The Preaching of the Gospel is an Evidence of Far-Reaching Mercy of God.

NEW YORK CITY.—"Poverty and Piety" was the subject of this sermon delivered by the Rev. James Alexander Jenkins, pastor of Immanuel Congregational Church. His text was chosen from Matthew xi: 5: "The poor have the gospel preached to them."

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"The poor have the gospel preached to them."

The words of our text constitute part of the reply of Jesus to John when He sent two of His disciples with the anxious question, "Art Thou He that should come or do we look for another." In this reply the Master assumes that John is familiar with the character of the work of the expected One, so He sets before the messengers His own work as meeting the requirements. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, "the poor have the gospel preached to them."

The preaching of the gospel to the poor may be regarded as only an evidence of the far reaching mercy of the great God, but it may also be regarded as testifying to the preparation of the poor for receiving and spreading the good news from God. If we believe in the fitting of means to ends in the world of nature, if we are upholders of the great law of design, may we not with reason insist that the Father through the course of the ages prepared certain of the sons of men for the reception of the truth. If we concede this we behold in the preaching of the gospel to the poor an arrangement of providence, a far reaching plan of God.

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The pages of the gospels reveal Jesus as the preacher to the poor. The rich He regarded as being for some reason less fitted to be chosen as pioneers in the work of establishing His kingdom. Of the rich men of the New Testament, not Dives, not the rich fool, but the young man who came to Jesus with eager inquiry, may be regarded as typical in the mind of Jesus of the hosts of the rich and powerful. Thinking of him Jesus said: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." From this statement we neutrally infer that the absence of wealth or poverty is most favorable to the reception of saving truth, to the entering of the kingdom. Jesus Himself, coming as the founder of the kingdom of God, chose the material upon which that kingdom shall be built. He did not preach to the poor because others would not hear Him. The influential He could have commanded, strength of arms He could have enlisted, wealth would have served Him. But He chose, desired, determined, to preach the gospel to the poor. Says Dr. Bushnell, speaking of the uharacter of the ministry of Jesus: "He adheres to the poor and makes them the object of His ministry. And what is more neculiar, He visibly has a kind of interest in their society, which is wanting in that of the higher classes, perceiving, apparently, that they have a certain aptitude for receiving right impressions which the others have rot. They are not the wise and prudent filled with the conceit of learning and station, but they are the ingenuous babes of poverty, open to conviction, prepared by their humble lot to receive thonehts and doctrines in advance of their age." With equal acumen does this great writer recognize the fundamental and distinguishing nature of the choice of Jesus as contrasted with the teachings of the statesmen and philosophers who had gone before Him. They began at the ton. He began at the bottom, and s

cause it was true to nature, was lasting abiding, eternal.

The twentieth century finds society divided, as it has always been divided, into two classes, the rich and the poor. Civilization has crept onward, changing many things, but it has not removed the distinction has crept onward, changing many things, but it has not removed the distinction between wealth and poverty. The distinction may be less brutal, less crude, but it still exists, and the very refinement of the classification of men is often the cause of added bitterness. So to-day the student of men and events, whether he be sociologist, economist or preacher, is confronted by the difficulty of adjusting one part of society to another. We are constantly asking certain questions and clame oring for a reply. Can the poor man secure a just share of the good things of earth? Is it possible for him to get an education? Will society receive him? And now, it seems, another question presses upon us. What is the relation between poverty and piety?

It would seem that the world, in an poverty and piety?

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It would seem that the world, in answering this question, has best sight of the teaching and practice of Jesus, for the conclusion usually arrived at is that the poor man is at a disadvantage in his struggle for the soul culture which every human being should desire. Many, listening to the reasoning of the world, have, because of their poverty, surrendered their religion, deserted the church and rejected the Christ. To them the Christian worker has come to seem the advocate of impossibilities, but this attitude of mind is not confined to the simple and unthinking, for we are reminded that even thoughtful writers seem to assume the existence of a natural hostility between poverty and piety.

Let us keep in mind the attitude of the Lord Jesus toward the poor as He delivered His message, and let us, remembering that, ask ourselves what that piety is, the relation of which to poverty we are to determine. Let us sak whether there is in piety any element to the producing of which poverty is hostile, and let us find, on the other hand, whether it may not be possible that poverty assists the soul in its endeavor to become the possessor of true piety.

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possible that poverty assists the soul in its endeavor to become the possessor of true piety.

Piety is not, primarily, something in the atmosphere; it is the rather something in the hart of man. Among the elements which enter into it, a few of the principal ones may be mentioned: Sensitiveness of things true, beautiful, good; receptivity, or the ability to appropriate the good that appeals to the soul; power to apply the principles of truth; recognition of love as the great animating, sustaining, God-knowing principle. Let us see whether poverty may not be an aid to the soul in its development along the lines indicated.

We may, I think, claim with justice that poverty renders the soul supremely sensitive to the best things. Poverty is too frequently regarded as synonymous with pauperism, and pauperism is the embodiment of grim, unfeeling heedlessness. Pauperism is cold, indifferent, dead, but poverty is warm, alert, alive. Poverty needs its every faculty, its every power. It must fight battles and anticipate the onsisught of unseen foes. It must read the signs of the morrow in the evening sky and dapt itself to sub and shower and storm. "The man with the hoe" is not the poor man, for poverty neither deadens nor brutalizes. Were I to choose my illustration of honest poverty I should find it in the humble toilers of "The Angelus." Clad in the rough garb of workers in the fields, holding in their hands the cumbrous instruments of their daily toil, they are, nevertheless, keenly alive to the beauty, the poetry, the suggestiveness of the sounds wafted upon the gently stirring summer breezes. Truly typical are they, as with bowed heads they stand, of the succeeding generations of God's poor, as, amid toil and tribulation, they seek to find the good, to know God.

