsa, this is only too true! But the opposite is also true, that one may have at that great day at the hands of God Himself a full reward. And the purpose of this book is to induce us to lay hold of the promises of God, so that our lives may be so shaned according to His will that when that day comes we shall stand before Him with rejoicing and not with sorrow.

A erown is always a symbol of reward. not with sorrow

shall stand before Him with rejoicing and not with sorrow.

A crown is always a symbol of reward. Expressions containing the word are many times used in the New Testament. It is sometimes a "crown of life," again a "crown that is incorruptible." a "crown of rejoicing," a "crown of rightcousness," and "a crown of glory." But these names are given not simply for the sake of emphasis, as the change of a name might be emphasis, as the change of a name might be emphatic, but because each crown means a certain kind of reward. So far as I have been able to see there are but five crowns in the New Testament Scriptures. Every Christian may have one, but oh, the joy of it! every Christian may have five. But the message is still sweeter, for if we should receive from the hands of our clorified Lord the crowns there would still be something in reserve.

Naturally the crown that should come

something in reserve.

Naturally the crown that should come first in order would be the one mentioned in James i: 12—"Blessed is the man that endureth temotation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him." This crown is also mentioned in Revelation ii: 10—"Be thou faithful unto death, and I will give thee a crown of life."

It was to be given to the Church of Smyrn: that suffered the most. I used to read the text—"Be thou faithful until death," and I supposed it meant simply that we needed to be faithful during life and that when death came our responsibility was at an end, but the word is "unto," and means not simply that one should be faithful and willing to suffer for the Master, but to suffer and to die.

This leads me to say that the grown of

should be faithful and willing to suffer for the Master, but to suffer and to die.

This leads me to say that the crown of life is undoubtedly the one to be given to the martyr—not simply the one who has died at the stake, or the woman who has been thrown to the wild leasts that they might devour her, but the one who has suffered in body and mind unknown to fame, but suffered nevertheless, and suffered for the glory of God.

It is likewise the crown that is to be given to the one who is able to do only little things for Christ. So many seem to think that they can do but little for Christ and therefore leave that little undone. This is a most serious error. "Inasmuch as ye have done it unto the least of these ye have done it unto Me," said Christ. A cap of cold water given in His name, a word of cheer spoken for His glory, a warm hand-clasp that He may be exalted in the opinion of men—these little things win the eternal reward.

So many people are asking: "What can I

have given it to me at another time

have given it to me at another time.

Then, looking about the charch, he added: "We have always had a man of large experience, and the church is large."

Then he came nearer and said: "Bot I have made up my mind to help vou." I wendered in my own mind what he could do. He added: "I have determined to pray for you every day that you are pastor of this church, and I have coveranted with two other men to pray for you."

At this my heart was filled with lov, and I thanked God and took courage, feeling confident from the beginning that He had given me the victory. The three men soon grew to ten, and the ten to fifty, and the fifty to 200, until in these days from 350 to 500 consecrated men bow their heads in prayer with me every Sunday morning at \$25 \text{ two in Code!}

330 to 500 consecrated men bow their heads in prayer with me every Sunday morning at 9.45, praying God's blerling upon me as I preach, and upon the people as they listen. The most wonderful place in all the world to preach in is a church where the atmosphere is permeated with the petitions of faithful Christians for God's blessing upon His ministers. 'And these are they wha, upon the great day of awards, shall receive the crown of life. They do little thirty well, to the glory of God.

San Francisco is credited with having one saloon for every twenty-two adult male in-

Petrified Stump of Redwood. One of Colorado's greatest curiosities is the petrified stump of a gigantic redwood tree. This stump, which is in an almost perfect state of petrification, is located at Florrissant, not far from the great gold-producing region of Cripple Creek, Colorado, Although ever since the first exploration of Colorado numberless people have taken specimens from this stump aggregating many tons, it is still estimated to weigh 44 tons. To give a better idea of its size it may be well to state that it is 20 feet in diameter and 10 feet high. There have been many attempts to dig it up and place it on exhibition. Owing to its great weight, however, this had to be abandoned, and it still lies half-buried in the ground at Florrissant, as there are no railway cars capable of carrying anything near its weight. What, perhaps, makes it more of a curosity is the fact that this Rocky Mountain region is a country of small trees, and that there are miles of this atump—which goes to show that Nature has changed the en-tire vegetable growth of this section, as nothing requiring the semi-tropical heat of a redwood tree would grow at

THE SABBATH SCHOOL

International Lesson Comments For February 22.