The sensitiveness of honest poverty! I see it in the little children of the rabble as they followed Jesus through the streets of Jerusalem, and I see it in the children of the Renais; sance. I see it in the faces of the "common people" who "neard tim gladl

sance. I see it in the faces of the "common people" who "heard Him gladly," and I see it in the faces of the lowly as they listen to a Chrysostum or a Moody.

Disguise it as we may, deny it if we will, the soul of poverty has been the one attuned to catch the messages sent from heaven out of the heart of God. Wealth can do no more than furnish the material for an Angelo; it can only create the opportunity for a Savonarola; it can but provide Jesus with the stage for His sublims activity.

"being." Wealth slioute: "I have, but poverty whispers, "I am." Poverty comes to know that only spiritual appropriation gives real ownership. This is one of the messages of the old Eden story of Genesis, for God placed Adam in the garden as a poor worker. He was to till and to keen the place and only to enjoy so much of it as he made his own. The supreme joy of his position was that through toil he was able to look upon God and this good and make them his own. In his sin he filled his heart with substitutes for God, and thus shut Him out of his soul. The return to Eden is the return to simplicity and receptivity. It is the becoming sensitive once more to the good and the taking in eftruth, beauty, holiness.

It is a false theory which assumes that the activity of poverty is due to recklessness, that the poor may choose any course of action, disregard any existing order, because they have "nothing to lose." Even for the poor it is true that "life is more than meat and the body than raiment." The true cause for the activity of poverty is found in the rugged strength developed by adversity, in the constant need for adaptation to the demands of the passing days, and, finally, in the undying belief cherished that there is "a good time coming" in the golden future.

It is the tendency of wealth to be satisfied with things as they are industrially, socially, morally. Truth's cartoon, "An English Board Meeting," is startlingly suggestive when applied to money, "Why," the aged and wealthy directors of the great railway are made to ask, "why must the public interfere with our business? Why must inventors suggest new devices? What's the good of these innovations?"

The great labor saving ideas of the age have come into the minds of the poor; they have been developed amid suffering and stress, and they have been forced upon a reluctant world by men who cared upon of these ideas upon their own souls render

ders them unrestingly eager to see then enthroned in the heart of the race. The are willing to fight seemingly hopeless lattles, to champion despised principles, to advocate unwelcome truths. They know what they have believed, and their know. what they have beneved, and their know-edge gives them willingness to utilize their hard earned strength for the education and advancement of mankind, and these cham-pions of the principles of piety have been from the days of Jesus and from the apos-tolic times the sons of poverty. When it

pions of the principles of viety have been from the days of Jesus and from the apostolic times the sons of poverty. When it, the days of primitive Christianity the gospel spread from Jerusalem, it was carried by the poor; when it laid siege to hostid lands, poverty fought for it; when it grew corrupt, through the machinations of s wicked priesthood, poor men purified it when in these last days it has become ready for world conquest, lumble servants of the King have been called to carry it.

But we have said that piety has as one of its important elements the recognition of love as the creat animating and sustain ing principle; this recognition noverty gladly accords. When we are told in the text that the poor had the gospel preached to them, we have, as has been said, more that a mere statement of fact that Jesus delivered sermons to multitudes of the needy; we have the implied declaration of a condition of understanding of sympathy between His soul and theirs. Men whe were dominated by selfish principles did not understand Him, for they were incapable of recognizing love as the supreme mo tive of a soul. Action, for them, was all ways dictated by policy, and they suspected a hidden motive behind the activity of Jesus.

The Master declared that for a rich man

a hidden motive behind the activity of Jesus.

The Master declared that for a rich man to enter the kingdom is difficult. What did He mean? He doubtless considered the increasing danger of basing action upor false motive. He knew that it is the tendency of wealth to render action mechanical, careless, and, too frequently, heartless that the rich man may give his gold to "charity," while his heart is as fint; that he may support the gospel with his money while his heart feels no joy in its message But he knew that poverty rightly con while his heart feels no joy in its message But he knew that poverty rightly conceived tends to keep the life normal arc true to the true springs of artion. He knew that the poor who heard thim whet they gave their mites gave them because of love, for no other power could cause that to be sacrificed which represented bread, shelter, life. He knew that they were familiar with the ministry of poverty to poverty and that they bread, shelter, life. He knew that they were familiar with the ministry of poverty to poverty, and that they were able to grasp the significance of a ministry based upon simple, un selfish love. So He preached to them unfolding His conception of the approaching Kingdom of God, the kingdom of love Calmly He revealed to them a life which needed for its realization neither might nor money. Sweetly He discoursed to them of the inward nature of the kingdom, or the hunger, the thirst, the meckness, the poverty necessary in order that men might possess it, and they understood.

Serenity of Character. Who does not love a tranquil heart. ! Who does not love a tranquil heart, a sweet-tempered, balanced life. It does not matter whether it rains or shines, or what misfortunes come to those possessing these blessings, for they are always sweet, reremand calm. That exquisite poise of character which we call serenity is the last less son of culture; it is the flowering of life the fruitage of the soul. It is precious a wisdom, more to be desired than gold-yea, than even fine gold. How contemptible mere money-wealth looks in comparison with a serene life—a life which dwell in the ocean of truth, beneath the waves beyond the reach of tempests, in the eternal calm! How many people we know who sour their lives; who ruin all that is sweed and beautiful by explosive tempers, who destroy their noise of character by had blood! In fact, it is a question whether the great majority of people do not ruit their lives and mar their happiness his lack of self-control. How few people we meet in life who are well balanced, who have that exquisite poise which is characterists of the finished character!

Righteousness Creates Happiness.

A life of unselfish devotion to God and to righteousness is the unfailing secret of happiness. He who lives for himself alouwill dwindle into miserable and petty in significance. He who lives to glorify God and to make the world better and happiness sure to be happy. No one can prevenit. Usefulness is true greatness and true gladness. If we wish this to be a happy year we must love God and work His holy will.

Let us think before we speak, since the words we must speak must enter into the life of the world and make it worse or better, and if we err on either side, err in gentleness and tenderness and love.— The Rev. Dr. Savage.

Misery will not last—happiness will, it only in remembrance. No pure joy, bow-ever fleeting, contains any real bitterness, even when it is gone by.—D. M. Craik.

Some Odd Resemblances. Odd resemblances to various objects, which can only be regarded as accidental coincidences, are presented by a number of fungi, says the Rev. A. S. Wilson in Knowledge. There is the Jew's-ear fungus, which grows on stumps of the elder, and is so named from its unmistakable likeness to a human ear. The geasters are curious ly like star-fish; aserbe has an traordinary resemblance both in form and color to a sea anemone; equally remarkable is the likeness to a bird's nest seen in species of crucibulum, cyathus and nidularia. The most of these are too small to impose on one; the resemblance is singularly exact, and a large specimen might almost pass for the nest of some small bird, the eggs being admirably represented by the little oval fruits of the fungus.

Pays High Price for Beauty. A well-known English woman pays \$4,000 a year to be made beautiful Her treatment lasts from six to seven hours every day. She is kept in a bath for one hour, and a dark room for four, and for the remainder is bandaged from head to foot in chemi-

SABBATH SCHOOL

International Lesson Comments For March 8.

Subject: Paul at Ephesus, Acts xix, 13.20 -Golden Text, Acts xix., 17-Memory Verses, 18-20-Commentary on the Day's Lesson.

Vagabond Jews defeated (vs. 13-17). 13.

"Vagabond—strolling." They were similar to modern gypsies and fortune tellers. Certain Jews who went about from place to place, professing by charms and spells to care diseases. "Exorcists." Men who, by the authority of the name of some powerful being solemnly assumed to require the demon to depart so effectively as to be obeyed. "Call over them." Knowing that Paul cast out demons through the name of Jesus they thought that by using the same name they could produce the same effects. "Adjure you." We bind you by an oath; we command you as under the solemnity of an oath. "Whom Paul preacheth." Ne doubt they had often heard Paul proclaim the divinity of Christ in the hall of Tyrannus.

nus. 14. "A chief priest" Chief priest in the

14. "A chief priest" Chief priest in the New Testament usually refers to men of the priestly order who were also rulers in the Sanhedrin. This man was a Jewish chief priest of distinction, and had held the office of a ruler.

15. "Evil spirit answered." The evil spirit in the man spoke through the man. Compare Mark 3: 11. "Jesus 1 know," etc. That is, I know His power and authority and I know Paul as His servant. "Who are ye?" You have no power or authority, you are not His followers and so only pretenders in the use of His name.

16. "Both of them." It appears that only two of the seven sons were present on this occasion. "Prevailed." The man in whom the demon was raging tore off their clothing and wounded their bodies, so that they field in disgrace from His presence. Several similar instances are recorded. their clothing and wounded their bodies, so that they fled in disgrace from His presence. Several similar instances are recorded. See Mark 5: 3: 9: 17-29; Luke 9: 42. "Naked." This need not be taken in its strict sense. It could be applied to those stripped partially of their raiment.

17. "This became known." Gradually the news was spread abroad. "Fear fell." This occurrence caused a great sensation, and produced a fear of that mysterious power which was ascribed to the name of Jesus. The Ephesians were so bound up in belief in magic that it seemed necessary to show that the gospel was mightier than these other powers, which came from Satan, the father of deceit. "Was magnified." The transaction showed that the miracles performed in the name of the Lord Jesus by Paul were real and proved the doctrine he taught. Impostors could not work such miracles, and those who pretended to do so only exposed themselves to the rage of the evil spirits. It was thus shown that there was a real, vital difference between Paul and these impostors, and their failure only served to extend his reputation and the power of the gospel. Even demons are compelled to glorify Christ when God so wills it. The name of Jesus is glorified. 1. In His servants by their victories. 2. In His enemies by their defeat.

Many converted (vs. 18-20). 18. "That

Jesus is glorified. 1. In His servants by their victories. 2. In His enemies by their defeat.

Many converted (vs. 18-20). 18. "That had believed." These were either professed Christians whose conversion had not been genuine, and whose consciences were now so powerfully wrought upon that they were led to confess their sins, or new converts to Christianity who, before this time, had not received the light on these things. "Came and confessed." When the conscience is truly awakened there will always be a humble confession of sins committed. "Declaring their deeds." They told how they had been connected with superstitious practices, and had indulged in witchcraft and sorcery which were not consistent with Christianity.