Subject; Christian Love, I Cor. 13-Golden Text, I Cor. xiil., 13 -- Memory Verses 1-3 - Condensed Commentary on the Day's Lesson.

the Day's Lesson.

I. Love superior to gifts (vs. 1-3). 1 "Though I speak." The objector insists that the cases cited in this and the two following verses could never occur, but this has nothing to do with the apostle's argument. He does not stop to discuss whether it would or would not be possible for these things to actually take place, but even if it were possible, yet without charity there would be no profit. "Tongues," etc. That is, though I were able to speak all the languages spoken upon carth, and with the eloquence of angels, and though I have the gift of tongues bestowed by the Spirit at Pentecoat. "But have not love." That love to God and man which is shed abroac in the regenerated and sanctified soul by the Holy Ghost (Rom. 5: 5). Love is a word as impossible to define as it is impossible to define life. "As sounding brass." No better than the sounding instruments of brass used in the worship of some of the heathen gods. "Tinkling cymbal." The cymbals were two pieces of hollow brass, which, being struck together made a tinkling, but with very little variety of sound So the highest eloquence even about the gospel is but an empty sound without the love of God in the heart.

2. "Gift of prophecy." The knowledge of future events, and also ability to speak God's word (chap. 14: 3). "All mysteries." Though I understand the meaning of all the types and figures of the Old Testament, and all the secrets of nature, and the dark things in God's providences. "All knowledge." Every human art and science. Mysteries refer to the deep counsels of God herctofore secret, but now revealed to his saints. Knowledge refers to truths long known. "Remove mountains." See Matt. 17: 29: 21: 21. Removing mountains is a phrase used to signify the removing or conquering great difficulties, get truths long known. "Remove mountains." See Matt. 17: 29: 21: 21. Removing mountains is a phrase used to signify the removing or conquering in myself, nothing in the sight of God. nothing in the churce and good for nothing to mankind.

3. "

nothing.

II. "The qualities of love (vs. 47), 4.
"Love." Fifteen characteristics are here pointed out. It cannot be defined. The greatest minds can only describe it by its qualities and results. "Suffereth long." This is the negative side of love. It suffers all the weakness, ignorance errors and in. This is the negative side of love. It suffers all the weakness, ignorance, errors and infirmities of the children of God, and all the malice and wickedness of the children of the world, not only for a time, but to the end. "Is kind," This is the positive side. It is mild, gentle, inspiring the sufferer at once with the most amiable sweetness and the most fervent and tender affection, "Envisel not." Has no ill will; does not partake of that disposition which is a mingling of hatred and jealousy and covetousness. Love envies not the advantages, gitts or graces which others possess.

covetousness. Love envies not the advantages, gifts or graces which others possess, but rather takes pleasure in them, and enjoys or shares them as its own.

5. "Unseemly." Unbecomingly, haughtily. "Seeketh not her own." Love is an utter enemy to selfishness. Charity never seeks, its own to the hurt of others, or with the neglect of others, but prefers their welfare to its own. "Is not easily provoked." But "easily" does not appear in the Revised Version. It is not in the original. True love "is not provoked." Is not irritated or made sour or bitter. There is power in the blood of Christ to cleanse the heart of all unholy tempers. "Thinketh no evil." "Faketh not account of evil."

of evil."

6. "Rejoiceth not in unrighteousness." 6. "Rejoiesth not in unrighteousness." It is not love, but its opposite that rejoiesth in the downfall or injury or disgrace of others, and in the triumph of wickedness. "But—in the truth." In the victory of truth in the earth, "The truth" frequently means "the gospel," Love joys in the triumph of virtue and is glad when the gospel is extended, even though it be through rivals or enemies, See Phil. 1: 15-18.

have done it unto the least of these ye have done it unto Me," said Christ. A cup of cold water given in His name, a word of cheer snoken for His glory, a warm hand clasp that He may be exalted in the order ion of men—these little things win the eternal reward.

So many people are asking: "What can I do to help on the cause of Christ, to assist do to help on the cause of Christ, as a cause of the ca

So many people are asking: "What can I do to help on the cause of Christ, to assist my minister, or to help the clurch." If I were to suggest one thing that would be most helpful it would be the offering of unceasing prayer for the spread of Christ's kingdom, and for the outpouring of the Holv Ghost upon the man who preaches Christ at the sacred desk. I remember very well when I first became pastor of the church to which I now minister. After I had presched my first sermon and the people had presented themselves to say words of cheer, an old man came walking down the aisle, leaning upon his staff because of his age, and he said to me:

"I am afraid you will make it a failure."