19. "Curious arts." Arts or practices requiring skill and cunning, such as magic and sleight of hand, which are practiced so extensively in Eastern countries. Such arts were very popular at Ephesus. The celeorated "Ephesian letters" were small slips of parchment in silk bags, on which were written strange words and sentences, and were carried about on the person as charms or amulets to shield from danger, or to procure good fortune. "Books." There were no books then such as we have now; these books were parchment rolls which contained their mysteries and described their heathen practices. "Burned them," etc. Confession is cheap, but reformation is of ten coatly. A false penitence would have sold these books, and kept both the money and the credit for piety. Such a burning pile must have attracted great attention and caused a commotion in Ephesus. "Before all men." Publicly. The course these people pursued would, 1. Show that they renounced the sins of which they had been guilty. 2. Show that they never expected to return to them. 3. Remove the temptation to return. 4. Prevent others from being injured by them. 5. Be a public testimony in favor of the truth. 6. Show

guilty. 2. Show that they never expected to return to them. 3. Remove the temptation to return. 4. Prevent others from being injured by them. 5. Be a public testimony in favor of the truth. 6. Show their joy in their conversion. "Fifty thou sand pieces." The sacrifice was very great. The 50,000 pieces of silver, if reckoned in Jewish money (shekels) would be ahout \$35,000: if in Greek (drachmas), as is more probable, about \$9300. But this gives no idea of the purchasing power of the money. A day's wages then was only a penny, and at the rate of wages here, the sum would amount to from \$50,000 to \$100,000.

20. "So." This word "so" is a divine "Amen," a testimony of approval coming from heaven. "Mightily." With overpowering force and strength which nothing tould resist. "Grew." The truth grew in favor with the people, and there were many conversions and accessions to the church. The word of God grew in power and intensity and led to marvelous deeds of self-renunciation as well as to the manifestation of great solemnity and joy. "And prevailed." It prevailed, 1. Over the corruption of the natural heart—leading those who had heard the gospel to turn from fead idols to serve the living God. 2. Over the opposition of the powers of evil—manifested in the exposure of Sceva's sons and the deliverance of the man possessed. 3. Over the besetting sins of believers—entithing those who had received the word to thake themselves free from the love of nagic and the fascinations of money. While the church was being stirred to convision and reformation, a deep impression was also being made upon the community, leading to fear and veneration, if not to conviesion and conversion. We should notice also "the absolute exclusiveness of Christianity which admits of no compromise." It canpot mix with other religions, but must pretail over them.

RAM'S HORN BLASTS.



T HE Gospel in life will save the world ilterature would fail.

faults, the wise man discovers virtues. Every vice thickiween ourselves and virtue. Since man can manage matter how could matter make man

The beauty of our lives depends on the clearness with which God can shine through them. He who keeps the power of passion in his heart must not be surprised if

there is an explosion. The memory of blessings furnishes a remedy for the blucs. The sacrifice that is not consumed

will soon become corrupt. Doctrines found by dissection necessitate the death of truth. What is a gate to imprisonment on

this side will prove the door of release on the other. When you see sin ripening in your neighbor's garden look out for the seeds in your own.

Only the short-sighted egotist is cap able of mistaking his little chip for the whole mountain of truth.

EPWORTH LEAGUE MEETING TOPICS.

March 3 -The Sabbath Day for Worship and Rest. Exod. 31, 15-17; Mark 2, 27,

One of the things regarding which it is important that we have the right bearing is the problem of Sunday. To have the real Christian conception of the day, to have it in thought, in feeling, and in deeds, would be a great thing for our young people. The Sabbath was made for man, and not man for the Sabbath." Sunday, then, is God's gift to man. It is given for man because he needs it. It has been called "the Lord's Day," yet it is pre-

eminently man's day.

We should seek to make Sunday a day in which we find some real re-Then there is the need of a time when, apart from the stress of our lives, we can look at them thoughtfully, measure them, and see what they really have been meaning. Sunday gives a great chance for a man to look himself in the face. Quiet, honest self-examination is another thing Sunday should mean. Then there is a third need-worship. We need God. We need the Great Com-panion. We need his friendship, his fellowship, his power. And Sunday stands for a special opportunity to have this need supplied, by specially opening our lives to him and all that will help us to come near to him. Man was made with a hunger that only God can satisfy. Sunday is to be a great lasting recognition of this fact. And not only a recognition, but a seeking and a receiving of help. And just because humanity is all tied to gether, bound together by social in-stincts and ties, men need to worship

together. Then Sunday gives a place not only for rest, for meditation, and for wor ship, but there are thoughtful deeds for which it gives a special opportunity. Some lonely home where there is suffering may be brightened, and the sunshine of youth brought to cheer some aged ones. This opportunity of visiting the sick and the aged comes as part of the day's priv-

And then we are to take this day God's gift to us, and make it also our gift to him. In the outflow of our gratitude and love to him, in the great loyalty it is made to express. it is to be our offering to the loving

Each Sunday we are to receive great help and from it to go forth with new carnestness to meet the days to come. Sunday is robbed of some of its richest meaning if it is not an ethical push toward the truer life, and an open window through which Heaven's love shines out into the week.

CURISTIAN ENDEAVOR TOPICS.

March 8 .- "What Christ Teaches About Heart Righteousaess." Matt v. 20-48; vi. 16.13.

Scripture Verses-Josh. xxiv. 14; Psa. li. 17; Mic. vi. 6, 8; Mat. vii. 12; xxi. 28, 30; Rom. xiii. 8, 10; 1 Cor xill. 2; 2 Cor. i. 12; ii. 17; vili. 8; Gal. v. 6; Eph. iii. 17; vi. 24.

Lesson Thoughts.