I did not consider that runch of a word of cheer, and heartily wished he could have given it to me at another time. 13). 8. "Never faileth." It is eternal in its very nature and must endure as long as God endures, for God is love. "Prophecies." The gift of prophecy "shall be done away." The revelation given by God to the church being completed the gifts of prophecy will be no longer needed. And then, too, the time will come when the prophecies will be "done away." because fellilled, and no longer of any value to us. "Tongues." (1) Speaking with tongues will be no longer necessary and will cease, fulfilled, and he is speaking with tongues."
"Tongues." (1) Speaking with tongues will be no longer necessary and will cease, and (2) the many languages of earth will be lost in the one universal language of heaven. "Knowledge." Shall be brought to an end because but partial and incom-

plete.

8-11. "In part." God reserves for Hischildren a knowledge far superior to what
He has revealed to them here. Their
greatest discoveries in nature and grace
are only the beginning of better things.
"Perfect." The state of eternal blessedness. "A child." "Pani uses this as an illustration. The present state is a state of
childhood; the future that of maninood.
Such is the difference between earth and
heaven.

heaven.
12. "For now." In this present life,

heaven.

12. "For now." In this present life, "In a mirror, darkly." Ancient mirrors were not made of glass, but of polished metal, and the reflections were very obscure and imperfect. "Then." In the life to come. "Shall I know." That is, there will be a thorough, complete knowledge, as the original word signifies. Mysteries will no longer trouble us.

13. "Now abideth." Amid things changeable and perishing the Christian retains these principal saving graces both here and hereafter. "Faith." "The vision of the unseen (Heb. II: 1), with its consequent trust in God." "Hope." The expectation of future good. Faith and home will be stronger and more complete in the next world than in this. "That our happy state will continue forever we shall know simply because God has promised it, that it, by a faith similar to our present belief in the gospe!." "Greatest—is love." Greatest in extent, in endurance, in manifestation. Greatest because withor: love the others would profit nothing.

Suggestion Not Well Received. Champ Clark and a prohibitionist orator met at a farm house in Missouri last fall, both being out vote-hunting at the time. The farmer's wife prepared a beautiful dinner for the travelers. Champ delighted her by eating ike a hired man, but the prohibitionst was a dyspeptic and merely sipped s cup of hot water. The host and hostess urged him to try the chicken, a plece of ham, or maybe he would like pork chop, but the guest said, "No. thank you," to all invitations. Finally the young son of the house leaned over to his father and whispered hoarsely: "Maybe the gent would suck a ogg, pap." Champ exploded, the mother blushed, and the father looked an intimation of what was going to take place in the woodshed by and by.

Oldest Living Confederate Col. Henry D. Capers, a brother of Gen. Ellison Capers, now Episcopal bishop of South Carolina, is the oldest living confederate and this is shown by his commission. CHRISTIAN ENDEAVOR TOPICS

February 22.—"An Evening With Home Missions." Acts I. 6-8.

Scripture Versen-2 Kings vii. 8. 9; Psa. evil. 1, 2; Isa. III. 7; Matt. iv. 23. 24; xxviii. 6-8; Luke II. 10, 11, Mark x. 46-49; Luke iv. 16-21; vii. 28-39; John I. 40, 41, 45; xi, 28; Acts

Lesson Thoughts. The service is ours; the power for it is God's. While faithfully attending to the duty, we need not be concerned for the results, they are with

Every circle must have a center. Let the beginnings of our missionary offorts be just as we can find oppor-tunities about us, at home, in our town, in our travels,- beginning at Jerusalem."

"Our land of Christ," we ery, We lift this banner high; In God our strength, Oh, that H:s story, told By champlers frm and bold, Would bring within the fold

All lands at length. Patriotism calls on every citizen to stand between his country and her foes. The most dangerour foes to a nation are am and ignorance. Christian church and the Christian school are the best defences against these. The most vital question of the day are moral questions. Any lover of his native land must see that the ration's welfare demands the home

Reach the man nearest you. See the need. Pray, act as the redeemed of the Lord. Like Zinzendorf when he renounced his estates and his repntation and his family, let us cay, "Henchforth that country shall be my home where I shall have the greatst opportunity of preaching Christ to the perishing." On the highways, in the alleys,

In the busy mats of trade; In the palace, in the cottage, Thousands still the truth evade. These have all been fully purchased By the Saviour's precious blood; And shall not they all be rescued,

From the dark impending flood? EPWORTH LEAGUE MEETINGS TOPICS

February 22.-George Washington-A Christain Man in Public Life .- (2 Chron. 17. 3, 4; 29, 20, 27, 29; Rom. 13, 3, 4.