There are many who profess Christianity, who if they were sincere with themselves would have to confess that they are not really Christ's followers. But such a service will profit them nothing with God, who looketh upon the hearts of men; though it may bring them some worldly honor and respectability. Let us have our hearts right

with God. Sincerity with God requires sincerity with ourselves, and with others. 'If a man say, I love God, and hateth brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Selections.

Let us walk onward softly, with our hearts As open as the leaves are to the sun And, like the leaves that, fluttering in

the wind. Uplift, in turn, both fair sides to the light. Yet show us tints more delicate be-

Because, perhaps, the dust, stirred everywhere By hurrying tread of toll or sin or

care, Can find no little spot to cling to there; So let our inner life a beauty know, Not even dust-stained with our strife

And ever fairer on the hidden side. Many Christians would truly say to God, "Some of self and some of thee," and that is the reason why their lives are so joyless and so powerless. But when a Christian has reached stage when he can say to his Lord. "None of self, but all of thee," then it is that his soul will be flooded with a joy that is unspeakable and full of

and pride.

manifest in his life to all those that come into contact with him. Be true to your manhood's conviction, and in the end you will not only be respected by the world, but have the approval of your own conscience.

If the heart of the tree is unsound, it will not be long before the branches

and leaves will decay. To exceed the righteousness of the Pharisees, our righteousness must go deeper than the outside, higher than the earth, further than men's opinion of us (Matt. v. 20.)

belong to Jesus. Search me, O Lord, and try this heart. Take my life and let it be. Am I a soldier of the cross? Just as I am, without one plea. True-hearted, whole-hearted.

A Cat's Long Journey. A family once left Swanley, Kent and went to Dedham, near Col chester, Essex, taking with them two cats. A few days after their arrival at Dedham one of the cats disappeared and it was not seen again for six days when it turned up at the old home at Swanley. The distance from Dedham to Swanley is about eighty miles. How the cat crosed the Thames is a matter still to be explained. "Pussy," be yond being a good deal thinner, was none the worse for its long journey .-London Answers.

New York in Farming Business. The city of New York does a little in the agricultural line occasionally Thus \$185.30 has been received from the net proceeds of an auction sale of apples held on the new Croton dam division of the new acqueduct. It has been transmitted to the city chamberlain for the credit of the water

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

The Texas Battler and the Whisky Bottle-Why One Polson Overcomes the Other-He Who Drinks No Rum Will Succeed Better in Life.

Those who imagine themselves to be riends of whisky are very fond of quoting the fact that whisky is used as an antidote to the bits of a rattesnake. Perhaps it is often the best accessible remedy. The most effective remedy in the case of an acceptance of morphine is a violent beating. Yet that does not make a violent beating.

Yet that does not make a violent beating attractive in the eyes of a sane man.

Certainly crude whisky is a very appropriate remedy for the bite of a rattle-snake. The two go very well together. Both are venomous and deadly. But for the rattlesnake it may at least be said that he gives his victims fair warning. He sounds his rattle, exhibits his fangs and makes no secret of the fact that he strikes to kill. Whisky works in a sly, lying way. It lies so successfully that its victim is often deceived to the very last and, believing himself perfectly safe, takes no orecaution to save himself, while every-body clse knows that he is done for.

The man bitten by a rattler has no false ideas about the probable result. He knows that he is in danger of his life. It is too bad that the man bitten by the whisky bottle could not get as prompt and clear in idea of his actual condition.

If a man jokingly praises whisky as a

If a man jokingly praises whisky as a beneficent agent because it overcomes the effect of a snake's bite, tell him why the whisky offsets the rattler's poison. Whisky offsets the rattler's poison.

The bite of a rattlesnake injects into the blood a poison which deadens the heart's action, and which under certain conditions to interferes with the heart and the circulation as to destroy life.

Whisky is good for a rattlesnake bite accuse whisky lashes the heart to despertite activities.

its activity.

If a rattle-nabe bites you and you cannot secure the belo of a doctor, or some sensible heart stimulant, by all means fill courself with whisky—using one enemy to kill off another temporarily more danger-

But don't you see that the action which makes the whicky useful in combination with a rattle-nake poison is destructive to the heart and the brain under normal conditions? If you were pursued by a ferocious animal you would lash your horse to it highest speed, regardless of consequences. But what would become of your horse, bow lone would it last, if lashed and goaded to high speed every day of its life?

The man who habitually drinks whisky The man who habitually drinks whisky, or who drinks occasionally to excess, is lashing his own beart, exhausting his own citality and drawing on his own future. The American suffers especially from this whisky habit, because he takes his whisky crude, practically undiluted in cockalls or otherwise, and very often on a crutity signach—thus sending the alcohol directly into the heart and brain.

Let the whisky drinker take a mouthful of raw whisky and see how long he can hold it in his mouth. Let him look at the second hand of a watch and see if he can midd a mouthful of whisky even for one minute.

Before the minute is up his mouth will Before the minute is up his mouth will burn—and he will swallow the whisky "to get rid of it." Much betrer spit it out and and the whisky drinking then and there. The nerves of taste and smell are so adjusted as to protect our stomach's against tangerous food and drink. But the whisk, drinker tosses down his throat a lery concoction that would burn his mouth if he beld it there for a minute, and as he tosses back his head and swallows the poison he customarily remarks:

"Here's luck," or "Happy days."
Among all saysings of men none is as

Among all saysings of men none is as preposterously and pathetically untrue as those which accompany the drinking of rude whisky. Many a poor creature takes his drink with a shiver, and mutters his happy days" while his wife and children are suffering at home, and while every-body knows that luckily for them his misrable days are drawing to a close.