As a man in public life George Washington represented some things which ought to be typical of the Christian man in his largest relations with his fellow-men. It is good to think of Washington as a Christian man, and the thought of his praying, his cheeks wet with tears, during that terrible winter at Valley Forge, adds something we would not like to lose from our conception of him. There are some things besides the expression of religious faith and feeling we want to find in a Christian who has entered public life.

Washington held to his task through dangers, sufferings, and calumny. He saw his duty and was loyal to it. What an example this man, steadfast to his purpose amid discouragements that might have disheartened one of even greater strength. Now we need, in our national life, men who will hold on! The men who are faithful to their tasks, when to be faithful means to endure hardship, they are the strength

Washington knew how to give for his country. Serving practically without salary, risking a fortune in his country's cause, giving out his own strength and power, how much he laid upon his country's altar! Then we are glad to think that he believed in his cause because it was right, and he trusted in the God of right. He was a man of faith in a righteous Such every State needs tocause. day. Such every city needs and such we have. We welcome them, for we country is most truly high and honorable when men who are ready to pledge loyalty to the seemingly impotent right, rather than the powerful

wrong, are in office. And the thing about Washington that makes his name a synonym for the word "patriot," a thing which ought to be true of every Christian who goes into public life, was that his country's interest was held above his personal interest. Washington

would not be made king. What is the message of Washing-ton's life? If a man tried to interpret Christian manhood in national affairs, from his deeds, what would they say to him? This message: The nobility of a patriotism that scorns selfishness, that believes in the nation's possibilities, that holds on to even the forlorn hope of a righteous cause, that can lose self in the thought of the common good. A great message and a great lesson for us to learn. For men who have given their allegiance to the "Man of Galilee," who know how to sink self into service, the lesson ought not to be too hard to

\$1,000 Bill in Rat Hole.

Charles H. Landell, a druggist of Bayonne, N. J., received a \$1,000 bill one afternoon after the bank was closed. He shoved it in his vest pocket and retired for the night. When he arose he looked for the inil, but it was gone. He went to the storeroom for some bottles just as a

rat dashed across the floor. He was inserting a piece of wood in the rathole when he caught sight of a piece of green paper. He yanked it out. It was the missing \$1,000 bill.

Dogs Win Decorations.

An exhibition of dogs trained for war purposes was given at Frankfort, Germany, the other day. The dogs were chosen from Prussian and Ba varian regiments. The animals were first tested in speed, the winner of the race receiving two stripes, which were sewn on his collar. One dog, which showed great intelligence in finding the wounded, was created a "sergeant," and will in future wear three strines on its collar.

Women in Self-Defense. In his volume, "The Kiss and Its History," Dr. Christopher Nyrop of the University of Copenhagen rejates that in England in 1837 Thomas Saveiand brought an action against Miss Caroline Newton, who had bitton a piece out of his nose for his having tried to kiss her by way of a joke The defendant was acquitted, and the judge laid it down that "when a man kisses a woman against her will she is fully entitled to bite his nose if she

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Poem: The Devil's Business-A Cause of Tuberculosis - Dr. Larsen, of Copen-hagen, Declares That Alcohol is a Most Active Agent in Producing the Disease.

Invite the boys to take a drink,
Mix poison with their brains,
Ensuare their princely power to think,
In rum's debauching chains.
What though a mother's heart shell break
And earth be filled with gloom.
These are the things which help to make
The devil's business boom. Oh, who shall heed a sister's tears,

Oh, who shall heed a sister's tears,
Or, hear the moan of wife,
Or count the bleared and blasted years
That blot a drunkard's life?
What though childish heart must ache,
And shame a soul consume
Since these are things which help to make
The devil's business boom.

Yes, ask the boys to drink, for when they attain the strength of men They attain the strength of men.
They may not give it up.
And drug them so they may not wake.
To flee their final doom.
For hell itself has planned to make.
The devil's business boom.

Alcohol and Consumption.

In the recent discussions of the causes of tuberculosis alcohol has not been considered as either an active or predisposing cause requiring special mention. An exception to this was noted in the London congress for the study of tuberculosis, in which one of the papers read emphasized the importance of alcohol as a cause. In other similar gatherings little or no reference was made to alcohol as an etiologic factor of this disease. Recently Dr. Larsen, of Copenhagen, has published a pamphiet in which he describes alcohol as one of the most prominent and active causes of tuberculosis. He shows from results of modern research that alcohol is one of the most dangerous poisons in common use, not only by impairing oxidation of the blood, but favoring and encouraging fibroid, seleratic and fatty changes of cell and tissue. Also it dimminishes force, nerve energy, and is a special protoplasmic poison. Alcohol and Consumption,

poison.