It is whisky and its fellows, gin, brandy and the rest, that make the drunkards. We believe that the man that has the strength of mind to drink nothing will sueveed best in this world. We all know hat in this course when which in the course when we had to be such that the course when we had to be such a such as the course when we had to be such that the course when we had to be such that the course when we had to the course when the course when we had to be such that the course when the cours

d best in this world. We all know t in this country, where whisky drink-prevails, the drinking of milder alcostimulants leads almost inevitably to ky in the end.

whisky in the end.

We say to a young man: If you drink whisky you carry a heavy handicap and you will orobably fail—and every man who Irinks whisky will tell you this, if he tells you the truth.—Editorial in the New York

Blacklisting Drunkards.

It isn't the man who sells rum who makes trouble, but the man who drinks it. makes trouble, but the man who drinks if, Provided the rumseller sells the right kind of proposed in the right kind of people, his business need not excite much comment. It is with the man who drinks—drinks to his own detriment and the public inconvenience—that the public has a bone to pick. Heretofore laws for the diminution of drunkenness have been concerned chiefly with the sellers of liquor. American liquor laws either prohibit or restrict rum selling. Few of them aim at preventing or diminishing drunkenness by punishing the drunkard and depriving him of liquor. Few of them discriminate between qualified drinke's and drinkers who are not qualified. The new British licensing act which went into operation on January I aims to drinke's and drinkers who are not qualified. The new British licensing act which went into operation on January 1 aims to make just that discrimination. Drunkenness heretofore has been comparatively pleasant for the drunkard, and very disagreeable for sober people. This new licensing act is designed to make drunkenness disagreeable to the drunkard. Heretofore it has been the glad and lawful privilege of a British subject to get drunk at any time and anywhere. The police could not touch him unless he was also disorderly. The new act regards drunkennes as itself a form of disorder, and provides that any one found drunk in a public place may be streated, prosecuted and punished. Three vonvictions within twelve mouths entitle the offender to be rated as an habitual drunkard. The prescribed treatment is to send him to prison for a month, photograph him while there, and to send a copy of his photograph to all the licensed liquor sellors in his district, with a notice not to give or sell him any liquor for three vears. That is called blacklisting the drunkard. If a publican is caught serving liquor to a blacklisted man it may cost him ten pounds for the first effense and twenty pounds for the next. That tends to ruske the runsellers very caveful whom they sell liquor to.—Harper's Weekly.

Orange Cure For Alcubol.

When people crave for alcohol, the orange c ire has been found of service. The juice is pressed into a glass and should be taken just as it is—pure. The arid in it is a remedy for the diseased bodily state which has produced the craving for drink.

There were six convictions for murder in the city of Buffalo, N. Y. in 1901, and of this number five could be traced to the sa-loon and three of the murders occurred in saloons. Of thirteen mansaughter cases ten were directly due to interiention.

Look at the stars that have thus fallen out of the intellectual and spiritual firmament, morning stars that have save to gether with strains that have held the world in rapturous wonder, and how intemperance has torn them from their bright abodes and hursed them into the darkness, and trampled them under its feet.

Horace Greeley said: "The citizen who indorses the liquor traffic by his vote is the destroyer of his country."

A new organization, formed upon a secret-society plan and known as "The Temperance Volunteers," has been formed at Three Rivers, Mich., with a number of strong and well-known men behind it, who propose to enter upon an active propaganda.

According to statistics compiled and issued by the State temperance organization of Kentucky, out of a total of 119 counties forty-seven have no saloons. thirty-five have licensed bars in only one town cach, nineteen have saloons in two, seven counties are "wet" or have saloons wherever desired, and eleven have licenses in various parts, but have also more or less local option territory.

THE GREAT DESTROYER THE RELIGIOUS LIFE

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Poem: We Thank Thee, O God! - Ever Through So Common a Thing as Bread Jesus Is Able to Manifest Himself-

Living For Others. We thank Thee, O Father, for all that is bright-deam of the day and the stars of the night:
The flowers of our youth and the fruits of

our prime

And blessings that march down the pathway of time. We thank Thee, O Father, for all that is drear-The sob of the tempest, the flow of the

tear;
For never in blindness and never in pain.
Thy mercy permitted a sorrow or pain. We thank Thee, O Father of all, for the power
Of aiding each other in life's darkest hour;
The generous heart and the bountiful hand,
And all the soul help that sad souls under

We thank Thee, O Father, for days yet to For hopes that our future will call us to Thee; For all our eternity form, through Thy love, One thanksgiving day in the mansions

-Will Carleton.

Jesus the Living Bread.

Jesus the Living Bread.

Tis the heavenly graciousness of Jesus that He did not despise the sordid souls, as we perhaps should have done, who followed Him in throngs that day merely for the loaves and fishes. He knew that they, poor things, dwelt in bodies clamoring daily for the wants that were ill-supplied. He saw their need, though but of the physical. And He stooped to reach and save them just as He has had to stoop to the lowest and weakest in you and me in order to get us to come to Him.

Even though it be through so common a thing as bread Jesus is able to manifest Himself. Higher things do not appeal to them. Bread they can understand. It is neither too high nor too great for their daily asse. Therefore about hread will Jesus speak to them. He gave them bread yesterday in plenty and without price. For that they are the more ready to listen to Him to-day. He says He is bread. Does He mean He will be like that to them, nourishing, refreshing, revivifying, becoming a part of their own selves as is bread when taken up by their physical system, always with them, to be partaken out. Is that what He means? Dimly they begin to perceive and feebly to feel after the truth. Their minds go back to their tradit ons—their fathers in the wilderness. Can it be that more manna is to fall for them? Ah! that would be well—to have no more care for the morrow in things physical—unless, there was the trouble of gathering it up.

ering it up.

But quickly He shows them it is enickly He shows them. He rerainds them that those fathers did ad. The bread in the wilderness did ad. But the true that. He remains them that those fathers are dead. The bread in the wilderness did not keep them alive forever. But the true bread that He will give—wonder of wonders—if they shall eat it they shall live forever! They are reached and understand at last and cry out eagerly, "Lord, evermore give us this bread," all shame for the low motive which brought them to Him lost in their eagerness to accept the great gift.

Jesus is willing to be to us the supply of our commonest daily need. This bread must be taken as a gift, for it cannot be bought. As bread may lie on our tables freely and yet do us no good because we have no desire to eat it, so this Bread of Heaven can not nourish us unless we take it into our very being.

Marcus Dods savs: "The figure of eating reminds us that the acceptance of Clericians are the same can be that the acceptance of Clericians are that the acceptance of Clericians are the same can be said to the acceptance of Clericians are that the acceptance of Clericians are the same can be said to the acceptance of Clericians are that the acceptance of Clericians are the same can be said to the acceptance of Clericians are that the acceptance of Clericians are the same can be said to the said to the same can be said to the said to the same can be said to the said to t

Marcus Dods savs: "The figure of eating reminds us that the acceptance of Chris' is an act which each man must do for himself. No other man can eat for me. It also reminds us that as the food we eat is distributed, without our own will or supervision, to every part of the hody, giving light to the eye and strength to the arm, making bone or skin in one place, nerve or blood vessel in another, so, if only we make Christ our own, the life that is in Him suffices for all the requirements of human nature and human daty.

that is in Him suffices for all the requirements of human nature and human duty.

A noor Indian, too proud to ask for food,
was found in a starving condition when aid
was almost too late. But the saddest part
of his suffering was that about his neck he
wore a coin, a testimonial of brave serviccs rendered to one high in authority during a time of war, which, had it been presented to the Government, would have enstitled him to freely receive all supplies he
titled him to freely receive all supplies he

ing a time of war, which had it been presented to the Government, would have entitled him to freely receive all supplies he could possibly need.

This figure of eating has many lessons for us. Above all, it reminds us of the noor appetite we have for spiritual nourishment. How thoroughly by this process of eating does the healthy body extract from its foods every particle of real nutriment. But his process the food is made to yield all that it contains of nourishing substance. But how far is this from representing our treatment of Christ. How much is there in Him that it fitted to yield comfort and hope, and yet to us it yields none. How much that should fill us with assurace of God's lave, yet how fearfully we live. How much to wake us admire self-sacrifice and fill us with earnest purpose to live for others, and yet how life. God sees in Him all that can make us complete, all that can fill and gladden and suffice the soul, and yet how bare and troubled and defeated do we live.—New York Mail and Express.

Do Not Block Another's Progress.

Do Not Block Another's Progress.

A trolley car passenger was looking at a massive steel structure rapidly nearing completion on the most crowded thorough fare of a city. "That's a wonderful building!" remarked the car conductor, noticing the passenger's interest. "It is, indeed," answered the latter, thinking the reference was to the magnitude and the rapidity of the work. "Yes, it's a wonderful building," went on the conductor—"the most wonderful I've ever seen. Why, they've been building that now for three months, and they've never once blocked the cars!"

Henry Clay Trumbull says: "The thought underlying that keen observation might well be brought to bear on all our activities. It is this—be careful lest your work interferes with others as it progresses. Is the work you are mapping out for yourself to-day, to-morrow, this winter, going to block the tracks for other faithful toilers! Have you taken every possible precaution to prevent such a blockade! If not, your work will fail at an important point."

To morrow you have no business with. You steal if you touch to morrow. It is God's. Every day has in it enough to keep any man occupied without concerning himself with the things beyond.—Henry Ward Rescher.

Truth in Smail Compass.

To be manly and mannerly are synony-mous.—United Presbyterian.

Have a heart that never hardens, a tem-per that never tires and a touch that never hurts.—Charles Dickens.

hurts.—Charles Dickens.
Your affliction is very great, but there is a corresponding greatness in your comforter.—George Bowen.
"Thank God that He who alone can know our innermost longings and aspirations for the better life is also the one who can help us in the struggle."

If I were you I would not worry. Just make up your mind to do better when you get another chance, and be content with that.—Beatrice Harraden.

The latest is the "secretary trust." Four wealthy Pennsylvania congress men-Adams, Morrell, Burk and Foerderer-are charged with having organ ized it. Labor unions in Philadelphia declare that these four congressmen declare that these four congressmen have pooled their issues. Instead of each employing a secretary they em-ploy only one for the four. Each rep-resentative in congress is allowed \$1,-200 a year for the hire of a secretary. The combination can divide \$3,600 among them by the "trust" plan. COMMERCIAL REVIEW.

General Trade Conditions

Bradstreet's says: Wintry weather has retarded but not checked spring jobbing trade, which is still far in advance of a year ago. Retail business has been more noticeably affected. This has also further accentuated the vexed transportation problem. The favorable side of the weather situation is unquestionably the heavy snow which has covered the entire surplus-producing winter wheat belt, putting that plant temporarily, at least, beyond danger from seasonal changes. Other developments of the week have been mostly favor-

The price situation, indeed, taken as a whole, is a remarkable one. Country produce, particularly butter and eggs, have displayed exceptional strength, while the great majority of staples retain all their old steadiness except where further advances are noted, as in the case of cotton goods, which are very strong at the highest prices in years. Collections are rather better as a whole, ranging from fair to good the country over. Industry is active, limited only by transportation Industry facilities.