He asserts that its parcotic and anaes-

He asserts that its narcotic and anaesthetic action diminishes metabolism and lowers vitality. In this way it favors the growth of the bacillus of consumption. He also proves that all persons who use alcohol have feeble powers of resistance with increased susceptibility to the formation of toxic state, and the cheouragement of bacterial growths. Dr. Little, of Paris, in a paper read at a medical congress in Vienna declared that the use of alcohol was very intimately associated with and very frequently preceded tuberculosis. He declared an axion that all chest diseases were curable when they occurred in total abstainers, but in alcoholies and moderate drinkers they were practically fatal. He asserted that nearly all Parisian workmen were alcoholies before they became tuberculous, and that alcohol always prepares the way and makes the soil more fertile for the growth of tuberculosis. He showed were alcoholics before they became tuberculous, and that alcohol always prepares
the way and makes the soil more fertile
for the growth of tuberculosis. He showed
from statistical studies that deaths from
alcoholism, both directly and indirectly,
far exceeded that of tuberculosis, and
urged that an enti-alcoholic movement was
far more practical than an anti-tuberculous
crusade. These and other papers less
prominent intimate a new field of causation which deserves more active study. In
a recent examination of the histories of
100 fatal cases of tuberculosis the following
significant facts appeared: Forty-four of
the 100 had been moderate or excessive
users of alcohol before tuberculosis appeared; thirty-nine of the 100 were deseendants of inebriate ancesters, hence had
inherited a strong predisnosition to exhaustion with low resistant power; ten of
the 100 had received alcoholic treatment at
the onset of the disease, which had increased its activity rather than diminished
it. From observations collected by two
Italian authorities it was found that occucreased its activity rather than diminished it. From observations collected by two Italian authorities it was found that occupation and professional work, in which alcoholism was common, had a very high mortality from tuberenlosts. In another study made in Paris of 450 cases, 322 proved to be alcoholies. In this country it appears that the descendants of alcoholic parents show an excessive mortality in which tuberculosis and meningitis is the most common form of disease. These are only hints and intimations of the intimate association of alcohol in the production of tuberculosis. Clinical studies of the previous habits of tuberculosis patients, particularly concerning the use of spirits among their ancestors, would throw much light on this most interesting study. much light on this most interesting study -Journal of Inebriety.

Beware of the First Drink. The real drunkard never knows that he The real drimkard never knows that he is drunk and never realizes that there is a possibility of getting drunk, for when he is drunk he is in a state of oblivion that recognizes no conditions. When he wakes up he may have a suspicion that something has happened, and invariably he will resolve that that particular thing shall never happen again, and yet, to the discredit of his resolution it does happen again.

It is the fellow who believes that he cannot get drink who is his own worst enemy, and who generally is responsible for serious mishaps to himself—possibly to humanity—within his immediate bailwick.

If the man is a locomotive engineer, he

manity—within his immediate ballwick.

If the man is a locomotive engineer, he loves his engine. One drink makes him think that his macaine, next his wife, is the sweetest thing on earth, two drinks makes it altogether lovely; three drinks leads him to believe that, in the matter of speed, it is invincible, and the fourth and last drink convinces him that the engine, of which he holds the throttle, can fly, and he lets it fly, not only to his own death, but to the possible destruction of hundreds of passengers, who, comfortably scated in the coaches following, are thinking of home and the loved ones who are there awaiting them.

heme and the loved ones who are there awarting them.

The locomotive engineer is given only as an example. Experience involves men of all trades, professions and classes, even to the editorial writer on a daily paner, who carefully prepares his copy for the next day's issue, but before placing it upon the managing editor's desk, after taking the fourth and last drink, concludes that he must revise the same. He does so, with the result that he finds it on his desk next morning marked "beware, there is a point beyond which patience cannot endure."

It's the last drink that knocks the man out; therefore, never take the first one.—

St. Louis Star.

Wanted Sober Fire Fighters. Wanted Sober Fire Fighters.

In Montreal the efficiency of the Fire Department has been raised by a ruling that in the future only men of temperance habits shall be taken on the fire brigade. Any employe now in the department will be suspended for drunkenness and if reported a second time will not under any circumstances be reinstated. This we note as another encouraging item for temperance workers.

The Crusade in Brief.

The only safe way of drinking is-to-For every dollar paid the school to cultivate the intellect of this country 89 are paid the saloon to blight that intellect.—
George W. Bain.