Reports from the shoe and leather trade are rather irregular. Sugar has been unsettled, but the net change on the week has been a slight advance on refined. Coffee remains steady at close

to the lowest price on record.

Consumption still leads production in the cruder forms of iron and steel.

Finished materials are in active demand, but general complaint is four to six weeks is used up in making deliveries instead of five to ten days, the usual period in normal times. In creased inquiry is reported by Southern furnace interests and quickly available iron finds a ready market, but the scarcity of this article limits business. Foreign holders of iron and steel are rather firmer in their views. In finished products, plates, bars and struc-tural material and pipe there is noted exceptional activity. The vexing transportation problem, however, overhangs the entire trade, and no really developments, certainly none in the direction of lower prices, are posuntil this situation is improved. Wool has been dull and firm on re-ports of active employment for mill

LATEST QUOTATIONS.

machinery and small available stocks of

Flour-Spring clear, \$3 30a3.50; best Patent, \$4.80; choice Family, \$4.05. Wheat-New York No. 2. 81%et Philadelphia No 2, 78a79%c; Baltimore No. 2. 8014c. Corn-New York No. 2, 60c; Phila-

delphia No. 2. 53%a54c; BaltimoreNo. 2. Oats-New York No. 2, 43%; Philadelphia No. 2, 43a4356; Baltimore No 2,

Hay-No. 1 timothy, \$19.00a19.50; No. 2 timothy, \$17.50a18.50; No. 3 timothy \$15.00a17.00

Fruits and Vegetables .- White Potsoes-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 fungue are in good demand. Cabbage-with quite a falling off in the receipts, there a much firmer feeling on all good to shoice stock. Sweet potatoes are in ample supply for present needs; the market rules quiet but steady. We quote; Cabbage—Danish large, per ton \$5.50a9.00; domestic, per ton \$5.00a6.00 Potatoes—Maryland and Pennsylvania, per bu 60a65c; Eastern per bu 60a 65c; Eggplants, Florida, per orange box \$1.50 a2.00. Onions—yellow, per bu 50a60c; ted. per bu 45a50c. Celery, per doz 25a40c. Apples—Eastern, good to shoice, per br! \$1.75a3.00; Western, do do do do \$1.75a2.50; No. 2 all kinds \$1.00a1.25. Sweet Potestons—Persons \$1.00a1.25. Sweet Potatoes-Potomao yellow, per bri \$2.50a2 75; North Caroina, yellow, \$2.25a2.75; Eastern shore yellow, \$2.25a2.50. Yams, yellow, \$1.75

Butter, Separator, 27a28c; Gathered cream, 26a27c; prints,1-lb 29a30c; Rolls, 2-lb, 29a30c; Dairy pts. Md., Pa., Va. 28a29c.

Eggs, Fresh-laid eggs, per dozen, Cheese, Large, 60-lb, 14 a14 c; medium, 36-lb, 14 a14 ; plenies, 23-lb,

Live Poultry, Hens, 135a14c; o'd roosters, each 25a30c; Turkeys, 17a18c;

Hides, Heavy steers, association and salters, late kill, 60-lbs and up, close se-lection, 11a114c; cows and light steers

Provisions and Hog Products.—Bulk clear rib sides, 9%c; bulk shoulders, 9%c; bulk bellies, 10%c; bulk ham butts. 10c; bacon clear rib sides, 10%c; bacon shoulders, 10c; sugar-cured breasts, 12%c; sugar-cured shoulders, 10%c; sugar-cured California hams, 10c; hams canvased or uncanvased, 12 lbs. and under, 14%c; refined lard tierces, brie and 50 lb cans, gross, 10%c; refined lard, balf-barrels and new tubs, 10%c.

Live Stock.

Chicago, Cattle, Mostly 15a20c lower, good to prime steers \$5.50a 6.00; medium \$3.52a4.50; stockers and feeders \$2.35 34 50; cows. \$1 40a4 40; heifers \$2 00a 4 50; Texas-fed steers \$3 50a4 .25 Hogs. Mixed and butchers \$6 85a7 15; good to choice, heavy \$6 95a7 20; Sheep, sheep and lambs slow to lower; good to choice whethers \$5 00a5 75; Western sheep

East Liberty, Cattle steady; choice \$5 15a5 25; prime \$4 90a5 10. Hogs, prime heavy \$7 40a7 45, mediums \$7 50; heavy Yorkers \$7 40a7 45. Sheep steady. Best wethers \$4 65a4 80 culls and co mon \$2 00a3 00; choice lambs \$6 50a6 65.

SCIENCE AND INDUSTRY. Parisians kill 3,000,000 rats a year.

London's poor devils are cockneys; ours are foreigners. To paint a battleship requires 150 tons of paint.

The gold output of Nicaragua is 1902 was \$1,326,000. About 4000 persons are killed each year in London's streets.

A church census in New York cky shows 636,000 infidels.

The United States has 10,853,796 men Two-thirds of the world's correspondence is conducted in the English

The Department of Agriculture will have a building at a cost of \$1.500,000.

The three largest locomotive works of Great Britain have just formed a

Less than half the children in the public schools attend Sunday-school. The largest gold mine in Central America, the Rosario, produced \$1,000,-

A beneficence to the unfortunate in German cities is the municipal pawn