Wine drinking has not cured suicide in France. From the years 1830 to 1885 the number of suicides in wine drinking France more than quadrupled.

The pledge did effective service in for-mer days, and we welcome its revival Recruits are needed to the cause of sobri-ety, and we trust many will be gathered in by this mediod. It is said that there are thirty-five "drink shops" in Nazareth and 130 in Je-

Nothing impresses me so much about this temperance reform as the eteraity of it.—Elizabeth Stuart Phelps.

Elizabeth Stuart Phelps.

Collingwood, a railroad suburb of Cleveland, has just voted out saloons on a pledge from the Lake Shore management to locate a million-dollar railroad shop in the town. There is a strikingly practical temperance lecture in this.

At Berkeley, a town some twenty miles from San Francisco, Cal., where is situated the University of California, in a population of about 20,000 people there is not a single policeman employed. This state of affairs, it is claimed, is due entirely to the absence of saloons within its borders.

COMMERCIAL REVIEW.

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

"Vigorous vitality is conspicuous in rade and industry, despite the handicap of overstrained and lamentably inadejuate facilities for transportation. Every possible method is being adopted to improve conditions. Transatlantic vessels fail to leave on schedule time and many manufacturing plants are closed in part or wholly.

"As the season advances there is notable activity in building trades. Wholesale and jobbing trade is steadily improving. Foreign commerce is keeping pace with domestic trade.

"Railway earnings during January were 8.6 per cent larger than last year and 17.7 per cent, in excess of 1901. "Cotton is strong. Coffee aroused

from its lethargy and advanced a small fraction because the world's stocks decreased much more than anticipated. "Conditions in the iron and steel industry are without essential alteration. Far from catching up with its orders the leading producer now reports over five and a half million tons of contracts on hand. Traffic difficulties increase, deliveries of fuel and pig iron are uncertain and at Chicago coke is nominally \$10 a ton, while Connellsville ovens produce freely, but Pittsburg supplies are inadequate.

are inadequate.

"Purchasers in some divisions of the market still show an inclination to postpone placing contracts in expectation of better terms, but the general level of quotations does not recede. Plans for railway extension assure much new business, while carriage and implement makes are constanted. mplement makers are constantly in the 'Distinct improvement is noted in

lomestic buying of cottons. In woolen goods there is steady absorption, with to speculative activity. Staple lines of fress goods are firm and moving brisky. Large consumption of raw mate-ial by the mills holds wool steady at

he recent advance.
"Failures this week in the United states are 264 against 243 last week, 265 he preceding week and 261 the corre-ponding week last year, and in Canada 12 against 30 last week, 27 the preced-ng week and 25 last year.

LATEST QUOTATIONS.

Flour-Spring clear, \$3 35a3.55; best Patent, \$4.80; choice Family, \$4.05. Wheat—New York No. 2, 82c; Philadelphia No 2, 75a795c; Baltimore No. 2, 80%c, Corn-New York No. 2, 62c; Philalelphia No. 2, 53%a54c; Baltimore No. 2,

Oats-New York No. 2, 43c; Philalelphia No. 2, 48a43540; Baltimore No 2

Hay-No. 1 timethy, \$19.00a19.50; No. 2 timethy, \$18.00a18.50; No. 3 time othy \$15.00a17.60
Fruits and Vegetables.—White Potatoes—With receipts less liberal and quite an improvement in the demand, the market rules steady and firm. Apples-all good to choice fruit trees of fungus are in good demand. Cabbage—with quite a falling off in the receipts, there is a much firmer feeling on all good to a much armer teeling on all good to choice stock. Sweet potatoes are in ample supply for present needs; the market raies quiet but stendy. We quote; Cabbage—Danish large, per ton \$7.50e8.50; domestic, per ton \$5.00a6.00 Potatoes—Maryland and Pennsylvania, per becker 2017. per bu 63a67e; Eastern per bu 65a 67e; Eggplant, Florida, per orange box \$1.00 a1.25. Onions—yellow, per bu 55a60e; red, per bu 45a50c. Celery, per du 25a40c. 25a40c. Apples—Eastern, good to choice, per bri \$2.00a3.00; Western, do do do do do \$1.75a2.50; No. 2 all kinds \$1.00a1.25. Sweet Petatoes—Potomac Sweet Potatoes-Potomac cellow, per bri \$2.50a2 75; North Caro-

yellow, \$2,25a2.50. Yams, yellow, \$1.75 Butter, Separator, 27a28c; Gathered tream, 27a28c; prints,1-lb 29a50c; Rolls. 3.lb. 20al-s; Dairy pts. Md., Pa., Va., 28a29c.

Eggs, Fresh-laid eggs, per dozen, Cheese, Large, 60-lb, 14% a14%; ma-lium, 35-lb, 14 a14%; picnics, 23-lb,

Live Poultry, Hens, 12a1234e; roosters, each 25a30e; Turkeys, 16a17e; Ducks, 12a14c Hides, Heavy stears, association and salters, late bill, 60-lbs and up, close as-

section, Italic; cows and fight steers Stantie. Previsions and Hog Products .- Bulk shear tib sides, 954c; bulk shoulders, 954c; bulk bellies, 1054c; bulk ham butts, 10c; bacon clear rib sides, 10%c; bacon shoulders, 10c; sugar-cured 12 co; sugar-cared shoulders, 10 cc; sugar cured California hams, 10c hams canvased or uncanvased, 12 iles

and 50 lb cans, gross, 10 her, refined land, anif-barrels and new tubs, 1024c. Live Stock

and under, 14 % errefined fard tierces, bris

Culenge, Cattle, Mostly 15a20clower, good to prime steers \$4 50a 575; medium 3 00a4 50; stockers and feeders \$2 30 14 50; cows, \$1 40n4 40; helfers \$225 a 4 60; Texas-fed steers \$3 50n4 .25 Hogs, Mixed and butchers \$6 50a6 95; good to choice, heavy \$6 93a7 10; Sheep, sheep and lambs slow to lower; good to choice whethers \$4 50a5 50; Western sheep

\$4 50a6 40. East Liberty, Cattle steady; choice \$5 15n5 25; prime \$4 90n5 10. Hogs, prime heavy \$7 05n7 15, mediums \$7 15; neavy Yorkers \$7 05a7 10. Sheep steady. Best wethers \$4 65a4 80 culls and common \$1 75a2 50; choice lambs \$6 15a6 30.

SCIENCE AND INDUSTRY.

Colorado is to have a \$1,000,000 beetsugar plant.

France exported automobiles worth \$5,790,000 last year. A recent important achievement is a smokeless locomotive.

But 1300 miles of the Cape to Cairo e yet to be built. In Manchuria Japanese merchants attnumber the Russian ten to one. Lake boats brought 27,000,000 tons f ore from the Superior region in

1902. Texas leads in cotton ginning and the manufacture of products from cotton seed.

A new trust is the Steel Tile and Metal Ceiling Company, capital \$10,-100,000.

Both gutta percha and rubber een found in large quantities in New Gumna.

About one-half of the manufactures of the United States are turned out in our 100 largest cities. These contain 3 per cent. of the population.

THE RELIGIOUS

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Poem: Sunshine as You Go-God's Education of Man - The Ordinary Day

With Its Routine of Drudgery, is the Time For Learning. Oh, the world has need of sunshine as you

go,
For we often see the tears of sorrow flow.
You can haste that coming day
When they'll all be wiped away
If you scatter blessed sunshine as you go.

You can labor for the Master as you go; Plant the precious seed, and He will bid

Toiling on what'er betide.
With the Saviour by your side,
You can scatter blessed sunshine as you go.

You will meet with many trials as you go: There will be some self-denials here below; But keep looking still above, And remember God is love. While you scatter blessed sunshine as you -John M. Baker, in Philadelphia Public

Requires Faith and Obedience.

Requires Paith and Obedience.

God's fatherhood makes Him a teacher.
Man's childhood gives him a claim to be taught. For man is not a finished product of God's skill, but a product in the making. Our will, our thoughts, our knowledge, all need training. And because we are God's children one prayer we may always make with confidence is that of the Hebrew pailmist long ago: "Teach me Thy will; for Thou art my God: Thy spirit is good; lead me in the land of uprightness." It is unthinkable that God our Father will leave such a childlike, earnest orayer unanswered. Yet some of us are like foolish children who refuse to learn unless they can go to some famous school and listen to some well-known teacher. We forget that the greatest instructor of all dwells in overy man who turns to God with true repentance and seeks His presence with a childlike faith. "He shall teach you," said the Master. The place of toaching matters little if we have God's Spirit to assign and follow up the lessens, and if we first possess the scholar's willing heart.

It is, then, in the common circumstances of our lives that we are to learn the leasons of God's school. Unusual conditions and experiences are like examinations which test and declare what we have learned. The ordinary day, with its routine of drudgery, is the time for learning. He who despises this common school of life, with its little tasks and account nities, its frequent perplexities and its recurring weariness, despises the plan of God for his

life was displayed the common school of life, with its little tasks and opportunities, its frequent perplexities and its recurring weariness, despises the plan of God for his education.

To recognize God's teachine in these experiences of common life requires faith and obedience. God's will for daily work is plain enough in outline through the revelation of the word and the long experience of His children. If we use our present knowledge and listen for His voice in conscience, willing ever to carry out His will, we shall know of His teaching. All Christian experience is here at one. He who desires to do shall know. It will not be without mistakes and distilusionments, but in experience with Him our growth in knowledge shall proceed along with growth in character toward a completed strength in Christ.—Boston Congregationalist.

Caltivate Christian Virtues.

There is much in the world and in our lives to make us said and sorrowful betimes, but when we recall who and what we are our tears should be dried and our faces glisten with the joy of salvation. Then, too, we are enjoined to cultivate a spirit of unceasing devotion; not that we should ever be in a prayerful spirit. Moreover, it is enjoined upon Christian people that they cultivate a grateful disposition, a spirit of thanksgiving. Some may find it fund 'in everything to give thanks,' but, since there is no condition so bad but it might be worse, there is sound philosophy at the bottom of the injunction, and, moreover, it is to be remembered that in the providence of God all things are made to work together for good to them that love Him. Cheerfulness, a prayerful spirit and the spirit of thanksgiving are Christian virtues God would have us all cultivate, and this for our own happ aces as well as for His chart. The constitute these virtues of these virtues that the chart. and this for our own happiness as well as for His glory. The opposite of these vir-tues are very unlovely in any, but espe-cially in Christians.

The True Guide-Board. The story is related of two men who were walking on the highway to a strange city. One said, "I like to see where I am going. This faith you Christians talk about is unreasonable and absurd." They came to a fork in the road. No one was in sight. Neither of them knew the way. On the guide-nost were the words, "To X—one mile." The Christian said, "What half was "To sinner unswered, "Why. lina, yellow, \$2.25a2.75; Eistern shere the guide-nost were the words. To Xone mile. The Christian said. "What
shall we do?" The sinner answered. "Why,
trust the guide-board of course." But
wouldn't that be walking by faith, just
what you criticise us Christians for doing?"
"No, for I see the guide-board." "True,
and we see our guide-board, the Bible. We
read about the way to heaven, but we don't
see heaven any more than you see Xfrom this fork in the road. Our faith in
the Bible ts just like yours in the guideboard. We take the testimony of that
which we see in regard to that which is invisible."

De Calm.

When the worries and cares of the day free you and begin to wear on you, and you chafe under the friction—be calm. Stop, rest for a moment, and let enimness and prace assert themselves. If you let these irritating outside influences get the better of you, you are confessing your interporty to them by permitting them to dominate you. Study the disturbing elements, each by itself, bring all the will power of your nature to bear upon them, and you will find that they will, one by one, nelt into nothingness, like vapors fading before the sun. The glow of caimness that will then pervade your mind, the tinging sensation of an inflow of new strength may be to you the beginning of the revelation of the supreme calmness that is possible for you.—William George Jordan.

Watch Towers.

Reflections and prayer are the watch towers of the soul. From their heights we see better what is around outside the city of Mansoul, and what is within openly walking for our aid or stealthily stealing for our hurt along the streets. Many a spiritual warfare has been hrave but ineffective because it has neglected what might be seen from these high places of the faith. Whoseever thou mayest behow wise, how strong, how experienced—in that thou art a man thou needest God. Whoseever thou mayest be—how weak, how lowly, how lumble in estate—in that thou art a man thou hast God.—Sunday-School Times. Watch Towers.

The Christian Life.

The Christian Life.

The Christian life is a going to the Father. Some travel swiftly, some are long upon the road, some meet many pleasant adventures by the way, others pass through fire and peril, but though the path he short or winding and though the pace be quick or slow, it is going to the Father.—Professor Drummond.

Trust and Not Be Afraid

A godly old couple were in trouble and sorrow. Said the husband to the wife: "Mary, I'm fain and glad I can say, 'What time I am afraid I will trust in the Lord." "Eh, John," said the wife, "Ah can beat thee at that, fur I can say wi' a ma heart, 'I will trust and not be afraid." A Boy's Shrawdness. A stage coach full of passengers was held up by robbers in the Indian ter-

their hands above their heads. A boy among the number laughingly said to the man who was relieving the

others of their valuables: "This is a mighty high-handed piece of business. I'm getting tired."

The roboer laughed and did not in vestigate the little man's garments where there was \$5,000 hidden away

-The Little Chronicle.

Every one was required to ritory. leave the vehicle and stand with